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*Volume LXXXI* *Number 1*

# THE CONGREGATIONALIST

Boston Thursday 2 January 1896

THE AMERICAN BOARD'S DEPUTATION TO JAPAN.

REV. J. G. JOHNSON, D. D. REV. A. H. BRADFORD, D. D.
HON. W. P. ELLISON. REV. J. L. BARTON, D. D.

[*From a photograph by Ichida, Kobé, Japan.*]

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Jan-June 1896



THE CONGREGATIONALIST
AND BOSTON RECORDER.
*The Recorder founded* 1816: *The Congregationalist*, 1849

## CONTENTS

EDITORIAL:
Paragraphs 5
The Return of the Japanese Deputation 5
1895—The Religious World 6
1895—The World of Science, Statecraft and Industry 7
The Week of Prayer 9
A Lost Library 22
Week in Review 9
In Brief 11
STAFF CORRESPONDENCE:
The Interior 11
London 12
CURRENT THOUGHT 26
CONTRIBUTIONS:
An Official Propaganda of Crime in China. Rev. Henry Kingman 13
Holiday Week at the Capital. Lillian Camp Whittlesey 13
A Month with Jesus. Mrs. C. L. Goodell 14
From the Bay of Biscay to the Mediterranean. S. E. Bridgman 15
"God Bless the Naughty Turk." Mrs. Albert Bryant 27
THE HOME:
New Year's Hymn—a poem. Rev. V. M. Hardy, D. D. 16
Paragraphs 16
Whiffs of Common Sense. I. Marion Harland 16
Possibilities of the Afternoon Tea. M. V. Shaler 17
The New Year—a poem. Julia H. May 18
Doing It Heartily. Elizabeth Grinnell 18
Closet and Altar 18
Tangles 19
A Feature of Good Society—a selection 19
A Dog's Passion for Dolls—a selection 19
The Conversation Corner. Mr. Martin 20
Corner Scrap-Book 20
THE SUNDAY SCHOOL—Lesson for Jan. 12 21
Y. P. S. C. E.—Topic for Jan. 12-18 26
PROGRESS OF THE KINGDOM 25
LITERATURE 22
NEWS FROM THE CHURCHES:
B. Fay Mills in Columbus, O. 25
From Missouri 28
Chicago Seminary Settlement 29
MISCELLANEOUS:
Hartford School of Sociology. E. W. C. 27
Late Tidings from Constantinople 27
Notices 28
Business Outlook 34
Education 35
Woman's Board Prayer Meeting 36
The Pastors' Fund 36
Truths That Need Emphasis 37
Biographical 37
General Howard Roll of Honor 38
Marriages and Deaths 38
Congregational Ministers Deceased During 1895 39

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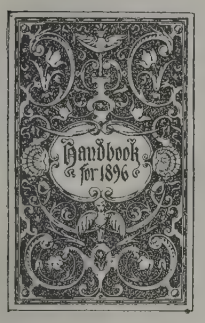


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IN the recently published letters of Matthew Arnold is a sentence which would be appropriate if transformed into a resolution for the new year, and for all after years of life. "To make habitual war on depression and low spirits, which in one's early youth one is apt to indulge," he says, "is one of the things one learns as one gets older. They are noxious alike to body and mind, and already partake of the nature of death." This is strikingly said, and it is perfectly true in human experience. Cheerfulness is a Christian duty we say, but it is a privilege as well, and like many other privileges not to be attained without thought and effort. Depression and despair are enemies to be fought against—elements of the evil world over which faith wins its victory. They "already partake of the nature of death," and our Lord came that we might have life and have it abundantly. In literature pessimism is the precursor of oblivion. It is weakness, and the world loves and follows strength to its clear airs and far-seeing mountain tops. In philosophy the higher instinct of the race is arrayed against the leaders who insist that its pathway leads it swiftly to the pit. In religion the very essence of Christianity—too often denied, but fundamental in the creed of church or individual—is "glad tidings of great joy." A resolve to live in the pure light of Christian cheerfulness, carried out through a life of faith and prayer, will bring us growing joy, and make our witness for the Master effective in the world.

In our issue of Dec. 12 we spoke of the remarkable influence of Rev. J. T. Gulick of Japan in leading the late eminent Professor Romanes back to Christian faith. Dr. Gulick's reply to Professor Romanes's question how he retained his belief in the midst of his scientific researches is published in the *Bibliotheca Sacra* for the present month. It is a very interesting statement and appeals to the candid consideration of every thoughtful man. It was hardly necessary that Professor Romanes should have had the profound respect he professed for Dr. Gulick's scientific attainments in order to be deeply influenced by this reply to his question. He had himself published six solid volumes on the theory of evolution, yet he declared that the generalizations which Dr. Gulick had reached during his twenty years' thought were of more importance to that theory than anything that has been published in the post-Darwinian period. More than that, Professor Romanes found in Dr. Gulick a counselor, who helped him to a trust in God which he had surrendered. Here is a happy illustration of the influence of faithful missionaries far beyond their fields of labor, and not less of the fact that the fruits of a Christian's diligent study in any direction may not only strengthen his mind and cheer his life, but may be used to bring spiritual blessings to others whom apart from these studies he would never have known.

The First Congregational Church in Denver is to be congratulated on having secured as its pastor Rev. Dr. J. H. Ecob of Albany, N. Y. Dr. Ecob is a graduate of Andover Seminary and was for several years pastor of the Congregational church in Augusta, Me. His pastorate of the Second Presbyterian Church in Albany has been one of strong and beneficent influence. He withdrew from the presbytery four years ago on account of the action of the General Assembly, though he says that action was the occasion rather than the cause of his assuming an independent position. But he was so strong in the love of his people that they gladly retained him as their pastor, and they have ever since stood loyally with him. He regards the action of our National Council at Syracuse, in its declaration concerning Christian unity, to have planted itself on the only rational and practical basis of church unity yet propounded, and returns to the Congregational fold with the purpose to devote himself to the work of federation among the denominations as a step toward unity. We anticipate for Dr. Ecob a spiritual and successful ministry in Denver.

An American Anti-Saloon League was formed in Washington, D. C., Dec. 18. The convention was attended by representatives of a number of temperance organizations throughout the country. Its purpose is thus expressed in its constitution:

> The object of this league is the suppression of the saloon. To this end we invite the alliance of all who are in harmony with this object, and the league pledges itself to avoid affiliation with any political party as such and to maintain an attitude of neutrality upon questions of public policy not directly and immediately concerned with the traffic in strong drink.

Its president is Hon. Hiram Price of Iowa, Rev. H. H. Russell of Columbus, O., is superintendent, James L. Ewin of Washington, secretary, and F. W. Walsh of Boston, treasurer. Among its officers are Hon. Elijah A. Morse of Massachusetts, Bishops Galloway of Mississippi and Kephart of Maryland and other well-known men. The league will co-operate with the National Temperance Society in efforts to secure the passage of its bill for a commission of inquiry as to the alcoholic liquor traffic and has other important measures in view. The attendance represented temperance workers throughout the country, and its avowed purposes show that it may accomplish great good and that it is worthy of hearty and generous support.

A hopeful method of concentrating the strength of a group of churches upon problems of the vicinage is that to which the Evangelical Alliance is just now calling attention. In a series of brief but forceful leaflets it sets forth the advantages of local alliances organized on an evangelical doctrinal basis, but laboring especially for the social improvement of the community through better enforcement of law, the rescue of the unfortunate and depraved, better observance of Sunday and larger interest in educational and civic matters of common concern. Other benefits of such an organization would be the cultivation of Christian fellowship and the avoidance of waste and competition between the denominations. The plan has the hearty indorsement of men like Drs. Parkhurst, F. E. Clark, J. H. Barrows and J. H. Vincent, and practical aid in consummating the endeavor in any city or town will be gladly given by the secretary of the alliance, Rev. Josiah Strong, D. D., 511 United Charities Building, New York.

## THE RETURN OF THE JAPANESE DEPUTATION.

There is widespread rejoicing among all who have held in prayerful thought the four men who early in September left San Francisco to carry sympathy and counsel to our Japanese brethren that this deputation is once more in this country, having sailed in through the Golden Gate on Christmas Eve. Dr. J. L. Barton and Hon. W. P. Ellison of the Prudential Committee are expected in Boston this week and the other two members of the committee, Dr. J. G. Johnson of Chicago and Dr. A. H. Bradford of Montclair, are probably just now also reaching their respective homes. The deputation has been abundantly favored in its journeys over land and sea, accorded the heartiest of welcomes by both missionaries and native Christians in Japan, has made thorough and patient inquiry into conditions there prevalent and has reached decisions with great unanimity of opinion.

Just what are its ultimate conclusions on

questions at issue, most of which relate to matters of internal administration, will not, of course, transpire until the deputation makes its official report to the Prudential Committee, which appointed it. This account of stewardship will probably be rendered in the course of a fortnight. At present we need to do little more than chronicle the fact of their return, though it is safe to infer from the cheerful tone of their letters that their mission has not been a fruitless one. Certainly the sojourning in Japan for three months of these four wise, genial and able representatives of American Congregationalism could not but bring fresh courage and enthusiasm to our workers there, who have felt so keenly for the last few years the exceedingly complicated nature of the task upon their hands. And we are sure that the advancement of Christianity in this young empire will be more rapid and permanent because of the labors and influence of this commission.

In this connection it may be of interest to recall the circumstances of previous deputations sent out by the Board. There have been only two in all the long history of its operation in foreign lands. In 1854 Secretary Anderson and Dr. Thompson went to India, stopping on their return in Turkey. In 1883 Secretaries Clark and Alden and Mr. Elbridge Torrey of the Prudential Committee visited Turkey, being joined on the other side of the water by the late Dr. A. L. Chapin of Beloit and Prof. C. M. Mead, who aided the official representatives of the Board in their investigations on missionary soil.

The Board has certainly not erred in sending too many deputations to foreign lands. The outcome of their work abundantly justifies the incidental expense, but as respects the cost involved in this duputation to Japan it should be understood that it was met entirely by private subscription by a few individuals. Gentlemen in Chicago provided for Dr. Johnson and Eastern givers of like-minded generosity assumed the expenses of the other three members of the committee. Thus there has been no drain upon the regular resources of the Board, but even if this had been the case we are confident that no item of expense could be more legitimate or productive of more valuable results than that involved in the occasional sending of well-equipped deputations to our various mission fields.

## 1895—THE RELIGIOUS WORLD.

Great advances have been made of late in writing contemporary history. The thoughtful student of his own times will not fail now at the beginning of the year to spend a few hours in some library looking over the files of selected newspapers and magazines to refresh his memory of the course of events in 1895. He will find that no science has progressed faster than that of writing history, till the world's life has come to be reproduced by the press with almost photographic accuracy.

In our review of the year we give religious events the first place. The unprejudiced student recognizes the fact that they were never more clearly entitled to it than they are today. The interest in the Eastern question turns on its religious aspects. The restraining hand on the rising passions of Americans and Englishmen facing each other is the hand of Christian fellowship. The unity of nations which men hope for has for its basis religious sympathy. In whatever direction we look over the paths trodden by human footsteps through the year just closed the influence of religion is prominent, and that alone suggests any controlling purpose giving direction to their tangled mazes. No more striking fact appears as we look backward than this growing recognition of the permanent element of religion as the most vital force in history, in political, social and personal life. Scientific, philosophical and speculative thinkers alike accept it as a fact that the foundations of moral and spiritual truths, though beyond the bounds of exact observation, are always essential factors to be included in their researches. Materialism is yielding to the claims of the spiritual in human experience.

Widespread disturbances in the East have brought the subject of missions into new prominence and made it of chief interest in religious circles. The ideas of individual responsibility, of exalted humanity, of brotherhood and liberty introduced into ancient nations by Christian teachers and preachers of necessity have been potent factors in creating these disturbances. They have kindled new ambitions in Japan, have quickened thought in India, have roused bitter opposition in China and Turkey. In the two latter countries massacres of missionaries, suspension of the work of Christian colleges and schools and destruction of their property have been only incidents of great political movements, but they have shown how closely the missionary efforts of the United States and England have been united in the birth throes of the new life that is coming to Eastern nations. Financial depression has reduced greatly the income of missionary societies. Japan is foremost in discussing the self-government of Christian churches, and the American Board has wisely sent a deputation to consult with Japanese Christians concerning its future policy in that country. It has returned and its report may soon be expected. Similar questions will soon demand attention in other nations, and their appearance is a hopeful sign. But they indicate a new stage in the history of missions with great and pressing problems.

Christian unity has continued to hold the attention of leaders in the various denominations. The Pope's invitation to the Eastern Catholic Church to unite with the Roman has called forth from the authorities of the former a warning against the proselyting efforts of the latter. His encyclical calling on Protestant bodies to return to the mother church shows that the Roman Church contemplates no union with other Christian bodies except by absorbing them. Episcopalians, by the declaration of their national convention at Minneapolis, have practically receded from the Lambeth propositions, and demand also acceptance of their prayer book and ritual as conditions of union. Unitarians have offered to unite with everybody who will profess as great liberality as they do. Congregationalists have proposed as a basis of union belief in Jesus Christ as Saviour and Lord, in the church and in the Bible, which each may interpret according to the dictates of his own conscience. It was just that liberty of interpretation which created divisions in the Christian Church, and it will continue to do so till that liberty is freely admitted by all and the results of such interpretation are accepted for what they are worth. Yet one can hardly fail to see in these things a real movement toward unity in aim and spirit, only to be maintained with diversities of administration. Investigation of the basis of religious beliefs is more free than it was a year ago, but it is also more reverent. Christians have come nearer to one another. Christianity is more inclusive. It gives more generous and intelligent recognition to diversities of operations in different races and nations which yet it acknowledges as wrought by the same Spirit. Christianity also recognizes more than ever before the value of aspirations and faith in other religions.

Yet the forces are still mighty which would tear Christians asunder. Nations which claim to be Christian have for more than twelve long months stood by to look on the most barbaric and extensive martyrdom of Christians by Muslims in the whole Christian era, and yet have been so jealous of one another that they have not lifted a finger to stop the wholesale slaughter, and the new year opens with hundreds of thousands of starving survivors in Armenia, and money not offered to buy them food. It is a strange comment on the progress of humanity that the greatest massacres of Christians in the Christian era occurred in the year 1895. In America many Protestants are promoting political organization against Roman Catholics. If hatred of the Jews is less rampant in Russia, it is growing in Germany and Austria.

Efforts to force conformity within religious denominations have met with varying success. Presbyterians in the United States have pressed further the attempt of their General Assembly to secure control of their theological seminaries, but have gained nothing so far. The letter of six Episcopal bishops last winter declaring authoritatively the church doctrines of the incarnation and inspiration probably raised more questions than it settled. The Liberal party in England made Canon Farrar Dean of Canterbury and Canon Freemantle Dean of Ripon, but when the party was overthrown Welsh disestablishment, which seemed near at hand, was defeated. Perhaps these movements are only eddies in the stream of Christian progress toward that harmony of Christian life whose ideal is freedom because force is unnecessary and uncalled for.

The revival of patriotism which the churches have diligently labored for seems to have had its share of influence in bringing forth an ambition to fight other nations which has just found expression in an outbreak of war talk between the United States and England. But this, let us hope, is only an incidental evil in the development of that loyalty to country which would make it, not the most belligerent toward other countries, but the most helpful to them all.

The younger Christian life of the churches is in favor of closer affiliation of all followers of Jesus Christ and the realization of Christian union in practical measures for the uplifting of mankind. The great convention of the Y. P. S C. E. in Boston last July, and the conventions of Methodist and Baptist young people's societies in Chattanooga and in Baltimore, made impressions which were felt throughout the entire country. In the spirit which they exhibited the whole Christian church may face the present year with courage, though with grave consciousness of great problems to be solved only by steadfast faith, unceasing prayer and whole souled service of Christ.

## 1895—THE WORLD OF SCIENCE, STATECRAFT AND INDUSTRY.

During the past year the people of the United States have reaped bounteous crops of the staple products; have taken from the mines vast quantities of gold, silver, copper and iron; have suffered much from flood and fire; have received fair prices for the fruit of their co-operation with nature, and higher wages than in 1894 for the labor of their hands—whether done in the field, in the home or factory. The shrinkage in values has abated, capital has again dared to take risks in investments, truer conceptions respecting national monetary standards have found lodgment in the minds of the masses, and, as the new year opens, naught bars the way to national prosperity save our national legislators' persistence in refusing to treat the subjects of tariff and currency reform as questions of national economy and statecraft. The national debt has increased since the national revenue has not equaled the expenditures, and the drain upon the gold reserve of the Treasury has compelled the Administration to issue bonds. The year can scarcely be counted one in which the cause of bimetallism has made marked advance, either here or abroad. The facts refuse to conform to the theories of the friends of silver. The enormous increase of gold output during the year is by no means its least significant phenomenon.

The popular will, as recorded in the municipal, State and congressional elections, is clearly against both the Democratic and Populist parties. The Fifty-third Congress, which expired in March, died with a record of imbecility and inanity beyond that of any of its predecessors. The Fifty-fourth Congress is controlled by the Republicans and may be expected to act consistently and vigorously, if not always wisely. New Jersey, for the first time in many years, and Maryland and Kentucky, for the first time in their history, have Republican governors. The disintegration of the Bourbon Democracy of the South has proceeded at a rapid rate, and it is doubtful whether it ever will be solid again on other than racial issues. In the North the American Protective Association has done much to add to the perplexities of the Republican party, and complicated local and State issues.

Although the cause of municipal reform received a setback in New York city when Tammany won in the fall elections, the reform as a whole has made great strides during the past year. With honest police commissioners in New York city it has been found possible to suppress the Sunday saloon and eliminate most, if not all, of the blackmail upon which the police formerly grew rich. Chicago has elected a reform mayor and indorsed by a popular vote the principle of a civil service based on merit. New Orleans, Baltimore and Philadelphia have seen the beginnings of movements calculated to redeem them from misrule. Boston has secured a better charter, and in municipal elections throughout the land the tone of the campaign has been raised much, and in many instances the candidates of citizens rather than the tools of politicians have been elected to office.

The cause of woman's suffrage has not marched on with strides, though it has gained somewhat, chiefly in the West and South. Massachusetts has declined to instruct its legislators to grant even municipal suffrage to women. The South Carolina Constitutional Convention considered the project of granting suffrage to women, but finally spurned it, even though some men, otherwise conservative, thought they saw in it a method of insuring white supremacy. The Canadian House of Commons, by a vote of 105 to 47, rejected a woman's suffrage act. In Utah, however, the Constitutional Convention has made the organic law of the future State so inclusive that women from the first will have civic rights and duties similar to those of men. Bismarck has intimated that German politics would be much nobler if women were voters, and throughout Christendom women have influenced electors, officials and statesmen more than ever before, even though they have usually had to do it by indirect methods.

The Federal Supreme Court once more has full ranks, Justice Peckham taking the place of Justice Jackson, deceased. It is doubtful whether the court stands quite as high in public esteem as it did before its decisions affirming the unconstitutionality of the income tax section of the Wilson-Gorman Tariff Law. Not that its final verdict was not popular, but some of the features of the court's treatment of this important case were such as to lessen confidence in its infallibility and exemption from the partisanship to which laymen are subject.

Two decisions of the Illinois Supreme Court, one denying the constitutionality of the Eight Hour Law and the other shattering the Whisky Trust, are worth noting. The Iowa Supreme Court has upheld the constitutionality of the Mulct Liquor Law under which that State—formerly prohibition—is now operating its traffic in intoxicants. The United States Circuit Court has denied the authority of the State of South Carolina, under its Dispensary Law, to shut out of the State liquor manufactured without the State and brought into it in original packages, and the same court refused to interpose a judicial decree forbidding the holding of the South Carolina Constitutional Convention, notwithstanding it was alleged that representation in it was to be determined by methods which denied suffrage to many of the black voters of the State.

The Federal Supreme Court's reaffirmation of the authority of Federal equity court judges to issue injunctions and punish, without trial by jury, all who in labor troubles they, the judges, adjudge guilty of disobedience or contempt of the judicial decrees has given the stamp of highest authority to the policy which the Federal authorities—judicial and executive—pursued in 1894, and has determined once for all the right of the nation to insist on the maintenance of order, the continuity of traffic and transportation, and the authority of Federal officials when State officials prove recreant or incompetent. To those who deplore this extension of the authority of equity court judges and the denial of the right of trial by jury there is but one recourse left now, viz., to annul the authority upon which the Supreme Court now relies. That the organized laborers of the country, as well as many others not of their ranks, deplore this extension of Federal authority has been proved by the way in which they have shown their sympathy for Mr. Debs, the most prominent sufferer of the penalty for contempt of court.

Compared with 1894 it has been a quiet year in the labor world. Brooklyn and Philadelphia, the former in January, the latter in December, have been the scenes of great strikes among the employés of the street railway companies In both instances, until they indulged in violence and attacked non-union laborers, the strikers had the sympathy of the public—thanks to the persistent exactions of the monopolies. But in Brooklyn, where the contest lasted for weeks and seven thousand of the State militia were summoned to secure and preserve peace, both the strikers and the city officials lost the public sympathy, the latter by their supineness, the former by their malicious injury of fellowmen, and the company's property. New Orleans has seen a labor riot, complicated by the caste hatred of whites for blacks. In New York the victims of the "sweating system" have twice won victories over the contractors, who desire to maintain that vicious system of manufacturing clothing. In several other labor controversies in the metropolis, Bishop Potter has won honor as a man and servant of God by successfully serving as arbitrator.

Great Britain has seen two great strikes, one among the operators in the shoe factories, which was finally settled with honor by the arbitration of the Rosebery ministry; the other a great strike among the shipmakers on the Clyde which is still on, all efforts to induce the owners to arbitrate having failed. In Great Britain, as well as in the United States, there has been a reaction among the trades-unionists against socialism, and conservatives once more control the machinery of the highest trades-union assemblies.

Temperance reform has made no notable variations. Prohibition as a partisan issue is weaker, if anything, than it was a year ago. Local option in limited areas is the only theory that in practice seems to be holding its own. Georgia has refused to establish a dispensary system similar to South Carolina's, which system there, after Jan. 1, will be authorized by the new constitution. The rigid enforcement of the Sunday Excise Law in New York city has lessened crime there, improved the tone of the police force and complicated local and State politics to such an extent that the revision or indorsement of this law will be one of the live subjects discussed by the next legislature. Maine and New Hampshire have seen a somewhat stricter enforcement of their prohibitory laws.

Congress, by passing the Anti-lottery Bill in March, made it possible to attack the lottery companies in such a way as to practically put an end to their use of the mails, and enhance the peril of using the express companies as carriers. New Jersey, Massachusetts and Rhode Island have so legislated as to strengthen the hands of those who enforce the anti-gambling laws, and throughout the nation there is a much higher standard of law and law enforcement. Pugilism also has been suppressed, so as to be practically extinct, thanks to the vigorous action of Southern governors and legislators in States that formerly served as safe fighting grounds.

Civil-Service Reform has made notable advances in Washington, thanks to the executive orders of President Cleveland and his department chiefs; in New York State, thanks to the operations of the new constitution and the support the principle has in the organic law of the State; in Chicago, where, by a popular vote and overwhelming majority, the city's service was taken out of

the hands of spoilsmen. Most notable of all in New York city, thanks to Mayor Strong and Mr. Theodore Roosevelt and his associates on the Board of Police Commissioners, neither the Tammany nor the Republican "machines" now have aught to do with the administration of the police or street-cleaning departments.

The report of the British Opium Commission was adverse to the claims of the philanthropists of England and India, who denounce the opium trade as a source of government revenue; and Canada's royal commission reported against prohibition of the liquor traffic.

It has been a year remarkable for phenomena indicating a renaissance of patriotism, a renewal of interest in the nation's history and great men, and the unification of all sections of the country. Patriotic orders have multiplied. Historic spots have been fitly marked. Patriots' Day, April 19, Massachusetts' new holiday, was celebrated for the first time with marked enthusiasm. The dedication of the great military park at Chickamauga and the visits of Northern state officials and generals to the Atlanta Exposition gave opportunities for declarations of fraternal love and devotion to country, marvelous when one remembers that the Civil War ended only thirty years ago. And as the year closed preparations for a great procession of Federal and Confederate veterans in New York city next Fourth of July were under way, and the national Senate has voted to remove the last disabilities of Confederate soldiers and sailors.

Science, especially applied science, has not been wanting in victories. Argon and helium, if not discovered during the year, have been indisputably demonstrated as existent. Anti-toxine as a reliable foe of diphtheria has been firmly established in the hospitals of the world and in general practice. Acetylene as an illuminant, a rival of electricity, and a reducer of the price of one of the necessities of life has leaped into the field. The vast water power of Niagara has been harnessed, set at work developing electricity, which is expected to create a large new manufacturing center in Western New York, light and heat and drive the factories of distant cities in New York State, Ohio and Pennsylvania and furnish the power to propel boats through the Erie Canal, toward the improvement of which the State of New York has just voted $9,000,000. Commerce in and near the metropolis also will profit by the opening of the Harlem Ship Canal. Germany, by opening the great ship canal at Kiel, has united the Baltic and the North Sea, saved mariners many leagues and strengthened her strategic position. Great Britain and her colonies have at last agreed upon a policy which calls for the speedy laying of a Pacific cable. At home we have profited by the Cotton States Exposition at Atlanta, which has made known Southern resources in raw materials and Southern attainments in manufactures to the inhabitants of that section of the country, and as well to many Northern capitalists and prospective immigrants.

A higher standard of æsthetics has prevailed in our municipal life. New York has seen the dedication of the Washington Arch and the site chosen for a soldiers' and sailors' monument which will be selected and perfected by competent art critics. The same city also has seen the beginning of adequate mural decoration of its municipal court buildings. Boston's superb public library building has been opened to the public and begun to do an educational work as an art center—as well as library—which will influence greatly the thousands from abroad who visit it, and in Washington the development of the decorative scheme of the new Congressional Library has begun to impress legislators and citizens with the wisdom shown in giving *carte blanche* to an architect of high standing in the profession, and in departing from the policy which hitherto governed the nation in its selection of plans for Federal buildings.

Despite the seeming failure of the principle of arbitration in the dispute between Great Britain and Venezuela, it has been a year when arbitration, as a method of settling international differences, has won its way towards general acceptance, and our share as a nation in it has been most creditable. President Cleveland arbitrated in a boundary dispute between Brazil and Argentine Republic, deciding in favor of Brazil. Our Secretary of State and minister to Mexico did much to settle a long-standing difference between Mexico and Guatemala. Japan and China have formally and informally recognized, in a very substantial way, the services our diplomats rendered in making the way easy for a peace between those nations, and that we have not succeeded in inducing Great Britain to arbitrate her dispute with Venezuela is because Lord Salisbury stubbornly refuses to do what Great Britain has repeatedly done in other cases. Sentiment in Europe favoring arbitration is slowly gaining and, during the past year, several hundred members of the British House of Commons have united in petitioning Congress to vote in favor of submitting all disputes between the United States and Great Britain to arbitration, and the French House of Deputies asked the French Government to negotiate a treaty of similar purport.

Canada's refusal to accept Newfoundland on the latter's terms has left the latter colony to struggle on as best it can under a blighting debt and a dwindling local industry. Manitoba's school problem is still unsettled, to the sorrow of Canadian politicians, who hate to commit themselves on an issue so disruptive, and thus far have succeeded admirably in hedging.

Mexico has continued to prosper under President Diaz, its only difficulty abroad, that with Guatemala, having been amicably settled. The dispute between Nicaragua and Great Britain ended in Great Britain receiving the indemnity she demanded, but not until British marines had been landed and the guns of men-of-war trained on Corinto. San Salvador in this controversy did much to aid Nicaragua, and for this and other reasons a degree of harmony now exists among the Central American republics which is quite unusual and is favorable to the promotion of a federation, which would be advantageous both in peace and war.

Cuba has been the arena for a struggle between Spain's army and a rebel host, which has openly and covertly fought Spain with a determination and success never known before, and as the new year dawns the outlook for Cuba's independence is very bright. In Hawaii a rebellion against the new republic has been crushed, not without the shedding of blood, however. Martial law reigned for a time. The ex-queen and not a few former American and British citizens were found guilty of conspiracy, but the moderation of the sentences imposed saved the new republic from criticism, avoided complications with the great Powers and left its authorities free to face and solve the more pressing domestic problems of finance, immigration and education.

South American republics have had their chronic upheavals, but they have not been as numerous nor as serious as in some past years. The dispute between British Guiana and Venezuela over boundary lines and territory rich with auriferous deposits has involved the United States and Great Britain in a discussion of the much larger question, viz., the meaning, scope and force of the Monroe Doctrine, which discussion for a few days seemed to lead logically to a declaration of war between the great leaders of Anglo-Saxon civilization. Fortunately the sober sense of the people found vent before it was too late to avert fratricidal war, and at present it seems as if out of the flurry a greater degree of friendship between the two nations might come forth.

Great Britain has witnessed the revolt of the electors against the Rosebery ministry and the radical Liberal program, the return of Lord Salisbury to power with Joseph Chamberlain as lieutenant, the adoption of a more vigorous colonial policy, the alliance of Anglican and Roman Catholic forces to increase general taxation for sectarian schools, the development of a strong but not overwhelming public demand for interference with the Turk in behalf of Armenia, and a decided setback to British interests in the far East where, in the settlement of the conflict between China and Japan, Russia, France and Germany scored the most points.

France soon found out that Casimir-Perier had feet of clay, and the supposed strong man early in the year abdicated and gave way to M. Felix Faure, who has filled the position of president creditably. That a thorough understanding persists between France and Russia has been demonstrated often, at Peking and at Constantinople notably. The vast African island, Madagascar, has passed entirely under the control of France, to add to her area but not her wealth unless this new possession proves unlike her other colonies. Germany has held her own in diplomacy but in domestic affairs retrograded. The empire as such is weaker than at any time since it was cemented in blood. Prussian dominance is causing much chafing in the other states, and the emperor's reactionary and repressive policy of exterminating socialism is fast alienating from the throne men who believe in a constitutional monarchy but cannot endure despotism.

Italy has bettered its financial condition somewhat. Crispi has retained his place and power as premier. No concessions to the Vatican have been made, and, though there has been no formal sundering of the Triple Alliance, Italy now is Great Britain's only ally in European statecraft. Leo XIII. has invited the people of England to re-enter the Roman Church fold, and tried desperately by ways open and devious to win back schismatics in the Orient, but to no purpose. Spain has added greatly to its already crippling debt, has seen the flower of its youth start for Cuba on what promises now to be a vain effort to save the island. The large Mora claim of $1,000,-

000 has been paid to a citizen of the United States whose property suffered in a prior revolution in Cuba, but no concession has been made to the claims of the A. B. C. F. M. that its missionaries be allowed to resume labors on the Caroline Islands. In Austria, especially in Hungary, a larger measure of civil and religious liberty has been won after a desperate fight in the national legislature against the ecclesiastics of Rome. Norway and Sweden have progressed toward more amicable relations. Bulgaria, now that it has lost Stambuloff, seems to be drifting Russiaward, and its future becomes more and more problematical. Russia, in diplomacy, has won notable victories, and is silently but surely compassing its ends. The young czar has not revealed that liberality which it was hoped he would, but the very latest reports from Russia indicate that he at last is asserting authority and that in the direction of a more liberal *régime*. The Armenian population has been decimated by the sword of the Turk and Kurd, and the rigors of winter and the lack of food and raiment bid fair to reduce the race to extremities ere spring comes. The sultan has played with the six great Powers of Europe, made their mutual jealousies serve his diabolical ends, and as the year closes Christendom lifts up its hands with horror quite as much at the impotency of Christian Europe as at the ferocity of the Moslem Turk.

China has been brought low by Japan. The former in its effort to place loans wherewith to pay the indemnity conceded to Japan has sought Russian and French rather than British aid, and the concessions made to commerce and manufacturers will benefit Japan, the United States and Russia. Japan has just conquered the island of Formosa, which China was forced to concede to her. She has in her coffers, or will have, a vast sum paid in indemnity wherewith to recoup her expenses and provide a stronger navy. She has found out, through the intervention of Russia, France and Germany, that Europe pretends to and as yet can decide just what the fruits of victory in war—even in the Orient—must be. By her prowess and skill, on land and sea, she has won a high place among the nations, and her competition in the arts of peace is occasioning quite as much alarm as her attainments in the science and practice of war.

The partition of Africa has proceeded at a rapid rate. Uganda has passed under British control, and the agreement between Great Britain and the East Africa Company has still further strengthened the British grip on the Continent. The slave trade in Zanzibar still remains a blot on British rule there. The Congo Free State is not flourishing under Belgian control and a change there is imperative. The marvelous product of the gold fields in South Africa has made enormous fortunes for men who as a rule have no just conception of the mission of wealth, and attracted to Africa a grade of men not best adapted to elevate the natives or build civilized Christian States.

The world of scholarship is poorer because of the death of J. R. Seeley, Arthur Cayley, Henry Rawlinson, J. Stuart Blackie, Gneist, Von Sybel and A. C. Merriam. Science has lost Huxley, Pasteur and J. D. Dana. Literature is bereft of Dumas *fils*, Freytag, Boyesen, W. W. Story and Eugene Field. Secretary of State Gresham, Justice Jackson of the Supreme Court, ex-Justice Strong, ex-Senator Thurman and Frederick Douglass never again can shape our national affairs, and Bulgaria mourns for Stambuloff, Russia for her great foreign minister, M. Giers, and England notes the absence of Lord Randolph Churchill.

Of leaders of ethical and religious life we miss Julius H. Seelye of Amherst, Rev. Drs. William M. Taylor, John A. Broadus, A. J. Gordon, A. A. Miner, Edward Beecher and Rev. S. F. Smith, author of "America," while Nonconformity in Great Britain lost its greatest preacher and leader when Rev. Dr. R. W. Dale passed on. Veteran missionaries like W. H. Scudder, H. M. Scudder, C. Van Dyck and George C. Knapp have gone to their reward, and our denomination misses the wisdom and gifts of such laymen as Langdon S. Ward, Franklin Fairbanks and David M. Stone, the veteran editor of the *Journal of Commerce*.

## THE WEEK OF PRAYER.

It is interesting to remember, as the Week of Prayer is observed this year, that it is exactly half a century since the Evangelical Alliance was formed. The circular which this excellent organization has just issued calls attention fittingly to the great progress which Christianity has made during the past fifty years as well as to the threatening perils of our times. Surely we have much to be grateful for and much to encourage us, but also much to convince us that a tremendous warfare for Christ is yet to be waged.

The growth of religious tolerance has been striking during the half-century. This is true in a degree of Roman Catholic countries and far more true of those which are Protestant. Moreover, such facts as the development and success of the International Sunday School Lesson System, the advance in intelligent Biblical criticism of all schools, the growth of Young Men's and Young Women's Christian Associations, the Students' Volunteer Movement and the wonderful history of the Christian Endeavor Society are full of cheer to every Christian heart.

Another fact deserves note. The spirit of Jesus Christ is making itself felt among many who still hold aloof from the churches. Christian character in its purity never has been more honored than now. Many who mistakenly regard the different branches of the church with distrust acknowledge frankly their reverence for Jesus Christ, and some of the most formidable perils of the period are not without signs of possible useful results.

It is a time for Christians to examine themselves in earnest, to bow themselves penitently and humbly before God, to reform their lives, to renew their consecration, and to plan boldly, wisely and hopefully for the future. Let the Week of Prayer remind us all once more of the immense power of sincere and united prayer and recall especially the infinite love of the Almighty and his readiness to hear and answer prayer.

Robertson Nicoll thinks that one of the greatest *desiderata* of English literature is a really great commentary on the Sermon on the Mount. He states, also, that Dr. Dale intended to prepare such a work, but it was one of several projects which his lamented death left uncompleted. Perhaps on this side the water some one may arise, in due season, who will construct a work that will be considered a monumental piece of literature. When men claim to know just what Jesus meant by that wonderful discourse, and are applying it so jauntily and positively to modern life, there is all the more need for an interpretation that shall commend itself to the Christian mind and the Christian heart.

## THE WEEK IN REVIEW.

**The National Legislature.**

The Senate with but little debate has voted to adopt Senator Hill's proposition restoring to ex-Confederate officers the right to serve in the United States army and navy. Senator Hill introduced this proposition at a time when war talk was popular, when Southern men were vying with Northerners in protestations of loyalty, and the Senate responded quickly to the suggestion that the last trace of disability be removed from men who are as willing now to fight for the Union as they were to disrupt it formerly. In obedience to the suggestion of the President, both in his annual message and in his special message on the financial situation of the nation, the House of Representatives has passed two measures, intended by its Republican majority to be their answer to the President's suggestions, none of which have they adopted. One of these measures, the bill increasing tariff rates for a limited time, calculated to add $40,000,000 annually to the national resources and described by its authors as a temporary measure for revenue increase only, may pass the Senate. The second measure, which met with considerable opposition within the Republican ranks authorizes the secretary to issue short-term, five-year, coin-not-gold, three per cent. bonds and supplements this with authority to issue at his discretion certificates of indebtedness to an extent not exceeding $50,000,000, payable in three years in lawful money with interest at three per cent. This bill cannot pass the Senate as it is now constituted. Whether the first measure, that increasing tariff duties and attempting to improve the situation of the Treasury by increasing revenue, will be vetoed by the President, should it pass the Senate, is an open question. A new issue of bonds for which the Administration undoubtedly has been negotiating during the past week, without waiting for the action of the Senate, would indicate that a veto was to be expected. The President and his Secretary of the Treasury are committed to the policy which insists that currency reform, and that alone, can remedy the situation. The Republican majority believes that naught is practicable now save increase of receipts through increase of revenue. Owing to this difference of opinion the nation bids fair to witness a large increase of the national debt, the maintenance of a banking system confessedly at fault and a continuation of the ruinous policy of borrowing money to pay running expenses. And yet, with such a standing exhibition of the inability of our representatives to rise to the altitude of statesmen, Senator Hoar, president of the American Historical Society, at its annual meeting last week, ventured to censure those American citizens who express their discontent with the situation.

**The Manitoba School Question.**

Politics in Canada in connection with the Manitoba school question are becoming intensely interesting and exciting. It will be remembered that in July last three of the French ministers resigned because of want of confidence that the government would pass remedial legislation. More definite

promises satisfied all but Hon. A. R. Angers, whose resignation was accepted. Now Hon. Clark Wallace has resigned from the ministry because the pledge for which the French ministers contended is to be pressed by the government when the Parliament reassembles early in January. In the meantime three by elections have been held, the results of which may be taken as emphatic condemnations of the government's policy. In Cardwell, on Dec. 24, the Conservative candidate met with a severe defeat, while in Montreal Center on the Friday after a previous government majority of 1,214 was changed into a minority of 336, when Hon. James McShane was elected over Sir William Hingston. These facts are indicative of trying times for the authorities at Ottawa, and then, coming as the crowning event of interest, is the dissolution of Manitoba legislature so that an appeal may be made to the people on Jan. 15. Hon. Thomas Greenway, leader of the legislature, in his address to his constituents of Mountain, distinctly states that the school question is the main issue of the contest. His platform is the maintenance of national schools as set forth in the reply just forwarded to Ottawa in answer to the second order of the Dominion Government.

**Great Britain and the United States.**

The members of the commission which is to investigate the boundary line dispute between British Guiana and Venezuela have not been selected. Though Great Britain probably will not recognize the commission formally, it now seems probable that informally she will do all that courtesy and necessity demand to place the strongest possible statement of the British case in the possession of the commissioners, especially if the President selects men of the first grade. The tone of the British press has altered within a week; it is far less belligerent, and, coupled with the pacific utterances of such men as the Prince of Wales, Lord Rosebery, Cardinal Vaughn, the appeal of British men of letters to the authors of the United States, and the conciliatory declarations of Scotch chambers of commerce and Scotch presbyteries, it would seem to indicate that there is a firm basis for a body of public opinion in Great Britain which will deal quite as faithfully with Lord Salisbury for his refusal of arbitration as that sentiment which in this country has not winced from criticising our diplomats for their responsibility in creating the ill-feeling. It is only by some such exhibition of the highest form of patriotism and statesmanship that this difficulty can be solved. The criticism and punishment of leaders and the recession cannot be all on our side of the Atlantic. The very men, clergymen and jurists, and journals that last week felt it their supreme duty to criticise the method adopted by the President, Mr. Olney and Congress will be found most resolute in their defense of the general principle that lies back of the Monroe Doctrine. Sentiment in Latin-America of course is enthusiastically arrayed with the United States and against Great Britain. Brazil through its national legislature has sent congratulations to Congress. Venezuela is fêting Americans and threatening Englishmen, and a spark struck forth there may any day ignite the powder and precipitate a crisis. Meanwhile talk of a Pan-American congress to define and assert the Monroe Doctrine and make it American international law is current.

**The Situation in the East.**

Turkey's internal problems are quite as menacing as her foreign. Turkish troops fought with the Druses on Dec. 21, and though a victory for the Turks is reported the Druses, who are a warlike tribe of mixed blood and restive under Turkish rule, are still militant, and disorder and distrust prevail in Syria as well as among the Armenians of the north. Conspiracy and violence rule within the palace at Constantinople, and the financial situation of the nation is such that the most urgent appeals to the provinces for funds are being issued at the same time that European bankers are being besought to make new loans, to be guaranteed by specified sources of revenue. Zeitoun, reports to the contrary notwithstanding, is still held by the brave, beleaguered Armenian force, and the efforts of the foreign embassies in Constantinople to sceure for these defiers of the Turkish Power such terms of surrender as will save them from massacre thus far have failed, owing chiefly to the unwillingness of the Russian minister to co operate. Russia during the past week has acted so as to warrant the belief that she purposes to interfere and carry out a policy of her own with reference to Armenia. The Black Sea fleet has left Sevastopol—destination unknown. A delegation of Armenians, sent to St. Petersburg some time since to entreat and secure Russian interposition, was told last week that Russia was prepared to act, if three other European Powers would intimate their willingness to have her intervene; and the latest news from England would seem to point to such a concession on the part of Great Britain, who, it is said, will co-operate in the Mediterranean with her navy, while Russia pours her troops over the frontier from the north. It is needless to say that if Great Britain has at last accepted the advice of those British students of history and diplomacy who for years have been urging a Russian alliance, then a step of incalculable significance has been taken, one that means more to the world's future history than it is possible to calculate now. Evidence corroborative of a better understanding between Russia and Great Britain is discovered by some authorities in China's latest concession of four states on the Burmo-Chinese frontier, they holding that Russian influence, now paramount at Peking, would not have permitted such a cession unwittingly.

**The Armenian Christians and the A. B. C. F. M. Missionaries.**

Testimony from Armenia respecting the brutality, lust and savagery of the Turkish and Kurdish servants of the sultan is pouring in to Great Britain and the United States in a stream that is as impressive in volume as it is heart-breaking in its details. Armenian merchants and workmen in our New England cities and towns are just beginning to get details respecting the destruction of their former homes and the murder of their kindred. The secretaries of the American Board are learning in the most explicit form of the peril of the missionaries, the destruction of the mission property and the unreliability of the Turkish Government's pledges of protection. The State Department at Washington is giving much attention to the question of compelling Turkey to grant adequate and prompt reparation for the damage already inflicted, and it is said to have decided upon a rigorous policy. Let this pressure become stern and sharp and Turkey can at once relax any protection over American citizens and property. For prudential reasons, therefore, the State Department favors a withdrawal of the American missionaries from their posts. But the missionaries are not likely to consent.

During the past two weeks the machinery for organizing American sympathy for the Red Cross Armenian relief movement has been perfected, and with Miss Clara Barton's advent in Boston on the 29th, and the meeting of Boston merchants and philanthropists at City Hall on the 30th, Boston for the first time really faced its duty in the matter and began to act in a way commensurate with that duty. In Cambridge, on Sunday afternoon, the Shepard Congregational Church was crowded with those who sympathize with Armenia's woes. Prof. Charles Eliot Norton spoke, as did Rev. Dr. Alexander McKenzie, and Armenians cognizant of the situation in Armenia gave realistic descriptions of the state of affairs there. Through the American Board's agents $20,000 have been forwarded to Armenia.

**NOTES.**

The Japanese Parliament has opened, Count Ito retaining the post of prime minister which a few months since he intimated he would resign. He and the government have a compact with the Liberal party, which insures longer life and greater strength to the ministry than it otherwise could have hoped for, and is significant as marking the introduction, partially if not wholly, of party responsibility for Japanese administration.

The pursuit and arrest of Baron Hammerstein in Athens show that the German Government prefers to suffer from any revelations which he may make concerning rottenness in high places in Berlin rather than endure longer the taunts of Socialists. The more recent flight of the leading lawyer of Berlin, with documents which also compromise high state officials, and the revelations respecting his own dual life, have not added to the pride of decent Germans as they review the year just closed.

Mr. Gladstone's opinion of England's duty toward Armenia is very clear. To a great pro-Armenian meeting held in London recently he wrote:

The six great Powers which between them spend more than £100,000,000 yearly upon what is termed their defenses lie prostrate at the feet of an impotent sultan, who, with their cognizance, appears to prosecute massacres at his will, day by day. Which Power or Powers is to blame? I know not. Our country is quite able to cope with five or six Turkeys, and she is under peculiar obligations, but she is not omnipotent. I sincerely hope that her Majesty's Government has not been in any degree answerable for bringing about an almost incredible situation.

The charges made by Lord Dunraven against the honesty of the builders and backers of the Defender, in last summer's races between the Valkyrie and the Defender, have been heard, sifted and adjudicated upon behind closed doors at the New York Yacht Club during the past week. The judges have been men of highest standing here and abroad. Lord Dunraven has had able legal aid imported from England. Without awaiting the verdict, as soon as his own testimony was given, he set sail for home. If the verdict shows the untenability of his charges, as it is thought

it will, American honor will be vindicated and British sportsmanship dealt a severe blow.

## IN BRIEF.

Big with events was the year of our Lord that has just closed, as our editorial review of the year abundantly shows, and the signs are that 1896 will be equally eventful.

Notice the gratifying lengthening of the General Howard Roll of Honor. The 500 mark has been passed, and a big inroad already made upon that bothersome Home Missionary Society debt.

In these troublous times we would not divert attention from Armenia, but our vision ought not to be so contracted as to leave us blind to the peril to which our missionaries are exposed in the interior of China. Rev. Henry Kingman, on page 13, pictures the situation graphically.

All the great Western railroads have united in an arrangement by which half fare annual permits are issued to clergymen. Blank forms of application are furnished by agents of any of the railway companies joined in this agreement. The blank is to be filled and forwarded, with fifty cents, to B. D. Caldwell, Chairman Western Passenger Association, 721 Rookery Building, Chicago.

Joseph Cook, who had intended with his wife to make a journey round the world, has returned from Japan to San Francisco with the deputation of the American Board. He is suffering from nervous prostration and will probably require a long rest, but it is hoped that his health may be in time restored. Mr. Cook has done valiant service for righteousness, which will not be forgotten now that he is compelled for a while to cease from his labors.

A Brooklyn pastor, commenting in a complimentary vein on our Christmas cover, says that he has detached it from the paper and hung it upon the walls of his study, and adds, "Cherubs and angels are beautiful but this strong and saintly man of God fascinates me. I long to be as clear visioned in looking backward to Bethlehem as he was in looking forward." This is a wish which every honest servant of God, yearning for a clear vision both of the Christ of history and of the Christ of today, will echo from the depths of his heart.

In a list of "veteran ministers" of Massachusetts, given by a veteran correspondent in our issue of Dec. 19, Professor Park is referred to as "not credited with as early an ordination." This is certainly an inadvertence, for Professor Park was ordained as pastor of the First Church in Braintree Dec. 21, 1831, nearly three years prior to the first one on the list. It will be of interest to the venerable professor's many pupils all over the land to know that he passed his eighty-seventh birthday at his Andover home last Sunday. Although in feeble health he walks out every pleasant day, and is constantly engaged in literary work, especially in connection with his life of Jonathan Edwards.

The Boston Ministers' Meeting list of topics for the Week of Prayer has a twofold purpose—first to provide a connecting thought throughout the week, and second to return in a measure to the original idea of prayer for the missionary cause, while at the same time providing sufficient scope for application to church life in general. To those who use the list these books may be helpful: Piersons's Acts of the Holy Spirit, Mathewson's Voices of the Spirit, Phelps's The Still Hour, Candlish's The Work of the Holy Spirit, Torrey's The Baptism of the Holy Spirit, and A. J. Gordon's The Holy Spirit in Missions. Those who prefer to use the list prepared by the Evangelical Alliance will find the sub-topics exceptionally suggestive.

Dr. Barnardo, the famous founder of homes for homeless children in London, was once brought into court by Roman priests, and Justice Coleridge decided the case against him. But he was so deeply impressed by Dr. Barnardo's statement of his work that he afterwards sent him annually a donation of fifty dollars for his homes. Judges do not make laws but only administer them, sometimes, no doubt, contrary to their own convictions of what laws ought to be. An unreasoning populace occasionally insists on placing on courts the responsibility for having enacted laws which they are empowered only to interpret and apply.

A semi-official compilation of the amount of dividends paid in Boston Jan. 1 gives a total of $13,212,004. How much of it will find its way into the coffers of debt-laden missionary societies, or go speeding toward Armenia? *The Christian Register* pertinently suggests that the Venezuelan philanthropists give to Clara Barton a moiety of the money—the half the cost of a gunboat. "Let us boil down some of our affluent, popular enthusiasm into the form of a little hard cash." The Yokohama branch of the Japan Red Cross Society has determined to send tea to the French soldiers wounded in the Madagascar expeditionary army and to Spanish soldiers in Cuba. Shall American Christians show less regard for the American Red Cross adherents who stand ready to enter Armenia?

An alert Minnesota pastor sends us a communication advocating cogently the holding of a meeting in every Congregational Church in the United States on Jan. 1 at 10.30 A. M. He would have it a strictly business gathering, at which statistical reports should be rendered from all the departments of the church. These in turn should be at once tabulated in regular form and mailed straightway to the proper conference official, with the injunction that the reports be passed on within ten days to the State registrar. He could easily, provided all the churches in the State acted simultaneously, forward within ten days to Dr. Hazen the statistical showing for his State and then we should have fair reason to expect the issuing of the Year-Book by April 1. Our brother draws a glowing picture, which we wish we had space to reproduce in detail, of five thousand church clerks acting in unison at just half past ten o'clock on January first in each year. He thinks the recording angel would rejoice at such a spectacle. While neither he nor we can make positive affirmation on this point, every member of our Congregational Zion would wish any undertaking godspeed that would act as a dynamic upon sleepy and dilatory church clerks.

## STAFF CORRESPONDENCE.

### FROM THE INTERIOR.

**Sunday Rest.**

The barbers have been fighting a losing battle for the privilege of having one day in seven as a day of rest. A law carried through the legislature last winter gave all that was desired, but this "Cody Law" has been declared unconstitutional, because it is class legislation. Hence "boss barbers" have been compelling their employés to work Sunday or lose their places. But the end is not yet. The barbers propose to secure the decision of the Supreme Court and, as already reported, are seeking to obtain means with which to push this legislative battle and at the same time manufacture sentiment in their favor. Last Monday the ministers of all denominations met to give their testimony in favor of Sunday as a day of rest, not only for the barbers, but for all working men without an exception. The attendance was large and there was much enthusiasm. Dr. Bristol spoke for the Methodists and Dr. Withrow for the Presbyterians. The latter said that no one class of laborers could secure this Sunday quiet unless all classes would unite together for the same end and that, after all, the laboring people had the whole matter in their hand. Dr. Bristol characterized the working of seven days in a week as nothing but suicide. Perhaps the address which was listened to with most interest and was most frequently applauded was by Father Cox, a Roman Catholic priest, who took advanced ground in favor of the sanctity of the Sabbath and Christian morals generally. His positions were a great surprise to many who heard him. If such doctrines as he proclaimed are heard every Sunday in our Roman Catholic churches Protestants have reason to rejoice.

**War Talk.**

Nothing is more remarkable in the recent religious history of Chicago than the comparatively few references last Sunday to the Monroe Doctrine and the warlike feeling its restatement by the President has excited on both sides the water. There is no question about the patriotism of our pulpit, or the readiness of its occupants to go to extreme lengths to defend the country, but to most it has seemed as if sober second thoughts might not be amiss. War is a calamity which not a few among us remember in all its horrors. War between England and America is not to be spoken of save with bated breath and as a dire necessity. Hence Sunday was given over to thoughts of peace rather than of war, and to prayers that the union of the two nations in whose hands so much that concerns the highest welfare of the world has been placed may never become red in fratricidal blood. Very little of the war spirit has exhibited itself among business men. The feeling has been that Venezuela questions should be settled by diplomacy, and that it is not statesmanship of the highest order which permits them even temporarily to disturb the relations of trade or finance. At the same time there has been a general disapproval of the opinions of Professor Von Holst, and an undue haste perhaps to put one's self on record as disavowing them entirely. Yet it would not be strange if the professor were to be found nearer right in the end than some who condemn him for what has been called the unseemly haste with which he has spoken. It is safe to say that Professor Von Holst has no sympathizers among the faculty of the university. President Harper has taken occasion to express his own opinions, and also to reassert the principle of perfect liberty in opinion and teaching for every professor.

**Features of Christmas.**

At the Pacific Garden Mission services were held from 10 to 12 o'clock in the morning. Then over 700 men, all of them apparently needy and hungry, received a substantial meal. In Prince's Rink the Salvation Army fed several thousands. Two West Side saloon keepers from 10 A. M. to 6 P. M. fed 4,100 people. On the whole it was a day of generous giving. The inmates of all our benevolent institutions were remembered. Under the direction of the *Tribune* a fund of over $500 had been collected with which to purchase dolls for little girls who might otherwise have been without any. The distribution to the three or four thousand little ones who gathered in Battery D to receive them was one of the sights of the

year. No hearts all day long were happier than the hearts which were made happy here. It was hard for the girls to be quiet even to listen to a short address from Dr. H. W. Thomas, who tried to tell them what the day meant and what it is bringing to us of God's love.

**Dr. Roy and the African Congress at Atlanta.**

Through Dr. Roy's kindness we can add a word as to the satisfaction with which friends of the African contemplate the results of the congress recently held in connection with the fair in Altanta. The attendance was uniformly large, the last evening impressively so. The program included a letter from Hon. E. W. Blyden of Liberia, an address by the late Rev. Josiah Tyler, an essay by Bishop Turner on The American Negro and His Fatherland, another of great value on The American Negro in the Twentieth Century by Dr. H. K. Carroll of the New York *Independent*, and two addresses by Mr. C. C. Adams of the New York *Sun*. Mrs. M. French Sheldon gave some account of her travels and observations in Africa, and the secretary of our African Section of the World's Fair Congress, Mr. F. P. Noble of Chicago, packed a paper full of information about the present condition and prospects of missions in Africa. As Dr. Roy writes: "He laid much stress upon the responsibility of the Baptist and Methodist churches, white and colored, for the evangelization of Africa. It was a revelation to learn that so much was already being done by Negro organizations of America and the West Indies. Mr. Noble brought the array of Mohammedans down to 40,000,000. He made the native Protestant communicants 255,000 and the native Roman Catholic 250,000. The force of Christianity in the total he placed at 5,550,000." Dr. Roy speaks in high terms of the papers and addresses of Mr. Faduma, a native of the west coast of Africa, educated in England, now serving the A. M. A. at Troy, N. C., in preparation for work in his native land. It is needless to add that Dr. Roy's own lecture, with its slides, its apt descriptions, quaint illustrations and pertinent quotations, was no less attractive to the colored people of the South than it has been to the tens of thousands in our Northern churches who have heard it.

*Chicago, Dec.* 28. FRANKLIN.

## FROM LONDON.

**Sunday in London.**

The question of the observance of Sunday, though it is not yet in the acute stage that it appears to have reached in some American cities, is coming more and more to the front in British towns. A resolute attempt is being made to change the character of what is contemptuously termed the "English Sunday." Advocates of the "new Sunday" have succeeded in opening a considerable number of museums, art galleries, reading-rooms, etc.; in giving for the first time in England on Sunday orchestral concerts not confined to sacred music and for which payment at the doors was taken; in establishing "Sunday Clubland," an association of men and women interested in literature, music and art for providing entertainments in the form of high class concerts, and in various other ways in inserting the thin end of the wedge. A public dramatic entertainment has not yet been given here on Sunday, but one feels that logically that is the next step. The conflict between the Sunday Society and the National Sunday League on the one hand and the Working Men's Lord's Day Rest Association and the Lord's Day Observance Society on the other grows in keenness. Many sympathized with the motive but few approved the tactics of the latter organization in instituting, under a George III. statute—which imposes heavy fines on keepers of halls used "for public entertainment or amusement, or for public debate upon any subject whatsoever upon any part of the Lord's Day"—a prosecution against the proprietors of halls in which Max O'Rell lectured on the characteristics of England, Ireland and Scotland, and Frederick Villiers on Chicago Past and Present. Such a prosecution as this, which was unsuccessful, can, of course, only lead to the abrogation of what is practically an obsolete law. The best judgment on this side coincides with the view of *The Congregationalist* that the question of Sunday observance should be determined not on Old Testament but rather on social and economic grounds. Along those lines plenty of support is forthcoming for maintaining Sunday as a rest day. Musical and dramatic workers, cabmen, newspaper sellers and others are already protesting against the tendency towards the increase of Sunday labor. The agitation for the new Sunday certainly proceeds more from the leisured than from the working classes. The latter do not invariably appreciate changes which are supposed to be made primarily in their interest. At Lancaster, for instance, the free library committee, after an experiment of eighteen months, closed the reading-rooms on Sunday evenings, the attendance being merely nominal, whilst a speaker at the recent Church Congress quoted statistics showing that in Birmingham the art gallery attendance is steadily falling off year by year.

**Slum Settlements.**

The remarkable success achieved by university and other settlements in the poorest and most crowded parts of the city encourages the belief that this is the most potent of all methods of reaching, elevating and saving toiling and outcast London. Toynbee Hall in Whitechapel, Oxford House at Bethnal Green, the Wesleyan Settlement in Bermondsey, Mansfield House at Canning Town (whose warden, Mr. Percy Alden, has been re elected to the municipal council) and Robert Browning Hall in Walworth are accomplishing a work whose effect, gratifying as are immediate results, will be felt more in the future than in the present. Owing primarily to Mr. Herbert Stead's energy and devotion Browning Hall, the newest settlement, is now firmly planted in a neighborhood on one square mile of which 115,000 human beings are huddled together. Every conceivable agency for brightening and developing lives that are for the most part cheerless and stunted is now in full operation. The endeavor is to provide for the whole man and woman and child, a few of the features, taken at random, being happy hour for children, aids to thrift, poor man's lawyer, ambulance class, cookery demonstration, people's drawing-rooms. No attempt is made to attach those who are reached to any religious denomination, though a distinctively Christian aim is kept in view. Mr. Stead is a man of high ideals, boundless enthusiasm and absolute unselfishness, and his present work as warden of the settlement is the fulfillment of a life-long ambition. His urgent plea is for Christian families to raise the level of Walworth by coming to live in it, and as he has himself exchanged a pleasant suburban retreat for squalid surroundings the appeal comes with some force. The formal inauguration of the settlement by Mr. (ex-home secretary) Asquith has drawn public attention to Browning Hall and will, it is hoped, lead to the removal of the debt of £300 incurred in adapting the building to its present use.

**Honoring Dr. Barnardo.**

Public gratitude to Dr. Barnardo for the splendid work he has carried on for nearly thirty years among the waifs and strays of London, and thankfulness for his restoration to health after severe illness, has found expression in the presentation to him on the occasion of his jubilee of an address and check for £3,417. Beginning as a lad of twenty, when studying medicine at a London hospital, with one homeless boy, the doctor has proceeded step by step in his beneficent work of caring for the destitute young until now he has 5,000 children in eighty-four distinct homes, sends about 700 to Canada and the colonies every year, and dispenses an income of £150,000, raised by voluntary contributions. He claims that the doors of his institution are always open and admission is given without any condition as to age, sex, creed, birthplace, nationality, health, money payment or guarantee. At the public presentation, whilst amply proving the continued need of his work, Dr. Barnardo did not omit to recognize the improvement wrought in the social condition of England by factory acts, school boards, industrial schools act, criminal law amendment act and the adoption by the municipal authorities of the system of boarding out pauper children. Of the reminiscences in which Dr. Barnardo indulged, the most interesting was his description of an unpremeditated after-dinner visit by himself and the late Lord Shaftesbury to Billingsgate when, after the removal of tarpauling from a collection of casks, the offer of a penny apiece enticed 73 homeless and nearly naked children from the barrels in which they had sought a free night's lodging. Dr. Barnardo's methods have not always escaped criticism, but where he has erred, if at all, it has been through excess of zeal in what he believed to be the interests of those he sought to benefit.

**Dr. Pentecost at Work.**

If any of Dr. Pentecost's old friends, who cherish the vision of a heavy military mustache, failed to recognize him in the clean-shaven pastor of Marylebone Church, they might perhaps identify him by his undiminished energy, fertility of ideas and Christian enterprise. So many church agencies are kept going under his inspiration that the chronicler cannot attempt to specify them. Music, social work, evangelistic services, working men's meetings are prominent features, and in all the pastor is the moving spirit. The church has been compelled to enlarge its material borders and is continually extending the area of its operations. If the Doctor has one failing it is that he does too much. Some of his church members mildly protested at the length of his sermons, whereupon the Doctor took an extra quarter of an hour to prove the iniquity of preaching short sermons. He has begun the weekly separate publication of his discourses, and as on a recent Sunday he preached three sermons, each lasting an hour or more, the printers are not likely to run short of "copy."

ALBION.

# An Official Propaganda of Crime in China.

By Rev. Henry Kingman.

It is to be regretted that the American press has not had more clearly before it the chief cause of peril to American residents in China. The primary source of present danger to all foreigners, especially in central China, is not found in any anti-foreign prejudices stirred up by the late war with Japan—that war is, in this connection, almost a negligible factor. It is not found in the widely advertised "jealousy for their own religions," and consequent loyal hostility to any endeavor to impeach the trustworthiness of these fondly cherished beliefs—such a suggestion is scarcely more fallacious than absurd. Nor does it lie in a natural and, so to speak, spontaneous hatred on the part of the people for foreigners as such. A steady aversion to all "outlanders" undoubtedly exists, but it is not this which leads to such mad outbreaks of flaming passion as we have seen in the repeated murderous attacks of recent years.

The present source of peril to every American in the interior of China lies in the organized and persistent prosecution—still unchecked—of the most devilish propaganda of filthy and lying blasphemy that history has record of, all confessedly directed to the one end of the expulsion or the murder of every foreigner within the eighteen provinces.

It has been conducted now for more than a generation. Twenty-five years ago the atrocious mutilations of the murdered Catholic sisters in Tientsin bore witness to the effectiveness of the slanders—charging similar horrors upon the missionaries—that were even then common property. From that day to this money has never been wanting from *literati* and men in official position for the circulation of the literature embodying these accusations. But within the last decade the propaganda has been openly avowed and developed, has taken for itself a known base of operations (in the capital of Hunan) and has for its self-confessed head a man of literary and official rank—the notorious Chou Han. Its activity is immense and the "war chest" never seems to lack for funds. It directly reaches millions of readers and the poison of its libels and of its fervid appeals to an ignorant thirst for blood is permeating the empire.

Here lies the peril of our nationals in China, and here is the lawlessness on which our Government should lay a heavy hand without scruple or hesitation. No specious pleas are available here to befog the real issue, or to excite the faintest sympathy for the real malefactors. The whole systematized propaganda is earthly, sensual, devilish, for which not one ray of excuse may be found by the most unscrupulous apologist. No friend of China, or champion of her government, can wish for anything other than the relentless and immediate suppression of the whole band of conspirators.

The foreign press in China has been a unit in declaring that the total suppression of these venomous publications and the opening up of the province of Hunan—the inviolate sanctuary of the offenders—is the *sine qua non* of any attempt to secure adequate protection for foreigners in the interior. And to this undoubted fact our American press has seemed largely to be oblivious. Four years ago sufficient pressure was brought upon the Wungli Yamen by the great Powers to secure an imperial decree, declaring that Chou Han, "by his wild language and insane conduct, had enabled evil-disposed persons to make use of his name and excite the public by fabricated stories." He was therefore to be cashiered and compelled to return to his home, remaining under the supervision of the local authorities. It is now clearly proved that the decree was mere waste paper, as was prophesied at the time—only "dust thrown in the eyes of the British minister and the Foreign Office." Chou Han is as active as ever, and the work under his hand goes steadily forward.

A letter just received from Dr. Griffith John, the famous veteran of the London Mission in Central China, tells of the arrival in Hankow of a large consignment of this literature direct from Hunan. The letter accompanying them contained an urgent request that they should be reprinted and distributed far and near. Chief among the books and tracts he examined were two editions of the infamous Death to the Devil's Religion. Both editions are new and well-printed, one issued in Szuchuan and the other in Knaugsi. On the covers it is stated that all the scholars and people of those two provinces are printing this book and widely distributing it. The author is Chou Han himself, or, as the book styles him, "Chou, a disciple of Confucius and a minister of the Great Pure dynasty." It is the most foul and inflammatory of the Hunan publications and directly urges the massacre of all missionaries; it describes minutely the various horrors practiced by foreigners, and gives the history of Jesus in words more blasphemously filthy than anything that a Western imagination could conceive. This is the book dedicated to our extermination, which a Chinese scholar and official is openly distributing throughout every province of China, aided and abetted by some of the highest officials in the land. It is written in the language of the people, and of it Dr. John says, "I know that it has been read and is being read by millions of ordinary readers in Hunan and in all the provinces."

Here is the peril of our missionaries in China. Here inevitably is the prolific source of riots, outrages, murders and the varied manifestations of a hatred half-insane in its intensity. Here is the manifest duty of our Government, admitting of no evasion, for the indisputable facts of the case are already in the possession of Mr. Denby. What wisdom is there in demanding from the Chinese Government paper pledges of protection for our citizens and their property, when aware that members of the same government are privately engaged in this sowing of dragon's teeth for a bitter and bloody harvest?

All authorities are in agreement as to what should be done. It is idle—it is more than idle, it is inane—to accept the usual lying assurances that "the Chinese Government is earnestly desirous to effect the entire suppression of such publications." It has been written in blood a score of times that these assurances are empty falsehoods. The one thing needful is that Hunan, "that impure fountain of lies," should be opened up and the Hunanese for the first time be brought to see that they are not invincible, and that Chou Han be arrested and punished as an enemy of the human race.

Is it necessary to wait until Americans are added to the long catalogue of murdered men and women—English, Scotch, Irish, French, Swedish, Russian—before our government is moved to take this elementary precaution for the safety of its subjects? We heartily believe that it is not and that the courageous and honorable record of our country in the far East will be sustained by its attitude to this pressing need of the hour.

## HOLIDAY WEEK AT THE CAPITAL.

BY LILLIAN CAMP WHITTLESEY.

Washington has recently had installed into office two great men; both are from Maine, both are still young, with superb physical and mental endowments. About the colossal figures of Thomas Brackett Reed, for the second time Speaker of the House of Representatives, and Beniah Whitman, D.D., LL.D., president of Columbian University, just now, respectively, cluster matters political and educational.

Only those who held tickets from some member saw the formal opening of the Fifty-fourth Congress. It was simply and quietly done—the choice of a Speaker representing a majority that had swung from one hundred Democratic to one hundred Republican—but those fortunate enough to be there will not soon forget the scene when, after the announcement of the vote, Mr. Reed for the first time that morning entered the chamber escorted by ex-Speaker Crisp. The applause, so hearty and prolonged, was a contrast to the fact that four years ago, when he left the chair, the usual vote of thanks was omitted. A sentence from his brief but admirable speech indicated that he was no novice to the situation. He said: "Gentlemen, while I thank you, I realize that the honor is but for an hour, while the work will extend through many weary days and nights." Only three weeks since then and Congress has had two presidential messages to think about, while the country has been studying the boundary of Venezuela, has demolished the British Empire, on paper, has sympathized with Cuba and in turn had substantial sympathy extended from Russia at a time when the gold reserve is rapidly slipping away.

Every one is saying that it is the opening of a most unusual and exciting winter. At such a time it is a great moral support to know that there is some one in the Speaker's chair who is a thorough master of the rules for that body; its committees are all appointed and no holiday recess is taken in either House. *Habitués* of the galleries, which, since opening day, have been free to all, notice some changes. The pages are banished to an ante-room and come soberly at the pressing of an electric button with which each desk is now furnished, instead of playing about the platform and scampering down the aisles to the snapping of honorable fingers. In the Senate one misses the parchment-like face and snowy hair of Capt. Isaac Bassett, for many years its sergeant-at-arms and for over sixty years

an employé in some capacity of that body. He began as a page himself and to keep an eye on the boys was one of the duties of his last official position. He was very tall and dignified, and always sat upon a platform a little below and to the right of the vice-president's chair. On the closing day of the session it was a regular thing for Captain Bassett, a few minutes before twelve, to walk solemnly to the clock and with a long pointer turn back the hands, thus allowing a few more bills to be rushed through. But at last Father Time has had his revenge, and in a ripe old age the captain passes from the place that he loved so well and honored so long.

Convention Hall, that easily seats 6,000, was crowded on the night that Dr. Whitman was inaugurated president of Columbian University. President Patton came over from Princeton to make the address and there were large delegations from all the schools in the city. By his fine voice, presence and manner, President Whitman has not only captured the students but he is the favorite talker in the city on occasions. He often speaks twice on Sundays and frequently through the week, and is rapidly winning a wide acquaintance. It was a happy thought of the Congregational Club to secure him as the chief orator at the dinner on Forefathers' Day.

A stock question in conversation is, Have you been to hear Talmage? That many do go is evidenced by the fact that pewholders at the First Presbyterian Church, where he preaches every Sunday evening and of which he is one of three pastors, go in at a side door and many of the people crowding the sidewalk do not go in at all. With the President and Mrs. Cleveland to draw in the morning and Dr. Talmage in the evening, there is no lack of a congregation, though it is largely made up of the floating population.

As many as 400 representative ladies of all denominations gathered in the New York Avenue Presbyterian Church on one of the busy mornings just before Christmas to hear Mrs. Darwin R. James and other ladies from New York talk about keeping the Sabbath; there was very plain sensible dealing with the subject, too, and a desire apparent on the part of those present to better observe the letter and the spirit of the Fourth Commandment. Mrs. Hamlin, who led the meeting, said that she had many letters assuring co-operation in a more careful observance of the day, giving the names of Mrs. Stevenson, Mrs. Hoke Smith and others. Mrs. James and, in fact, all the speakers, were very outspoken in regard to the Sunday secular papers and it is not strange that our local papers had space but for scant notice of the meeting. It was a remarkable gathering; the result has been the formation of a branch of the Woman's National Sabbath Alliance. Miss Morton, sister to the Secretary is the president; Mrs. Justice Harlan and Mrs. John W. Foster are among the vice-presidents, while other ladies prominent in official life have been willing to have their names used. The pledge is a rigid one and reads as follows:

We women of America, recognizing the American Christian Sabbath as our rightful inheritance, bequeathed to us by our forefathers as the foundation of our national prosperity, as the safeguard of our social, civil and religious blessings, as the conservator of the rights of the wage-earner, do hereby pledge ourselves to resist, by precept and example, whatever tends to undermine Sunday as a day of rest and worship—such as the Sunday secular newspaper, Sunday social entertainments, and Sunday traveling and driving for gain or pleasure—and we further pledge ourselves to use our influence to create a right sentiment on all aspects of the Sunday question, especially in reference to traffic of every kind on that day.

The teacher's bazar closed just as the rush of the holidays began. It was similar to one held in Boston not long ago and the object was the same—to establish a fund for the pensioning of teachers for their arduous and poorly-paid labors in the public schools. To the criticism as well as the example of Boston our success may be somewhat due. It was stated in some of the Boston papers that Washington is too far South and too much under the influence of Southern prejudice to have justice, much less generosity, extended to public school teachers. A glance at the catalogue of the art loan exhibit refutes this statement. Señor Mendonca, the Brazilian minister, sent forty-nine of his choicest pictures, among them a Correggio, a Rubens, a Turner, a Troyon and two Corots. Mrs. Hearst and other wealthy citizens were equally kind. Mrs. Burnett wrote and copyrighted a sketch for the affair, Makers of the Twentieth Century, Mrs. Cleveland named a doll, and everybody went. Convention Hall was besieged far beyond its capacity, and had to be thrown open afternoons as well as evenings. Nearly every article in the wagon loads of provisions, flowers, furniture, bric-a-brac, fancy work, toys, candies, etc., that had been contributed was sold out, and on the last night, from the back of a woolen camel that had done service for a fortnight, Superintendent Powell and the chairman of the committee surveyed a triple line of empty booths and 500 weary but happy teachers with ten times as many children and friends.

With the tooting of a few Christmas horns that survived the day, with wreaths alike in the windows of the frame shanty and the wide palace, with Christmas cheer and jollity all about, how can one pass the season without a word. Our colored friends always speak of Christmas meaning the entire holiday week; so far it has been a succession of the balmiest, brightest days. Through open doors and casements one gets glimpses of tantalizing bits of mistletoe and that joy of children's hearts, the Christmas tree. The shops have of course been thronged and the word "Push" on the door had to be obeyed if one entered. I suppose that during these warm, sunny days many poor people have spent their small moneys for that which was not bread, and having wasted it for a "lot of trash," as a dealer in furs told me this morning, will suffer when the biting days come. But it takes a steel-like courage to counsel bacon and greens instead of cranberry and turkey, and gingham aprons and warm stockings for some other person's little girl instead of a jointed doll and a set of dishes.

Most of the Cabinet officers had home gatherings about Christmas trees. The President's little daughters are said to have had an especially fine one. The elder children with their governess distributed scores of packages in the morning, and the President followed his usual custom of giving orders for turkeys to the domestics at the White House. Christmas Day is children's day there as well as elsewhere, but the frolic of the little people must all be out of sight very soon. The functions of New Year's Day are very grown up indeed; one would think that the President and his wife must wish them outgrown. The program of the official reception was announced ten days ago. From eleven o'clock in the morning, when Sir Julian Pauncefote, dean of the Diplomatic Corps, heads that most decorative and august body, till three hours later, when the last perspiring citizen files by, the President and Mrs. Cleveland must stand, bowing and smiling and shaking hands and hear repeated hundreds of times, "I wish you a very happy New Year."

## A MONTH WITH JESUS.

BY MRS. C. L. GOODELL.

Turning to *The Congregationalist* Handbook for 1896, almost the first words that caught my eye were these, A Month with Jesus.

I discovered at a glance that they referred to the daily Bible readings on the life of our Lord contained in the four gospels in which we are invited to unite during the month of January.

The Christlike Character, Jesus Our Example in Prayer, In Service, Christ's Tender Compassion, The Cup of Cold Water, Jesus in the Home, Jesus as a Guest, and other similar titles, suggest the richness and beauty of the themes, and their value to the spiritual life of any one who will avail himself of a prayerful study of them.

How can we resist such a feast as this? What could be more attractive or inspiring? But my thought ran on—if the privilege of actually spending a month with Jesus were now offered us for the first time how overwhelming its magnitude and significance would appear! What an unspeakable honor!

We all know how it is when we receive an invitation to visit in the home of some beloved friend. We accept it and anticipate gladly the coming pleasure. We put aside other things and give the first place to necessary preparations. We picture to ourselves the loving welcome, the matters of common interest which will engross our conversation, the variety of entertainment that will be provided, and, best of all, the heart-to-heart communion and counsel together and the free and happy interchange of mutual affection.

But a wealth of meaning attaches to all this when we think of Jesus our dearest Friend as the one who invites us. To sit at his feet, to look into his face, to behold his beauty and share his blessed presence; to walk by his side, and talk with him day after day, to hear him speaking within our hearts by his gracious inspirations—O, will it not be heaven upon earth!

How then can we plan to make this month with Jesus one of highest profit to ourselves, and especially pleasing to him?

1. We must not so encumber ourselves with cares as to leave no room for living, personal communion with him. The first thought of all is, to take time to enjoy him, and give him time to enjoy us. There is nothing presuming or irreverent in this last, for "the Lord taketh pleasure in his people." He notices when we turn aside to meet him, and draws near to us when we draw near to him.

2. We want to set apart an hour, if possible, each day for the uninterrupted study of the Word, with the earnest purpose of deepening our personal acquaintance with Christ and for calm meditation and prayer. We have little to bring him, we know, but he has the infinite riches of his grace for us whenever we place ourselves in a longing, receptive attitude before him. Upon all

such souls he sheds an abundance of his precious balm and sweetness. In the silence of the inner chamber he breathes the choicest whispers of his love into the ear of the lingering, not the hurried, listener.

We all know too little and think too little of Jesus. Affairs of daily life press upon us and crowd out the more vital interests that belong to our higher and spiritual nature, till we grow cold and barren in our Christ love and our religious life becomes hardly more than a dull march over a desert of formalities. O we need to spend more time with Christ alone. We need to study carefully his life and character and blessed ministry among men on earth.

There is no phase of our lives which he has not touched with his own, and with which he is not in tender and loving sympathy. The things that make us glad and the things that make us sad—our temptations, our burdens and anxieties, our hopes and aspirations—he takes them all on to his yearning heart and bears them for us, and shows us how we may rest serenely in his all-encompassing love and rejoice amid the changes of this changeful life. He reveals to us the blessedness of entire surrender to him and the joy of active service and sacrifice in behalf of others. He even admits us to sacred fellowship with him in suffering, and by the sweet enablings of his grace helps us to glorify him in the fires.

These are mysteries that we can learn only at his feet as we linger lovingly apart with him. It is by being much with Christ that we shall become like him. Beholding his glory we shall be transformed into his image. We sit before him and his likeness is printed on our souls.

We can do a great deal more for Christ and to bless the world than most of us are doing. It is well worth while for us to take pains to learn from him the secret of his power and spirit. What a new force and beauty and irresistible influence will shine out from us through the year if with this first month we all begin a closer walk with Jesus who is our perfect guide and example, in whose light alone there is peace and joy and all true progress in the heavenward way.

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The *Christian World Pulpit* prints a paper, read before a recent missionary conference in India, which surveys the results of higher criticism, the study of comparative religions and the social movements in Christian lands, and asks what these changing views and methods mean for missionaries, and how far these changes should affect their preaching and work. The conclusion is that extended systems of doctrine based on selected texts of Scripture ought not to be presented to the heathen as requirements for their belief; that while faith in the presence and working of God's Spirit is to be deepened by showing that God speaks to the enlightened Christian consciousness now as authoritatively as ever he did in bygone ages, fewer intellectual burdens ought to be imposed on those to whom the gospel is presented. The keynote of preaching should be the declaration of pardon through simple faith in him who died, apart from all theories, while missionaries should strive to lead their hearers "to apprehend that wider conception of salvation—the divine economy that covers all the interests of social life." The influence of Christian thought in England and America on missionary work in other lands is of not less importance than its influence at home. This paper indicates that missionaries are keenly sensitive to what is going on in Christian circles in their native land.

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## FROM THE BAY OF BISCAY TO THE MEDITERRANEAN.

BY S. E. BRIDGMAN.

"Don't race through Spain," said an old resident to us as we crossed the northern frontier. We had planned for a three weeks' tour, but found six weeks full of interest, leaving many places unvisited. Every city has its charm; every mountain top its story of siege and battle; every valley has been trodden by mailed warriors. One is bewildered to select from the mass of material gathered in travel that which will interest the reader most, when each hour has had its surprise.

The Spanish provinces have each some local characteristic and to some extent are entirely different. The sturdy, active race of the Basques in the north have figured largely in Spanish history. Marvelous stories are told of their courage in battle, their heroic deeds and loyalty to their own country. The language is entirely different, and an educated Spaniard is as much at a loss among them as a genuine Yankee is. Their costume is unlike their southern neighbors. They wear a peculiar cap and blouse and as a rule have smooth faces. Many of them are very poor, living in stone huts with no fire in the fiercest weather save in the center of the house. They subsist on the plainest food, an income of forty cents a day for a household being considered quite generous. Good servants are secured for five dollars a month.

As we drove along in the diligence we heard from valley and hillside and on the road by our side a peculiar squeak, combining a screech, the humming of a swarm of bees and a subdued yell, all in one. This proceeds from the loaded carts drawn by dun-colored cows or oxen, with only a pair of big, solid wooden wheels set on wooden axles. They are purposely left unoiled, and the Basque farmer is as proud of his squeak as the old deacon used to be of his new shoes. In San Sebastian it is against the law to drive a squeaky cart through the streets, and some of these independent farmers pay the fine rather than rob their families of the signal of their return home at night!

Last winter a slight fall of not over two or three inches of snow put an embargo on the running of teams out of San Sebastian, and the city had to issue one day 500 rations and the next 1,000. The dear little kindergartners came to Mrs. Gulick's school in thin clothing, their hands so cold and chapped that they couldn't hold a pencil in their fingers. San Sebastian in that storm of two days was like a deserted city, so few came out. Cider is about as abundant as water. It is said that a fire in a village was once put out by its use, as it was easier to find than water.

The wisest men in the country, however liberal or conservative, seem to be one in the opinion that the insurrection in Cuba must be quelled at whatever expense, not because they value its possession so highly, but with them it is a point of honor and they will brook no interference. They say, "Should the Cubans win, the result would be disastrous in the extreme to that island, as internal factions would arise which would make their condition infinitely worse than now." Should the United States recognize the belligerents it would be considered a gross insult. Even now the fact that a few "jingoists" are ready for fight is regarded as representing the attitude of our Government towards Spain. It was rumored a few days ago in a large city of France near the frontier that President Cleveland had recognized Cuba and, because of it, a lady friend of ours had great difficulty in getting money on a letter of credit. The credit of the nation, spending $800,000 a month, is sorely strained and the recent loan by France will last but a short time if the war is continued.

A most impressive scene occurred in San Sebastian today. About 2,000 soldiers, who start for Cuba tonight, gathered at the plaza for the open air mass. The altar, with crucifix, lighted candles, waving banners, arms stacked on either side of the platform, bands of music, vast crowds closing in, the dropping on the knees of the armed men at the elevation of the Host, made a remarkable spectacle. The great white surf rolling in at our feet with its solemn roar, the blue sea beyond, the warm July sun, although at the gateway of winter, the Pyrenees and mountains of France looking down upon the soldiers, as in the days of Napoleon, constituted a scene never to be forgotten. Poor boys, cruel war!

In every city of any importance is the bull-ring and all the paraphernalia connected with this cruel scene, which is patronized by old, young, rich and poor. Said an American lady in our hearing, "O, it was awful fun to see how the bull rushed round with those explosive darts in his side," and went into an enthusiastic account of the scene. Instead of this national spectacle growing less frequent or savage, the people are demanding it more and more. From southern France they pour by thousands into San Sebastian on the frontier and are indignant with their own authorities at being obliged to go out of the country for this pleasure. In Portugal, where the horns of the bull are guarded so that the fight may not result in death to the animal or his opponent, they are also demanding a more savage exhibition of blood.

The cafés are the nightly resort of the multitude. Little of home life is known in Spain or of neighborly sociality or "afternoon teas." These cafés are an institution and millions of money are invested in their elegant saloon music and external attractions. These are mainly under the control of Italians. The railroads are principally owned by foreign capital, also the mines, street lights and trams. We met an English friend at the head of most important mining interests who is hampered and bothered beyond measure by the various hindrances he meets in official departments, "who never do today what can be put off till tomorrow." We were surprised to be told that the third richest city in the world is Bilboa, where great mining interests are centered. The other two cities in rank are Cardiff, Wales, and Frankfort, Germany.

The streets in many cities are in such a condition as would make the cleanly people of St. Petersburg absolutely wild. But, after all, one of the charms of Spanish travel is the unique and picturesque sights in those same narrow streets that run at every angle, leading everywhere and nowhere, crowded with donkeys whose heavy loads almost graze the houses on either side, which tower above with balconies on every story, dating back to the days of the Moors. Long rows of women are kneeling by the river side day after day, doing the laundry of the city, drying the clothes on the ground. Little girls carry water poised on their heads from public fountains in jars that I could hardly lift from the ground. Boys play at bull fight on the *plazas*. Little children dance the fandango gracefully on the sidewalks to the music of the hand-organ. Rich and poor, student and beggar, wear with dignity the Spanish cloak thrown around their shoulders as in the days of Don Quixote; priests, barefooted, with cassock and shaved heads, are met in the arcades; the black eyes of maiden and mother sparkle under their rich and lovely lace mantillas. We have been under the hands of the Barber of Seville, stared at by the Bachelor of Salamanca until at last we fancied that we had been borne back through the centuries and were really living in the days of Columbus.

*San Sebastian, Nov. 25.*

# The Home

## NEW YEAR'S HYMN.

BY REV. V. M. HARDY, D. D.

With feet the threshold of the new year pressing,
I turn to look upon the path o'er trod,
So filled with sadness, sweetness, fear and blessing;
I joy to trace in all the hand of God.

His hand I see in friendships' precious keeping,
In trials braved, in tearful eyes made bright,
In life prolonged, in smiles of heavenly greeting,
In sins outlived, in conquests thro' his might.

What shall this year, before mine eyes now holden,
Bring unto me as swift its moments fly?
What shall I bear from all its treasures golden
Unto that life unseen beyond the sky?

Help me, O God! this year to crown with beauty;
Within my thoughts to write thine own best will.
To thee anew I give myself for duty;
Take me, dear Lord, and all thy plans fulfill!

This new year make a year of holy living—
Of joyous deeds in proof of love I owe—
Breathe on my soul a spirit meek, forgiving—
Help me like thee to share my brother's woe.

As Jesus gave himself to me in serving,
So now to him this year I consecrate;
Guide thou my steps till, from thy ways unswerving,
I come to thee; and, in thy likeness, wake.

"Take short views of life," was the advice given by a wise old minister to one who was prone to forecast a gloomy future. It is a wholesome aphorism for everyday living. If the children cluster around the table in health today do not anticipate *grippe* and diphtheria for them tomorrow. If earning a fair living at this time of financial uncertainty do not let the shadow of the almshouse darken distant weeks. But while "short views of life" are best on the whole there are occasions, like the beginning of a new year, when fresh inspiration and courage are gained by a look to the far off summits, even to the peaks of the eternal years. As the mountain climber plods cheerfully down the valley which leads to a grander eminence because he has sighted it from the one he has just left so we may bravely walk along the days of 1896, taking no anxious thought for its tomorrow, but singing of the Eternal Goodness:

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

The happiest children at Christmastime were not those who received the largest number of presents, but those who, out of their own savings or earnings or by their own handiwork, were enabled to put thought into their gifts for others. As we witnessed the joy of one little maiden in bestowing a small bottle of ink and half a dozen pens upon her father we were more than ever convinced of the advantage of a weekly money allowance, however trifling, for children. The offering, in this case, represented a loving study of the needs of her father's desk, and an afternoon of careful shopping in order to extract the largest purchasing power from the modest sum which she had appropriated for Christmas tokens for the family. Aside from the pleasure derived in spending money which is one's own, there is a really educative value in its actual use and handling. In no other way can children be trained so easily to a habit of saving for the sake of having something to give. If the rule of a weekly allowance has never been established in your household try it this new year and see how it works.

## WHIFFS OF COMMON SENSE.

### I. UNPRACTICAL ADVICE.

BY MARION HARLAND.

The little matron was not crying. Sound sense and the breeding which generates "pluck" as surely as the discipline of frost, heat and spring winds hardens spongy tissues into timber, held back the tears. But the corners of her mouth relaxed piteously; her dry eyes were dreary. A suspicion of petulance in her voice thinned and sharpened with the effort to speak temperately:

"Either the people who write these—*things!*—don't know what they are talking about, or there is no use in a woman with a small income and but twenty-four hours in her day trying to live like gentlefolk. There are no chairs of household economy in girls' colleges as yet, and making believe keep house before one is married, with a mother to appeal to in every difficulty and papa's purse to pull upon, isn't a bit like running a small house of one's very own, with one half-taught servant and an allowance of exactly twenty dollars a week for household expenses. Not that I feel ashamed of our circumstances. I told Harry when I married him that I would never complain of privations while our health and lives are spared. But I do want to live decently. I used to dream of simple elegance and all that, you know, and was quite vain of my petticoated dressing-tables and stained floors and my cheap made dishes that looked and tasted like French *entrées*. And I *thought* we were clean. If these women writers, whose end and aim in this world are to make housekeeping easy and honorable, are to be credited, we are weltering in dirt and pest germs."

"My dear!" I expostulated, aghast at her excitement and glancing wonderingly around the tasteful room, shining clean and sweet as nothing but neatness and fresh air can make human habitation, "I think that you are a capital manager and your cottage is a model home. What has injected these harrowing doubts into your youthful mind?"

For answer she read aloud from this week's *Christian Spy*, just taken from the wrapper:

"Now that summer is upon us, every article of clothing worn near the perspiring skin should be changed every day, and sheets and pillow cases at least twice a week. (It goes without saying that nobody who respects himself or herself ever uses the same table-napkin twice.) Linen, cotton and silk or merino underwear—silk being the best—become charged with the exudations of the skin, which in a few hours change into wriggling myriads of microbes. The same may be said of the light blankets and duvets one draws up to his chin as the night cools into morning. Duvets must be aired and disinfected frequently; blankets washed certainly as often as once a month.

"It is not safe for human beings to sit or sleep in rooms that are not thoroughly swept every morning and then dusted carefully with a cloth dampened with a weak solution of carbolic acid or some other disinfectant. All the wood work should be gone over every week with borax and water. The closet shelves ought to be scrubbed weekly with the same, every article being removed from them for that purpose.

"Another hot weather hint—sterilize the milk and boil the water drunk in the family, not only by children, but by adults.

"Still another—burn all the garbage. The mistress should make the round twice a day of cellar, refrigerator, pantries and pot-closets, to make sure that not an atom of putrefying matter is overlooked. Rancid grease left in the seams of a saucepan or pail may breed cholera; the limpid water from faucet or pump may convey the germs of typhoid. The price of perfect health is perpetual vigilance."

"Now," sending the admonitory sheet half-way across the room with the fillip of an impatient finger, "if I were to undertake to do all that, or one tenth of it, I should land Harry and the baby in the poorhouse-and my emaciated body in an untimely grave in less than six months. What confounds me utterly is the reasonableness of everything she says. Of course I know the danger of filth-bred bacteria and spores and infusoria and bacilli, and all that. The possibility that we may be inhaling and swallowing them by the dozen gross is gruesome always. But so far as I can see we must go on doing it, *ad infinitum*. Viewed in the light of these revelations, the privations of poverty are as nothing compared with its perils. Yet the poor must live, and the educated poor are so presumptuous as to crave decency, comfort and health."

A bubble of sound fell down the stairs at this instant—an importunate huddle, one upon the other, of inarticulate aspirates that would link themselves into a wail unless speedily checked, proclaiming the awakening of the king of the household. A smile that chased the tired lines out of the mother's face flashed over it and she flitted away to avert the catastrophe, leaving me alone to reconsider and weigh her complaint.

I picked up *The Christian Spy* and read for myself the columns embraced by the ornate headline, The Inglenook. It contained, besides Seasonable Hints to Housekeepers, Practical Recipes and A Word Spoken in Love, a religious corner intended for the home. After perusing it conscientiously I decided that the department was neither much better nor at all worse than the average of its class. I recognized distinctly, moreover, the disheartening tendency of the leading "seasonable hint." The truth stared me in the face that the writer of each article of The Inglenook had in mind an audience of ignorant and eager rich women. Putting myself in the place of my late companion I entered into her feelings with an energy that surprised myself.

The design of housewifely teachings is to help, not hinder, to raise, not to cast down spirits and aim. It would be nice, I went on to reason, in fact, exceedingly luxurious, to sleep nightly in perfectly clean sheets, laundered, aired and lavendered. I heard a woman say once that she envied Queen Victoria nothing but her ability to have her sheets changed every day. It is delicious to endue the body, just renovated by the matutinal bath, in fair and smooth and clean linen, or cambric, or silken web. Science has tied together the words "dirt and disease" until the wise sweeper makes haste to commit the contents of her dustpan to cleansing fires. The end of sweepings is to be burned. The chamber which is swept and dusted every twenty four

hours and scrubbed tri-weekly is undeniably more wholesome than that which is "brushed up" and dusted daily and the wood-work of which is washed only when visibly soiled.

Sterilized milk was declared last year to be the best of artificial foods for bottle babies. Today we are told that the process of sterilizing destroys the beneficent, with the malevolent, germs latent in the milk, whereas to "Pasteurize" it—that is, to check the cooking suddenly, just short of the boiling point—kills the evil elements and spares the good. Apart from the news that vice is less tenacious of life than virtue, the information brings no comfort to the mother who is her own cook, housemaid and nurse, or who has but one servant. With all her desire to provide proper sustenance for her baby, she sees at once that she has not the time to hang over the saucepan, thermometer in hand, awaiting the exact moment when the vessel should be snatched from the fire and plunged into ice-water to insure the survival of the fittest. The sterilizer takes care of itself, and she reflects with satisfaction that baby thrives upon the milk thus prepared.

So with the cremation of garbage, the minute inspection, morning and night, of every kitchen utensil, the boiling and cooling of drinking water—all sensible and sanatory precautions. The truth abides that there are not enough hours in the day to justify the housekeeper of moderate means in trying to do all or one-fifth of the things enjoined upon her as essential to the health and comfort of her family. "Something must be crowded out" is a golden saying that brightens with much using. In too many cases of conscience the thing crowded out is the worker's health and, not infrequently, her life. In a still larger number of instances contentment with a modest lot goes to the wall. Harry's wife is first dismayed, then covetous. If she could hire a full staff of servants and a housekeeper to supervise them; if two dozen pillow cases, twenty-one pairs of sheets, and as many changes of body linen, six dozen towels and fifty-six napkins per week in the wash were the undisputed rule of the laundry, she and hers could be as neat and healthy as anybody. Mrs. Million may well have and keep a home worthy of the name and which can bear the scrutiny of The Inglenook board of health.

Harry's wife errs in the first place in imagining that in Mrs. Million's mansion sanatory dicta are obeyed. Overlookers and high-priced servants are prone to earn their wages with as little labor as is compatible with the glittering generalities of outward seeming. Your microbe is a terrible democrat, who respects silver no more than tin, porcelain no more than stoneware. This has nothing to do with the fact that homes in which housekeeper, butler, laundress and lady's maid are kept are outnumbered a thousand to one by the homes of fairly well-to-do people, where a couple of maids do all the cooking, the housework, waiting, washing and ironing. And these last are, in many towns and villages, less in number than families in cottages and in flats, where a single maid-of-all-work is assisted in lighter household tasks by the mistress, or in which no regular servant is hired.

Then—and here is the gist of this protest—why fill the woman's page of religious and secular journals with direction and advice intended ostensibly for the great majority who cannot be profited thereby? For, mark you, Mrs. Million never consults The Inglenook to learn how she shall order aright her handsome establishment. She leaves all minor and menial details to "the profession" and her corps of trained subordinates. If we would lend a helping hand to would-be pupils our lessons must be reasonable and within the limits of possible attainment.

Among the many disasters that have come to my knowledge as attendant upon the effort of the matronly novice to "do as she is bid" was the loss of a willing and competent laundress to a young wife whose fifteen white skirts per week made the woman throw up the engagement at the end of the first month.

"I wear only two a day as a rule," pleaded the mistress. "Of course, when the weather is bad, an extra one is soiled."

Let us be sensible, dearly-belovéd reader. You know as well as I that with careful bathing, judicious airing of body and bed-linen, by the use of dustpan, whiskbroom and dampened duster, it is altogether feasible to live comfortably, healthfully and daintily without taxing mistress beyond her strength and maid beyond her patience in the futile strain to keep up to the standard raised by so-called teachers of household reform. We know that it is not necessary to the physical and moral well-being of the household to take down every picture from the wall every week to wipe the dust from the back and clean the wires supporting the frame. We know, also, that the mistress who pokes detective fingers and inquisitive nose into every pan and kettle in every pantry every day of her mortal pilgrimage, will soon find that life is not worth living. Why then, O my sister apostle to much enduring, sorely-tempted American housewives, lay burdens heavy and grievous to be borne upon tender consciences and unskilled hands?

## POSSIBILITIES OF THE AFTERNOON TEA.

BY M. V. SHALER.

The fashionable function inappropriately called "afternoon tea" has, by its own illusive conduct, brought upon itself a threatened termination. The shallowness and inhospitality of it all could hardly be expected to endure for very long. As soon as its depths had been sounded by the thoughtful ones of the community its days were numbered, for them, at least. They turned from the formality and ceremony with the same feeling of disappointment which must have actuated Thoreau to write: "I sat at a table where were rich food and wine in abundance, and I went away hungry from the inhospitable board. The hospitality was as cold as the ices. The style, the house and grounds and 'entertainment' pass for nothing with me. I called on the king, but he made me wait in his hall, and conducted like a man incapacited for hospitality. There was a man in my neighborhood who lived in a hollow tree. His manners were truly regal. I should have done better had I called on him."

There is neither mental nor moral refreshment in looking at people. The only profit to be conferred on any one at these fashionable receptions is that which the florist and caterer receive. We hold society too cheap. Our talents should be worth more than floral decorations, gastronomic feasts or fine clothes. We hold the coming and going so lightly, forgetting the time and strength consumed, that it is as if we but needed to touch one another to be satisfied. "The value of a man is not in his skin."

The art of entertaining is almost a dead language to a large number of would-be entertainers. There has been no school for such instructions, and our girls of the period are shockingly wanting in the courtesies of polite society. For their sake no less than for social and intellectual reasons there is need of more cordiality in our hospitality. The hostess and the daughter whom she sets upon the social stage for exhibition stand like statues in all the conventional glitter and permit their guests to pass by in ceremonious procession and find their own amusement as best they may mid deafening music and screaming conversation. This is not hospitality nor entertaining. It is an exhibition.

There is a reaction setting in against such unsatisfactory ceremony. It has been demonstrated in the growing popularity of the genuine, informal conversations of the afternoon and evening, which gives an opportunity for the meeting of the sexes upon a social and intellectual basis in the evening and an easy and cordial greeting to one's women friends in the afternoon. It is a thousand pities we have no semblance to that admirable institution the Paris *salon* where men and women may meet upon a purely intellectual footing. It is to the discredit of women with means and time at their disposal that there is not an American drawing-room.

We need the literary, political, social and all the rest of masculine interests to uplift us to broader views, wider range of thought and point of view, while the men need women to refine them and present them with higher ideals. The science of sociology is not a science of one sex. Man is a social animal, and he has gone to his club because there was not that diversion from business cares to be found at home. Men's clubs and women's clubs tend to keep the sexes apart. We women have made a mistake in not making our homes a rival of the clubs. Our receptions have been meaningless, and some women have finally discovered the fact while all men at the start abhorred them. There is now, with the initiation of so many clubs, some of which are open to both sexes, a fine opportunity for the home to offset the avalanche of outside meetings by opening wide her doors and offering such a hospitality and warmth as will make her the rival of all clubs.

But the hostess must hold no corner of the room sacred to a statuesque greeting of her guests if she would be successful, but she should move about among them, giving of herself to them in return for their efforts to be present. She should take pains to keep formality and ceremony in the background, and by inviting a few young women as aids to entertain be willing to offer the light refreshments which she provides from her own hands if need be. A small expression from the hand of the hostess speaks volumes for cordiality and puts to rout the elfs of cold reserve. Her afternoon "conversazione" can be made a delight to all her guests by introductions and the announcement that something more than a moment's call is expected.

Her evenings afford the masculine members of the family an opportunity to don

the "robes of host," and by joining her and her aids offer entertainment to their friends as well as hers. The tea table should be a center where two or three graceful hostesses unite in serving a beverage, dainty sandwiches and so forth. It is a wonderful *fait accompli* toward the promotion of "whittling wit," "flow of soul" and repartee. The simplicity of refreshments and serving, the artistic arrangement of a few flowers, a free and easy cordiality of the hostess, a frequency of her days at home and the charm of perfect lack of conventionality and ceremony should eventually lead to a desirable mode of entertainment, and let talents take the place of show and formality.

## THE NEW YEAR.

BY JULIA H. MAY.

What wilt thou bring to me, O coming year?
Will it be failure? Will it be success?
Wilt thou my mornings light with happiness?
Or will new sorrows fill my nights with fear?
Shall I to my ideals draw more near,
And dreams fulfilled my flowery pathway bless?
Or, shall I lie in bondage of distress,
And on my disappointments drop the tear?
Thou dost not answer. Why should I inquire?
Why should I wish to know the onward way?
If it be joy, the hight of my desire,
A sweet surprise new gladness can convey.
If it be sorrow's crucible of fire,
I am so glad I do not know today.

## DOING IT HEARTILY.

BY ELIZABETH GRINNELL.

My neighbor on the south was a sympathetic, ever ready, charitable woman, very kind to every one in her way. She was full of good works from morning till night. Was any one sick or in any sort of distress, she was on hand ready to nurse, or do the washing, or bake the bread, or make clothes for the children. She *had* to do it. It was a task imposed upon her by her conscience. Her face and manner showed that it was a task. There was a sting to her charity. Her kindness had a prick of its own that "went to the quick" of the recipient.

At home she never shirked a duty. But here, as elsewhere, the "sting" followed or accompanied her works of love. The meals were regular and more than ordinarily good, but they were often imbittered by her "reminders," spoken in a complaining tone, that she "did nothing but wait on the family like a slave." While she sewed a button on her husband's coat she grumbled in an undertone about being "so tired," and she sighed heavily while she spread the butter on Tommy's bread. Poor Tommy, "so dreadful hungry," as boys usually are. Did Willie ask mother to knot his necktie, she wiped her hands and did so, hiding the real pleasure it gave her by reminding the boy that he "ought to do it himself now he was getting so old." Did Mary tear her dress by accident, her mother repaired it promptly, but spoiled her devotion to the child's neat appearance by saying, as if to herself, "It seems as if girls might be more careful when their mothers work so hard."

Sunday morning she was more than ever faithful to home duties, but the children felt "the care" they were and sometimes sighed for the time when they would no longer be "such a care." They went to Sunday school, conscious of the trouble they had been to their mother, while the consciousness looked out of their faces, hiding the happy innocence of childhood. She went regularly to church, for it was her "duty." Her husband's face wore a troubled look, for his wife had refused such help as he might have given her in small ways, and in his heart he felt that he was helpless. "I am nearly working my hands off" she had said a hundred times, and she would go on working her hands off like a martyr to "duty." Had she not read in her Bible over and over again, "Diligent in business, fervent in spirit"? She was both, according to her idea of diligence and fervency, yet she was missing the key to true devotion, as many another mother is missing it. But at last her eyes were opened.

One morning at church the minister preached a sermon especially for her. He did not intend it for her, but he had prayed that he might "help somebody" and that "somebody" happened to be my neighbor. "Whatsoever ye do, do it heartily as unto the Lord," he said, and there followed earnest words, such words as the Lord has promised "shall not return unto him void."

Across the aisle from my friend sat Mrs. DeSmith wondering why the discourse could not have been about the "New Jerusalem coming down from God out of heaven." She did "so like to hear sermons from the Revelation." She little knew that the New Jerusalem came indeed down into the heart of another woman sitting near in another pew, nor did she suspect how it would come down to a "tired" family, and, in fact, into a whole neighborhood in consequence of that morning's sermon.

My neighbor sat drinking the sermon in, as she always "drank it in." It was her *duty* to pay attention to the sermon. But this one had an emphasis of its own. Duty was forgotten in a new inspiration. She sat like one who was hearing a great truth for the first time, a truth for which she had unconsciously "hungered." She was being "filled" now. I knew it by the look on her face, and she told me afterwards all about it. Her face grew as red as "a red, red rose," and then it paled to the faintest tint of a "quaker lady" on a pasture hillside.

"Heartily as unto the Lord"—the Lord whom she loved in spite of her troublesome habit of grumbling—sang in her ears and echoed from the reflecting surfaces of her willing heart until she was a victim to self-reproach, or rather a conquest for new resolve. Did Paul indeed mean that we must do everything "heartily?" Must we wash the breakfast dishes, and brush the children's hair, and darn the stockings, and set the table for dinner, and sit up all night with sick neighbors, and go to church, and dress ourselves in a tidy fashion—all this heartily?

Out of the abundance of his warm and sympathetic heart the minister made it all plain, and what have I more to tell? Nothing only my neighbor on the south complains no more. She never says she is "so tired," nor does she remind her family that she is a "slave to them." She doesn't *have* to be charitable any longer. Duty has put on a new dress and sits forever singing in white.

The child's grief throbs against its little heart as heavily as the man's sorrows; and the one finds as much delight in his kite or drum as the other in striking the springs of enterprise or soaring on the wings of fame.—*H. E. Chapin.*

## Closet and Altar

*Prayer, which we deem so easy, is, when it is real prayer, the passion of an effort, the wrestling of a life.*

If he who knows the road and knows our capacity and our needs is but with us, would we wish to take the guidance out of his hands? I trow not. And so welcome to the beautiful New Year; and may we welcome all it may bring us of joy or sorrow and learn the lesson hidden in each.—*Caroline Fox.*

We ought never to be willing to live any year just as we lived the last one. No one is striving after the best things who is not intent on an upward and a forward movement continually. The circular movement is essential too—the going around and around in the old grooves, daily tasks; yet even in this treadmill round there should be constant progress. We ought to do the same things better each day. Then in the midst of the outward routine our inner life ought to be growing in earnestness, in force, in depth.—*J. R. Miller.*

If we do not wring our happiness out of the fair, peaceful, humble duties of the present, however great its trials, we shall never find it in the weakened forces, in the darkened rays of the future. Our duty lies, not in regrets, not in resolutions, but in thoughts followed by resolves and resolves carried out in actions. Our life lies not in retrospect of a vanished past, not in hopes of an ambitious future; our life is here, today; in our prayers, in our beliefs, in our daily, hourly conduct.

Ah! let our new year leave the beaten path
The old year trod and sometimes try his wings
In upward flight! And may he end his days
Nearer that day when none shall need to say,
"Know thou the Lord"; when sweet good-morning prayers
Shall belt the earth each morn with rising sun,
And when the glow of setting sun shall be
A signal fire to summon angels down
To guard a sleeping world that trusts in God.

O God our Father, we would make our life a song. We cannot say many words to thee, but we would live so that sweet music should come up to thee from us, because our lives are in perfect union and accord with thy nature. Breathe thy Spirit into us as we kneel before thee, subduing the selfishness that makes discord and uniting our hearts in the one fear of thy name. May circumstances have no power to alter the sweetness and beauty of our inner life. Make us quiet. We chafe and fret and fill our lives with noise and bustle. We expend ourselves on many things that distract and weary us; our voices, motions and impulsive acts often betray the storm and unrest within. Make us still in the depths of our nature, quiet, reposeful and peaceful. May we not assert ourselves unduly. May we go to and fro among others with gentleness and patience and long-suffering, as our Master went about doing good. We thank thee that we are full of need. We have learned that thou givest power to the faint and to those that have no might. Take our weakness up into thy strength; our ignorance into thy wisdom; our changefulness into thy everlasting constancy. Amen.

# Tangles.

[*For the leisure hour recreation of old and young. Any one reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

### 1. ANAGRAM.

In twilight's hush, where silent falls
The dewdrop from night's tilted urn,
The wanderer seeks home's restful halls,
Where bright the cheerful hearth fires burn.
Before him beams the lighted pane,
That speaks of love and smile and cheer;
While fancied bower and fabled fame
Lose all their borrowed brightness here.

When parted long from home and own,
He from the sunset hills looks back,
Where life has day by day been strown
In shreds 'long memory's 'ventful track;
He sees the fire on WHOLE that burned—
That lit his home and cheered his breast;
And owns—too late the truth is learned—
'Tis only here that ONE HATH REST.

HARRY.

### 2. JUMBLE.

5 1 6 7 1 8 5 7 9 1 6 5 7

TODAY AM IS
WHAT I YESTERDAY
SHALL BE TOMORROW WAS

4 2 9 5 4 2 1 8 7 9 3 1 2

The nine words above (counting "shall be" as one word) are numbered in a regular order, beginning at the center. Taking the words in the order indicated by the numbers, the result is a jumble of words, which has meaning when properly punctuated and contains a puzzle, the answer of which is asked for and given at the close. Read the puzzle.

F. L. S.

### 3. RIDDLES.

He gathered up the toys that lay
Disordered on the floor;
He put them carefully away
And shut the closet door.
"Now which of these," he said, and smiled,
With shrewdest look and slyest,
"No matter how they may be piled,
Will always be the highest?

"And when our army storms the sheds
With wooden sword and gun,
Which is it always proves two heads
Are better far than one?
And though it helps on training days
Our tedious march to sweeten,
No matter on which side it plays,
Is certain to be beaten?"

M. C. S.

### 4. A WORD'S CONTENTS.

(The words italicized are taken from the word which forms the answer to the puzzle.)

O! our *wee* garden plot *with* its flowers was gay
When *the dew* and the sunshine of summer *were here;*
*There* no *weed tried* to grow, and the bird trilled *her* lay
On the *wide*-spreading boughs of the apple *tree* near.

Now the *white* and *red* poppies *their* petals have shed,
And the stems, *where* they grew, like a *reed* meet the blast.
Every pansy face *hid*, all the roses are dead;
And the beautiful summer—alas! *it* has passed.

O! the seasons of life, how swiftly they fly!
*Ere we heed* it our beauteous summer departs.
"We all fade as a leaf," like the blossoms we *die*,
When the cold blast of death chills our warm, throbbing hearts.

E. E. C.

### 5. A BUSINESS TANGLE.

Mr. B , who lived not a thousand miles from Boston, died intestate, leaving a widow, three sons and five daughters. In the settlement of his estate the law allows the widow one-third, the remainder to be equally divided among the other heirs. The administrator finds a note of $500 against the eldest son, an assignment to the widow of $1,500 of the youngest son's interest in the estate, and a note of $1,300 against the second son, who is without means and can pay nothing. For the additional effects of the deceased the sum of $8,300 is realized.

There has been a difference of opinion among the villagers as to the proper settlement of this estate, and the administrator, hesitating to make a division that may prove to be wrong, asks what sum he shall pay to each heir.

J. P.

### 6. DECAPITATION.

A little black cloud in the east appeared,
A little black speck in the sky;
It sailed in the blue
The long day through,
Silently, silently drifting.

Right into the sunset gold it steered,
Into the molten gold;
There it lay,
At the close of day,
Lazily, lazily shifting.

TWO glided through with the sunset hue,
It lay in the sunset sea;
Its black ONE banished,
Its grim hues vanished,
Wrapped in the folds of a golden shroud—
Such was the death of the little cloud.

CEPHAS.

Answers will be published in two weeks.

## A FEATURE OF GOOD SOCIETY.

Mrs. Shaler's article in another column gives point to what Mrs. A. D. T. Whitney said recently in *The Ladies' Home Journal:*

I think the good society of the future will not tend to crowds. Great social functions there may be, but there will be a center, a meaning in them; and there will be an orderly participation for all. A gay gregariousness is not society, whatever may be imagined of the bliss of being "in the swim." Herding is not consociating. Indeed, it is chiefly in the early savage state that men go in droves, like buffaloes, or even antelopes. As they emerge from the animal, sensuous condition, they emerge from the mass, and individuality is distinguished; this lifted up, enlarged, evolved, they draw together afresh by a higher law, on a grander plane; yet with a certain fine separateness, like the separateness of planets in a solar order. It is only when a deterioration, through over-civilization in the material, sets in, and the race falls back into the life of the mere material—which is in another way but savagery once more—that it swarms into multitudes again. This is the confession and self-protective instinct of individual insignificance. The unit makes little or no count except as it can attach itself to a long array of ciphers The impositions of an artificial society upon time and personality are destructive of the only real elements of a true association. Little, frittering, life-exhausting etiquets are demanded even between those who are fitted in a genuine friendship, until friendship tires out, faith dies, and there is nothing left but pasteboard certificates and a ledger balance of dues and receipts.

## A DOG'S PASSION FOR DOLLS.

The latest sensation in Birmingham is the doll snatching dog. The animal is the property of a lady who resides at Small Heath. Some time ago one of her little girls was very fond of inducing the dog to carry her doll, and the animal acquired quite a passion for relieving the child of her precious charge. The dog would carry the doll about for hours, and oftentimes take it to his kennel and lie down beside it for the greater part of the day. He never harmed the doll, always gripping its clothes, and not defacing it in the slightest. Up to a certain point the dog's tendencies were productive of unadulterated fun, and so popular did he become that the children of the neighborhood frequently came to his owner's house with the query, "Please, Mrs. —— can your dog come and take my doll a walk?"

But by degrees the animal's healthy affection for dolls developed into an absolute passion, and now a more unpopular quadruped does not exist in the whole suburb. Not content with carrying a doll when requested to do so, he began to prowl about the neighborhood and forcibly deprive stray children of their treasured pets. Whenever and wherever he saw a doll in a child's arms he would stealthily walk up to her, seize the prize and run off with it to his kennel. In a single day he has been known to bring four captives home, and the maternal indignation of the neighborhood is something terrible to contemplate.—*St James's Gazette.*


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# The Conversation Corner.

A HAPPY NEW YEAR to you Cornerers all! We are pilgrims still, little and large, with a new journey, three hundred and sixty-six days long, before us. We will hoist our old signal at the start, to show that we are ignorant of the future and of many things we wish to know, yet willing to ask for knowledge and help. Let us keep asking all the year —and make good use of the answers!

The first question you will probably ask is: How about that prize, Mr. Martin? It was not an easy thing to decide that matter. There were, I believe, thirty-one in all who sent answers, but counting out those who thought the picture represented two different children and those who knew the answer to begin with, there are left a "baker's dozen" who say, what my visit proved to be correct, that the "Two Little Pilgrims," as Constance P. wrote, "are one boy" and "belong to each other." All their letters were excellent, but the one which on the whole was thought the best by the editorial committee of three who aided me in the responsible task was from Marie R., Hudson, Mich., and to her goes a "Corner Scrap-Book"—I hope in time for Christmas. I ought to add that there was a very respectable minority in the above committee who preferred Jessie A.'s letter from East Orange, N. J., and she may receive an unofficial reminder to that effect. Sarah Noah insists that Frances B. ought to have had the prize, but as S. N. wasn't a regular judge, F. B. will have to be content with her private but hearty approbation.

There was one important member of the T. L. P. family I did not mention last week —the one spoken of by Gordon P. as his "kitty" with a strange name. As I could not understand the name, it was given me on a card, printed in small capitals, COU-ZU KE-BA-BIAN. It sounded like an Armenian name, and I learned that it belonged to a guest of many years ago, who came from Turkey and who wished to be remembered by the household. To insure that they gave his name to the family cat, and the dynasty of the Cousukebabians has been a lasting and honored one, like the Pharaohs of Egypt, reigning even unto this day. The present *Cou-zu* was reposing serenely on the sofa when I came, but upon seeing me instantly darted off, evidently thinking me a wild Kurd!

NEWTON CENTER, MASS.

*Mr. Martin; Dear Sir:* I wrote you last summer about my cat whose name was Skeeter. She died last fall, leaving one kitten. He is nearly full grown and has not been named. I want to call him Doodle, the name of a cat I had when I was a baby. One of my sisters was very sick when we first had that cat, then a small kitten, and when she got better she noticed the kitten and said, "*Doodle, doodle.*" So we called the kitten Doodle. My father says *Fungi* would be a good name, as he is so full of fun and destroyed so many plants last summer. R. O. R. has been mentioned for a name, meaning, "Rough on Rats." Which do you think would be the best name? LUCY S.

I do not like the last one. We are obliged to read the names of patent medicines enough on rocks and fences without imposing them upon family pets. "Fungi" sounds funny, of course, but would you like to name your kitten after a toadstool or a puff ball? If you were to name him today, you might call him *Venzie*, or *Zuela*, because the President and Congress and the papers are talking about a war between two great Christian nations on account of an unsettled boundary between two petty states in South America. But I hope that when you read this two weeks hence that absurd talk will have passed away. So I think your name is best, as it hands down a family tradition. Call him *Doodle*—if any exigency arises calling for honest, peaceful patriotism, you can prefix *Yankee!*

Here is the rest of little Gladys J.'s letter, a part of which was printed last week:

CLAYMONT, DEL.

*Dear Mr. Martin:* First of all I want to thank you for the little box of C. E. candy. Then I want to tell you that we have a cat at last. She is one of the red yellow kind. We got her to match our Janet's hair and my mother says she never saw a more playful cat. She stands up on her hind legs and stays so for several minutes while she reaches after strings and bites and clutches so funnily. . . .

The "C. E. candy" was a mystery till I happened to think that what was left of the bonbons at our little Corner reunion at the Christian Endeavor Convention went to the "Three Children in the Basket."

DORCHESTER, MASS.

*Dear Mr. Martin:* I would like to join the Corner. I am seven years old. I have a little sister Charlotte five years old and she is very sweet. Our kitty and two rabbits have great fun together. I enjoy reading the letters in *The Congregationalist* from your little boys and girls. Much love from your little new friend, HELEN C.

QUINCY, MASS.

*Dear Mr. Martin:* I am a weekly reader of the Corner. I have never written to it before, but I have always wanted to join. I have no pets now, but I had a kitten last summer who ran away. I am beginning to save foreign stamps, but I have only fifty-two now. Will you please tell me what was the name of the last poem Longfellow wrote? I believe he left it unfinished. Hoping you will let me join the Corner, Yours truly, MARGERY M.

You ought to have named your kitten *Fugit.* Will some one in the literature class answer Margery's question?

SPOKANE, WN.

*Dear Mr. Martin:* I am seven years old. I have been wanting to be a member of the Conversation Corner. I read it every time papa gets the *Congregationalist.* Papa is a Sunday school missionary. Your new member, CARRIE S.

I am constantly learning of boys and girls who were our "active members" not long ago as now being grown up and some of them away at college, so that I am very glad of such letters as the above, which are as constantly coming in. This leads me to say that I have arranged a regular certificate of Corner membership which I will gladly fill out and send to any old members or new members, or those who wish to become members (*no fee*, but applicants must not be over one hundred years of age), who will send a stamp for it. Be so kind as to give your full name. It has upon it a picture of your Corner Cabinet in my library, the same that is printed in the Corner Scrap-Book and, I might as well say, the same one that the publishers or editors or somebody took the liberty—while the cut was at the office—to put in the paper two weeks ago.

I think I will tell you too D. F.'s practical joke—just like him!—in connection with his printing of the article which the "youthful Cornerer," whom I had innocently invited to visit me and see the Cabinet, sent to the paper. After he had it all "made up" and ready to "lock up" and put to press, he turned the cut wrong side up and struck off a blurred proof of it, including the "youthful" article, headed it, "*Mr. Martin in a Cyclone*," and sent it to me at my home. I guess I *was* "surprised most to pieces"! Did he mean that my table looked as though a cyclone had struck its papers? That was unjust, for it had been "all sleeked up" just before that photograph was taken!

Mr. Martin

## CORNER SCRAP-BOOK.

**The Sultan and His Mouse-trap.** According to an article in the *Fortnightly Review* upon the Sultan of Turkey, he appears like an amiable gentleman in his own home:

Very often, in the evenings, he plays duets on the piano with his younger children. He dresses like an ordinary European gentleman, and is no more formal than the President of the United States in his manner of receiving guests. He places his visitor beside him on a sofa, and himself lights the cigarette he offers him. Quite recently a great lady had the honor of dining with his Majesty, who, by the way, is the first Turkish sovereign who has ever admitted a Christian woman to his table. After dinner the lady noticed a mouse-trap which had been forgotten on one of the chairs. "O," said the Sultan, "that is an excellent trap. It was sent to me from England, and I have caught ten mice in it today."

That sounds very nicely, but it would seem more consistent if this "amiable gentleman" would do something for the defense of hundreds of thousands of his Christian subjects who are wantonly, cruelly murdered, robbed or starved. Will he ask a "Christian woman" from America, viz., Miss Clara Barton, to dine with him? We wish the English Government, or some other, would invent some trap which would catch the Sultan himself, the merciless, murderous monster!

**A Rat in the British Army.** We condense from a London newspaper the formal report of a military board assembled in Ceylon to investigate a charge of damages to a soldier's clothes, which shows how long and costly a piece of red tape it takes to lasso one poor rat. Dickens could not have invented a more ridiculous story:

It was by order of the commander of the 2d Royal Regiment to report upon the cause and extent of damage done to one serge frock and one pair serge trousers, belonging to Lance-Corporal C. D. He testified that when he took down his kit to air it he found his frock and trousers damaged by being eaten by a rat. The rat jumped off the shelf while he was taking down his kit. Two days before his kit was all right. Another soldier testified that he saw Corporal D. take down his kit on that occasion. The serge coat and trousers were produced before the Board, and the Quartermaster testified that it would cost one shilling to repair them. The Board, after careful consideration, declared that the damage to the serge frock and trousers was unavoidable and should be charged to the public. This finding was signed by the officers, and sent through the adjutant and the other officers to the War Office in London, and then through all the divisions of the various departments till it reached the Royal Treasury!

**Dancing Mice.** The *Youth's Companion* has an account of a breed of white-speckled mice in Japan who try to imitate young mankind in waltzing for hours together:

The desire to waltz seizes the mice at the most unexpected moments, especially at night, for they generally sleep during the day. Frequently they whirl in couples, but so rapidly that they appear like spinning rings of white and black. The tendency is hereditary and exhibits itself as soon as the young mice begin to run about.

**What the Children Say.** Here is another Sunday school text, a revised version, as recited by a little girl in the immediate vicinity of Boston: "Her ways are ways of pleasantness, and *all her pants are pieced.*" L. H. M.

# The Sunday School

LESSON FOR JAN. 12. *Luke* 2: 40-52.

## THE BOY JESUS.

BY REV. A. E. DUNNING, D.D.

For about twenty-eight years Jesus lived in Nazareth. It has now a population of about 7,500. Perhaps it was never more flourishing than it is today. It was a city small enough so that a young workman whose life had been spent there would probably be well known. The neighbors of Jesus knew him well, and before his baptism he did not make on them the impression that he was essentially different from other young men. When he came home from his experience at the Jordan and in the desert, and unfolded his plans to them, they were astonished because he announced himself to be the deliverer of his people. They said they knew him as the carpenter, and were acquainted with all his family. They could not understand how such wisdom as he then showed had come to him [Mark 6: 2, 3]. He grew up a perfect human child and youth —just what every child should strive to be. In his character as portrayed in this lesson these features stand out distinctly:

I. *His was a healthy growth.*

1. He grew in physical health. "The child grew, and waxed strong." His growth is described in the same language as that of John [Luke 1: 80]. He had a boy's appetite, a boy's love of sports, a boy's appreciation of nature. We know this to be true by what he said when he was a man. He drew illustrations from children's games and liked to have boys and girls around him. His teachings show that he had, when a boy, sympathetically watched the habits of birds and chickens, that he knew the ways of the fox in his lair, that he had kept company in the field with the sower, the vine dresser and the shepherd. His life among the hills helped to keep him in health. The air of Nazareth is pure. The views from the hills above the town are among the most beautiful in the world. Here his sturdy limbs gathered strength, as he added inches to his hight, year by year. Every child who makes his body as perfect as possible in so far imitates Jesus.

2. He grew in mental health. "Jesus advanced in wisdom." His mind developed like his body, according to natural laws, unhindered by sin. Home, school, synagogue, village life, visits to Jerusalem, work at his trade, increased his knowledge of men and things, of self and of God.

3. He grew in spiritual health. "The grace of God was upon him." His soul opened toward his Father as naturally as his body gained in stature and his mind increased in strength and in knowledge. He pleased God more and more as his ability to please increased.

II. *He was obedient to his parents.*

1. He followed the customs of his home. His parents went regularly to the synagogue. So did he. It was the habit of his whole life [Luke 4: 16]. His parents observed the feasts of the church. So did he. When he came to the proper age he went up with his family to celebrate the Passover at Jerusalem. I saw, last spring, a procession of 800 pilgrims coming over the hill to the east of Nazareth into the town. A few were on horses, more on donkeys, but most were on foot. Nearly every one carried a change of clothing and a few cooking utensils. Some boys were in the procession. It was a company appearing like that with which Jesus came back from Jerusalem when twelve years old. He brought no element of discord into the home life. What a child ought to do his parents should train him to do. If he enjoys doing it he is a happy child. If it is against his inclination, his parents ought to enlist his conscience and his affections to fix him in right habits.

2. Jesus was self-respecting. As the child grows toward manhood he has an increasingly independent life. But though parents are often slow to recognize this, he ought not to be indifferent to it. The first visit of Jesus to Jerusalem seems to have awakened in him some anticipation of his mission. His mother, when she found him in the temple, implied a reproach for his having separated himself from them, when she asked him, "Son, why hast thou thus dealt with us?" But his answer was a frank, though kind, reminder of his right. It seems not to have occurred to her that he was coming to have motives, a life, and business of his own. His Father's affairs had claims even beyond his mother's wishes and anxieties. Wise are the parents who anticipate and honor the growing independence of the child; and happy is the child whose impulses to independent action are prompted by a sense of his obligation to his Heavenly Father.

3. Jesus ministered to his parents. That visit to Jerusalem probably awakened aspirations and purposes which often absorbed his thoughts. Yet he went down after that experience to Nazareth and remained in filial service to his parents for eighteen years. The child's obligations do not cease when he discovers that he is henceforth to live his own life and pursue his own aims. They are rather increased. For he is no longer only to obey his parents, but to exercise his own thoughts to promote their welfare.

III. *Jesus was a studious youth.* When he found himself in one of the schools which the rabbis used to hold in the women's court of the temple during the feast, unwonted glimpses of truth opened to him. But he had been preparing himself for that experience. He had studied his Bible, and both his questions and his answers astonished his hearers, for he displayed to them a hunger and thirst for the highest kind of knowledge and an enjoyment in acquiring it which discloses the ideal student. The eager pursuit of knowledge for noble ends of serving men makes a character winsome to the inhabitants of heaven and earth.

IV. *Jesus was a religious youth.* If any one thinks it strange that this point should be made, it is because he has not well considered what it is for a boy to be religious. His answer to his mother's question laid bare for a moment his child life, showing what were the thoughts which filled his mind in his quiet home in Nazareth. He had discovered that he had a mission to fulfill. From his first utterance, "Wist ye not that I must be about my Father's business?" till his last, "It is finished," this was the passionate thought of his whole life. It sustained him. "I do always the things that are pleasing to my Father," he said. It directed him. "My Father worketh even until now, and I work," he said. It crowned his recollection of his whole life. He prayed at its close, "I glorified thee on the earth, having accomplished the work which thou hast given me to do."

This is the true religious life. Thus this divine boy stands forth in the gospels to call boys to be his brothers, healthy, filial, studious, religious, using his young life with divine wisdom to prepare for the great work of redeeming the world. Thus as he grew to manhood he gathered a group of young men about him who increased in numbers and enthusiastic devotion till they made the cross on which he died a symbol of victory, and gladly devoted their lives to spread his gospel throughout the world. Thus today he calls boys and girls and young men and women into his service, which will develop all that is best in manhood and womanhood, and give to every life a mission worthy of a child of God and an heir with Christ.

## THE CHURCH PRAYER MEETING.

*Topic, Jan.* 5-11. Week of Prayer.

(See prayer meeting editorial.)

A living faith is the only permanent source of missionary endeavor.—*George A. Gordon.*


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# Literature

### A LOST LIBRARY.

It would seem impossible for a library to disappear but it actually has happened. A correspondent of the New York *Sun* recently described the Vattemare Library, devoted to Americana and numbering some ten thousand volumes, which has become absolutely lost to sight. It was collected in this country by a Frenchman named Vattemare, who lived here, apparently in Washington, from about 1810 to 1840, and who established the system of international library exchange by which government publications are exchanged for those of other nations. He appreciated the then seldom recognized importance of collecting literature relating to America, and the library alluded was the result.

After his return to France the city of Paris bought it, giving him a life annuity in payment. Up to 1867 the collection was stored in the Hotel de Ville in Paris. Then the mayor of Passy, a Parisian suburb, claimed it because so many Americans resided in Passy and it was placed in his care. Thus it was the only one of the collections in the Hotel de Ville which escaped destruction during the Commune. At Passy it continued until 1877 when it was stored in a warehouse during the rebuilding of the mayoralty buildings. Then, according to the officials at Passy, it was returned to Paris, but in Paris the authorities say that it was sent back to Passy.

No further trace of it has yet been found either in Paris or Passy or any indication that it has been removed elsewhere. That it still exists somewhere is probable, and it may be discovered in some place of storage. But that so large and important a collection should thus disappear is surprising and is not creditable to the French officials. It may have been allowed to be scattered or sold for waste paper, but some information about it sooner or later probably will be gained, if the library itself do not reappear.

### BOOK REVIEWS.

#### MATTHEW ARNOLD'S LETTERS.

Mr. G. W. E. Russell has edited enough of the letters written by the late Matthew Arnold to make two considerable volumes, and they furnish a good idea of the writer. They all are his own productions, none by any of his correspondents being included. They are arranged chronologically and lack something at times in that the ordinary reader would like to know a little more about what they refer to, although those written during his two tours in this country naturally are more consecutive. One gathers, nevertheless, an impression of the man, his work, his friendships, his writings, etc., which has special interest since it comes from the inside, so to speak.

They were written without thought of publication and many are family letters. Nearly all are to his intimate friends. Their frequent freedom of comment therefore was natural and proper. Yet good taste on the editor's part might well have omitted some passages. Probably Mr. Arnold did not really care so much about what he had to eat, for instance, as most readers will infer. But he certainly stands here self-revealed as somewhat more of what he himself used to term a Philistine than we have been accustomed to suppose him.

He had fine qualities of a certain sort and did good work in his generation without ever rising to the supreme grade of excellence, unless in the fidelity of his school work. He was neither a great poet, although he came within sight of greatness, nor a great political teacher, although he held large and creditable views and proclaimed them frankly to his countrymen. He reached his highest level as a literary critic yet it is questionable if his criticism made much lasting impression. He was personally winning and had a host of friends and, although these letters are addressed to a quite limited number of them, many sides of his character appear and the volumes leave the impression of a kindly and noble character and a busy and useful career, which his undoubtedly were. [Macmillan & Co. $3.00.]

#### RELIGIOUS.

*The Divine Life in Man and Other Sermons* [Fleming H. Revell Co.], by Dr. F. A. Noble, pastor of the Union Park Church, Chicago, will meet with a warm welcome from his many friends who have long been urging him to give a volume of his discourses to the public. Its fifteen sermons make a volume of only a little more than three hundred pages. The topics treated are the great central themes of the gospel. Under them are discussed the loftiest subjects of human thought. But the discussion is always intensely practical. While the author does not hesitate to give his own interpretation of the gospel, and to give it in no uncertain phrase, there is nothing narrow or arrogant in his attitude, no attempt whatever to pose as a champion of orthodoxy, no failure to recognize the rights of those who differ from him. His aim is to set forth the truth as it has come to himself in his own experience, and in such a way as to be helpful and inspiring to earnest, intelligent Christians and, at the same time, appeal to the consciences of those who have not yet entered upon the Christian life. There is not an obscure sentence in the book. There is a good deal of variety in treatment. Sometimes the plan on which the sermon is constructed is plainly visible, at other times it does not appear. For lovers of nature there are bits of description delicate and beautiful, and so truthful that he who reads may see the landscapes or brooks to which reference is made. For those who are impressed by heroic and self-sacrificing action there are condensed biographies which give the essential facts contained in large volumes, for those who are struggling through deep waters there are promises whose very quotation is indicative of the blessing and comfort they have brought the preacher. We commend the volume to our readers. It will remind many of them of the great preachers of a generation whose names still linger among us. It will do not a little, we trust, to encourage a younger generation to discuss themes in the pulpit which in some places it has become the fashion partially, at least, to overlook. The sermons are manly, strong, earnest, sympathetic, attractive. We do not see how they can fail to be helpful.

In the *Prophets of Israel* [Open Court Pub. Co. $1.00] Professor Cornill gives us the views of the extreme German critical school. Like its leader, Wellhausen, he makes his statements in the most dogmatic way. Some of the results of Old Testament criticism may now be considered as established, but no man has a right to say that the Ten Commandments, "as can be *proved*, were written in the first half of the seventh century" before Christ, or that Leviticus was written in 500 B. C. Such assertions cannot be proclaimed as proved so long as any considerable body of competent scholars deny them. Otherwise the book is very suggestive. The characteristics of the individual prophets and of the nation are clearly brought out. The work of the translator is especially well done.

A book in English by a native Japanese is something of a novelty. It is *The Diary of a Japanese Convert* [Fleming H. Revell Co. $1.00] by Kanzo Uchimura. It is a record of personal experiences and is full of important suggestions to American Christians. Educated as he was in the heathenism of Japan and converted only after reaching young manhood, the author's history has been somewhat peculiar. It was characterized by more intellectual than spiritual intensity of purpose at first and his varied experiences and ideas are narrated with much frankness. The book is perfectly artless and unpretending, and it is a striking example of intelligent self study, and is decidedly stimulating to the reader. In many ways it is a remarkable book and that it should exist at all is as remarkable as anything else about it.

Prof. W. G. Moorehead, D. D., has prepared a book called *Studies in the Mosaic Institutions* [W. G. Shuey. $1.25]. The principal purpose of the book is to reimpress the fact that Christianity and Judaism are essentially one in important respects, and that the important truths of Christianity are the outgrowths of the rites of the Jewish religion. The book goes, to a considerable extent, into details about the Jewish system, the tabernacle, the priesthood, the sacrifices and the sacred feasts and is a useful treasury of information upon the subject as well as of interest to the student. It is well written and is illustrated.

It is not a new suggestion that the Song of Solomon is a love story in verse. Whether it be destined to final acceptance or not, it is the conviction of most Biblical scholars at present. Rev. T. A. Goodwin, D. D., in his book, *Lovers Three Thousand Years Ago as Indicated by the Song of Solomon* [Open Court Pub. Co. 50 cents] has attempted to abandon the work of critical exposition for the purpose of giving the text of the poem in a simple and enjoyable form, to which most students have failed to do justice in their comments. His book is terse but graphic and his interpretation and suggestions are appropriate and skillfully presented.

Here are two more books from Rev. J. R. Miller, D. D. One is *Life's Byways and Waysides* [Pres. Board of Pub. & S. S. Work. $1.00] in which familiar and practical topics connected with the Christian life are discussed in a pleasant and spiritually helpful manner, but the author seldom rises much above the level of the obvious and occasionally his comments are only saved from dullness by their devout piety.——The same publishers also send us *For a Busy Day* [40 cents] by the same author. It is a study of a portion of the 143d Psalm and it is of better intellectual quality, without being any less spiritual, than the former of the two books.

Prof. R. R. Lloyd, D. D., of the Pacific Theological Seminary has done good service in his little book *Baptism as Taught in*

*the Scriptures* [Cong. S. S. & Pub. Society. 50 cents]. It is a patient, minute, critical and acute philological study of the subject as taught in the Bible, undertaken with an open mind, carried out in a candid and scholarly spirit, and reaching the conclusion that affusion or sprinkling was the Johannean and apostolic method of baptizing. The book is very short, but very able and all who are in doubt on the matter will do well to examine it.——Another little but thoughtful book is Rev. G. R. Moore's *Bible Views on Creation* [John M. White & Co. 60 cents]. It understands the Bible and science to be in entire harmony, the Bible being interpreted quite literally, and its five chapters, while disputed by some, will be found by a certain class of readers to possess interest.

Far too few children in our Sunday schools, or older people for that matter, possess an adequate idea of the history of the chosen people. Anything which sets it forth to the eye in a striking fashion is a valuable contribution to Sunday schools and Bible students generally. Rev. E. H. Byington's *Chart of Jewish National History* [John D. Wattles & Co. $1.00], a large wall map, pictures, with the aid of lines and of blocks of color, the history of the children of Israel from the patriarchs down through their wanderings in the wilderness and the periods of the Judges and the Kings, through the Babylonian captivity, even as far as the rule of the Romans. The approximate chronology of events is indicated, while the books of the Bible in which they are related appear in their proper place, though without any attempt to pronounce upon questions involved in the higher criticism. The average child will be immensely helped by faithful study of this chart and no Sunday school should be without it, as it does for the eye and, consequently, for the heart and brain what the ordinary processes of instruction frequently fail to do. In other words, history is made interesting, and, if people did but know it, Bible history is just as interesting as any other.

STORIES.

*L'Avril* [T. Y. Crowell & Co. $1.00] has been translated by Helen B. Dole from the French of Paul Margueritte. He is a French artist who is said to have made in these pages his first venture in the realm of fiction. The book is very Frenchy, but generally in the best sense. A few expressions, however, should have been modified. The principal people are the family of an invalid in search of health in the south of France, and the life of the watering place is well described. Several contrasted types of French character are brought out in pleasant contrast, and an interesting love affair is entered upon and carried so far that it can settle itself alone.

*The Grey Lady* [Macmillan & Co. $1.25], by H. S. Merriman, deals with modern English men and women and with certain Anglo-Spaniards. The plot is simple yet rather striking, albeit not without grave improbabilities, and the narrative is spirited and, on the whole, entertaining. The book is worth reading, but is not an example of the best literature.

In *A Pitiless Passion* [Macmillan & Co $1.25], by Ella Macmahon, there is undeniable and considerable power, yet it is so painful in its revelation of itself that some readers will fail to appreciate the literary merit of the book. The theme is the gradual yielding of a young English society woman to the passion for strong drink, and the bitter consequences to her husband and friends as well as to herself. It is a powerful argument for temperance, although we have no reason to suppose it was written with such a purpose. It is also a book of no little literary ability.

*The Boy Officers of* 1812 [Lee & Shepard. $1.50], by E. T. Tomlinson, continues the War of 1812 series. It is such a book as boys like, full of excitement and adventure, and if it be not altogether probable—in fact it borders on the sensational—the boys will not object to that, and we do not see how it is likely to do them any harm.

*Samantha in Europe* [Funk & Wagnalls. $2.50], by Josiah Allen's Wife, the modest title under which Miss or Mrs. Marietta Holley temporarily effaces herself, opens with the comment by Josiah himself, "Seems to me, Samantha, you have writ enough prefaces." Josiah appears to be a man of profound sense. His wife's struggles with the English language and with the desire to be funny are painful, yet they will awaken very little sympathy in the average reader, who will begin to be weary of life before he has perused many of Samantha's impressions of it. There are people who like such a book and there are people who like picnic lemonade. They deserve the commiseration of the remainder of the world.

*Nim and Cum and the Wonderhead Stories* [Way & Williams. $1.25], by Catherine B. Yale, are bound together in a tempting little book and the stories will interest the children greatly, for they are capital stories, spiritedly told. It is bright and fresh from beginning to end. The book is very prettily printed and bound.

EDUCATIONAL.

*Means and Ends of Education* [A. C. McClurg & Co. $1.00] is from the pen of Rev. J. L. Spaulding, D. D., Roman Catholic Bishop of Peoria. The author is one of the ablest and most distinguished of the Roman Catholic clergy in this country, and the larger part of this book is a treatise which all of us can read with satisfaction and cordially indorse. There is nothing in it specially original but it is a manly and telling presentation of valuable and diversified truth. In the latter portion of the book the author's denominational bias comes out somewhat, and, although it is not manifested offensively, the tone and motive of the volume are such as Protestants for the most part will refuse to approve. The author pleads for Roman Catholic teaching, for the Roman Catholic theory of the school, and for an American Roman Catholic university. The book is valuable as exhibiting to Protestants the manner in which the best and most judicious Roman Catholics regard the subject, and, as we have already said, the larger part of it is adapted to benefit everybody.

*Knowledge and Culture* [A. C. McClurg & Co. 75 cents] is by Henry Matson and points out the distinction between knowledge and culture, and discusses various lines of education and their influence upon character. Knowledge as the source of culture in its various departments is analyzed and suggestions as to reading, study and even religion are offered. The book is a book of principles and it contains much which is helpful and is like the wise talk of an experienced teacher, for example, to his pupils.

A somewhat more specific treatise and in a narrower line is Prof. G. P. Baker's book *The Principles of Argumentation* [Ginn & Co. $1.25]. He enforces the importance of argumentation and its relation to logic and reveals the elements of culture therein. It is based upon class work and is adapted to help professional thinkers or speakers. Clergymen, lawyers and many others will find it a clearly written and suggestive aid.

Another treatise upon English Literature is *The Middle Ages, Part I* [Ginn & Co. 30 cents], in An Outline of the Philosophy of English Literature, by Greenough White. The purpose of the writer may be defined in a word as that of revealing the great movement of the Middle Ages, which so often has been overlooked or misunderstood, and in showing the significance of that period of time both in its character as a subject of historical study and its importance in relation to the development of human knowledge. The book has been written and rewritten carefully and answers its purpose finely.——Turning to more detailed works, such as may serve as textbooks, we take up Dr. S. S. Currie's *Lessons in Vocal Expression*, Course I. [Boston School of Expression. $1.25]. The subject is the principle of thinking in the modulation of the voice. It is technical and at the same time sufficiently general in its practical information and theory as to be intelligible and available for all. Such a book always should be used under the guidance of a competent instructor. Thus used, this one will answer its purpose better than many others.

Having learned to utter himself the pupil is ready to read. Several books which have been sent us are intended to serve for textbooks as well as for private reading.

*Roman Life in the Days of Cicero* [Macmillan & Co. 50 cents], by Prof. A. J. Church, illustrates well the author's superior facility and felicity in dealing with the heroes and scenes of the ancient classics. He has made a careful study of the days of Cicero and, without attempting to reproduce the great orator's own life or to write a history of that period of the career of Rome, he has given us a book at once scholarly and entertaining and as comprehensive and graphic as it is compact. We commend it heartily.——The same author, Prof. A. J. Church, has made a collection of *Stories from English History* [Macmillan & Co. $1.00] from the time of Richard the Second to that of Charles the First. Wat Tyler, Jack Cade, The Boy King, Sir Walter Raleigh, Flodden Field, The Great Armada, etc., are the headings of his chapters, and they are sufficient to any one familiar with his books to indicate the pleasure in store for the reader.

Dana's *Two Years Before the Mast* [Houghton, Mifflin & Co. 60 cents] is a classic in the literature of the sea, and a new edition, with a supplement by the author and a biographical sketch has been brought out tastefully in the Riverside Literary Series. It needs no advertising nor even comment. It will be a favorite for generations with old and young.

Mr. B. S. Hurlbut has prepared a new edition of Daniel De Foe's *History of the Great Plague in London* [Ginn & Co. 85 cents], endeavoring to supply a correct text and the necessary notes and indicating by extracts from contemporary publications the degree of the author's obligation toother writers.

*Froebel's Gifts* [Houghton, Mifflin & Co. $1.00], by Kate D. Wiggin and Nora A. Smith, is the title of three little volumes on the kindergarten, the republic of childhood, and is the outcome of talks and conferences about Froebel's educational principles extending over fifteen years representing the result of actual services, derived from experience and observation and condensed into a most interesting and likewise most instructive little book. It has its special application, of course, but many outside of those who are peculiarly interested in its subject may depend upon finding within it material of value to them.

Three new numbers of the series entitled Eclectic School Readings are *Fairy Stories and Fables* and *Old Greek Stories* by James Baldwin, and *Stories for Children* by Mrs. C. A. Lane [American Book Co. 35, 45 and 25 cents]. They are issued tastefully and each is a tempting little reading-book.

*A Midsummer Night's Dream* [Leach, Shewell & Sanborn. 35 cents] has been added to the Student Series of English Classics. It has been edited by Katharine L. Bates and issued in the familiar, simple but pretty style of this series.

The second part of *Contes et Legendes* [American Book Co. 60 cents], by H. A. Guerber, is a pleasant book of legends and fairy stories and is offered as an introduction to general French literature. The French is easy, yet not too easy, for those who have had a little practice.

*Lectures Courantes* [D. C. Heath & Co. $1.00], by Dr. C. Fontaine, contains forty lessons in conversation and reading accompanied by exercises for translation, and are well selected and will be approved as answering its purpose successfully.

Molière's *Les Precieuses Ridicules* [Ginn & Co. 85 cents], edited by M. W. Davis, is entertaining as a play and is well fitted to lead the student along in the acquirement of the French tongue, amusing while it instructs. This edition is supplied with rather more than the ordinary collateral aids and must become a recognized favorite.——Messrs. Maynard, Merrill & Co. also send us *Das Deutsche Ordensland Preussen* [40 cents], by H. von Treitschke, edited by W. H. Lyon. The type is a little fine for some eyes but is very clear, and the notes are copious and enlightening without being crutches for the lazy.

MISCELLANEOUS.

*Scribner's Magazine* [$2.25 each] in its two volumes for 1895 makes a beautiful appearance. Its individuality is a little hard to be defined, and yet every one familiar with the leading magazines would determine at a glance the fascination of *Scribner's* as distinguished from that of any other magazine. We can only say of it, as we have said more than once of it and other publications of the sort, that they are peerless in their way and in both text and illustration they illustrate the highest attainments yet accomplished.

Mr. F. H. Jennings has made a selection of quotations from the Chinese classics and has grouped them in a year-book, which he has entitled *The Proverbial Philosophy of Confucius* [G. P. Putnam's Sons. $1.00]. Hon. Pom K. Soh has furnished the preface. It is well worth the reading of thoughtful people of any race or nation, and the publishers have issued it very handsomely and appropriately.

Mr. Herbert Ingalls has prepared, and Messrs. Lee & Shepard have issued, a little book called *The Boston Charades* [$1.00]. They are all in rhyme, and there are 116 of them in all. A blank table is appended to be filled by the reader with the solutions of the charades and the book will prove a source of home amusement for a long time. It is our impression that it appeared first some seven or eight years ago.

The fifth volume of the *Critical Review* [Charles Scribner's Sons. $2.00], edited by Prof. S. D. F. Salmond, D. D., apparently contains four numbers of the publication, bound together as usual. The superior quality of the critical work which these pages contain and its command of the most expert metaphysicians and philosophers as the source of its papers are well understood in the world of readers. The volume puts into compact and permanent form the successive issues of the *Review* with which the critical public is already familiar.

Mr. C. S. Young has made a tempting little book for lovers of flowers and botanists called *Nature's Fashions in Ladies' Slippers* [Bradlee Whidden. 75 cents]. It confines its statements to the facts of the Northern and Eastern United States and it contains admirable pictures and short descriptive chapters.

The contents of *Heart-Song* [New York Observer. 75 cents] are by Mr. R. M. Offord and have been already printed one by one in our sister journal which has published them in this form. They are short poems, agreeably diversified in respect to topics and meters but at one in their tender and wholesome spiritual purpose and tone. They naturally vary in quality but all are good and some rise to a high level of excellence.——Lovers of the classics will enjoy a pretty book of interpretations from the Latin, *Echoes from the Sabine Farm* [Charles Scribner's Sons. $2.00], by Eugene and Roswell M. Field, and their interest will be augmented, although saddened, because of Eugene Field's so recent death. The book offers work well done and temptingly presented.——Celia Thaxter's *Stories and Poems for Children* [Houghton, Mifflin & Co. $1.50] may fairly claim a word here for its stories really are poems in all but their form. It exhibits the facile skill with which she comprehended the children and adapted her thoughts and her words so as to not merely attract but also fascinate them.

NOTES.

—— Ian Maclaren's Beside the Bonnie Brier Bush is in its one hundred and twenty-third thousand, and still sells as fast as ever.

—— At present the leading American publishers are making great efforts to secure strong American novels and short stories.

—— The growing interests of motor vehicles and their manufacture has called into being a new monthly journal, *The Horseless Age*.

—— *St. Nicholas* has absorbed one by one *The Little Corporal, The Children's Hour, The School Day Magazine, Our Young Folks* and *Wide Awake*.

—— The Scribners are reported to have refused an offer of $5,000 from an English house for the right to the similtaneous publication of Mr. J. M. Barrie's new story, Sentimental Tommy.

—— They say in England now that the poet-laureateship will not be allowed to stand vacant much longer, and that Alfred Austin is likely to fill it. No real great poet seems left in that country upon whom to confer it.

—— The charge which is being made that the new Standard Dictionary published by Funk & Wagnalls gives undue prominence to slang, blasphemies and indecent terms is not warranted by facts and has too much the look of malice.

—— *The Bookman* chronicles one form of the hardships of authors entertainingly. Mr. Brander Matthews wrote a novel and was about to publish it with the title The Son of his Father, when he discovered that Rudyard Kipling had adopted that for a short story. Mr. Kipling courteously changed the title to Adam, when his story came out in a book. But Mr. Matthews then soon learned that Mrs. Oliphant already had a novel some years old called The Son of His Father, and after he had transposed the title into His Father's Son he was informed that this is the title of a former story by Edgar Fawcett!

BOOKS OF THE WEEK.

*Lamson, Wolffe & Co. Boston.*

BEHIND THE ARRAS. By Bliss Carman. pp. 102. $1.50.

A VIRGINIA COUSIN AND BAR HARBOR TALES. By Mrs. Burton Harrison. pp. 202. $1.25.

THE LOVE STORY OF URSULA WOLCOTT. By C. K. Bolton. pp. 31. $1.00.

MY DOUBLE AND HOW HE UNDID ME. By E. E. Hale. pp. 50. 75 cents.

IS POLITE SOCIETY POLITE? AND OTHER ESSAYS. By Julia Ward Howe. pp. 202. $1.50.

*Houghton, Mifflin & Co. Boston.*

IVANHOE. By Sir Walter Scott. pp. 519. 60 cents.

UNCLE TOM'S CABIN. By Harriet Beecher Stowe. pp. 500. 60 cents.

ARCHITECTS OF FATE. By O. S. Marden. pp. 478. $1.50.

*Ginn & Co. Boston.*

STUDIES IN THE SCIENCE OF DRAWING IN ART. By Aimée O. Moore. pp. 130. 90 cents.

*D. C. Heath & Co. Boston.*

THE HEART OF OAK BOOKS. Six volumes. Edited by C. E. Norton. pp. 100, 142, 265, 303, 353, 367.

*Picturesque Pub. Co. Northampton.*

PEBBLES AND SHELLS. By Clarence Hawkes. pp. 207.

*W. F. Adams Co. Springfield.*

THE HOUSE THAT JILL BUILT. By E. C. Gardner. pp. 268. $1.00.

*Student Pub. Co. Hartford.*

THE STARS OF GOD. By E. F. Burr. pp. 284. $1.25.

*G. P. Putnam's Sons. New York.*

THE RED REPUBLIC. By R. W. Chambers. pp. 475. $1.25.

LOVE AND LAUGHTER. By James G. Burnett. pp. 161. $1.25.

*American Book Co. New York.*

THE LIVES OF CORNELIUS NEPOS. Edited by T. B. Lindsay. pp. 363. $1.10.

BILDER AUS DER DEUTSCHEN LITTERATUR. By T. Keller. pp. 225. 75 cents.

HERR OMNIA. By H. Seidel. Edited by J. Matthewman. pp. 85. 25 cents.

TRAUMEREIEN AN FRANZOSISCHEN KAMINEN. By R. von Volkman-Leander. Edited by Amalie Haustein. pp. 165. 35 cents.

*Dodd, Mead & Co. New York.*

THE STORY OF ROSINA AND OTHER VERSES. By Austin Dobson. pp. 120. $2.00.

IDYLLISTS OF THE COUNTRY SIDE. By G. H. Ellwanger. pp. 263. $1.25.

*Merriam Co. New York.*

A MAN OF TWO MINDS. By Francis T. Buck. pp. 338. $1.00.

AN OLD FOGY. By Mrs. J. H. Walworth. pp. 292. $1.50.

OLIVER BRIGHT'S SEARCH. By Edward Stratemeyer. pp. 242. $1.50.

REUBEN STONE'S DISCOVERY. By Edward Stratemeyer. pp. 260. $1.50.

*Fleming H. Revell Co. New York.*

THE DIVINE LIFE IN MAN AND OTHER SERMONS. By Dr. F. A. Noble. $1.25.

PAPER COVERS.

*American Pub. Co. Hartford.*

LITTLE SYLVIA AND HER INDIAN BOY. By Aunt Martha. pp. 56. 35 cents.

*F. A. Stokes Co. New York.*

THE DEVIL AND THE DEEP SEA. By Rudyard Kipling. pp. 121. 10 cents.

*American Book Co. New York.*

STORIES FROM AULUS GELLIUS. Edited by Charles Knapp. pp. 94. 30 cents.

*Daily Eagle. Brooklyn.*

HAND-BOOK OF THE COTTON STATES AND INTERNATIONAL EXPOSITION. pp. 64.

*Indian Rights Association. Philadelphia.*

THE LATEST PHASE OF THE SOUTHERN UTE QUESTION. By F. P. Leupp.

*Johns Hopkins Press. Baltimore.*

GOVERNMENT AND RELIGION OF THE VIRGINIA INDIANS. By S. R. Hendren, Ph.D. pp. 63. 50 cents.

*Bible Institute Colportage Ass'n. Chicago.*

GOOD TIDINGS. By T. De Witt Talmage and others. pp. 123. 15 cents.

*Gen. Pass. Dpt. of the C. M. & St. P. Railway Co. Chicago.*

THE PILGRIM. Edited by H. M. Boynton.

*George Routledge & Sons. New York.*

JOHN HARE, COMEDIAN. By T. E. Pemberton. pp. 262. 50 cents.

MAGAZINES.

December. LEND-A-HAND. — SELF-CULTURE. — AMERICAN UNIVERSITY.

January. FRANK LESLIE'S POPULAR MONTHLY. —SCRIBNER'S.—HEALTH AT HOME.—MCCLURE'S. —LIPPINCOTT'S.—BOOKMAN.

## PROGRESS OF THE KINGDOM.

### EDUCATION FOR EDUCATORS.

*(Parallel with The Congregationalist's February Topic for Missionary Meetings.)*

Out of a strong belief in the inseparable relation between the Christian church and the Christian school and the importance of both as factors in developing a true civilization, out of the constant demand for educated Christian ministers and the urgent need of educational privileges for the young people of the West and South has grown the Congregational Education Society. In it are now united three missionary organizations, the old Education Society, formed as early as 1816, the younger College Society, organized in 1843 and the still younger New West Commission, founded in 1879. Each of these societies had a definite field, each met a pressing need and its own special line of work was not sacrificed when they were merged into one organization. The activities of the Congregational Educational Society are, therefore, divided into four branches, the ministerial student's aid, college, academy and mission schools departments.

The earliest service of the society was in the line of ministerial education and it counts upon its long list of students helped to become ministers more than 8,000 names, many of whom have a high standing on the roll of ministerial honor both in our country and in foreign lands. Without its aid a large proportion of these 8,000 preachers would never have found their way to the pulpit, since the majority of men desiring to enter the ministry come from humble homes. The number of ministerial students now assisted by the society is nearly 450, including fifty of foreign birth who are preparing to be home missionaries to their own people. Each needy and worthy student who complies with the necessary conditions receives seventy-five dollars a year in the form of a gratuity, but many, considering this a loan, afterwards refund all they receive. The C. E. S. stands for a high grade of Christian education and therefore requires that recipients of its aid should have a good scholastic standing in their college classes. Another condition is that those who are admitted to the student list shall have fully *decided* to become ministers of the gospel.

Far away from the great university centers there have been established in the West and South many Home Missionary colleges and academies, which have been pioneers in the line of higher and Christian education and are today doing indispensable service in producing candidates for the ministry, in preparing teachers for the public schools, in promoting an intelligent and Christian citizenship and educating the leaders in the thought and life of new States and Territories. To assist in the support of teachers in these Christian institutions is an important phase of the work of the Education Society which has now upon its list nine colleges and twenty-two academies. Each institution receives a definite yearly grant towards the support of its instructors and is required to raise the balance of the current expenses on the home field.

Among these colleges none has a more thrilling or romantic history or a juster claim on the generosity of our churches than Whitman, but since the interesting facts concerning it are now widely known, perhaps it would be well to select Pomona or Pacific University as a type of these smaller Christian colleges. The Pacific University, in Forest Grove, Ore., was the pioneer school of higher learning on the Pacific Coast. Founded as an academy, in 1848, it steadily developed in spite of its isolated position, the sparseness of population and the lack of sympathy with the aims of a Christian school of higher learning, such men as Harvey Clark, George H. Atkinson, Sydney H. Marsh, the first president, and Cushing Eells laying the broad and sure foundations for the college of today. *Christian Education* for December, 1895, contains a cut of the first building of the university, a rough log cabin, with one door and one window, which contrasts strangely with the present fine buildings and grounds. It would be exceedingly interesting to trace in detail the steps of its growth, beginning with the first struggles for existence, and to see unfold the results of the rare perseverance and conscientious devotion which have characterized the men intrusted with its development.

Pacific University undoubtedly has a great future before it, located in a State already populous and powerful and in a region which is one of great natural resources. It has an able faculty, offers excellent college courses to its 175 students, and in general maintains a reputation for Christian character and thorough scholarship second to no other institution in the Pacific Northwest. But the university is by no means able yet to stand alone without increased endowment, and every effort is now being made to secure Dr. Pearsons's offer of $50,000 on condition that friends of the school contribute an additional $100,000 before March 5, 1896.

Notable among other colleges receiving aid from the C. E. S. may be mentioned Pomona in Claremont, Cal., one of the most promising of our institutions, which draws its constituency from a fine class of people; Lake Charles College in Lake Charles, La., located in a very needy region; Rollins in Winter Park, Fla., the only Congregational institution of higher learning in a vast section of the South; Fargo College, Fargo, N. D., still struggling to recover from the results of a devastating fire; and the Wilton German-English College in Crete, Neb., which is doing useful and indispensable service in educating pastors for our German Congregational churches. We should not omit to mention, in speaking of these higher institutions of learning, the fact that the El Paso Mexican Training School in Texas is partly supported by the C. E. S., while the Slavic department of Oberlin Theological Seminary also depends upon the society for support.

The importance of the academy department will be recognized by those who recall the Christian influence and the scholarly inspiration of the old New England academy. Such an institution is being reproduced in the newer portions of our country, where it meets a need which no other class of schools can supply. Among the twenty-two academies under the auspices of the Education Society, Tillotson Academy in Trinidad, Col., might be chosen as a typical one. Since its establishment in 1880 under the leadership of Prof. H. E. Gordon, who still remains its principal, this school has had a career of uninterrupted prosperity and boundless opportunity. It opened in a small adobe house, poorly defended from the rain, but in the course of two or three years was able through the help of Rev. George Tillotson to enter a spacious house. The neediness of its field is evidenced by the fact there are fifty towns tributary to the academy where there are no high schools, and in twenty-five of these there are no adequate grammar school privileges. "Out of fifty-eight students enrolled," writes Prof. Gordon, "only eight are able to pay full price for their board and schooling."

Perhaps the most interesting work of the C. E. S. is centered in their mission schools among the Mormons in Utah and the Spanish population in New Mexico. Many, possibly too many, of our institutions among the Mormons were discontinued when the public schools were introduced, but the society can point with pride to the results of its past work in Utah as shown in the formation of nine Congregational churches and the establishment of centers of social and patriotic influences; while several mission schools are still maintained in the small, destitute towns of Utah whose inhabitants are too poor to pay school taxes. These mission schools, as well as those in New Mexico, are supported largely by contributions from the Woman's Home Missionary Unions. In the latter territory are five schools for the Mexicans, who are an agricultural people, very poor, ignorant and superstitious, some of them pure Spaniards, while others are of mixed Indian and Mexican blood. Here they learn to speak English and together with the elementary studies are taught self-respect and a more civilized manner of life. That desirable results have followed the efforts of the school teachers is shown in the two Congregational churches which have grown out of the schools in Atrisco and San Rafael. The Atrisco school owes its existence to the offer of a Mexican woman to give the use of her house for this purpose. It is also interesting to know that the pastor of the little church in this same town is a Pueblo Indian, who was brought up in Ohio and received his theological training at the El Paso Seminary.

**Sources of Information.**

Reports and leaflets published by the C. E. S., Congregational House, Boston.
*Christian Education* for September, December, 1895, and January, 1896.
*The Work at Home* for January, 1895.

## B. FAY MILLS IN COLUMBUS, O.

There was closed recently a month of successful evangelistic services in this city, conducted by Rev. B. Fay Mills and his party. About thirty of the churches, including the leading denominations, participated in the movement. Mr. Mills has preached three times almost every day, Saturday excepted, and his associate, Mr. Biederwolf, has preached twice. Both have proved themselves to be men of God, workmen that need not be ashamed.

Mr. Mills aims to touch the whole religious life of the people. Every day at noon he has preached on the general subject of the Kingdom of God, and from the first the interest in these sermons has increased. After the first week the First Church meeting house was so crowded at noon that the meeting was changed to the Board of Trade Building, which has a seating capacity of 1,500. The congregations were composed largely of business and professional men, and the afternoon sermons were directed to helping the spiritual life of those who were already Christians. The meetings in the evening were designed to reach the ungathered multitudes. They were held in the "Rink"—a building with a seating capacity of about 5,000. On Sundays and special days the building was full to overflowing and, at one time, as many as 1,500 persons failed to gain an entrance.

The membership of all the churches has been quickened and thousands have been brought to a decision for the first time. But the real work of the movement has been done at the noon meetings. The "kingdom sermons," as they have been called, have moved the city to its depths and already a movement looking to the forming of a civic federation has resulted. Mr. Mills's gospel may be summed up briefly: "Let us do the loving thing always and everywhere that our days may be as the days of heaven upon the earth."

Mr. Mills has demonstrated to the Columbus pastors that it is possible to preach what men call the simple gospel and yet be intensely interested in the "forward movements." The work which he has done cannot fail to be of permanent value to the city. While he has been singularly free from theories regarding the nature of the kingdom of God, he has yet been intensely dogmatic. To him life is more than doctrine, and the city will not soon forget his reiterated injunction, "Do the loving thing." EASTWOOD.

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It is one of the severest tests of friendship to tell a man of his faults. So to love a man that you cannot bear to see the stain of sin upon him and to go to him alone and speak painful truths in touching, tender words—that is friendship and a friendship as rare as it is precious.—*H. L. Hastings.*

## Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, Jan.* 12–18. The Peril and the Power of Ambition. Luke 2: 52; Deut. 8: 11–20.

Ambition—the desire and effort to be somebody and to do something in the world—is one of the divinest faculties God has implanted in the human breast. Like other of his good gifts it may be perverted; it may be cultivated without any thought of the giver, without any regard for others or any consideration of the end for which it was given. Just here, indeed, lies its chief peril—when ambition gets into the carriage and drives, it becomes our master, not our servant. The trouble with Cæsar, Napoleon and Cardinal Wolsey was not that they were ambitious, but that their ambition was not held in check by the sense of duty and responsibility. Here is a young man today who wants to be rich. There is surely no harm in that, but let him beware lest the desire becomes an overmastering passion, makes him stingy and unscrupulous and a prey to the fever of speculation, until he falls under the condemnation visited upon those who make haste to be rich. Here is a young girl who covets a good position in society, who wants, perhaps, to be the queen of her set. That may not be an unrighteous desire, but if it makes her the slave of dress, if she toadies to those whose social position is higher than hers, if she adapts her own honest opinions to those whose favor she seeks to win, only failure and disappointment are in store for her.

On the other hand, the power of a worthy ambition, held in check by the reason and by one's devotion to Jesus Christ, is immense and may be wholly beneficial. Think of Samuel J. Mills, one of the pioneers in this country of foreign missions, and his declaration, when a student at Williams, that no young man ought to live without thinking of making his influence felt around the globe. Think of Maurice, the great English preacher and teacher, and of his covenant with a companion when they were both only fifteen years old: "We pledge ourselves to distinguish ourselves in after life and to promote as far as possible the good of mankind." See that girl using her pencil at odd moments making little sketches on scraps of paper. At work in her heart is the artistic impulse, perhaps unconsciously, but by and by it may take her to Paris and make her name famous. See that lad attending the town meeting, listening intently to the crude, local oratory, joining a debating society, taking his part at first haltingly but perseveringly until he can think and talk on his feet. The halls of Congress may re-echo with the applause that shall follow his speech. God bless the ambitious girls and boys if they consecrate their ambitions to Christ.

The word which we are considering is one of those few words that have gained through use a nobler meaning. Its derivation suggests the self-seeking Roman politician going around after votes, but it may recall to us another going about in those old days, of One who sought not his own advantage, but only opportunities to do good. This is the noblest ambition we can cherish, to be first-class Christians, to make our own souls white, to bring blessing into all the lives that we touch.

*Parallel verses:* Matt. 6: 33; Luke 2: 49; John 9: 4; 1 Cor. 12: 31; Phil. 3: 10, 14; Col. 1: 27.

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Chief-Justice Field of the Supreme Court of Massachusetts made a peculiar admission last week at the dinner of the alumni of the Massachusetts Institute of Technology. He told the graduates of that institution that while they represented a profession which had made and was making marked progress, he had to confess with shame that he belonged to one that could boast of no similar triumphs or progress. Moreover, he doubts whether there has been much advance in civil government in Massachusetts during the last generation or two.

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## CURRENT THOUGHT.

AT HOME.

Rev. Dr. A. J. F. Behrends in *The Christian at Work*, reviewing Prof. W. H. Green's book on The Unity of the Book of Genesis, says: "It must be read. And no one can read it without a strong conviction that the documentary hypothesis of the composition of the Pentateuch or Hexateuch, which finds in Genesis its most fruitful field, is encumbered with so many difficulties that it cannot be regarded as a safe criterion in interpretation. It begins to look as if the International Critical Commentary and the new Hebrew Lexicon, intended to embody the conclusions of the modern critical school, will be utterly useless by the time they are completed."

The *New York Evangelist* has no sympathy for those who urge the American missionaries to leave Armenia and Turkey. "The history of civilization furnishes no case where unoffending persons, treaty rights and national obligations should or could be made a needless sacrifice for an utterly incompetent cause. It will not do to treat the missionary cause as of so little account that a Kurdish threat or the tardiness of a diplomat might overwhelm it. If governments subserve any purpose beyond the comfort and convenience of their administrators, it is to protect the claims of citizens in peril of their lives and to come to the relief of humanity in its distresses. Moreover if our missionaries retreat at this juncture, what is the gain for all the loss? Suppose that one precious life were to be saved by such a surrender, how many others might be sacrificed? If the field is left now, what vested rights, what hopes of future good are destroyed! Is America so degraded that she will not stand by her children?"

J. C. Kimball, in *The Christian Register*, says thirty-five years of observation has compelled him to believe that one great source of the weakness of Unitarianism is that many of the societies "have departed from Congregationalism in everything except the name, and in which the trustees, or it may be the corporation, are just as much popes and star-chambers as any that ever existed in Romanism or Episcopacy. . . . In Orthodoxy the church, as distinct from the congregation, took charge of its special religious interests, though even there the congregation for the most part kept control of its larger interests; but in Unitarianism, while the church in this sense has become almost a nonentity, the corporation too often has taken charge of both, leaving the congregation to be only attendants on the services. What we need is to get rid of corporationism and get back to Congregationalism. It is a great deal more than a mere matter of polity. It is a matter of life. The seat of all religious authority ought to be where the seat of all religious life is—in the individual man."

The opinion of the religious press on the dispute with Great Britain over Venezuela and the President's message is practically unanimous in condemning the tone of both Lord Salisbury's communication and the President's message. All unite in asserting that the Monroe Doctrine is a very real, vital issue, not to be sneered at or overridden by Europe. On the one hand, as the *New York Observer*, says: "Opinion will deepen that the matter is one that can and must be settled without the dread arbitrament which the President suggests, and that in so far as his utterances tend to make such a solution impossible they are unfortunate. Sound as his position on the vital principle involved will be regarded, any assumption in advance of the report of the commission that Great Britain is in the wrong must seriously weaken the American case in the eyes of the world and tend to discredit any impartial inquiry. It places the United States, not in the position of a mediator, but of a dictator, and assigns to the commission, not the work of impartial inquiry with a view to further diplomatic negotiations, but that of ratifying a position already taken." The *Nashville Christian Advocate* says: "It can hardly be maintained with any seriousness that it is the duty of the United States to assume a guardianship over all the petty so-called republics in Central and South America. We yield to no man in a genuine patriotism. At the same time, we can think of nothing so appalling as a war between the two greatest nations on the earth." *The Churchman* says: "The Monroe Doctrine is simply a tradition—a sacred, patriotic tradition, and when properly and wisely invoked appeals to the national mind as nothing else can. This fact reflects honor upon us as a people, and no true American will try to belittle it. But we do not think it has been either wisely or properly invoked in this instance." *The Watchman* feels "the weak point in the President's message is that he not only assumes that Great Britain is wrong, and asks for a commission to ratify that judgment, but threatens Great Britain with war if the decision of that commission is not acceded to by the British Government. That threat was entirely uncalled for, against all recognized diplomatic usages, and calculated to imbitter the relations of the two countries so as to render the amicable adjustment of their differences much more difficult. The circumstances did not call for bluster and threatenings. Our position was much stronger and more dignified when we assumed that the dispute was not, and could not possibly go, beyond the resources of self-poised and self-respecting diplomacy." *The Christian Advocate* thinks that "if, as some maintain," the President proposed "to threaten war in order to accomplish his purpose by peace, he took several great risks: the risk of prostrating the business of the country; the risk of making it extremely difficult, if not impossible, to secure arbitration; the risk of making it difficult, if not impossible, for the Senate and the House of Representatives to avoid a declaration of war in a probable contingency. There has been one, and only one, president from whom such rashness of language might have been expected. His name was not Grover Cleveland, but Andrew Johnson. Hereafter, as in that case, so in this, no human being can forecast what may be said."

ABROAD.

The London *Chronicle* once more expresses its astonishment and shame that the British Government has systematically suppressed the reports of its consuls in Armenia, and it urges a determined inquiry why, as soon as Parliament assembles. It wishes that "any words—any acts—of" Great Britain "could convince Russia that we desire simply the good government of Turkey, that we should welcome with open arms her complete co-operation in that task, nay, more, that we should cheerfully assign her any part in its execution to which her destiny in the East, her manifest share in the heritage of the Turk, calls her. But in any case England cannot let Armenia be exterminated."

Rev. Dr. J. Guinness Rogers, in *The Independent*, records the belief that "Congregationalists are so apt to show a kind of liberality which comes so perilously near indifference to church principles that there are not a few ready to assume that they have none. . . . Positive teaching, in which the true character of the primitive church is set forth, is one of the needs of the times, and in order to give it we need to be faithful to our Congregational ideal—that is, we must be denominational. . . . It is possible to be firm in our own principles and loyal in our service to them, and yet to have a Christian chivalry which shall be generous in its judgments and brotherly in its temper, and so fulfill the law of Christ."

## "GOD BLESS THE NAUGHTY TURK."

BY MRS. ALBERT BRYANT.

It was the hour of our morning family prayer. The head of the household was pleading in tones which he could not keep from trembling, "God bless and protect our noble missionaries, those glorious men and women, many of them so dear to us personally. Stay the cruel slaughter of the Armenians and avenge thy slaughtered saints." Little "Goldilocks," one of our *penates*, not quite three years old, listened with bated breath and eyes not much closed behind her chubby fists, then, creeping away from her little chair to her grandpa's side, she whispered in his ear, "And please say 'God bless the naughty Turks,'" then bent her little head and closed her eyes to join in the prayer which she knew would follow.

Instantly there came to my mind the picture, so vividly drawn in the life of J. G. Paton, of his father at family prayer praying that God would convert "the sinner from the error of wicked ways and polish him as a jewel for the Redeemer's crown," and the wretched woman, "who was a sinner," listening under the window to the petition which led her to the Saviour.

In these terrible times, when indignation at the horrible atrocities of the Turks so stirs all our households that even the babies feel the sorrow in the air, are any of us remembering to pray for the naughty Turk? This is no sickly, sentimental plea for sympathy for murderers, but it is a plea for most earnest prayer by the church of God that one result of these fearful horrors may be the salvation of the terrible Turk. Because he has shown in these last few weeks how low a soul in God's image could sink, does he not need all the more the touch of him who said, "He that believeth on me though he were dead yet shall he live?"

If I could have my way I would begin today to answer this prayer by sending a body of marines into the heart of Turkey to stop the bloodshed and prevent the Turks from loading their souls with any more guilt. I do not believe a life would be lost on our side, for the Turks are cowards before heroism. They have not been brave conquerors of the Armenians, but butchers of unarmed, defenseless people. Miss Brewer of Sivas, who could walk into the mob and rescue an Armenian woman, is a sample of the missionaries, whose bravery and courage are a match for many times their numbers.

Despite the Hatti Humayun it has always been death for any Moslem to embrace Christianity. If for any reason they did not dare act openly, in some way or other any one who professed conversion usually soon disappeared. As in our own land the awful sin of slavery was washed out in blood, so from this terrible reign of fire and bloodshed may not only one but all the Turks learn the answer to the question of the Sassoun murderer, "Who is this Jesus on whom the Christians call?"

## LATE TIDINGS FROM CONSTANTINOPLE.

This moving picture of the situation in that city of the East to which the whole civilized world is looking comes from a well-known and highly esteemed American resident:

Last Thursday, Dec. 12, our city was thrown into a fearful panic. The origin was a quarrel in the bazar in Stamboul between two Armenians, and several shots were fired. The sound of the firing started up the people, and the streets of Stamboul and Pera were filled with a rushing crowd trying to get to their homes. All the shops were shut and all the Armenian schools were closed. Hundreds took refuge in the embassies and other public places, and the most intense fear was manifested everywhere. To allay the fears of the people the sultan sent criers through the streets of Pera to say that a lion had escaped from the royal menagerie and caused the fright, but that he had been killed and there was no further occasion for fear! So absurd and childish an explanation of the affair was worthy of the present reigning government. The real facts of the case were that a massacre was intended. The sultan had threatened the Powers that he could not answer for the people should the guard ships come in, and accordingly the Softas were all ready to attack the Christians, but the time planned for the beginning of the outbreak was an hour and a half later than the quarrel occurred, so that the accident of the quarrel and the consequent panic upset the arrangements of the Turks and saved many lives. Several Armenians had been warned by friendly Turks of the plan for the attack. The affair is a striking illustration of the state of fear prevailing here.

Those who have lately seen the sultan report that he appears unusually cheerful and triumphant. He has outwitted all Europe, and has done much toward exterminating a Christian nation that he hates. It is well proved now that orders for the massacres in the interior have gone directly from the palace, in all cases, and the reports from different parts of the country grow more horrible every day. Forced conversions to Mohammedanism are everywhere demanded, and martyrdom is the penalty for refusal. It is estimated that 400,000 Armenians are left without food, or any means of support, now at the beginning of winter; their houses have been burned and their lands appropriated, and they must become Mohammedans or die before spring. During the recent massacres many young girls, to whom life must have had attractions, calmly chose to die rather than yield to the Turks and accept life in a harem. In Cæsarea an eyewitness reports that many young girls from twelve to fifteen years of age bravely chose death, and were mercilessly cut down. From Harpoot the word is that there is a general effort to turn the people to Mohammedanism, but that so few, comparatively, deny their faith, that the prospect is that few Armenians will be left in that region by spring. From Oozoon-ova, a village near the Euphrates, a large number of villagers were being taken to a Turkish village near by to be compelled to change their faith, and while on the way the road passed near a river and fifty-five rushed into the water and were drowned rather than to meet a worse fate at the hands of the Turks.

The missionaries all through the interior have proved themselves heroes. The government evidently expected that they would leave the country on the outbreak of serious trouble. Their presence has been in many places a powerful check on the cruelties planned, and in all cases their reports to the press, their help to the sufferers and the protection they have been able to afford to many have done incalculable good for the cause of humanity. In Trebizond alone, the missionaries are feeding daily 4,000 people from the relief fund. The pressure is so great, however, from the crowds of suffering refugees coming to the coast that only about ten cents per week can be allowed to a person.

## HARTFORD SCHOOL OF SOCIOLOGY.

In October, 1894, the Society for Education Extension of Hartford, Ct., opened a school of sociology under President C. D. Hartranft, offering a three years' course leading to the degree of Bachelor of Sociology. The school had in view four objects—research, instruction, publication and the practical application of the principles discovered to the problems of actual life.

The school has now begun its second year of work. As before, the courses are open to men and women alike. For regular students a college education or its equivalent is required, but all who are interested are admitted to the lectures. The lectures and recitations continue to be held in Case Memorial Library, Hartford Seminary.

This year two courses of study are offered students. The course of the first year, which is designed to lay the foundations for future work, is substantially the same as last year. Among the topics treated are the philosophy of sociology, the family, considered in its various relations, population, ethnology, the evolution of law and custom, the growth of cities, the status of woman, food and shelter. The course of the second year, which is offered this year for the first time, includes the study of occupations, inventions and commerce as they affect society; the history and theories of economics, production, exchange and distribution; employers, employed and unemployed; the economic and industrial history of the United States; social education, life, morality and religion. The course of the third year will include sociology proper. The deteriorative and remedial forces and the different phases of socialism will be fully discussed.

In the two curricula fifty-eight courses are included. The teaching force, as printed in the prospectus, includes forty-eight of the professors and investigators of the country, and the teachers of nine courses are yet to be announced. Among the specialists may be mentioned Hon. Carroll D. Wright, Professor Ashley of Harvard, Professors Gould and Sherwood of Johns-Hopkins, Professors Chapin, Gardner, Poland and Wilson of Brown, Professors Libbey and Sloane of Princeton, Prof. Austin Abbott of New York, Dr. S W. Dike, Professor Bemis, late of Chicago, Professor Mason of the National Museum, and Professors Andrews and Keasbey of Bryn Mawr.

The courses are carried on by means of lectures, recitations and examinations. In many courses a thesis is required and a seminarium is attached. Sociological conferences, practical as well as theoretical, are held two or three times a week by D. I. Green, Ph. D., formerly of Johns Hopkins and now of Hartford. Practical work is assigned the students in connection with the different missions and charities, of which Hartford has a large number, and also in connection with the Sociological Club.

This club was organized by President Hartranft last winter to interest the women of Hartford in the different sociological problems. It was divided into sections that the whole field might be the better covered. The section on social settlements immediately undertook the task of establishing a social settlement in the tenement house district of the city. A small beginning had already been made by the hiring of a room on North Street, in the midst of Hartford's foreign population, where a boys' club had been organized and other work of that sort had been started. The section of the Sociological Club took this work under their charge and in the early summer a social settlement was begun on North Street. This last autumn the settlement was fortunate in securing for its head worker Miss Eaton, who was formerly professor in Rockford College, Illinois, and who had had experience in settlement work at Hull House, Chicago, and also in New York. This settlement furnishes the students of the School of Sociology with every opportunity for studying the needs of the poor at first hand and gaining a fuller understanding of their habits of thought, their virtues and their vices than could be obtained in any other way.

The number of students in the school is not large, but it deserves the hearty support of all those who are interested in the problem of reaching the masses of the people and solving, on a Christian basis, the great social questions which confront the nation; for the school is distinctively an institution which looks at the problem from the point of view of the Christian, and believes that these issues can never be finally settled save in accordance with the teaching of Christ. E. W. C

# News from the Churches

### Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Jan. 6, 10 A.M.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A.M.

UNION BIBLE CLASS, conducted by Rev. W. E. Barton, Bromfield Street Church, Boston, Saturday, 3 P.M.

ALL DAY PRAYER MEETING of Suffolk Branch of the Woman's Board of Missions, Shawmut Church, Boston, corner Tremont and Brookline Streets, Jan. 9, from 9 A.M. to 5 P.M., with a change of leaders each hour.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION will hold a meeting at 68 Warrenton Street, Monday, Wednesday and Friday during the Week of Prayer at 11 A.M.

ANNUAL MEETING CONGREGATIONAL CHURCH BUILDING SOCIETY, Room 59, Bible House, New York city, 3.30 P.M., Jan. 9. This meeting is one of great importance, as the society is to elect a president, together with trustees to fill vacancies occurring by expiration of terms of office, to hear and act on the annual reports and to transact any other business that can properly come before the society.

L. H. COBB, *Recording Secretary.*

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston. 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.— Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.— Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A.M.; Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover st. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

### PASSING COMMENT.

Churches as well as clubs have had a busy time of late with celebrations. From North, West and South the eyes of loyal New Englanders and their children were turned toward Plymouth on the distinctive day of our denomination. The day of great observance of all Christian peoples is also past and now many individual churches are enjoying their own special anniversaries.

A prophetic superintendent in Connecticut, whose Sunday school has just celebrated its centennial, encourages his school with the fact that, at the same rate of increase for another century, the enrollment of scholars will be over 31 000. If such immense proportions are in prospect, church and school extension cannot be too soon planned.

The enlightening influences of an American Christian church have certainly made an impression on at least two classes of foreigners who could meet together under fraternal relations, as in that interracial Christmas celebration of a New England church, while their kinsmen at home are at such enmity with each other.

The term "lawyer evangelist," though at first it has an uncertain sound, is on the contrary full of meaning when the harmony of its suggestions is assured. The abilities of a lawyer added to those of a Christian worker would surely not be amiss.

We may sometimes wonder why our churches do not multiply even faster than they do. A secretary of one of our societies explains: "We could multiply our churches almost indefinitely had we money to support pastors for them." Would it be wise?

The descendants of the "foremothers" had it all their own way at one Congregational club, although it is intimated that they shared their opportunities to some degree with their male guests.

Already one Endeavor Society has planned to be represented at the World's Convention. Its announcement to the pastor must have been as good as a Christmas present.

### FROM MISSOURI.

An important meeting of the executive committee of the Missouri H. M. S. was held in Joplin, Dec. 11. Some idea of the size of the State may be gained from the fact that ten members of the committee and two superintendents traveled an aggregate of 6,261 miles going to and from the meeting. Busy pastors and business men were away from home a day and two nights, entailing weariness to the flesh and extra exertions. In this way the national society is wisely doing its work in several of the Western States, using all the wisdom to be gotten on the field and following, as far as practicable, the suggestions of those best fitted to understand the local situation. The meeting was for the purpose of examining the list of dependent churches, so as to ask from the parent society the least possible amount for the next year. It is painful work and calls for heroic responses.

Here a church has finished a new building and ought to be stronger than last year; there is one that has had the same amount of aid for five years, and it should ask less; one is giving all it can; another might be stimulated to give more if the right motive could be applied. Added to all the rest is an incentive from New York, in the shape of a circular, stating that in the present exigency the society expects every church to ask for a smaller sum than it received last year.

The meeting in this instance was brightened by the condition of the church with which it met. This church is an example of grit and devotion worth following. After a series of discouraging experiences, covering many years, not many months ago it was left homeless by the burning of the tabernacle, which although not an ornament was the best it could afford. In addition, the insurance companies refused the payment of the policies on the pastor's library, which was in the burned building, charging that he was responsible for the fire. This caused divided opinion, and the case has been in court so long that although the pastor has secured judgment for the full amount of his policies it has come too late to do the church any good in the matter of public feeling. The church recovered its own insurance, and has deposited it for a future building. Then, in great weakness, it called a council to advise on the question of disbanding. The organization was changed by the council, leaving a handful of devoted people, who, with great courage, in thirty days' time erected on the old lot a small, plain, unplastered chapel, and began services. They called to the pastorate a young man who had grown up in the Presbyterian church of their city, a graduate of Princeton.

One of the many pleasant features of the installation exercise was that since the candidate came from the Presbyterian church its building was furnished for the use of the council, and a fellowship was enjoyed that blessed all present. Our church will try to exchange its site for a better one, and has on the wall of its chapel the plan of a beautiful building, which it is planning to erect soon. This church is one of many which illustrate the fact that it is harder to live down an unfortunate record than to build up a church from the beginning. Joplin is a thriving city, built up by mining interests, and ought to have been long ago a strong center for our denomination. It is not, but we are striving to make it so.

The home missionary committee several years ago faced the situation in the State and prayerfully wrestled with it. As a result of the policy of organizing churches wildly wherever there were a few of our faith we had buried a great many churches; others were barely alive, and we were facing serious denominational disaster. The only policy that promised success was that of strengthening the points that are strong commercially, following the example of the apostle to the Gentiles, and while the country churches must be held and built up if possible, there must be strong city churches for them to cluster about. Our whole work in the north of the State had been imperiled, and for a while it looked as if we should not have a self-sustaining church north of the Missouri River. Rev. Albert Bushnell had helped grandly to turn the tide by taking the church in St. Joseph and leading it to build temporally and spiritually a stronghold for Christ. From an almost unknown body of believers in their own city he has made them one of its grandest religious forces. If this sort of work could be repeated in half a dozen cities, we would have in a few years no lack either of churches or strength.

Sedalia was another place where a wise foresight had prevented loss by building. Now we are trying to help such churches as those in Hannibal, Joplin, Springfield and several other growing towns to see the wisdom of using business sagacity as well as faith, and give us a few strong contributing churches at important points. The hardest part of it is to get some good people to see what they can do if they are willing to try.

It is the same problem everywhere. The St. Louis City Missionary Society held its annual meeting the last of November, with a debt of $4,000 staring it in the face. It was resolved to pursue the work on the old lines, and find some way to increase the receipts. Most of the churches that sustain it are just now raising the amounts of the deficits in their own treasuries, and cannot do much else. The third Sunday in January was set apart for the presentation of the cause in all the churches and each pastor is urged to make the appeal as strong as he knows how and secure pledges for the new year and the debt. Two of our churches must be housed, and the planning and most of the finance must be managed by this society or it will not be done. Half the amount needed for the Bohemian building is in the bank, and the rest must be found. The People's Tabernacle is a building that has been in bad condition for years, and it cannot last much longer. A change in location seems advisable. The new Union Station, three blocks away, has enhanced the value of the lot, and it seems possible to exchange so as to clear a good sum toward building. Seven edifices have been erected under the supervision of the society's superintendent, and the eighth is under way—all of them buildings of which we are proud. But two of them are already too small for the churches worshiping in them. G. C. A.

### CHICAGO SEMINARY SETTLEMENT.

The first year's work at Chicago Commons places the seminary social settlement far in advance of all that was expected. The forty-four rooms in its spacious buildings are already overtaxed to provide for the residence of its household and the hundreds of attendants upon the fifty or more occasions held each week by the eighteen resident and thirty non-resident workers. Its household numbers twenty-three, of whom ten are women, eight men and five children. The seminary is represented by three students, one graduate and Professor Taylor and family, and the Tabernacle Church by its pastor, Rev. B. F. Bolles, and family and his assistant.

The working force of permanent residents is to be augmented Feb. 1 by the addition of Mr. and Mrs. J. P. Gavit of Hartford, Ct., whose success in Sunday school, endeavor and mission work warrants Mr. Gavit in leaving his promising journalistic career to devote himself to those interests at the Tabernacle and the social and civic work of the settlement.

The value of the settlement to its industrial district is no greater, if as great, as its influence upon those from other districts and classes who visit and co-operate with its work. Many students not only from our own but all other seminaries here see its object lessons, meet with working people to discuss social economics and confer with specialists. Distinguished visitors ask the privilege of brief residence here. Miss Frances E. Willard recently spent two days personally investigating its life and methods with a view to introducing the settlement movement into W. C. T. U. work. The Endeavor Societies of Plymouth Church, Evanston, and elsewhere occasionally visit *en masse*, and others send delegations to see and report. The cost of all this work is only $3,500 per annum, owing to the self support of its volunteer workers and the self-sustaining character of some of its work. For this sum the entire dependence is upon those who become associate members of the Commons, by providing something toward the expense of this effort to redeem the city centers. C.

### THEOLOGICAL SEMINARIES.

#### Andover.

Prof. Williston Walker, D.D., of Hartford Seminary has been appointed Southworth lecturer on Congregationalism in Andover Seminary for the academic years 1896–98.

#### Chicago.

Besides the prescribed courses, which require ten hours a week of each student, there are elective courses of lectures. These are ordinarily offered only once in three years. Each student, in addition to his prescribed work, is expected to take four hours additional and may take six of elective work. The elective courses for the second term of 1895–96 are fifteen in number, given by nine professors.

The faculty is well pleased with the results of the elective system. While a thorough foundation is insured through the prescribed courses, the students greatly enjoy making their own choices according to the subjects which interest them most. At the same time no test is required on the electives until the end of the term, thus giving the student more command over his time for study or special investigation.

### CLUBS.

ME.— The Portland Club held its annual meeting Dec. 23. Rev. W. E. Barton of Boston, after the usual banquet, entertained and delighted the club with an address on Our Forefathers and Christmas. Rev. D. M. Pratt was elected president.

N. H.—The Ashuelot Club met in Keene, Dec. 17, and the address was by Dr. Cyrus Richardson.

The Ascutney Club met in West Lebanon, Dec. 20, to observe Forefathers' Day. After short speeches the address was by Pres. W. J. Tucker on The Puritan at the Close of the Nineteenth Century. The meeting was highly satisfactory and included pleasant social and musical features. The club is flourishing well.

VT.—The Passumpsic Club held its first annual meeting in observance of Forefathers' Day, Dec. 23, in St. Johnsbury. Addresses were given by ex-Pres. S. C. Bartlett and Pres. W. J. Tucker of Dartmouth. A large number of new members joined the club.

O.—The Cleveland Club celebrated Forefathers' Day at The Hollenden, Dec. 23, with about 250 members and guests present, who were aroused to enthusiasm by Dr. J. H. Barrows's splendid address on Samuel Adams. The club has never held a more profitable meeting. At a reception which preceded the banquet Dr. Barrows received a cordial welcome.

IND.—The Indianapolis Club held its annual Forefathers' Day banquet Dec. 20, with 200 guests. The rooms were elaborately decorated and the souvenirs were photographs of the monument in Plymouth. Dr. Washington Gladden gave the leading address on Scenes from the Life of the Pilgrims. Other addresses were made by Bishop J. H. White on New England Home Life; Dr. A. W. Brayton on The Persistence of the New England Type; Dr. M. L. Haines on The Mayflower and the Half Moon.

ILL.—The Central Illinois Club, in Peoria Dec. 16, considered the topics: The Story of the Pilgrims, The Spirit of the Pilgrims and The Mission of the Pilgrims, Our Forefathers, Our Foremothers. It was a large and helpful gathering.

WIS.—The Milwaukee Club carried out an admirable program in observance of Forefathers' Day, Dec. 21. The addresses were on The Puritan, by Dr. E. D. Eaton, The Pilgrim, by Rev. S. S. Mathews, and The New England Meeting House, by G. E Sutherland, Esq. The appropriate music was an inspiration.

MICH.—The Eastern Michigan Club observed Forefathers' Day in Detroit. Pres. W. G. Sperry spoke on Some of the Problems of the Forefathers.

MINN.—The Minnesota Club met Dec. 23 in Minneapolis. The new officers are Rev. H. H. Hart, president, and Rev. J. A. Stemen, secretary. The addresses were on the topics: Our Scandinavian, German and Scotch-Irish Forefathers. Dr. G. H. Wells gave the closing address. The attendance was large and the meeting one of the best in the history of the club.

MO.—The Kansas City Club met with Clyde Church, Dec. 20, to celebrate Forefathers' Day by a rally of all the churches, Sunday schools and missions of the two Kansas Cities and vicinity. Owing to the storm of the day, the attendance was small, but the exercises were of a high order. After two-minute reports from each church, Hon. S. P. Twiss read a paper on The Pilgrim at Plymouth and Rev. A. K. Wray on The Pilgrim in the Southwest. The Endeavor Society of Clyde Church served refreshments at a reception in the chapel.

KAN.—The Topeka Club met in the parlors of the First Church. Rev. J. L. Sewall gave an address on The Pilgrim Spirit and the Call of the Hour and Mrs. A. D. Gray read a brilliant story entitled, A Colonial Episode. A letter from Bishop J. H. Vincent explained his absence and expressed fraternal greetings. Rev. L. P. Broad was elected president.

WN.—The Puget Sound Club varied the usual program for Forefathers' Day and made it a "foremothers'" meeting. The wife of the president of the club presided, the wife of the secretary read the minutes, and the papers and addresses were by the women on Our Foremothers. The meeting was dignified, entertaining and instructive.

Forefathers' Day was observed the first time this year in eastern Washington at Spokane, Dec. 20. Rev. William Davies gave an excellent oration on The Pilgrim Movement. About 100 persons enjoyed a fine supper provided by the women of the three Congregational churches, after which bright speeches were given on The Pilgrims of Old England, The Pilgrims and Civil Liberty, Pilgrims and Education, Washington, and Pilgrims and the Home Life. The Spokane Club was organized, starting off with fifty members. A. W. Doland, Esq., Spokane, was elected president.

CAL.—The San Francisco Club celebrated Forefathers' Day, Dec. 20. Rev. S. M. Freeland, the speaker of the occasion, took as his subject The Mayflower and the October Fruit, or The Ship and Its Cargo. Toasts were given by a number of members. Thomas Addison, M. D., was elected president.

The Los Angeles Union celebrated Forefathers' Day in that city with the First Church. There was a large attendance and a fine array of addresses on the Puritans and the Pilgrims.

### NEW ENGLAND.

#### Massachusetts.

LOWELL.—*First.* Rev. G. F. Kenngott's pastorate closed Dec. 31, after three years of work, if the terms of his resignation are carried out. The resignation has been accepted by both church and society, but the church last Monday evening rescinded its acceptance. He has received 215 persons into the church membership. His retirement has not brought harmony into the church councils. One section controls the society, which has directed its treasurer to pay no bills contracted after Dec. 31 which are not approved by its pulpit supply committee. The other section is in a large majority in the church, 169 members of which have signed a letter addressed to five of the six deacons, stating that the signers have lost confidence in the five deacons and deem their resignation necessary to the welfare of the church. One of the sad results of the controversy has been the reopening of the Bijou Theater, the cheapest of Lowell's cheap theaters. This is next door to the church and has been especially offensive to the church, through whose united efforts it has been kept closed for the year past. But during the present month the aldermen have granted the proprietor the license which they had formerly refused on account of the church's protest.

TEWKSBURY.—Rev. James Alexander has resigned his pastorate after nine years of work during which he has received seventy members into the church. A complete renovation of the interior of the house of worship has just been made, and a rededicatory service was to be held New Year's evening. Mr. Alexander takes with him the cordial esteem of the people of the town and of the neighboring city of Lowell, where he has many friends and has proved an acceptable preacher in exchange with the pastors.

NEEDHAM.—Eleven persons united with the church Dec. 29, the result in part of a quiet but earnest interest which has been prevailing for the last two months. There has been a constant spiritual uplift in the life of the church ever since the coming of the present pastor, Rev. A. S. Walker, D. D., twenty-three members having been received to its communion during the last six months, a larger number than has ever before been received in the same period of time. Union meetings with the Baptist church are soon to be held under the leadership of Rev. E. E. Davidson.

WORCESTER.—*Immanuel*, formerly Piedmont Branch, has received from Piedmont Church the deeds to its property, amounting to about $5,000, and has released the mother church from all financial obligations on the property or support. The church was incorporated recently and has plans well advanced for erecting a suitable edifice where its present chapel stands.——*Union.* The fifty-seventh anniversary of the Woman's Association was the largest social gathering here for many years. Addresses were given by the pastor *emeritus*, Rev. Dr. Ebenezer Cutler, for The Past, Rev. F. F. Emerson, acting pastor, for The Present, and Mr. Henry Sinclair for The Future.

SOUTH AMHERST —In beautifying the interior of its meeting house, more than $1,000 have been expended recently. Among the additional adornments are eleven stained glass windows, which add greatly to the appearance of the edifice. The vestibule is remodeled and new paint and frescoing have freshened the whole interior. Exercises were held Dec. 22, especially in reference to the memorial windows. The improvements were begun about the time of the coming of the new pastor, Rev. J. F. Gleason.

EASTHAMPTON.—*Payson.* The annual meeting last week was largely attended and helpful. Absent members responded largely and reports were helpful.

SPRINGFIELD.—*First.* This church has done much during the year for its own needy members, among whom about $1,000 have been distributed. The local charities outside the church are large also every year.——*Park.* The plan of renting pews has proved a marked success. It is proposed to increase the number of sittings to accommodate all who desire seats.

LEE.—The exceptional energy and labor of one layman in the church, Mr. B. T. Gale, was recognized by a testimonial gift recently tendered him The church, Sunday school and C. E Society have all been profited by his work, and this acknowledgment is well deserved. An appropriate original poem by the superintendent, E. S. Rogers, Esq., was read at the presentation.

#### Maine.

BIDDEFORD.—*Pavilion.* Since the beginning o the present pastorate of Rev. F. P. Estabrook the church has taken a new lease of life. Six months ago it was in despair; now there is not only hope but great enthusiasm. The Sunday school has doubled in numbers and benevolent contributions; a missionary society has been organized and since September has raised over $125 for missions and charities. The morning congregations of Sunday

are nearly double what they were six months ago, and the finances of the church have been placed upon a solid and substantial basis. The pastor is a young man full of energy and fire and filled with an earnest desire to make his church tell on the side of righteousness in all matters touching the welfare of our city. He has touched a responsive chord especially in the hearts of young men, many of whom are becoming interested. A united church stands ready to follow him.

ASHLAND.—This place, forty miles in on a branch railroad from the Bangor & Aroostook, is rapidly developing. Rev. Charles Parker is stationed there and expects to organize a church in the near future. When he came to this field there was a large territory with no religious services and Ashland in the center. He labored as a missionary on a small salary and the work has greatly prospered. Much interest is taken in this town by other places in the State and generous contributions supplement the Maine Missionary Society's appropriation.

AUGUSTA.—The Maine Interdenominational Commission met Dec. 11 with good attendance representing five denominations. In the afternoon cases were considered and the conclusion reached in each case was unanimous. A public meeting was held in the evening, presided over by President Hyde of Bowdoin, who spoke in relation to the principles underlying the commission's work. Other addresses were also given.

DEXTER.—There is good interest in all departments under Rev. W. E. Mann's leadership. The Sunday school has doubled its numbers. The attendance at services is largely increased and missionary work has been done in aid of Captain Lane's coast work.

NORWAY.—*Second.* Through the generosity of Mrs. A. Wrisley, who is a member of the church, and other persons a new pipe organ will soon be put in place in the church. Rev. B. S. Rideout is pastor.

BROWNVILLE.—Special interest continues. Evangelist Buffam has been holding a series of union meetings, which are to continue for some time longer.

THE FORKS.—This new church has received a beautiful pulpit set from the church in Pittston.

MADISON.—A church paper is just started. It has a good list of advertisers and 1,000 subscribers. It promises to be a valuable auxiliary to the work.

### New Hampshire.

CLAREMONT.—Last winter union revival services were held, doing much in awakening interest and bringing in to worship many persons who had hitherto been strangers. The pastors, the present season, thought this a fitting preparation for new efforts in the same direction. Special evangelistic work has been inaugurated under the lead of Rev. J. H. Elliott and B. F. Butts, singer, both well fitted for the work in which they are engaged, as shown by the methods employed and the signal results. The secret of their success is their reliance on the Holy Spirit, the organizing of the membership of the churches for efficient co-operation and the avoidance of sensational plans. No attempt has been made to sum up conversions, but many have been awakened to a sense of their need.

HAMPSTEAD.—Rev. R. P. Gardner, the beloved pastor, is at present confined to his bed in a New York hospital. Shortly before Christmas he went to that city for advice in regard to his lameness. While there he had a severer attack. After a successful surgical operation, as the only means of saving his life, the prospect is now of a full restoration after several weeks. As a testimonial of its sympathy his church sent him a Christmas check for $150, and other persons added enough to swell the amount to more than $200. At his request the Christmas festivities were carried out as planned when he expected to be a participant.

AMHERST.—The tenth anniversary of the settlement of the pastor, Rev. A. J. McGown, was commemorated Dec. 15. During this time many improvements have been made on the edifice, inside and out, and on the chapel. A parsonage has been purchased at a cost of nearly $2,000. The church has received several thousand dollars in legacies. Forty-five persons have been added to the roll on confession and twenty-three by letter, making the present total membership 176, a net increase of thirteen. The benevolent contributions have amounted to $11,841. On Friday evening preceding this anniversary his friends and parishioners honored the pastor with a pleasant reception in the chapel.

STRATHAM.—Rev. Daniel Rollins, having been regularly dismissed from the Episcopal ministry, lately united with this church and has entered the Congregational ministry. As this was the church of his grandfather it was peculiarly fitting that he should seek a church home in his changed relation here. He has been a successful rector in his former field and is ready to receive a call to a pastorate. The Christian Endeavorers have already raised the money to send the pastor, Rev. G. A. Foss, as their representative to the next convention in Washington.

RYE.—The C. E. Society connected with this church has, for some years past, been educating a young man, the son of an Armenian pastor, at Marash Academy in Turkey. The letters received from Marash have aroused a deep interest in him. They fear that he and his family may have suffered in the general massacre. The church has contributed $38 for the benefit of the sufferers in Marash.

RAYMOND.—An orchestra has been organized from the congregation for the Sunday evening service. It is proving a success in securing a larger attendance.

PEMBROKE.—Among the bequests of the late Vasta M. Abbott is $1,000 to the First Church in memory of Mary F. Morrison.

BRENTWOOD.—From the estate of the late Mrs. Wisewell of Newfields, formerly a member, the church has received $500.

### Vermont.

BRATTLEBORO.—*Center.* A fine large photograph of Dr. William Wells has been given to the church by his granddaughter, Miss J. C. Wells of New York. He came to this place in 1793 and was settled over the church in West Brattleboro, then the only one in existence there. Later he became pastor of this church.

HARDWICK.—The annual reports are full of encouragement and the year closes without debt, although the church has erected a new edifice this year. The membership has been increased by seventeen. The C. E. Society has a membership of eighty-four. The Sunday school is also much larger.

### Rhode Island.

PROVIDENCE.—*Plymouth.* Rev. S. H. Woodrow will hold preparatory special meetings for two or three evenings to gather tone for a full week of evangelistic meetings during the Week of Prayer. The Endeavor Society holds its regular weekly meeting in connection with the midweek church meeting.——*Union.* In the number of shares on the General Howard Roll this church holds the banner up to date. One thousand dollars have been pledged by several of its members and among its various societies. Dr. Wallace Nutting plans for evangelistic meetings without extra leadership during the prayer week.——*Pilgrim.* About twenty-five households received a remembrance of Christmas in gifts of food, fuel, toys, books, etc., brought by the Sunday school to be distributed where needed. The pastor's stereopticon aided in making the Biblical story of the Christ-child especially vivid to a congregation that filled the house on Sunday evening.——*Beneficent.* The foreign department of the Sunday school held its Christmas festival in the vestry on Monday evening, Dec. 23, and a program was carried out in which Chinese, Armenians, Greeks and a Turk all united in the peace and unity of the gospel of brotherly love with their American teachers and friends. The only jangle was made by a Chinese orchestra.

### Connecticut.

NORWICH.—*Second* celebrated, Dec. 22, the 100th anniversary of its beginning public worship on its present site. The pastor, Rev. C. W. Morrow, gave a comprehensive historical review of the century. The Sunday school enjoyed reminiscences of past superintendents and others, and a forward look by its present superintendent. In the evening a union service of all the six Congregational churches of the vicinity was held. The Second Church is the first of the city, having been organized in 1760, while the First Church, organized in 1660, is in Norwich Town, nearly a mile beyond the city limits. Rev. C. A. Northrop of the latter brought felicitous greetings. The pastor of each of the four daughter churches of the Second Church had a part in the services of the evening. Rev. W. S. Palmer, the only former pastor present, spoke briefly of his fifteen years here. During the two and one-half years of the present pastorate 107 names have been added to the roll, and the membership is now over 400, a larger number than ever in the past. Meanwhile the edifice has been thoroughly repaired and every part of its interior beautified and refitted.

WINSTED.—*First.* Rev. H. W. Pope has spent ten days here holding special services. From the beginning deep interest was evident. As a result nearly fifty persons have signified a desire to lead a Christian life. The church is in great need of a new edifice, and the trustees of the building fund are preparing to make a careful canvass to secure the money before making a start. All branches of the work are in a prosperous condition. The recent opening of the Gilbert Free High School has added some able and willing helpers. With a hearty and courageous people, ever ready to co-operate in all good undertakings, the pastor, Rev. G. F. Prentiss, is strong in his belief that the future of the "Old First" will be even brighter than the past.

NEW HAVEN.—*Dwight Place.* At the annual meeting of the church Dr. J. E. Twitchell, pastor, a steady growth in spiritual and material life was reported. The membership is 805, a gain of twenty-six during the year. Of fifty-three additions twenty were on confession and eighteen of these from the Sunday school. Benevolences amounted to about $3,000. The church is free from debt. The various departments are encouraged by increasing interest and activity and an outlook for large usefulness.

GLASTONBURY.—The committee appointed to canvass the parish report pledges for expenses made by 149 persons and aggregating $1,780. This amount, it is expected, will be increased to over $1,800. The society accordingly voted to adopt the free pledge system for the coming year, although it has proved unsatisfactory for two years. The society also voted to turn its property over to the church not later than April 1.

WILLIMANTIC.—A farewell reception was tendered Rev. and Mrs. C. A. Dinsmore last Friday. The parlors were tastefully decorated, and beside the social part a musical program was rendered and refreshments served. It was well attended and universal regret was heard on all sides that Mr. Dinsmore was so soon to leave. He preached his farewell sermon Sunday, leaving for his new charge in South Boston, Mass., this week.

NEWINGTON.—The task of connecting the new chapel with the water company's main was accomplished in a short time a week ago Friday by a volunteer force of about twenty church members. The company furnish the water free of rent for eight months in the year.

PUTNAM.—The nine o'clock Sunday morning song service is something new here, but the first one a week ago Sunday proved successful. The cantata, The Coming of the King, was rendered the same day.

## MIDDLE STATES.

### New York.

MIDDLETOWN.—*North Street.* Great sorrow has fallen upon Rev. J. W. Norris, the pastor in the death of his wife. They were married a little more than a year ago, he having graduated from Yale Seminary some months previous. They have been successful in their work, Mrs. Norris making a large place for herself in the hearts of the people.

CAMDEN.—Rev. Edward Evans, the new pastor, is meeting with much success and is greatly beloved by his people. He is recently from England, and seems to be a man of ability as a preacher and of wisdom as a church manager.

### Pennsylvania.

CLIFFORD.—Rev. Daniel Daniels, who was pastor here for forty-two years, recently passed away. This was his only parish, although in his early ministry he traveled much in other neighboring counties. He was busy during his last months writing a history of the Welsh churches and reminiscences.

SOUTH WILKESBARRE.—*Tabernacle.* Since the church was organized in September, 1894, twenty-two members have been received, all but two on confession. It now numbers forty-eight with a Sunday school of 130 and a C. E. Society of forty.

KANE.—The Ladies' Aid Society recently held a "barrel opening," adding $35 to the church funds. It has contributed over $2,500 to the church within seven years.

MINERSVILLE.—The church has dedicated a new edifice with a seating capacity of 435. It is on the same lot with its parsonage.

PLYMOUTH.—*Pilgrim* has raised $1,500 by a fair and festival, which will be applied on its debt.

EDWARDSDALE.—*Bethesda* has many of its members engaged in the Law and Order League, which is doing a good work in improving the moral condition of the community.

## THE INTERIOR.

### Ohio.

CLEVELAND.—Forefathers' Day was observed in the city this year by a double celebration. Besides the meeting of the Congregational Club the surviving members of the New England Society, which has held no meeting for thirty years, revived their organization under the leadership of Deacon L. F. Mellen of Plymouth Church, and about 200 New Englanders attended a banquet at the Plymouth meeting house Saturday evening and listened to historical and patriotic addresses till nearly midnight.——*Euclid Avenue* has adopted for its benev-

olences the coming year the plan of systematic weekly offerings, the amount to be distributed to the various societies according to a schedule of percentages adopted by vote of the church. The money for current expenses also is secured by weekly offerings, and seats are assigned each year to all who make pledges. For the Sunday evenings before and after Christmas Dr. Ladd read the gospel story of the life of Christ and illustrated it by the finest stereopticon views of famous paintings and scenes in the Holy Land. The church was crowded and many were unable to gain admission. ——*Hough Avenue* has pledged the entire amount of its debt of $3,600 to be paid before April 1. The women's society gave $600 and most of the balance was subscribed on a recent Sunday morning, in shares of $15 each. The church hopes to begin its new building early the coming summer.——*South Welsh*, under the leadership of its efficient pastor, Rev. T. H. Jones, held an "Eisteddyfod" on Christmas day. Prizes were offered for excellence in original essays and poems, for recitations and for solo and chorus singing. The church was crowded afternoon and evening and the event was a great success.

BURTON.—Four reading circles are in progress among the members, one each in Shakespeare, modern poetry, Greek history and methods of teaching. A men's league has just been organized. The church welcomes back from Columbus to his old position Mr. W. H. Crittenden, who has so efficiently served as organist for seven years. Since the coming of the new Methodist pastor union Sunday evening services have been resumed to the satisfaction of most of the community. The pastor preaches every other Sunday evening in Burton Station.

TOLEDO.—*Central.* The pastor, Rev. C. L. Hyde, has proposed to the church to make a member's failure to attend or report at two consecutive communion services a sufficient reason for dropping the delinquent's name. Special provision is to be made for particular cases. The church is aroused over the matter.

The church in Claridon has refinished the interior of its house.——The church in Huntsburgh has a new manual.——The Lima church looks forward with hope to the coming of its pastor-elect, Rev. I. J. N. Swanson, Jan. 1.——At St. Mary's the church has been greatly weakened and discouraged for some time, but now hails with joy and fresh courage its new pastor, Rev. J. W. Davis.——The Welsh church in Vaughnsville prospers under the lead of Rev. D. A. Evans, with the evening service all English and an increasing amount of English in the morning service.

### Illinois.

CHICAGO.—*Gross Park.* The annual dinner and meeting, Dec. 20, included a roll call. It was a large gathering which listened to the cheering reports of the year's work. All departments showed definite gain and the congregations have steadily increased. Twenty-two new members have been received. A free library and reading-room have been added this year. The pastor, Rev. W. H. Hopkins, and his wife were given a handsome bookcase for their new house.

### Indiana.

FORT WAYNE.—*Plymouth.* Last week Sunday was a great day for the church, Rev. J. S. Ainslie, pastor. At the morning service the auditorium was overflowed. Eighteen adults and two children were baptized and fifty-eight persons were received into the church, including many whole families and forty-two on confession. The union meetings of seventeen churches conducted for three weeks by Dr. Chapman closed Dec. 1. Their success was evidenced in some degree by the congregations of 4,000 persons drawn to the "Rink" every evening. This church shared in the work and received thirty-five signed cards. The larger harvest, however, came through the evangelistic tone of the church services, and many have been helped who did not sign cards at the union service. This large accession makes the number of new members received during the year 107. The church became self-supporting last July and has a fine new house of worship.

### Wisconsin.

RHINELANDER.—Mr. C. N. Hunt, the lawyer evangelist of Minneapolis, closed a three weeks' engagement in this city Dec. 23. He was so powerfully impressed at the Mills meetings, held in Minneapolis about three years ago, with the need and opportunity of evangelistic work that he gave up a large legal practice to devote himself to evangelism. He has worked with great success in Minnesota, where he is State president of Christian Endeavor, and this, his first work in Wisconsin, has powerfully moved the whole city. The meetings were mostly held with the Congregational church, which will be much strengthened.

## THE WEST.

### Missouri.

KANSAS CITY.—*Ivanhoe Park.* In connection with the recent dedication of the new edifice, services were continued through the week with the interesting topics: The Church and the Community, The Sunday School, Fellowship and Endeavor Work. A grant from the Church Building Society completes the payment for the building and already cheering signs of growth appear.——*Southwest Tabernacle.* Greatly to the regret of all, Rev. C. L. Kloss is obliged to take a six months' leave of absence to be in Arizona with his wife, whose health is in an impaired condition. The work of the church, spiritually and financially, is at a high level. The Sunday evening stereopticon sermons on The Life of Christ have crowded the church.

### Iowa.

DAVENPORT.—*German,* under the leadership of Rev. C. F. Finger, is having unusual prosperity. There have been twenty-one additions to the membership during the past two years. The congregation has more than doubled, and the Sunday school, now averaging about 175, has increased fourfold. The audience-room has been enlarged, the woodwork freshly painted, the walls and ceiling papered and other improvements made, at a cost of about $250.

CEDAR RAPIDS.—*Bethany.* Rev. J. B. Gonzales reports prosperity. Congregations are on the increase, having doubled since he commenced work. The Young People's Society cleared $53 at a recent social and are doing good work in other lines. The average attendance at the Junior Society is about sixty.

DUBUQUE.—*German.* This church has the largest Sunday school in the city. Rev. Herman Ficke has been pastor for twenty-seven years. The next largest is connected with the Summit Church, Rev. G. M. Orvis, pastor, which now has an average attendance of more than 300.

A new parsonage was completed recently in Rockwell, at a cost of $2,200. Rev. D. G. Youker is pastor.——Evangelist Tillitt has closed a series of special meetings in Harmony, which resulted in over thirty hopeful conversions.——During the year 1895 fourteen Congregational churches were organized in Iowa, their aggregate membership when organized being 307.——Meeting houses were dedicated at Primghar and Oakland Dec. 15 and 17, respectively.

### Minnesota.

MINNEAPOLIS.—The First, Como Avenue, Open Door and other churches are making arrangements for special meetings with evangelistic services.——*Oak Park.* Since the coming of Rev. C. M. G. Harwood congregations have largely increased. The financial outlook is hopeful, and the church is embracing its opportunity for usefulness.——*Como Avenue.* At the annual meeting it was reported that all debts were paid and twenty-two had been added to the membership. The benevolences amounted to over $2,000—more than twice as much as the church had ever given before. The explanation is that the whole parish, nearly every child as well as adult, pledged a contribution after sermons and literature had been given in behalf of each society. Rev. J. A. Stemen is the pastor.——*Silver Lake* has changed its name to *Fremont Avenue.*

EDGERTON.—Owing to the low price of wheat many of the farmers are unable to make payments and are losing their farms. This has depleted the membership of the little church and occasions hardship to the pastor, Rev. Elijah Carter, who remains, laboring faithfully and suffering privations with his people.

LYLE.—This church has been greatly strengthened during the last year and maintains especially friendly relations with the Norwegian Lutheran Church, many of the young people of that church attending this C. E. Society, whose president is a Norwegian.

DULUTH.—*Plymouth.* The church is greatly disappointed on account of the withdrawal by reason of ill health of Rev. O. C. Helming. A fellowship meeting was held Dec. 20 to celebrate Forefathers' Day. The general topics discussed were: The Church, The Pilgrims, and Congregationalism.

ELLSWORTH.—The pastor has just moved into the new parsonage, which cost with lots $1,200. The women raised $150 by a fair. Although few in numbers, the people have worked hard and the parsonage is paid for, except the amount loaned by the Church Building Society.

OWATONNA.—A newspaper and periodical exchange is supported by the Y. P. S. C. E., by means of which families of the church are supplied with different periodicals, while the barber shops are also furnished with good reading.

ORTONVILLE.—The church has been pastorless for several months, but keeps up its services and prayer meetings. A parsonage worth about $2,000 has been secured for much less and will make a fine home for a new minister.

DETROIT.—Much financial progress has been made during the year and the reunion at the annual meeting shows all departments of church work in good condition, with an earnest desire for spiritual blessings.

GRANADA.—As a result of revival meetings there have been several conversions and the church is strengthened, although the religious forces of the community have been divided by the starting of a second unneeded church.

WINONA.—*Second.* The church, having been supplied by a non-resident pastor for seven months, is making arrangements to secure a resident pastor with the help of the First Church and the Home Missionary Society.

FAIRMONT.—The women have just held a fair netting $225, with which they have paid the debt on the parsonage and are planning to renovate it for the coming of a new pastor, whose arrival is greatly anticipated.

ERSKINE.—Owing to the labors of Mr. S. A. Van Luven of the Moody Institute in connection with the Home Missionary Society, a Sunday school has been formed and an evangelist will be sent to assist.

BIWABIK.—The building formerly used as a theater and dance house has been purchased by the church and is being fitted up for services. An additional laborer is needed on this field and arrangements are made to secure him.

BARNESVILLE.—An addition to the meeting house has been built to accommodate the large Sunday school. With the coming of a new pastor the church is planning an onward movement.

STEWARTVILLE.—Since the coming of the new pastor great progress has been made in reducing the debt and increasing the spiritual life of the church. Some divisions have disappeared.

SHERBURNE.—The church building has been improved and a new bell secured, while congregations are increasing. The pastor preaches at out-stations. The church has come to self support.

### Nebraska.

LINCOLN.—*First.* Rev. Lewis Gregory has completed a twenty years' pastorate, the longest in the State. The church just now has special reasons for rejoicing, having just raised $2,500 which was necessary to meet the church expenses for the year ending Dec. 31. The canvass was made by Mr. Gregory, and in recognition of his service the trustees tendered him a congratulatory reception, which was largely attended. During these years Mr. Gregory has seen the church grow from fifty-seven in membership to more than 500. There have been received altogether 921 persons, about one-third on confession and more than 900 of them by Mr. Gregory. He came to a small wooden edifice, which is now replaced by a beautiful structure costing about $30,000. The church has raised for home expenses over $75,000 and for benevolences about $30,000.

NEWCASTLE.—Rev. John Roberts has been holding special services with his out-station on Daily Branch. The large, new schoolhouse has been filled night after night and there have been a number of hopeful conversions, most of them among the young people of the neighborhood. For three weeks Mr. Roberts has preached three times on Sunday and every week night except Saturday. The people at the out-station have assisted the Newcastle church in coming to self-support.

GRAFTON.—A memorable day was Dec. 22. The evangelistic meetings under the lead of Mr. Billings had resulted in the conversion of fifty or sixty persons, and fifty-one united with the church at the communion service on Sunday morning, all but two on confession. As Mr. L. M. Andress, who has been preaching here, has not yet been ordained, President Perry of Doane College assisted at the service. Mr. Billings made a short address; President Perry baptized thirty adults and three children, and after all had assented to the confession of faith and covenant the evangelist extended the right hand of fellowship to each member with an appropriate word of welcome. The service occupied three hours and a half, but no one would have had a single part omitted, and it left a profound impression not only on the church but on the whole community. There are other candidates who will be ready to unite at a later date. Arrangements have been made for Mr. Andress to continue with the church.

### South Dakota.

HURON.—As the result of an address by Secretary A. M. Haswell, of the National Christian Citizenship

League, a strongly officered league was organized. The Huron Ministers' Association met the City Council at its regular meeting and urged the withdrawal of the "disorderly house ordinance," whereby gambling and liquor selling is protected through the payment of a license fee of $40 per month. The edifice here has lately been newly papered and carpeted and otherwise improved.

DUNCAN.—Superintendent Daley is assisting Rev. P. B. Fisk in special meetings with good results.

### Nevada.

RENO.—Rev. Thomas Magill is entering his ninth year of service here. The new edifice, the finest in the place, has the best location in town and is conveniently situated for the 300 or more university students. The coast secretary of the C. C. B. S. recently spent a Sunday with this people when a start was made toward liquidating the debt of $3,500. This is the only Congregational church in Nevada. The members number seventy, none of them being wealthy and the town is financially depressed, owing to the low condition of silver mining, the chief industry of the State.

## PACIFIC COAST.

### California.

SAN FRANCISCO.—*First.* Thieves recently broke into the meeting house and stole the large pulpit Bible and other things, not of great value, belonging to the pastor, Dr. C. O. Brown. He has commenced a series of Sunday evening lectures on Jesus, the Soul of the World's Noblest Music, in which he will discuss several of the great masters, the choir rendering selections from their works. A pleasant gathering of the Gen. O. O. Howard Bible Class was held at the home of Rev. John Kimball, the present popular teacher. Accompanied by many kind words was a beautiful present for the leader which was highly appreciated.——*Plymouth.* Rev. W. D. Williams, D. D., enters upon the sixth year of his pastorate with the church in a prosperous condition. The ladies' foreign missionary society has forwarded twenty-five dollars for the debt of the American Board.——At *Seaman's Bethel*, Rev. Joseph Rowell, pastor, conversions occur almost daily.——*Richmond.* The eleventh anniversary of the Sunday school and the second of the church were recently held in this western suburb. Among those present and speaking was Deacon S. S. Smith of Plymouth Church, through whose foresight and generosity the enterprise was begun. Rev. Philip Coombe is the faithful pastor. The membership is mostly of young people, who have united upon confession of faith, many coming from the Sunday school.

At the suggestion of the Presbyterians a committee of the Monday Club has been appointed to co-operate with a similar committee from other ministerial gatherings to arrange for a mass meeting in behalf of Armenia.

FRESNO.—Under the enthusiastic leadership of Rev. H. E. Banham this church is showing new life. Its note in the bank for $3,000, drawing twelve and one-fourth per cent. interest, will ere long, it is hoped, be paid, as the trustees are making extraordinary efforts to secure pledges for the purpose. This is the chief town of the great San Joaquin Valley and the work there is important for other than merely local reasons.

TURLOCK.—This little church has its debt of $600 nearly provided for, and will soon be able to have a pastor again. The C. C. B. S. has promised $200 when all the rest is paid. Churches and individuals within the General Association have aided to the amount of $200 or more.

### Oregon.

WESTON AND FREEWATER.—These two places in eastern Oregon, 260 miles east of Portland, are the principal points in the field of Rev. A. R. Olds. At the first a small Sunday school was established about three years ago by Rev. C. T. Whittlesey of Pendleton, fifteen miles distant. About two years ago, when Mr. Olds went to Weston, the Sunday school was practically dead. He reorganized it, infusing new life and a church soon followed; then another Sunday school and church in Freewater, eight miles away. The entire district, some forty miles square, is a rural community, and all is included in his parish. In it now there are two church organizations, with ninety members and with buildings paid for, eight Sunday schools, with 350 members. Besides the churches, Mr. Olds has three other preaching stations. From a wild cowboy settlement, with all the vice and recklessness this implies, the community for the most part has been transformed into a quiet, orderly one, where life and property are safe at all times.

PORTLAND.—*First.* The large Sunday evening congregations are remarkable for the fact that from fifty to seventy per cent. of those attending are men. This church is taking from its membership roll a large number of names of persons concerning whom nothing has been known for years. Dr. G. R. Wallace is pastor.——*Sunnyview.* The pastor, Rev. J. J. Staub, is greatly encouraged by the constantly increasing attendance at all services. A first-class organist and choir leader has been engaged and the musical part of the service is now being made increasingly attractive. The First, the mother church, recently gave 100 hymnals, which are highly valued. Supt. R. A. Rowley of the Sunday School Society preached here Dec. 15. For three months a stereopticon has been used at the evening service with delightful results.

SALEM.—*First.* Dr. W. C. Kantner recently started a class for Bible study, which meets on a week night and is a marked success. The attendance from other churches and the city generally is large.——*Central.* Rev. P. S. Knight has ministered to this church a year without salary and has also supplied most of the time at the Willard church, eleven miles distant. The two fields now have united and called Rev. J. M. and Rev. Dora R. Barber to supply them in future.

OREGON CITY.—Under the ministry of Rev. J. W. Cowan, D. D., this church rejoices in substantial growth. Not long since he gave a strong sermon in support of the enforcement of municipal laws regarding drinking and gambling, which for years have been practically dead letters on the city statute-books.

RAINIER.—Rev. C. W. Wells has been called to this field, which has been without a pastor for more than a year. He has also arranged to supply the newly organized church in Cathlamet, Wn., on the opposite side of the Columbia River.

### Washington.

TACOMA.—*East.* During a series of special meetings just held, an employer of a large number of men announced that they might have a half holiday with wages continued, and urged them to attend the meetings.

A number of ministers' families are made happy by the timely arrival of well-packed home missionary boxes. More than one missionary is wearing a good pulpit suit which was a present to him.

## WEEKLY REGISTER.

### Calls.

ALLEN, Wm. C., Dowagiac, Mich., to Blue Island, Ill. Accepts.
ARMES, A. Herbert, Franconia, N. H., to Warner.
BLISS, Leon D., Pittsfield, Mass., to supply in Great Barrington for six months.
CHAMBERS, Chas. A., to the permanent pastorate in Auroraville, Wis., where he has been supplying.
CRAWFORD, Charles D., to the permanent pastorate of Plymouth Ch., Kansas City, Mo. Accepts.
DICK, Jere. M., Hillsboro, Ore., accepts call to Hubbard, Smyrna and Elliott Prairie.
DUNLAP, Saml P., Springfield, O., to Benton Harbor, Mich. Accepts.
ECOB, Jas. H., Second Pres. Ch. Albany, N. Y., accepts call to First Ch., Denver, Col.
FLAWITH, Fred., to permanent pastorate of Fourth Ch., San Francisco, Cal., which he has supplied acceptably for six months.
FROST, Willard J., Andover, O., to Barnesville, Minn. Accepts.
GOODRICH, Chas. L., Plainfield, N. J., to Marlboro, Mass. Accepts.
HALL, Geo. S., San Diego, Cal., to Howells, N. Y. Accepts.
HOLBROOK, Ira A., to remain in Stillwater, Okl., and also to Union Ch. of that city.
KLINE, M. A., Homer, Ill., to Wyanet.
MASON, Philip H., Lancaster, Wis., to Rico, Col. Accepts.
MILES, Harry R., asst. pastor United Ch., New Haven, Ct., to Willimantic, and to Windsor Ave. Ch., Hartford. Declines the former.
PARKER, Evangelist L. J., to Alva, Okl.
PRATT, Ernest, to remain for another year at Onaga, Kan.
SCOVILL, Edgar F., recently of Cincinnati, O., declines call to Dover.
SMITH, J. H. B., Pittsburg, Kan., accepts call to Wadena, Minn.
SOLANDT, Andrew P., E. Berkshire and Montgomery Center, Vt., to Odell, Ill. Accepts.
THIRLOWAY, Timothy, Green River, Wyo., to Buffalo Gap and Hermosa, S. D. Accepts.
TOWNSEND, M. B. (Pres.), Pocatello, Idaho, to Mountain Home. Accepts.
WADSWORTH, Geo., Buffalo Gap, S. D., accepts call to Big Horn, Wyo.
WASHBURN, Wm. S., Alcester, S. D., to Green River, Wyo. Accepts.
WELLS, C. W., to Rainier, Ore., and to supply at Cathlamet, Wn. Accepts.

### Ordinations and Installations.

BELANGER, Jos. A., *rec. p.* Brookline, N. H., Dec. 17.
EVANS, Spencer E., *o. p.*, Granby, Ct., Dec. 17. Sermon, Dr. L. O. Brastow; other parts, Rev. Messrs. C. E. Stowe and F. C. H. Wendell.
HUTCHINS, John, *i.* Litchfield, Ct., Dec. 19. Sermon, Rev. John DePeu; other parts, Rev. Messrs. E. P. Ayer, R. E. Carter, F. A. Johnson, J. L. R. Wyckoff.
LINDE, A., of Wetaskiwin, Alberta, *o.* Emanuel Ch., Montreal. Address by Dr. E. C. Evans.
WHIPPLE, Frank L., *o.* Trinity Ch., Lawrence, Mass., Dec. 27. Sermon, Prof. J. W. Churchill; other parts, Prof. W. H. Ryder and Rev. Messrs. C. H. Oliphant, H. E. Oxnard, W. E. Wolcott and L. F. Berry.

### Resignations.

ALEXANDER, Jas., Tewksbury, Mass.
CAMERON, Jno. H., Bristol and Paris, Wis., to take effect Mch. 1.
CLAIBORNE, Cyrus, H., New Iberia, La.
DE LONG, Thos. W., Ainsworth, Neb.
EASTMAN, Edward P., Danbury, N. H., on account of ill health.
FUNK, Geo. N., Jennings, La.
HYLE, Wm. A., Plymouth Ch., Springfield, Ill.
NASH, Fred W., Mountain Home, Idaho.
OLMSTEAD, Chas., Pilgrim Ch., Cambridgeport, Mass., to take effect Apr. 5.
SHOEMAKER, Henderson C., Whitewater, Col.

### Dismissions.

DINSMORE, Chas. A., Willimantic, Ct., Dec. 19.
PILLSBURY, Jno. P., Newport, N. H., Dec. 24.

### Churches Organized.

KEYSTONE, S. D. Twenty members.

### Miscellaneous.

BERRY, Jno. F., will supply the pulpit at Benzonia, Mich., until a pastor is secured.
JOHNSON, A. R., New Whatcom, Wn., will supply at Kalama for two or three months.
MCLAUGHLIN, James, Mantorville, Minn., has been invited to preach for two months at Carrington, N. D.
MUTCH, Wm. J., having served for ten years the Howard Ave. Ch., New Haven, Ct., on the anniversary of his ordination received an interesting collection of photographs representing the church and its official boards.
PARSONS, Henry W., will supply in Sauk Rapids, Minn., for three months.

## SUNDAY SCHOOL NOTES.

Rock Bottom Methodist Episcopal church invited the Sunday schools of Boxboro, Acton, Maynard and Stow in Concord district and of Hudson and Marlboro in Framingham district to attend a rally in the only church in the village. Nearly 150 Sunday school workers and their friends were present Dec. 18.

Somerset schools held a union service Dec. 13 to consider what could be done to advance the interests of the half-dozen schools in town. Associate State Secretary Conant addressed the meeting. It was decided to organize the Somerset Sunday School Association as an auxiliary to the district and State work and to endeavor to maintain a weekly teachers' meeting and normal class.

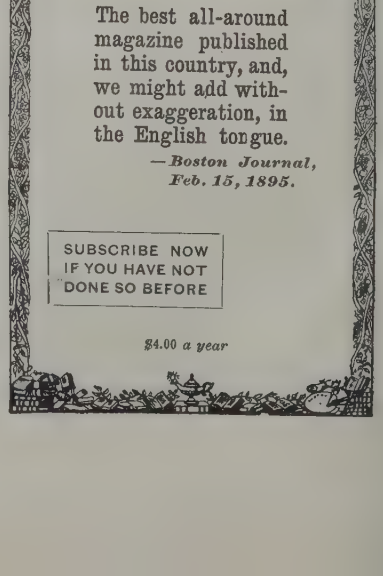
Barnstable County was favored with a series of district meetings last month, in three of the four districts into which that county is divided. At Sandwich the day was a particularly severe one, but delegations came from Centerville, fifteen miles distant, and from Mashpee, nine miles away. Such topics as A Model Sunday School, The Possibilities of a Country Sunday School, Normal Work and The Needs of the Primary and Junior Teacher occupied the time at Falmouth. At Sandwich a different line of topics had been chosen, and among them The Relation of the Home to the Sunday School, The Bible in the Sunday School and Essentials to Successful Teaching filled the morning session, and in the afternoon came reports from schools, election of officers, a normal lesson, The Relation of the District to the State Work, and a primary hour and children's service. In each meeting a number of the local pastors and lay workers presented excellent papers or made helpful addresses, and the State secretaries brought tried and approved methods of work for their consideration. In each meeting the home department literature was much sought after.

## CHRISTIAN ENDEAVOR NOTES.

Six o'clock on Sunday morning is the regular hour for the meetings of a society among the colored people of Wilmington, Del.

Nearly 1,000 pieces of literature were supplied to the county jail, the Home for the Friendless, the hospitals and other places in Spokane, Wn., by the Westminster society during the last month.

The special subject for the World's Christian Endeavor Prayer Chain in January will be: "Prayer that all churches may be willing to receive the gifts of the Holy Spirit in reviving and converting power."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The project for the Williston Endeavor Home, the sailors' mission at Nagasaki, Japan, proposed by members of the society on board the United States Steamship Charleston, is meeting with success, and the property has been secured.

The society in the Beneficent Church, Providence, R. I., has made good its title by earning a place on the Gen. O. O. Howard Roll of Honor of the Home Missionary Society. Of the $100 thus given, $81 was raised in about three months as an extra contribution.

The local union of New Haven, Ct., the first that was formed, has organized an evangelistic band, whose members are ready to answer calls to help weak societies in evangelistic services, as well as to conduct special meetings in the city at any time or place when they may be needed.

The total number of societies on record Dec. 1, as shown by Secretary Baer's report, was 42,800, of which 160 were floating societies and 5,063 in foreign lands, while the United States had 25,270 young people's societies and 8,988 junior. England's societies number 3,600 and Australia's more than 1,600.

In Decatur, Ill., are nine societies representing eight different denominations. Much good has resulted from a system of exchanges by which, on given nights, the conduct of the meeting in one society is in entire charge of another. A short social follows the prayer meeting, which comes on a week day evening.

As the societies have responded so encouragingly to the request of the Woman's Board of Missions that they undertake the support of Miss Chapin and Miss Harlow, it is also desired that they should raise the salary of Miss Annie Stockbridge of India, and make contributions for the building of Capron Hall.

Headquarters for Massachusetts at the convention in Washington have already been assigned at the First Congregational Church. In preparation for the music of the convention, one member has been appointed in each society in the city to have charge of the quota of singers to be furnished to the great chorus by that society. There will be rehearsals for these leaders, who will then drill the singers in their own societies, after which there will be rehearsals of the chorus by sections, ending with several general rehearsals, some of which may be public.

The New York City Union numbers 135 societies, with a membership of 6,500, and the Chicago Union has now increased to 410 societies, with a membership of about 18,000. German, Dutch, Norwegian, Swedish, Welsh, Bohemian and Chinese are languages in which meetings are regularly held in societies belonging to the Chicago Union. New York also has Bohemian, Italian, French and German societies, besides several among the sailors. The German work in Chicago has been made a distinct department of the union's activity, with a special superintendent in charge of it.

The Sunday school committee of the St. Louis Union, finding that eighty thousand Protestant children of school age in the city were not members of any Sunday school, and that little was being done by the societies to meet this need, sent out circulars and questions, besides suggestions, to individual societies, as to work that needed to be done. A conference of representatives of all the Sunday school committees and all societies without such committees was then held. There were papers and discussions on winning new scholars, visiting absent scholars, and the home department, closing with an address from Mr. W. J. Semelroth, the Sunday school vice-president of the Missouri Union. The reports given showed that much had already been accomplished through the committee's efforts and the enthusiasm awakened at the meeting promised a great advance.

### OTHER CHRISTIAN WORK.

If 300 members shall be enrolled at a membership fee of three dollars the Boston and Maine Railroad, through its president, Lucius Tuttle, has expressed a willingness to provide for its employés in Concord, N. H., one of their buildings in the vicinity of the station, to include parlor, library and reading-room, hall and rest rooms, with $1,000 for such interior changes as may be needed for this purpose, $1,000 to furnish the same, and $100 per month for a secretary's salary and running expenses. This will be a branch of the Y. M. C. A. of Concord, but it will have a separate secretary.

Eighty-eight Y. M. C. Associations in Massachusetts and Rhode Island have 25,526 members, and the Women's Auxiliary numbers 8,462 members. Twenty-six associations have buildings valued at $1,640,000, and there are building funds in addition. Last year $259,654 were spent for current expenses, and of this amount forty-three per cent. came from memberships and income from buildings. One hundred and thirty-six men are giving their whole time to the work as paid secretaries and physical directors. In addition to 120 young men's meetings and ninety-one Bible classes each week, a large number of educational and gymnasium classes are held and hundreds of lectures and entertainments are given. Increased interest in this special line of work for the moral, physical and mental up-building of young men is exhibited in many places.

The new State University library building at Lincoln, Neb., has just been dedicated with appropriate ceremonies. The structure cost over $100,000, and is one of the finest public buildings in the State, and perhaps the best library building in the West. It is ornamental, being of pressed brick and resembling somewhat the letter T. There is an art room, some recitation rooms for American history classes, a fine modern reading room, and space for some 250,000 volumes. The State Historical Society has ample quarters, with a vault of sufficient size to hold all the records and relics.

To Japan and China.—Messrs. Raymond & Whitcomb are preparing to take another small band of tourists to Japan and China. Their first tour to the Orient has proved very successful. The party, after devoting nearly two months in traveling about Japan, and visiting Hong Kong, Macao and Canton, are now about to return homeward. A second party is announced to leave Boston Feb. 24. Like the first it will be limited in numbers. The visit to Japan will occur during the season of cherry blossoms, invariably a time of festivity in that country. All the principal cities, temples and places of picturesque and historic interest will be seen, and the sojourns in the various towns will be of sufficient length to encompass all the strange sights. There will be an opportunity for a tour through the Hawaiian Islands in connection with this trip. Messrs. Raymond & Whitcomb (296 Washington Street, opposite School Street, Boston) will send an illustrated descriptive book on application.


# Nerves
and
# Blood

Are inseparably connected. The former depend simply, solely, solidly upon the latter. If it is pure they are properly fed and there is no "nervousness." If it is impure they are fed on refuse, therefore cannot be strong and healthy, and the horrors of nervous prostration result. The only sensible way to cure is: Feed the nerves on pure blood. Make pure rich, red blood and keep it pure, by taking

# Hood's
## Sarsaparilla

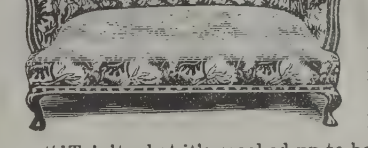
The One True Blood Purifier. $1; 6 for $5.
Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c.

# GEO. F. ROOT,

the best loved of all American composers, always felt that the work of his life was **The Musical Curriculum,** the famous instruction book which he prepared for the Pianoforte. Its **Great Vitality** is shown in the ever increasing sales after having been in use long enough to see the rise and fall of many rivals in its own line. It is the best American Instructor that is on the market. **Price $2.75** by mail. Issued for either American or Foreign Fingering.

PUBLISHED BY
THE JOHN CHURCH COMPANY,
Cincinnati. New York. Chicago.



# PARLOR SUITES.

Did you ever hear the story of the boy who went into an office to study law, beginning on the munificent salary of nothing a week? At the end of the first week his father said: "Well, Tobe, how do you like the profession of law?"

"'Tain't what it's cracked up to be, Dad! I'm sorry I learned it."

Tobe's facility with the law is as nothing to the ease with which some persons decide that they don't care for any new furniture this winter. Not one in ten of those persons speaks the truth. Nine out of ten would buy in a moment if they could realize how inexpensive is fine furniture today.

We are not exactly giving our Parlor Suits free of charge, but we are selling them at a price which has never been equaled in the history of the furniture trade in this country.

Here is a new suit of four pieces. It is offered at a very moderate price.

The frame is flat instead of vertical, and has a two-inch border of superb marquetry. These flat top frames are the latest fashion. They have a very distinguished appearance.

# PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

THE BEST MATERIAL AND
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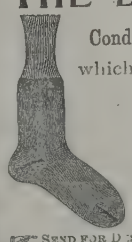
Conduce to the **Greatest Durability,**
which means in the case of stockings,—what is appreciated by the busy or tired housewife,—
**THE LEAST DARNING.**



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TRADE MARK
are made of the *Best Yarns,* on the *Best Machinery,* and by the *Best Skilled Labor.*
SHAW STOCKING CO., LOWELL, MASS.
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**Nervous** Prostration.
**Mental** Depression.
**Nervous** Dyspepsia.
**Mental** Failure.

**Freligh's Tonic** (*A Phosphorized Cerebro-Spinant*)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle $1 by mail. Small bottle, but 100 doses in each.

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Formula, descriptive pamphlet, full directions, testimonials, etc., to any address.

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**FOR YOUNG LADIES.**

Regular and elective courses, literary, scientific, classical. Pupils also fitted for advanced courses in leading colleges. Excellent advantages in art and music. Fine library, laboratory, observatory, gymnasium, bowling alley; outdoor sports, careful physical training. Perfect sanitary arrangements. Best home influences. Beautifully situated, 28 miles from Boston.

51st year. Winter term, Jan. 2, 1896. Illustrated prospectus. Address

MISS A. E STANTON, Principal, Norton, Mass.

**HOME INSURANCE COMPANY**

**OF NEW YORK.**

**OFFICE, NO. 119 BROADWAY.**

**Eighty-third Semi-Annual Statement, Jan., 1895.**

SUMMARY OF ASSETS.

| | |
|---|---|
| Cash in Banks | $410,495.19 |
| Real Estate | 1,666,572.17 |
| United States Stocks (market value) | 1,453,875.00 |
| Bank, Trust Co., and Railroad Stocks and Bonds (market value) | 3,618,607.50 |
| State and City Bonds (market value) | 813,914.94 |
| Bonds and Mortgages, being first lien on Real Estate | 519,894.34 |
| Loans on Stocks, payable on demand | 125,100.00 |
| Premiums uncollected and in hands of Agents | 504,853.18 |
| Interest due and accrued on 1st January, 1895 | 46,524.22 |
| | $9,159,836.54 |

LIABILITIES.

| | |
|---|---|
| CASH CAPITAL | $3,000,000.00 |
| Reserve Premium Fund | 4,369,289.00 |
| Reserve for Unpaid Losses and Claims | 720,119.76 |
| Net Surplus | 1,070,427.78 |
| | $9,159,836 54 |

D. A. HEALD, *President.*
J. H. WASHBURN, E. G. SNOW, } *Vice-Presidents.*
W. L. BIGELOW, T. B. GREENE, } *Secretaries.*
H. J. FERRIS, A. M. BURTIS, *Ass't Secretaries.*

NEW YORK, January 8, 1895.

## THE BUSINESS OUTLOOK.

The period immediately at hand is one of house-cleaning in the world of finance and commerce. There are the January settlements, the readjustment of accounts and stock-taking. The profit and loss account for the year is being carefully computed and consequently the expansion of enterprise is not sought. For these reasons the next few weeks are liable to be quiet ones in mercantile affairs.

But there are other reasons why curtailment should be exercised by capital. We have just had a panic in the stock market, the financial atmosphere is more or less charged with uncertainty, and the situation at Washington but adds to the other doubts. It is figured that relief measures for the Treasury which pass the House cannot pass the Senate, and those which pass the Senate will not be confirmed by the House, and any bill which might happen to pass both branches will be vetoed by the President.

Under such circumstances another issue of bonds by the Administration has been only a question of time for many weeks. The credit of the nation is in safe hands, in those of Mr. Cleveland, and financial interests draw great consolation from this fact. The one unfortunate feature about the President's attitude is his refusal to admit that more revenue is needed by the United States Treasury. With a heavy deficit running over the past two years it is difficult to see how the President can claim that no additional revenue is needed.

With an issue of $100,000,000 of bonds and the Government provided with sufficient income to cover running expenses, we would not hesitate to predict a great boom in business affairs throughout the country. The war scare and stock panic has effected a welcome reduction in our imports of foreign goods. The result is that while our imports are decreasing, our exports are increasing, thus swelling materially the balance of trade in our favor and of course checking gold exports.

The Christmas trade compared well with that of other years, but the outlook is for dullness in general business for the next month or so. Iron has declined again, pig iron being only $1 per ton above the lowest price of the year. We look for better times ahead, particularly in the security markets, where values are undeniably low.

**For Weak Women.**
**Horsford's Acid Phosphate.**
It soothes and feeds the nerves, helps digestion and imparts strength.

**Somatose**

***A Scientific Food,***

consisting of albumoses, the elements necessary for nutrition — Is palatable, and stimulates the appetite — Is easily digestible, and does not overtax the stomach — Is readily assimilated, producing a rapid gain in flesh and strength — Is not expensive, as only a small quantity is necessary because of its concentrated nature.

*Supplied in 2-oz., ¼, ½, and 1-pound tins; also the following combinations:*

**Somatose-Biscuit.** — (10% Somatose). Palatable, nourishing — a valuable addition to the diet.

**Runkel Bros' Somatose-Cocoa** (10% Somatose), for nursing mothers, invalids and convalescents. A desirable addition to the diet of children, and a pleasant beverage, both nourishing and stimulating, for table use.

**Runkel Bros' Somatose-Chocolate** (10% Somatose), for eating and drinking.

*All druggists Send for free descriptive pamphlets*
**Schieffelin & Co., New York, Sole Agents.**

**An Opportunity**

To invest in a high class gold bond, which if bought now, will net you from

**7 to 10%**

Our issue was only $100,000, secured by our property valued at over $200,000, comprising 6,000 acres of land, timber, lumber mills, a town site, etc., from which our present net income is over $12,000 a year. We have bonded our property to further improve it and largely increase the income. We have a few of these bonds left; they are a most excellent security. If you are interested, write us and we will gladly furnish you with full details, statement of the affairs of the Company and unquestionable references.

**Roseland Improvement Co.,**
178 Devonshire Street,
BOSTON.

CLARK J. BROWN, TREAS.

**WESTERN MORTGAGES**

**DEFAULTED AND OTHERWISE,**
**Bought for Cash.**
**CHAS. E. GIBSON, 45 Milk St. Boston, Mass.**

YOU SELL | WE BUY

DO YOU WANT TO SELL A **Western Mortgage** or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5% investment instead? State exact location, condition of title, and your lowest price. Over $2,000,000 in Western securities successfully handled by the present management of this corporation.
**THE BOSTON REALTY, INDEMNITY AND TRUST CO**
*Send for our Bond List.* 33 Equitable Building, Boston.

SCHERMERHORN'S TEACHERS' AGENCY,
Oldest and best known in U. S.
Established, 1855.
3 EAST 14TH STREET, N. Y.

## EDUCATION.

—— The average annual cost of a year at Yale is now said to be $535.

—— Mr. E. L. Wood has been appointed registrar of Amherst College.

—— The decision of the general term of the Supreme Court of New York State, rendered recently, presumably settles the contest over the estate of Daniel B. Fayerweather, and gives the residue of his estate, $3,000,000, to the same twenty colleges, share and share alike, to which he left $2,150,000 in 1890. This decision affects colleges and philanthropic institutions who expected to profit by a gift of this residue apportioned by the trustees acting under authority of a codicil of the will leaving the residue absolutely to the trustees. Amherst, Dartmouth, Hamilton, Williams and the University of Rochester, who were not to receive any of the residue under the deed of gift, brought the suit and profit much by the decision.

—— The hearty indorsement by the Central Congregational Association of New York of an alliance between Congregational churches and the Free Baptists in the region in the support and government of Keuka College, near Penn Yan, indicates the growth of friendly relations. The institution was founded by the Free Baptists, under Dr. George H. Ball, formerly of Buffalo, and has fine grounds and a building costing $100,000 on the shores of Keuka Lake. It stands in a rich farming and grape-raising community and has about a hundred students of both sexes. The design is to complete the endowment so as to meet the requirement of the new constitution of the State and have manual training and other features added to the ordinary college courses. There is no college for the average farmer's son or daughter within a large and important territory and Keuka College meets a real need.

Old friends grow dearer as they grow fewer; those who remember us as long as we remember ourselves become a part of ourselves at last, and leave us much the poorer when they are taken away.—*Sarah Orne Jewett.*

## Religious Notices.

*Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.*

GORDON MISSIONARY TRAINING SCHOOL, Clarendon Street Baptist Church, Boston, opens Oct. 2. Evening classes Oct. 10.

THE GENERAL THEOLOGICAL LIBRARY, at its new building, 53 Mt. Vernon Street, Boston. Founded for the benefit of clergymen, theological students, Sunday school teachers, authors, and readers of a Christian literature of all denominations. It contains 17,000 volumes and 100 periodicals in the reading-room. Its books have circulated in more than 500 towns and villages in 12 different States of our country. It is supported by donations, bequests and fees from life and annual members, who have the full use of the library, and by the perpetual membership of churches, whose pastors have the use of the library, including the drawing of books, forever gratis. Donations and fees should be sent to Rev. Luther Farnham, secretary, at the library.

THE AMERICAN SUNDAY SCHOOL UNION has been at work seventy-one years for the retired rural districts. Its union methods specially commend it to communities of sparse populations divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has larger results for the amount expended. 11,000,000 children are yet out of Sunday School. Will you help to save them? Send to Rev. Addison P. Foster, D. D., New England Secretary, 1 Beacon St., Room 40, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, *President.*
REV. W. C. STITT, *Secretary.*
W. C. STURGES *Treasurer.*


**THE GLEN SPRINGS.** A Sanatorium for those seeking Health and Rest. Open all the year. *Send for Illustrated Pamphlet.* WM. E. LEFFINGWELL, Mgr. Watkins, N. Y.

**BELLS** Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

# During the Month of January,

If you are like most readers of this paper, you will have a few dollars to invest—perhaps a few hundreds or thousands. You doubtless wish the best possible rate of interest consistent with safety.

Now, the Provident Trust Co. is organized for the express purpose of making safe investments for colleges, societies, estates, and individuals.

It offers guaranteed *gold mortgages* on improved city property, bearing 6% to 7% interest. It issues certificates of deposit at 5% to 7%, according to time.

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Our book on investments is sent free.

Please mention *The Congregationalist.*

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ALL TRAVELING EXPENSES INCLUDED.

A party of limited numbers will leave **Boston, Monday, February 24,** for a

**Grand Tour**
—TO—
**JAPAN AND CHINA.**

The tour through Japan will be much more comprehensive than is usually made, and there will be longer sojourns at all the chief cities and points of interest. In China there will be visits to **Hong Kong, Macao,** and **Canton.**

In connection with the foregoing a tour through the

**HAWAIIAN ISLANDS,**

with visits to Honolulu, Hilo, the Volcano of Kilauea, etc.

**December 10, January 7 and 28,** and on other dates in February and March—Tours to California.

**January 15**—Special Tour through the Mediterranean Countries.

**January 23 and February 13**—Tours to Mexico.

**March 21, May 16, May 23, June 20, and July 4**—Tours to Southern, Central and Northern Europe.

**Independent Railroad Tickets via the Boston & Albany and Other Principal Lines; also Steamship Tickets to all Points.**

Send for descriptive book, mentioning the particular trip desired.

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296 Washington Street, opposite School St., Boston.

**CRUISE OF THE AMERICAN BUILT STEAMER "OHIO."**

The largest and finest yacht steamer in the world. Dining room holds 200 persons, and only this number will be taken on the cruise.

February 1st. 30-day cruise to Bermuda, Puerto Rico, Guadeloupe, all the Windward and Leeward Islands, Caracas, Venezuela, Jamaica. Rate, $275.

March 28th to June 6th. 70-day cruise to the Mediterranean, visiting Spain, Malta, Egypt, Palestine, Turkey, Greece, Italy, France. Ten days longer than any other cruise. Rate, $425 and upwards.

June 27th to August 27th. Cruise to Russia, Sweden, Norway and the Midnight Sun, and the total eclipse of the sun, visible August 8th. Rate, $550.

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**Broadway and Eleventh Street,**

Opposite Grace Church, - NEW YORK.

EUROPEAN PLAN.

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NASSAU HAVANA MEXICO CUBA

The new full-powered steel steamers of the WARD LINE sail as follows: Havana, Cuba, and Tampico, Mexico, every Wednesday and Saturday. Progreso, Vera Cruz and Mexican Ports every Saturday. Nassau, N. P., Santiago and Cienfuegos, every other Thursday. These tours and their combinations offer unrivaled attractions. Steamers have electric lights and bells, all improvements. Nassau has the best hotel in the West Indies, and cable communication with the United States. Beautiful descriptive books free.

JAMES E. WARD & CO.
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**Church Cushions**
*Correspondence Solicited.*
**Ostermoor & Co.,** 116 Elizabeth St. New York, N.Y.

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For Electric Light or Gas. For Oil.

THE GREAT CHURCH LIGHT REFLECTORS FOR OIL, GAS OR ELECTRIC LIGHT. P. PRINK 550 PEARL ST. N.Y.

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FAVORABLY KNOWN SINCE 1826. *HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER* **BELLS.** MENEELY & CO., WEST-TROY, N.Y. PUREST, BEST, *GENUINE BELL-METAL.* CHIMES, Etc. CATALOGUE & PRICES FREE.

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**Successors to WM. BLAKE & CO.**
Manufacture bells of every description, single or chimes, of Copper and Tin. Address
BLAKE BELL CO., Boston, Mass.

THE LARGEST ESTABLISHMENT MANUFACTURING **CHURCH BELLS** CHIME & PEALS in the World
PUREST BELL METAL, (COPPER AND TIN.)
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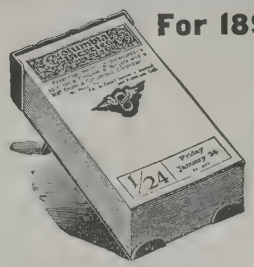
**Buckeye Bell Foundry**
E. W. Vanduzen Co., Cincinnati, Ohio.
Best Pure Copper and Tin **Church Bells & Chimes.**
Highest Award at World's Fair. Gold Medal at Mid-winter Exp'n. Price, terms, etc., supplied free.

IMPROVED
**Cathedral Tubular Bells,**
**CHIMES AND PEALS** (Harrington and other patents.)
U. S. Tubular Bell Co., Sole Mfrs., Methuen, Mass.

The Columbia
Bicycle
Pad Calendar
For 1896



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Address Calendar Department,
POPE MANUFACTURING CO.,
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A New Evangelist!

So say devoted pastors who have used the lantern in church work. Its usefulness is proved in the conversion of thousands, and it is confidently predicted that the Stereopticon, in ten years, will be as universally used as the organ. All pastors can buy on instalment plan and hire slides very cheap.

Write for pamphlet, "Solved; or, The Sunday Evening Problem." Read its hints, and the actual experience of pastors who have tried the new plan. It is mailed for the asking. Illustrated catalogue 20 cents.

RILEY BROTHERS,
Branches: 16 Beekman St., New York.
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Its Screw and Plunge Lift (*a*) for regulating Wick; Its Lift Attachment (*b*) for Lighting Without Removing Chimney;

with other Original Improvements, combine to make the

MILLER
Lamp
Superior to All Others.

*Illustrated Catalogue Sent Free.*

EDWARD MILLER & CO.,
Mill and Factories, Meriden, Conn. } 63 Pearl St., Boston.

For Infants and Children
THE FRANKLIN BREAD
is the best Food in the world.

Always ask for Franklin Mills Fine Flour of the Entire Wheat. All leading Grocers sell it.

Franklin Mills Co., - Lockport, N. Y.

THE CHRISTIAN INDUSTRIAL LEAGUE.
An organization for men inside the church, with religious, social, business, sickness and death benefits. Send for printed matter to the Christian Industrial League, Springfield, Mass.

## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, DEC. 27.

The work and furnishing of the tabernacle of the Israelites called out the willing offering of the people in response to Moses' injunction. In these days of the Christian dispensation, said Mrs. A. H. Johnson, who conducted the meeting, there are many tabernacles being reared to the glory of God. We may well count the Woman's Board of Missions as such a one. When the cloud descended on the tabernacle of old the Israelites stopped. So upon us the cloud has come down, and it should be a discipline to us, as it may have been to them, to teach us more of faith, of patience and of knowledge of God's ways. Mrs. Johnson urged prayer for the sultan, as the one above all other human powers able to stay the reign of terror in Turkey.

The calendar had turned thought to Ceylon the past week, and a message was read from Miss Susan Howland. The Bible women's work was reported by Miss Lamson. Miss Washburn read a letter about the schools in Udupitty and Tillipally. In the latter 95,300 Bible verses had been committed to memory by the children in a year.

Mrs. G. B. Wilcox of the Board of the Interior brought as their greeting the message that was on their own hearts, "Pray without ceasing." In the experience of that Board the past year a personal lesson had come home to them in a little incident related by one of their missionaries in Turkey. She had gone to see a sick woman lying on the floor of her little hovel, surrounded by none of the comforts and few of even the necessities of life. Yet the woman's face was bright and her eyes shone as she told her visitor of the verse that had been her comfort as she lay there: "I am poor and needy, but the Lord thinketh on me."

Mrs. Schneider gave a reminiscence of her own life in Marsovan twenty years ago, when she first met Maritza, a favorite teacher in the Girls' Seminary. Now in these massacres her husband has suffered martyrdom and her happy home is destroyed. Mrs. J. K. Browne read letters from Misses Bush and Seymour of Harpoot, describing their perilous journey from Arabkir to Harpoot previous to the massacre. The letter was dated Nov. 14, and Miss Bush said, "Death has been staring us in the face for three weeks." At the time of her writing the company of missionaries at Harpoot were beginning to get a few necessities together in the endeavor to make themselves as comfortable as they might. Earnest prayers were offered for them, as well as for all our missionaries and friends in that terror-stricken land.

## THE PASTORS' FUND.

ADDITIONAL NAMES FOR THE AMERICAN BOARD DEBT.

Rev. E. C. Ewing, Danvers, Mass.
Rev. George E. Street, Exeter, N. H.
Rev. E. P. Eastman, Danbury, N. H.
Rev. S. G. Barnes, Longmeadow, Mass.
"In Memoriam," Whitinsville, Mass.
Rev. G. A. Chatfield, Bristol Center, N. Y.
Rev. Henry C. Abernethy, Poway, Cal.
A Memorial of Rev. J. H. Stearns, Epping, N. H.
Rev. C. L. Tomblen, Ashland, Mass.
Rev. F. E. Clark, D. D., Auburndale, Mass.
Rev. George E. Green, Canova, S. D.
Rev. W. Stoddart, Black Earth, Wis.

The genuine "Brown's Bronchial Troches" are sold only in boxes. They are wonderfully effective for Coughs, Hoarseness or Irritation of the Throat caused by cold.

A Ripe Furniture Plum.—Are you intending any new parlor furniture this fall? If so, there is a suit on sale this week at the Paine Furniture Co. warerooms which is wonderfully cheap for a fine new suit of this season. It is shown and described in another column. It is a bargain.

A Family Safeguard.—You can save doctor's bills, much suffering and preserve your health by having constantly on hand a bottle of Adamson's Botanic Cough Balsam. It is a certain cure for Coughs, Colds, Asthma and all diseases leading to consumption. Sold by all Druggists.

It's your money and your dress that you want to save, but you can't save either by using cheap trashy binding. Pay a few cents more and get

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Hugh Van Style wears shirts made of Pride of the West.

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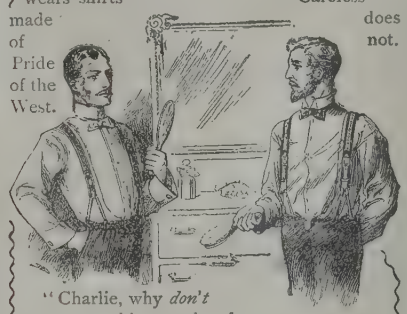

"Charlie, why *don't* you wear shirts made of

Pride of the West

muslin?"

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## TRUTHS THAT NEED EMPHASIS.

Those fortunate enough to listen to the address by Dr. Doremus Scudder at the Boston Ministers' Meeting last Monday will certainly agree that it was all too short. He spoke eloquently and forcefully and said, in part: To live in our present age is a rare privilege, and to assist in shaping from it the more glorious time to come is a service which the greatest men of the past might envy us. Out of the thought chaos caused by the revolutionary theory of evolution and destructive criticism, as well as the chaos in practical living caused by the industrial changes of our century, there is slowly crystallizing a new faith and a new life. The new Christian doctrine which will be developed will be certain to be both sturdy and positive, gentle and attractive, like the Jesus who is its inspirer. The books of Dr. Herron, Dr. Gladden, Professor Ely, Professor Stevens, Dr. Gordon and a host of others are evidences of this doctrinal revival. There is also a new practical spirit voicing itself through Dr. Parkhurst, Mr. Roosevelt, the Cambridge idea, the South Carolina plan, the Christian Endeavor movement and, in short, in the Good Samaritan principle which is animating so much of this end of the century life; and it seems as if there may be in the coming fifty years a radical change in American life along the lines of Sabbath observance, temperance, faithfulness to the church, participance in public duty and distribution of wealth.

In view of these two characteristics of the religious condition of our times, Dr. Scudder would answer the question, What truths need special emphasis today? by saying, first, the truths which God's Spirit points out personally to you in the Bible. He spoke of the illumination which Christ was constantly giving to Old Testament truths, which perhaps were not fully understood by those who uttered them, but which had been held there all the centuries through, waiting for the Spirit to show their meaning.

The second thing to be emphasized is that what our time requires in spiritual teaching is to be learned from those who compose the time. Contact with the Scriptures is communion with God, but while the truth that Jesus developed had its germ in the Old Testament, the atmosphere in which it matured into beautiful life was that of intimate association with his fellowmen. When a pastor takes into his heart the joys and sorrows, trials and temptations and spiritual struggles of his people, he gets into touch with the *Zeit-geist* and can speak on Sunday in the language that appeals most deeply to the longings of his human brothers and sisters.

A third need is individuality. God wants for his children vigorous natures, with each trait strongly developed, all co-operating harmoniously to do his work. Well defined, Christ-ruled individuality is a winsome thing in the pulpit. If you are called of God to preach the gospel, don't hunt for topics that the age demands, but find your God in reading and in contact with your fellowmen, and first of all in the Scriptures, and he will whisper to you the truths to which he desires you to give emphasis, and he will honor their proclamation in the renewed natures of your hearers.

At the close of Dr. Scudder's remarks there was a short discussion turning upon the usefulness of a knowledge of Hebrew and Greek in one's study of the Bible. Resolutions were passed in honor of the late Rev. E. P. Blodgett, and the present moderator of the meeting was unanimously re-elected for the coming three months.

Life without friendship is like the sky without the sun.—*Cicero.*

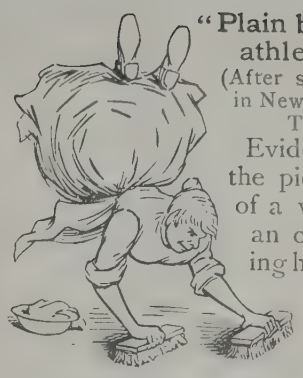
## BIOGRAPHICAL.

REV. EDWARD P. BLODGETT.

The death of this venerable and beloved minister occurred at his home in Roslindale, Mass., from a short attack of pneumonia, Dec. 28, at the age of eighty years. He was born in East Windsor, Ct., but during infancy his parents removed to Amherst, where he entered college and was graduated in 1836. He studied theology at Andover and, after completing his studies, went immediately to Greenwich, was ordained July 5, 1843, and the following week married Mary S., daughter of John Webb of England. She died many years ago, but their three daughters are still living. One is at the head of the Young Travelers' Aid Association of the Boston Y. W. C. A.

For fifty-one years Dr. Blodgett labored faithfully in his parish at Greenwich, never missing an appointment to a conference or association meeting and never absent from his pulpit on account of illness but once during a period of forty-three years. He was a loyal son of Amherst and missed only two Commencements for half a century, once when traveling West and again when illness prevented. This quality of fidelity greatly endeared him to his people and he was a favorite wherever known. He has been of recent years a frequent figure in denominational gatherings in and about Boston and his winsome smile and beautiful spirit will be greatly missed.

To cleanse society of the unfit we must give to woman the power of selection in marriage, and the means by which this most desirable and important end can be attained will be brought about by giving her such training and education as shall render her economically independent.—*Alfred Russell Wallace.*

"Plain but athletic" (After sketch in New York Truth.) Evidently the picture of a woman cleaning house for the first time with Pearline. She finds that what has always been the hardest kind of hard work is now comparatively easy, and in her enthusiasm and high spirits, she kicks up her heels. Probably an extreme case. Still, it may be there are numbers of women who, when they clean house first with Pearline, manifest their pleasure in the same way. 467

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the new shortening, like all other things must be rightly used if you wish the best results. Never, in any recipe, use more than two-thirds as much Cottolene as you used to use of lard. Never put Cottolene in a hot pan. Put it in when cold and heat it with the pan. Be careful not to burn Cottolene. To test it, add a drop of water; if hot enough, it will *pop*. Cottolene, when rightly used, delights everyone. Get the genuine, sold everywhere in tins, with trade-marks—"*Cottolene*" and *steer's head in cotton-plant wreath*—on every tin. Made only by

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## GENERAL HOWARD ROLL OF HONOR.

TO PAY THE HOME MISSIONARY SOCIETY DEBT IN SHARES OF $100.

Cash, New London, Ct.
L. H. M. S. of First Church, Buffalo, N. Y.
Mrs. G. R. Haines, First Church, Buffalo, N. Y.
In Memoriam for Helen Gertrude, by Mr. and Mrs. H. K. White, St. Joseph, Mo.
Mrs. Geo W. Coburn, Boston, Mass.
Mrs. L. Weston, Dalton, Mass.
Mrs. Ephraim Flint, a memorial, Cambridge, Mass.
Rev. H. P. Dewey, by South Church, Concord, N. H.
Mrs. Elizabeth T. Dewey, by South Church, Concord, N. H.
Clara Howe Circle of King's Daughters, South Church, Concord, N. H.
Sunday School, South Church, Concord, N. H.
Mrs Asa McFarland, by herself and daughters, Concord, N. H.
Ladies of First Church, Concord, N. H.
Congregational Church, West Concord, N. H.
Pilgrim Congregational Church, Providence, R. I.
North Congregational Church, St. Johnsbury, Vt. Three shares.
Congregational Church of Tilton and Northfield, N. H.
Congregational Church, Athol, Mass. Three shares.
J. K. Burnham, Kansas City, Mo.
Harriet S. C. Birnie, Springfield, Mass.
W. H M. Society, First Church, Montclair, N. J.
South Congregational Church, Brooklyn, N. Y.
Mrs. Hannah Stevens and Mrs. Sally Green, In Memoriam, by the Ladies' Stevens H. M. Society, First Congregational Church, Stoneham, Mass.
Mr. J. C. Brown, Attleboro, Mass.
Mrs. Mary C. Bemis, Hartford, Ct.
Congregational Church, North Hampton, N. H.
John P. French, Candia, N. H.
Jun. Aux. of First Church, Hartford, Ct.
First Parish Church, East Derry, N. H.
Susie B. Bancroft, Lynn, Mass.
Mrs. Leonard H. Bacon, Hartford, Ct.
"A Friend" of First Church, Newton Center, Mass.
Mrs. A. D. Stebbins, Granby, Mass
Congregational Church, Wellesley Hills, Mass.
Congregational Church, Reading, Mass.
Mrs. Lucy Maynard, Maynard, Mass.
Mrs. A. C. Thompson, Roxbury, Mass.
A Member of First Church, Westfield, Mass.
Parker Blood, Groton, N. H.
Third Congregational Church, Torrington, Ct. Two shares.
"A Friend," Dane St. Church, Beverly, Mass.
Mrs. W. W. Skinner, by a Friend, Northfield, Minn.
Mrs. Timothy Higgins, Hartsville, Ct.
David Fales, Chicago, Ill.
Victor F. Lawson, Chicago, Ill.
In Memory of Miss Phœbe F. McKeen, by Miss Philena McKeen, Andover, Mass.
First Congregational Church, Gardner, Mass.
Plymouth Church, Framingham, Mass.
Richard H. Stearns, Old South Church, Boston, Mass.
Mrs. Richard H. Stearns, Old South Church, Boston, Mass.
First Church, New Haven, Ct. Four shares.
Mrs. Horace Cousins, Redlands, Cal.
Mrs. A. B. Ross, Cambridgeboro, Pa.
E. H. Wheeler, New London, Ct,
Mrs. H. P. Strong, New Britain, Ct.
S. N. Williams, Glastonbury, Ct.
Good Cheer Club, Union Congregational Church, Providence, R. I.
John McAustan, Union Church, Providence, R. I.
Ladies' H. M. Society, Union Church, Providence, R. I.
John E. Troup, Union Church, Providence, R. I.
Washington St. Congregational Church, Beverly, Mass.
First Congregational Church, Brockton, Mass
First Church, Sunday School, and C. E. Society, Webster, Mass.
Mrs. C. C. Harrington, Union Church, Providence, R. I.
Miss E. L. Howard, Union Church, Providence, R. I.
Mrs. Ralph Emerson, Second Congregational Church, Rockford, Ill.
Mrs. L. W. Allen, by Church of the Pilgrims W. H. M. S., Brooklyn, N. Y.
Congregational Church, Old Lyme, Ct.
Congregational Church, Reading, Mass. Second share.
South Congregational Church, Framingham, Mass. Three shares.
Dr. Edward Spalding, In Memoriam, First Congregational Church, Nashua, N. H.
Deacon Josiah S. Wheat, First Congregational Church, Nashua, N. H.
Deacon Stephen L. G. French, First Congregational Church, Nashua, N. H.
Miss Sarah W. Kendall, First Congregational Church, Nashua, N. H.
Union Congregational Church Sunday School, Providence, R. I.
Union Congregational Church, Providence, R. I.
Dane Street Congregational Church, Beverly, Mass. Three shares.

In the list as reported Oct. 17, the $103 credited to Pilgrim Church, Riverside, Cal., should have been assigned to the Pilgrim Church, Pomona, Cal.

Previously reported 420; new names added above, 91.

## Marriages.

*The charge for marriage notices is twenty-five cents.*

ANDREWS—EMERY—In Chatham, Dec. 25, by Rev. D. A. Morehouse, Rev. Samuel B. Andrews and Almira H. Emery, both of Chatham.

AVERY—BARROWS—In Stonington, Ct., Dec. 25, by Rev. J. O. Barrows, Dwight W. Avery of Norwich Town and Alice Anna, daughter of the officiating clergyman.

WALKER—THOMPSON—In Saxonville, Dec. 24, by Rev. George Brock, Archibald N. Walker and Ellen M. Thompson.

## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

FAIRBANKS—In Mt. Vernon, N. Y., Dec. 15, Col. William P. Fairbanks, aged 55 yrs., 4 mos. He represented the New York branch of the famous Fairbanks Scale Co., his father being one of the original members of the firm. He was in the Vermont legislature in 1886 and served on the staff of Governor Pingree, from whom he received his title.

FISK—In Minneapolis, Minn., Dec. 19, Deacon Warren G. Fisk, aged 80 yrs, a charter member and eleven years a deacon of Lyndale Church.

HOWE—In Enfield, N. H., Dec. 15, Nathaniel Howe, aged 84 yrs., 6 mos.

HOYT—In Stamford, Ct., at her residence, Dec. 24, suddenly, of pneumonia, Sarah M., daughter of the late Seymour Hoyt.

### MRS. MIRIAM PRATT JONES.

No Christian that ever lived could have merited more surely the rewards and glories of the heavenly kingdom than she who entered into "fullness of joy" on Sunday, Dec. 22, just as the peaceful sunset glory of the dying day was filling the earth with the symbols of everlasting peace and rest.

She was born July 14, 1815. Eighty years of consecrated human life! How much this means to God, the All-Father, with his infinite, yearning love! How much this means of beautiful service to the world by this mother beloved and Christian friend so deeply mourned! "A mother in Israel has fallen this day." One whose testimony to the faithfulness of Israel's God has never wavered. One whose faith was built upon the rock foundation of God's holy Word. She was eminently a Biblical Christian, and it was this that made her character noble and strong and true to the highest ideals.

As a young woman she is said to have been beautiful in face and manner. There was about her an innate sense of refinement that betokened the true lady and made her very charming to her friends. She was a Miss Miriam Pratt of North Weymouth and a teacher in the Charlestown Female Seminary when Willard Jones, the young theological student from Andover, met her and finally asked her to go with him on a mission to the heathen. Like Harriet Newell and Mrs. Judson, she gave herself with a rare spirit of devotion to the work of foreign missions, and with her husband, who was commissioned by the A. B. C. F. M. immediately upon graduating from the seminary, sailed for Persia from Boston, July 17, 1839. After six years of labor at Ooroomiah it seemed right and best that Mr. and Mrs. Jones should return to America. Mr. Jones served as a faithful and self-denying pastor in Northfield and North Orange, Mass., and in Middlefield, Ct., and Central Falls, R. I., and then again in Northfield, where he died in 1861. Mrs Jones has since lived with her eldest daughter, who has been a teacher in the State Normal School at Worcester, Mass., for several years.

By one who owes much to the influence of such a life this tribute of respect and affection is gladly offered. MRS. JOSEPH WARD.

## CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

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| The Century Magazine | $3.60 |
| Harper's Magazine | 3.25 |
| Atlantic Monthly | 3.25 |
| Scribner's Magazine | 2.60 |
| Harper's Weekly | 3.25 |
| " Bazar | 3.25 |
| " Round Table | 1.60 |
| St. Nicholas | 2.60 |
| American Kitchen Magazine | .75 |

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Restores Health.

The reader of our literature will learn from our published testimonials that the New Heart Cure restores to perfect and lasting health, those who were given up to die, and that the old are cured as well as the young. The number whose hearts are affected is very large and all should read our free book on heart and nerves. We send it postpaid, or you can find it at druggists. They all sell our remedies.

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as they should be washed, is a difficult problem to the woman who uses ordinary soap. To the woman who uses

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the *perfect* soap, it's no task at all. COPCO takes out all the dirt—none of the color. Neither shrinks the stocking nor eats it full of holes. Things washed with COPCO soap look like new until *worn* out. Price 5 cents per cake at the dealers.

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*Cures* Corns, Warts, Bunions, etc. *So easy to apply—it sticks fast.* Ask for Dent's; take no other. Sold everywhere, or by mail 10 cents. C. S. DENT & CO. DETROIT, MICH.

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is Cod-liver Oil *without the fish-fat taste.* You get all the virtue of the oil. You skip nothing but the taste.

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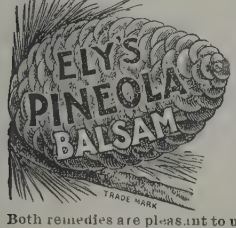
ELY'S PINEOLA BALSAM is a sure Remedy for coughs, colds, sore throat and for asthma. It soothes, *quickly* abates the cough, and renders expectoration easy.




Consumptives will invariably derive benefit from its use. Many who suppose their cases to be consumption are only suffering from a chronic cold or deep seated cough, often aggravated by catarrh. For catarrh use Ely's Cream Balm. Both remedies are pleasant to use. Cream Balm, 50 cts. per bottle; Pineola Balsam, 25 cts. Sold by Druggists.

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*Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.*

**Wanted,** a situation as Organist and Director of Music by a gentleman of large experience. Address "Organist," P. O. Box 1944, Boston.

**For Sale,** a lot of second-hand pews and cushions, suitable for a small church. For particulars address "H.," Box 5122, Boston, Mass.

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A home missionary's letter. It represents the feelings of many equally worthy and needy workers on the frontier.

DEC. 16, 1895.

*W. L. Greene & Company; Dear Sirs:* Many thanks for *The Congregationalist* Handbook.

I see that this year again is drawing unto a close, and I begin to think if we shall be so fortunate as to have *The Congregationalist* for 1896 I cannot well afford to pay for it, as my salary (after moving here from —— and taking charge of ——) is less than $300 a year. And missing *The Congregationalist* a great deal of our comfort as a family would be taken away. We think there is no such a paper, therefore we hope and pray that some one will pity us and send us the paper *gratis* for another year.

Nothing would please us better than to have the good news that we are going to have it. I venture to inclose a stamp for an answer. With heartfelt thanks for past favors, I remain ——.

ANOTHER HOME MISSIONARY LETTER.

DEC. 24, 1895.

*Dear Congregationalist:* The end of another year is at hand and times still hard and money scarce. To support a family and keep up a horse and buggy on a salary of $400, with all the incidental expenses, requires very close living, and we have been wondering if we would have to do without *The Congregationalist* next year. If some kind friend that sympathizes with the self-denials of a preacher's life could afford to send us *The Congregationalist* how thankful we will be. With many thanks for the past favors, we remain yours ——.

## CONGREGATIONAL MINISTERS DECEASED DURING 1895.

| | | AGE |
|---|---|---|
| Adams, Thomas J., Amandaville, Ga., | May 17, | 54 |
| Beecher, Edward, Brooklyn, N. Y., | July 28, | 91 |
| Bennett, Henry S., Oberlin, O., | Aug. 5, | 57 |
| Benson, Reese G., Marietta, O., | Sept. 21, | — |
| Bitlinger, John Q., Haverhill, N. H., | Apr. 9, | 64 |
| Blanchard, Edwin D., Wentworth, N. H., | Aug. 6, | 36 |
| Bremner, David, Boxford, Mass., | Dec. —, | 67 |
| Brown, Edward, W. Superior, Wis., | Mar. 23, | 80 |
| Byington, Swift, Exeter, N. H., | May 26, | 70 |
| Chrysler, Jeremiah M., Blandford, Mass., | Feb. 7, | 54 |
| Coe, David B., Bloomfield, N. J., | Feb. 13, | 81 |
| Coggin, William S., Boxford, Mass., | Sept. 10, | 84 |
| Colton, Aaron M., Easthampton, Mass., | Apr. 30, | 84 |
| Connell, David, Portsmouth, N. H., | Nov. 11, | 78 |
| Cornell, William M., Boston, Mass., | Apr. 14, | 92 |
| Cory, Empson, Wadena, Minn., | Aug. 11, | 36 |
| Coyle, John P., Denver, Col., | Feb. 22, | 40 |
| Cross, Gorham, Richville, N. Y., | May 10, | 87 |
| Curtis, Lupton W., Canaan, N. Y., | Feb. 11, | 81 |
| Denison, Daniel, Pomfret, Ct., | July 7, | 56 |
| Haan, Cornelius G., Muskegon, Mich., | Sept. —, | 32 |
| Harrington, Eli W., Pepperell, Mass., | Feb. 23, | 90 |
| Hart, William, Utica, N. Y., | May —, | 83 |
| Hazen, Austin, Richmond, Vt., | May —, | 60 |
| Herrick, Henry, N. Woodstock, Ct., | Mar. 11, | 92 |
| Hilliard, Elias B., Conway, Mass., | Mar. 1, | 61 |
| Holyoke, George T., Topeka, Kan., | Jan. 22, | 65 |
| Hosmer, Samuel D., Worcester, Mass., | Jan. 22, | 65 |
| Hough, Jesse W., Santa Barbara, Cal., | Oct. 29, | 63 |
| Hurd, Philo R., Detroit, Mich., | Mar. 25, | 84 |
| Kitchel, Harvey D. E. Liverpool, O., | Sept. 11, | 83 |
| Knapp, George C., Bitlis, Turkey, | Mar. 13, | 71 |
| Knight, Elbridge, Fort Fairfield, Me., | June 14, | 82 |
| McArthur, Henry G., Fort Atkinson, Wis., | Feb. 20, | 61 |
| McFarland, Henry H., Woodhaven, N. Y., | Mar. 14, | 62 |
| McLaughlin, Tompkins, Litchfield, Ct., | May 26, | 82 |
| Matthews, Caleb W., Bay Center, Wn., | June 25, | 79 |
| Miller, William, New Britain, Ct., | Aug. 14, | 78 |
| Mosher, Adelbert E., Melbourne, Fla., | Jan. 18, | — |
| Nelson, Geo. W., Ashland, Neb., | Nov. 9, | 49 |
| Norton, Franklin B., Pomona, Cal., | Apr. 13, | 62 |
| Painter, Charles C., Washington, D. C., | Feb. —, | 61 |
| Park, Calvin E., W. Boxford, Mass., | Mar. 5, | 83 |
| Peabody, John N., Ipswich, Mass., | Nov. 7, | 70 |
| Perkins, George A., Wendell, Mass., | May 15, | 67 |
| Pierson, Samuel W., Philadelphia, Pa., | Jan. 5, | 81 |
| Reed, Glover C., Oberlin, O., | June 17, | 66 |
| Roseboro, Samuel R., Clifton Springs, N.Y., | June 30, | 72 |
| Rustedt, Henry F., Quechee, Vt., | Nov. 14, | 83 |
| Safford, George B., Brooklyn, N. Y., | Oct. 24, | 63 |
| Scudder, Henry M., Winchester, Mass., | June 4, | 73 |
| Shattuck, Amos F., New Ipswich, N. H., | Nov. 27, | 63 |
| Shelton, Charles B., N. Pomona, Cal., | Sept. 21, | — |
| Silliman, Charles H., Friendship, N. Y., | Aug. 29, | 24 |
| Smith, Edward A., Hartford, Ct., | Oct. 26, | 60 |
| Smith, Silas L., Marietta, O., | Oct. 6, | 38 |
| Stoddard, Judson F., Cheshire, Ct., | Feb. 7, | 83 |
| Stone, Rollin S., Hartford, Ct., | Mar. 16, | 85 |
| Taylor, Lathrop, Wenona, Ill., | Jan. 25, | 82 |
| Taylor, William M., New York, N. Y., | Feb. 8, | 65 |
| Thurston, Richard B., Stamford, Ct., | Apr. 14, | 76 |
| Turner, Edwin B., Oswego, N. Y., | July 6, | 83 |
| Tuttle, Charles F., Vanderbilt, Mich., | Sept 20, | 38 |
| Voorhees, Henry M., Escondido, Cal., | Nov. 20, | — |
| Webb, Stephen W., Springfield, Mass., | Nov. 22, | 53 |
| Williams, Hugh R., Floyd, N. Y., | Dec. 13, | 74 |
| Wood, Charles W., Middleboro, Mass., | Mar. 3, | 80 |
| Wright, John E. M., Needham, Mass., | Apr. 13, | 72 |

MINISTERS WHO DIED IN 1894 BUT WERE NOT REPORTED.

| | | |
|---|---|---|
| Cutting, Charles, Whitneyville, Ct., | Dec. 23, | 54 |

Average age of sixty-nine ministers deceased, 68, one year less than last year. Twenty-two, nearly one-third, were 80 or over.

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No. 6.

### Why Consumptives Lose Flesh.

The nourishing of the body depends on the power of assimilation in the lungs. No quality or amount of food can add the weight of a grain to the body beyond the lung power of assimilation. The food may be good and the stomach digest it perfectly, and yet the patient lose flesh from day to day. It is surprising how few understand why this is. They suppose that if the food is good and the digestion perfect the patient will gain flesh, or at least hold his own. But such is not the fact. The stomach has little to do with the making of new blood from the food eaten. It is simply a mill to grind and dissolve the foods that their nutritious elements may be separated from the crude mass and absorbed —taken up as a milky liquid—and carried to the lungs to be there endowed with life, changed into blood, and made capable of repairing the wastes of the body. This change is what is meant by assimilation. It depends on the size and freedom of the lungs, and only takes place in proportion to the volume of air we breathe. With large lungs a man is fleshy and strong, because he assimilates or transforms into blood a large quantity of food. A man with small lungs is thin and weak, because he can only assimilate a small quantity. Our weight is fixed by the volume of air we habitually take in at a breath. This we call our vital capacity. Poor food and bad digestion may keep us below this standard, but no dieting can ever make us rise above it.

When the lungs become diseased their capacity for air is diminished, and, to exactly the same extent, their power to make new blood from food is reduced. A loss of flesh and strength must take place. If the disease increases the obstruction to breathing also increases, and the body keeps on wasting or consuming away in the same proportion, and no diet can prevent it.

This is a law of God, and there can be no exception to its operation. You cannot find in all the world a strong, muscular man who has not large lungs and great breathing power, or a man with small lungs and feeble breathing power who is not both thin and weak.

In the light of science, how absurd is the hackneyed promise, so often made by physicians, to build up the flesh and strength of consumptives by food. They have no more power to stop the loss of flesh by food than they have to stop the revolution of the earth upon its axis. The only way the body can be built up is to stop the lung disease which wasting it, and improve the breathing Accomplish this and nature will do the building up.

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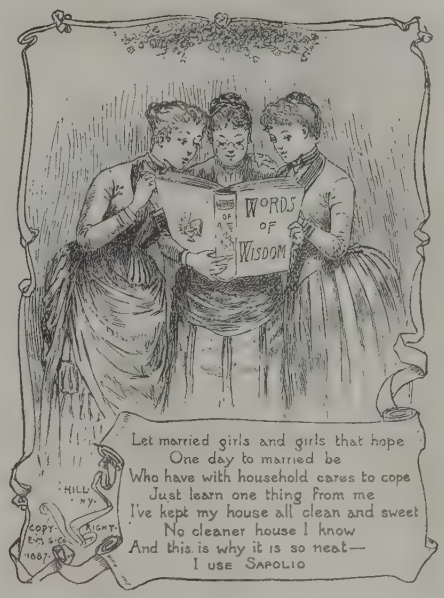
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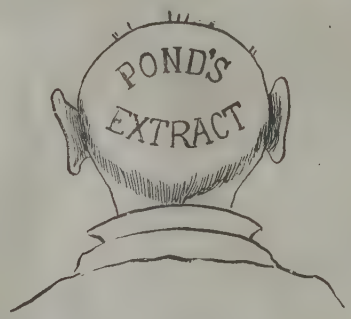


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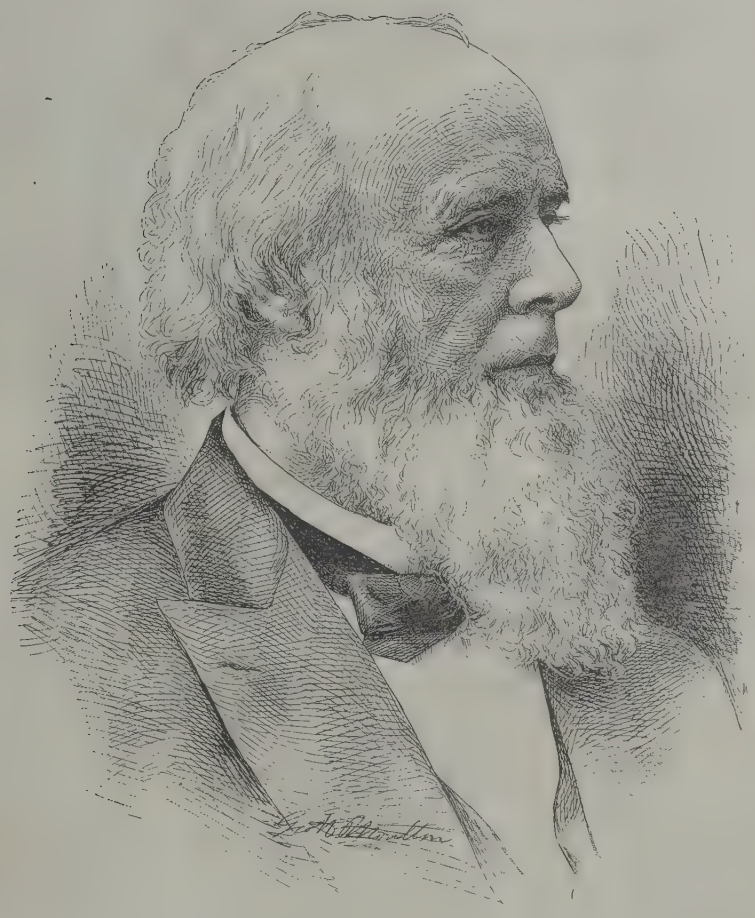

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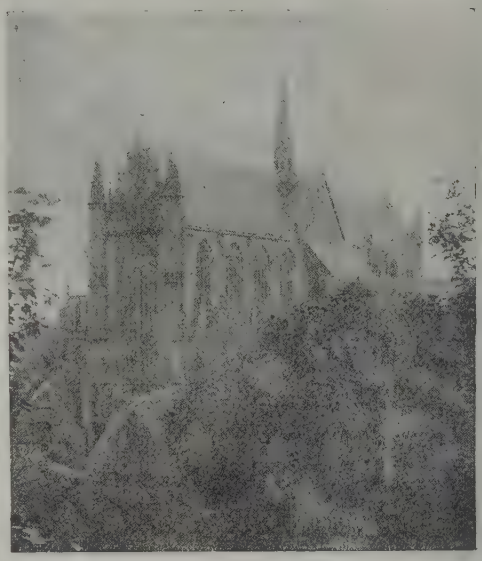

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## CONTENTS


EDITORIAL:
- Paragraphs 45
- A Finished Work 45
- A Better Chance for Prisoners 46
- The Work Before the Churches 46
- Expecting Results from Prayer 47
- Week in Review 47
- In Brief 49

STAFF CORRESPONDENCE:
- New York 50
- The Interior 50
- India 52

CONTRIBUTIONS:
- Nathaniel George Clark. Rev. A. H. Quint, D. D. 53
- The Illuminating Power of a Revival. Rev. D. M. Pratt 54
- After the Pingree Potato Patch—What? Rev. Rufus B. Tobey 54
- Lost Opportunities. Samuel B. Capen 55
- The Endowment for Mt. Holyoke College. Rev. Judson Smith, D. D. 68

THE HOME:
- Sonnets in Shadow—selected poem 56
- Paragraph 56
- The Lord's Leadings. Mrs. M. E. Sangster 56
- Whiffs of Common Sense. II. Marion Harland 56
- Chicago Working Girls' Clubs. Franklin 57
- The Boy King of Spain. S. E. Bridgman 58
- Closet and Altar 58
- Mothers in Council 59
- The Conversation Corner. Mr. Martin 60
- Corner Scrap-Book 60

THE SUNDAY SCHOOL.—Lesson for Jan. 19 62

Y. P. S. C. E.—Topic for Jan. 19-25 61

PROGRESS OF THE KINGDOM 62

LITERATURE 64

NEWS FROM THE CHURCHES:
- Across the Line 68
- Weekly Register 77

MISCELLANEOUS:
- Boston Superintendents' Union 55
- Christian Endeavor Notes 61
- Character in Literature—a selection 63
- Unintelligent Zeal—a selection 63
- Mohammedan Fanaticism—a selection 63
- Gleanings 67
- Notices 68
- Marriages and Deaths 72
- Dr. Clark's Funeral 73
- Progress in Philanthropy 73
- Business Outlook 74
- Mr. Joseph Cook's Condition 75
- Woman's Board Prayer Meeting 76
- Education 78
- Holiday Gifts to Ministers 78
- Congregational Ministers Deceased During 1895 78
- The Purple East 79



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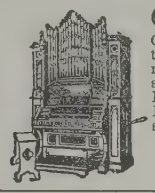

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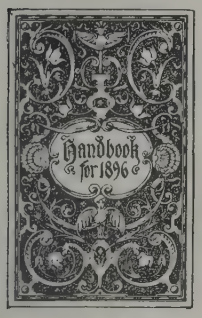


The subdivisions of the weekly prayer meeting topics and the topics for Passion Week, communion seasons, and missionary meetings are specially approved features of this issue.

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IN the face of the wholesale murder of Armenians by the Moslem Turks, the most extensive and dastardly persecution of Christians in all history, it is amazing that the United States has so far officially made no protest. Mr. Capen, in another column, points out the lost opportunity which Congress let slip from its hands. Dr. Newman Smyth recently preached an able sermon to the Center Church, New Haven, calling on our Government to offer moral support to England in efforts to put a speedy end to the atrocities which insult and shame Christian nations. Resolutions were passed at a mass meeting in Center Church last Saturday pledging support to Congress should it make a solemn declaration, offering to the British Government "the full sympathy and moral support of the United States in any action which England may initiate for the protection of the Christian populations of Turkey." At a large mass meeting in Central Music Hall in Chicago last Sunday resolutions were passed expressing similar sentiments and addressed to the queen. From other parts of the country come strong expressions of public opinion that official action by our Government ought not to be longer delayed. We cannot doubt that the action asked of Congress would be heartily sustained by the whole country. Can we as a nation keep silence longer in the presence of continued crime unparalleled in the record of the darkest ages?

The proportions of Sunday labor have been much increased in Boston of late, to the detriment of many workmen and to the disturbance of the people's rest day. Till recently the granting of permits to work on Sunday has been left to police captains, by what authority in law we do not know. But for the last three Sundays most of this work has been stopped by the direction of the police commissioners, and much of the credit of this better order of things is due to the New England Sunday Protective League. At the hearings last week before the commissioners the representatives of the league and of the New York & New Haven Railroad Company appeared to be in substantial harmony, both parties seeking to prevent unnecessary labor and willing that works of necessity should go on. But it is wise to have the question, What is a work of necessity? answered by disinterested parties who are in sympathy with the purpose of preserving the Lord's Day as a day of rest. Sunday labor easily grows to be a public nuisance unless it is the business of some one to restrain it. The Sunday Protective League is of value to all working men, and especially should have the support of all who would keep Sunday as a day of the worship of God.

Latent weakness usually shows itself suddenly in a time of trial. It is the storm which tests the trees and shows which of them are sound and healthy. A striking instance of this law is suggested by Archdeacon Moule in writing of the Chinese collapse in the recent war with Japan. "I have long looked," he says, "and, as I thought, happily in vain for symptoms of China's demoralization, enfeeblement and impending ruin, which we felt almost a necessity if the view was correct about the opium habit. Have not these symptoms suddenly and with startling severity appeared in the collapse of China's army and navy during the shock of conflict with Japan? Opium is very largely used by Chinese soldiers." This is an instance of collapse in trial but there is another side to the matter. Often the test which comes is the test of opportunity. The chance is offered to the man to rise to some higher place or work than he has yet undertaken and his inherent and unsuspected weakness makes itself manifest in his failure to rise to the opportunity. Every evil life is hollow and unsubstantial, however cleverly its weakness is concealed, and by the test of resistance or prosperity that weakness is certain to be revealed.

An interesting table of statistics is given in the *Voice* showing the condition of the liquor business in this country. The United States issued last year permits to do business to over 232,000 liquor dealers. It is gratifying to note that for the past two years the number of dealers has decreased and that the amount of distilled liquors on which a tax was paid last year was considerably less than in 1894. The number of liquor sellers in prohibition States in proportion to the population is greater than in some States where high license prevails. For example, in North Dakota there is one dealer for 403 persons; in Massachusetts, one for 489. But the greatest success in reducing the traffic has been through local option, and this is most conspicuous in some of the Southern States. In Maine there is one liquor dealer for 579 persons, while in Mississippi there is one to 3,554. In Mississippi prohibition is more nearly maintained than in any other State in the Union. Arkansas comes next and Alabama third. These figures show that the temperance problem has been more nearly solved in several of the Southern States than in any other part of the country.

## A FINISHED WORK.

Last Friday Dr. N. G. Clark closed his eyes on the record of a life singularly consistent and complete. As a teacher, preacher and missionary secretary he has made his influence felt throughout the world, always to advance the kingdom of Christ. In another column his close and lifelong friend has tenderly surveyed his career. We only add to it a grateful tribute to the memory of a good, great man.

Dr. Clark was a Christian statesman. He studied world movements with unfaltering faith and planted and fostered missions with a foresight whose wisdom has already been proved by their results. He worked for the spiritual renewal of nations, while, at the same time, he cultivated friendships with individual members of them and appreciated the inheritance and surroundings which distinguished them from other nations and gave them their peculiar value to the world as the possession of our Lord. No missionary secretary ever better understood the difficulties and opportunities of the missionaries with whom he was associated or showed more sympathetic appreciation of them. He made them all, and many native workers also, his personal friends. The spirit of Paul breathed in his epistles to them. The reverent affection with which we have heard him named often on mission fields gave him apostolic honor.

He cannot be more missed at home, but he will not be less missed there than abroad. Through important crises in the American Board during the last thirty years he has stood calm in faith, borne heavy burdens and given wise counsels. His papers presented at the annual meetings have shown his comprehensive view of the mission work and his readiness to meet new exigencies. Our editorial columns have often been enriched by his pen. Through the ten years of dissensions in the Board, now happily ended, he patiently, kindly, unwaveringly advocated the policy which he believed to be for the best interests of missions. The missionaries unfalteringly adhered to him, and it is a great satisfaction that he lived to see the views he held prevail and gain permanent acceptance among supporters of the Board. Through trying years he held the respect of all who knew him of opposing parties, and he leaves a united organization to cope with difficulties and perils which now have suddenly confronted it.

His presence in the Congregational House was always a benediction. His memory here will long remain fragrant. He is beloved in the churches far and wide. His influence in distant lands abides. He rests from his labors; his works follow with him.

## A BETTER CHANCE FOR PRISONERS.

Beginning with 1896 Massachusetts enters upon a new policy regarding her State prison convicts, in which she has been anticipated by only six months by Illinois, but of which she is otherwise the pioneer in the Union. The Massachusetts law was enacted first, but Illinois made it take effect six months earlier. A radical departure is involved in this new system of dealing with the criminals in the State prison. The effort to build up character made in behalf of young men committed to the reformatory is extended to those who have committed more serious offenses, and if there is any foundation for a good character it is developed to the utmost. It is a policy which has a personal interest for thousands of men in the State who are still susceptible to hope of better things after they have committed a State's prison offense, and it is of large concern to the people of the State as a whole, because it extends the inspiration of hope and sympathy to a class which includes many believed to be beyond hope, and whom it is the policy of the State to hold in strict confinement.

The essential features of the new act, which has a national interest as being a new departure and different from the Illinois act, are that hereafter no persons are to be sentenced to the State prison (except for life and under the habitual criminals' act) for any definite term of years. There is a maximum for which the prisoner can be held, which is the maximum term allowed by the law for the offense for which he was committed, and the minimum shall not be less than two and a half years. The minimum is a trifle less than is possible to a short term prisoner, who has earned a diminution of sentence by good behavior in prison. For any term between these limits the prisoner may be held according to the judgment of the prison commissioners. The words of this interesting law, upon this point, are as follows:

> At any time after the expiration of the minimum term for which a convict may be held in the said prison under a sentence imposed as aforesaid, the commissioners of prisons may issue to him a permit to be at liberty therefrom upon such terms and conditions as they shall deem best, and they may revoke said permit at any time previous to the expiration of the maximum term for which he may be held under said sentence. No such permit shall be issued without the approval of the governor and council, nor unless said commissioners shall be of the opinion that the person to whom it is issued will lead an orderly life if set at liberty. The violation by the holder of a permit issued as aforesaid of any of the terms or conditions thereof or the violation of any law of this commonwealth shall of itself make void such permit.

A convict who has violated the terms of his permit may be returned to prison, and the time that he was out shall not be counted as a part of the time in serving the sentence.

This act may be of incalculable benefit to many men. It puts the State on a broad, generous and sympathetic ground and permits the exercise of discretion by the State authorities, which the tendency of the times will surely prove to be in the direction of mercy for the convict. In regard to a class of men hitherto held to be hardened and dangerous, the State has avowedly taken the position that their reformation is possible and that it will give them every reasonable opportunity to make the best of themselves. This act is a step further in the humane direction of the prison reforms of the age. It does not lay stress upon the idea of punishment as much as upon the idea of reform. It corrects the illogical position of the old law, namely, that it was within the power of the court, at the time of fixing the sentence, to determine when the convict was suitable for release. It leaves the decision of this question in the hands of the prison commissioners—their opinion to be ratified by the governor and council. It simply says to the convict, as illustrated in a paper prepared for the National Prison Congress of 1895 by Mr. Warren F. Spalding: "You must be sent to prison because you have violated a law of the State. When you will be released depends upon your fitness to be at large. The court has decided that you are fit to be sent to prison. It cannot tell when you will be fit to be at liberty."

In the case of the State prison convict, as in that of the inmate of a reformatory, great pressure is put upon the man to do the very best he can. Every effort of his to strengthen his will and stick to a decisive purpose to do right brings its manifest reward in the shortening of his sentence and in the increased confidence felt in him by the men who have in their hands his liberty to go out into the world again. A new element is brought into the government of the prison. There is not the certainty on the part of the convict that he will be released at the end of a given term, as hitherto (except as that term is the longest possible under the law), but if he convinces the authorities that it is safe for the community for him to be released, that he is able to support himself outside of prison, and that he is not likely to fall again, he may be set at liberty at any time after two and a half years. The difference in the tone of the prison must be wide under such a promise of speedy release. It is a safe prediction that in many instances convicts will keep their hold on ambition and outside activities, which they would drop in despair under the late system.

But the release is not of such a nature that the State loses its oversight of the man. The system proposed involves such an accounting by the released man to the prison authorities that they will know just how he is passing his time and whether he is keeping faithfully the terms of his release. The man knows that the eye of the State is still upon him. He is not in the world as if he had not been confined, as a criminal is who has been released in the old way at the expiration of a sentence. But the State insists upon knowing that he is doing the best he can, and this sense of responsibility will surely help to hold in check any desire the man might have to return to his former criminal life.

It is believed that this reform is upon a sound foundation and that the State will never return to the old system. Other States are expected to come up to this standard as it demonstrates its fitness to human nature and proves its fitness by its success. It shows the way in which the thought of experienced prison managers is tending, which is away from the hardening influences of former days and toward a brighter life for those who are willing to be men.

## THE WORK BEFORE THE CHURCHES.

The new year opens with new opportunities and fresh hopes. Let us survey again the various activities of the local church with which we are in covenant. What are the aims of the organizations within it with which we are connected and what can we accomplish through them this year? The Sunday school, the Young People's Societies, the Men's Sunday Evening Club, the Mothers' Meeting, the King's Daughters, the Brotherhood of Andrew and Philip, the missionary bands—all the organizations within the church have a variety of objects. But they all, if they belong in the church, propose, by different ways, to promote one work, the bringing of souls into vital contact with Jesus Christ. Personal experience of union with him is the end of all Christian effort, and that experience sympathetically shared is the quickened spiritual life which makes a revival of religion.

Most of all things this is to be desired. To those who seek for it our Lord gives the most positive promises. Its rewards are the highest we can know. Its joys are the noblest. For one who loves Christ to see others discover and receive him as the Saviour from sin and the Lord of life, to see his disciples coming into new experiences of fellowship with him, is a foretaste of heaven. From many a pastor's study and many a brother's and sister's closet prayers are being offered that this boon may be bestowed. They will find expression in the prayer meeting and often the answer will then and there be given. The testimony of new personal experience of union with Christ is a sign of a revival begun. It is an evidence of the brooding presence of the Holy Spirit, which melts away indifference, kindles love and makes work to bring others to Christ natural and delightful.

These things help us to see how we may promote a revival. First, we ought to draw near to God in a deepened sense of our own unworthiness, of his abounding grace and of consecration to his service in bringing others to him. Then we shall find our own spiritual life further quickened by frank expression of our aspiration and experience to those most likely to sympathize with us. We may expect to learn new things in our communion with others who are finding their way to more intimate fellowship with our Lord; and we shall be wise if, instead of questioning their experience where it differs from ours, we seek to find in it new knowledge of the methods of his Spirit. Whoever permits us to share in his joy through his communion with Christ blesses us. When that joy is deep and constant in us we wish to impart it to others.

It is through the union in experience of those who have fellowship with Christ that religious interest spreads in a community. Where two or three are gathered together in his name because they love to speak of him, he is in the midst of them. Where that fire of love is kindled, its warmth and light draw others. We believe it is better that special meetings should spring from such quickening among a few who have made known their feelings to one another than that meetings should be called to create such feelings. But the spiritual vitality is imparted to every one who seeks it. "If ye abide in me," Jesus said, "and my words abide in you, ask whatsoever ye will, and it shall be done unto you." We understand him to mean that if we follow his directions we may gain any degree of intimacy

with and likeness to him that we shall desire.

The responsibility of each Christian, then, in his own church at this season, when new beginnings are made, is great, and so is his opportunity. The pastor, the layman longing for a revival will seek those who are likeminded with them, will study with sympathy the ways in which their brethren are finding closer fellowship with Christ, and will give freely and wisely the testimony of their experience to others. *New* experiences told among Christians never fail to kindle new life. Through them the Holy Spirit will come with welcome power this first month of the year into many a church, making it throb with love and hope and blessing the community in which it is placed. May the number be multiplied to whom through such blessing this year shall be above all others a Happy New Year.

## EXPECTING RESULTS FROM PRAYER.

This topic is specially appropriate just now. With the opening year we naturally look forward and consider what we chiefly need and ought to ask for of our Heavenly Father. Most of us doubtless have resolved that prayer shall mean more to us henceforth than in the past. We believe in prayer. It is not a vain thing to us. We know that it accomplishes results. For what results may we look from it?

The answer depends largely on how we pray. God bids us come to him in a certain spirit. We are to come humbly, appreciating our own unworthiness and his holiness; reverently, accepting his will as wiser and better than our own; penitently, mourning the sins which have grieved him; trustingly, assured that he will not refuse to hear and answer; boldly, because he has bidden us come; persistently, not as if we could weary him into answering or as if we could dictate to him, but in evidence of our earnestness.

Approaching him thus, we may plead his promises to heed our petitions. He has made them voluntarily and repeatedly. He has delighted to reveal himself as our Father, and we know that parental love finds it pleasurable, not irksome, to do for children what they wish, whenever it is best. His word and his nature are pledged to welcome the prayers which we offer. Moreover, we cannot ask anything which is too hard for him to accomplish for us.

Yet we get the best results when we are willing just to tell him what we want and to leave ourselves in his hands. "He gave them their desires," says the inspired record of some who prayed in the wrong spirit, but it adds "he sent leanness into their hearts." It had been better for them not to have had their prayers granted. We may pray for anything and everything which we desire, but the spirit of true prayer always is that which says "Not my will, but thine, be done."

Of one thing we may be certain. Prayer for spiritual guidance and help never fails. Other prayers may seem to go unheard because to grant them often would injure more than bless us. But prayer for the soul's health and prosperity, for likeness to Jesus Christ and sympathy with his people and his work, must be right and will be granted.

These trying times for missions at home and abroad are bringing to those engaged in them a stronger faith and a deeper spiritual life which, we trust, will be imparted to all the churches. To those who would share more largely in the gifts of the Holy Spirit, we suggest the careful reading of the January numbers of the *Home Missionary* and the *Missionary Herald*.

## THE WEEK IN REVIEW.

**Gilt-Edged Investments.**

In compliance with the necessities of the situation, and recognizing clearly that naught was to be expected from this Congress, President Cleveland has issued a call for bids for $100,000,000 United States bonds, four per cent, coupon or registered, in denominations of $50 or multiples of that sum, to be paid for in gold coin or gold certificates, the Government guaranteeing interest and the principal in thirty years, its payments being in coin. It is to be hoped that this proposed loan will be more popular than the last one the Administration tried to place without the aid of a syndicate. The very just criticism, in and out of Congress, of secret bond sales to syndicates doubtless compelled the Administration to resort to this method. If successful it means the saving of several millions to the tax-payers, but its success depends upon the patriotism of the banks and the capitalists who hoard gold. National self-respect is not increased by such transactions as the last bond sale, and it would be infinitely better for the nation and the Treasury if we could create a sentiment among the masses similar to that which actuates the French people who absorb their great national loans with the greatest avidity. President Cleveland deserves credit for his resolute adherence to the determination to maintain the gold reserve, but all who prevent him from doing it in less costly, more sensible ways deserve the severest condemnation. Our national fiscal policy is a national disgrace.

**The Crime of 1895.**

Thanks to the enterprise of *The Chicago Tribune* the following statistics are available: Embezzlements and stealings in the United States for the year amounted to $10,423,205 instead of $25,234,120 in 1894. There has been a slight decrease also in the number of persons who have been lynched, only 171—ten of them women—having suffered in this way instead of the 194 who were executed without a trial the year before. Twenty five of these lynchings took place in the North, seven in Colorado, seven in California, two in Illinois and two in Kansas. One hundred and twenty one thus put to death were Negroes, and nine of this number women. Suicides have increased alarmingly. In 1895 there were 5,759; in 1894, 4,912; in 1893, 4,436; in 1892, 3,860; in 1891, 3,331; in 1890, 2,040. The old ratio of nearly four men to one woman continues to hold good, there being 4,300 of the former and 1,459 of the latter. The report as to murders is still more alarming. Of these there were in 1895, 10,500; in 1894, 9,800; in 1893, 6,615; in 1892, 6,794; in 1891, 5,906; in 1890, 4,290. Evidently there must be something wrong in our administration of justice to account for the doubling of the number of murders in the short space of five years.

**The Distribution of Wealth.**

Few dispute that man has discovered ways and means of adding immensely to the material wealth of society. It is also generally assumed that the problem of society today is not how to create wealth but how to distribute it more equably. This implies that under the present system it is not distributed equably and assertions denying anything approaching an equable division are rife. To all interested in this question the document just issued by the Massachusetts Bureau of Statistics will come as an authoritative compendium of evidence drawn from the probate records of one of the oldest, best governed and most highly developed of the American commonwealths. In it he will find statistics and generalizations based on those statistics for four distinctly marked periods in the State's industrial development, viz., the years 1829–31, 1859–61, 1879–81 and 1889–91. These statistics do not show that the rich are growing richer or the poor poorer. They indicate rather that the number of well-to-do is constantly increasing, that the average size of the estates left by individuals now is twice what it was in 1830. Annual reports just issued by Massachusetts and Connecticut also confirm the opinion that New England folk are as thrifty as ever, notwithstanding the changes in the population. The net deposits in the savings banks of Massachusetts increased $6,458,683 and those of Connecticut $6,230,265 during the past year, and the 119 co-operative banks in Massachusetts increased their assets $1,940,000 during the same period.

**The Venezuela Commission, and the Controversy with Great Britain.**

The President has selected as members of the commission, charged with the responsibility of ascertaining the true boundary line between Venezuela and British Guiana, Justice D. J. Brewer of the United States Supreme Court (a Congregationalist), R. H. Alvey, Chief Justice of the Supreme Court of the District of Columbia, Hon. Andrew D. White, formerly president of Cornell University and United States minister to Germany and Russia, President D. C. Gilman of Johns Hopkins University and Mr. F. R. Coudert of New York city, one of the leading lawyers of that city and this country. Four of these commissioners met at the State Department Jan. 4, selected Justice Brewer as president and began to prepare for their important labors. The character and ability of these men are such that their appointment has given satisfaction at home and called forth comparatively slight criticism abroad. If they can attain to that degree of impartiality and separation from the influence of our State Department which the latter is said to desire, their verdict will have as much weight with Great Britain as it is possible for a commission thus constituted to have. The New York Chamber of Commerce, at the suggestion of Hon. Carl Schurz, put itself on record last week as favoring the creation of a joint American-British commission, and the *London Times* has commented favorably upon the scheme, but it is not probable that anything will come of it.

At home there have been few new developments. Senator Lodge of Massachusetts has given in the Senate an elaborate and forcible statement of the case of the United States, which reveals how enthusiastically he supports the Administration. Bills introduced in Congress, both by their number and the amount of appropriations they call for, indicate the determination of legislators to add to the defensive and offensive strength of the United States army, navy and coast defenses. Senator Lodge has

gone so far as to introduce a bill creating a reserve militia and the establishment of a system of conscription and universal military duty. Resolutions heartily indorsing the Monroe Doctrine have been introduced in the legislatures of Massachusetts and New York.

In England there has been a marked change of base, chiefly owing to the enterprise and influence of the London *Chronicle*, which deserves the highest praise for the work it has done in hastening a peaceful solution of the issue. From the first its editorials have all been for peace. They have insisted that war was not to be thought of for a moment. They have asserted that arbitration never should have been refused by Lord Salisbury. But since Mr. Henry Norman, their correspondent, began to send from Washington news of the most sensational character, exposing the weakness of Lord Salisbury's case, the presence in Washington of documents proving incontestably that Lord Aberdeen once conceded that the Schomburgk line was not definitely marked or to be insisted upon as the British boundary, that Lord Granville once agreed to submit the whole matter to arbitration, and testifying to the real sentiment of the American people and the depth of their feeling, the *Chronicle* has been in a position to speak with authority and insist that the British public must revise its opinion, consent to consider the matter dispassionately, and, if necessary, condemn a foreign office that led it into a contention with the republic which never should have arisen. Some of the *Chronicle's* contemporaries have been manly enough to recognize the significance of its news from Washington, and have agreed substantially with the *Chronicle's* comments upon it. *The Times* even admits that concessions must be made. Henry Labouchere in *Truth* is doing much to strengthen the American contention, and Henry M. Stanley and Conan Doyle have written manly letters to the press urging calm, friendly consideration of our case. Moreover, the South African imbroglio, the revelations of continental hatred of Great Britain are having their effect and making it most politic for Salisbury to make concessions.

**Great Britain, the Transvaal Republic and Germany.**

Great Britain and Germany are seething with a war spirit which is far more ominous and much nearer the breaking point than anything witnessed a fortnight ago either in England or this country. Great Britain has seen the emperor of Germany glorying in the defeat and death of British subjects and listened to his denial of her rights as a suzerain over the Transvaal republic. She has been told practically by William that if Great Britain attempts to destroy the autonomy of the Transvaal she must reckon on the forcible interference of Germany, France and the other Powers who covet African territory and dislike British success. Such is the British interpretation of the message sent by Emperor William to the president of the Transvaal after the Boer troops had met, defeated and captured the British subjects led by Dr. Jamieson. The filibustering expedition led by the latter, which started to capture Johannesburg and apparently hoped to overturn Dutch authority in the Transvaal which Great Britain guaranteed by treaty in 1884, if it had succeeded probably would have gone down in history as a gallant affair, but whether it would not have brought on a much larger conflict between Great Britain and her European enemies is scarcely an open question. But, failing woefully, it has compelled Mr. Joseph Chamberlain, the colonial secretary, to deal summarily with Sir Cecil Rhodes, who undoubtedly inspired Jamieson's expedition, to deny all responsibility for the invasion, and assert unequivocally the intention of the British Government to stand by its guarantees to the Transvaal republic even to the extent of using British troops to suppress the revolt and plottings of the British and American "Uitlanders" attracted thither by the salubrious climate and the marvelous gold deposits of the Rand district. The seriousness of the situation, both in the Transvaal and in Great Britain, can scarcely be overestimated. It is not likely that the entirely reasonable chafing of the Uitlanders against some of their disabilities as inhabitants of a Dutch republic will cease. Sir Cecil Rhodes is not the man to submit tamely to such a humiliation as Mr. Chamberlain has put upon him, and in Great Britain the mixed emotions caused by seeing British subjects defeated by Dutch burghers, by having a characteristic scheme of land grabbing exposed at a most inopportune time, and by the hateful comments of the European press are fast driving John Bull into a state of wrath.

**Turkey, Armenia and the United States.**

We publish elsewhere selections from the British Nonconformist press, and William Watson's awful indictment of Great Britain —all revealing how the best sentiment of Great Britain cringes at the position in which that Christian nation is now. Of course just as Washington for a time overshadowed Constantinople so Pretoria now overshadows Washington, and a Power that has quarrels with the United States and Germany to settle cannot be counted upon to reopen the Eastern question, not even to save its good name, not to speak of Armenia. Lord Rosebery's sarcastic, sneering comments on Lord Salisbury's policy in the East indicate that perhaps with a new ministry, and the Liberals once more in power, a bolder face toward Turkey might be assumed.

Meanwhile in Armenia the massacres continue, and if perchance any escape the sword they then perish from hunger and cold. The Porte has so far relented as to consent that the American missionaries in Harpoot can distribute relief funds without the participation of Turkish relief commissioners. It also has yielded to the Powers and agreed to permit their intervention in behalf of the inhabitants of Zeitoun, and promised to abide by their verdict. This concession, it is to be hoped, will prevent a general massacre of those brave Armenian mountaineers who have withstood the Turk. The Porte also has issued orders nominally forbidding the forced conversions of Christians to the Mohammedan faith.

Miss Clara Barton has spoken in several American cities pleading the cause of the American Red Cross Society, and meetings of citizens in Boston, New Haven, Worcester, Springfield, Chicago and other cities during the past week have resulted in gifts to the cause, in plans for systematically collecting funds, in expressions of popular indignation and sympathy, and a very general desire to see Congress and the Administration do all it can to lend moral support to any European Power that will live up to its treaty obligations toward Armenia. On this phase of the subject we comment elsewhere. As we go to press it is asserted that vessels from the North Atlantic fleet are soon to be detached from it and sent to give new emphasis to the demands of our State Department for immediate reparation for losses of property and indignities offered to American citizens.

**Chinese Concessions.**

The New York *World* hears the welcome news that the American Commission, which set out last summer to visit Chengtu to inquire into the anti-foreign riots and the destruction of mission property in the Sechuen province last May, has achieved marked success. France promptly demanded and received a large sum as an indemnity for the injury done to the Catholic missions. Great Britain compelled the degradation of the viceroy, who was responsible for the riots. The United States determined to investigate and then make its demands. It forced the Chinese authorities to consent to the commission and give it escort throughout the long journey inland. The journey itself has done much to establish American prestige in the interior, and the commissioners are now said to have forced the Chinese officials to settle satisfactorily all the claims of the Methodist missionaries, and missionaries and commissioners were banqueted by the Chinese officials.

## NOTES.

The revolutionists of Cuba are burning and ravaging property in the richest of the provinces, and have advanced so near to Havana and so demoralized the Spanish forces that the end—and victory—seems to be very near.

The resignation of seven of the members of the present Conservative ministry in Canada has thrown down the Bowell *régime*, and is ominous of a Liberal victory in the approaching elections. Coercion or non-coercion of Manitoba will be the crucial question for the electors to pass upon.

Alfred Austin, by the will of Lord Salisbury and the grace of Queen Victoria, succeeds Alfred Tennyson as poet laureate of England. He is an editorial writer on a Tory paper and a critic and verse-maker of some local fame. Sir Frederick Leighton's elevation to the peerage is much more satisfactory to the critics.

Governor Levi P. Morton of New York is a candidate for the Republican nomination for the presidency. Back of him stand, with more or less loyalty, the party leaders of the Empire State. This announcement compels a readjustment of the pieces on the chessboard, and lessens the chances of Mr. Reed.

The ceremonies performed and the words spoken in the cathedral at Baltimore last Sunday completed—so far as it can be done in this country—the act of elevating Mgr. Satolli from the rank of titular Archbishop of Lepanto and papal ablegate to the United States to that of a member of the College of Cardinals.

Denmark is said to be willing to sell her West Indian possessions, the islands of St. Croix, St. John and St. Thomas, and Senator Lodge of Massachusetts, ever alert to such intimations, has succeeded in having the matter brought to the attention of the foreign relations committee of the Senate. We need coaling stations for our navy even if we never go to war.

The decision of the Massachusetts State Railroad Commission in favor of *The Standard* of Boston is a most just verdict. When the long-established newspapers of Boston form a league, conspire to prevent new rivals from gaining a foothold, and attempt to dictate to

the railroads what duties as common carriers they shall and shall not execute, it is well that the cause of free speech has some such court of last resort as the Railroad Commission to fly to for relief. *The Standard* is a safety valve and should be kept open.

Utah entered the Union at 10 A. M., Jan. 4, by proclamation of the President, all forms of law having been complied with. Perfect tolerance of religious sentiment is embodied in the organic law of the new State and polygamous or plural marriages are forever prohibited. The Mormon hierarchy probably will control the politics of the State and name at least one of the two senators who will soon enter the Senate to swell the ranks of those who just now are the most obstructive force resisting a sane, national fiscal policy.

## IN BRIEF.

Miss Frances E. Willard repudiates all connection with or responsibility for the Woman's Bible. 'Tis well.

And now, according to *The Churchman*, the Protestant Episcopal Church is "the Anglo-Saxon Church in this country"!! What were the Pilgrims? Celts?

Rev. Dr. Alexander Whyte of Edinburgh says that those preachers who have selected texts out of the Old Testament narrative of Samson's history and suspended excellent New Testament sermons on them hang "great weights on small wires."

The *North American Review* has done a late act of justice in publishing an able article by Dr. Judson Smith setting forth the facts concerning foreign missions. The motto of the *Review* declares that it favors neither side more than the other on great questions of public interest, but in this instance it has so far given the largest space to opponents of missions.

A mother and son appeared in an East Boston court a fortnight ago, the son charged with theft. The trial was postponed and the boy released on his mother's pledge that she would produce him. She did not do so, but sent him to Nova Scotia. Last week she was sentenced to jail for contempt of court, going gladly. "I could not bear to see my boy in jail," she said. This is an interesting case from many points of view.

The *Independent*, besides publishing reports of the progress of the last year from all the larger Christian denominations, has an extended table of religious statistics. The totals show that in the United States the net gains in communicants since 1890 are more than three and a half millions, and that church membership is increasing faster than the population. More than ten new churches are formed every day. So far as figures can show these facts are very encouraging.

This is a record-breaking year so far for Year-Book statistics. Secretary Hazen's surprise and pleasure at receiving, Jan. 4, the first local conference report with the figures of every church was only equaled by his disappointment to learn the other day that one scribe had not as yet heard from any of the churches for which he is held accountable. The scribe who deserves credit for unprecedented promptness is Rev. N. T. Dyer of the Mendon Conference.

Letters signed by prominent men in each denomination in Massachusetts have been sent to churches throughout the State inviting the active co-operation of all evangelical Sunday schools in the work of the Interdenominational Sunday School Association. This organization is doing excellent service in bringing the Sunday schools to a higher standard and in promoting the study of the Bible. Its institutes and conventions are well attended and well worth attending. It deserves the hearty support of all our churches.

Union Theological Seminary, New York, began last Monday evening a course of lectures on Practical Religion, the opening lecture being given by Mr. D. L. Moody on How to Reach Non-Church-Goers. Another course is to begin next week on Church Unity. Among the lecturers announced are Presidents Andrews of Brown and Gilman of Johns Hopkins, Bishops Potter and Hurst and Dr. Gunsaulus. Tickets for these courses may be had free of charge, thus doing a very valuable service not only to the students but to the public.

When is war justifiable? That is a practical question now, which many Christian patriots are seriously asking. It is doubtful whether a better answer will ever be given than that set forth by Hon. Carl Schurz in his address last week before the New York Chamber of Commerce. He said:

No war is justifiable the cause of which does not stand in just proportion to its cost in blood, in financial demoralization, in social demoralization and in relapse of civilization, and even then it is not justifiable until all the resources of statesmanship by which it might be avoided are exhausted.

The two Boston members of the Japan deputation of the American Board, Sec. J. L. Barton and Hon. W. P. Ellison, arrived in this city last Thursday and were warmly welcomed. The official report of the deputation will be rendered to the Prudential Committee within a fortnight. There is a great desire among the churches to receive through these brethren the freshest tidings from Japan and invitations to speak are already pouring in upon Dr. Barton. One of his first appointments is at the new Congregational enterprise in Brookline, where he will be heard next Sunday at 4 P. M.

The Japanese Buddhists, it is said, are imitating Christians in organized efforts to extend their religion. They have started Young People's Societies of Buddhist Endeavor, Young Men's Buddhist Associations, etc. Perhaps they will learn how little value there is in machinery without the living spirit within the wheels. If they recognize the vital need and seek to introduce the Spirit of Christ into their societies, they will furnish a remarkable instance of organization preceding life.

Several English newspapers have recently spoken with hearty interest of *The Congregationalist's* pilgrimage next summer. The Dean of Westminster Abbey has written expressing his willingness to do anything in his power to welcome American Congregationalists. Abundant assurances are coming to us from other cities and towns included in our itinerary offering courtesies and facilities for seeing cathedrals and other objects of interest. That this pilgrimage will be an event attracting wide attention there can be no doubt. The little book describing in detail the plan of the pilgrimage is now in press.

The London Nonconformist Council cabled to Dr. Lyman Abbott last week the following message:

London Nonconformist Council send greetings to churches of America, and assurances that the two nations are one and undivisible.

Dr. Abbott, in a note accompanying this, which he sent to the New York *Evening Post*, interpreted it as representing the sentiment of the Independent or Congregational churches of Great Britain. This is both too small and too large a statement of its import. It represents the sentiment of the evangelical Dissenters of London, and as such has much significance.

Dr. Mary P. Eddy of Beirut has had remarkable success as a physician in the Lebanon district of Syria, and told to members of *The Congregationalist's* Oriental party last spring some thrilling accounts of her experiences in the mountains. In a letter to the *Presbyterian*, she says that Turkish troops now occupy all the chief points in Syria, and in many places the inhabitants are panic-stricken. Travel is impossible, as the animals on the road are immediately impressed into carrying ammunition and government supplies. Plans for visiting the country districts of Palestine and Syria must evidently be postponed till present troubles are ended.

They loved Dr. N. G. Clark in Japan. Secretary Barton, as soon as he arrived in Boston from Japan, last week went out to see his beloved predecessor and convey to him the messages of affection sent from the missionaries and native Christians of Japan, and he took with him an elegant silk robe, the handiwork of Japanese Christian women, which they had sent to Dr. Clark with the request that he sit with his robe on for a photograph and send it to them. But it was not to be. Dr. Clark, though still living, was past the point of understanding or appreciating any such beautiful messages as Secretary Barton was coveting the opportunity of delivering.

The author of The Bonnie Brier Bush can hardly be accused of narrowness or of insisting that the salvation of the world depends upon the success of any given denomination. His words at a recent meeting in London to advocate Presbyterian church extension are all the more suggestive and weighty: "The best service," said he, "any man can render to Christianity is to see that the work of his own denomination is well organized and effectively carried out." These are strong words, indeed, but he who takes exception to them must prove, to his own satisfaction at least, if not to that of others, that he can accomplish more for Christ in novel and unconventional ways than through the time-honored and regular channels of service.

Novelties are all right, to be sure, but how quickly the appetite is apt to become satiated, especially when they cease to become novelties after twenty-four hours or at the expiration of a week. We can thoroughly understand the temper of the pastor who told us the other day that he was putting more time into sermons and study and less in "hustling." The reasons which he assigned were, first, his own present and future usefulness, and, second, that an experience of four years had shown him that innovations quickly become monotonous and hence ineffective. And he added, with a twinkle in his eye, "I am now going to try the effect of the novelty of monotony." Success to you, brother, as you try to put in operation this old but sensible policy!

Is it not somewhat significant that Prof. F. G. Peabody of Harvard University asked the students and instructors of that institution on Forefathers' Day if it was not time to face the perils of "the 'soft church'—the unvertebrated creed, the molluscous liberalism which consents to any faith because all faith seems to be unreal? The 'soft church' is not promoting free thought, but free thoughtlessness; it stands not for liberty, but for license. It is often very broad, but it is always very thin." Prof. G. Adam Smith recently addressed the students of one of the Scotch universities, and in a most interesting comparison of the characters of Thomas Carlyle and the prophet Amos asserted that the world needed men like them today—"the world which, if it is broader and less selfish than it used to be, is looser, too.

Mr. F. Hopkinson Smith recently spread abroad in the daily papers a severe indictment against American missionaries in Turkey for incapacity and mischief-making generally. In his opinion most of the present troubles in that country were caused by their meddling. These charges, so far as representatives of the American Board are concerned, having been shown to be ridiculous, Mr. Smith announced that "in nearly every

case the Armenian agitators are shown to have been pupils of the Methodist missions." Pres. W. F. Warren, in a note to the Boston *Herald*, which published Smith's tirade, called attention to the fact that there are no Methodist missions in Turkey. Mr. Smith's last remark on this subject, so far as we have learned, was that "those —— Baptist missionaries have caused all the trouble." There are just as many Baptist as Methodist missions in Turkey. But in this case there would seem to be little use in answering a fool according to his folly, or in answering him at all.

## STAFF CORRESPONDENCE.

### FROM NEW YORK.

**A Learned Company.**

The American Society of Church History held its eighth annual meeting in Columbia College, Dec. 27 and 28. Bishop Hurst of Washington, D. C., presided. The members in attendance, representing many of the foremost literary institutions of the country, were recognized experts in the various departments of the wide range of study for the prosecution of which the society exists. Among the learned papers read and discussed were: History of Theological Propædutics, by Rev. W. Laidlaw of New York; Archæology of the Mode of Baptism, by Dr. Warfield of Princeton; the Synod of the South, by Dr. J. C. Johnson of Virginia; Jonathan Edwards's Of Being, by Prof. Egbert C. Smyth of Andover; The Crusades, by Dr. J. M. Ludlow; St. Augustine on the Inspiration of the Bible, by Dr. John Nicum of Rochester; Harnack's Theory of the Rise of the New Testament Canon, by G. H. Ferris, senior, in Union Theological Seminary. The next meeting is to be held in Boston, in December, 1896. Prof. G. P. Fisher of Yale was elected president and Dr. S. M. Jackson secretary. A dozen or more church histories of the principal denominations have already been completed by members of the society, and others are in process.

**Forefathers' Day.**

The genuine Yankees, both of New York and Brooklyn, remembered well to celebrate the landing of the Pilgrims, though, as usual, they could not agree upon the day. The Brooklynites ate their dinner and made their speeches on the 21st. President Woodford, Editor McKelway, Charles Emory Smith, Dr. Gregg, Prof. Homer B. Sprague, Mayors Schieren and Wurster did most of the (loud) talking; and those who did not know before, or had forgotten, went home fully aware of what were the chief characteristics of New England's forefathers and foremothers.

On the New York side of the river the gathering was on the 23d—the 22d, New York's day, falling on Sunday. It was the ninetieth meeting in the New England Society's series. The speakers were Elihu Root, Dr. H. J. Van Dyke, President Hill of Rochester University, Senator J. T. Morgan, John K. Bangs, Joseph H. Choate and A. F. Jenks. Naturally there was more fun in the New York speeches, but they fell not a whit behind their brethren across the bridge in sincere honor of the incomparable worthies whose characters and deeds they met to commemorate.

**Peaceful Counsels.**

Whatever may be the case elsewhere, the subsidence of the war spirit in this city is daily increasing in rapidity and in width of reach. At its monthly meeting on Thursday the Chamber of Commerce vigorously took up the Venezuelian snarl and, in a sensible report from its committee on foreign commerce, showed how easily and honorably it ought to be and can be unraveled.

Addresses were made by Mr. F. B. Thurber, chairman of the committee, Hon. Carl Shurz, H. M. Tabor, Charles Stewart Smith, F. C. Moore, A. F. Higgins and G. W. Smith, and a resolution was unanimously passed, urging upon our own Government and that of England the settlement of the dispute by arbitration—"so often found to be a sufficient and satisfactory mode of settling international disputes, and to which both governments stand committed by profession, precedent and the humanitarian spirit of the age." The report with great force brought out the fact that about eighty cases of international dispute have been so settled in the present century, of which settlements more than half have been brought about by the intervention of our own country, "the peace nation of the world."

**Brooklyn Matters.**

The "Pilgrims" of Worcester have done a capital thing for themselves in securing as their pastor Rev. Alexander Lewis, Ph. D., but a hard thing for our New England Church, East Brooklyn, which he has served for nearly five years with singular devotion and success. He took it when its finances were low and its people depressed, has carried it through the burning of its house of worship, has nearly trebled its membership, greatly enlarged its Sunday school, increased the contributions, engaged all the membership in personal work, and won for himself the love and confidence of the entire congregation and of the ministerial brotherhood of this vicinity. He is admirably adapted to the style of work carried on in the church to which he goes, but he is greatly needed here.

Brooklyn's Institute of Arts and Sciences is starting the third building for its museum, and by far the most costly and commodious it has occupied. The formal laying of the corner stone was by Mayor Schieren, with prayer by Rev. C. R. Baker, an ode by Dr. Chadwick, and addresses by A. A. Healey, Esq., president of the trustees, Dr. Storrs, Professor Hooper, St. Clair McKelway and President Seth Low. The corner stone of the original building was laid by General Lafayette on the Fourth of July, 1825.

Rev. A. F. Newton, pastor of the Rochester Avenue Church, reports a good work going on in that church through the whole year, including the vacation season. No special evangelistic meetings have been held nor extraordinary measures used, but the aim has been to preach the simple gospel, in reliance on the converting power of the Holy Spirit, and at every meeting inviting those specially interested to confer with the pastor and church committee. There have been responses every week. In 1895 fifty-nine new members were received, and several are to come at the January communion.

**New York Pilgrims.**

Eighteen persons have been voted into membership in the Pilgrim Church (Dr. Virgin's) to come on the first Sunday of the year. Seven are admitted on confession of faith, one of them being a Chinese convert, a large class of whom are cherished by the Pilgrim Sunday School and church.

**Welcome Home.**

Dr. A. H. Bradford reached his Montclair home on the last night of the old year in good health and buoyant spirits, well assured that the work of the Japan deputation will be greatly helpful to the American Board. He and his wife held a crowded reception in their home on New Year's, where they were warmly congratulated by their loving people. It is easy to see that this large-hearted congregation will profit not less than will "the Board" by the generous loan of its pastor for so important a service.

**The Old Year and the New.**

Those who like to see the old year go out and the new one come in with noise and uproar had their fill of it here on New Year's eve. Hundreds of a different spirit gathered in many churches of both cities and welcomed 1896 with prayer and sacred song and helpful Christian conference. There were others, aged sojourners, to whom the new year's opening day was precious for its rare, quiet home enjoyment together, and the long evening took on a peculiar sacredness as, before a glowing open fire, they read the experience of devout souls, inspired and uninspired, talked of past years, recalled the blessed friendships of loved ones now with God, and looked hopefully forward to the time not far away when they should be walking hand in hand with those dear ones gone before. Shall it be before another new year dawns? As God wills.

HUNTINGTON.

### FROM THE INTERIOR.

**The Chicago Training School.**

Dec. 20 there was dedicated, on Indiana Avenue and Fiftieth Street, a beautiful and commodious building to the service of training young women as home and foreign missionaries. The land, the gift of Mr. N. W. Harris, is estimated at $20,000 and the structure, which has cost about $30,000, has been provided for by gifts from other sources. This is an outgrowth of the establishment for deaconesses on the North Side long under the care of Mrs. Lucy Rider Meyer, who, dissatisfied with the opportunities for usefulness which her deaconess work afforded, could not rest till she had increased them by training persons for service in the mission field. The new home will accommodate 160 guests and leave the North Side home free for deaconesses. Instruction will be without cost and the instructors even will receive no pay for their services. Methodists rank this work, which has been so persistently pushed forward by Mrs. Meyer, with the work of the Book Concern and the Northwestern University. Its value is recognized, not by Chicago Methodists alone, but by the Rock River Conference and even by the General Conference. Applicants for admission need not be members of the Methodist Church.

**An Uncommonly Inspiriting Address.**

The Ministers' Meeting last Monday was a fresh illustration of the value which comes to ministers from listening to an expert. Professor Tomlins, famous as a teacher of music, especially to children, and as the leader of the Apollo Club, gave an address which stirred every heart and excited the desire in every one present to become a musician himself. Professor Tomlins has never been in favor of mere hired musicians for church service, but has always asserted that any congregation can sing if it is will-

ing to make the effort, and that it is better that a man who puts his heart into what he sings should lead the service of song than that a precentor or a choir be hired to do it perfunctorily.

**Dr. Pearsons and the Colleges.**

No man takes a keener delight in the efforts of various colleges to meet the conditions upon which his generous gifts become available than Dr. Pearsons. No man is readier than he to aid these colleges to comply with these conditions. It is for this reason that he has forwarded $25,000 to the treasurer of Whitman College, and generously extended the time until May 1, in order that the remaining endowment may be secured. He has also gone beyond his promise and sent $25,000 to the treasurer of Mount Holyoke College, and at the same time is doing his best to stimulate its agents to more earnest efforts to obtain the sum still needed to secure the $50,000 promised. Word has come that Drury will soon be able to show that she has complied with the conditions imposed, and Dr. Pearsons is ready with money which will put that institution on its feet and render it a power of untold good in the Southwest. It is only when one meets brethren from this region that one realizes how isolated Congregationalists in the Southwest are and how grateful to them are the sympathy and appreciation of their brethren in centers like Boston and Chicago. St. Louis has been the backbone of the Drury enterprise, and the success of her churches and their interest in everything pertaining to the welfare of man ought to be universally recognized. The grand leadership of such men as Drs. Goodell and Stimson of the Pilgrim Church is worthily continued in Dr. Burnham and the noble band of laymen who hold up his hands and encourage him in his work.

**Ministerial Changes.**

The removal of Rev. Dr. A. L. Smalley from Englewood to Jamestown, N. Y., deprives us of a genial companion and an able minister. He leaves Pilgrim Church, one of the strongest among our suburban churches. The congregation is intelligent and appreciative. The brethren here universally regret Dr. Smalley's departure and only trust that the field he leaves vacant may be cultivated by a man as earnest and faithful as he. In contrast to these changes it is pleasant to consider the permanency of the pastorate in some of our best churches, like the First and the Union Park.

New Year's Day Dr. Noble's people employed in calling upon him, not only as an expression of social courtesy but of the joy they have had in his many years of service, and of the hope that nothing may occur to bring these services to an end. The ladies of the First Church made elaborate preparation for a New Year's reception for Dr. Goodwin. Everything was delightfully informal but extremely hearty and in exquisite taste. Opportunity was taken of the New Year to express the love which the people have for the man who has been with them since January, 1868, by a gift of a full set of Doulton china, accompanied by words which only such long and tender relations can draw forth. Dr. Goodwin has been blessed from the beginning with a large body of earnest and loyal supporters, men and women who believe in the gospel and in its power to meet every want both of the individual and of society, and who by their gifts have laid the foundations of scores of churches in different sections of the city, and at the same time have gladdened the hearts of our missionaries the world over.

If it has been somewhat difficult in these days of change to keep the congregation up to its old high watermark, there has been no diminution in the zeal with which the church work has been carried on. The young people are taking special interest just now in the Sunday evening services, and through the announcing of the topics and by means of an attractive musical program and a thorough canvass of the region near the church are increasing the attendance considerably. One of the peculiarities of these evening congregations is the fact that they are composed almost entirely of strangers. It is delightful to know that Dr. Goodwin preaches with even more than his youthful vigor, and with a richness of spiritual experience which only his long years of service can furnish. The seats have been free for three years. The income secured is larger than under the old method of pew renting. Bills are promptly paid and deficiencies never allowed to accumulate. It is one of the surprises in church financiering that this church, in spite of the immense number of removals year by year, still manages to end each year without owing any man anything.

**City Officials and the Civic Federation.**

There is no denying the existence of considerable feeling on the part of city officials against the officers of the Civic Federation. Perhaps the latter have not been altogether wise in the criticisms they have made or in the methods they have pursued. Possibly they have shown something of that love of power which usually characterizes politicians. Still the public has faith in civil service and is determined that the spoils system shall die. It was in the highest degree unfortunate that President Baker should attack Mayor Swift at the banquet of the Commercial Club, where both were guests and where at the request of the members of the club the mayor made a statement of the financial condition and needs of the city. Mr. Baker declared that more men were employed than were needed, that the different departments were extravagantly managed, that salaries, even of policemen, were too high, in fact, that nearly everything connected with the business of the city was wrongly managed.

Mayor Swift was on his feet in a moment to deny every charge that had been made and to assert that the difficulty was not in the management of the finances by the present executive officers, but in the Common Council chosen by those before him, and in the refusal of business men of the first order to serve the city as aldermen. Men were named who the mayor said could help him were they in the council and prevent the passing of measures over his veto designed to injure the city and rob it of its proper income. Many business men have since been seen who declare that while it is impossible for them with all their present responsibilities to give the city the attention its interests demand, there are men who have both the integrity and the willingness to make the council what it should be. Out of this somewhat heated discussion and possibly uncalled-for attack on the mayor, whose ability and honesty are unquestioned, great good may come.

**New Year's Calls.**

The old custom of receiving and making calls on New Year's Day seems to be reviving. A great many young ladies received and a very large number of young men availed themselves of the opportunity to pay them their respects. At the central department of the Y. M. C. A., as well as at the North and West Side branches, representative matrons and many charming young ladies welcomed all the young men who called. Of these there were thousands. At the Art Institute the Antiquarians, in accordance with their custom, received their friends and showed them the remarkable tapestries loaned them by Mr. Charles M. Ffoulkes of Washington, D. C. There are forty one pieces of tapestry arranged according to subjects. For a few days the public will have the privilege of seeing them. At the same place the pictures of Mr. Robert W. Vonnoh, including some never before seen in this country, were on exhibition. Mrs. Dr. Sarah H. Stevenson threw open her office for the benefit of the suffering Armenians. Word was given out that while nothing would be asked anything would be received. In consequence the gifts were considerable. The office had been transformed into an Oriental parlor. Sunday there will be a public meeting in Central Music Hall, to arouse interest in the Armenians, over which Mayor Swift will preside. Arrangements have already been made to secure funds for the Red Cross Society, and under the inspiration of Miss Barton's presence, who is now in the city, it is hoped that a large sum may be obtained.

**Convocation of the University of Chicago.**

The thirteenth convocation took place at the Auditorium Thursday evening. The address was by Hon. W. E. Russell of Massachusetts, who took for his theme Individualism in Government, A Plea for Liberty. The address, finely conceived, clear and manly, was an earnest plea for personal liberty, in opposition to the claims of socialism or paternalism, and although in no way a political address it was in principle opposed to protection as being a favor shown one individual at the expense of another. The fundamental thought of the address was that as government is derived from the consent of the governed and its object is protection of the governed, its sphere must be limited to securing for each individual the right to use his own, provided he does not infringe upon the rights of his neighbor.

The statement of the president was of interest chiefly for the account it gave of the great gifts which the last three months have brought the university—over three millions of dollars—so that its capital is now slightly in excess of ten millions, not half of what it needs to complete its plans, and for its earnest plea for still larger gifts in the near future. At present every room in the buildings of the university is occupied and still there is no place on the campus where half of the students can meet together at any one time. The demand for a chapel is pressing. Provision has been made for the group of biological buildings from the gift of Miss Helen Culver, as well as for an inland experimental station, probably on Lake Geneva, and a marine station on the Atlantic coast.

President Harper took occasion to say that Mr. Rockefeller, in spite of his great gifts, had never yet visited the university nor suggested anything concerning its policy, being desirous that the citizens of Chicago should look upon it as their institu-

tion, and that every contributor to its funds should feel the same interest in it that he feels. Miss Culver's gift will also secure lectures on hygiene and sanitation for the people of the West Side and thus do very much to put the university extension movement on a firm basis.

*Chicago, Jan. 4.* FRANKLIN.

## FROM INDIA.

### Let Education Go On.

Perhaps the most effective agencies working in India today for its redemption and spiritual regeneration are the Christian institutions for higher education established and conducted by missions in all parts of the land. They are not so much in evidence as some other forms of effort, and yet, in the final reckoning when each shall receive its proper meed of praise at the ultimate conquest of India by Christ, these colleges will shine conspicuously and be pre-eminently honored. They lay deep their foundations and build for eternity. They begin with youth and have to do only with the most permanent sources and forces of character. These are they which ultimately determine and powerfully control the life and faith of a people.

The Pasumalai Institution of the Madura Mission of the American Board is one in the sisterhood of schools which are thus doing so much for this land. By the celebration, last September, of the jubilee of the transfer of this mission institution to Pasumalai, attention has been specially called to its history and work. Established modestly in the first decade of the mission's history, it has grown apace until it has become one of the recognized forces in the upbuilding of the kingdom of Christ among the millions of South India. Its present site was formerly the abode of jackals—"a howling wilderness." Today it is clad with verdure, the center of a thriving Christian community, adorned with scholastic halls, dormitories and homes, where over 300 young men are undergoing a Christian training—perhaps the largest number of Christian youths receiving an education in any institution in the land. Its growth is manifest through the work of its collegiate and its high school department, its normal institute and theological seminary, which are all in a vigorous, thriving condition. Its graduates are found in posts of honor everywhere throughout this great presidency, and the large number of preachers and teachers whom it has sent forth into the harvest are doing valiant service for the Master.

There can be no fear for the permanent success of the missions of our American Board so long as they beget and foster, in true New England spirit, such institutions as Pasumalai. And may it never become the policy of our societies, as it is the passion of some good men, to decry or to depreciate the value of "higher education" in mission work. One feature of the recent celebration was a special endeavor to give to the institution a permanent endowment fund. Such a school as this should not be left to the uncertain appropriations from the chronically depleted treasury of the Board. The time has come when at least a part of its income should be the assured result of safely invested funds. After great effort a sum equal to $9,000 has been already secured. This embodies, in addition to the generous offerings of missionary families, much self-denial on the part of the native mission agents, nearly all of whom gave a month's salary for this purpose. This is, however, only the beginning of what we hope may soon grow into a fund adequate for the support of the whole work.

If some of the wealthy friends of the institution only realized what a grand work it is doing, what a paying investment for funds it offers and how great its need, they would doubtless rally to the support of the mission and especially of Dr. Washburn, who has devoted the best twenty-five years of his life to this work and has lavished upon it thousands of dollars from a limited patrimony.

### The Natives Chafe a Little.

The retention of Chitral as a permanent part of the great British-Indian Empire is more gratifying to British pride than it is welcome to the Hindu subject, who must bear the whole cost. Do we wonder that the mild Hindu fails to appreciate the reason of his being made involuntarily a party to a compact with the unwilling, restless, warlike tribes two or three thousand miles away, when he is compelled to pay all the expenses of that compact? The fact that the Liberal government in England had decided to abandon Chitral just the day before it was thrown out of power, and that this decision was reversed by the new government, is all known to the intelligent Hindu and adds to the cruel sense of injustice which he feels. The danger to the empire from these fierce northern tribes may be real. But is not the empire a British empire, and should not British money be expended in its defense just as a British Parliament decrees its enlargement?

The asking of this question by many natives of India today indicates, in part, their discontent, though it does not mean disloyalty to the British *raj*. Native loyalty is deep seated. It depends, however, not upon the exploits of war, but upon the triumphs of peace which are legion and in whose inception and consummation the native has even less to do than he has in war itself. It is doubtless true that England has had very little support, financial or otherwise, from the native community in its grand work of introducing, to a remarkable extent, the many material results of Western civilization and modern progress. If a railroad is to be built or a mill is to be started, the wealthy nabobs of India turn their backs upon it, and it has to be undertaken by private funds from England or by the government itself. But, nothing daunted by native apathy, or even by frequent opposition, the government has persevered in its benign work until the whole country is bearing the impress of its wise endeavors.

### A Fine Engineering Feat.

This very day upon which I write is one that will be long remembered in south India for the consummation of a great work that more than a century ago was discussed and surveyed and ten years ago seriously undertaken. It is called the "Peryar Project," and consists in turning the course of a large mountain river on the western ghauts of southern India. Formerly it descended the western side of this mountain range and speedily emptied itself into the ocean, bringing fertility and blessing to no one. From this day on its waters will be diverted, led by a large tunnel down the eastern side of the hills and used to irrigate large barren wastes, to feed many thousands of hungry people and to pay a good return to the government for its investment. As an engineering project it is one of the greatest. Its dam is exceeded in hight only by the new Croton dam of New York. It has cost the government millions of rupees. But it will more than pay the interest on the investment. It will add immensely to the prestige of this paternal government in the eyes of its myriad children in South India, and will be one more in the long list of witnesses to the ability and to the purpose of the English people to rule wisely and well this mighty land of the East.

### A Reaction Against Christianity.

There is little doubt that in most places in India the educated native mind is not as favorably disposed towards Christianity as it was some time ago. Some speak of it as a reaction against Christianity, others denominate it a season of religious apathy, while others still describe it as a revival of philosophic Hinduism. Perhaps all these combined give us the present situation. Certainly in the case of a few recent converts from Brahmanism and the higher castes the bitter persecutions which have followed reveal an animus against Christianity such as has been rarely witnessed in this land—never before among educated people. Native civil judges have entirely lost their judicial heads and have wantonly violated all rules of evidence and forms of justice in order to prevent men from becoming Christians. Caste influence has been exerted in such a cruel way as is known only to this demon institution to destroy liberty of religious thought and action in the case of not a few who desired to accept Christ as their Saviour. The cry with the mass of educated Hindus today seems to be "anything—a libertine, a profligate, a hypocrite, an atheist—*anything* rather than be a Christian." I say "educated Hindus." Of course this movement does not touch the masses, who are still as stolid and as inaccessible as ever. There is no change in work for them.

But it is passing strange that educated men, who will publicly and privately praise Christ as the ideal character and who will acknowledge that Christianity is the highest embodiment known of a lofty morality and of a divine, spiritual ideal, will yet, upon the acceptance of this faith by one of their relatives, friends or members of the same caste, deem nothing too mean to do to prevent such a consummation. It is doubtless true that in the mind of many the ancestral faith, in some vague and philosophic form, has been reinstated and they have conceived a new-born affection for it. The work of Mrs. Besant & Co. in India and that of Vivekananda and party in America have not been without their results, which have been both for philosophic Hinduism (whatever that may mean) and against Christianity. Under this influence a new paper has just been established in Madras to advance the interests of Vedic Hinduism and to develop a new affection among the educated class for the same. It is conservative in spirit, English in language and under the guidance of the monk Vivekananda.

### But the Faith Is to Conquer.

In the meanwhile, Christianity is not losing ground in India as some would have the world believe. Indeed, this new wave touches mission work only in large centers of learning and of population, and even there it has thus far affected little the real progress of the work. J. P. J.

# Nathaniel George Clark.

By Rev. A. H. Quint, D. D.

What I write is not biography. It is not obituary. I will write out recollections and impressions. We were together in the same class at Andover more than forty years ago, and a close friendship covered the last few years, in which we were neighbors, and in which I learned more of his great heart and powerful intellect than had before been shown to me.

He was but seventy years of age on the eighteenth day of last January. He was, therefore, twenty-five years of age when, in 1850, he came into our class at the beginning of its middle year. He had entered the seminary two years earlier but had been absent as tutor in college our first year. He was tall, erect, but hardly vigorous in body. He had the kindly smile and gentle manner, mingled with great firmness, which characterized his whole life. He had a nobility of nature which was higher than even conscience. He was thoroughly a scholar, and very broad in his studies. In a class which included J. J. Blaisdell of Beloit, Charles A. Aiken late of Princeton, John R. Herrick once of Bangor, Wilson A. Farnsworth of Turkey and George N. Boardman of Chicago, Nathaniel G. Clark was a peer of the strongest. It was our theological year. Theology was then regarded as the great substance of training for the ministry. The mighty thinkers of the world were familiar to the students of that day. An imperial intellect guided our studies. Discussions were almost intense. Clark was often intensely earnest, but he never lost his kindliness of spirit or his calmness of temper. Some of us did not accept the prevailing theology. I hope I am not trespassing if I intimate that Boardman, Herrick and Clark were of this number. Clark was imbued with the views of Coleridge, developing, in him, into the spiritual philosophy of Laurens P. Hickok, which I think shaped all his thinking through life.

He disliked the then Andover theology so far that at the end of our middle year he went to Auburn, where he graduated in 1852. I do not think that his difference with that theology was any marked antagonism to its doctrines, but rather that his thoughts were upon a different plane. In free discussions with him, I have never found in him a denial of a single one of the great doctrines of the gospel. I will venture to tell that in 1891, just as I was finishing a year of homiletic care at Auburn—one of my happy years—and the old chapel, now taken down, was opened for anniversary week, I sought out the room which had been occupied by Nathaniel G. Clark. This room, like the others, had been empty and desolate for years. They were superseded by those of a magnificent structure which generous wealth had since erected. My old classmate was really touched when I told him of my visit to his old room, and he opened his heart to tell me of rich spiritual experiences there, which, of course, are sacred. I may say, however, that they were characterized, as those of his whole life were, by a peculiar spiritual insight.

I must not fail to contradict, as he once told me to do, a story which disturbed him. Some years ago the advocates for missionary churches in country towns made a great deal of the assertion that three noble men had been given to the Christian world by such a church in the little country town of Calais, Vt., where they were born. These three were, indeed, great men—Nathaniel G. Clark, Israel E. Dwinell and Constans L. Goodell. But, alas! there was never such a church in that town. Then the story changed to a Sunday school story which was floating along the Pacific coast two or three years ago. It was now a case where a good woman collected a small Sunday school class of neglected children, and by her instruction in it led these three to Christ. This was equally a fable. The different ages of the boys, indeed, would have made the class theory absurd. But what troubled Dr. Clark was the reflection it seemed to cast upon his early home. His father was a highly respected man and successful physician, first in Calais and afterwards in Montpelier, and his mother was a thoroughly consecrated Christian woman, as well as one of intellectual power and good culture. That a little, sparsely settled town gave three such men to the world illustrates indeed the value of such places; but if one wants to tell this story, let it be told of Christian motherhood.

From Auburn Dr. Clark went directly back to his old college, the University of Vermont, as professor of English literature, to which Latin was added five years after. While there he was ordained to the work of the ministry, Oct. 13, 1857. From this professorship he went to Union College, in 1863, as professor of logic, rhetoric and English literature, which place he held until his great life work commenced, in 1866, when he became successor of Dr. Rufus Anderson as a secretary of the American Board of Commissioners for Foreign Missions, taking office in 1865. I ought to have said, perhaps, that when he left college his father said that he had done all he could do for him without injustice to the other children. Mr. Clark at once took a debilitated academy at Keene, N. H., which barely paid expenses for the first year, but which he brought into a flourishing condition. It should be said also that, upon being chosen to his first professorship, he went to Halle with his intimate and lifelong friend, Julius H. Seelye. There they pursued their studies with great thoroughness, especially under Müller and Tholuck. He used to love to talk of these great men, and he was fond of showing a German Testament which Tholuck gave him, with his autograph in the book, as a keepsake. I think that perhaps few of us, meeting him in the business affairs of the mission house, realized what broad scholarship and wealth of learning Dr. Clark brought to the work to which his life was consecrated, consecrated with an absence of self-consciousness and with a Christian humility which was natural to him.

I am not minded to speak much of his great missionary work. Others can do that. Of his five foreign tours two were certainly for missions, one of which he made, at his own expense, as a member of a deputation to Turkey in trying times. Often he refused increase of salary, although his attractive home was an almost constant home for returned missionaries or those who were about to go on their work. He used to tell me that he liked to get acquainted with them in this manner, and how delightful it was to remember, in his later years, the names and faces of the many who had sat at his table and slept under his roof. Dr. Clark had lost by death his first wife, who had made his early home happy, but in his second, the daughter of Dr. Isaac R. Worcester, he had one who was equally in sympathy with him in his missionary devotion and whose tender ministration brightened all their life. I have a sweet memory of one day when Dr. Clark invited me to meet at his house our old classmate, Dr. Farnsworth, who has done such noble work, and whom I doubt if I had seen since he and I shook hands on the sailing vessel which was just about to leave Boston harbor many years before.

It is an interesting fact that the new secretary, one year in the rooms with Dr. Anderson, spent much of that first year in the Board's library that he might know all that could be learned from books regarding the field. For twenty-nine years he did his work. At first he was the only foreign secretary. That field was too vast and others took a share of it. At last his principal missions were those of Japan and India. Japan especially was very dear to him. He had great faith in it. It has even been said that the Japan Mission was born in his house. He had the oversight of it from its inception until his retirement in 1894 Our missionaries there and the Japanese Christians loved him. The recent deputation was much in his prayers. His last appearance indeed in the mission rooms was when he came to the little meeting of prayer for the departing delegation. He was then feeble, but his tender supplications for Japan will long be remembered. He did not learn the result on earth. While he heard in his feebleness the tidings of the first recent outbreak in Turkey, it was not felt to be wise that in his rapidly weakening condition he should be disturbed by the accumulated horrors which have come so fast.

In estimating the work of a secretary of a great missionary society let it be remembered that it requires the qualities of a statesman of the highest order. Such men does our Board demand. Such a man was found in the one who has just gone to his reward.

A near neighbor—I think of the dignified form and the same kindly expression which reminded me of the class days. A massive simplicity was his. There was wonderful tenderness in his nature but no weakness. He was a man of marvelous force, pervaded by a constant enthusiasm in his work, and a grave but magnetic speaker. I used to think of him as one of the old prophets shading into John the beloved. In the midst of some differences of judgment between brethren his firmness never wavered, but I never heard an unkind word fall from his lips. His retirement from office did not decrease his interest in missions or in any good cause in any place. All his lifetime he had a contest with ill health. He never murmured. His indomitable courage made him strong. "What have you been doing?" I asked him some months ago, when he had been a little imprudent. He answered, with his usual pleasant look,

"Only getting a little nearer home!" "I am only waiting," he said to me on my last interview, but the grasp of his hand was as firm as ever. In his weeks of suffering his patience was immovable, his faith unchangeable. It was a great comfort to him to be able to say, as he did again and again, "My successor has been to me like a son."

I must record, for what it illustrates, that they brought to him two little grandchildren to be baptized. He was upon the bed from which he never rose, lying helpless. His eyesight gone, they took his hand and guided it to the font and then to the heads of the little ones. But what it illustrates beyond was his tender respect for his young pastor. He insisted they should explain the circumstances of the baptism, lest the pastor might feel hurt that the sacred service was not left to him.

In the last year of his work at the mission house his increasing weakness often forced him to ride from the Park Square Station. One cabman used to watch for him. He had seen me with him and sometimes I had gone with my friend. Five or six weeks ago this cabman asked me, "How is that *good* man who used to ride with me?" The cabman did not know the name, but he knew that the man was good. The unconscious goodness was in his manner, his features, his voice. He was an illustration of elevated, sweet-tempered, gentle Christian manhood. "If we were all as fit for heaven as he is!" the cabman said to me a week or two later.

For weeks he lay upon his bed growing weaker. By and by he was too weak to see any but his own family. Then followed days when he could utter but a few words even to his own. Then came days of apparent unconsciousness, in which he seemed to be sleeping, and in which there was no sign of life save his faint breathing. Then he went to sleep, to wake at home. This was on the third day of January, 1896.

## THE ILLUMINATING POWER OF A REVIVAL.

BY REV. DWIGHT MALLORY PRATT.

A revival of religion is a marvelous revealer of spiritual conditions in individuals and communities. Like an electric flashlight it brings to view states of mind and heart that are not known or possibly even suspected in the ordinary experiences of Christian work. It enables the church to discover with renewed clearness the substantial groundwork of its own faith and the mighty spiritual resources it has in its own quickened membership. Among these glad and assuring, and sometimes appalling, rediscoveries are:

1. Convincing proof of the personality and saving work of the Holy Spirit. No one can witness the conversion of strong men and women to God by the score and hundred nor study the marvelous change effected in each and all by regeneration without acknowledging the supernatural. Every conversion is a miracle. Nothing in human preaching or influence can account for the new life and new love that result from the choice of Christ as one's personal Saviour. When God's people fulfill the conditions the Holy Spirit reveals his presence and power as truly in any age as in the mighty Pentecost which inaugurated the Christian era.

2. The reality and effectiveness of prayer. United, earnest, believing, importunate prayer revives Christians, creates a new spiritual atmosphere and opens the way for God to do what he is always willing and waiting to do. Specific answers to specific requests are indisputable evidence of its potency. When ten, twenty, thirty people become so burdened for the salvation of individuals as to pour out their hearts in united and unceasing prayers and tears to God, and the ones for whom they pray yield after days and weeks, possibly, of bitterness and antagonism to the Spirit's blessed work, the faith of believers has ground for confidence. Many marked instances of this kind are within the writer's immediate knowledge. Men of great strength and prominence in business have confessed that it was not the evangelist's preaching that moved them but the consciousness of an enveloping atmosphere of prayer. For this they thanked the people with deep gratitude after conversion.

3. The hostility of worldliness to revival effort. Lines of separation are drawn very distinctly by aggressive Christian work. That which is unspiritual in the church becomes critical, scornful, severe and antagonistic when the plain truths of the gospel challenge devotion to Christ or emphasize the need of saving the lost. The great body of professed disciples melt under the power of such direct preaching, but enough grow cold and hard and bitter to show what a load the church carries in its unconverted or unconsecrated membership. Whatever may be said in favor of worldly amusements in ordinary times, it becomes very apparent in times of great spiritual awakening that they are arrayed against interest in souls and the work of soul saving. They are used as diversions from, or competitors to, revival influence. The very forces of darkness become active through these social agencies, a fact which of itself speaks volumes concerning the inherent tendency of the dance, the card table and the theater. "*How small* these things now seem" is the exact language which has recently fallen from the lips of revived Christians.

4. The utter shallowness and insincerity of skepticism. Infidelity is a thing of the heart and not of the head. When the heart surrenders sin, doubt vanishes instantly. A man of strong intellect said to the writer: "Skepticism need not be taken into the account at all. I do not believe that really there is such a thing. I used to consider myself a skeptic but had sense enough to keep it to myself. Doubt leaves one instantly when he is willing to do what he knows God wants him to do." Were there no worldly Christians skepticism would have no peg on which to hang its doubts and arguments.

5. The inherent power of the church. It is a glorious thing when the church discovers its strength and resources. The cooperation of Christians of every name for the one specific purpose of saving souls acts upon a city like a spiritual earthquake. It is moved from center to circumference and to its profoundest depths. The world of unbelief and hostility is awed to silence and acknowledges the tremendous energy of a united and awakened church. Such an event demonstrates that no evil, social, civil or moral, could withstand the overwhelming power of the Christian religion if all its adherents were united for its overthrow. The defiant saloon and all kindred evils will be exterminated when God's people have Pentecostal unity against public iniquity.

6. The unifying power of a revival. Discussion and creed revision are not the remedies for the divisions of Christendom. When the burden of saving a lost world rolls in upon the church universal its separate sects will forget their names and individual characteristics and will love each other undiscriminately because welded into an indissoluble spiritual unity by their common work and common love for souls. That day a divine optimism declares not to be far distant.

7. The divine authority and inspiration of the Word. The wielding of a sword is the best way to test its steel and keep it polished. That which kills sin and saves life needs no defense. The intellectual world is more than satiated with critical analysis and discussion. The Word still remains unchanged and converts thousands as easily today as when it fell in its simplicity and power from the lips of Peter.

8. A revival reveals the worth of the human soul. Christ's estimate easily becomes a theory in the thought and philosophy of a formal and unaggressive church. It is one thing to believe with the head, another thing to believe with the heart. A revival compels one to believe with the heart, and solicitude at once takes the place of indifference, effort the place of idleness, faith and prayer the place of unbelief. There may be counterfeits of revival and workers who bring such effort into disrepute, but a true revival of spiritual religion is one of the divinest blessings that ever comes to an individual, a church, a city, or a nation.

## AFTER THE PINGREE POTATO PATCH —WHAT?

BY REV. RUFUS C. TOBEY.

Detroit's eccentric mayor builded better than he knew when he pushed to a successful issue his plan for relieving to some extent the unemployed. The name applied to this measure was given in derision, and yet the success of the work has been so great that it is now spoken of with respect. The very fact that municipal authorities and private charitable organizations in some of our largest cities, following close upon him, adopted his plan, argues strongly in its favor, and the returns from these separate experimental stations justify their faith in it, for, so far as heard from, not a single failure has been marked.

Mayor Jewett of Buffalo gives a fair estimate of results when he says: "When I laid out the plots last spring I made them all about one third of an acre, and then we gave every one who wanted to plant potatoes three bushels of seed. From that amount of planting on the small plots the average crop for inexperienced persons, who never saw a farm and didn't know a hoe from a hat-rack, has been sixteen to eighteen bushels—this in addition to whatever other vegetables they have raised. That is only the average for unskilled farmers. Some of those who were raised on a farm have done ever so much better." And then he adds: "Every day some of these people come to me and ask if I think there is any possibility of their getting the plots again next year. They say they are praying to God to let them have a chance to do some farming; it makes them feel independent, and then it saves them the trouble of walking up to the poor-master's office in

cold weather. I tell you it's a good thing."

The experiment was carried on in Boston, at Morton Farm, under the supervision of Superintendent Peterson of the Industrial Aid Society. There were fifty-two lots of one-third of an acre each; the applicants were mostly Americans, representing an average of six per family. The land had not been cultivated for twenty-five years. Three days were consumed in the planting, and only two out the fifty-two workers failed to make a crop. Here, as in Buffalo, potatoes were the principle vegetable raised, though beans and other vegetables were also planted, generally in rows around the plots of potatoes. The smallest crop was twenty bushels, the largest fifty-five bushels, and the other vegetables raised netted the amateur farmers from five to fifteen dollars. To produce these results required work for eight or nine days of ten hours. Sixty lots were laid out, but eight were worked by experienced men, and the twenty bushel crop was as small as it was, though tended by one of these men, because of the lateness of putting in the seed.

This once ridiculed movement has become a factor in solving the problem of the unemployed. Every experienced charity worker in studying congested districts, with all the suffering and sin that seem indigenous to them, has felt that partial relief could come only from the transference of some of the surplus population to the country, but up to a comparatively recent date the majority of efforts along this line have been unsuccessful.

Roughly divided the unemployed, or those who lack regular employment, may be separated into two classes: first, those who were born and brought up in the city and who know nothing of large expanses of verdure except what they see in the parks. They are averse to exchanging the city for the country because of lack of social privileges, even of the low order which they now enjoy, and because of their ignorance of farming. The other class comprises young men and women who have left good homes in the country, where the work was hard but where they were independent and had sufficient food and raiment, to accept, for the most part, subordinate places in the city with its veneer. Such usually live up to the limits of their wages.

A quarter of a century ago the pastor of Park Street Church moved earnestly and spoke eloquently against this exodus from the country to the city. He took for his theme the constant appeals then being made by country churches to the churches of the cities. "You have our best blood, our young blood," said these country pastors, "and our churches are declining because our young men and women are your supporters." But Mr. Murray had satisfied himself that their conclusions were wrong, and that a far greater number fell into the non-church going class than identified themselves with church-goers. Furthermore, he related thrilling incidents of misfortune and crime into which many of these young people fell, and some of the scenes at bedsides where the wages of sin were being paid were terribly realistic. He concluded thus in one of his sermons: "If I had an audience of a hundred young farmers who contemplated changing their country life for the city, I should consider myself a weak pleader could I not dissuade them from their purpose."

The mere fact that there were a number of abandoned farms in the New England States awaiting cultivation has made no serious breaks in the ranks of the unemployed, but it will be very strange if the success of the "Pingree potato patch" does not lead to greater pressure and more persistent effort to distribute labor more equally. As regards the man born and bred in the city, ignorant of farming, this plan can be so far developed that, under instruction, he may be taught how to grow the needed crops, and when this condition exists the man and his family will be willing to look to the country for a home as the lesser of two evils, if for no other reason; while the man born and bred in the country, who has come to the city to gain a foothold and is himself gradually losing ground, will, under the same compulsion, return to the ancestral farm. Sweeping assertions as to the great number who will immediately make this exchange of city for country are out of place. The movement will not be one of great rapidity, but it is not any more visionary to anticipate that in the not remote future the current of immigration to the great centers will be in a measure checked than it is to believe that some of our surplus population which we have received from rural towns shall return thither. It is not unreasonable to expect that mechanics who live from hand to mouth, servants of masters, will prefer "a little farm well tilled" to their present condition.

It is not impossible to inculcate something of the spirit of Burnbrae, one of Ian Maclaren's beautiful creations. Such a spirit will help bring about the desired result. When young men learn that by cultivating farms with brains their calling is a dignified one and that agriculture is really a science, false notions will disappear and contentment will take the place of discontent. What would be the effect upon the social life of country towns and what this transfer of energy from the city to the country would mean to the country church is also worth considering.

## LOST OPPORTUNITIES.

BY SAMUEL B. CAPEN.

While the great legal minds are contending over the problem whether or not the Monroe Doctrine applies in the Venezuelan question, the average citizen cannot fail to note that a splendid opportunity has been lost, temporarily at least, for the cause of arbitration and universal peace. A deputation from the English Parliament only a few months ago came to this country proposing a court of arbitration for the settlement of all disputed questions that might arise for a term of years. While never officially accepted by us, it had the almost universal commendation of our nation, a fact with which they must have been perfectly familiar. The matter was too public to escape attention. And yet on the very first question in which our government proposes arbitration it is substantially refused. If England feels so secure in the justice of her position, why refuse to arbitrate? Her refusal seems to throw a suspicion of doubt at once.

But our government equally lost its opportunity and has had to bear the severe criticism of the people. The menace contained in the closing sentences of the President's message and the hasty action of Congress, followed as it has been by the furious talk of war, is equally unworthy of us. If Venezuela is right in her claim, as so many of us think she clearly is, why any necessity for the United States to threaten? It is only those who are in the wrong who need to use such arguments, except as a last resort; it is a confession of weakness, not an indication of strength. The man of Galilee never would have dictated the closing sentences of the President's message.

If the President, in closing his message, instead of using a threat had stated that after the commission had reported the facts we should press arbitration still further, and, meantime, pending the future discussion of the question, had offered the moral support of America to England in any effort she might make to protect Armenia against the "land pirates" who are oppressing her, he would have struck a chord which would have vibrated around the globe and met with the universal approval of the civilized world. The people of England would have indorsed this continued appeal for arbitration and have compelled the Salisbury government, when it had the moral support of such an ally as the United States, to be more vigorous in its Turkish policy. We would literally have heaped coals of fire upon their heads.

As it now stands, the one person in the world who may be supposed to be most happy over the events of the last two weeks is the sultan; as it might have been, he would today read his doom in the condemnation of the two great English-speaking peoples of the world. As it now stands, Armenia must continue to suffer, for England, her only hope, has been rendered more isolated than before; as it might have been, Armenia would have new cause for courage in the moral alliance of two nations who together are irresistible. Why could not some of the Christian men in Congress have seen quickly enough the opportunity to try, at least, and repair the injury done by the Administration? In that unnecessary menace, intended to protect a weak brother in Venezuela, we have laid a heavier burden upon our weak and suffering brother in Armenia, and we have struck a blow at arbitration in the house of its friends. No one can doubt the courage of America or the willingness of her children to die for a great principle; the histories of '76 and '61 have proved that forever. But we had a glorious opportunity to show our moral courage and greatness in the direction of peace and in helping a bleeding nation crying to God for aid, and we lost that opportunity as England lost hers.

## BOSTON SUPERINTENDENTS' UNION.

The first meeting of the new year was marked by the presence of the recently elected president, E. S. Hathaway, Esq., in the chair, who opened the hour with appropriate remarks, and directed the attention of the members to methods for increasing the membership. Before the opening speaker was presented, a brief prayer service was held, as a fitting opening of the year. Then Mr. H. D. Noyes spoke on The Means Effective in Promoting Spiritual Growth in the Sunday School. The special methods to be sought were named as extra or lengthened sessions of the school, with a particular view to reaching the unconverted, a live teachers' meeting and the hearty co-operation of the pastor. Other members of the union reiterated these and similar helpful suggestions.

Low views of Christ and stinted and meager experience of the grace of Christ go together. —*British Weekly.*

# The Home

## SONNETS IN SHADOW.

There is such power even in smallest things
To bring the dear past back; a flower's tint,
A snatch of some old song, the fleeting glint
Of sunbeams on the wave—each vivid brings

The lost days up, as from the idle strings
Of wind-harp sad a breeze evokes the hint
Of antique tunes. A glove which keeps imprint
Of a loved hand the heart with torture wrings

By memory of a clasp meant more than speech;
A face seen in the crowd with curve of cheek
Or sweep of eyelash our woe's core can reach.

How strong is love to yearn, and yet how weak
To strive with fate: the lesson all things teach,
As of the past in myriad ways they speak.

—*Arlo Bates.*

Archdeacon Farrar declares that parents cannot be reminded too often or too earnestly not to fret, not to *worry* their children, and finds a Scriptural warning to this effect in the words rendered in our authorized version of the Bible: "And ye fathers, provoke not your children to wrath," a clause which he says in the original means exactly: "Do not *irritate* your children," "Do not rub them the wrong way." Perhaps there was never more need for this injunction than at the present day, when periodicals devoted to child culture and home training abound, when theories regarding the discipline of children are numberless and advice to parents is met with on all sides. The young father or mother, anxious to bring up a child in accordance with all the latest scientific methods, is in danger of overdoing the training of the little one. A father, who had learned by experience the wisdom of letting his children alone to a certain extent, declares that he harmed his first child for life by his exacting requirements. She was checked unduly and shut up within herself until she grew up in a rigid and unnatural constraint. The same warning might be applied to children of an older growth, who are not permitted to develop their own individualities. Dr. Farrar sums the whole matter up in one sentence: "Parents must respect their children as well as children their parents."

## THE LORD'S LEADINGS.

BY MRS. M. E. SANGSTER.

Nothing is more natural than the deep desire of the young Christian and of the Christian past youth, but earnest and loving with the love of the tried and the true, to be up and doing for Christ. Often this desire is so peremptory and so insistent that it blinds one to the fact that the Lord's work is here, as well as yonder, in our own kitchens, streets and drawing-rooms, as well as on the outlying posts of service.

A sweet young girl, wistful and eager to fill every day with some blessed and direct work for Jesus, was one day walking on a commonplace errand near her own house. A stranger paused to inquire the way, and the information was courteously given. Then, to the girl's heart, not too much occupied with its own concerns to be impressed with the want of another, came the thought that the woman who had asked the question was aged, looked feeble and bewildered, and bore the marks of poverty. The girl turned, retraced her steps, found the woman and took her to the place she sought. It was a half-hour out of her day and she discovered in that space that the stranger, just dismissed from a hospital, had come from her own home to seek and save a deeply tempted soul, a soul in extremity. The young girl took the ministry on herself, a ministry of love, care and time that extended over months, but in the end the soul found peace. This was a leading of the Lord.

We may not, perhaps, be able to invest with much glamour of romance a mission of the Lord to hard-working Mary, bending over her tubs in our own laundry. Even to go a little farther, it seems finer to leave home and endure hardness in some circumstances, extending relief and showing compassion to the poor and the wretched in a crowded city neighborhood, than to give companionship to an aged relative sitting alone by our own fire. Both kinds of work are right and are the Lord's, but we should be very sure of the Lord's leading when we choose between them. Are we quite as ready to live in the radiant joyousness of Christ's realized love and constant presence in our own village as in a distant field? Is our own tired father, a little cross and fault-finding after a wearying day at business, as much an object of tender solicitude in our eyes as somebody's less worthy and very disreputable father who lounges around saloons, and does no work that he can help, but for whom a mission, properly, sets wide its doors of blessing?

Understand, I am not speaking one word against the home mission, or the city mission, or the foreign mission work, all of which I dearly love. Only, for some of us, the Lord's leadings are not in these directions, but are more strictly limited—to the little brother needing help with his Latin lesson, the fragile mother with an aching head on her pillow, the friend, gay of manner and genial of temper, who is in danger of drifting into evil associations.

On the other hand, there are those who are called, sternly and strongly, to go forth, out into the world, up into the New England valley, among the hills where the candle of faith burns feebly and the churches languish for lack of enthusiasm, out into the pathways of sorrow and the purlieus of sin, over the ocean to the heathen. If it be a God's call, and you heed it, wherever it lead it will lead to blessedness.

## WHIFFS OF COMMON SENSE.

### II. FAMILY RELIGION.

BY MARION HARLAND.

Miss F. E. Bennett, the honored principal of Ogontz School, wrote, a little while ago, a treatise upon The Perils of Organization. Unfortunately I have not it at my elbow, else I should draw heavily upon it in the preparation of this paper. In the same key is a letter just received from one whose name is linked in the minds of a grateful nation with philanthropic achievement. "In the onward rush of progress we are in danger of losing sight of personal duty and individual responsibility," she writes. "*We are clubbed to death.*" Both of these are practical women, and each is the motive power of a noble organization. Warning from such a quarter deserves serious attention.

We are living in an age of surprising inventions and marvelous machinery. As a natural sequence ours is an age of delegation. The habit of doing nothing by hand that can be as well done by a machine begets the desire to seek out new, and presumably better, methods of performing every duty appointed to each of us. Fine penmanship is no longer a necessity for the clerk or business man; skill with her needle is not demanded of the wife and mother. Our kitchens bristle with labor-saving implements warranted to reduce the scullion's and cook's work to a minimum of toil.

An important problem of the day involving grave results is founded upon the fact that, with the countless multiplicity of teachers' helps and scholars' friends, International Lesson Papers, Sunday school weeklies and quarterlies and the banded leagues of associated youth whose watchword is "Christ and the Church," the children and young people of today are as a rule less familiar with the text of Holy Writ, with Bible history and the cardinal doctrines which the Protestant Church holds are founded upon God's revealed Word than were the children and youth of fifty years ago. Let me say here that I am personally responsible for this statement and what is to follow it. Having been a Bible class teacher and an active worker in religious and charitable societies for forty years, and numbering as I do between twenty-five and thirty clergymen among my near kinsmen, I do not speak idly or ignorantly upon this subject. My appeal for corroboration of my testimony is to my contemporaries and coworkers.

The superficiality and glitter that are the bane of modern methods of education in our country have not spared sanctuary ordinances and family religion. "The church which is in thy house" is an empty form of speech when applied to a majority of so-called Christian homes. Early trains and late dinners succeeded by evening engagements have crowded out family prayers, and the pious custom, honored [illegible] all ages, of "grace before meat" is in many houses disregarded except when a clergyman is at the table. Then the deferential bend of the host's head in the direction of the reverend guest is rather a tribute to the cloth than an acknowledgment of the divine Giver to whom thanks are due.

In the olden days it was the pupil who studied the Sunday school lessons as heedfully as he conned the tasks to be prepared for Monday's schoolroom. The portion of the old Union Question Book appointed for next Sunday was gone over under the mother's eye, the references looked up, the Bible Dictionary and Concordance consulted. Then a Psalm or part of a chapter in the New Testament was committed to memory, and four or five questions in the catechism were added to the sum of knowledge to be inspected by the Sunday school teacher and "audited" by the superintendent.

In writing the foregoing paragraph a scene arises before me of my father's fine gray head and serious face as he sat at the head of the room, Bible and reference books upon the stand before him; of the dusky faces of the servants in the background, intent upon the reading and exposition of the Word as they came from the lips of the master of the household, who for the hour was also the priest. I hear much, nowadays, of the "hard lines" that fell to the children of that generation, in that they were drilled after the manner I have described and compelled to attend church twice or three times on Sunday. I affirm fearlessly that we did not know how badly off we were, and that the aforesaid "lines" seemed to our unsophisticated imagina-

tions to be cast to us in pleasant places. The hour devoted each Sunday evening to the study of next Sunday's lesson was full of interest, the prayer that preceded it and the two or three hymns with which the simple service closed gave it a solemnity that was delight, not boredom.

"Primitive methods" we call those studies now, and contemn, gravely or jeeringly, the obsolete practice of "going through" the Bible yearly by reading a given number of chapters every day. We assume that those were mechanical contrivances which, at the best, filled the mind with an undigested mass of Biblical matter and made sacred things trite. They who censure or sneer take no exception to the story that Demosthenes translated the works of Thucydides eight times, and also committed them to memory, that his style might be informed with the spirit and tone of his favorite exemplar. We cannot do away with the pregnant truth that the Bible-reading child of 1845 so steeped imagination and memory in the Holy Word that the wash of years and the acids of doubt have never robbed him of it. The Psalms and gospels then learned stay by us yet, responsive to the prick of temptation, the stroke of sorrow, the sunlight of joy. When strongly moved we unconsciously fall into Scriptural phraseology. God's promises then learned are our song in the house of our pilgrimage. We do not confound patriarchs with prophets, or passages from the epistles with the Psalms of David.

I am continually confronted by illustrations of the truth that the "contract system" prevails in religious teaching as extensively as in the manufacture of garments and food and furniture, and that the results in all cases are the same. Machine work cannot compare in neatness and durability with hand-made goods. The complaint, "I cannot get my Bible class to study the lessons," is almost universal. I have known large classes of adults to be made up with the express proviso that none of the members should be expected to prepare the lesson. Their appearance in the classroom at the stated hour fulfills their part of the compact. In thus presenting themselves they "press the button." The teacher does the rest. The mother, taking her afternoon siesta, or reading her Sunday novel at home, rarely knows the subject of the Bible lesson, much less what the teacher's treatment of it is.

I do not mention the pastor purposely. Except when he sees them in the Sunday school, the faces of the children belonging (by courtesy) to his cure of souls are seldom beheld by him. The Sunday school, originally intended for the neglected children of the illiterate poor, has come to be the chief instrumentality upon which well-to-do church members depend for the spiritual upbuilding of those who are to form the church of the future. If one is tempted to challenge the assertion, let him compare the number of children (not infants) enrolled in our Sunday schools with those who habitually attend upon divine service. The absence of the sunny, restless polls from the rows of worshipers in the pews, the troops of boys and girls who wend their way homeward at the conclusion of the Sunday school exercises are accounted for by so-called humane apologists by the plea that two services in one day are burdensome to the little folk. And mothers "enjoy the service far more when they are not disturbed by fidgety or drowsy children." "Then, too, much of the sermon is unintelligible to them. Why torture them by a mere form?"

An old-fashioned clergyman—a visitor to a city church which I chanced to attend last winter—prefaced his sermon, "as was his custom at home," he said, by "a five-minute talk to the lambs of the fold." In the congregation of at least 800 souls there were exactly three "lambs" under fifteen years of age. It was impossible for the most reverent of his hearers to help thinking of the solitary parishioner who composed his pastor's congregation upon a stormy day, and objected to the sermon dutifully delivered by the minister "as good, but too personal."

It is as impossible for the thoughtful student of the signs of the times to avoid the conclusion that the growing disposition of the young to deny the authority of the church and to supersede her stated ordinances by organizations established and run by themselves may be the legitimate fruit of the prominence given by their parents to what should be the nursery of the church over the church itself. It would be strange if, after witnessing for fourteen or fifteen years such open and systematic disrespect of the gates of Zion, they were to develop veneration for her worship and devout appreciation of the mystic truth that this is the place where God's honor dwells.

If—and the "if" is broad and deep and long—the little ones are faithfully trained by the parents in the nurture and admonition of the Lord (dear, quaint old phraseology, fine, subtle and pervasive as lavender-scent!), if sacred songs and Bible stories and tender talk of the Saviour's love and the beautiful life of which this may be made a type and a foretaste keep in the minds of the little ones at home the sanctity and sweetness of the day of days, there is a shadow of excuse for the failure to make room for them in the family pew. Even then the tree will grow as the twig is inclined.

The mother whose knee is the baby's first altar, who gathers about her for confession, for counsel and for prayer sons and daughters who will, in older and sterner years, call her blessed for the holy teachings of their childhood, will teach them to find, with her, the tabernacles of the Lord of Hosts "amiable," *i. e.*, worthy of all love and fidelity. The chrism of motherhood consecrates a woman as a priestess. Neither convenience nor custom can release her from the office. Let not another take her crown.

## CHICAGO WORKING GIRLS' CLUBS.

In this new era for women nothing is more remarkable than the rapid growth of club life among them. This, in the West at least, is not chiefly for social purposes or for mere pleasure, of which there is indeed no lack, but for physical comfort and mental improvement. More than a score of years ago Mrs. Kate N. Doggett organized The Fortnightly, a literary club of the highest and most exclusive character, which has exerted a very great influence on the intellectual life of the women of Chicago. More recently the Young Women's Fortnightly has done not a little to lift up intellectual standards among the better educated young women of the city. Not without influence have been the alumnæ gatherings of the graduates of the various women's colleges and the association of these graduates with each other. Art classes, literary clubs, classes in painting, etc., have been of great value for those women of leisure who could sustain them.

But for working women and especially for young working women, who are becoming more numerous in our down-town offices and stores every year, till quite recently nothing has been done. They were compelled to carry their lunch or obtain it in disagreeable places and at an unreasonable price. They had no room where they could snatch a few minutes rest, or speak to one another on subjects of common interest. This great lack appealed to women of means and organizing ability, who have sought to remove it. A place where food of the best quality, at the lowest price, rest, social life, intellectual improvement and moral protection should be combined was indispensable. Although several of the nine clubs for young working women in Chicago were organized by the daughters of the wealthy, no caste distinction has been shown. The members are treated as sisters. What concerns one concerns all.

Thus the Ogontz Club has its charming rooms, its attractive tables, its library and lounges in the top story of one of our sky scrapers. The Wildwood Club came into existence through the efforts of two of Mr. George M. Pullman's daughters. The Alpha Club and the Beta, its counterpart, were formed by Mrs. John W. Thomas, who saw the great need of a place where young women could get food and rest, if need be a night's lodging, at low prices. The Alpha Club occupies two floors of a large business block on Dearborn Street, near State. Here Mrs. Thomas and her family live. The rooms are furnished attractively with choice bits of furniture, pictures, statuary and bric-a-brac. There are books, papers and magazines for every taste. Musical instruments abound. But nothing is more attractive than at the noon hour to see 500 girls seated at the snow-white tables laden with healthful food, delicately cooked and elegantly served. At less than half its former cost they now obtain their food in a place which they can call their own home and where many of them, after the work of the day is over, gather for instruction in such studies as they desire to pursue.

All these clubs have this in common, that each seeks the welfare of its members. The dues are small. In some of them there are different classes of members; the associate members from the more wealthy classes taking upon them by turn the burden of the oversight of the clubs and an honorary class paying ten dollars a year toward their support, thus making the burdens of the active members light.

The Jane Club, which takes its name from Miss Jane Addams of the Hull House, is a sort of co-operative establishment in which about one hundred girls live together at a cost of three dollars a week. Membership is by election. The building occupied is a block of flats near the Hull House, and was selected by the managers of the Hull House, who have been closely connected with the club from the first. The girls manage their own affairs, choose their matron, purchase their own supplies, provide their own furniture, pay their own bills. For extras they assess themselves after full discussion and an intelligent vote. They have a charming home where they lead the independent and self-improving life they love so well and so

richly deserve. Other clubs will surely be organized, and each one will meet some pressing want. FRANKLIN.

## THE BOY KING OF SPAIN.

BY S. E. BRIDGMAN.

As I write we can look out from our window facing "the Concha," a little harbor of the Bay of Biscay, and note a little ten-year-old boy, in a blue flannel sailor's suit, playing on the beach. Above him a cloudless sky, before him one of the most charming harbors in Europe. On the mountains at its entrance, the lighthouse, watch-towers, bristling cannon, granite fortifications, great walls along the precipitous side. Behind the lad is a little Moorish bathhouse, elegantly finished, and in it are his grandmother, mother and two young sisters, all dressed in simple, modest style. Brilliant statesmen, soldiers in scarlet uni-

forms are around and, just a little way from shore, a pretty rowboat and a group of sailors in natty costume, with white oars in their hands, ready at any moment for service in case of any accident to the boy.

Do you ask, Who is this child? He is the same little fellow whose face appears upon the postal stamps and upon the silver coin that I hold in my hand, whose photograph is in the shop windows of all the cities in Spain, who when born was gazed upon by representatives from all parts of the world, "from the papal Mexico and the French ambassador to the ministers of England, Germany, Austria, Italy, Russia and the United States, even from the Spanish countries of South America." Cannon were fired, telegraphic dispatches were sent from the city of his birth, Madrid, all over the world. Flags were unfurled, the bells rang out wild peals of joy, great cities, all throughout the peninsula, were alive with rejoicing. And now, near my side is this same little fellow, born "king of Spain," utterly unconscious that he is the most important figure in this great country, upon whose shoulders is to be placed the responsibility of a great kingdom, rollicking about gathering seashells, like any Yankee boy on our South Shore. What will be his career, what good or evil he will accomplish, how he may affect the country of Europe, is a problem that the next century alone can solve.

For a little boy to be saluted with reverence by statesmen and courtiers, to be watched by a nation, to have an army of 10,000 march before him with military bands playing Long Live the King, is an honor no American lad has ever attained, but which seems to come naturally to Alphonso, the Spanish king. The royal family live in San Sebastian, in their palace near us, in the summer. Tomorrow they return to Madrid. Here we have met them twice and each time have received the cordial and gracious salutation of the queen and her retinue. We saw her in the piazza of her pretty Moorish bathhouse, chatting with one of her courtiers, as modest and quiet in attire and in bearing as any American lady taking an outing. Without airs or pretension she saluted those who stood near in a simple and gracious manner, evidently winning the hearts of her subjects as she stole the hearts of her American admirers.

And to what a kingdom is the child born! To be the successor of a long line of illustrious kings, whose reign has changed the fate of millions, to administer wisely the affairs of a realm like Spain, to grant religious liberty or to prevent free thought are responsibilities which almost appall one. Just now the nation is pitiably poor, and the war in Cuba is straining its finances to the utmost, and its choicest young men have been sent and are daily recruited for the war. At way stations all along the way great crowds gather to see the boys, many of them in their teens, start off, and the same pitiful sights of embraces, tears, agony of fathers, mothers and sisters came before us as in the days of '61-'64 in the United States. Said a Spaniard to us: "I met at the club last evening a boy who was to start for Cuba today. He ought to have a nursemaid to go with him." The people are very sensitive and carefully watch the action of our country. Even the young girls in the American mission school at San Sebastian, with fire in their sharp eyes, say to the teacher in geography: "You Americans want Cuba." "No, we do not; our country is large enough already." "Yes, but you don't want Spain to own Cuba," and then they burst out into a patriotic song. To be on Spanish soil is to have our eyes opened as never before to great questions which may effect "Our dear native land."

*San Sebastian.*

"He that cometh to God"—what shall I say of this privilege? The tameness of human language is disappointing when we attempt to describe it. Imagine a being so wonderfully endowed that the whole keyboard of nature, Providence and the human heart lies under his hand and, smitten by his mystic fingers, gives forth the harmony which pleases him, and then invest him in your conceptions with an intensity of love which is not discouraged by the deepest moral degradation in its objects—imagine such a being and imagine him accessible to man and you imagine one to whom in their hour of need all the world, unless, indeed, the spell of some deadly fascination were laid upon them, would be resorting continually for guidance, help and comfort. But this is no imagination. It is a reality. God is such a being.—*Edward M. Goulburn.*

The admirable article entitled The Next Thing, which appeared in the Home Department Dec. 19, was written by Christine Terhune Herrick and inadvertently credited to her mother, Mrs. E. P. Terhune. This is the penalty of having two distinguished writers in the same household.

## Closet and Altar

*Prayer, which we deem so easy, is, when it is real prayer, the passion of an effort, the wrestling of a life.*

In the mind of God, we may be assured, the conception of prayer is no fiction, whatever man may think of it. It has, and God has determined that it should have, a positive and an appreciable influence in directing the course of a human life. It is, and God has purposed that it should be, a link of connection between human mind and divine mind, by which, through his infinite condescension, we may actually move his will. It is, and God has decreed that it should be, a *power* in the universe, as distinct, as real, as natural, as uniform, as the power of gravitation or of light or of electricity. A man may *use* it, as trustingly and as soberly as he would use either of these. It is as truly the dictate of good sense that a man should expect to achieve something by praying, as it is that he should expect to achieve something by a telescope or the mariner's compass or the ecletric telegraph.—*Austin Phelps.*

Soul of our souls, with boundless cheer
Forever near,
Our being's breath and atmosphere,
The world seems bleak
Only when shelter in drear self we seek;
The joy of life is, man to thee may speak!

Nor nursing each our own distress
To thee we press;
Prayer's overflow drown selfishness:
Soul within soul,
One voice to thee our linked petitions roll;
Healer of the world's hurt, O make us whole!

—*Lucy Larcom.*

Praying is one of the most arduous exercises of the soul. True prayer is the highest attainment of the human spirit. Coming into communion with God is the vastest enterprise on which a man can enter. To gather up all the energies of the soul and set them flowing Godward even for a moment requires a concentration of attention, a culture of heart-life and a strength of will which are as rare as they are priceless. What praying man has not many a time felt the need of being taught how to pray? —*C. E. Jefferson.*

Our Father, it is good to come to thee. Thou knowest all and yet it is a relief to pour out our hearts, full to the brim with need and sorrow and confession. We come through Christ. He trod the path of prayer before us and now intercedes for us at thy right hand. Teach us to pray. O Blessed Master, draw us aside into sympathy with thyself in thy ceaseless intercessions for thy church and the world. Let it not be enough for thee to pray for us, but pray in us. May thy prayers pass up through our lips. Deliver us from the iniquity of the heart which makes prayer a mockery. Keep us from giving thee the utterance of the lips or the posture of the body, without the consent of the ardent spirit. May we learn to live in God; to talk simply and naturally to him as to a friend. Let our days be full of converse with him. Let the fountain of desire be ever rising in our heart. May we pray without ceasing, in everything give thanks and in nothing be anxious. Amen.

# Mothers in Council.

### THE PROBLEM OF WHAT NOT TO DO.

The beautiful picture of "a true mother" in *The Congregationalist* of Nov. 21 rouses in me a feeling of discouragement which almost amounts to despair. How could any mother be and do so much! To me it is not a question of love or of unselfish devotion, but rather one of actual physical incapacity. If this dear New England saint could answer questions, I wonder if, after all, she too might not recall times when the baby was wakeful at night and she overslept in the morning, so beginning the day all wrong; if she did not often feel that it was her duty to stay at home and rest while some one else managed the sewing society; if nerves and temper did not occasionally gain the mastery; if "solid reading" did not sometimes prove beyond the grasp of a wearied mind.

Speaking from experience, I can only say that mothers of young children surely deserve much consideration in view of the difficulties against which they struggle. I believe that I am a woman of more than average strength, endurance and cheerfulness, and the circumstances of my life are not unusually hard, yet there are times when my courage almost fails in meeting the everyday necessities of life. The truth is that a young mother, to whom children have come rapidly and who has a young babe dependent upon her, has little reserve strength. In patience and wise self-management lie her only safety. Instead of setting up an arbitrary standard of excellence and driving herself up to it, with bitter self-scourging in case of failure, she should quietly take the measure of her own ability and arrange her work accordingly.

Any considerate husband would prefer to forego his dessert rather than have his wife come to the table flushed and exhausted. It is better to buy even cheap ready-made clothing for the children than to sew vitality and nervous energy into endless seams and trimmings. It is actually best for baby to be left to the care of clumsy Bridget for an hour while mother gets a breath of the fresh air, which is so essential to his well-being as well as her own; and one hour of companionship with a refreshed and invigorated mamma will be more helpful to the older children than the most unfailing attendance of one who is fagged and spiritless. In brief, I believe I have Mark Hopkins's authority for the paradox that the best mother is the one who takes the best care of herself.

THE MOTHER OF THREE.

### HOW TO INTEREST CHILDREN IN THE BIBLE.

In seeking to get the children interested in the Bible three "don'ts" need to be kept in mind by the parents. Don't require the child to read the Bible as an act of piety. You tell your boy that it is his duty to read a chapter a day and that the exercise will be pleasing in the sight of God. But duty is a word which a boy is slow to spell. Mothers who are impressed with the idea that reading a chapter a day is an act of piety always administer the Bible to their children as a dose of medicine. "Read this, now, my son, it isn't bad a bit"; and the boy swallows his chapter in Leviticus with a wry face and a disagreeable conviction that his mother got the "better of him." And the next day, when the mother finds that the coaxing method will no longer work, she must resort to commands or threats.

Don't require a child to read a chapter as a punishment. This ought to go without saying, but one of the most eminent teachers of boys I ever knew always gave a truant his choice between a whipping and committing to memory a part of the Sermon on the Mount. The novice in disobedience usually chose the sermon, but when he got through he solemnly resolved that, if the alternative was ever offered again, he would choose the whipping. There are middle-aged men, who spent their boyhood days at this school, to whom the Sermon on the Mount is but a bitter memory.

Don't misuse the Bible in the presence of your children. The funereal tone so often used at family prayers has turned many a child from the Book. Then there is the pious mother, who puts on a clean white apron Sunday afternoon and sits down with the big family Bible in her lap for a comfortable nap. What boy wants to read a book so dull that even his mother goes to sleep over it?

With these dont's pigeon-holed in the mind the way is open for a few simple suggestions. At that period of the child's life when reading is a novelty—when spelling out words of two syllables is an hourly delight—get him a Bible. I mean a brand new Bible—a nicely bound, well-printed volume, with type a child can bear to read, and with paper strong enough to bear handling. As you value his soul don't impose on him a musty old volume, the property of your grandmother, fished out of the garret with economical intent. When you have bought his Bible (it is better to take him along with you and let him buy it out of his own purse) write his name in it, the date of his birth and every date of interest in his life. This will help him to realize that it is his book and will prepare the way for the truth, which should be early taught, that the message in the Book is a personal one.

This new Bible should have a place provided for it and should be kept in its place, and it should be brought to family prayers every morning by the child himself. Let the morning lesson be chosen with reference to the young reader, who should now join in the alternative reading. It is not necessary, however, that you should always select a passage that the child will understand. Children enjoy many of the Psalms, though they cannot comprehend them, just as some of us older people enjoy high class music which we cannot understand. There are passages which we can read with our hearts when we cannot read them with our heads; such passages you can always choose with safety, for your child's heart is as big as yours.

But if children are to have an abiding interest in the Book they must read it elsewhere than at family prayers. For this personal reading preparation is necessary. Just as soon as a child is able to listen to a simple story he should be told the simple stories of the Bible. Tell them over and over until he can tell them himself. Then when he is ready to read his Bible turn for his first lesson to the narrative with which he is most familiar. Let him discover for himself that it is the very story you have been telling him. Often this simple discovery will of itself bind the heart of the child to the Book. When he has gone thus far your work is largely done. Let him go on with the stories, choosing them for himself under your eye, and do not be in a hurry to start him on another line; he can safely confine himself to the narrative portions of the book until he is old enough to explore beyond them for himself.

REV. E. L. PELL.

### A COMMON NEED.

From a private letter we glean a request which is frequently made by mothers, showing a general desire for material of this character:

I was glad of the list of books for children under ten in *The Congregationalist* of Dec. 5 I am beginning to look up such things for my small daughters. I wonder if there is such a thing as a list of Sunday books, games and toys for quite little children, five and under? Mrs. Colton's Sunday Occupations have been too advanced for us so far.

J. H. M S.

### EDUCATIVE LITERATURE FOR CHILDREN.

A writer in *Harper's Bazar* deprecates the practice of reading many fairy stories to children and suggests instead such books as Abby Sage Richardson's History of Our Country, or Charles Carleton Coffin's Story of Liberty, containing interesting historical incidents. The wise mother says: "My theory is that a child's mind must be filled with something and that it is wiser and kinder to stock it with what will be of service to him hereafter than with useless material;" and she adds: "Then if my boy wants something wonderful and fairylike in the way of stories I turn him to the tales from Greek mythology. Where will you find anything more fascinatingly marvelous to the youthful mind than the accounts of Niobe and Leda, Io and Prometheus, Daphne, Medusa, Tantalus, etc., as found in Cox's Tales of Ancient Greece?"

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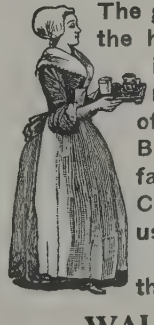

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DORCHESTER, MASS.

# The Conversation Corner.

So much interest has been shown in the remarkable story of Pomiuk, the Eskimo boy, printed in the Corner of Nov. 28, that I give you this week later news which I have received about him. You remember that on the receipt of the letter from Dr. Grenfell, of the Deep Sea Mission, telling of the finding of Pomiuk, I wrote him immediately, sending the letter to care of Job Brothers, the famous merchants at St. John's, Newfoundland. They evidently had a chance to forward it at once, perhaps by some vessel going to the coast for "dry fish," and I was surprised by an early reply from him.

S. S. Sir Donald, Anchored in Battle Harbour, Labrador, Nov. 6, 1895.

*Dear Mr. Martin:* Your letter of Oct. 10 has reached me already. A stray chance put it into my hand today, just as I am leaving for the Straits of Belle Isle. I send answer by the last vessel from the coast. . . . Our Heavenly Father has opened out a work for us here, most thrilling in interest to us who are engaged in it, and above all has allowed us to see fruit in the winning of souls for his kingdom on this dreary shore.

Now about the lad. Thank God, he is better. We had to operate on him again at Indian Harbour and keep the little fellow for some days in a hot bath with antiseptics, for we were afraid he was going to die from pent-up matter. But we managed to borrow a huge iron pot, used for barking nets, and kept up a lot of hot water and kept him under it for many hours at a time. The poor little fellow was so patient and it did him worlds of good, for after it he always rested well. It eased him also of a nasty cough which used to wrack him. On Oct. 20 we took all our patients and all necessary gear from Indian Harbour to Burnt Wood Cove, near Rigolette, in Hamilton Inlet, where we have fitted up a small house for a hospital. My colleague, Dr. Robinson, is living on the Hudson's Bay Company post, and the little building close by is in charge of a very nice, clean Eskimo (Manasseh) and his wife. We have now three Eskimo in-patients there, Benjamin, Salomon (with a badly broken arm, pierced by a bullet—we fear we may not save it)—and Pomiuk.

I was dreadfully sad to say good-by to them. Pomiuk was *very* happy, among nice Christian people, talking his own tongue, well cared for and fed, the doctor seeing him at least once a day. He knows enough now, I think, about his Saviour to be baptized. Once or twice on the *Sir Donald*, when he felt better and I was getting him to sleep, he said some prayers of his own accord. A Moravian brother, who got stranded with us at Rigolette in the fall and must stay there until the ice makes and allows him to drive back to Hopedale with dogs, has undertaken to instruct him further, so that before he leaves, if possible, the child will be baptized and receive a new name. The boy will be glad to hear from you, and I am leaving him a letter about your letter to go down the coast by the first dog and mail.

Joe Lucy I saw at Ailik. Yes, he is a good man. Thank God, among the humble dwellers on the coast Christ has now some devoted servants, true as steel, some you would love deeply. . . . I wish it had been in my power to take others, but I could not; my hands were too full and my cabins all occupied. But if you had seen this poor boy as I did, in filth and vermin, covered over with congealed matter, you would praise God for being allowed to help one. Dr. Robinson goes specially to the North this winter. We have arranged for fast dog-teams all along the coast. I have to go and lecture this winter in Canada to raise means to keep the work going, but each year since I began three years ago I promised myself to stay all the year round, and next year I hope to do so. . . .

Yours in his service, W. T. Grenfell.

Joe Lucy, I ought to explain, is an Eskimo whom I got acquainted with at Chicago (and whose *kayak* I paddled in the Eskimo Village lagoon, although to his great fear that I should "capsize, get wet!"), and I wondered whether he had reached his home. He and Charlotte, his wife, lived at Ailik, about seven hours, they told me, by dog sledge from Hopedale, the Moravian station, and they were Christian converts. I find from the doctor's reports in the Newfoundland papers that the "stranded" missionary was the "house-father" from Hopedale, who had gone to Indian Harbor hospital to take care of Salomon, the wounded man, one of his people. It would seem that this, too, was providential, so that he might teach Pomiuk in his own language. From these same papers I copy other notes which will interest you. One is about the boy's hot bath when the surgeon was summoned back to the shore hospital by the message—received fortunately before he had left the coast—"the little prince is very ill."

The sister informed me all our large water boilers leaked, so we had to devise some way to get hot water. The merchant here, Mr. Smith, kindly volunteered the loan of his barking-pot, a loan I gladly accepted, and twelve strong men slung this over a young tree and marched it up near the house to the hospital. We filled it with water and fenced it around with wood from the wind; we lit a huge fire below it and kept it going all night and all next day. The child has greatly benefited by his prolonged immersion.

The next extract, as you see, refers to an earlier time before he had left the steamer.

. . . We obtained some dry reindeer meat for Pomiuk here. His appetite was improving with his health. He has no pain now, except when he is dressed, and at present he is asleep by my side on the cabinet side with his legs both slung by bandages to picture rings in the deck. He has not lain on his back certainly for two years and several months he spent on his hands and knees, being unable to lie down. Brother Schmidt of Okkak has given him a melodian or concertina, and on this he is generally working out "God save the Queen," or some tune he has heard.

The little prince is quietly sleeping on my bear skin. He is so much better, but is easily frightened. He saw a poor girl the other day have five teeth out at one sitting, and she cried a great deal; since that he has tried to be braver when we dress him. I've been teaching him a little counting, my cartridge belt making an excellent educator. He gets as far as five times five are twenty-five. He still retains his love for "ivik," *i. e.*, walrus. I am glad to say that "bake-apples" (berries) from the hills, which settlers when on board bring to him, share his affections now.

And now I have another letter from Dr. Grenfell, who has arrived at Halifax, on his way to England *via* New York.

. . . No news from Pomiuk since I wrote you. I shall get some by first dog-mail, but that won't be till next May. . . . Mr. Schmidt, a Moravian missionary, gave the boy a concertina and he used to love to follow the hymns as we sang. I never saw a boy quicker at playing from the ear. (All Eskimos are musical.) He manages "Jesus, lover of my soul," and others, but especially "Over Jordan" from the *Christian Choir*. He just loved that and I had it in Eskimo, translated by Mr. Schmidt. The chorus goes:

Takpanêle, takpanêle,
Merngotorvikangilak
Siorniorvikarane
Takpanêle, takpanêle
Pillorik pagut illa
Sorairata.

Up in heaven, up in heaven,
There will be no sorrow there,
There will be no parting there,
Up in heaven, up in heaven,
We shall be happy together there,
Forever.

You ask about Pomiuk's keep. Be assured he won't be allowed to want. . . . Several churches have taken a cot to endow in one of the mission hospitals. Your church might like to have a cot in Indian Harbor hospital and call it by some name. The mission is unsectarian. It so happens that the doctor at that hospital these last two years is a Congregationalist—Dr. Willway.

I have more letters but no more room. Yes, our Corner church will take one cot, and perhaps call it the Corner Cot! I have already received about twenty-five dollars, and I know others will want the privilege of helping that dear boy, whom God has so loved as to seek out and to save on that wild and desolate coast. The picture was taken by Dr. Grenfell as the boy lay on deck with the polar bear skin over him. I will have the same photograph put on a receipt and send it to any contributor who incloses a stamp. If any of the children are stamp collectors, I will add Newfoundland stamps which have come in my correspondence—let them tell what ones they have now. I wrote Pomiuk a letter and sent it to Quebec to go by the komatik-mail. I hope he will get it next spring. May God spare his life and give him a happy winter!

Mr. Martin

## CORNER SCRAP-BOOK.

**The Dog-teams of the North.** Dr. Willway of the Deep Sea Mission gives in the London magazine of the society the narrative of his last winter's trip of "twelve hundred miles on the Labrador with komatik and dogs":

We left Cartwright for Rigolette behind a splendid team of fourteen dogs. This was my first experience with an Eskimo driver. It was exceedingly interesting to watch the manner of his driving. Sitting in front, with a twenty to thirty-foot whip beside him, he is constantly talking to the dogs as they trot along, seldom urging them beyond a trot unless we strike exceptionally good going. Every dog knows his voice and he knows the name of each, calling to one and another as occasion may require. I may say that each dog has a separate trace, connected with a light skin harness. Each trace is of different length, so the dogs can on occasion trail one behind the other, or, where the ground is open, spread out like a fan. . . . You see that slack trace? Listen as Adam hurls whole volumes of Eskimo objurgations at the offender; but the dog is obstinate, so Adam uncoils the whip and, either getting off or sitting well forward and hauling in some of the trace, he brings his hand forward with a quick half turn of the wrist. Crack! That dog must have thought an earthquake struck him by the way he jumped. Now the whip is coiled up again and the dog is careful to keep his trace well strained. With a good team such as ours, the whip is seldom needed, unless the dogs fall to fighting—a performance they are remarkably fond of, fully justifying Dr. Watts's opinion of canine character. The whip is made of strips of tough sealskin, sewn together and tapering from the butt to the lash; finally, the butt is lashed firmly to a stout handle of wood, some eight or ten inches long. . . . I did manage to hit a dog once and I think I was as surprised as the dog was!

**How the Dogs Plow.** Dr. Grenfell's report in the same magazine describes his visit, last July, to the Hudson's Bay post at Northwest River, far up Melville Bay, so far in the interior as to have a short but civilized summer:

A steamer seldom, if ever, comes up to this place, and our arrival was an important event. Soon we were ashore, looking at the gardens and houses. There were plenty of potatoes, rhubarb and turnips, while mignonette, chrysanthemums, sunflowers and other familiar plants were growing in the sun. The temperature in the vessel was seventy degrees in the shade at midday. Mr. Cotter, the agent, had manfully attempted to plow his preserves, employing the dogs tied in with sealskin traces for that purpose. One man had to march solemnly in front dragging a seal's flipper to entice the dogs, while another had to shove and guide the plow.

**Why Not Use Reindeer?** Dr. Grenfell strongly favors a substitute for the dogs:

It does seem a thousand pities the horrible dogs are not discarded in favor of domesticated deer. Sir John Schutz, Governor of Winnipeg, is making strenuous efforts to introduce their use in sleighs. He writes that a herd of two hundred kept in the State have increased in captivity to three hundred, and are to be parceled out in lots of about twenty for experimental purposes. The dirt, the smell, the danger, the noise, and the great difficulty of feeding the dogs would all be obviated. These deer are clean, sweet, gentle, quiet, feeding on the universally distributed moss, and, being larger and stronger, could travel much farther in a day. Also settlers would then be able to grow vegetables and keep sheep or hens, which now can only be done where the dogs permit.

**The Experiment in Alaska.** The Governor of Alaska reports that there are nine hundred domesticated reindeer in that territory in successful use. At the last meeting of the American Missionary Association, Mr. Lopp, missionary from Cape Prince of Wales, said in his address:

In addition to training these Eskimos to read and write, we are now training a few of them to herd the domestic reindeer which have been introduced from Siberia through the general agent of education, Dr. Sheldon Jackson. In the fall of 1894 the Government gave our mission 100 reindeer, and five of our school boys have herded those reindeer during the last year and they have been very successful. The herd now numbers 171, and the boys think a great deal of the deer and are hoping that the herd will increase.

What a royal team Santa Claus must have to drive on Christmas Eve in that country!

L. H. M.

## Y. P. S. C. E.

### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, Jan.* 19–25. Secrets of Strong Lives. Luke 7: 19–28.

"What is the secret of your life?" asked some one once of Charles Kingsley. "Tell me that I may make mine noble also." His only reply was, "I had a friend." Who that friend was is perfectly plain to the reader of the delightful biography of the noble English preacher and writer, and Kingsley was not the only man in public life who was able to do his work far better because of another life that stood close to his. Indeed, the first secret of a strong life is dependence upon a stronger. Go back to the first century of this era and who of all its prominent figures impresses us as on the whole the strongest man of his time? Undoubtedly the apostle Paul. But behind Paul was Christ, and back even of the strong Son of God was God himself.

Human friendship is a mighty tonic to those who have entered at all into the richness of the experience, and he is to be pitied who has not some one to whom to go when oppressed with a sense of weakness and ignorance. But the ground of all human friendship is the divine life, and we should not receive much of enduring value from those whom we love unless they were being replenished by a source higher than themselves.

But it is almost equally necessary, also, to ally ourselves with weaker lives than ours. We do not become healthy and vigorous in body if we eat but do not exercise, and we shall never become spiritual giants if our lot is cast altogether with those who are truer and nobler than ourselves. That is one reason why there are so many weak and helpless and needy persons in the world. We, who may count ourselves strong, need them as much as they need us. Think how a little baby coming into a home brings out unknown strength and hitherto hidden beauty of character in the mother who broods over it. Remember how a crippled child, introduced into a circle of romping, thoughtless school children, becomes sometimes a blessing to them as they take it under their protection. It would be a hard, rough world if there were not some delicate flowers to need careful tending, some bruised and broken lives that need to be enfolded in strong, protecting arms. Perhaps, from one point of view, it is the sickness and feebleness and need that are rife in the world today that keeps it from going back into barbarism and from having its heart eaten out by selfish luxury.

These two simple suggestions then are offered: Ally your life with some one stronger, with the strongest, even with the Christ of God, then tie it to somebody weaker. Grow strong by communion with God and by service of your fellowmen.

*Parallel verses:* 1 Sam. 18: 1; Ps. 121: 1; Matt. 25: 35; John 4: 32; Col. 1: 11; 2 Peter 1: 4.

## CHRISTIAN ENDEAVOR NOTES.

The support of a baby in a foundling asylum until he shall be adopted has been assumed by a junior society in St. Louis.

Twenty-five Italians from a Boston mission visited a Chelsea society and took charge of part of the meeting in their own language. A society will probably be organized in the mission.

A souvenir representing a lily, bearing the name and station of a missionary and a fact connected with his work, was given each member at a missionary social of a junior society in Washington, D. C.

A Philadelphia society, with a membership of 215, has an average attendance of 500 at its meetings. ——In the First Church, Snohomish, Wn., the pastor has formed a prayer circle made up of members of the World's Christian Endeavor Prayer Chain.

Two evangelists have been secured by Montana societies to carry on meetings in the leading towns of the State in co-operation with the pastors and societies.——New Mexico now has a prisoners' society in the penitentiary at Santa Fé. It started with twelve active and six associate members.

A ministerial educational fund has been started by the Texas societies among the Disciples. During the past year $1,500 was pledged for the purpose, and seventeen young men have thus been assisted in studying for the ministry. As the money is paid out in loans the amount bids fair to grow from year to year.

A Wisconsin society has a committee of one, whose especial work it is to give cheer and help to the old people at the church services and in their homes.——Fort Wingate, New Mexico, where there have been no religious services on Sunday, now has Christian Endeavor meetings attended by fifty of the soldiers.

Among the Friends the Endeavorers number about one-fifth of the entire membership of the denomination. During the past year those in California and Ohio gave for missions $1 each, on the average, and those in Canada $1.50, while fifteen that are now engaged in foreign work are partly or wholly supported by those remaining at home.

At Carr's Lane Chapel, Birmingham, Eng., in order to assist the Sunday school committee in looking up absentees, the residence of each active member of the society is marked on a large map of the city and any case to be investigated is assigned to some member that lives near, thus insuring the greatest economy of time.

The prisoners in the Pittsfield jail were so interested in the meetings held there during the Massachusetts convention that they have asked for others of a like nature, and the local union has appointed an evangelistic committee which arranges for a monthly service. The good citizenship committee of the union undertakes to look after the prisoners after they are discharged, a work that the county commissioners of Berkshire County have suggested that the Endeavorers should take up.


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# The Sunday School

LESSON FOR JAN. 19. *Luke* 3: 15-22.

## THE MINISTRY OF JOHN THE BAPTIST.

BY REV. A. E. DUNNING, D. D.

From the Mount of Olives one may look down on the Dead Sea and the plain to the north of it. The descent, over barren hills, is nearly 4,000 feet. To the east of the valley is a green, serpentine line which marks the course of the Jordan. On the west side, nearest to Jerusalem, in John's time stood Jericho, with Herod's splendid summer palace. The journey from Jerusalem to Jericho can be made in five hours.

That wide plain was the scene of John's preaching. A considerable part of it was then occupied by groves of olives and palms, in the midst of which were villas. Now it is barren, sandy, desolate, dotted with thorn bushes. Green thickets line the river banks, with poplar and tarfa trees. On the higher land grass grows among the stones, which dries when the rains have ceased. When it is set on fire, scorpions and vipers crawl down to hide themselves in the thickets by the river.

John began to preach unheralded. But he proclaimed that the wrath of God was coming on the Jewish nation for its sins, and soon all classes, startled and interested, began to come and hear him. He preached repentance, declaring that that only would save the nation from destruction. He told them that their one hope lay in their experiencing such sorrow for sin as would lead them to renounce it and lead righteous lives. Pharisees and Sadducees came down from Jerusalem, the one class interested in their theological disputes, the other in holding on to their religious and political offices. John pointed to the vipers wriggling down to the Jordan, fleeing from the burning grass, and said to these wrangling Jews, "Ye offspring of vipers, who warned you to flee from the wrath to come?" But they came; and he told them they could not rely on their inheritance as Jews to save them, but must themselves bring forth in their lives fruits worthy of repentance. Tax gatherers, soldiers and others came, all asking what they should do to show their repentance. He advised them to help those more needy than themselves, to be honest, to be courteous and kind in their treatment of others and to be content with their wages.

But the people were not satisfied with this preaching, nor was John either. He told them that neither his baptism nor his teaching would accomplish the reformation that would save the nation; but that, besides all that he said and did, he was preparing the way for another messenger who would establish among them the new kingdom which he declared was at hand. They wondered if John was not the promised Messiah. He told them frankly that he was not, but that the Messiah, or Christ, was soon coming, was already among them, though he did not know him yet. He declared that while his baptism was with water, the coming One would baptize them with the Holy Spirit and with fire. The symbol which John used to signify cleansing from sin dwindled into insignificance beside the fire of holy love which would consume sin and fill the obedient life of the believer with a new spirit from God.

John announced also that the coming One would choose his followers according to their character. The world was to be his threshing floor. He would bring a winnowing fan in his hand—his power of discerning and his authority for selecting good characters from bad, the truly repentant from the hypocrites, according to the tests which John had already applied in his preaching. All men are wheat or chaff. The Christ knows the wheat and will garner it. He knows the chaff and will destroy it.

This, then, was the summary of the great herald's ministry. It rectified men's mistakes. It pointed out their sins. It summoned them to repentance and showed how repentance was wrought by deeds. It called on men to make public declaration of repentance by presenting themselves for baptism, and it promised to them the speedy advent of the Christ who would test their repentance, and, if it proved genuine, would give them a new life and admit them into his new kingdom; while those who did not repent, or whose repentance proved false, he would destroy. This preparatory gospel has been rounded out by Christ's life and teaching and death and resurrection and ascension—the gospel in its fullness which we are called to preach.

The purpose of John's preaching was to introduce Christ to his nation, and the manner of John's disappearance from life, though it occurred some time later, Luke here states in a single sentence. The consummation of John's career is presented in the baptism of Jesus.

The tidings of the stirring words spoken near the Jordan spread far and wide through Palestine. They were discussed in shops and homes, on the streets and in the synagogues. They roused young Jews to new hopes, and to learn more of the wonderful preacher who many thought might be the Christ. The tidings reached Nazareth and, probably with a company of young men, the carpenter Jesus threw aside his tools, made his way over the hills and down to the Jordan valley. How he was moved by the preacher, by the sense of sin that filled the multitude and by the hope that kindled in them as they were baptized to enter the new society which had been announced to them, cannot be known. Not because of his sin did Jesus determine to accept this symbolic cleansing, for he was sinless, but because he would enter, with his nation, into the new era which he came to establish. So he, too, with the others, came to the prophet to be baptized. They were cousins. Whether or not they had ever met before is not stated. But the recognition was instant and complete. Spirit met spirit, and the last prophet of the old dispensation knew that his successor, the first prophet of the new, was before him. It was by the command of Jesus that John baptized him, and the two men, in that supreme crisis in the life of one of them, in that crisis in the history of the world, had testimony as clear to their exalted minds as could be given to the senses of vision and hearing that the God of Israel was calling the young carpenter of Nazareth to the mission which prophets had foretold, not only to the nation, but to the world. They heard a voice in the skies proclaiming Jesus as the Son of God. They saw a halo, in form like a dove, descend and brood over the young man's head. The kingdom prophesied had received its king. The new era had begun. By an unmistakable call Jesus was summoned to his great mission, and a new life opened to him.

The baptism in the Jordan was the gateway through which he was ushered into his public work. From that hour he appears to be impelled by the Holy Spirit to the mighty deeds and thrilling words which have wrought such supreme changes among men. He went into the wilderness impelled by the Holy Spirit [chap. 4: 1]. He returned from the wilderness to teach men in the power of the Spirit [chap. 4: 14, 15]. He wrought miracles by the power of the Spirit [Matt. 12: 28]. He bestowed on his disciples, after his resurrection, the Holy Spirit, and bade them wait for the baptism of the Spirit, and said that the Spirit should remain with his disciples forever.

So the ministry begun that day is continued by us, the power being given to us in measure which was given to him without measure; and it will go on with increasing triumphs till the world shall have been conquered to himself.

## THE CHURCH PRAYER MEETING.

*Topic, Jan.* 12-18. Expecting Results from Prayer. Jer. 29: 11-13; Luke 11: 5-13.

What conditions does God require? Why may we claim his promises? What does God most delight to give?

(See prayer meeting editorial.)

## PROGRESS OF THE KINGDOM.

### THE UNKNOWN FUTURE.

At the threshold of 1896 we find any attempt to forecast the progress of the kingdom in missionary lands introduces us into such a maze of contemporaneous events that we are appalled before the social and political problems with which the cause of missions is inseparably involved. In Turkey, it is almost needless to say, the situation is critical in the extreme, the only ray of light in the darkness of crime and suffering being the faith and heroism of our missionaries and their loyal adherents. Only less uncertain is the position of Christianity in China, which has seen such brutal massacres of missionaries during the past year, to which Rev. Henry Kingman referred in our issue last week, and in Madagascar under its new rulers; while in self-confident Japan the religious problem is still far from its solution. South America is in its usual state of unrest and cannot hope for relief of its spiritual destitution until a more liberal and enlightened spirit takes possession of its governments. Since the war has ended the prospect for missions in Korea has been brightening and new centers are being occupied by the small force of workers on the ground, while even in Tibet the outlook is more cheering as negotiations between Great Britain and Tibet give hope for an open door in the near future. In Uganda, now under British control, Christian instruction and preaching are demanded with increasing eagerness, and Siam offers an unusually favorable field for evangelistic work.

Missionary enterprise in the homeland is not without serious perplexities and uncertainties, but the mission boards are trying to hold their own, though lacking sufficient support from the churches. In this rapid survey perhaps we have dwelt too much upon the dim uncertainties of the situation. There are many other signs of the times which confirm us in the belief that the missionary outlook, however dark and lowering the clouds may appear in the immediate horizon, is bright—bright as the promises of God. It is well now and then to have the broad facts of the status of Protestant foreign missions placed before us, and now we are able to turn for our encouragement to a missionary plant embracing throughout the world 5,055 stations, 17,813 out-stations, with 11,574 missionaries, 70,033 native laborers and 1,157,668 communicants, at a total cost of $14,441,807.

### SHEATS LAW NOT ENFORCED.

Our readers will recall the decision of the A. M. A. to test the constitutionality of the Sheats act by continuing the instruction of white and colored youth in the normal school at Orange Park, Fla. At latest accounts, however, no arrests had been made. The principal of the institution writes that he understands there is no money to carry on the case and it will probably have to wait until the April term. The county sheriff called on him to make some inquiries, which he did politely and respectfully, assuring Mr. Rowlee that if compelled to serve papers of arrest it should be done in a gentlemanly manner. It is currently reported that the legislature made no appropriation to enforce the act and that Mr. Sheats has given out word that he has done all he could in the case and must now lay further responsibility upon the local county authorities. It is also said, however, that the new law is not popular with the people of eastern Florida, and it is not improbable that funds will not be forthcoming to prosecute a suit against the school.

Rev. J. W. Harding, formerly of Long-

meadow, Mass., now in Florida, in a long letter to *The Springfield Republican*, describes interestingly a recent visit to the Orange Park School. He says: "On entering the main assembly-room there is everything to impress one not only with the high standard of the teaching, but with the exemplary order and good behavior of the pupils. The colored pupils sit apart from the white, there being only nine of the latter. Several who attended last year have been kept out because of the Sheats Law, but not from any dissatisfaction with the school on the part of their parents." One or two Northerners, however, are strongly opposed to the school, one of them being a Massachusetts man who is in close communication with Mr. Sheats and whom the A. M. A. authorities have reason to know is acting as a general spy over the institution.

The correspondent of *The Republican*, after showing that the normal scope of the Orange Park School makes it very helpful to the superintendent of public education in providing competent Negro teachers, calls attention to the illogical position of Mr. Sheats in his recent biennial report. In this document he says, respecting the summer schools or normal institutes: "In counties where the number of Negro teachers was too small to give them a separate institute, they were encouraged to attend the institutes for the whites and to occupy the part of the building assigned to them, which they cheerfully did at every place." When asked whether his bill, which explicitly forbids white and Negro youth being taught in the same building and by the same teachers, will put an end to this practice, he replies: "Nothing in the law will prevent in the future as in the past, all being done that we are able to do for the better preparation of colored teachers for their responsible position. Separate institutes and summer schools or mixed ones, as the circumstances may dictate, will be established as before. It is the mixing of minors in schools that we fight." Mr. Sheats should be informed that a large proportion of the Negro students in the Orange Park School are not minors and are preparing to become teachers.

### PEN AND SCISSORS.

We welcome the American Board Almanac of Missions for 1896 as an old and valued friend. It is as attractively printed as ever and even more indispensable as a reference book, since its general missionary statistics are much fuller than last year.

We are sorry to learn that the Moravian Church reports a deficiency in the missionary treasury amounting to $28,725. The causes are a falling off of income, mainly in the shape of legacies, and an increase in the expenditure of several fields. This is due largely to healthy growth and necessary extension in such fields in South and Central Africa and Dutch Guiana in South America.

A Pittsfield C. E. Society has originated a unique plan for a missionary meeting. The exercises were to be modeled after the proceedings of a court, in which twelve jurymen should consider the question which of three factors, evangelistic, medical missions or the printing press, accomplishes the best results in India. A judge was to preside and each factor to be represented by two lawyers. Here is a suggestion worth noting.

After five years of arduous missionary toil in Uganda Rev. G. K. Baskerville and Mr. G. L. Pilkington have been warmly welcomed by the Church Missionary Society on their return to England. The missionaries report that Uganda is perfectly quiet and peaceful, with no sign of trouble in any part of the country. Statements of the most gratifying kind were given of the eagerness of the natives both to receive and also to carry the message of the gospel to neighbering tribes.

In a letter from Aniwa, New Hebrides, published in an English journal, Dr. Paton says: "You will be glad to hear that the savage-looking chief who said, 'Me die for missionary: me too much like a missionary teach a me,' now has a missionary. I gave $2,500 from my book to pay the passage of himself and wife and give him an outfit. He is an able young medical man who also took the course of study for the ministry and, with an assistant, is now organizing a hospital on his island and has already accomplished wonderful results there. I think he has seven teachers out at different hamlets, and thirty-seven villages have placed themselves under Christian instruction." Dr. Paton says an urgent demand for missionaries and teachers continues to come from many points. A new mission vessel, with steam auxiliary power, for work among the islands, is now being built in Scotland.

**Baptist Union in Financial Straits.** The Baptist mission boards are confronted with as serious financial problems as are their Congregational brethren. Two years ago the Baptist Missionary Union reported a debt of $203,595, the result of the hard times. Immense reductions in expenses were accordingly made, the appropriations of last year being $109,000 less than those of the previous twelve months. Nevertheless, the union was obliged to face last spring a debt of $189,956. This called for still greater retrenchments which, however, have not accomplished the desired effect, as the union finds itself still threatened with a large debt at the end of the present year. Instead of the hoped-for increase in the receipts of the churches, their donations during eight months have fallen off to the extent of $21,738. Estimating the receipts from legacies and other sources for the remainder of the year the same as last year, together with a continued reduction in donations from the churches, it is feared the union will have a deficiency of $221,995 by March 31, 1896, the close of its financial year.

## CHARACTER IN LITERATURE.

In an address before the University of Wisconsin, President Adams affirmed that in literature, as in life, it is not great ability or great learning that succeeds, but great character. After illustrations drawn from the classics, he says of certain modern novels:

We love the beggar in the *Antiquary*, and we hate Dousterswivel, apart from all considerations of rank and learning, because the one, though he has to beg his herring and his hunch of bread, is all sweetness and is ready for all service, while the other, with all his learning, turns it only to his own selfish advantage. It would be a long journey to go through Scott's novels and put them all to the same test, but the result would everywhere be the same.

Is it too much to say that in the works of Dickens, of Thackeray and of George Eliot our interest is at all times led into admiration or aversion by the moral qualities rather than the intellectual powers of the various characters? Goodness and rightness must be rewarded, and badness and wrongness must be punished. You know in advance, as soon as a great character is developed, that in the end the author will somehow arrange so that it will be well with him. You know also that fate pursues villainy and sooner or later will overtake it. Bill Sikes is too bad to live, and after running to the top of the house to escape his pursuers he ties a rope about the chimney and is putting the other end girded into a noose beneath his arms to let himself down, when, on seeing the staring eyes of the girl he had murdered, he lost his balance, the noose caught him about the neck, he fell nearly to the ground, and "the chimney stood it bravely." Even George Eliot, after Maggie Tulliver had passed the night on the boat, could not satisfy the eternal requirements except by drowning her in the flood. The bishop's son, in The Deemster, repents of his hundred wrongs only after he has taken the life of his best friend; but the most bitter and prolonged repentance and the most abject penance are enough only to bring him for a single moment into the sight of the promised land, without permitting him to enter.

But if crime and wrong must be punished, that steadfast devotion to right, against which the assaults of temptation beat in vain, must be rewarded. We do not see how Ralph Ray can break the toils that are thrown around him. He does not try to break them, for, though innocent, he can do so only by throwing suspicion on the name of his dead father. He refuses to lie by pleading "guilty," or to throw an implication upon the name of his father by pleading "not guilty." He persists in silence and comes upon the gallows. You feel that it would be an unpardonable violence to every moral sense to bring a man with such a life to an ignominious death. Of course the needed bit of information comes just in time to restore him to life and the happiness he so richly deserves.

It is in this way that the creators of literature who feed our souls and solace our weary hours pay tribute to the ever present sense of right and wrong. Everywhere they recognize the pre-eminence, the predominance of character in life.

## UNINTELLIGENT ZEAL.

There is a deal of wisdom in a recent saying of Dean Paget of Oxford:

If men take pains about two things they are not likely to go far wrong. The first is to try patiently and reverently to understand, so far as they can, the life, the troubles, the aspirations, the forces of the age in which they live; the second is to maintain steadily their own communion with God, their realization of his presence, their attention to the disclosures of his will, their expectation of his judgment.

It takes thought and time and study and self-discipline to understand one's own day at all; but such understanding is necessary to the discernment and doing of one's work, to resisting or advancing rightly. We may have, perhaps, at times to resist uncompromisingly; only let it not be unappreciatively. For the wisdom or unwisdom of our policy may count for less in the long run than the justice and charity with which we chose and held it. It is the carelessness of antagonism, not its resoluteness, that provokes men to resentment and vehemence; and unintelligent despondency may do as little good as unintelligent zeal.

## MOHAMMEDAN FANATICISM.

To those who have never been in Turkish dominions it is almost impossible to give an adequate idea of the extent of religious fanaticism which affects all local relations and finds expression in all business and social life. Dr. G. R. Leavitt, in the *Independent*, furnishes an illustration of the impression which this spirit of religious hatred makes on travelers. Dr. Leavitt, a member of *The Congregationalist's* Oriental party, thus describes one of their experiences in crossing the Anti-Lebanon range last April:

In the mountains a traveler is only safe with a guard of armed men. The journey across Anti-Lebanon is dangerous. Two weeks before a small party, with their dragoman, were robbed of everything valuable in their camp at a Druse village where they were resting at noon. Our party stopped at a large Druse village at the top of the mountain pass. Hermon, white with snow, lay just behind the steep hill on which the village was built. We were surrounded at once by the men of the town, fine-looking, bold, fierce men, all armed. They offered for sale knives and daggers. They drew them out of their brass sheaths, long, ugly, crooked blades. Within a month these men had assaulted a Maronite village and murdered from twenty to thirty of the inhabitants. A man in offering me a crooked dagger described in pantomime, most revoltingly vivid, how he had used it in this massacre. He showed how he plunged it into a man, and twisted and pulled it up and down and sidewise, how the blood spurted, how the man fell and wallowed on the ground, and the agony of his dying, to the last gurgle in his throat. As he threw his head back and imitated the dying convulsion, with a fierce gleam in his eyes he offered the knife again to me. And the circle of men and boys about him shouted in exultation, as if they saw the bloody scene re-enacted, and triumphed once more over the cross.

# Literature

## BOOK REVIEWS.

### RENAN'S HISTORY OF ISRAEL.

The ninth and tenth books of the late M. Renan's History of the People of Israel are issued in one volume. They cover the period of Jewish independence and that of the Roman rule over Judea. The rulers and their policies, the religious parties and their rivalries, the religious and philosophical literature and its authors, all are described in the picturesque style characteristic of the author, although there are fewer brilliant passages than in his other writings. The book is more a mere chronicle of facts than most of his productions, yet it does not lack interest. There is in it little of that attention to collateral details—the social life of the people, for instance—to which most historians give some space, and the main purpose of the work is adhered to rigidly and exclusively.

The story is told clearly and with scholarly impartiality. The point of view is that of the analytical critic, who dissects and combines his materials coldly and calmly but skillfully. One wishes that he had brought out more effectively the romance of the Maccabean struggle, for example. The subject of his principal enthusiasm is the striking and reprehensible career of Herod; and, by the way, he declares that Herod died before the birth of Christ, so that the story of the murder of the infants at Bethlehem is untrue!

The most interesting and important chapter is the concluding one, in which is summed up the substance of the whole ten books. It declares Christianity to be an evolution from Judaism and destined to give birth in the future to some new and different religion, probably Greek in general character, that is scientific, rational and without revelation. Yet there always will be evident a trace of Israel. He concedes that there is "much historic truth in the gospels" and exalts the nobility of the character of Jesus. But Jesus was not divine and belief in his resurrection was due to a hallucination, as was also the conversion of St. Paul!

This book and the whole history is of great interest as illustrating the methods and conclusions of a zealous example of one school of modern French criticism. But its results often are harder to be accepted than those which it rejects. It will not make much impression upon the world. [Roberts Bros. $2.50.]

### CONSTANT'S NAPOLEON.

*The Private Life of Napoleon*, as found in the Memoirs of Constant, who was the emperor's first *valet de chambre*, has been before the public since 1830. At that time the publication made a decided sensation. Naturally the estimate of the great emperor's character made by so intimate an associate as his *valet*, and one who had so much to do with his private life, was of intense interest to the world, and there must have been still living a large number of people who remembered Napoleon personally. The interest in such a work at the present time is different, yet it is none the less real and great. Within a few years public attention has been fixed upon the emperor afresh. More interesting and careful studies of his character have been made than ever before, and the public is in a frame of mind just now to appreciate the revelations of this reprint of Constant's manuscripts.

Its characteristic feature is that already suggested, and, so to speak, it reveals Napoleon's life from the inside. The author has made no pretense of veiling his master's faults and weaknesses, yet shows a warm admiration for the many great and noble qualities of his hero. All readers who care for European history, or for the biographies of great men, and all who value the pictures of life which have to do with everyday matters and with the hours in which men are natural and not on parade will prize this volume. The book has been published in a neat and handsome form, with an introduction from the pen of Imbert De St. Amand. [Charles Scribner's Sons. $5.00.]

### STORIES.

One of the most popular books of the season, as indicated by certain investigations which have been made, is *Titus, a Comrade of the Cross* [David C. Cook Pub. Co. $1.00] by Florence M. Kingsley. It was first published a year ago and the manuscript took a prize of one thousand dollars offered by the publishers of the book for the best descriptive narrative about Christ and his times. The story proved to be a great favorite last year, and with good reason. It holds its own this year in the public good will and this edition, which is simple yet tasteful and prettily illustrated, will add to popular interest in it.

It took us longer than usual to become interested in *The Years That the Locust Hath Eaten* [Macmillan & Co. $1.25], by Annie E. Holdsworth, but in time the unusual power and pathos of the story secured their inevitable hold upon us. It is a remarkable book, a study of contrasted selfishness and self-forgetfulness in certain respects unique, and the atmosphere of sadness, which deepens into gloom as the story goes on, somehow after all does not veil the bright, hopeful features of the narrative or leave the reader depressed. It is a story of common people in common scenes and yet the people are anything but common and the common scenes have their comedy and tragedy as truly as any drama ever performed to order. Many will not like the book; those who do like it will rank it very high.

*The Master Mosaic Workers* [Little, Brown & Co. $1.50] is from the pen of George Sand and has been translated by Charlotte C. Johnston. It is a sketch of Venetian life in the time of Titian and Tintoretto. The author has displayed her characteristic and remarkable skill in this study of the early mosaic workers, describing their individual characteristics, their rivalries and the features of the time in which they lived. As a historical sketch the book is worthy of sincere respect and warm praise, and, as a mere novel, although oddly enough only one or two women are mentioned, and those in the most subordinate and indirect manner, it is above the average. Of course, the peculiar features of the author's literary style, which have helped to win for her her conceded pre-eminence in literature, are clearly perceptible in these pages and the book must be, as it deserves to be, a real favorite.

*Frederick* [Macmillan & Co. $1.25], by L. B. Walford, surprises the reader agreeably by the manner in which its unpretending and, at first, somewhat unpromising plot develops interest even to the point of moderate excitement. It is a sweet and wholesome story of English rural life and the only flaw is the villainy of the villain, who is rather too stagey for his surroundings. Mrs. Walford's many accustomed readers will receive this new book of hers with genuine satisfaction.

Messrs. Lamson, Wolffe & Co. have brought out a new and very pretty edition, in the modern reproduction of the antique style, of Dr. Edward Everett Hale's famous little story, *My Double and How He Undid Me* [75 cents]. The genial humor of the narrative and the practical pith which it contains deserve being helped on to immortality thus, and this edition cannot fail to be a success, as it deserves to be.

A very different kind of a book, yet in its way almost as interesting, is *The Black Lamb* [J. B. Lippincott. $1.25], by Anna R. Brown. It is a New York story, chiefly about young Americans, although certain Englishmen are prominent and there is a blending of dash and adventure; and business and journalism receive a tinge of theosophic and, in a way, fascinating interest, and the narrative, if not always as probable as it might be, never veers so far away from probability as to disturb the trained reader, and certainly is fresh and forceful. The strength of the book lies chiefly in its portrayals of character and these are very well done.

### BIOGRAPHICAL.

Mrs. B. M. Sherman has translated a work by Albert Pulitzer called *The Romance of Prince Eugene* [Dodd, Mead & Co. $5.00]. It bears the sub-title An Idyl of the Time of Napoleon First. Mr. Pulitzer, although undertaking to write a romance, found it necessary to write a history, and, in spite of his protestations that his work is a love story and not a biography, the reader will find the historical element more conspicuous. Nevertheless, the romantic element is prominent, and the hero and heroine are most attractive personalities. Prince Eugene himself, the son of the Empress Josephine, certainly had a brilliant and an honorable career, and his wife, the Princess Augusta of Bavaria, was worthy of him and they were exceptionally happy in their mutual union and for the most part in the circumstances of their life. Mr. Pulitzer has marshaled the thrilling facts in their career with sympathetic fervor and also with much literary finish and style, and the two volumes form a charming work. There are a few illustrations and one finds in these pages one of the most charming of the many pictures which have been drawn having for their subject the Napoleonic period of history.

Thomas Hughes has been one of the best known of Englishmen to Americans ever since he was a young man and wrote School Days at Rugby, and the American interest in his volume, *Vacation Rambles* [Macmillan & Co. $1.75], will be gratifying to him, we have no doubt. He has been something of a globe trotter, having traversed various parts of Europe and having made two visits to this country. His custom has been to write home once or twice a month and his letters have been preserved, and now have been edited and issued in a book. His famous lecture, "John to Jonathan," delivered in Boston, Oct. 11, 1870, forms the concluding chapter. Mr. Hughes is a keen observer and a lively narrator, and throughout his pages the same homely, practical common sense and sympathy with others

appears which characterized his famous juvenile volume so strongly. His various wanderings in this country are especially interesting to Americans and his account of the attempt to found a colony in Rugby, Tenn., is interesting. The book makes no pretension to preaching but is throughout so manly and wholesome in its sympathy with true religion that the reader will get great benefit from it in more than one way.

It is high time that full justice was done to the achievements of Marcus Whitman, and here is another book describing his noble and permanently useful work in the Northwest. It is *The Story of Marcus Whitman* [Pres. Board of Pub. & S. S. Work. $1.00] by Rev. J. G. Craighead, D.D. It tells the familiar story of the career of Whitman and the saving of the Northwest in a short but effective fashion, and brings out well the value of his special missionary endeavors.

MISCELLANEOUS.

Prof. John Bascomb has entitled his latest book *Social Theory* [T. Y. Crowell & Co. $1.75]. It is a grouping of social facts and principles, a study of sociology. The author excels in definition and in the clear marshaling of facts which he has gathered bearing upon the successive topics which his orderly plan enumerates. This is not a book to be read through connectedly so much as to be studied and referred to, nevertheless it is a continuous treatise and its outline indicates a definite and natural progress of thought. In the first part customs are considered as factors in sociology, customs civic, religious, miscellaneous; then economics are treated similarly, then civics, then ethics and finally religion. Naturally in the course of this discussion a large number of collateral topics are suggested and are touched upon briefly. There is not space in a book of this size for an elaborate discussion of sub-heads, but such matters as the political rights of women, the relation of politics and church, divorce, religious conditions, the service and the evils of the press, single tax, hours of labor, profit sharing, sound currency, pauperism, etc., are brought up, considered and then dismissed, in each case the reader having been given in terse and compact form the results of long study and reflection on the part of the author. The book is useful, therefore, as a source of suggestion and as a reference book and also is adapted to use as a textbook.

One seldom comes across a more thoughtful and rewarding treatise than *Anarchy and Government* [T. Y. Crowell & Co. 75 cents], an inquiry in fundamental politics by W. M. Salter. The author takes the term anarchy in its strictly literal sense, meaning the mere absence of government and not an opposition to established government. He goes below the surface of the subject and brings out with unusual skill the possibilities of an anarchical state of things and of a definite government. He shows that anarchy in this sense of the term has much which is admirable and desirable about it, much more than many people probably will realize until they think about it. Many current topics are touched upon with shrewd sense and pertinence, yet the author is chary of declaring too many conclusions. The book deserves to be read and thought over and is a plea for nationalization to a considerable extent. There is nothing in it to which the most loyal friend of good order and morality can object. It is a book which, unlike many, makes a real contribution to the reader's wisdom on its subject.

Mr. F. J. Stimson delivered four lectures last July at the Plymouth School of Ethics. They have been reprinted in a little volume bearing the title *Labor in Its Relation to Law* [Charles Scribner's Sons. 75 cents]. They outline the history of the laws of labor, they describe the employer's contract and comment upon it, they discuss strikes and boycotts and they offer a forecast of the future. They consist largely of a careful and discriminating summary of legislation and of the legitimate inferences and results of legislation. They also go into the reasons of the thing and deal with the subject in a thoroughly sensible, candid and kindly spirit which both laborer and employer must appreciate. We understand the book to be a prelude to a more elaborate discussion of the same central theme by Mr. Stimson, which will appear in due time.

Probably Mr. H. S. Olcott, the author of *Old Diary Leaves* [G. P. Putnam's Sons $2.00], in which he undertakes to tell the true story of the Theosophical Society, will be surprised if he ever realizes what sort of an impression his chapters make upon the mind of an unprejudiced reader of ordinary intelligence. If anything could convince one of the dreary emptiness of theosophy and the conspicuous worthlessnes of the claims which have been made in behalf of its prophets it would be the account of it here given by its high priest. Any system of belief must be a failure which does not inspire its prophets to attain to a higher level of intellectual and spiritual attainment than that here reached; and when one founder of the society plainly reveals his conviction of the constitutional selfishness of the other and frankly portrays her as a coarse, vulgar and frequently profane woman, and when the only justification of the claim to the supernatural seems to be the asserted performance of inexplicable acts, and when it is recalled that apparently trustworthy investigators have declared that they have discovered the mechanical means by which Madame Blavatsky and her associates accomplished many of their seemingly miraculous performances, it is not strange that confidence in theosophy and its representatives should be denied. This narrative, which is exceedingly long and tedious, would do much to kill public interest in theosophy, but such a dull and pointless book is not likely to be widely read. However, theosophy can be trusted to dispose of itself in due time.

Mr. J. R. Spears has been a newspaper correspondent for some time, and as a reporter of *The New York Sun* he visited the coast of Terra del Fuego and Patagonia in 1894. His various letters to the *Sun* have been edited and now make a graphic narrative, *The Gold Diggings of Cape Horn* [G. P. Putnam's Sons. $1.50]. The region described is not as completely out of the world as it used to be only a few years ago, but is rapidly becoming familiar and is being tinctured by the influences of civilization. Mr. Spears made a thorough personal investigation of the various settlements and his book contains much valuable information about mining, agriculture, cattle raising, fishing and the various peoples, native or immigrant, who there dwell. It is in a newspaper style and it does not profess to be anything else than newspaper work put together, but it is good work of its kind and the kind is not to be despised. The chief criticism which we feel disposed to make probably will not impress Mr. Spears very much because ours is a religious journal, but, unless we are much mistaken, it is likely to be made also by the fairest and most careful secular reader. It is this. Mr. Spears, without actually condemning Christianity, takes frequent opportunity to intimate that it is of small value and importance, that missionaries are deceivers or else incapable, and that where a man attempts to do anything from an avowedly Christian motive he is open to suspicion as an impostor. We thoroughly indorse any one's disgust at nominal, which is not also real, Christianity, but a man who can insinuate that Rev. Titus Coan retired from a missionary field because its hardships were too formidable shows himself to be not only unacquainted with that missionary's personal career, but also ignorant of the history of missions in general. Moreover, the allusions which the author makes to the gambling houses and the drinking places of the region visited, which are much more sympathetic than his pages on the mission stations, certainly seem to throw some light, and not altogether a pleasant one, upon his attitude in the matter. It will be safe at least for the reader, before assuming that his strictures on missionaries and their doings are correct, to take some pains to get at the missionaries' own side of the story.

It will be a long time before the world, especially that of New England, becomes weary of reading about Hawthorne, Emerson, Whittier and certain other more or less renowned and brilliant intellectual writers of the century, and Mr. F. P. Stearns in *Sketches from Concord and Appledore* [G. P. Putnam's Sons. $2.00] has taken advantage of this public interest for a motive and of his personal knowledge of some of his subjects as a means of attaining more than the ordinary purpose of such a book. It is not mere literary history which is given here, nor is it only characterization. Both are blended, and Mr. Stearns does not hesitate to run athwart generally received notions in his views now and then. He hopes to restore to Wendell Phillips, for example, something of the fame which the waywardness of his later years caused him to lose. Whether this hope is to be realized it is difficult to say, but in any case Mr. Stearns's critique will be read with genuine attention and good will. His book is thoroughly entertaining and contains much of permanent value.

*The American Edition of the Laws and Principles of Whist* [Charles Scribner's Sons. $1.50], by Cavendish, contains all the material of the latest English edition with the exception of one part in which honors are involved, which therefore would not be of much interest in this country where honors usually are disregarded. It is a well arranged and attractive treatise, in which one of the two or three leading experts in the game has supplied detailed information accompanied by ample illustration for the use of the beginner or student. Whether it is worth while to spend upon such a game the time necessary to master it in the modern sense may be a question. Still whatever is worth doing at all is worth doing well. It is a great temptation to many modern men and women to give too

much time and thought to the game of whist, but it is not necessary to go to excess in order to appreciate the usefulness and satisfaction of such a book as this.

*The Story of the Indians* [D. Appleton & Co. $1.50] seems to be the first in a new series called the Story of the West series. It is by George B. Grinnell and tells of the Indian's amusements, manner of living and of getting a living, of his marriage, his religion, his wars, his industries, etc., and it is based upon the personal observations of the author himself. Among the many books which relate to the Indian this will be conceded to rank with the foremost in respect to the truthfulness of its portrayal of Indian character and life and its success in discussing their condition with fairness and good will. It does not go far, however, into the subject of their legal attitude to the rest of the nation, but contents itself with describing them as they are, and the resultant impression is different in some important respects from that which has been received by most of the public in the past. The book is a useful contribution toward correctness in understanding.

*The Secret of Mankind* [G. P. Putnam's Sons. $2.00] is a daring and somewhat tedious performance by an author who has concealed his personality while, to the extent of about four hundred pages, he discourses in a metaphysical strain, during an imaginary journey after death to Mercury, about all sorts of topics, chiefly intellectual, moral and spiritual, and confers with many of the ancient worthies of history, gleaning grains of wisdom from each one and endeavoring, apparently in vain, to pose them in argument. When the narrative stops—although why it should stop where it does or anywhere else in particular is not obvious—the reader is supposed to have grasped the secret of mankind, but with nine out of ten and, probably with the other one also, it is more likely to have remained a secret. On the whole, the labor of extracting the kernel from this nut is greater than the possible fruit probably deserves.

The success of Mr. O. S. Marden's former volume, Pushing to the Front, seems to have prompted him to prepare another, called *Architects of Fate* [Houghton, Mifflin & Co. $1.50]. Mr. Marden has a somewhat rare power of giving good advice for young people, young men especially, without becoming tame or tiresome. His pages abound in incident and anecdote and although there is nothing in them that has not been said a thousand times before, and said in very much the same way and for the same purpose, nevertheless there is in his pages the element of virile and attractive personality as well as a wise arrangement and a practical and cumulative force and interest which assures the success of his book. The portraits of more than two dozen heroes enliven the work.

Mr. Noah Brooks has added to the long list of guide-books a neat and compact little volume called *The Mediterranean Trip* [Charles Scribner's Sons. $1.25]. It is a short guide to the principal points of interest on the coast of the Western Mediterranean and the Levant. It tells you about the Azores, Gibraltar, Algiers, Malta, Cairo, Jerusalem, Constantinople, etc., and is a compendium of desirable information about localities, national customs, the usages of travel, best hotels and other appropriate matters. It seems to be very well done and has some good illustrations and four maps. It is not as complete in details as Baedeker but in its way it appears to cover more ground than any single volume of those famous guide-books.

Messrs. Macmillan & Co. have offered the public in *The Spectator in London* [$2 00] one of the most tempting of the holiday books. It contains several dozen of essays by Addison and Steele, with admirably well conceived and well executed drawings by Ralph Cheever. The artist has caught the spirit of the time with wonderful success, and the work ordinarily is of surpassing merit. By a certain class of readers, and a large class, this book will be welcomed very heartily.

Mr. E. C. Gardner's *The House that Jill Built* [W. F. Adams Co. $1.00] was published first three years ago and is now reissued in a becoming and inviting form. It is a capital manual on domestic architecture for the use of sensible people about to build and is the more acceptable because written as a narrative and a pleasant one. Those who purpose to construct their own homes sooner or later will do well to examine it.

The Library of Useful Stories has been enlarged by the addition of a little volume, *The Story of the Earth in Past Ages* [D. Appleton & Co. 40 cents], by Prof. H. G. Seeley. It contains the substance of what beginners need to know and considerable matter which maturer students will appreciate. It is illustrated freely.

*A Pocket History of the Presidents of the United States* [A. D. F. Randolph & Co. 25 cents] has been compiled by Thomas Rand and is a vest pocket or watch pocket edition, being about two inches square by less than a quarter of an inch thick. It contains the portrait of each president, with a short sketch of his life and a little other public information of value.

*Window and Parlor Gardening* [Charles Scribner's Sons. $1 25], by N. Jonsson-Rose, tells its own story in its title. How to select and care for house plants is its subject and it deals with the theme in a plain and comprehensive manner. It is illustrated. The bound volume of the *Century Magazine* [$3 00] from May to October, 1895, inclusive, is issued in the familiar, beautiful and sumptuous style and contains a mass of material which, however much it be appreciated from month to month, never is properly understood in its extent and its excellence until it has been gathered together in this form. Then one realizes what these publishers are supplying year by year.

Dr. Mary E. Greene, in her book, *Food Products of the World* [Hotel World. $1.00], has gathered into a volume a series of magazine articles begun just after the World's Columbian Exposition and suggested in part by the exhibits there made. It has become in the author's hands a somewhat elaborate study of different varieties of food, their methods of cultivation, their value in nourishment and their practical adaptability to use in different conditions. The print is rather small but it is clear and the book is illustrated.——We also have received several calendars for the coming year. One is the *Phillips Brooks Calendar*, containing selections from his works for each week and surmounted by fine photographs of Trinity Church and of the bishop himself. Another is *Ye Olde and New Boston Calendar*, in which views of historic and otherwise characteristic Boston buildings accompany the table of days for each month. They are both handsome and both come from D. W. Colbath & Co.——We also have the *American Board Almanac* for 1896 [10 cents] which has a large, effective and well arranged collection of missionary material.

## NOTES.

—— Numerous illustrations add considerably to the cost of books, but increase sales enough to more than compensate for the extra cost.

—— The American Library Association is planning to hold its annual meeting in Europe in 1897, in the course of a foreign tour which is proposed.

—— The library of the Leland Stanford University has a specially complete and fine collection of railroad books which includes about four thousand titles.

—— Why do foreigners so often write in a tiny hand? *The Bookman* for January publishes a facsimile of Ibsen's writing which illustrates this quality of minuteness although it is larger than the hands of some other European men of mark.

—— Five thousand copies of Ian Maclaren's The Days of Auld Lang Syne were spoken for in Edinburgh alone and a fortnight before the date of publication, and 30,000 copies were printed of the first English edition. Yet it is hardly a year since the author was unknown in literature.

—— The announcements of stories by English writers in American publications during 1896 are hardly more numerous than those of stories by American authors in English magazines. Miss Wilkins, Prof. Brander Matthews, Bret Harte and Mr. Howells are cases in point.

—— It is an odd fact that the English and American editions of one of the books of the current season, Sir Quixote of the Moors, end differently, the difference occurring in only a few lines, but sufficing to alter wholly the impression left upon the reader. Moreover, it is said that this difference was authorized.

## BOOKS OF THE WEEK.

*D. C. Heath & Co. Boston.*

THE PRINCIPLES OF INTERNATIONAL LAW. By T. J. Lawrence, M. A., LL. D. pp 645. $3.00.

DIE HOCHZEITSREISE. By J. R. Benedix. Edited by Natalie Schiefferdecker. pp. 64. 25 cents.

THE CONNECTION BETWEEN THOUGHT AND MEMORY. By H. T. Lukens, Ph. D. pp. 169. 90 cents.

THE ARDEN SHAKESPEARE *As You Like It.* Edited by J. C. Smith, M. A., B. A. pp. 182. 40 cents.

THE ARDEN SHAKESPEARE. *Macbeth.* Edited by E. K. Chambers, B. A. pp. 188. 40 cents.

THE ARDEN SHAKESPEARE. *Twelfth Night.* Edited by Arthur D Innes, M. A. pp. 153. 40 cents.

THE ARDEN SHAKESPEARE. *Julius Cæsar.* Edited by Arthur D. Innes, M. A. pp. 143 40 cents.

THE ARDEN SHAKESPEARE. *Hamlet.* Edited by E. K. Chambers, B. A. pp. 224. 40 cents.

THE ARDEN SHAKESPEARE. *Richard II.* Edited by C. H. Herford, Litt D. pp. 212. 40 cents.

*Tuttle, Morehouse & Taylor Press. New Haven.*

CATALOGUE OF YALE UNIVERSITY. pp. 426.

*Woodfall Co. New York.*

THE YOUTH'S DICTIONARY OF MYTHOLOGY. By E. S. Ellis, M. A. pp. 146. 50 cents.

*Hunt & Eaton. New York.*

THE WAY OUT. By Rev. Hugh Montgomery. pp. 320. $1.00.

*William Blackwood & Sons. New York.*

IN CLOVER AND HEATHER. By Wallace Bruce. pp. 191.

*American Book Co. New York.*

FIRST GREEK BOOK. By C. W. Gleason, A. M., and Caroline S. Atherton, A. M. pp. 285. $1.00.

LATIN LESSONS FOR BEGINNERS. By E. W. Coy. pp. 330. $1.00.

*Charles H Banes. Philadelphia.*

CHARLES AND HIS LAMB. By Marshall Saunders. pp. 73.

PAPER COVERS.

THE UNIVERSALIST REGISTER. Edited by Richard Eddy, D. D. pp. 123. 20 cents.

GOD IN NATURE. *A Thanksgiving Sermon.* By Rev. Lewis Grout.

MAGAZINES.

December. OUR COUNTRY.—HARTFORD SEMINARY RECORD.

January. PALL MALL.—ST. NICHOLAS.—HARPER'S.—PLEASANT HOURS. FORUM.—TREASURY OF RELIGIOUS THOUGHT.—ATLANTIC MONTHLY.—CHAUTAUQUAN.—HOMILETIC REVIEW.—CATHOLIC WORLD.—CHRISTIAN LITERATURE.—ART AMATEUR.

# Gleanings From Our Mail Bag.

Sunday Study. Paying Those Troublesome Debts. Possibilities of the Theater. War Deprecated.

### MAKE MONDAY THE SCHOOL HOLIDAY.

A few weeks ago there appeared in the columns of *The Congregationalist* an article on Sunday studying in our schools and colleges. It gave a list of several of our prominent colleges with the per cent. of their students who study on Sunday. To many these figures were a great surprise, and no doubt parents were made to wonder whether their sons were included in these numbers. While some doubt may arise as to the accuracy of the figures published, owing to the difficulty of securing such per cents., yet those who have attended any of the colleges mentioned in the list or, in fact, any of our leading colleges, know too well that Sunday studying is not an uncommon practice and that the figures are all too true. The question naturally arises in the minds of Christian people, What is the cause and how can it be removed? Are the preachers to denounce it from the pulpit? Are the Christian organizations of the college to discountenance it? Are teachers and students to use their influence to discourage the practice? Most certainly. As strong a sentiment should be established as possible against Sunday studying.

But is there not a cause which should first of all be removed? I was for four years a student in one of the colleges mentioned in the list and firmly believe that Sunday studying is largely caused by Monday morning recitations. If the faculty of a college demand as good recitations from its students at 8 30 on Monday morning as on any other morning of the week, when is the ambitious student to prepare for it? Some may answer, Let him prepare his lessons on Saturday afternoon or evening. But is that a just demand? Is it one which can be conscientiously made, or is it a thing to be expected from the average young man? After a student has worked hard during the whole week can it be expected that on Saturday evening he will sit down in his room and study? His nature demands social enjoyment and relaxation. Sunday afternoon comes, with it the thought of Monday morning recitations and the temptation to use the day of rest in a way in which conscience tells the young man is not right.

I have also been connected with a school in which Monday is recreation day and no recitations are held on that day. In it Sunday studying is the great exception. There is no excuse to be offered for it. The student can spend the Sabbath day as the day of rest should be spent, feeling that a day is before him when all lessons can be prepared and he can thus enter upon the work of the week with a clear conscience and a rested brain. Does it not seem that the authorities of our colleges are, in a measure at least, responsible for this practice? Does it not behoove them to think of this matter and see that they remove temptation from those who have been placed under them, not alone for mental instruction but for the development of manly Christian characters? H. N. W.

### THE FACULTY AND SUNDAY OBSERVANCE.

The article in *The Congregationalist* of Oct. 31 upon College Men and the Sabbath reveals a form of Sabbath desecration which is common, viz., Sunday study. Could not the writer pursue his investigations further and ascertain whether there is not some failure of strict Sabbath observance on the part of college officers? Does the Sunday newspaper reach any of them? I know of college presidents who have traveled by railroad on the Sabbath to reach appointments. Could one who did that consistently preach upon the text, "Remember the Sabbath day to keep it holy?" Would he set a right example before students? I. B.

### HOW TO PAY THE DEBTS.

In conversation recently with a noted financier, he commended the following scheme as eminently practical and urged us to give it publicity. We have three societies whose whole indebtedness amounts to about four hundred thousand dollars. It seems hardly fair for any church or any pastor to discriminate and exert itself to the utmost to relieve this society or that of its burden, to the exclusion of the others. It is not so much from individuals who are able to pay $50 or $100 that the debt is to be paid, as from gathering in the Peter's pence of all the members in all the churches. What pastor wants to make, or allow to be made to his people, a special appeal to relieve one society from debt, when there are two others just as deserving? Our suggestion is this—to have the Prudential Committee of the American Board and the executive committees of the Home Missionary Society and the American Missionary Association appoint a committee of three—one from each society—thorough-going, business men to take the matter in hand, ascertain the whole indebtedness, and have it wisely apportioned to the churches, with a person in each State to direct and one in each county, association or conference to urge each particular church to raise the amount apportioned, thus making one grand, united effort to wipe out the whole debt. If some such systematic method could be adopted and brought to the attention of pastors there would be something definite before us, and we could enter upon the work with an enthusiasm before unknown.

*Ashfield, Mass.* G. H. B.

### THE WAY THE DEACON DID IT.

The pastor was in a quandary how to persuade the church to undertake a special contribution for the three great missionary societies. The deacon came to the rescue. He proposed that some one be asked to visit every family in the parish and personally give them an envelope and inclosed slip like the following:

A THANKSGIVING OFFERING.

The American Board.
The Home Missionary Society.
The American Missionary Society.

If you wish to confine the offering to one society, please underline that one.

It is hoped that every member of the church and congregation, old and young, will take some part in this Thanksgiving offering. It is to be a special offering outside of our regular contributions.

Please give what you can, inclose it in this envelope and bring or send it to church the Sabbath following Thanksgiving Day.

The deacon did his part most faithfully and a very satisfactory contribution in a very willing spirit was made. The dear old deacon who devised and undertook to carry out the plan is undoubtedly responsible for its success. But there are other good deacons who might make it an equal success in other churches. We tried it for Thanksgiving season. Others might try it with equal success on other Sundays. F. W. G.

### REFORMING THE THEATER: A DIFFICULT TASK PROPOSED.

I cannot refrain from expressing my sympathy with the editorial on Reforming the Theater in your issue of Dec. 5. I was brought up in a family and church which utterly condemned the theater *per se* and I imbibed these prejudices. I lived in a country town and knew nothing of the theater practically. Later in life I became a reporter and literary writer on the staff of one of the large Chicago dailies and came often into contact with successful actors and actresses, as well as with many young people preparing themselves for the stage. I was strongly impressed with the enthusiasm of these people for their "art" and the fact that most of them seemed certain that they possessed a natural talent or gift for their art which it was their *duty* to make the most of.

Then I asked myself this question, Has God given these people a real gift for which there is no right use? I could not help noticing the throngs of people who attended these theaters. They were not the wealthy and cultured, they were the average people. Here, then, is a class of enthusiastic young persons who possess a gift to which the average people respond quickly and intelligently. What shall we do with this gift? My thought would be, convert the actors and actresses right where they are. Evangelize the actors and the theaters will reform themselves.

E. K. M.

### WHAT WAR MEANS.

The following note from a deacon in the Congregational church in Shelby, Ala., suggests some of the sadder consequences from which the brethren referred to escaped, and shows the changes of feeling which have been wrought during thirty years of peace.

At what better place could an ex-Confederate soldier and a Grand Army man meet than at a local conference of churches, as happened in a Southern State recently? Now, as brothers in a nobler cause, they advance against a common enemy.

The above item from a recent *Congregationalist* lights up a feature in our modest work in this South country, as a denomination, that at times has been in danger of being "snuffed out" as you so well know. Our two senior deacons, the one a Confederate and the other a Union soldier, literally touch elbows as they stand side by side, soldiers of the cross, at the offertory prayer, the sacraments and the work of our common faith and communion. This to us is not a little heightened by the well-proven fact that we were directly opposite each other at Cold Harbor in the terrible June days of '64. We tried so hard to make way with each other that our children, who have been playmates and companions from earliest childhood, still wonder "what made them kill each other there." Deacon A. H. Averyt was of the Fourth Alabama Regiment, while I was a youngster in the Twenty-fifth Massachusetts. We have a well-understood sympathy with Russell Sturgis, as walking the streets of, possibly, Toronto in loving converse with Major Hardie, also of the Fourth Alabama, on their way to a Y. M. C. A. appointment, he broke out as he gave the Confederate an extra grip of the arm, "I am awful glad, Hardie, that I did not kill you during the war."

*Shelby, Ala.* E. T. Witherby.

### A PLEA FOR REVERENCE IN NEW ENGLAND CONGREGATIONAL CHURCHES.

To some visitors from New York city who have spent the past two summers in New England, it has seemed odd that in the Congregational churches of the smaller towns the habit of sitting upright in prayer time prevails so extensively. Very rarely did we see a head bowed in time of public prayer. Is it a survival of the Puritanic reaction against form? If our brothers and sisters in the country churches will accept a criticism in the same friendly spirit in which it is offered, we should like to suggest that Rev. 4: 10, 11 would seem to indicate that an attitude of reverence is not displeasing when we come into the presence of the Almighty King, and it certainly adds dignity and seemliness to public worship when there is uniformity of outward observance. An Observer

## THE ENDOWMENT FOR MT. HOLYOKE COLLEGE.

BY REV. JUDSON SMITH, D. D.

Dr. D. K. Pearsons of Chicago, the second founder of many colleges in the land, entertains a high opinion of Mt. Holyoke College and has expressed this opinion in two distinct forms. In the first place he freely declares his admiration of Miss Lyon, the original founder, and speaks of Mt. Holyoke as "the model college in this country." In the second place he has undertaken to increase the endowment of the college. A conditional gift of $50,000 for this purpose he has made payable to the treasurer of the college as soon as other friends of the college have gathered $150,000 for the same object. Dr. Pearsons thus furnishes an added motive to every friend of Mt. Holyoke to combine in this effort. The college has never been in debt, but it also has never had any considerable endowment.

Mt. Holyoke found some of its best and earliest friends in Boston and eastern Massachusetts, and it has laid all this region under a lasting obligation in the persons of those whom it has trained for the places of influence they hold in social and private life. It is only fit that those who have profited by the training in culture and character which Mt. Holyoke gives should make return by contributing generously to the endowment.

The advance in its work, necessitated when the college name was assumed, has called for an increased number of teachers and has otherwise increased the annual budget. The movement toward an endowment came not one moment too soon. The college abundantly deserves the financial re-enforcement it seeks. It has for two generations stood almost in the front rank of colleges for the amount of work accomplished compared with the cost involved. Dr. Pearsons says: "A college that has kept free from debt and made her expenses fit her scant income is an object lesson."

The college maintains unchanged its original character and aims and in enlarging its course of instruction it has but kept pace with the demands of the times. It rightly looks to the public which so generously laid its foundations and has so greatly profited by its labors for the means with which to meet these added obligations and to render this higher service. The graduates, east and west, are combining in enthusiastic efforts to do their part in meeting this call; the teachers and even the students in the college are generously adding their personal gifts. It is only right that the wider circle of friends, among whom are many well able to meet this challenge of Dr. Pearsons with large gifts, should now come forward and enable the college to realize this modest but necessary increase of its resources. Mt. Holyoke makes no apology for thus presenting itself as the recipient of gifts for the furtherance of its work. It is but what all the colleges of the land are doing in one way and another, and have a right to do. In meeting this call its friends will be only meeting a just and sacred obligation. Twelve months still remain of the time allowed for the gathering of these additional gifts. There must be no failure in meeting the condition Dr. Pearsons has wisely attached to his gift. The due share in this effort of Boston and all eastern Massachusetts will surely not be wanting and will not be small.

# News from the Churches

### Meetings to Come.

BOSTON EVANGELICAL ALLIANCE, Bromfield Street Church, Monday, Jan. 13, 10 A. M. Subject, The Evangelistic Message. Speakers: Rev. Messrs. C. L. Morgan, D. D., C. C. Earle, J. D. Pickles, D. D., H. W. Battle, D. D. Public invited.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A.M.

BROOKFIELD ASSOCIATION meets at hotel, West Brookfield, Jan. 14, 10 A.M.

UNION BIBLE CLASS, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 3 P.M.

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 105 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinney, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston. 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawreuce Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892 and Year-Book, 1893, page 62 Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B Forbes Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purposes of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc, to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

### PASSING COMMENT.

Those pastors who have tried it know that the way to bring up the benevolence of the church is to talk it up first and to keep at it. The experience of a few who tell of the plan this week should encourage others. A Minnesota church has more than doubled its amount, and it explains how.

The list of gifts to our pastors by their churches this year can only be a suggestion of the multitude of expressions of gratitude and appreciation.

Would that every church were in a position to stand by its conviction with that one in Massachusetts, that it is inconsistent to dedicate an unpaid for meeting house.

The statement of the missionary debt in the Canadian letter reads like quite a diminutive item beside those of our own societies. The mere mention of an attempt to pay the obligations to the missionaries, as well as to wipe out all other debts, speaks well for the spirit with which our northern brethren face their burden.

### ACROSS THE LINE.

The above title serves both for the geography and chronology of this article. What has been done or left undone with the Congregational churches of Canada cannot all be written with pen and ink. But may God grant that the records of 1896 may be replete with accounts of truer, richer, nobler service! We may review some of the concluding events of the year.

One of the most interesting of these was the starting of a home mission honor roll similar to the General Howard roll in the United States, with the exception that the shares are each ten, instead of one hundred dollars. Mr. Charles Cushing, president of the Home Missionary Society, heads the list, which gives promise of a rapid extension. The total debt to be removed is $1,500, toward which the Colonial Missionary Society of England promises one-half, provided that the other half is removed and the twenty-five per cent. restored which has been deducted from grants to missionaries. There is little doubt that these conditions will be fulfilled.

Among the churches are several reported evidences of activity and aggression. The new organization in Victoria, B. C., has already been noticed. Rev. H. C. Mason, late of Manitoba, has commenced his pastorate in Vancouver in the same province. In Ontario the women have been giving practical indications of their presence in the work of the churches. At Forest they have assumed the responsibility of the debt, and at Bethel, Kingston, the payment of $600 for improvements is just completed, while at Bond Street, Toronto, they have gladdened Rev. Dr. Sims and wife with a token of high esteem. Several anniversaries, too, have been announced, among them the churches of Barrie, Rev. R J. Duff as preacher, Hamilton, where Rev. B. B. Williams officiated, Toronto, Zion, whose sixty-first year was commemorated by special sermons from Rev. G. P. Thomas, Ph. D., of Stockbridge, Mass., and Toronto, Dovercourt, with local supplies in the pulpit at the three services of the day. The season of special services has also commenced, with successful meetings reported at Church Hill, Bond Street and other fields.

Of meetings of a general character the Quebec Association calls for special notice. It was held in Emmanuel Church, Montreal, Dec. 11, 12. Encouraging reports were given from several churches, while that of Rev. W. T. Gunn showed an increase of receipts from the whole field for foreign mission work. The union of the denominational societies of the Dominion provoked an animated discussion, but action was deferred until the April meeting. Earnest and thoughtful papers were read. The one by Mr. J. B. Dougall, editor of the *Witness*, on The Mission of Congregationalism, was followed by an interesting discussion, in which Rev. Thomas Hall expressed great faith in the future of the denomination and suggested a ten days' conference for the deepening of spiritual life. Rev. Professor Warriner pointed out the increase during the last twenty years to be forty per cent., which was greater than that of the population of the Dominion. Rev. E. M. Hill declared Congregationalism to be a living, moving factor in Canada, though its ability and power had not yet been fully tested.

Professor Warriner's report of the meetings of the National Council at Syracuse, N. Y., was greatly enjoyed at the closing meeting, a gathering which was also marked by the ordination of Mr. A. Lindé for mission work among his fellow-countrymen in Alberta in the Northwest. Mr. Lindé was educated at Christiania, Sweden, and will have a parish comprising over 1 000 persons. In connection with this service, Dr. Evans delivered an interesting address on Swedish Congregationalism in the United States, and referred to the 400 Congregational churches in Sweden which are known as Free churches. The present events may be regarded as prophetic of the

work to be done by Congregationalism in Canada. J. P. G.

## THEOLOGICAL SEMINARIES.

### Hartford.

The winter term, beginning Jan. 2, has been lengthened and the spring term shortened two weeks. This postponement of the spring vacation will enable the students to spend Easter at home. ——The subjects of the theses handed in by the Juniors at the close of the elective course in New Testament apologetics were: The Ethical Teachings of Christ, Christ's Attitude Toward Doubt, Christ's Attitude Toward the Higher Classes, The Significance of Christ's Use of Non-logical Arguments.——With the opening of the winter term the Junior Class has fairly entered upon elective work. A little more than one third of the hours required in winter and spring terms is elective. Nearly the entire class has elected the course in public speaking under Professor Harper.

Last Friday evening in the chapel occurred the inauguration of Rev. Alexander R. Merriam as Samuel Hawes professor of practical theology and Christian sociology. After brief devotional exercises, Rev. E. B. Webb, D. D., president of the board of trustees, gave a short address on The Need of the Preaching of the Gospel, and at the close formally announced the appointment of Professor Merriam to the chair held for several years by Prof. Graham Taylor. The inaugural address on the subject The Scholar, the Poet and the Prophet was a scholarly and at the same time an interesting discourse.

### Yale.

The class in systematic theology listened to criticisms of Aubrey Moore's Lux Mundi, Essay on the Christian Idea of God and of Sanday's Inspiration, last week, by Messrs. Sarles and Briggs.——During the present term the class will use Müller's Christian Doctrine of Sin as a text-book.——Messrs. Coolidge and Haines recently gave papers before the Middle Class in homiletics on the preaching characteristics of Phillips Brooks.——During the present term Brooks, Beecher and Mozley will be discussed ——Much sympathy is felt for the Armenian members of the school, one of whom has just learned of the murder of one brother and the imprisonment of another. The Armenian students at Yale are among the most faithful, earnest and sincere scholars in the school.

### Chicago.

There are four students pursuing post-graduate studies. One was a student in Germany for two years as a fellow of Hartford Seminary. Another graduated from Harvard Divinity School, studied a year and a half in France and Germany, nearly completed a course of study for the degree of Ph. D. at the University of Syracuse and last summer received the degree of D. D. from one of our colleges. These two are engaged in the preparation of theses. The others are alumni of the seminary.

The total number of students connected with the Swedish department during its ten years is 158, of whom seventy-four have graduated, twenty-five are pastors of Swedish churches in the East, nine in Chicago, forty-three west of Chicago, two in Norway and one is superintendent of a Sailors' Home in Christiania. Two are missionaries to the Finns, one in Massachusetts and one on the Pacific Coast. Nine are missionaries among the heathen—one in West Africa, one in India, six in China and one in Alaska. Thirty-four are undergraduates. The success of the department is due to the untiring labors of Prof. Fridolf Risberg, a graduate of the University of Upsala, and, at first, a minister of the state church, but identified with the Free Church movement. He has since been recalled at least twice in the service of the Free Church in Sweden, and earnest efforts have been made by the Mission Friends in America to draw him away from his present chair. But they have all been in vain. During his connection with the seminary, in performing missionary labor among his people, he has traveled more extensively on the American continent than any other member of the faculty.

### Pacific.

General improvements about the seminary buildings are noticeable. North Hall, the gymnasium and the library have all been repaired or remodeled. The abundant trees set out on the grounds last spring are flourishing and promise much added beauty.——The students number twenty-two this year, including both sexes, and their spirit of work is excellent. Their assistance in the neighboring churches is given regularly, some acting as pastors, others as helpers in various capacities.——Professor Nash has been quite seriously ill of late, but his condition as last reported gave hope for rapid restoration.——A Christmas gift of $100 was made to the seminary by Edward Coleman, Esq., of San Francisco.

## NEW ENGLAND.

### Massachusetts.

BOSTON.—*Union.* Despite the removals by death and by the shifting of population during the seven years of Dr. Nehemiah Boynton's pastorate, the membership has in that time advanced from 335 to 553. Last year witnessed forty-three additions. The financial showing is equally gratifying, the comparatively slight excess of disbursements over receipts being fully made up before the annual meeting, last week, which was an occasion of much rejoicing and of renewing courage for another year.

CHELSEA.—*First.* The past year has been one of unusual prosperity under the guidance of the new pastor, Dr. R. C. Houghton. Not only have the expenses of the year been met, but a floating indebtedness of $1,200 from previous years is provided for. Moreover, one of the original members of the church, Mrs. Lucy A. Hartt, has, by two gifts within a few months, canceled a long standing mortgage of $4,000 on the parsonage. The additions of the year are sixteen. The church rejoices in the return of its missionary, Miss Ellen M. Stone, formerly a valued member of *The Congregationalist* staff, from Bulgaria, and already she has given several addresses on her work there and on the troubles in Armenia. Last week Thursday a reception was tendered her by the church and hundreds of her friends in this church and from the Central and Third Churches, which also have united in her support, welcomed her back. The occasion was made delightful by a reunion of many former members and by the presence of an unusual number of young people. The decorations added a charm to the vestries, where light refreshments were served. The membership, after recent careful revision of the roll, is about 375.

SOMERVILLE.—Many hundreds of people last Sunday evening attended the mass meeting held with the Winter Hill Church in behalf of the Red Cross Mission. Among the several speakers was an Armenian, M. H. Gulesian, who had recently learned bad news from his home. His utterances were heart-rending.

ALLSTON.—The $400 needed, beyond the ordinary sources of income, to meet the annual expenses, which included some extraordinary outlays for repairs, were raised by an open box collection last Sunday, no special pressure being brought to bear. Rev. J. O. Haarvig, the new pastor, had the pleasure of welcoming fifteen persons to membership last Sunday, nine coming on confession.

AUBURNDALE.—The annual report gives benevolences of $4,950, of which $228 came from the Extra-Cent-a Day Band, $249 from the Endeavor Societies, $255 from the Sunday school. Of the total $1,475 went to the American Board. The annual reception to the pastor was held New Year's afternoon and evening.

NEWTON.—*Eliot.* The unanimous call by the church to Rev. Dr. W. H. Davis of Detroit will undoubtedly be followed, as soon as legal limitations of time permit, by similar action of the society. Dr. Davis's acceptance will fill the pastorate of one of the most important pulpits in the vicinity of Boston to the entire satisfaction of all concerned.

MELROSE HIGHLANDS.—The keen anticipations with which Rev. B. F. Leavitt and his people have been awaiting the opening of the new edifice were more than met by the happy and inspiring character of the services of last Thursday evening, which were attended by an audience that thronged the house. The structure adjoins the chapel, which has been their place of worship for a number of years, and represents an outlay of $20,000, thus securing to the church a property valued, apart from the land, at $30,000. The new auditorium accommodates 780 persons, and, by utilizing the chapel, which can be made easily available, a congregation of 1,200 can be seated. A large dining-room, a reading-room and a gymnasium comprise part of the equipment. Much credit belongs to Deacon Joel Snow, chairman of the building committee, who, though eighty-three years of age, has pushed the construction with vigor and prudence. To the efforts of Miss S. E. Morgan the church is largely indebted for the organ. The services of dedication included an address by Rev. Arthur Little, D. D., a historical sketch by the pastor, congratulations from a representation of sister denominations, the presentation and acceptance of the keys and appropriate prayers and hymns. The church is now in a position, under its consecrated and hard-working pastor, to minister more effectively than ever to the community.

HARWICH CENTER.—Rev. A. J. Haynes has been presented with a petition, signed by all the leading citizens of his parish, asking him to withdraw his resignation.

WELLFLEET.—*First*, though steadily losing in numbers and resources, gave more money last year and to a greater number of objects than at any time for ten years. The parish finances are also in good condition. The increased liberality is not the result of an unusual enthusiasm on the part of the church or of individuals, but because the pastor, Rev. Albert Donnell, made a special request of the people to give.

NEWBURYPORT.—*Prospect Street.* The annual roll-call was held Dec. 26. About 100 members responded in person and a number by letter. During the past year the church has expended nearly $500 for benevolences outside of a large charitable work among the poor of the city. There has been a marked increase in attendance at all the services during the year, and eighteen persons have been added to membership, thirteen on confession. Notwithstanding a good sum expended in improvements, the society closed the financial year free from debt. Special helpers are to assist the pastor, Rev. M. O. Patton, during the Week of Prayer.

LOWELL.—*John Street.* The church has had a prosperous and successful year under the lead of Rev. G. H. Johnson. There have been fifteen additions and the New Year opened with the addition of four more.——*First.* Rev. G. F. Kenngott has decided to take a month's vacation out of the city. A reception was tendered him on New Year's evening at which over 2,500 persons presented their good wishes and congratulations. He was also the recipient of several valuable presents.

TEWKSBURY.—The church building, having been thoroughly renovated at a cost exceeding $3,000, was rededicated New Year's evening. The sermon was preached by Prof. J. W. Churchill. Among those taking part was Rev. S. F. French, a former pastor. Nine memorial windows of stained glass have been given, the pews have been rebuilt, walls and ceiling frescoed and new pulpit furnishings and carpets provided. The church was organized in 1737 and has had but eight pastors. The present edifice, the second one, was built in 1824 and was extensively repaired in 1850 and 1878. In 1871 a hall for the use of Sunday school and evening meetings was built.

WORCESTER.—Clara Barton addressed a large company of business men Dec. 31, Mayor Marsh presiding. A committee of twenty-five was appointed to raise funds for relief of suffering Armenia.——*Pilgrim.* About 500 persons met at the annual church reception. The unanimous and enthusiastic welcome to the new pastor, Rev. Alexander Lewis, and his wife is an indication of a large future. ——*Piedmont* held its eighteenth annual reception Jan. 2, with over 500 persons in attendance. Congratulations were read from Mayor Marsh and the former pastor, Dr. Mears. Addresses were given by a number of friends.

WARREN.—During last year there were fifty six additions to the church, fifty-one on confession, making the net gain forty-eight. The present membership is 319. The benevolences for the year were $2,162, a gain of $396 over last year. There is a deep interest and an earnest hope for the new year. Rev. H. G. Hale is pastor.

WEST SPRINGFIELD.—*First* held one of its most successful reunions Dec. 26. Reports of the various departments were encouraging. This venerable church, standing among over thirty others whereas once it stood alone, faces the next year with renewed courage in view of the growth in population which begins to appear along the line of the electric road between Springfield and Holyoke. Rev. S. K. Perkins is pastor.

CHESTERFIELD.—As long ago as October the pastor, Rev. H. E. Thygeson, held extra meetings leading up to a recent series in which four neighboring pastors participated. The outcome has been the indication on the part of over twenty-five persons of a desire to lead a Christian life. Five of the boys in the pastor's Sunday school class are among the number. These lads and their mates took part in the Christmas entertainment, reciting passages of Scripture in connection with scenes in Christ's life pictured with the aid of the lantern.

CONWAY.—*First.* At the annual meeting the attendance was unusually large, fully two-thirds of the members responding to the roll-call. During the year the church has given to the six benevolent societies, and the Y. P. S. C. E. and Sunday school have also contributed to home and foreign missions. The Ladies' Aid Society has renovated the parsonage throughout, at an expense of $1,200. The outlook in all departments is hopeful. Rev. Caldwell Morrison is pastor.

EAST CHARLEMONT.—The church held its yearly roll call and church "family day," Dec. 27. It has been a year of special advances. A jubilee observance renewed its historic life, and a new chapel, with a children's balcony and other apartments, cathedral glass windows and new horsesheds have been provided. The gifts of the church to the seven societies were over $600, an average of $10 to each resident member. Dr. Lyman Whiting is pastor.

DEERFIELD.—Rev. E. N. Munroe, the pastor, has resigned to take effect April 1, after a pastorate of about four and one-half years. During that time twelve persons have united with the church, six on confession. A new chapel has been built at a cost of over $1,000. A renewed interest in the Y. P. S. C. E. was maintained during the two years of its weekly sessions at the house of the pastor, and it has conducted special meeetings occasionally in outer districts. A large, long standing indebtedness and other complications have hindered the work. The parish assured the pastor of its hearty appreciation of his services.

### Maine.

PORTLAND.—*St. Lawrence Street* celebrated in a happy manner the twenty-fifth anniversary of Rev. A. H. Wright's pastorate, Jan. 1. The other churches were well represented and the pastors of the city, including all denominations, responded cordially to their invitation. The success and spiritual earnestness of Mr. Wright's ministry made remark spontaneous. He is universally beloved throughout the city and State and these happy tributes were richly merited. The membership at the beginning of the pastorate was 116; today it is 303. Since 1871, 345 persons have united with the church, 274 on confession. This long period of work has been thoroughly evangelistic. Revivals have been frequent and the revival spirit continues. The commanding site for a new edifice purchased last year at a cost of $4,500 promises a large future for the church. The field is a large and open one and with ample equipment will develop rapidly. All of his twenty-nine years of service have been in Maine. The record is a noble one. At the public reception given by the church to the pastor and his wife, Jan. 3, the spirit of friendship, affection and esteem was marked.

NEW GLOUCESTER.—Last year was one of prosperity for this church, of which Rev. H. G. Mank has been pastor more than seven years. Less than two years ago the interior of the meeting house was entirely remodeled and this year there have been additional improvements and also repairs on the parsonage. The interior of the vestry has been thoroughly repaired and includes a convenient audience-room, a pleasant parlor and a convenient kitchen. The women, organized this fall under the leadership of Mrs. Mank, held a fair at which they cleared $315, to be devoted to exterior improvements. Three hundred dollars have been added to the invested funds of the church and the benevolences amount to nearly $750. The missionary interest has increased and the Sunday evening services, which are devoted to missions, are largely attended. The interest in prayer meetings has been greater than usual. There have been a number of conversions, which have resulted in several additions to the church. There have also been serious losses by death and removal.

EAST FAIRFIELD.—The Charles E. Moody school building at Good Will Farm was dedicated New Year's Day. It is a fine and well equipped edifice, costing $25,000. Beside recitation rooms it contains a library with 2,000 volumes, and natural history and art rooms. The exercises were of great interest. President Chase of Bates College gave a sketch of Mr. Moody's life and character and presented the building, which was accepted for the trustees by Hon. Moses Giddings, president of the association.

WATERVILLE.—The field workers of the Maine Bible Society, seven in number, met here in conference. It was a helpful meeting. Eighty six towns and ten plantations have been visited by the workers, who labor alone in hard fields and often in thinly settled regions along rough roads. The address was by Rev. C. S. Cummings on the Bible and Its Influence upon Men and Nations.

SOUTH BRIDGTON.—The late Mrs. Mary M. Cram of Portland left $1,000 to this church. She was one of the Perley family, who have been stanch friends and promoters of the work here.

CALAIS.—*First.* A new furnace has been put into the vestry and provision is on hand for inserting electric lights.

LEWISTON.—*Pine Street.* During the twelve years' service of Rev. G. M. Howe 250 persons have been added to the membership. Every department of work seems encouraging.

BANGOR.—A conference of the pastors has resulted in the decision to invite Dr. Chapman of Albany, N. Y., to hold a series of meetings here as soon as practicable.

EAST HIRAM.—This church, with the Methodists, is holding a series of revival meetings. Messrs. Boardman and Cullens of Bangor Seminary assist the pastors.

DOVER AND FOXCROFT.—A good degree of interest is manifest. Much help has been gained by cottage meetings two or three times a week in different neighborhoods.

LITCHFIELD.—A large picture of Rev. J. T. Hawes, pastor of this church for twenty six years, has been given to his friends.

MINOT CENTER.—A new pulpit and modern furnishings have improved the meeting house. Sheds to accommodate twenty teams have been built.

SHERMAN MILLS.—A new furnace and lamps have been provided by the Ladies' Society at a cost of $175, and further improvements are planned.

Maine adds five new churches to her list for 1895. This is the largest number since 1869, when six were added to the roll. The new churches are Little Deer Isle, Sebago, South Portland, Stoneham and The Forks.

### New Hampshire.

NASHUA.—The Congregational churches of the city have gladdened the hearts of many needy ones by generous gifts. A recent Sunday evening was devoted especially to temperance. The pastors spoke to large and interested congregations, urging them to help forward the cause by more decided and vigorous efforts to enforce the prohibitory law.

HILLSBORO BRIDGE.—Through the generosity of ex-Gov. J. B. Smith, a fine system of electric lighting has been put into the meeting house and, with funds raised by a children's entertainment, the vestry used for the primary department of the Sunday school is undergoing renovation and a refitting for its improvement.

BARNSTEAD.—*First.* A series of revival services has lately been conducted by the pastor, Rev. L. E. Bell, lasting two weeks. They were largely attended by people in this and neighboring towns and resulted in spiritual quickening to the church and a few conversions.

WOLFBORO.—A movement has been made for the erection, in the near future, of a $10,000 edifice. Good success is following endeavors to raise the money.

BROOKLINE.—The council called by the church for the recognition of Rev. J. A. Belanger as pastor entered its protest against "councils of recognition" instead of "installing councils."

EAST DERRY.—By vote of the church a system of pledge cards and envelopes is hereafter to be used for raising money for benevolence.

The church in Wentworth receives $1,000 from the Cook estate.

### Vermont.

CORNWALL.—Thirteen persons have been added to this church during the year, making a net gain of eight. A Junior Endeavor Society, organized a few months ago, is doing good work. On an average about seventy-five per cent. of the Sunday morning congregation attend the Sunday school and some years the average is over eighty per cent. At the recent annual meeting Rev. S. H. Barnum was invited to remain as pastor for a seventh year.

MIDDLEBURY.—Forefathers' Day was celebrated for the fifty-third consecutive time in this city. The address was on The Puritan Standpoint.

### Connecticut.

NEW HAVEN.—The Mills meetings, to be held for a month, commenced last Monday. Daily noon and evening meetings are held with different churches. The Sunday services are held in the afternoon and evening at the Grand Opera House.—*United* Much regret is felt at the resignation of Rev. H. R. Miles, who has served as Dr. Munger's assistant for three years. He accepts the pastorate of the Windsor Avenue Church of Hartford.—*Howard Avenue.* The church recently celebrated the tenth anniversary of the ordination of the pastor, Rev. W. J. Mutch, and the thirtieth of the organization of the church. The anniversary sermon and addresses, by members of the church and others, were features. The roll-call and consecration meeting and the reception following were largely attended. The Endeavor Society presented the church with a handsome frame, containing portraits of all the pastors of the church. A souvenir of the occasion was published, containing fine half-tone engravings of the edifice and all the pastors.—*Plymouth.* A series of popular lectures and entertainments will be given weekly during the winter.

NEW BRITAIN.—*South.* At the annual meeting W. H. Hart, who has held the office for thirty-seven years, was re-elected treasurer. Resolutions of sympathy were passed on the recent death of Professor Bartlett. The new organ is now being put in position, and when completed will be one of the finest in the country, costing not far from $18,000. It is largely the gift of Hon. Phillip Corbin. Rev. Dr. James Cooper is pastor.— Rev. G. H. and Mrs. Sandwell of the First Church kept open house New Year's, their reception in the evening being largely attended by their parishioners and friends. Refreshments were served during the evening.

HARTFORD.—Three meetings addressed by D. L. Moody were held last Saturday and Sunday. The first was for the general public and over a thousand persons were present. The second was for men only Sunday afternoon. The third was a general meeting.—*Fourth.* The report of the special committee favors locating the new edifice on the corner of Main and Windsor Streets. The report is accepted and a committee appointed to secure an option of the land, also to devise means to raise the extra money for its purchase. The architects are instructed to adapt their plans to the new site.

WEST HARTFORD.—The average attendance at the Sunday school has been 134. Last year there were fourteen removals and sixteen additions, making the present membership 333. The total benevolences were $20,438, of which $15,350 goes to missions from the estate of Miss Nancy Gaylord, a former member. A spirited discussion took place over the proposal to turn over the free library to the town. For twelve years it has been a department of the church and by an almost unanimous vote it will continue to be for the present.

MANCHESTER.—*North.* The annual reports are satisfactory. Rev. C. H. Barber enters upon his tenth year in this parish, a longer period than any previous pastor. A feature of the roll-call was a letter from Mrs. Clarissa Spencer, now in her ninety-seventh year, and a church member for over eighty years. The Sunday school has been provided with quite a large library through the efforts of the young women.

BRISTOL.—A special meeting was held last week to discuss the adoption of individual communion cups. No definite action was taker, but a committee was appointed to look into the matter and report at a meeting to be held in April. The prevailing sentiment seems strongly in their favor.—*Swedish.* The day of dedicating the new meeting house was a jubilee occasion. The attendance was large. Rev. T. M. Miles gave the address.

COLEBROOK.—The 100th anniversary of the church and of the installation of a former pastor, Rev. Jonathan Edwards, was celebrated last week Tuesday. Rev. Mr. Dean gave the historical address, covering the events in the church for the past century. After the dinner addresses were made by many neighboring clergymen. There was also an exhibition of relics and antiques.

ROXBURY.—After being closed several weeks for repairs the house was opened last Sunday. It has been largely remodeled and with the new pews and furnishings presents a pleasing appearance.

WINDSOR.—*First.* The society gives annual reports which are encouraging, all indebtedness of the society having been paid during the past year, leaving a good sum in the treasury.

KENT.—The annual reports show that the aggregate contributions to charities and to foreign missionary work during the past year amounted to nearly $700.

BETHEL.—The ninth reunion included an unusually large number of the older members. The reports were helpful and the prospects are for a successful year. The total membership is 426.

WOODSTOCK.—The annual reports show benevolences amounting to $532. The additions have been twelve. The total Sunday school contributions amounted to $106, $84 going for benevolences.

## MIDDLE STATES.

### New York.

NEW YORK.—*Broadway Tabernacle.* The foreign missionary department of the Society for Women's Work held a deeply interesting meeting Dec. 31. Thrilling letters were read from Rev. Mr. Gates and Misses Bush, Barnum, Wheeler and Daniels, missionaries at Harpoot, Eastern Turkey. This society has paid the salary of Miss Bush for more than twenty years, and she is a member of this church. Fervent prayer was offered and an earnest desire was expressed that something should be done to help her in her extremity. More than $150 was immediately raised among the women to be sent to her without delay. The realities of the massacre are brought home to this church by the presence of several young Armenians who have es

aped from Turkey and who are waiting anxiously to learn whether any of their friends or relatives are left alive.

BROOKLYN.—*Plymouth's* present membership is 1,783. Dr. Lyman Abbott, the pastor, is preaching to larger congregations than ever. For the expenses of the year $32,734 were collected. Besides its regular work the church has in its care two branches, two kindergartens, three working girls' clubs, two sewing schools, a Boys' Brigade, three C. E. Societies and a number of other organizations. There are employed three pastors and three women workers, all salaried.

WEST BLOOMFIELD.—The problem of successful annual meetings has been solved for this church. The plan which seems best to serve is an entire day devoted to the two meetings. The services included a roll-call, at which sixty per cent. of the resident members and many absent members responded. Dinner was served and the afternoon was devoted to the annual meeting of the society. A largely increased attendance was the result. Rev. N. W. Bates is pastor.

WELLSVILLE.—Evangelist M. S. Rees of Elmira, assisted by his wife as singer, held a successful series of revival meetings with the churches here in December. Many persons were reported converted and Christians were greatly quickened. Mr. Rees is an able preacher and wise in his methods.

DUNTON.—This church, about a mile from Jamaica, Long Island, only fifteen months old, has now forty-four members, a fine chapel costing $2,800 and a debt of only $900. Rev. M. H. Fishburn supplies the pulpit. It has received no outside aid.

The new church in Rockville Center, Long Island, a mile and a half from Rockaway, is building a chapel.

### Pennsylvania.

PHILADELPHIA.—Kensington Sunday school is negotiating for a lot on which to build.——The Oxford Street Sunday school, just two months old, numbers seventy-five scholars and five teachers. Plans are on foot for securing larger quarters and a chapel will soon be built.

ROCHESTER.—The new meeting house was recently dedicated, two sermons being preached by Dr. T. W. Jones and Pres. W. G. Ballantine of Oberlin The building is of brick and stone and the style semi-colonial. The furnishings are handsome and blend beautifully. The seating capacity is 500. There are fine accommodations for Sunday school work, kitchen, dining and cloak rooms.

OLIPHANT.—Some time ago the church decided upon needed repairs and an extension of the edifice, the whole to cost $3,000. All the money has been raised and paid over, rejoicing the heart of the pastor, Rev. Peter Roberts, and all concerned. Sunday, Jan. 19, will be celebrated as jubilee day.

SCRANTON.—*Puritan.* The pastor, Rev. A. F. Ferris, is holding a second service Sunday evenings, specially for the purpose of interesting the unconverted.

## THE INTERIOR.

### Indiana.

INDIANAPOLIS.—*People's* cleared $240 at its fair. The Sunday school made Christmas gifts instead of receiving them and each class provided a dinner for one or more families. Large barrels were filled and given to the Charity Society, $75 worth of eatables being distributed.

KOKOMO.—*First.* The annual reports indicate the church to be prosperous under the wise leadership of Rev. R. J. Smith, who has been here seven months. The financial obligations of the church have been promptly met, leaving money in the treasury. Increasing congregations make an enlarged home a felt need, and it is proposed to build a modern edifice in the spring. The women have raised a debt of $1,600.

ELWOOD.—The new Welsh church, Rev. Richard Powell, pastor, is prospering. Nearly every seat in the house is occupied evenings. The Sunday school attendance is 125. A friend made a Christmas gift of two serviceable Bibles and a cover for the pulpit. Superintendent Banfield of the tin plate works has given the church a fine organ.

Christmas was observed as usual in the Coal Mine Mission.——At Cardonia the church and reading-room were taxed for standing room, and 260 miners' children were remembered.——At Perth the attraction at the meeting house was such that even the saloons closed.——At Coal Bluff there was a crowded house and a paid entertainment. The gifts came largely from two Indianapolis churches, Plymouth and Mayflower.——The new Caseyville church is now seated with chairs and will soon be ready for dedication.

The coming session of the Indiana State Association is to be a celebration of the semi-centennial anniversary of the Michigan City Convention of 1846. The National Council at its late meeting in Syracuse passed resolutions indorsing this plan of the Indiana Association and expressing the denominational interest in the convention of 1846. The work of this pioneer gathering of Congregationalists is better recognized and its importance more fully appreciated in the Central States than in the Eastern. It was the mother of the Chicago Theological Seminary and an important factor in securing the Albany convention in 1852. The National Council elected as delegates to the anniversary Rev. J. M. Sturtevant, D. D., of Aurora and Rev. G. S. F. Savage, D. D., of Chicago. Dr. Sturtevant's father was present at the convention fifty years ago and Dr. Savage was a member.

### Michigan.

GRAND RAPIDS.—*Park.* The strong and energetic Young People's Guild has recently become a C. E. Society.——*South* has a flourishing good citizenship league.——*East* is planning to move within the city limits to a more popular center.——*Plymouth.* The pastor, Rev. R. M. Higgins, has organized, by request, a class for the study of English literature.——Waterloo Mission, supported by all the denominations of the city, keeps a place open every night for gospel meetings and rescue work.

DETROIT.—*First.* The annual sale and supper in December netted over $500. The collection for State and city missionary work Dec. 15 was $2,800.——*Plymouth.* Rev. Morgan Wood, the pastor, begins with the new year down-town Sunday evening services at the Opera House. They are in charge of an executive committee of prominent business men of all denominations.

VIENNA.—Since the coming of Rev. Stephen Vaughan to this district and Briley, reaching over twenty miles, there have been revivals and great increase of interest in all the field. Seventeen persons have united with the church here on confession and as many more are ready to join at the next communion. A parsonage has been secured in this place.

GREENVILLE.—The reports show that in the last year 170 persons have been received to membership, making a total of 483. The membership of a recently organized C. E. Society is 110. The benevolences were $800.

## THE WEST.

### Iowa.

GRINNELL.—The people here are taking a lively interest in the hitherto neglected South Grinnell district. Last summer the C. E. Society started a Sunday school there and has continued in the work until now. State Evangelist Tillett held services in the summer and secured a favorable hearing from a good many non-church-goers. Meanwhile a college house has been erected in the district and provision made for a six months' course of entertainments and lectures. The latter are to be given mainly by members of the college faculty, while instruction in such departments of study as may be called for is to be furnished by the young people interested in the mission.

HUMBOLDT AND WEAVER.—Rev. C. P. Boardman held his closing service with the former church, Dec. 30, at which time he received three new members, making a total of 240 additions during his pastorate of nearly five years. Of these 190 were on confession. The present membership is 232. At Weaver there were fifteen accessions, making a total of fifty-one received in the three years and eight months during which the church was supplied by Mr. Boardman. Both the churches have flourishing C. E. Societies organized during the pastorate just closing, and the Humboldt church has also a good junior society.

MASON CITY.—The annual meeting was made an occasion of joy for all the churches in the vicinity, whose pastors took part in these anniversary exercises, both morning and evening. The pastor of the Algona church, a member of this same association, has recently been laid aside with typhoid fever. During his illness brethren took turns in supplying his pulpit. By a series of well-organized exchanges special revival services have been held in the various churches with excellent results.

WINTHROP.—The annual reports show a gratifying condition in all departments. There have been about fifty additions to the membership during the year, all but three on confession. The congregations have steadily increased at the Sunday services, midweek meetings, Sunday school and Y. P. S. C. E. By unanimous vote the pastor, Rev. C. B. Carlisle, was asked to remain another year at an increased salary.

FOREST CITY.—Rev. J. D. Mason seems to be successful in his second pastorate here, which has now reached its fifth year. He has been able to unite opposing elements and to win to evangelical religion many influential families once bitterly opposed to it. This he has done by his firm and judicious conduct as well as by his steady advocacy of the simple Scriptural gospel.

LAKE VIEW.—The annual meeting was held Dec. 26, with addresses by Rev. R. L. McCord, a former minister, and Secretary Douglass. Rev. T. J. Woodcock is the pastor. The present membership is seventy, fifteen persons having united during the past year. The benevolences amounted to $95. The church closed the year without debt.

GARNER.—A reception was given, Dec. 17, to the new pastor, Rev. N. F. Douglas. The Sunday school gave a cantata the evening of Christmas which was listened to by a congregation of 500 at the Opera House. Union revival services are now being held, conducted by Mr. W. A. Sunday.

THOMPSON.—The church building is not yet completed but has been used for services for two weeks. Two English services and one Norwegian were held there Dec. 23. A short time previously a fair held by the young people netted $189.

GREEN MOUNTAIN.—Rev. O. H. L. Mason preaches to large congregations both morning and evening. A lecture was given in the church recently by President Gates of Iowa College, who also preached the following day.

BURLINGTON.—Dec. 29 was the forty-ninth anniversary of Dr. William Salter's installation as pastor. It will be fifty years next March since Dr. Salter began his labors here.

AMES.—The annual meeting was held Dec. 18. The present membership is 173. The expenditures for the year were $850 and the benevolences $542. Rev. F. J. Douglass is pastor.

Evangelist Tillett is now engaged in a series of special meetings at Van Cleve, which are opening with great interest.——At Buffalo Center the church is planning for a series of special meetings.——At Ledyard a series of union meetings is now in progress.——A new parsonage has recently been completed in Rockwell at a cost of $2,200. Rev. D. G. Youker is the pastor.

### Minnesota.

MINNEAPOLIS.—*Plymouth.* A largely attended reception was held New Year's evening as a farewell to Dr. Wells. The various ministers of the city were in attendance.——*Lyndale.* The annual reunion of the Congregational ministers and their families was held, Dec. 30, with this church. There was a large representation, seventy-five being present. The occasion was pleasant, but saddened by the immediate and prospective departure of so many brethren. Dr. Wells leaves at once. Rev. C. E. Page goes to Buffalo, N. Y., where he enters business Rev. E. C. Whiting has just resigned at Fifth Avenue Church, and one or two other brethren have expressed the determination to go.

EXCELSIOR.—Rev. T. A. Turner has closed his four years' pastorate. Removals from the town have weakened the church, but there is a hopeful feeling and determination to go forward. This is the second Congregational church organized in the State. It will be supplied by different ministers for a few weeks and in the spring a pastor will be secured.

GROVELAND.—This little enterprise on the shores of Lake Minnetonka has a small field, but has decided to become self-supporting, much of the sac-

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rifice, however, coming upon the faithful pastor, Rev. E. E. Rogers.

GRACEVILLE.—An ecclesiastical society has been formed at the out-station, Chokio, and a subscription of $350 raised to erect a small meeting house. The pastor was pleasantly remembered with Christmas gifts.

GRANADA.—A series of meetings has been held by Rev. C. B. Fellows. There have been a number of conversions and three additions upon confession, with more to follow.

SOUTH BEND.—This church is united with that at Belgrade under a student from the Moody Institute, Chicago, and is making progress. Five united with the church on confession last Sunday.

Rev. J. H. B. Smith and family have moved to Wadena. Mrs. Smith is an ordained minister and will assist in the work.

### Nebraska.

LINCOLN.—*First.* Seldom has an investment of the Home Missionary Society brought forth better fruit than here, where the missionary contribution in a single year exceeds by nearly $100 the $500 put in by the society twenty years ago, when the church was so weak that a council was called to consider the question of disbanding. How great would have been the loss to the religious interests of this capital city—and, indeed, to the State—had this timely aid not been extended. The record of the church in benevolences is remarkable, showing a steady increase and an unswerving loyalty to the interests of the denomination at home and abroad. When the congregation was using every effort to erect its new house of worship and to dedicate it free of debt, nearly all of the money being raised by the pastor, Rev. Lewis Gregory, the contributions never shrank but rather increased. Mr. Gregory has not only been a successful pastor, but he has been a public-spirited citizen of large usefulness in the city, and a leader in the denominational work of the State. In the formative period of the public schools of the city he was a prominent member of the school board and his voice and vote were always for the best interest of the work. He has been for eighteen years a trustee of Doane College, is now president of the Nebraska Home Missionary Society, and was elected a corporate member of the A. B. C. F. M. at its last meeting. His influence for good and his hearty word of cheer have helped many a struggling home missionary enterprise in Nebraska.

NORFOLK.—There is great rejoicing over the excellent record with which the year closed. Every debt has been paid up to date including the pastor's salary. The Ladies' Aid Society during the past year has finished paying a floating indebtedness upon the church property, furnished the meeting house with electric lights and continues to pay for the lighting. The weekly offering system has been pushed with so much success that the pastor's salary has been paid monthly throughout the year, and nearly the full amount necessary for the coming year has been pledged at a public service without any personal canvass on the part of the trustees. Congregations are increasing. Prof. E. B. Gere of the Conservatory of Music has charge of the choir and has added largely to the value of this part of the service. Rev. J. J. Parker is the pastor.

CHADRON.—Dec. 31 was made memorable by the annual meeting combined with a watch night service. Though the financial condition was found to be full of difficulties, the tone of reports was cheerful, and the Ladies' Aid Society rejoiced over the payment of a troublesome debt, having raised during the year nearly $175.

### Idaho.

Special help is needed from the C. H. M. S. to meet an exigency arising from the opening of an Indian reservation in the western part of the State.

## PACIFIC COAST.

### California.

SAN FRANCISCO.—*Bethany* celebrated Dec. 22 as Pilgrim Sunday, the customary day of settling church accounts. The offering was $922, a trifle more than was needed.

## OTHER CHRISTIAN WORK.

Rev. D. O. Mears, D. D., formerly pastor of Piedmont Church, Worcester, Mass., and more recently of Calvary Presbyterian Church, Cleveland, O., has accepted a call to the Fourth Presbyterian Church of Albany, N. Y., succeeding President Raymond of Union College. Dr. Mears has written several valuable books.

L. P. Rowland, well known throughout New England as the first General Y. M. C. A. Secretary on this continent, serving in that capacity in Boston for fifteen years, is still prosecuting with vigor and success evangelistic work, having just closed a series of union meetings in Grand Rapids, Mich., which resulted in 120 professed conversions. In that city too, at present his home, he lately celebrated his silver wedding. Many tokens of friendly interest from men like Hon. John Wanamaker, Sir George Williams, Russell Sturgis, Jr., and H. M. Moore testified to the high esteem in which he and his wife are held. Mr. Rowland is now laboring in Williamsburg, Va.

## SUNDAY SCHOOL NOTES.

Blackboard work is being undertaken by many persons who have doubted their ability to do it acceptably.

The new year is accompanied by numerous changes in the officers of schools. It is estimated that about one-fourth of the superintendents are changed annually.

An increased average attendance has been secured in a number of schools by the use of a thermometer. It is a simple device and keeps before the school from week to week the record of attendance.

The use of the Bible in the school in place of lesson leaves in any form is increasing. The question has been frequently discussed during the past year and has brought forth numerous strong arguments in favor of the Bible as the text-book.

A commodious building for the school connected with the Congregational church at Campello, Mass., is being completed. It is the gift of Mr. George E. Keith and will accommodate the present school of nearly 700 with room for growth. A prominent feature of it will be a large number of classrooms opening on all sides of the main audience-room.

**A Cooling Drink in Fevers.**
**Use Horsford's Acid Phosphate.**

Dr. C. H. S. DAVIS, Meriden, Ct., says: "I have used it as a pleasant and cooling drink in fevers, and have been very much pleased."

## Marriages.

*The charge for marriage notices is twenty-five cents.*

BURTON—LEE—In Minneapolis, Minn., Dec. 31, 1895, by Rev. N. H. Bell, Stephen E. Burton and Mary E. Lee.

GRANT—LADD—In Windsorville, Ct., Jan. 1, Rev. F. L. Grant of Northfield and Ettaline Harriet Ladd.

## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

BAGG—In West Springfield, Dec. 29, 1895, Susan Atwater, widow of Richard Bagg, a prominent member of the Congregational church for many years, aged 78 yrs., 5 mos.

WIGHT—In Natick, Dec. 21, 1895, Rev. Daniel Wight, aged 87 yrs., 3 mos.

**Scrofula**

Appears in a hundred different forms, such as Running Sores, White Swellings, Eruptions, Boils, Pimples, Salt Rheum, Scald Head, etc. The only cure is in making Pure, Rich

**Blood**

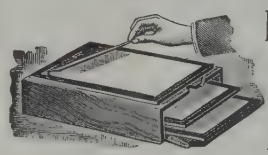
Hood's Sarsaparilla makes pure blood and has never been equalled as a cure for Scrofula. Cases considered incurable, and given up by physicians, yield to its wonderful purifying, vitalizing powers. In fact,

**Hood's Sarsaparilla**

Is the One True Blood Purifier. $1; 6 for $5.
Prepared only by C. I. Hood & Co., Lowell, Mass.

**Hood's Pills** are gentle, mild, effective. All druggists. 25c.

**The Lawton Simplex Printer**

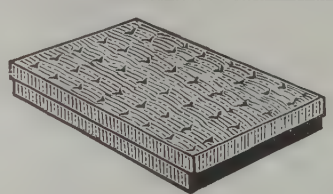


saves time and labor; money too—**100** letters, postal cards, copies of music, drawings, or typewritten copy, in almost no time, and exact copies at that, by using the **Lawton Simplex.** Requires no washing or cleaning, and saves its cost over and again in sending out notices. Costs but little ($3 to $10).

CAUTION.—Other *things* are being made and called *Simplex Printers.* The only way to be sure of getting the genuine is to see that yours is the *Lawton* Simplex Printer. Send for circulars. Agents wanted

LAWTON & CO., 20 Vesey St., New York.

**SLEEP.**



Do you ever sleep?

Most persons try to. They make a more or less successful attempt at sleeping, but it isn't the undisturbed sleep of childhood.

Sleep, to be restful, must be continuous. To secure that kind you need one of two things: either a tired body or one of our upholstered box spring beds, overhung with hour-glass spiral springs and laid-hair top.

You will say it is the greatest luxury you ever enjoyed. No more twisting and turning in sleep, no more stiff backs and rheumatic twinges in the morning, but a bed on which you can maintain one position for a dozen hours without fatigue.

And you sleep! In a month's time you will see the difference in an increased bodily and mental vigor.

**PAINE FURNITURE CO.,**

**48 CANAL STREET, BOSTON.**

**Warranted Seed**

A leading reason for warranting our seed, as per first page of Catalogue, is, we raise a large portion of them. As the original introducers of the Cory and Longfellow Corns, Miller Cream Melon, Ohio and Burbank Potatoes, Warren, Hubbard and Marblehead Squashes, Marblehead Early Marrowfat Pea, Eclipse Beet, Kentucky Wonder and Marblehead Horticultural Beans, Southport Early Globe and Danvers' Red Globe Onions, All Seasons and Marblehead Mammoth Cabbages and numerous other valuable vegetables, we solicit a share of the public patronage. Our Catalog of Vegetables and Flower Seed for 1896, containing many new Vegetables & Flowers & the best of the old will be sent *free.* J. J. H. GREGORY & SON, Marblehead, Mass.

## DR. CLARK'S FUNERAL.

The assemblage which filled the West Roxbury church last Monday afternoon was in itself an impressive witness to the love and reverence in which the lately departed secretary of the American Board was held. The residents of this quiet suburb, with whom Dr. Clark has sustained for so many years friendly and neighborly relations, representative pastors and laymen in the circle of Boston churches, the full staffs of the American Board and Woman's Board, workers in the Congregational House, as well as others who labor daily there, missionaries now in this country on a furlough—all drawn by a common impulse joined in the solemn, yet beautiful, Christian burial service.

For the note of gratitude for the rich, ripe life that is ended, and of hope in Him who is the resurrection and the life, dominated the exercises of the hour, which were under the direction of the local pastor, Rev. F. W. Myrick. The first address was that of Dr. Clark's successor and "son in the gospel," Rev. J. L. Barton, D. D., who touched on these three phases of Dr. Clark's character: his power over young people, his tender relations to the missionaries and the sympathy and love which he carried into his work as secretary. After Dr. Barton, Dr. Quint spoke in a familiar, simple and touching strain, as only one could who knew the man in an affectionate intimacy continuing through many years. The prayer was by Rev. E. B. Webb, D. D., One solo, Lead, Kindly Light, and the congregational hymn, In the Cross of Christ I Glory, constituted the appropriate music of the occasion.

The calm, cold winter day was melting into a radiant twilight when this company of sincere mourners filed out of the church after taking the last look at the beloved form which is to be laid to rest in Montpelier, Vt. But to their Christian thought Dr. Clark was not within the casket crowned with a shock of golden grain, but in a wider realm of joyous and painless activity.

> There entertain him all the saints above,
> In solemn troops and sweet societies
> They sing and singing in their glory move
> And wipe away the tears from every eye.

## PROGRESS IN PHILANTHROPY.

The Boston Ministers' Meeting last Monday was opened with a short devotional service, after which Rev. W. J. Batt, chairman of the Woburn Association, read a resolution, supplementary to those presented at a recent meeting of the Congregational Club, which recommended the formation of an international league, between all English-speaking peoples at least, which should adopt measures to police the earth, with a view to prevent great evils such as the present condition in Armenia. The resolution was approved by the meeting.

The moderator then presented Mrs. Laura Ormiston Chant, and announced that she would speak on philanthropy in the last hundred years. Mrs. Chant laughingly said that inasmuch as the time was short she would spare her hearers the hundred years, and went on to speak particularly of the notable English women who have accomplished much in philanthropic ways. She referred first to Mrs. Elizabeth Frye, who inaugurated prison reform in Europe, then to Mary Carpenter, who began the inquiry as to how men came to be prisoners, and was practically ostracized for her efforts in behalf of the street boys in London, since, as Mrs. Chant says, we are still persecuting the prophets and later building their tombs. This work was the origin of the reformatory and industrial schools of England. After Mary Carpenter came another woman whose name stands high among honored women of England, Mrs. Josephine Butler, whose efforts in behalf of fallen women did so much to bring about a realization of the duty of Christians to this class of humanity, and of the fact that there is in the Bible only one law for both sexes and all ranks. Mrs. Catherine Booth was characterized as a marvelous woman, the inspirer and heart of the Salvation Army, and a fifth name, well known in this country as in England, was that of Lady Henry Somerset. Mrs. Chant said it was not a good thing for any reform movement to become fashionable, and it was a most unfortunate thing when society took to slumming. Christianity has not altered one iota from what it was in the days when only the "common people heard him gladly."

Speaking of present conditions Mrs. Chant said we were perhaps in danger of taking a wrong view of things, of listening too much to the noisier part of the community and depending upon wealth and material prosperity for helpfulness rather than upon personal character and righteousness. Christianity is as creative and developing a force as when it overthrew the Roman Empire, and it is the divine power of divine truth which always has and always will redeem.


Not a Patent Medicine.

Nervous Prostration.
Mental Depression.
Nervous Dyspepsia.
Mental Failure.

**Freligh's Tonic** (*A Phosphorized Cerebro-Spinant*)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle $1 by mail. Small bottle, but 100 doses in each.

***Concentrated, Prompt, Powerful.***

Formula, descriptive pamphlet, full directions, testimonials, etc., to any address.

*I. O. Woodruff & Co.,*
*Manufacturing Chemists,*
106-108 *Fulton St., New York City.*

**Formula on Every Bottle.**

**THE CHRISTIAN INDUSTRIAL LEAGUE.**

An organization for men inside the church, with religious, social, business, sickness and death benefits. Send for printed matter to the Christian Industrial League, Springfield, Mass.

# China and Glass Mark-Down.

We will have our annual CLEARANCE SALE regardless of cost, of remnant lots, odd pieces, of China and Glass, also fine Lamps.

On Tables No. 11, No. 6 and No. 9, Main Floor, will be seen handsomely decorated China Game Sets, Fish Sets, Tea Sets, Tete-a-Tete Sets and rich Teas, marked down one-third.

On Tables No. 10 and No. 18, Glass-room Floor, will be found Cut and Etched Glass, Salad Sets, Fruit Dishes, Pitchers, etc.

Dinner Set Hall (Third Floor), on Tables Nos. 12, 15 and 18, will be seen rich Soup Sets, Breakfast Sets, Dinner Sets, Oyster Plates, Fruit Plates, etc.

Art Rooms—Rich pieces of rich China with the Royal Worcester, Doultons, Haviland, Hungarian, Teplitz, Belleek, Crown Derby, Copeland, Wedgwood and other recognized brands of choice bric-a-brac.

LAMP GALLERY. On Table No. 7 are Rich Lamps from Dresden, Doultons, Japanese Cloisonné, suberb shapes and decorations, mounted with best founts and burners.

All or any of the above will be sold at exactly ONE THIRD OFF the lowest retail prices (always marked in plain figures) ever sold by us.

The above are genuine bargains, in many instances less than equal items can be landed for, but sold to close lots prior to our annual stock taking. The sale will continue for two weeks.

Inspection and comparison invited.

## Jones, McDuffee & Stratton,

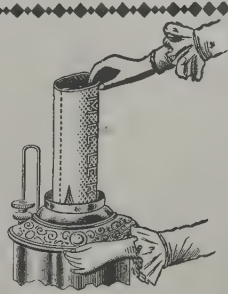
**China, Glass and Lamp Merchants,**

120 FRANKLIN ST.

SUPERIOR TO ALL OTHERS.

ONE OF MANY REASONS WHY.

If it had no other original designs than the simple, practical one of re-wicking here illustrated, the



**Miller Lamp**

Might reasonably claim superiority. But there are several others you can learn about by sending for our ILLUSTRATED CATALOGUE, free to all addressing

EDWARD MILLER & CO.,

Mill and Factories, Meriden, Conn. 63 Pearl Street, Boston.

**Blake Bell Foundry**

Established in 1820.

**Successors to WM. BLAKE & CO.**

Manufacture bells of every description, single or chimes, of Copper and Tin. Address

**BLAKE BELL CO., Boston, Mass.**

**CHURCH CARPETS** AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST., OPP. BOYLSTON ST., BOSTON.

## THE BUSINESS OUTLOOK.

Trade continues quiet and the volume has shrunk, if anything, because of stocktaking throughout the country. The first week of the year is always a period of dullness, between seasons as it were, and so it is without special significance.

But at the present time there have been additional reasons for a dull trade, and, moreover, there is no means at the moment of knowing when these causes will disappear. These causes are the recent panic, the chaotic condition of the money market and the deadlock at Washington.

The scarcity of greenbacks and the desire to hoard gold has caused the latter to go to a premium. But this virtual premium has caused no alarm for its causes are understood.

After the bonds of the new issue have been placed and the money market resumes its normal status, we believe that general trade will undergo great improvement. The size of the new issue, $100,000,000, will render a recurrence of these gold scares an impossibility for a long time to come, and will afford merchants and manufacturers a chance to go about their affairs without fear of waking up some fine morning soon to another Treasury crisis.

In other words, the Treasury reserve question will be lifted from the minds of the people, and ere the situation can again become acute it is the opinion of many that the necessary changes in our currency laws will be accomplished.


## During the Month of January,

If you are like most readers of this paper, you will have a few dollars to invest—perhaps a few hundreds or thousands. You doubtless wish the best possible rate of interest consistent with safety.

Now, the Provident Trust Co. is organized for the express purpose of making safe investments for colleges, societies, estates, and individuals.

It offers guaranteed *gold mortgages* on improved city property, bearing 6% to 7% interest. It issues certificates of deposit at 5% to 7%, according to time.

**The Provident Trust Co.,** 45 Milk Street, Boston, Mass.

Our book on investments is sent free.

Please mention *The Congregationalist.*

**WESTERN MORTGAGES**
DEFAULTED AND OTHERWISE.
Bought for Cash.
CHAS. E. GIBSON, 45 Milk St. Boston, Mass.

## Guaranty Trust Co. of New York.

Formerly New York Guaranty and Indemnity Co.
Mutual Life Building,
65 CEDAR STREET, N. Y.

CAPITAL, - - - - - $2,000,000
SURPLUS, - - - - - $2,000,000

ACTS AS TRUSTEE FOR CORPORATIONS, FIRMS AND INDIVIDUALS, AS GUARDIAN, EXECUTOR AND ADMINISTRATOR. TAKES ENTIRE CHARGE OF REAL AND PERSONAL ESTATES.

INTEREST ALLOWED ON DEPOSITS subject to check or on certificate.

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*"The Leading Fire Insurance Company of America."*

STATEMENT OF THE CONDITION OF THE

# ÆTNA INSURANCE COMPANY,

## HARTFORD, CONN.,

On the 31st day of December, 1895.

| | |
|---|---|
| **Cash Capital,** | **$4,000,000.00** |
| Reserve, Re-Insurance (Fire), | 3,036,124.24 |
| Reserve, Re-Insurance (Inland), | 41,772.54 |
| Reserve, Unpaid Losses (Fire), | 354,402.96 |
| Reserve, Unpaid Losses (Inland), | 44,172.23 |
| Other Claims, | 166,179.81 |
| **Net Surplus,** | **3,412,862.10** |
| **Total Assets,** | **$11,055,513.88** |

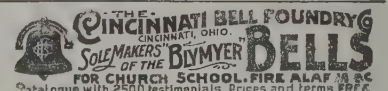
LOSSES PAID IN SEVENTY-SEVEN YEARS,

Seventy-Seven Million Three Hundred and Thirteen Thousand Dollars.

WILLIAM B. CLARK, President.
W. H. KING, Sec'y. JAS. F. DUDLEY, Vice-Pres't.
E. O. WEEKS, F. W. JENNESS, Ass't Secretaries.

*Agencies in all the Principal Cities, Towns, and Villages of the United States and Canada.*

**YOU SELL WE BUY**
DO YOU WANT TO SELL A **Western Mortgage** or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5% investment instead? State exact location, condition of title, and your low net price. Over $2,000,000 in Western securities successfully handled by the present management of this corporation.
THE BOSTON REALTY, INDEMNITY AND TRUST CO.
*Send for our Bond List.* 33 Equitable Building, Boston.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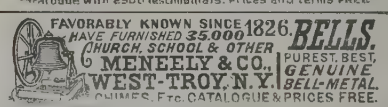
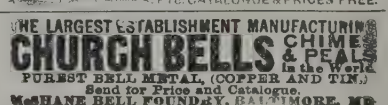
CINCINNATI, OHIO.
SOLE MAKERS OF THE BLYMYER BELLS
FOR CHURCH, SCHOOL, FIRE ALARM &c
Catalogue with 2500 testimonials, Prices and terms FREE.

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CHURCH BELLS CHIMES & PEALS
In the World
PUREST BELL METAL, (COPPER AND TIN.)
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

Buckeye Bell Foundry
E. W. Vanduzen Co., Cincinnati, Ohio.
Best Pure Copper and Tin Church Bells & Chimes.
Highest Award at World's Fair. Gold Medal at Mid-winter Exp'n. Price, terms, etc., supplied free.

**Church Cushions**
*Correspondence Solicited.*
Ostermoor & Co., 116 Elizabeth St. New York, N.Y.

**Individual Communion**
Cups, Cabinets and Tables, adapted to the customs and usages of all branches of the Christian church. Illustrated descriptive catalogue free.
GLOBE FURNITURE CO., Northville, Mich.
Manufacturers of Furniture for Church, Chapel, Sunday Schools and Assembly Rooms.

## MR. JOSEPH COOK'S CONDITION.

So many contradictory and varied, not to say alarming, reports have been in circulation regarding Mr. Cook that we have taken pains to ascertain the exact facts, and we are glad to say that they present, on the whole, a more favorable showing than the public has been led to expect.

Mr. Cook sailed from San Francisco the 15th of June last and spent the first two weeks in Honolulu as the guest of Chief-Justice Judd, delivering, during his stay there, the Fourth of July address. Immediately thereafter he took ship for New Zealand, where he lectured ten times in twelve days. Australia was his next stopping place, where he received a warm welcome from many who recalled his former visit in 1882. His public addresses there were mainly under the auspices of Y. M. C. Associations.

On the evening of Aug. 31 Mr. Cook delivered at Melbourne his lecture, Seven Modern Wonders. The next day, which was Sunday, he had an engagement at Dr. Bevan's church, but, during his preparation for the service, was seized with a sudden attack of vertigo, the effusion of serum so affecting the optic nerve as to cause almost total loss of sight for the time, but by the end of September he was sufficiently restored to justify the physicians in allowing him to embark from Sydney for Japan, where he was to meet his wife. This voyage, however, of thirty-nine days in a freight steamer, through tropical seas and fierce storms, was a very trying experience for one alone and just recovering from a serious illness. When he reached Japan, on Nov. 21, he was weak in body and depressed in spirits and the best medical advice that could be secured favored a speedy return to America.

It was certainly providential that the Japanese deputation of the American Board, having completed its labors, was just setting sail for this country and its members gladly afforded Mr. and Mrs. Cook every assistance in their power. During the trip across the Pacific he was able to come to the public dining-room more or less, where he talked as interestingly and rationally as ever on many themes. He slept, however, only under the influence of opiates and nervous indigestion necessitated extreme care with reference to his diet. He was, moreover, like others in a similar condition, the victim of melancholia, and worried almost incessantly over his condition, fearing that he might not live to reach his native land.

At San Francisco the physicians felt that it was perfectly safe for him to travel East, although Mr. Cook himself feared the consequences of such a journey, but the overland trip was begun under the careful oversight of Drs. Barton and Bradford and was successfully completed. The only stop of any length was at Chicago, where the party stayed five hours, and Dr. Bradford detached himself from it to go to Montclair by another route, Dr. Barton accompanying Mr. and Mrs. Cook to Clifton Springs.

Mr. Cook's case, then, may be described as one of severe nervous prostration due doubtless to prolonged and unceasing activity as lecturer, author and editor for the last twenty years, but in the judgment of Dr. Barton and of the physicians at Clifton Springs there is reason to anticipate a favorable termination of this sudden collapse and his restoration in due time to the ranks of the world's workers, among whom he has taken so conspicuous a place.

---

THE custom of clearance sales in January to close out lots enables buyers to secure bargains in many lines of reputable houses. Jones, McDuffee & Stratton's announcement is an annual looked for by a wide range of customers.

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THREE GRAND TOURS TO HONOLULU.—Leaving Chicago via Chicago, Union Pacific & Northwestern Line, 6 P. M., Jan. 15th, Feb. 10th and March 5th. Only nine days from Chicago to Honolulu, Hawaiian Islands, "the Paradise of the Pacific." Two hundred and twenty-five dollars for the round trip, including stateroom and meals on steamers. Tickets good for nine months, with stop-over privileges. For information and tickets, address J. E. Brittain, N. E. P. A. Chicago & Northwestern Railroad, No. 5 State Street, Boston, Mass., or W. C. Kniskern, General Passenger and Ticket Agent, Chicago, Ill.

---

A SHORT TIME TOUR TO THE PACIFIC COAST.—Messrs. Raymond & Whitcomb are to give business men and others who cannot be absent for a prolonged period an opportunity to see California under very enticing circumstances. A party will leave Boston, Feb. 6, and after visiting all the important points both on the Pacific Coast and on the way to and from there will reach home March 13. The Southern route will be taken outward and the most picturesque parts of Utah and Colorado will be included in the homeward journey. The trip is to be afforded at a very low price. A special circular will be sent on application to Messrs. Raymond & Whitcomb, 296 Washington Street, opposite School Street.


Vigor belongs to health. Health to well-fed bodies. It's easy to feed some people, but proper nourishment for the invalid, the convalescent and the dyspeptic is hard to obtain.

**Somatose**

a perfect food; strengthens and nourishes the system; restores the appetite

Somatose-Biscuit, 10% Somatose. A valuable addition to the diet.

Runkel Bros.' Somatose-Cocoa (10% Somatose), for nursing mothers, invalids and convalescents. A pleasant beverage for table use.

Runkel Bros.' Somatose-Chocolate (10% Somatose), for eating and drinking.

*All druggists. Descriptive pamphlets free of*

Schieffelin & Co., New York, Sole Agts.

## Church Finances Greatly Augmented.

To fill your church with interested people is the way to have a healthy treasury. This is easily done by using the masterpieces of the world to proclaim the gospel to the eye as well as speak it to the ear. Everybody sings the gospel from the lantern screen.

Write for pamphlet, "Solved; or, The Sunday Evening Problem." Read its hints, and the actual experience of pastors who have tried the new plan. It is mailed for the asking. Illustrated catalogue 20 cents.

RILEY BROTHERS,

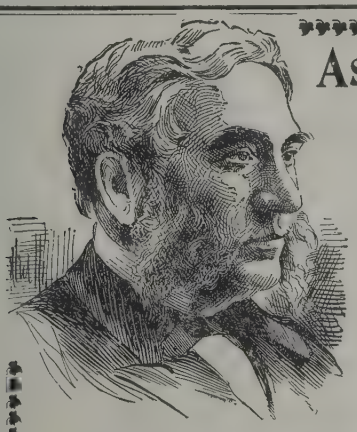
**Branches:** 16 Beekman St., New York.

BOSTON: 244 Washington St. CHICAGO 106 La Salle St. KANSAS CITY (Mo.): 515 East 14th St. MINNEAPOLIS: 1564 Hennepin Ave. CHATTANOOGA: 708 Market St. SAN FRANCISCO: 430 Kearny St. PORTLAND: 411 Couch St.

No Time or Trouble IS REQUIRED WITH WHITMAN'S INSTANTANEOUS CHOCOLATE

Delicious in flavor—Best in quality. Requires no boiling. Put up in pound and half pound tins.

STEPHEN F. WHITMAN & SON, Sole Mfrs. Philadelphia.



## Asthma, Bronchitis and Kindred Diseases "Catarrh Permanently Cured"

BOSTON, MASS., April 20, 1894. (Care Jordan, Marsh & Co.)

*Dear Sir:* I had catarrh for twenty years, and the last ten years (all of which time has been passed in this great establishment) I suffered fearfully. One half-dozen handkerchiefs per day would be used. It extended to my throat; the base of my tongue was badly affected. I constantly kept in my mouth cardamon seeds, or some such breath purifier. I could not sleep with my mouth closed. I began using Hyomei in December, and in two weeks I was entirely—and now, after four months and no return of the disease, I can say, *permanently*—cured. I am going to ask the head of the firm, Mr. Eben D. Jordan, to indorse this statement. MRS. ELVIRA E. B. GIBSON.

## Indorsed—Eben D. Jordan.

**Hyomei** is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with **Hyomei**, is inhaled at the mouth, and, after permeating the minutest air-cells, is exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. Consultation and trial free at my office.

**Pocket Inhaler Outfit, Complete, by Mail, $1.00,** consisting of pocket inhaler, made of deodorized hard rubber (beautifully polished), a bottle of **Hyomei**, a dropper, and full directions for using. If you are *still* skeptical, send your address; my pamphlet shall prove that **Hyomei** cures. Are you open to conviction?

**R. T. BOOTH, 18 East 20th St., New York.**

## BOOTH'S POCKET INHALER OUTFIT BY MAIL, $1.00.

The Australian "Dry Air" Treatment of Asthma, Bronchitis, Catarrh, Coughs, Colds, Laryngitis, Etc.

# can't see it all

Cod-liver oil is something more than a fat. Its peculiar action depends on a number of substances, among which might be mentioned iodine and phosphorus. There can be no substitute for cod-liver oil, because there is no other oil known which has in natural combination with it such a large number of valuable medicinal agents.

**Scott's Emulsion**

of Cod-liver Oil, with the hypophosphites contains the whole oil, with its natural properties, and in a thoroughly emulsified or digested condition. The hypophosphites increase the appetite and impart strength to the nervous system. This combination has marked curative properties in a number of diseases of the skin and scalp, to which scrofulous persons are peculiarly liable. Such diseases as chronic eczema, ringworm, and other skin affections, are often quickly cured by the constitutional effects following the use of Scott's Emulsion.

*just as good is never as good as*

**Scott's Emulsion**

# POINTS

## Worth Remembering

### In the Season of Coughs and Colds.

### Möller's Cod Liver Oil

is prepared only from the fresh livers of the cod-fish, and according to the most approved method.

It is entirely free from products of decomposition and all traces of rancidity.

It is acceptable to the most sensitive stomach, and rapidly promotes nutrition.

**MÖLLER'S COD LIVER OIL** has enjoyed the confidence of the medical profession and the general public for over forty years.

*Flat, oval bottles—all druggists.*

**Schieffelin & Co., New York, Sole Agents.**

TRADE MARK REGISTERED.

**BARLEY CRYSTALS**

*New Diuretic, Refrigerating Tonic Cereal; also Gluten Dyspepsia Flour, and Diabetes Flour.*

**Pamphlet and Cooking Samples Free.**

**Unrivaled in America or Europe. Ask Dealers, or Write Farwell & Rhines, Watertown, N.Y., U.S.A.**


## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JAN. 3.

Mrs. C. H. Daniels presided and spoke of "assured victory" which can make the individual daily life more courageous, which has power to brighten the aspect of events transpiring in the world today, and which crowns the new year with hope.

Miss Atkinson brought a message from Mrs. Hiram Bingham, now in Honolulu, where she and Dr. Bingham are both laid aside from active service, and Mrs. Goodell led in prayer for them. The calendar topic, Prayer for Increased Missionary Zeal in the Churches at Home, opened the way for several encouraging testimonies. Mrs. Kellogg alluded to the increase of personal work in behalf of home missions, and said that the attempt to raise the debt seemed to have been a blessing to women. "Every one who gives a large sum helps another to do it."

Miss Dyer quoted Phillips Brooks: "No man or woman of the humblest sort can be really strong, gentle, pure and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness," and applied the thought to the heroism of our missionaries as entering into our lives here at home. Mrs. Talcott of Talcottville, Ct., had just brought in new subscribers for *Life and Light*. Mrs. Stedman had found increasing interest in the prayer calendar.

Miss Pierson of Meriden, always in the rooms associated with North China, said: "I would be back there now if I could, and to stay, war or no war." She also gave some of the experiences of herself and associates when in danger from marauders and the word was given, "Pass on; these are our friends."

Miss Kyle told of some encouragements which she had met in touring in Vermont, and Mrs. Woodbury almost duplicated them in relating some of her experiences in touring for the A. M. A. A story of recent trials and heroism at Marsovan was well told by Miss Washburn as she had gathered it from late letters. As the verse:

> Thy saints, in all this glorious war,
> Shall conquer, though they die,

was being sung, a messenger came with the tidings that Dr. N. G. Clark had passed away. Miss Stanwood spoke of his relations to the Woman's Board, his cordial indorsement of its organization from the very beginning, even when others who afterwards favored it were doubtful, his wise counsels often sought and always kindly given, the delightful association with him in the work for many years, and the deep sense of personal loss which this announcement brings to a large circle here, and which it will carry to many a missionary heart in distant lands. The closing prayer was thanksgiving for what he has been and has done, and petition for his nearest and dearest and for all who are bereaved in his translation.


**It's your money and your dress that you want to save,** but you can't save either by using cheap trashy binding. Pay a few cents more and get

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## Dr. Hunter's Lectures on the Lungs.

No. 7.

### Will Any Climate or Change of Air Cure Consumption?

COD-LIVER oil, cough mixtures and change of climate used to be the stereotyped treatment for all consumptive cases, and under it the disease was so invariably fatal that it came to be regarded as incurable. And it cannot be doubted that physicians rather encouraged the belief in its incurability, because their ministrations always resulted in failure.

The thought that consumption could be cured by air alone was one of the oldest delusions of its treatment. It has been persistently tried for centuries, in every climate of the globe, and invariably terminated in disappointment.

We now know that consumption is a germ disease of the lungs, common among the natives of all lands. It is a little less common in warm than cold countries, because in the latter congestions of the lungs are more prevalent. The difference, however, is very slight, only a fraction of one per cent. Those, therefore who go to warm countries with the disease are no better off than natives of such countries who have consumption contracted in that climate. As the latter get consumption and die of it, despite the climate, it is folly to suppose northern patients would be cured by going to it. Change of air is always beneficial to the general health, because it is helpful to the appetite, digestion and strength of the patient temporarily, but the benefit is only general and in no sense curative of the lung disease. As no natural air can kill the germs in the lungs, or heal the wounds they have inflicted, no climate in the wide world will ever cure consumption. California, Texas, Colorado, Florida and the Adirondacks in this country, and Nice, Naples, Villa Franca, Egypt, Algiers and Madeira in the Old World, have all been tried in vain. The graveyards of those countries attest the failure of their climate to cure the disease. It is a cruel deception to pretend that living parasites, which are devouring the tubes and cells of the lungs, as moths feed upon wools and furs, can be destroyed and expelled by any natural atmosphere in the world. No other germ disease of the body was ever cured by air alone, and all medical experience goes to prove that the germs of consumption cannot be got rid of by any change of climate.

Do not, however, imagine from this that I am opposed to change of climate, or do not regard pure air as necessary to a proper treatment of the lungs. The air is the life of the lungs. "God breathed into his nostrils and man became a living soul." Air is the natural purifier of the blood and the element which assimilates and makes new blood out of the foods eaten, and is therefore necessary to health, just as good food, proper clothing and regular exercise are necessary to good health. Wherever they can be best obtained with the least exposure to injury is the best place for the sick. But what I wish to impress upon all is that no climate in the world will kill the germs of consumption, or save from death those afflicted with lung disease. This can be done only by inhaling germ destroying medicines into the lungs. Such germicides have been discovered by me, and I am now applying them with great success in all forms of lung disease. It is only by properly medicating air that it can be made healing and curative of lung complaints. The germs in the lungs are the source of all the danger to the patient. If they are not reached and expelled they destroy the very citadel of life. They cannot be reached by anything taken by the stomach, nor by any hyperdermic injection through the skin. The germicides must be brought into actual contact with the germs in the tubes and cells of the lungs, or no cure will result. That is why I say that my treatment by inhaled germicides is the only course that can possibly arrest and cure consumption.

ROBERT HUNTER, M D.,
No. 117 West 45th Street.

NOTE.—Readers of *The Congregationalist* who are interested in Dr. Hunter's views can obtain his book, without charge, by addressing him as above

**WASHINGTON RED CEDAR TANKS and CISTERNS.**

**White Pine, Cypress, Cal. Redwood.**

16 Murray St., New York.
16 S. Market St., Boston.
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**WILLIAMS MFG. CO**
Kalamazoo, Mich.

## WEEKLY REGISTER.

### Calls.

ALLISON, A. L., Benzonia, Mich., to Old Mission. Accepts, and has begun work.
ATCHESON, Wm. H., Wauponsie Grove, Ill., to Bloomer, Wis. Accepts.
BARNUM, Samuel H., to remain another year at Cornwall, Vt.
BLAKE, Elmer T., Manchester, N. H., to Charlestown. Accepts.
CAMERON, Alick J., to Westmore, Vt. Accepts.
CARLISLE, Chas. B., to remain another year at Winthrop, Io. Accepts.
DAVIS, Wm. H., First Ch, Detroit, Mich., to Eliot Ch., Newton, Mass.
FIELD, B. S., to Boothbay, Me.
GOODRICH, Chas. L., Plainfield, N. J., *not* called to Marlboro, Mass.
GRIFFITH, Thos. H., Northville, L. I., to Brooklyn Hills. Accepts, and has begun work.
HAUN, Geo. C., State S. S. Supt., Madison, Wis., to Sun Prairie.
HINES, Peter H., Wisner, Neb., to Geneva. Accepts, to begin work at once.
KAYE, Jas. R., late of Edgerton, Wis., to professorship in Northern Illinois College and to Pres. Ch., Lyons, Io. Accepts.
LADD, Wm. B., Lyndon, Ill., to Prophetstown. Accepts.
MILES, Harry R., asst. pastor United Ch., New Haven, Ct., accepts call to Windsor Ave. Ch., Hartford.
OLINGER, Wm. G., Harriman, Tenn., to Williamsburg, Ky. Accepts.
PAGE, Fred. H., asst. pastor Union Ch., Boston, Mass., to Trinity Ch., Lawrence.
SMITH, Jona. G., Plymouth Ch., Chillicothe, O., to Harmar Ch., Marietta.
THOMPSON, J. K., formerly of Warren, Vt., accepts call to S. Woodbury.
TURNER, Tell A., Excelsior, Minn., to Ortonville.
WILSON, Rev. Jno. C., Center, Ch., Meriden, Ct., to Puritan Ch., Brooklyn, N. Y. Accepts.

### Ordinations and Installations.

ENMAN, Jas. E., *o. p.* Magnolia (Gloucester), Mass., Dec. 31. Sermon, Rev. G. A. Jackson; other parts, Rev. Messrs. R. P. Hibbard, F. H. Reed and Dea. J. J. Pew.

### Resignations.

BRYANT, Seelye, Lancaster, Mass.
ELLSWORTH, Jno. S., Newark Valley, N. J., after a successful pastorate of nearly nine years.
FROST, Willard J., Andover, O.
GRANNIS, Geo. H., Duncan Ave. Ch., Chicago, Ill.
HYDGATE, Jno. M., Steilacoom and Lake View, Wn.
MUNROE, Egbert N., Deerfield, Mass., to take effect Apr. 1
PAGE, Chas. E., Bethany Ch., Minneapolis, Minn.
SMITH, Jona. G., Chillicothe, O.
WHITING, Elbridge C., Fifth Ave. Ch., Minneapolis, Minn., to take effect Feb. 1.
WOUTZ, Herbert A., Washington St. Ch., Quincy Pt., Mass.

### Dismissions.

SMITH, F. Hyatt, North Ave. Ch., Cambridge, Mass.

### Churches Organized.

HOKIO, Minn.

### Miscellaneous.

AVERY, Fred. D., for forty-five years pastor of the church in Columbia, Ct., and now its pastor *emeritus*, has been tendered a farewell reception. There was a large attendance, the number of those present who were not members of his church attesting to his general popularity in this section. Mr. Avery is about to move to East Hartford, to take up his home with his son.
CLARK, Edward L., and wife, were given a delightful reception, Jan. 2, in the parlors of Central Ch., Boston, which were charmingly decorated. The 500 invitations brought a large attendance.
MASH, Fred W., greatly beloved by his Mountain Home, Idaho, people and by his ministerial associates of all denominations, was obliged to resign on account of ill health, and will seek recovery by travel and out-of-door life in Southern California.
SMITH, J. P., and wife of Salem, N. H., recently celebrated their twenty-fifth wedding anniversary.
THAYER, Henry O., closed labors with the church in Gray, Me., Dec. 31.

### ADDITIONS TO THE CHURCHES.

| | *Conf.* | *Tot.* | | *Conf.* | *Tot.* |
|---|---|---|---|---|---|
| **CONNECTICUT.** | | | **MINNESOTA.** | | |
| Manchester, North, | 8 | 14 | Granada, | 3 | 3 |
| Waterbury, Third, | 3 | 9 | St. Paul, People's German, | — | 60 |
| **IOWA.** | | | South Bend, | 5 | 5 |
| Dickens, | 15 | 15 | **NEBRASKA.** | | |
| Humboldt, | — | 3 | Franklin, | — | 10 |
| Lewell, | 15 | 20 | Grafton, | 49 | 51 |
| **MAINE.** | | | Springview, | 1 | 4 |
| Denmark, | 3 | 3 | **OKLAHOMA.** | | |
| Dexter, | — | 8 | Alva, | 26 | 26 |
| Norway, Second, | 4 | 4 | Jennings, | — | 19 |
| **MASSACHUSETTS.** | | | **VERMONT.** | | |
| Allston, | 9 | 15 | Burlington, College St., | 1 | 6 |
| Amherst College, | 2 | 6 | Morrisville, | — | 10 |
| Andover, Free, | 4 | 5 | **OTHER CHURCHES.** | | |
| Auburndale, | 5 | 11 | Brooklyn, N.Y., Rochester Ave., | 2 | 5 |
| Boston, Berkeley Temple, | 6 | 13 | Dover, N. H., First, | 5 | 5 |
| Boylston, | 3 | 9 | Ebensburg, Pa., | — | 10 |
| Highland, | 1 | 3 | Fort Wayne, Ind., Plymouth, | 42 | 58 |
| Immanuel, | 2 | 5 | Keystone, S. D., | — | 20 |
| Maverick, | 3 | 6 | Longmont, Col., | 39 | 39 |
| Park St., | 3 | 4 | Manville, Wyo., | 7 | 7 |
| Phillips, | 3 | 4 | Providence, R. I., Academy Ave., | 12 | 20 |
| Second, | 10 | 27 | Rocklin, Cal., | 5 | 5 |
| Union, | 6 | 16 | Sun Prairie, Wis., | — | 15 |
| Cambridgeport, Wood Mem'l, | 4 | 7 | Vancouver, Wn., | — | 3 |
| Chelsea, First, | 2 | 4 | Churches with less than three, | 13 | 19 |
| Haverhill, Union, | 3 | 3 | | | |
| Lowell, John St., | — | 4 | | | |
| Lynn, First, | 2 | 4 | | | |
| Malden, First, | 11 | 26 | | | |
| Needham, | — | 11 | | | |
| Westhampton, | 3 | 3 | | | |

*Total: Conf.*, 361; *Tot.*, 662.

BRONCHITIS.—Sudden changes of the weather cause bronchial troubles. "*Brown's Bronchial Troches*" will give effective relief.

TO SLEEP SOUNDLY.—Probably not one person in thirty sleeps soundly at night. At first glance it would appear to be beyond their power to correct this bad habit, but we can say, from actual experience, that such a habit can, in many cases, be easily corrected by the possession and use of one of the Laid-hair, upholstered, box-spring beds sold by the Paine Furniture Co., on Canal Street.

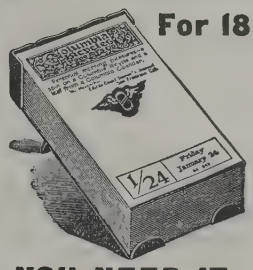
"CONGRESS IN SESSION."—Washington, D. C, is the most attractive city in the United States when Congress is in session. Why not join the next Royal Blue Line, personally conducted tour, leaving Boston, Wednesday, Jan. 22. The rate of $23 covers every expense. Stop overs at New York and Philadelphia. Send for Illustrated Itinerary to A. J. Simmons, N. E. A., 211 Washington St., Boston.

IN the beginning of a new year, when the winter season of close confinement is only half gone, many find that their health begins to break down, that the least exposure threatens sickness. It is then as well as at all other times, and with people even in good health, that the following facts should be remembered, namely: that Hood's Sarsaparilla leads everything in the way of medicines; that it accomplishes the greatest cures in the world; has the largest sale in the world and requires the largest building in the world devoted exclusively to the preparation of the proprietary medicine. Does not this conclusively prove, if you are sick, that Hood's Sarsaparilla is the medicine for you to take?

NERVOUSNESS CURED.—"My little girl has been troubled with fits, but she has not had any since I have been giving her Hood's Sarsaparilla. She has gained two pounds in weight and it has helped her very much. I have also been relieved of nervous trouble by Hood's Sarsaparilla." Mrs. Helen Scott, 92 Monument St., Charlestown, Mass.

HOOD'S PILLS cure sick headache, biliousness.

The Columbia Bicycle
Pad Calendar
For 1896



YOU NEED IT.

A Desk Calendar is a necessity—most convenient kind of storehouse for memoranda. The Columbia Desk Calendar is brightest and handsomest of all—full of dainty pen sketches and entertaining thoughts on outdoor exercise and sport. Occasionally reminds you of the superb quality of Columbia Bicycles and of your need of one. You won't object to that, of course. The Calendar will be mailed for five 2-cent stamps.

Address Calendar Department,
POPE MANUFACTURING CO.,
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requires most careful washing with perfectly pure soap. There is only one *perfect soap*—that's

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Can be used with the most delicate fabrics. Costs but a trifle—five cents. Your dealer has it.

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PERFECT APPARATUS for VISUAL TEACHING
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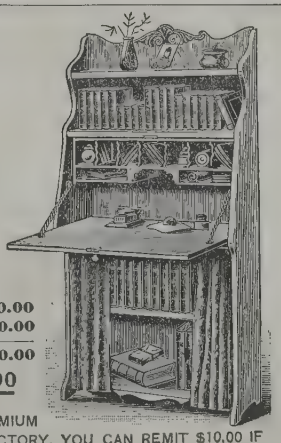
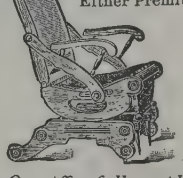
"SWEET HOME" SOAP.

YOU CAN HAVE YOUR CHOICE

A "CHAUTAUQUA" RECLINING CHAIR
OR A "CHAUTAUQUA" DESK,

WITH A COMBINATION BOX FOR $10.00.





The Combination Box at retail would cost, . $10.00
Either Premium Ditto, . $10.00
Total, . . . . . $20.00

YOU GET BOTH FOR $10.00

WE WILL SEND BOX AND EITHER PREMIUM ON THIRTY DAYS' TRIAL; IF SATISFACTORY, YOU CAN REMIT $10.00 IF NOT, HOLD GOODS SUBJECT TO OUR ORDER.

THE LARKIN SOAP MFG. CO. BUFFALO, N.Y.

*Our offer fully explained in The Congregationalist, Nov.* 14, 21, 28.

NOTE.—The combination offer of the Larkin Soap Manufacturing Co., although unusually generous, is genuine. From personal inspection of factory and experience with their goods and premiums we know that they are all that is claimed for them and can heartily recommend them.—*The Christian Work.*

"A HANDFUL OF DIRT MAY BE A HOUSEFUL OF SHAME." KEEP YOUR HOUSE CLEAN WITH . . SAPOLIO

## EDUCATION.

—— The Roman Catholics have expanded the special season school idea and will have a "winter school" in New Orleans in February.

—— The American Society for the Extension of University Teaching of Philadelphia announces that Mr. C. R. Ashbee of King's College, Cambridge, Eng., and Mr. Joseph Wells of Oxford University are to be in this country from March 21 to April 20. Both these gentlemen are experienced university extension teachers and have been exceedingly popular as such in England. Mr. Wells is prepared to give single lectures on such subjects as The Intellectual Life in Oxford, The Oxford Movement, The English Universities, and courses of lectures upon the general history of Oxford and the great movements that have had their origin there. Mr. Ashbee, who is an artist and a practicing architect and was the organizer of a guild and school of handicraft in East London, where he had the aid and sympathy of such men as Walter Crane, has courses on Architecture as the Language of the English People, The History of English Handicrafts, The Workshops of Mediæval England, Design in Its Application to Furniture, Design in Its Application to Pottery, The Florentine Workshops of the Early Renaissance. Both these gentlemen will come prepared to use the stereopticon and their superior collections of slides, and colleges, art schools, preparatory schools and university extension authorities will do well to communicate with the Philadelphia society officials at 111 South Fifteenth Street.

## HOLIDAY GIFTS TO MINISTERS.

*Massachusetts:* Rev. Israel Ainsworth, Rockport, oak sideboard and sum of money; Rev. W. E. Barton, D. D., Shawmut Church, Boston, piano; Rev. C. S. Brooks, Rollstone Church, Fitchburg, $111; Rev. Harry L. Brickett, Marion, quartered oak extension table; Rev. B. M. Frink, W. Brookfield, purse of money; Rev. A. G. Todd, Bethany Church, Worcester, purse of money; Rev. W. L. Hendrick, Second Church, Huntington, purse of money; Rev. G. H. Johnson, John Street Church, Lowell, $50; Rev. M. S. Howard, Wilbraham, many useful and valuable gifts; Rev. M. O. Patton, Newburyport, handsome Elgin watch; Rev. A. C. Townsend, Westhampton, $25; Rev. Seelye Bryant, Lancaster, $25.

*Maine:* Rev. G. H. Credeford, Winthrop, set of dishes; Rev. W. G. Mann, Warren Church, Westbrook, parlor clock and vases; Rev. J. G. Merrill, Scarboro, $40, with other gifts; Rev. T. B. Payne, Rumford Falls, fur coat.

*New Hampshire:* Rev. F. D. Ayer, D. D, First Church, Concord, $117; Rev. F. G. Clark, Plymouth, piano lamp and generous sum of money; Rev. H. P. Dewey, South Church, Concord, $100; Rev G. H. Dunlap, East Church, Concord, generous gift; Rev. W. A. Rand, S. Seabrooke, purse of money; Rev. R. P. Gardner, Hampstead, $205.

*Vermont:* Rev. E. G. French, Johnson, $31; Rev. C. M. Palmer, Sharon, sum of money and other useful gifts.

*Connecticut:* Rev. F. D. Avery, Columbia, $175; Rev. E. P. Ayer, Bethlehem, sum of money; Rev. L. M. Keneston, Shelton, foot-rest and valuable book; Rev. W. De L. Love, D. D., Pearl Street Church, Hartford, purse of over $1,000; Rev. A. J. McLeod, Stafford Springs, handsome watch; Rev. M. S. Phillips, Chaplin and N. Windham, $56.70; Rev. A. H. Post, Tolland, ten dollar gold piece; Rev. C. H. Smith, Plymouth, two easy-chairs and a purse of money.

*New York:* Rev. J. S. Ellsworth, Newark Valley, silver service, with knives and forks, damask table linen and a rug; Rev. Edward Evans, Camden, solid oak secretary and chair, also a Morris rocker.

*Illinois:* Rev. J. B. Davies, Chenoa, valuable gift.

*Wisconsin:* Rev. W. D. J. Stevenson, Spring Green, generous sum of money and seasonable gifts for family.

*Iowa:* Rev. C. P. Boardman, Humboldt, silver tea-set, water pitcher, goblet and spoons; Rev. C. B. Carlisle, Winthrop, album quilt.

*Minnesota:* Rev. H. P. Fisher, Crookston, works of Holland, Irving and Goldsmith.

*Nebraska:* Rev. P. H. Hines, Wisner, two rockers, a slumber robe, center table and lamp.

*North Dakota:* Rev. O. P. Champlin, Oberon, autograph quilt.

## HOME MISSIONARY FUND.

| | |
|---|---|
| Miss Carrie Spear, Newton | $2.00 |
| Lewis E. Noyes, Abington | 2.00 |
| A Friend, Greenfield | 4.00 |
| A Friend, Brattleboro, Vt. | 2.00 |
| Mrs. R. H. Allen, Chelsea | 2.00 |
| Miss M. C. Tompkins, Haverhill | 2.00 |
| S. W. Carleton, Bradford | 2.00 |
| Mrs. Oromel Clark, Barre | 2.00 |
| Mrs. H. E. Brown, Winchendon | 2.00 |
| Mrs. Mary Bradley, Middletown, Ct | 2.00 |
| Julius Davenport, Brooklyn, N. Y. | 5.00 |
| Clarence O. Walker, Malden | 2 00 |
| Mrs. L. S. Howland, Leominster | 2 00 |
| Miss A. M. Manning, Littleton Ct. | 2 00 |
| Mary L. Tinkham, Carolina, R. I. | 2.00 |
| M. L. D., Hyde Park | 2.00 |

*The Congregationalist; Gentlemen:* You will please find $2 inclosed for *The Congregationalist* for the year 1896. I am a home missionary and in the past, till last year, I received the paper free, but I can now pay for it and am very glad to be able to do so.

Owing to the hard times we shall have to part company. I am sorry that I have to write this, for I find your paper to be of great help to me. Please discontinue *The Congregationalist* after Jan. 1, unless you find some one that wants to send it to this home missionary.

I have received *The Congregationalist* another year as a gift from your Home Missionary Fund, and thank you and other donors very much for it. I do not feel any more able to pay for it the coming year, as my total salary is $475, with which to support a family of five persons and keep a team.

## CONGREGATIONAL MINISTERS DECEASED DURING 1895.

SUPPLEMENTARY LIST.

| | | AGE |
|---|---|---|
| Adams, Myron, Rochester, N. Y., | Dec. 29, | 54 |
| Beach, Nathaniel, Norwich, Ct., | Nov. 3, | 85 |
| Blodgett, Edward P., Roslindale, Mass., | Dec. 28, | 80 |
| Jennings, William J., Bristol, Ct., | Oct. 5, | 73 |
| Jackson, William C., Newton, Mass., | Oct. 17, | 87 |
| Keese, William A., Lawrence, Mass., | Sept. 1, | 48 |
| Kendall, S. C., Townsend, Mass., | Oct. 12, | 70 |
| Munroe, Henry H., Dundee, Ill., | Oct. 22, | 78 |
| Potter, Edward S., Malden, Mass., | Dec. —, | — |
| Rankin, Adam L., Petaluma, Cal., | Apr. 6, | 78 |
| Seelye, Julius H., Amherst, Mass., | May 12, | 70 |
| Tyler, Josiah, St. Johnsbury, Vt., | Dec. 20, | 72 |

Average age of seventy-five ministers deceased (full number reported) in 1895, 68.8.

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## THE PURPLE EAST.

England lacks a Cromwell, but has a Milton ready awaiting his advent. Was there ever a more awful indictment and stirring trumpet call than this poem of William Watson's?

Never, O craven England, nevermore
Prate thou of generous effort, righteous aim!
Betrayer of a people, know thy shame!
Summer hath passed, and autumn's threshing-floor
Been winnowed; winter at Armenia's door
Snarls like a wolf, and still the sword and flame
Sleep not; thou only sleepest; and the same
Cry unto heaven ascends as heretofore,
And the red stream thou might'st have stanched yet runs,
And o'er the earth there sounds no trumpet's tone
To shake the ignoble torpor of thy sons;
But with indifferent eyes they watch and see
Hell's regent sitting yonder, propped by thee,
Abdul the Damned, on his infernal throne.

You in high places, you that drive the steeds
Of empire, you that say unto our hosts,
"Go thither," and they go, and from our coasts
Bid sail the squadrons and they sail, their deeds
Shaking the world: lo! from a land that pleads
For mercy where no mercy is, the ghosts
Look in upon you faltering at your posts—
Upbraid you parleying while a people bleeds
To death. What stays the thunder in your hand?
A fear for England? Can her pillared fame
Only on faith forsworn securely stand,
On faith forsworn that murders babes and men?
Are such the terms of glory's tenure? Then
Fall her accursed greatness, in God's name!

Heaped in their ghastly graves they lie, the breeze
Sickening o'er fields where others vainly wait
For burial; and the butchers keep high state
In silken palaces of perfumed ease.
The panther of the desert, matched with these,
Is pitiful; beside their lust and hate
Fire and the plague wind are compassionate.
And soft the deadliest fangs of ravening seas.
How long shall they be borne? Is not the cup
Of crime yet full? Doth devilry still lack
Some consummating crown that we hold back
The scourge, and in Christ's borders give them room?
How long shall they be borne, O England? Up,
Tempest of God, and sweep them to their doom!

Alfred Austin, the new poet-laureate, has attempted to reply to this, but it can be held as representing truly the Nonconformist Christian sentiment of Great Britain. We find that the *Methodist Times* says: "Never in the history of political treachery has Lord Salisbury's perfidy towards Armenians been surpassed. In the avenging providence of God, England's turn may come some day. When that day comes she will perish unpitied," and *The Christian World* confesses that "the Nemesis of Lord Beaconsfield's pinchbeck glory is complete, and we are humiliated by the compulsion that lies upon us to endure a peace maintained through dishonor."

## Religious Notices.

*Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.*

GORDON MISSIONARY TRAINING SCHOOL, Clarendon Street Baptist Church, Boston, opens Oct. 2. Evening classes Oct. 10.

THE GENERAL THEOLOGICAL LIBRARY, at its new building, 53 Mt. Vernon Street, Boston. Founded for the benefit of clergymen, theological students, Sunday school teachers, authors, and readers of a Christian literature of all denominations. It contains 17,000 volumes and 100 periodicals in the reading-room. Its books have circulated in more than 500 towns and villages in 12 different States of our country. It is supported by donations, bequests and fees from life and annual members, who have the full use of the library, and by the perpetual membership of churches, whose pastors have the use of the library, including the drawing of books, forever gratis. Donations and fees should be sent to Rev. Luther Farnham, secretary, at the library.

THE AMERICAN SUNDAY SCHOOL UNION has been at work seventy-one years for the retired rural districts. Its union methods specially commend it to communities of sparse populations divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has larger results for the amount expended. 11,000,000 children are yet out of Sunday School. Will you help to save them? Send to Rev. Addison P. Foster, D. D., New England Secretary, 1 Beacon St., Room 40, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, *President.*
REV. W. C. STITT, *Secretary.*
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## Subscribers' Wants.

*Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.*

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### Assets.

| | |
|---|---|
| Cash on hand, in Bank, and Cash Items, | $1,088,291.95 |
| Cash in hands of Agents and in course of Transmission, | 1,062,719.09 |
| Rents and Accrued Interest, | 24,997.45 |
| Real Estate Unincumbered, | 385,775.60 |
| Loans on Bond and Mortgage (1st lien), | 1,316,000.00 |
| Loans on Collateral Security, | 9,800.00 |
| Bank Stock, Hartford, Market Value, | 342,650.00 |
| " New York, " | 322,330.00 |
| " Boston, " | 77,928 00 |
| " Albany & Montreal, " | 79,710.00 |
| Railroad Stocks, | 755,150 00 |
| State, City, and Railroad Bonds, | 3,763,861.00 |
| **Total Assets,** | **$9,229,213.09** |

### Liabilities.

| | |
|---|---|
| Capital Stock, | $1,250,000.00 |
| Reserve for Re-Insurance, | 4,404,288.50 |
| Reserve for all Unsettled Claims, | 674,081.08 |
| **NET SURPLUS,** | **2,900,893.51** |
| **Surplus to Policy-holders,** | **4,150,893.51** |

| | |
|---|---|
| Assets—increase, | 583,477.47 |
| Re-insurance Reserve—increase, | 164,349.75 |
| Net Surplus—increase, | 400,546.64 |
| Income—gross, | 7,060,163.08 |

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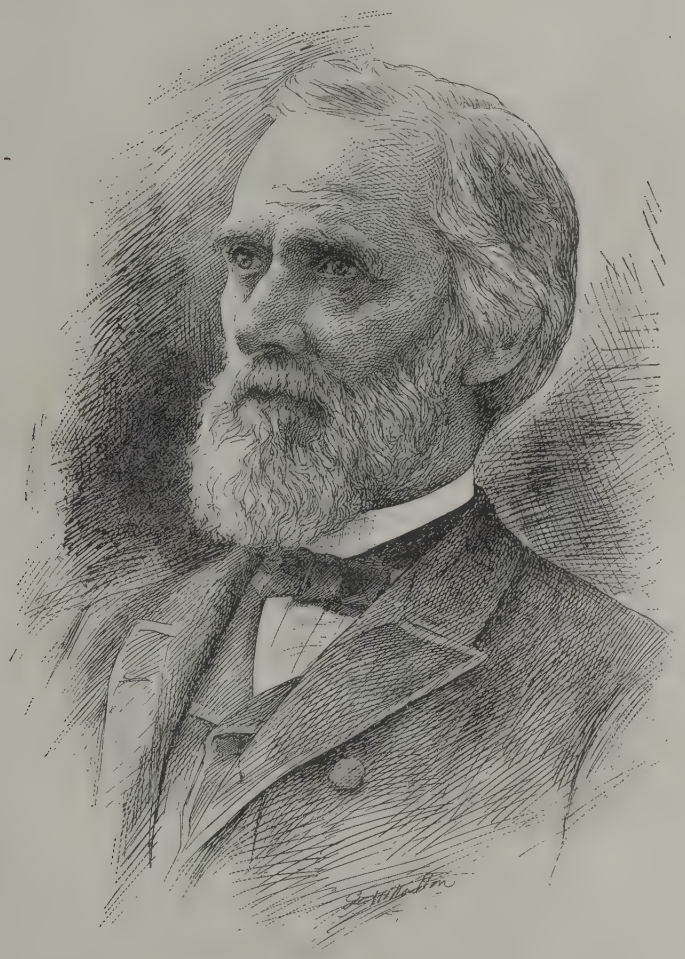
*Volume LXXXI* *Number 3*

# THE CONGREGATIONALIST

Boston Thursday 16 January 1896



REV. HERMAN N. BARNUM, D. D.
*Missionary of the American Board at Harpoot, Turkey.*

WE are glad to be here whatever may happen. If the Lord permits us to be cut off in an uprising of fanaticism, it will be because we can bless the country more in that way than in any other. Perhaps something of the kind is necessary. If so, for my part, I am ready. These are very delicate times and we need to live near to God, and I hope we do. The people are excited, but we are not, for we are sure that God's hand is in all this movement and that whatever may happen he will see that no grave mistakes are made.—*From a recent letter from Dr. Barnum.*

THE CONGREGATIONALIST

AND BOSTON RECORDER.

*The Recorder founded* 1816: *The Congregationalist*, 1849

## CONTENTS

EDITORIAL:
- Paragraphs 85
- A Representative Foreign Missionary 85
- The Results of the Japanese Deputation 86
- Confirming One Another 86
- Peace with God through Jesus Christ 86
- The New English Poet Laureate 102
- Week in Review 87
- In Brief 88

STAFF CORRESPONDENCE:
- The Interior 89
- Scotland 90
- Japan 91

CURRENT THOUGHT 106

CONTRIBUTIONS:
- The Minister in Recent American Fiction. Rev. Newton M. Hall 92
- British *versus* American Journalism. Arthur Reed Kimball 93
- Phillips Brooks's Larger Sympathy. Harriette Knight Smith 93

THE HOME:
- No Time to Spare—a poem. Nora Perry 95
- Paragraphs 95
- In the Evening. Kate Upson Clark 95
- Whiffs of Common Sense. III. Marion Harland 95
- Bits of Austin's Verse 96
- Some New Games. L. M. B. 97
- Burnt Bank Bills—a selection 97
- Closet and Altar 97
- Tangles 98
- Courteous Hints 98
- The Conversation Corner. Mr. Martin 99
- Corner Scrap-Book 99

THE SUNDAY SCHOOL—Lesson for Jan. 26 100

Y. P. S. C. E.—Topic for Jan. 26–Feb. 1 104

PROGRESS OF THE KINGDOM 101

LITERATURE 102

NEWS FROM THE CHURCHES:
- City Mission Work in Oregon 101
- From the Hawkeye State 107
- How the Church Debt Was Raised 107
- Weekly Register 118

MISCELLANEOUS:
- By the Way 94
- Gleanings 105
- Sensible Thoughts Regarding Sunday 106
- Notices 107
- Dr. Barton at Brookline 114
- From Olivet College 114
- Education 114
- Business Outlook 115
- Woman's Board Prayer Meeting 116
- Christian Endeavor Notes 117
- Holiday Gifts to Ministers 117
- Biographical 119
- Marriages and Deaths 119

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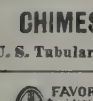

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# THE CONGREGATIONALIST

*Volume LXXXI* Boston Thursday 16 January 1896 *Number 3*

CHICAGO, 8 Jan, 1896. Those of us who have used the Handbook feel that it is just what we Endeavorers need. Containing not only our Prayer Meeting Topics, but that splendid course of Daily Reading, and what in some respects is the best of all—the notes on our denomination.

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## FORTHCOMING ARTICLES.

From the great abundance of articles already waiting publication we select a few for appearance within the next three or four months, in which we think our readers will feel a special interest.

**Peculiar People of Jerusalem. By Rev. Edwin S. Wallace, U. S. Consul.**

**Recollections of Oliver Wendell Holmes. By Herbert D. Ward.**

**Wanted—an Issue. By Pres. George A. Gates.**

**How Christians at Home Can Help Missionaries. By Rev. Robert A. Hume, of India.**

**Gladstone and Nonconformity. By Rev. J. Guinness Rogers, D. D.**

**The King Sat in His Winter House. By Harriet Prescott Spofford.**

**The Discipline of Doubt. By Rev. George A. Gordon, D. D.**

**The Scottish Home. By Rev. James Stalker, D. D.**

**Popular Sketches of American Statesmen. By Jeannette Grant**

IN one of the small churches just outside the Boston circle a band of perhaps thirty men and women, in their respective homes, at an hour agreed upon every evening, have been praying for a number of weeks that God would signally bless the church to which they belong. These brethren and sisters are specific in their requests and are asking first of all for the descent of the Spirit upon themselves, then upon their fellow believers and then upon the community. This is certainly the right way of proceeding if human agency is to be employed to bring about a revival. How simple the method seems. How easily applicable to any church in city or country. Already there are signs of a deep and widespread awakening to divine things in this little community. It will be so everywhere that thirty, yea half or one-third that number of Christians, set themselves to secure it in the way that God approves.

Constant vigilance is the price of honesty and even of safety in administering public affairs. Many advocates of reform in government seem to believe that when right principles have once been victorious they will remain in power. A recent incident ought to teach them better. Boston has of late felt confident that substantial reform has been established in its city government. But a city official, who is also a member of Congress, recently sued for libel a citizen who charged him with dishonesty. After some testimony had been taken, the suit was withdrawn with a humiliating confession of defeat, and the plaintiff has expressed his astonishment at the gravity of the charges sustained against him. He appears to have been quite ignorant of the kind of public official he was. Yet we are told that many reputable persons voted for him who knew his record better than he assumes that he knew it himself. They regarded his administration of public affairs as so enterprising that they felt confident that he would look well after the interests of their part of the city. But good citizens want the whole city looked after, and know that when a man seeks office on the ground that he will discriminate in favor of those who vote for him, he will place his own interests before theirs every time.

The *Advance* of last week purports to quote Dr. J. G. Johnson as saying that one of the purposes of the deputation (of which he is a member) of the American Board to Japan was "the adjustment of the creed of the churches to the latest scholarship, with a view to maintaining their truth to Scripture." We do not believe that such instructions were given by the Board, and we are confident that the deputation will repudiate the statement that they had any such purpose. In former years the Board has been charged with attempting to adjust the creeds of Congregational churches, but the controversy over that matter has been decided. We are gratified to see that the brethren in their parting letter affectionately invited the Japanese Christians to join with their American brethren in maintaining the great truths on which we stand in common fellowship with those who acknowledge Jesus Christ as their Redeemer and King. But they imply no authority to set forth a creed for Japan or to adjust the creed of the Japanese churches to the latest scholarship. That would be too large a contract for any deputation or any Congregational missionary society. The possible implication that the deputation was committing itself to the higher criticism, assumed by many to be the latest scholarship, would excite great alarm among our churches. These are the excellent words of their letter:

Will you not unite with us and with all Christians in exalting the personality and fatherhood of God, the saving work of Jesus Christ, the need of regeneration by the Holy Spirit and his constant misistry, the duty of all men of every land and condition to love and serve one another, and the power of the endless life? In short, may we not, together with all evangelical Christians, unite in so presenting the gospel of our blessed Lord and Saviour Jesus Christ that your land and our land and all lands shall in due time acknowledge him as Master and Lord?

Times of political excitement are times of commercial and financial unrest, and financial uncertainty is the father of speculative activity. With wars and rumors of wars in Europe, Africa and South America, with the tariff again under debate and the governing forces of the country hopelessly divided upon the question of the use of gold and silver in our currency, and in the face of a contest for the presidency with its debates and uncertainties reaching into every corner of the land, business enterprise is likely to be timid and speculation to be bold for the next few months. It is well for those who believe in the providential ordering of the world to keep a quiet mind and to avoid the speculative nets which are certain to be spread for the unwary. And those who are in places of leadership in the church owe it to the rank and file not to lend their names and influence to schemes which tempt the unwary to doubtful speculative investment. The recent announcement of the resignation of a college president and editor of the official missionary newspaper of one of our great denominations, in order to take the presidency of an investment company which offers large returns to small investors, seems to us a sign of the times, and one which is greatly to be regretted.

## A REPRESENTATIVE FOREIGN MISSIONARY.

The picture which we print upon our first page affords an excellent opportunity to call attention to the fact that among our missionaries are some of the ablest men and women connected with the Christian Church in any department of work in any land. The care with which these special workers are selected, taken in connection with the developing and enlarging nature of the broad work into which they enter, makes such a result inevitable. Rev. Herman N. Barnum, D. D., has been for nearly thirty-nine years a missionary of the American Board in Eastern Turkey, residing in Harpoot. Equipped by the best training Amherst College and Andover Seminary could give him, he has been a commanding figure in the Turkish missions during the years of their largest growth. From the first, changes in the Turkish Government have always affected the mission work and thus the missionaries have necessarily been compelled to shape mission activities to correspond. For twenty-five years Dr. Barnum has kept himself thoroughly informed of all activities of the government through his constant intercourse with Turkish officials of all ranks and with the representatives of European governments, who have long since learned that it is well for them when in that country to consult this mis-

sionary before advising their respective governments upon important matters.

It is well known that at various times during his life in Turkey he has had great influence in preventing local outbreaks between the government and the governed. Dr. Barnum stands out pre-eminently as a man of marked diplomatic skill and rare good judgment, which is recognized equally in Turkey and in Boston. He is also a theological teacher of acknowledged ability and a preacher of remarkable spiritual force and power. Indeed he has won distinction in each of these respects.

In 1860 he married Miss Mary E. Goodell, a daughter of Dr. Goodell of Constantinople, whose name and memory are so intimately associated with the beginnings of Christian missions in the Ottoman Empire. Mrs. Barnum's name must not be omitted in speaking of the distinguished labors of her husband.

One would naturally think that the qualifications mentioned above were sufficient for one man, but the baptism of fire and blood that recently swept over the Harpoot field has revealed a depth of power and a strength of character that must forever stamp the spokesman and the brave body of missionaries whom he represents as Christian heroes.

On the 11th of last November, after the Kurds and Turkish soldiers of Harpoot had plundered and burned nearly all of the Christian houses in the missionary quarter of the city, including eight of the mission buildings which were then in flames, when massacre was rife and the air was rent with the cry of the wounded and dying, nearly 500 Christian refugees with the missionaries, driven from place to place by fire and bullet, found themselves in the large, new stone building of Euphrates College. The Turkish officers, seeing that in order to reach the refugees they must withdraw the Americans whom they feared to kill, attempted to induce the missionaries to come out from the building "that they might be the better protected." Dr. Barnum replied, "You can protect us here better than anywhere else; we shall remain and if you burn the building we will die with these Christians." They were all spared. Certainly the age of heroism is not past.

## THE RESULTS OF THE JAPANESE DEPUTATION.

At the request of officers of the American Board we have hitherto refrained from attempting to anticipate the report of the deputation to Japan, two of whose members returned to Boston week before last. It was thought proper that the report should first be presented to the Prudential Committee, and afterwards to the public with the committee's recommendations. But as publicity has by one of the members of the deputation been unexpectedly given to the substance of the results of its investigations, and to the letter left with the Japanese brethren, courtesy does not require us to wait longer. Our correspondent from Japan, in another column, outlines the probable fruits of the deputation's work.

The visit of these brethren has had important influence in strengthening the faith of the Japanese churches and in deepening their evangelistic spirit. On this vital matter the words of our correspondent are very reassuring. A closer sympathy between the missions and the independent churches and a more careful supervision of mission enterprises by the churches are other important results expected. The unity of the churches has been greatly promoted by the visit of the deputation.

The educational work will continue to be controlled by the Japanese Christians who, by the laws of the nation, hold the mission property. We regret that they do not appear adequately to recognize the moral claims of the Board upon the contributions of American Christians invested in Japan which Japanese law has disbarred it from legally maintaining. At Kyoto and Kumamoto they even have proposed to charge rent for property purchased and paid for by the Board and now used by missionaries. For the honor of the Japanese brethren it is to be earnestly hoped that they will not press such claims. On this point, as our correspondent states, the deputation did the only thing they could do. They left with the churches a dignified statement of the Christian view of the requirements of common honesty, and every well-wisher for the churches of Japan will expect that they will show themselves faithful to their trusts. They will no doubt see that such action is necessary to the maintenance of the sympathy between American and Japanese churches which is for the highest welfare of both.

The deputation will not advise that new missionaries be sent to Japan or that the money appropriations shall be increased. It is probable that the committee will feel it necessary to reduce the amount to be expended in that country. To maintain the present force of missionaries and continue such gifts as seem necessary to carry on their work is all that can be expected or would be wise; and the independence and vigor of the *Kumiai* churches point to the assumption by them of an increasing proportion of the burdens of their great work.

That the best interests of the kingdom of Christ were much promoted by the visit of the deputation our correspondent's account places beyond question. The tone of hope and confidence in his letter is more encouraging than any we have recently heard from Japan. No doubt the fruits of this visit will appear yet more important as time passes. Other missions may be greatly quickened by the same means which this emergency has called out. We believe it would be a wise new departure in missions for our churches to send, from time to time, some of their ablest and most trusted men to the most important fields in the care of the Board.

## CONFIRMING ONE ANOTHER.

Private correspondence contains much that if given to the world would confirm faith in the reality of religion and in the ultimate triumph of good over evil both in the individual heart and throughout the world. The holiday season is increasingly rich year by year in the volume and helpfulness of this kind of what may fittingly be called the literature of the inner Christian life. People are learning that a friendly note, a little word of sympathy affording a glimpse into the heart of the writer, is worth far more to the recipient than costly Christmas or New Year gifts.

Never did a New Year open when the world needed so much this reassuring of faith, these counsels of hope that pass in private channels from man to man. The stoutest hearted among us are not too brave in the face of all that looks today so calamitous. When a man like Dr. Parkhurst, who has in the darkest midnight sung a song of hope, gives utterance to the fear and doubt that find temporary lodgment even in his noble and buoyant heart, how can the naturally timid and shrinking Christian shake off the burden of anxiety and apprehension? It is to the refuge of Christian friendship as well as to God himself that we must betake ourselves. One writes, "As life goes on I can look into the future more steadily than I used. I can cling with a sort of desperate faith to the love and care of my Lord. Very largely it is because I have been so helped and cared for in these last years. Very dark places have been made bright, very tangled ways have been made straight and very hard places smooth." And another says, "My work does not show any large results in numbers added to the church and I am a little downhearted thereat, but I shall not descend to the plain of miserable pessimism. If a collapse is coming, which I do not believe will come, I am going down in the general wreck shouting that God is good; we are his children and the kingdom is slowly being realized."

Such words reveal not an exceptional faith but a state of heart and mind which almost any one can find even among a comparatively narrow circle of friends. All about us are souls that are working out their salvation, sometimes in tears and even in bloody sweat. In the midst of the daily struggle for material gain they still cherish the vision of the Eternal. Looking out upon nations apparently ready to spring at one another's throats, these believers in Christ cannot think for a moment that the world which he redeemed is going to pieces. Brutality, lust, sordidness and selfishness apparent on every side are powerless to quench their faith in God and goodness. If ever our own faith ebbs—and these are days that test it to the quick—let us cast ourselves upon the faith of others, which still encircles the world and sweeps it onward to its divine destiny.

## PEACE WITH GOD THROUGH JESUS CHRIST.

Everybody seeks for peace. Even they who claim to care least for it, crave it and are restlessly striving, in one or another way, to attain it. It may not mean to some precisely what it means to others but all desire it as they understand it. If true peace, the peace of God, that peace which is due to inward consciousness of oneness with God in spirit, be sought, it can be obtained only in the way which God has appointed and approved. It can be gained only through accepting Jesus Christ as our Saviour.

It needs to be emphasized that peace is not stagnation, the utter absence of action and effort. Nor is it mere outward tranquillity, the quiet due to the lack of disturbing forces. Nor is it always even freedom from inward doubts and anxieties. It is that sure and serene confidence that all is going well, and will end well, for us which is due to the assurance that God reigns, and that he loves and cares for us unfalteringly. It is the dictate of philosophy and the testimony of experience that this peace with God is granted only to those who are disciples of his Son, Jesus Christ.

They are blessed indeed who possess it. It promotes stability of character. Our

virtues and moral graces are enabled to root themselves firmly and to grow sturdily. It is like a soil hostile to sin and refusing any stimulating nourishment to evil. It promotes symmetry and beauty of character. It enables us to take just views of duty and to plan our lives so as to render them most fruitful and winsome. It promotes large usefulness, because it enables us to make our plans harmonize with God's plans and it gives our spiritual energies room to develop, while it saves us much of the friction and hindrance which are due to the necessity of correcting needless mistakes and of overcoming obstacles which might have been avoided.

Peace with God through Jesus Christ, the peace of forgiveness, of childlike trust in Christ's intercession, of honest consecration, of loving endeavor—this indeed is that peace which the world can neither give nor take away, nor even understand.

## THE WEEK IN REVIEW.

**Limitations of Saloons and Sunday Closing.**

It has been one of the anomalies of the situation in New York State for the past year that while both of the great cities of New York and Brooklyn were under "reform" administrations in one there was no pretense of obeying the law closing liquor saloons on Sunday and in the other a very strict enforcement of the law. Mayor Schieren of Brooklyn, a German Lutheran, not only ignored, but deliberately refused, to execute the law, and though otherwise an admirable administrative officer, in so far as he was responsible for the neglect to close the saloons was a dangerous anarchist. A few days ago he ceased to be mayor and another German, Mr. Wurster, entered upon his career as mayor of the City of Churches, supposably intending to interpret and execute the Sunday-closing law as his predecessor had. But last Sunday a concerted movement of the Brooklyn churches began which threatens to give Mayor Wurster and the Republican managers of the city more trouble than anything they have yet faced. Led by Rev. Dr. R. J. Kent of the Lewis Avenue Congregational Church, 125 clergymen, representing fifteen denominations, have pledged their aid in educating public opinion and then forcing the city authorities to obey the law, and their sermons on Sunday set the keynote of the campaign. On Monday they waited on Mayor Wurster and informed him of their purpose. He was noncommittal but courteous.

Mayor Strong of New York city in his annual message issued last week was loyal to his police commissioners, and while he asserted his belief that it would be well to permit the citizens of the metropolis to determine by their votes whether they wish the saloons closed on Sunday, he also made it very plain that so long as the present law remains on the statute-book he intends to stand resolutely behind Mr. Roosevelt and his colleagues in their enforcement of it. This is a pleasant answer to the claims of those who predicted that Mayor Strong and Mr. Roosevelt were at odds.

The Raines Bill governing saloon licenses, introduced in the legislature of New York last week, would, if passed, reduce the number of saloons, increase the license fees and divert much of the income from town and municipal treasuries to the State treasury.

The charges of the Boston *Herald* against the New Hampshire Law and Order League are damaging if true, and call for action and explanation by the officials and friends of that organization.

**Great Britain and the United States.**

The outlook for the peaceful and honorable solution of the dispute between the two great English-speaking peoples grows brighter as the days go by. Within a week sentiment in England has changed greatly, thanks chiefly to the messages sent from Washington to the *Chronicle* by Mr. Henry Norman. They have revealed such a longing among public men in Washington for arbitration and peace; the sentiments expressed by the members of the committees on foreign relations, for instance, the men most directly responsible for formulating our foreign policy, have been so brotherly and manly that the British Foreign Office officials, British editors and British men have come to see that it will not do to refuse to make concessions. Coming at a time, too, when, harassed on every side, Great Britain has felt especially the force of friendly sentiments and "an honorable and courteous reserve," as the *Standard* put it, this revelation of the real American feeling has had peculiar force, and it is now announced semi-officially that Lord Salisbury has decided to publish, even before the assembling of Parliament, all the documents supporting the British side of the dispute with Venezuela and is willing also to submit the question to arbitration and give partial though not full weight to any decision that our boundary commission may make, though refusing still to arbitrate on the terms proposed by Venezuela or to recognize our right to trace the boundary line of a British colony.

It also has been both interesting and welcome to note the rapid growth of sentiment in Great Britain favoring the creation of a permanent arbitration tribunal to which all disputes of every kind, present and future, between Great Britain and the United States may be referred. This is an idea which Edward Everett Hale has been urging, in its international aspect, for years. In its narrower range, as between Great Britain and the United States, it has had other advocates, some prominent and some not so much so. But when Parliament assembles in February the scheme is likely to come before it, with enthusiastic and influential supporters.

**Christians as Peacemakers.**

Messages of fraternal regard and pledges of aid in commanding peace continue to come and go across the Atlantic between American and British Christians. Thus, last week, the committee of the Congregational Union of England and Wales cabled to Rev. Dr. H. A. Hazen, secretary of our National Council, the following message:

> The committee of the Congregational Union of England and Wales are confident of the abiding affection between the two countries and assure their brethren of their continued trust. They rejoice in the attitude of the American pulpits and promise that the churches on this side will watch and labor for peace.

To which Dr. Hazen replied as follows, Rev. Drs. A. H. Quint and F. E. Clark, representative brethren, also appending their names:

> We rejoice in the sentiment of our English brethren whom we love and trust. We share your desire for peace. We believe in righteous arbitration and are relying on your aid.

The president of the British Christian Endeavor Societies, F. F. Belsey, wrote to Dr F. E. Clark:

> I felt that I could not let 1895 breathe its last, among all these threatenings of strife and discord, without sending you a few lines, in my capacity as president of our National C. E. Council, to beg you and the 2,000,000 dear young Christian Endeavorers on your side to believe that we, their brethren and sisters here, would almost prefer death to hearing that an English gun had been fired against the United States, the broad America so many of us know and love.
>
> May God avert so direful a calamity. Bid them not only pray for peace, but remember that we will join them at the mercy seat in earnest entreaty that this, to us, inexplicable alarm, may be the occasion for a new and stronger alliance between all Christian hearts on either side of the Atlantic and that we, the Christian Endeavorers of both countries, will, in the spirit of Christ, do our utmost to create a public opinion in favor of righteousness and peace whenever either is threatened by our statesmen or our press. Let this be a "holy alliance" that shall leave its traces on the future history of our world.

And in reply the president of the international organization cabled:

> The officers of the United Society of Christian Endeavor heartily reciprocate your sentiments. We pray for peace and for righteous arbitration of all difficulties between nations.

**Great Britain, the Transvaal Republic and the British South African Company.**

Peace at the present time reigns in the Transvaal. Dr. Jameson and his leading lieutenants in the filibustering expedition are still under arrest, and sixty or more of the leaders of the Uitlanders—including a brother of Sir Cecil Rhodes—also have been arrested by order of President Kruger. The expedition seems to have come to naught mainly because of the failure of the Uitlanders of Johannesburg to co-operate with Dr. Jameson after they had given pledges to unite with him should he venture to come to their assistance. The shrewdness and determination of President Kruger made such co-operation by them with Dr. Jameson impossible. In general it may be said that President Kruger's handling of the affair from the beginning has been masterly. He seems to know just when to be conciliatory and when to be most resolute. He apparently has in his possession evidence that Sir Cecil Rhodes and the British South African Company instigated the expedition. Holding this, and Dr. Jameson as well, as hostage, he is in a position to demand from Great Britain large indemnity, and at the same time reveal at his pleasure facts concerning the attack on the Transvaal which will compel the British Government to make a most searching investigation into the South African Company's condition and its relation to Dr. Jameson's exploit. Sir Cecil Rhodes already has been compelled to resign the premiership of the Cape Colony, his brother is under arrest at Johannesburg, the military supplies of the company have been ordered placed under the control of Sir Hercules Robinson, governor of Cape Colony, and Secretary Joseph Chamberlain of the British Foreign Office announces the British Government's intention to begin promptly a most thorough investigation of the matter in all its aspects.

Mr. Chamberlain's management of this critical affair has exalted him in the opinion of friend and foe in England during the past week. Radicals and Tories unite in praising him and he has received from Queen Victoria and the populace peculiar demonstrations of their regard for the force and tact he has displayed as colonial secretary. But the most trying ordeal is still before him in the work of adjusting the

relations of the Boers and the Uitlanders, in the settling of accounts with Sir Cecil Rhodes and men who follow him implicitly, and in maintaining the British rights to suzerainty over the Transvaal, living up to the treaties with the Boers and at the same time refraining from giving occasion for an uprising which might result in the creation of a South African republic freed entirely from British control, with Cecil Rhodes as president.

Senator Morgan has introduced in the United States Senate a resolution of sympathy for the Transvaal, which it is to be hoped will go no farther than the committee to which it was referred. The Transvaal Republic as at present constituted is an oligarchy, and resolutions attacking Great Britain by inference may do much to complicate and retard the *rapprochement* now under way between the United States and Great Britain. There are 500 Americans in the Transvaal, many of them holding most important positions, and some of them under arrest at the present time. The British authorities have been asked to guard our citizens' interests and complied gladly. This act has beneficent import.

**Germany and Great Britain.**

The rapid assembling of a special naval squadron by Great Britain, the preparations for aggressive action made at Woolwich and other centers of naval and military operations, the tone of the English papers voicing accurately the intense popular feeling, have made it very clear to Germany, and the rest of Europe as well, that Great Britain is alert and not disposed to cringe even though she be without allies and seemingly thoroughly isolated in her foreign relations. Opinion in Germany is much less truculent than it was a week ago, and while there are conflicting reports from Berlin as to the exact meaning of the emperor's action, it is true that, as we go to press, the outlook for peace is much brighter than it was a week ago. There are those who attribute the emperor's action to his constitutional defects, his impulsiveness, his love of notoriety. There are others who see in his message to President Kruger of the Transvaal a link in a chain of events indicating a temporary or perhaps a permanent alliance between Russia, Germany and France, to check if possible the colonial expansion of Great Britain in Africa and elsewhere. If the more peaceful attitude of Emperor William at the present time is due, as some assert, to the pertinent advice of his grandmother, Queen Victoria, a new motive inducing Great Britain to submit longer to the rule of a dynasty of German origin may have been created.

**Turkey, Armenia and the United States.**

No news of very recent massacres has been cabled across during the past week, but further details of the awful slaughter of the past months has been coming in to the officials of the American Board, to the relatives and friends of missionaries on the field and to the Armenians in this country. With the tension between Germany and Great Britain as strained as it has been during the week, and the combinations and re combinations of European Powers under way, the sultan has had no special pressure put upon him. If it be true that the British fleet in the Mediterranean has been ordered to disperse, then it is useless indeed to hope for any further "concert of the Powers," and to Russia must the appeal be made for intervention and occupation of the territory now under the harrow of the sultan, and there are some reasons for thinking that Great Britain would not stand in the way of such a step and all that would legitimately follow from it. Our fleet off the Turkish coast is vigilant, useful in affording relief in the seaboard towns, and to a degree helpful in protecting our citizens and their property in the interior. No new vessels have been dispatched from this side. Possibly Miss Clara Barton and her assistants in the Red Cross work, who expect to sail in two weeks, will be sent to Turkey on one of our cruisers. There is much opinion in favor of this finding expression now.

The Evangelical Alliance of the United States has issued an appeal to the Christian public asking that it aid Miss Barton. The American Board of Commissioners for Foreign Missions is co-operating enthusiastically in this Red Cross move, which, if successful, means such an inexpressible relief to the missionaries, who are now the only ones on the field to succor and comfort the distressed. Though the times are unpropitious for giving, the financial resources of this enterprise certainly must be made equal to the degree of love and self consecration of those who probably soon will sail for Turkey, and now that the sultan has definitely asserted his intention to exclude the Red Cross workers, and expressed his refusal in terms so full of untruth and contempt for those who stand behind the movement, it is imperative that we as a Christian people and a liberty loving nation act in such a way as to put an end to the Armenian inferno.

**NOTES.**

When President Cleveland describes a newspaper as "maliciously mendacious," he probably means that its editor is a liar.

Out of twelve candidates backed by the Toronto Prohibitory Alliance in the Toronto municipal election last week eight were elected.

For the next six months look out for daily discussion in the newspapers of presidential candidates. Many will call and several be called, but only one will be chosen.

Governor Lowndes of Maryland, in his manly inaugural, let it be known that he intended to guard the civil rights of the Negroes and secure for them their just educational advantages.

Toronto bought its street cars four years ago and leased them to a company. The city makes a handsome profit, so does the company, while the people have adequate service and get free transfers. Why should not American cities learn from Toronto's experience?

Sir McKenzie Bowell is still in power in Canada. For treachery and selfishness history has few parallels to the desertion of the Conservative premier by seven of his former colleagues. Instead of benefiting them or their party it has injured them and strengthened the premier.

The petty trick played by Boston's aldermen in authorizing glove contests, which are nothing more or less than prize fights, should lead to such State legislation as will make it impossible for those supposed to represent the people in the municipal legislature to act in this way again.

Alabama's prison convicts are to build a cotton factory and operate it on the penitentiary farm and the State will get the profits. That is far more sensible than to shut up prisoners in idleness and make the public support them because there is not work enough to go round.

Twelve governors of States have responded to appeals for advice to Christian Endeavorers as to their duties as citizens. Several of them advised the body to join one of the political parties. All of them wanted the Endeavorers to render unto Cæsar the things that are Cæsar's. Some wanted Cæsar to have them altogether.

President Cleveland, by naming Mr. Francis E. Leupp of Washington as Indian commissioner, has shown his sincere interest in the welfare of the Indian. Mr. Leupp succeeded Rev. C. C. Painter as agent of the Indian Rights Association at Washington, and has long been a faithful friend of civil service reform and securing to the Indian his rights.

The weather bureau last week gave notice of the approaching cold wave twenty four hours in advance of its arrival. The timely warning saved enough money to shippers of perishable goods to pay the expenses of the bureau for a score of years. The practical application of scientific discoveries is making the whole country richer. Thus the colleges pay back large interest in kind to their donors.

The Hawaiian republic is trying a small band of conspirators recently discovered. As before, in one of its trying hours, a lottery franchise seems to have tempted to indiscretion and brought about discovery and impending punishment. Hon. George Spalding of Michigan has introduced in the House of Representatives a measure which calls not only for the annexation of Hawaii but decides its form of government.

Mayor Strong married Mrs. Alva E. Vanderbilt, the divorced wife of Mr. W. K. Vanderbilt, to Mr. O. H. P. Belmont, a divorced man, last Saturday. Presumably Mayor Strong was asked to officiate because no reputable clergyman would act. The plutocrats of New York are fast developing the free and easy notions respecting marriage which have always accompanied civilizations resting on lucre.

## IN BRIEF.

Our next issue will have a special bearing upon the approaching Day of Prayer for Colleges, which falls this year on Jan. 30. We shall present a graphic picture of the religious life in three representative colleges, Yale, Oberlin and Colorado, together with other matter pertinent to this important anniversary.

Pay to your church what you promised last year. The New Year is not even yet well begun till that debt is canceled.

The *Interior* says, "It is time for Britain to be rid of her sneering Salisburys and for us to be rid of our bloviating Olneys." What in the world does *bloviating* mean?

Wellesley College has a promise of $50,000 when the present legatee is through with the use of it. Would that Wellesley had many such gifts and more that could be received at once!

There are about as many ministers who think it shows patriotism to shout for war as there are who think it shows bravery to encourage prize fights. But those who do think so shout very loud.

A clever critic of Theodore Roosevelt's statement that "the Monroe Doctrine had for its first exponent—Washington," says it reminds him of Henry Ward Beecher's statement that Moses was a Christian.

Now that what some considered the "impossible" has been overcome, and Drury College set upon its feet by Dr. Pearsons's generosity, it would seem as if Mount Holyoke, Whitman and Fargo could not fail speedily to comply with the conditions upon which their endowments may be so richly increased.

Dr. Edward Everett Hale says, wittily, that the first thing to be avoided in a hymn-book is theology, the second is ethics, the third is metaphysics and the fourth is history. As hymn-books are supposed to be collections of hymns, it is obvious what Dr. Hale thinks a hymn should not be. Will he please tell us what it may and should be?

Respectfully commended to the warring factions of the North Avenue Church, Cambridge, the First Church, Lowell, and to any others in similar affliction: "Do all things without murmurings and disputings, that ye may be blameless and harmless, children of God, without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world."

A cable to the American press last week announced the meeting in London of the committee appointed to arrange for the reception of *The Congregationalist's* pilgrimage party next June. Courtesies were offered from persons of prominence, and it was decided that an English party will accompany the Americans to Holland. Our correspondence with those who contemplate the trip is already extensive.

The years move so swiftly that it seems hardly possible that three can have sped by since the man who occupied so large a place in Boston life, Phillips Brooks, entered into a larger sphere of activity. Yet there are hundreds, no doubt, who keep this anniversary quietly in the inner chambers of their own hearts and to such, as well as to all admirers of the great preacher, Mrs. Smith's article in this issue will be particularly welcome.

The *Outlook*, publishing an appeal for money to erect a new building for the First Church at Plymouth in memory of the Pilgrims, says, "The church is in no sense sectarian." That the church is Unitarian, and that the building projected is managed by Unitarians, ought to be well known. Perhaps the *Outlook* meant to say that Unitarians are not a sect. But it is right that people should be informed to what they are asked to give.

Monuments and inscriptions are constantly yielding new discoveries of records of prehistoric times. Central America is disclosing buried treasures of wisdom, as well as Asia and Africa. Dr. Le Plongeon has found in Yucatan, in temples, hieroglyphics and wall paintings of ancient times, accounts which he believes correspond to those in the early chapters of the Bible. He thinks he has discovered a version of the story of Cain and Abel, and that the early dwellers in Yucatan made their way to Egypt. He expects to find that Egyptian inscriptions will support his interpretation of the hieroglyphics of Central America.

From the north of Scotland comes, in a private letter, a call for peace as clear and ringing as any note of alarm that ever roused the brave Highlanders to the defense of their liberties. Writes this bluff Scotchman, an ardent Congregationalist, by the way: "I do hope this unexpected tension will lead to an immediate fraternal and mutually satisfactory arrangement between America and Britain that will forever hinder a mad engineer sitting on a safety valve in either country from being in a position to blow up the boiler and sacrifice millions of innocent lives. God forgive politicians of whatever nationality that would dream of setting our English-speaking race a-fighting."

It is a pleasure to announce that Mrs. Margaret E. Sangster, as for half a dozen years past, will continue to write frequent articles for *The Congregationalist* this coming year. We are sure that hosts of our readers have not only profited by her strong and helpful words, but have learned to love the woman through the medium of her writings. It is pleasant, also, to be assured by her in a private letter that she loves her work for *The Congregationalist* because of the evidence that she is the means thereby of helping many souls. "I seldom write," she says, "a heart article for you that does not bring me letters from the tried or the comforted in return."

The scribe of the Mendon (Mass.) Conference insists that the credit of having been the first to send in its annual report to the Year-Book is due, not to him as we said last week, but to the clerks of the local churches. Well, they all worked together, and if their example were followed, as it easily could be, in all the churches, the Year-Book would be issued many weeks sooner than it has been. We think, however, that it is the clerks rather than the conference scribes who as a rule need the most prodding, and we regret to say that a disproportionate number of these delinquents reside in comparative proximity to the Congregational House.

Rev. Dr. Emery of Taunton wishes to explain the omission of Professor Park's name from his list of "veteran ministers" published in our issue of Dec. 19, for the reason that he gave only those whose names are recorded in the Minutes of the General Association of Massachusetts. Professor Park not being at present member of any local association, the date of his ordination does not occur on the tables of the association. As a matter of fact, however, he is doubtless not only the oldest minister of our denomination—in date of ordination—in the State but, according to the Year-Book, in the country. That list gives two men ordained in 1826, Dr. Edward Beecher, who has died within the year, and Rev. William R Egleston of Kansas, in whose case the ordination date should evidently be 1862.

The one Christmas sermon we have heard of *against* peace on earth was preached in a prominent Unitarian church in western Massachusetts, the pastor taking Jesus' words, "I came not to send peace, but a sword," and frankly arguing the benefits of war, through which the world had made its greatest advances and by which the manliest qualities of men and nations are developed, while in peace they become self-indulgent and corrupt. The theory sounds fine, but how about the loss of a few hundred thousand lives, the destruction of all the industries and philanthropies of two great nations? If the preacher is right, the Peace Society should disband, arbitration be forever set aside and Christian civilization give itself up to manufacturing the enginery of war and leading the way in promoting the welfare of the world by universal carnage! But is he right?

A cheerful view it is that Dr. Lyman Abbott takes of the power of the pulpit today. At least his lecture last week before the Yale theological students was marked by a positive, hopeful note, while to those who differ from him he put the pertinent question, How many people could be gathered year after year, month after month and week after week to listen to lectures about art, literature or any department of human culture? His wonder is not that more people do not go to church, but that so many do go. We trust Dr. Abbott is not misled by the size of the congregations that usually flock to hear him. One of the numerous naïve stories credited to Phillips Brooks, but which we are inclined to think Apocryphal, is one that says that he once innocently remarked that he did not understand all this hue and cry about people not going to church, "for wherever I go throughout the country I find the churches extremely well filled."

*The Sacred Heart Review* is concerned to know what we will say to the facts stated in Rev. W. B. Hale's article in the January *Forum*. It wonders whether we will be as alert to condemn the "living picture shows," "skirt dances," etc., in Protestant churches in Massachusetts as we were to condemn the lotteries at Roman Catholic church fairs in Canada, lotteries that the *Review* still believes are "usually harmless." In so far as Mr. Hale's article contains facts, and so far as the facts reveal reprehensible methods of raising church revenue, we condemn such methods unsparingly. The point to be proved first is, Are Mr. Hale's facts facts or distorted imaginings? Mr. Hale's past contributions to the information of the American reading public have not given him rank as a safe guide, nor elevated *The Forum* in the estimation of the public. The Congregational church of the town in which he is a neighboring pastor had before this endured the odium of his exaggerated statements and misrepresentations, which, however, have pretty much ceased to gain credence. The *Forum* is more to be blamed for giving publication to this Pharisaical gossip than the gossiper.

## STAFF CORRESPONDENCE.

### FROM THE INTERIOR.

**Chicago and the Armenians.**

There is no less interest in the Armenian sufferers here in Chicago than in New York or Boston, yet for various reasons little has been done for them and it seems hard even now to secure the large gifts which the situation demands. This is due in part to the way in which the cause has been presented and in part to the multiplicity of objects which are appealing for money. Probably never in the history of the city were there so many objects, all of them worthy, pleading for help. One who is conscientiously desirous of doing what one can for one's fellow-creatures in their distress is puzzled to know which way to turn. Only the very rich can give to all, and to most it seems to be a duty to sustain one's own church and its work even at the expense of everything else.

Last Sunday afternoon a large audience gathered in Central Music Hall, with Mayor Swift as chairman, to consider what could be done for the Armenians. Resolutions of sympathy were adopted and long telegrams sent to Queen Victoria and the Czar of Russia proposing, very foolishly as it seems to many, that the Armenians be encouraged to emigrate and pledging the aid of the United States in this direction. General Howard and Miss Clara Barton were heard with great interest. Dr. Henson made some good points, but on the whole the meeting failed to arouse the enthusiasm which had been anticipated. The collection was turned over to Miss Barton for the Red Cross Society. The mayor was authorized to appoint a committee of twenty-five to secure funds. The ladies, led by Mrs. S. E. Gross, propose to raise $50,000. The men ought not to raise less and probably will not. But it is unfortunate that, amid the excitements occasioned by the bluster between England and Germany, the *fiasco* of Dr. Jamieson in South Africa, affairs in Cuba and the Venezuela matter, attention has been temporarily turned away from the needs of Armenia. Sunday evening Dr. Noble opened his pulpit to Rev. F. D. Greene of Turkey and other churches have also been placed at his disposal. Dr. Greene addressed the ministers Monday morning and appealed to them earnestly not to delay any longer to do something to help the survivors of the Turkish atrocities.

Dr. Hitchcock of the American Board s.

ready to forward to the missionaries anything intrusted to him for the Armenians. But it is thought, on the whole, better that the gifts from Chicago should for the most part go through the Society of the Red Cross.

**Return of Dr. Johnson.**

Last Sunday New England Church gave a hearty welcome to its pastor, Dr. J. G. Johnson, on his return from his visit to the churches of Japan. His ministerial brethren will welcome him as warmly as the members of his church, for no one among them all has been more ready than he to serve on committees, or to give time and counsel for objects which are continually appealing for aid. During his absence Professor Mackenzie has supplied his pulpit with great acceptance. This week the professor assumes the care of the Washington Park Church, an organization which bids fair to become very soon large and important. The second term of the seminary began Monday, with most of the students ready for work and the professors anxious to get out of them all they can.

**Drury and the Impossible.**

When Dr. Pearsons offered his money to Drury with certain conditions its friends said, "We cannot meet them. It is impossible that we should." Nevertheless they were willing to try. The result is that Drury now has an endowment of about $270,000, Dr. Pearsons's last $25,000 having been sent the treasurer of the college this week. Of the $150,000 requisite to meet Dr. Pearsons's offer of $50 000, $125,000 came from the West and all except $15,000 from Missouri. About one-half of the remaining $25,000 came from Worcester, Mass. Well may Dr. Henry Hopkins of Kansas City congratulate Dr. Pearsons on the success of his great undertaking, especially in view of the discouragements and difficulties which have multiplied as the canvass has gone on. No wonder that he writes, "Nothing is impossible for those who believe in God and live to help their fellowmen." To this success no one has contributed more than Dr. Hopkins himself. All the trustees have done their part nobly. Mr. Benedict of St. Louis has gone forward in the work like a prince in Israel. President Fuller has been untiring in his efforts to obtain money and marvelously successful as an administrator and a financier. The subscriptions are in good securities or in cash. Dr. Pearsons has not been willing to take anything that was not first class.

**Business of Chicago.**

The increase here, which has been considerable in almost all departments save that of building, is indicated by the income of the post office, $4,878,136, an advance of half a million on the business of 1894. The expenses of the office have decreased, but Postmaster Hessing thinks its efficiency has been greatly increased. There are thirty-seven stations or branch offices. The trade of the city, after making the proper deductions, is set down at the enormous figure of $1,316,700,000, or about three per cent. more than in 1894. The jobbing trade has improved ten per cent., but some other branches of trade have done little more than hold their own. As a jobbing center the city is admirably situated, and is likely to become more pronounced in its rivalry with Eastern cities. While in general it may be said to have been a good year for iron and steel interests, the outlook just now is far from favorable. The Illinois Steel Mills at Joliet and Thirty-first Street, as well as at South Chicago, have shut down, ostensibly for repairs, really no doubt on account of a lack of orders. About 4,000 men have been thrown out of work. No one walking along our streets and observing the crowd that frequents them would see any indications of hard times. Nevertheless, there is a general complaint that times are not good, that everything is uncertain, that farmers are obliged to sell their produce at too low prices to permit them to buy freely such things as they need, and that till the financial system of the country is on a secure basis times cannot actually improve.

*Chicago, Jan.* 11. FRANKLIN.

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## FROM SCOTLAND.

**Carlyle Centenary.**

Since the publication of Mr. Froude's memoirs our great author and countryman has been subjected to plenty of abuse and criticism. On Wednesday of last week the centenary of Carlyle's birth was duly celebrated at the little Dumfriesshire village of Ecclefechan where he first saw the light, at Edinburgh where Professor Masson presided at the dinner held in Carlyle's honor, and at Chelsea, the London suburb and residence of the great man of letters, where Mr. John Morley delivered a suggestive and discriminating speech. Nearer home Dr. John Hunter, our foremost Congregational preacher, delivered an appropriate eulogy on Carlyle at the ordinary week night service. Speaking from the text, "To him that made great lights" [Ps. 136: 7], Dr. Hunter agreed with the well-known Carlyle dictum, that the world's great forces have been its great men. Without being blind to Carlyle's limitations and even self-contradictions, the minister of Trinity Congregational Church emphasized the sage of Chelsea's title to real greatness, and the fact that in spite of faults he was a hero still. Carlyle's books, he added, did not go off in big editions of 30,000, but his writings and ideas lay at the root of the higher thinking and striving of the present generation. His readers, indeed, got illumination for their problems and inspiration for themselves.

Another significant and outspoken speech was delivered last week by Dr. Hunter at the opening of a crematorium in our neighborhood, the first building of the kind erected in Scotland, at a cost of about £5,000. Dr. Hunter's ideas on the bodily resurrection are not of a literal, but of an advanced and spiritual kind.

**Clyde Shipbuilding Dispute.**

This unhappy industrial conflict is still before the public mind, but there are signs that now both masters and men are weary of it. As I write a conference is being held in Glasgow, attended by representatives of the shipbuilding firms and of the locked-out engineers, and presided over by Lord James, formerly Sir Henry James, the parliamentary representative for a district in Lancashire. Lord James is well qualified by his past experience in the House of Commons and as member for a laboring and manufacturing constituency, as well as by a highly-trained, legal mind, to act as arbiter in this unfortunate dispute. There are many who are not given to indiscriminate sympathy with workmen or the labor point of view who on this occasion are forced to regard the masters as having acted hastily and harshly in decreeing the lock-out, which has been felt keenly on the Clyde here and at Belfast where the dispute originated. Our Lord Provost and the mayor of Belfast are present at the conference in a non official capacity; the former has worked hard to bring about a reconciliation. All sections of the community join in the hope that this struggle is now coming to an end. It would be lamentable to have so many skilled workmen still out of employment in view of the new year, and to have their own trade resources and those of public charity strained to meet an unfortunate and unnecessary amount of distress.

**Visit of "Ian Maclaren."**

We were favored at the end of last month with a visit and lecture on Traits in Scottish character from that new risen star in the literary horizon, "Ian Maclaren." The lecture was marked by one or two candid and, from a patriotic point of view, rather damaging assertions. The first was that the Scottish people are destitute of wit, and the second, the coarseness and profanity of certain of our old Scottish writers like Lindsay and Dunbar, features still reflected in the immorality which continues to prevail in many districts of Scotland. It is well, perhaps, to have the weak side of our character thus castigated and exposed, but Mr. Watson was not let off without some counter criticism and castigation when his lecture was finished, and this refreshing sequel to the audience was performed by our perfervid townsman and city clergyman, Dr. Donald Macleod, the accomplished editor of *Good Words*. Dr. Macleod believes that there is more humor in a Scottish parish than in an English county. He was not wrong when he said that "Ian Maclaren's" works were the best refutation of parts of his lecture. Dr. Stalker and Prof. G. A. Smith, both warm friends and admirers of "Ian Maclaren," were present at this lecture, but did not take part in the amusing fray that came on at the close. With equal tact and conciliatoriness Mr. Watson wound up by declaring that he and his critic and the audience generally were, on that occasion, "a' John Tamson's bairns." This sentiment is always pleasing to a Scottish gathering. Its use by "Ian Maclaren" proves that he knows the art of the popular lecturer.

**"Eucharistic Worship."**

Some of our Presbyterian ecclesiastics have been arguing with one another and vexing the plain minds of unprofessional readers by a discussion the other day as to the meaning and legitimacy of what is known in High Church phrase as "eucharistic worship." The discussion was started in the Glasgow Established Presbytery by Dr. John Macleod of Govan, who, in his love of ritualism and generally his advocacy of High Church doctrines and ceremonies, is to be distinguished from his broader-minded cousin, Dr. Donald Macleod. Dr. John Macleod, in a carefully prepared but abusive speech, fell foul of the Free Church Presbytery in this city for its forward movement at present on the lines of church extension and its opposition (as he jealously thinks) to the growth of the Established Church and in particular to his cherished doctrine of eucharistic worship. Several of Dr. J. Macleod's brethren have little or no sympathy with this latest attempt to revive High Church tenets and practices and, in reality, to exaggerate the importance of the church as an institution, with the temptation involved to make clergymen, of the

type of Dr. Macleod and Dr. Cooper of Aberdeen, think themselves superior beings as they stand apart from the mass of their countrymen and discharge their spiritual and sacerdotal functions. Indeed, Dr. Marshall Lang, of the historic Barony Church, declared frankly he did not know what eucharistic worship meant. The bland simplicity of remarks like this makes reading of ecclesiastical controversy tolerable. There are many who sympathize with the effort now going on in Presbyterian and Congregational churches to improve the conduct of praise and worship and to make our services more seemly and orderly, but Scotch worshipers have been accustomed to make the pulpit more conspicuous than the altar and to minimize priestliness and ceremony.

**Keir Hardie's Return.**

The local branch of the society which rejoices in the mystic letters I. L. P. welcomed Mr. Hardie on his first public appearance since his return from his propagandist tour in America. He seems highly incensed at the inequalities of the social and economic state that prevails in American society as here, and he had hard words to utter on the condition of the white man as an economic slave. Even the Marlborough-Vanderbilt wedding did not escape bitter criticism. The upshot, in Mr. Hardie's view, is that socialism is spreading and that his visit has strengthened the friendly relations between America and Britain and tended to increased international solidarity.

*Glasgow.* W. M. R.

## FROM JAPAN.

**The Victories of Peace.**

Marquis Ito, Japan's "first citizen" abroad but most abused official at home, has yielded to the inevitable and taken one more step toward the country's goal of responsible party government. He and his cabinet have formed a coalition with the Liberal party by which it is hoped the Diet, which convenes on Christmas Day, may be controlled and the business of the nation peacefully conducted. The mutual concession needed to bring about this desired result, although thoroughly Asiatic, reflects great credit alike on the premier and the politicians of the *Jiyu to* (Liberals). Following closely on the peaceful settlement of indemnity and other questions with China, the subjugation of Formosa, and the return from the scene of war, amid the wild huzzas of the nation, of the Imperial Guard, it forms a fit ending to the striking occurrences of a most eventful year.

Government by party is now an assured fact in the near future and another laurel is thus added to the crown of the reigning emperor. Or, to change the figure and employ one used by the *Japan Mail*: "This consummation completes the quincunx of great *Meiji* issues. In the center stands the promulgation of the constitution, and on the four corners the resumption of specie payments, revision of the treaties, the war with China and the introduction of party cabinets."

The country is at peace. Notwithstanding the war cloud in Europe, there is no immediate prospect of a duel with Russia. The reserves are being disbanded, business has revived, new lines of commerce extending even to Australia, America, India and Europe are being planned for, the Japan Red Cross Society has sent large gifts of tea to French and Spanish soldiers in Madagascar and Cuba, fresh manufactories of all sorts are springing up on every side, the railway commission has its hands more than full obtaining charters for new trunk or branch lines, and the year closes amid a burst of business and a blaze of material progress.

**Things Educational.**

In official circles there is a demand for a higher grade of ethics in the schools. Thoughtful men realize that no sure foundation for morals is laid at present in the instruction given or examples set. An insular system of ethics will not suffice for a nation facing the world. Afraid of the name Christian, Japan's minister of education and others high in influence yet crave the thing itself, and are moving slowly but steadily toward it. The acknowledged success of Christian work in behalf of the soldiers both at the front and in the hospitals is turning the attention of many teachers and school superintendents to the inherent value of a Christian training.

Eighteen months ago no one would have dared predict that the army would yield in so short a time to the gentle ministrations of Christian nurses, Bible women and preachers. Eighteen months hence there may be a similar victory to announce in the schools of new Japan.

As a signal reminder of the brief time in which aggressive Christian training has been on exhibition in this part of the far East, let me add that Kobé College and the Doshisha at Kyoto celebrated, Nov. 25 and 29, the twentieth anniversary of their founding. In both instances the exercises were of deep interest. Aside from local talent, stirring addresses were given by Mrs. J. G. Johnson and Dr. A. H. Bradford at the ladies' college and by Dr. J. L. Barton at the young men's institution. These schools have had a noble past and they have the opportunity for a yet grander and more useful future.

**Deputation Results.**

The four brethren from abroad with their one wife have come and gone. So far as their time allowed they patiently canvassed the whole situation. I have purposely waited one mail before attempting a summing up in order to give time for the smoke of their battle to roll by and as well to allow the generals in charge to be their own heralds. The results reached fit Asia better than they may suit America, and this must constantly be borne in mind by those who are likely to be disappointed at certain features of the deputation's report. In regard to a few missionary residences in Kyoto the visiting brethren were unable to come to an understanding in writing with the trustees of the Doshisha. The legal ownership is solely with the Kyoto school, but the trustees do not, as it seems to Americans, sufficiently recognize the moral ownership claimed by the Board. The only thing, therefore, remaining to be done was for the deputation to leave a dignified statement of their view of the case and trust to the honor of the trustees as Christians and Japanese to do nothing that would bring a stain upon the good name of the Doshisha.

Now, when it is remembered that the school founded by Neesima and his friends was at the start a faith enterprise of the most daring sort, and has been conducted on that principle through all its twenty years of wonderful history, the decision reached seems a natural, if not inevitable, deduction from such historical premises. As for the theological question, which enters so largely into all problems here, the Board's committee came to feel that the turn of the tide has been reached. There is still cause for grave anxiety in some circles, but evangelical views and practical, positive movements are asserting themselves more and more. There is almost a revival spirit in some churches. Public opinion is rising. Provincial views and a negative faith are at a discount.

The stalwart faith, genial spirit and strong speeches of the brethren from Boston, Montclair and Chicago have given things a long push in the right direction. Their earnest plea in private and public that the church of Japan keep fast faith and locked hand with the Christian Church of America and England created a deep impression and will show increasing results as time goes by. Although appalled by the size of territory yet remaining to be possessed in this island corner of the East, the deputation will hardly advise the sending out of new missionaries or larger grants in aid. Even the mission asks only that the force be kept up to present numbers and gifts to the present amounts, the money saved from places that become independent to be used for work in new regions.

The special mission meeting held at Kyoto during Thanksgiving week, in the presence of the visiting friends, reached a high level of wit, wisdom and worship. The practical measures adopted look to a more careful superintendence of distinctly mission work and to a sympathetic co-operation with the body of independent *Kumiai* churches. No rival denomination will be started, as has sometimes been advocated. Notwithstanding some vagaries and an alarmingly wide fellowship, the *Kumiai* churches retain the confidence and esteem of the mission and the Board. The look is upward and onward and each party is to serve in its own way and place. The encouragement afforded to missionaries by the presence and counsel of the deputation is incalculable. The variety of talents and devotion to work which those brethren disclosed and the nature and unanimity of their decisions were eminently satisfactory. In short, the deputation was a success and the mission may be tempted to encourage further failures for the sake of encountering similar successes in the future.

**The Outlook for 1896.**

One large church is reorganizing its work on Christian Endeavor methods, other churches are in a revived state, seven inquirers are reported in one town where for four years previously not a single one had been met, total strangers are writing to missionaries expressing an interest in Christianity, prominent pastors and preachers have their hands more than full responding to calls of every sort, the Salvation Army is winning recruits, the Okayama Orphan Asylum is growing fast into a Christian colony, with its own workshops, schools and church, and there appears to be a hushed state of expectancy all along the line. Many persons hitherto indifferent or hostile are feeling, and some are proclaiming openly, that Christianity is the coming power. These are facts, not prophecies. Let every man draw his own conclusions. We here at the front pray and work and wait with larger hopes and more abounding joy than for many months gone by. God reigns and the right will prevail.

*Okayama, Dec.* 11, 1895. J. H. P.

# The Minister in Recent American Fiction.

By Rev. Newton M. Hall.

Since the immortal Vicar of Wakefield became a canonized saint in literature the minister has not been a favorite character with English-writing novelists. This reticence has certainly not been due to any respect for the cloth. From Miss Edgeworth's Patronage down to the Victorian writers whenever the minister has appeared the unattractive side of his character has been almost invariably presented. He is represented usually as bowing and cringing, rubbing his hands together with a deprecatory air and suing some high and mighty personage for a "living." Even then he is of little importance to the story. Unless we except Hawthorne's Arthur Dimmesdale in The Scarlet Letter, we shall find in the works of our great masters of fiction no full length portrait of a minister, nothing certainly to be compared with Balzac's Village Rector and Halévy's delightful Abbe Constantine.

In recent fiction, however, the minister has sprung into unusual prominence. Bliss Perry's Salem Kittredge, Theologue, and Eva Wilder McGlasson's Ministers of Grace are not of course very seriously intended and yet they illustrate a common attitude of many writers toward ministerial character and perpetuate the traditions of English novelists in this respect.

Salem Kittredge, Theologue, is a guileless youth, whose knowledge of the world and the ways thereof is extremely limited. It happens that a millionaire manufacturer of patent medicine is in need of a keeper for his son, who is a hopeless dipsomaniac, and he engages our innocent young student for the cheerful task. It is needless to say that the gilded youth is much more than a match for his attendant and he manages to enjoy life quite comfortably at Bar Harbor, where the scene of the story is laid. Both young men fall in love with the same attractive young woman. She accepts the hand of the gentleman who is addicted to drink, in spite of his obvious failing, and the fact that her distinguished armorial escutcheon must be crossed by a box of patent pills. The inference is that such a result was to be expected; that in every quality which is really desirable the wealthy young man of the world, in spite of his dissipation, is easily superior to the unsophisticated student.

Sensitiveness under criticism is not a mark of power, and the ministerial profession can well afford to smile at the cleverness of such a tale and the pleasantry which is all at the unfortunate hero's expense. We will presume that no covert sneer was intended by the writer, but the impression is at least unfortunate. The story was a serial in a great magazine. It entered thousands of homes. What was the effect upon young men and women, who in our day are certainly none too serious in regard to religious subjects? Would it not convey the idea that ministers in general are prigs and cads, and would it not tend to produce a good hearty contempt for the whole class? If there was ever a time when young people ought to be taught that Christianity is a manly, virile thing that time is now, but we shall have hard work to do so if our writers of fiction continue to convey the impression that young men who study for the ministry are milksops, feeble minded individuals, without any practical knowledge of life and of the world. Besides, the imputation is untrue. Is it not time to retire from the stage of fiction the minister who is an artless, confiding, callow creature, the easy victim of shrewder men in his contact with the world? The childlike youth who shyly emerges from cloistered retreats, the elderly clergyman with lean and shrunken limbs inclosed in misfit garments, with pinched features and long hair, are now to be found only in fiction and the comic papers.

The young minister from the West in Eva Wilder McGlasson's Ministers of Grace —is there not a thinly veiled satire in the title—is, in character, the opposite of poor Salem Kittredge. He is in the ministry solely as a matter of business. He conducts his hustling church on the same business principles which he would apply in the management of a store or market. By way of contrast we have an old-time pastor, whose bigotry and intolerance are as thoroughly unlovely as the cool assurance of the younger man. The other characters of the story, the young journalist with his honest philistinism, the variety actress whose innate goodness of heart keeps her just on the hither verge of respectability, have a deeper claim upon our regard than either of the ministers. But here again the characterization is untrue. Because the minister of the present day mingles with men, it is not fair to represent him as impelled by the mercenary methods of unscrupulous men of the world.

The Rector of St. Stephen's is a more serious piece of literature. The attempt is made to portray the life of a minister who begins his work in a country parish. Called to New York he finds himself drawn into the tide of fashionable society; he loses the sense of reality in his work and discovers that he is as worldly as his worldly congregation. He renounces this life to engage in self-sacrificing labor in the slums.

It is difficult to be fault-finding with a story of such evident sincerity of purpose, and yet it leaves an unfortunate impression. Are city churches so demoralizing that an earnest young man must be drawn perforce to the slums to fulfill a Christlike mission? Is there no gospel for the rich as well as for the poor? The splendid service of men who have been called from country parishes to the great churches certainly does not warrant the assumption. Either the portraiture must be unfaithful, or the hero was an extraordinarily weak young man, and the fact that he took up a work in the slums, when by training and natural abilities he was fitted for moral leadership in a different and no less important field, does not save him from the charge of moral cowardice.

Mrs. Phelps-Ward, in the most ambitious of recent attempts to pic ure the minister in fiction, has created a character of great attractiveness and power, drawn with admirable penetration and skill. There is, however, an artistic defect which detracts seriously from the great merit of the novel. Unwarranted means are taken to highten the character of the hero. We expect that the stage settings will be arranged with reference to the actors, we expect the subordinate characters to recognize the hero, even in rags, and pay him suitable homage, but we do not expect the trees in the background to be painted blue, nor heed the obsequious lackeys to be hewn out of wooden blocks. It may have been necessary, in order to bring out in greater prominence the self-sacrifice of Emanuel Bayard, that he should have been endowed with all human qualities of excellence, but was it also necessary that all his unfortunate fellow-students should have been boors—that not one of them should have possessed even the rudiments of common politeness and good breeding? Throughout the story a fundamental canon of fiction, namely, that when public personages and historical events are described there shall be substantial accuracy of statement, is often violated in order to give dramatic intensity to the hero's life. Then, again, the life described is not "singular" in the sense evidently intended. Emanuel Bayard was not the only minister to apply the principle of self sacrifice in dealing with the outcast and the poor.

In many a city a "Christlove" mission has been established, but not by individuals who have been despised and rejected by a dominant orthodoxy, who pursue their way unfriended and alone. Such work is being accomplished in a perfectly definite and orderly way, through the out-reaching sympathy of the church, under the direction of men who are perfectly healthy and sane and who are applying their lives of self sacrifice in a way which is both scientific and reverent to the solution of the great social problems of the day. No doubt the peculiar circumstances of the hero's work at "Windover" are possible, but it is an injustice to brave and earnest men to imply that such service is extraordinary or exceptional.

It is no doubt the privilege of novelists to seize upon and accentuate oddities of character, and yet it seems hardly just to a great profession that it should have no other treatment nor representation in fiction. There ought to be artistic possibilities in the careers of our city pastors, whose lives are brought into constant and vital contact with humanity at its most intense and dramatic movements. There ought to be enough to inspire an American Barrie or Crockett in the experiences of some of our old-school ministers of the hill towns, whose quiet lives, fulfilling Chaucer's ideal,

> Benigne he was, and wonder diligent,
> And in adversitee ful pacient,

are yet rich in humor and pathos.

May we not confidently expect that some great writer of the future will portray a minister who is not undeveloped, nor unlovely in character, who is not a recluse nor a freak, but who, in all the broad relationships of life, is every inch a man?

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One of the most successful efforts to contribute to the gayety of nations which we have noted recently is the argument of a contributor to the *Minneapolis Times*, who says it does not strain his credulity to

Believe that if the American Board fifty years ago had sent out more music teachers and fewer preachers we should have had less massacres, and our flourishing missions in China and Turkey would not have been utterly demolished.

## BRITISH VERSUS AMERICAN JOURNALISM.

BY ARTHUR REED KIMBALL, WATERBURY, CT.

The view published recently in *The Congregationalist* of Rev. Dr. G. A. Gordon of the Old South Church in Boston, on returning from a trip to England, that the most pronounced impression left on his mind as he resumed life here was the disgraceful "inferiority of the American secular press as contrasted with the British," is a view shared, as a rule, by cultivated and thoughtful Americans after a trip abroad. It is very largely the result of reading too exclusively the editorial pages of the British papers, ignoring the news pages beyond a casual skimming of them. But the editorial writing is by no means so important a feature in determining the character of a nation's journalism as its news editing.

Taking up the latter, it may be said that there are three respects in which it is claimed that British journalism is superior to American journalism. First, the reporting is claimed to be more accurate and freer from partisanship. Second, it is claimed that English newspapers can be safely taken into the household without the chance of contaminating it by the offensive details of scandals. Third, that British newspapers have the sense of proportion.

Last summer I, a newspaper man, passed some weeks in England, and read the newspapers, both those of London and of the provincial cities, critically, with these claims of alleged superiority in mind. The time was a good one for making the test. Political excitement ran high, owing to the elections then pending, and the opportunity to note the way in which the British papers are edited at such a time was thrust under one's eyes. It was a shock to my preconceived notions of the superior fairness of British reporting to find that the editing of political meetings was not kept strictly to the editorial page. For example, I was present at Albert Memorial Hall when Lord Rosebery made the only speech of his political campaign. In numbers and enthusiasm the demonstration surpassed anything I had conceived of as possible or probable in English politics. The hall seats, perhaps, 12,000 people, and was certainly two-thirds filled. It was fully as enthusiastic a gathering as the Republican convention in 1880 which nominated General Garfield.

What then was my surprise the next day, on taking up a leading Conservative paper, to find this demonstration minimized and belittled, not only on the editorial page, but in the account on the news page which purported to give the details of the proceedings. An introduction of about three-quarters of a column was given up to telling how comparatively poorly the hall was filled, and how small was the enthusiasm manifested for the Liberal leaders. This article in a leading London newspaper was an exact reproduction of many a Republican account of a Democratic demonstration here in America, or a Democratic account of a Republican demonstration, in its unfair tone and in the twist it gave to trivial incidents. When the reporter came to the speeches themselves, they were given fully and correctly. This is in striking contrast to similar reports in America by partisan journalism, where speeches of the opposition are sometimes actually tampered with and significant parts suppressed. The reports in the other papers were much nearer to fairness, but fell far short of the ideal that we over here have been ready to accept as typical of British journalism. Similar examples of the same thing were found later in the larger cities of Scotland and even in some of the smaller provincial papers away down toward Land's End.

Passing next to the question of sensationalism, he who reads British newspapers thoroughly would be surprised to find in them, stated with great frankness, many things which an American newspaper would suppress or only hint at. The proceedings in divorce trials, for example, are printed with a fullness which would not be found in an American newspaper of the better class save under exceptional circumstances. The difference is that no sensational headlines are put over these divorce proceedings to call attention to them. What is true of divorce trials was found to be equally true of other news classed as sensational. Facts brought out of the police courts were given with brutal frankness, but no attempt is made to draw attention to them by the headlines.

Coming, lastly, to the sense of proportion, to the proper prominence to be given to serious news, British journalism must again be pronounced a comparative failure. I was in London when the international congress of temperance women was held there, and attended the remarkable meeting in the City Temple when Miss Willard and other prominent women of America made the opening speeches. This was on a Sunday afternoon, and in the evening there were something like a hundred meetings all over London in which these women appeared again. The next morning I hunted through five papers before finding one which contained anything like an adequate report of what actually happened either at the City Temple or at any of the other meetings. In one of the most prominent London papers the whole matter was dismissed, so far as the news columns were concerned, with a short, flippant paragraph of a "couple of sticks" (which really ought to have been editorial), devoted principally to the question whether women ought to speak in public or not. Next to no names were given, and one who had not been present could not have formed the least idea as to who were there, who spoke, or what it was all about, except that in a general way it touched upon temperance.

The fact of the general apathy of the British public on this subject hardly excuses such remarkable treatment of it. Here was a convention and a series of meetings lasting something like a week, of interest to thousands of people in London, to speak within bounds, yet it was passed over in the London papers with the most inadequate treatment, in one or two cases being simply burlesqued. This is a fair example of how far the provincialism of the British mind affects its newspapers when the news matter does not seem to be of particular interest or importance to the editor himself or to the people whom he personally represents. Like Mr. Podsnap, he dismisses it from his paper with a magnificent wave of the hand, on the theory that if it does not interest him it cannot and should not interest others. In this respect American journalism is far superior to British journalism. The American editor atones somewhat for his sensationalism by the fullness with which he reports news that interests only a part of his readers.

To sum up the difference between American and British journalism so far as the matter of news editing goes, it is largely a difference of headlines. Put over a news article in a British newspaper an American headline, and put over a news article in an American newspaper a British headline, and the champion of British superiority would be greatly surprised to find how sensational, inaccurate and out of proportion is British journalism, and how unsensational, accurate and of true proportion is American journalism—speaking comparatively, of course, and not with reference to an ideal standard.

## PHILLIPS BROOKS'S LARGER SYMPATHY.

BY HARRIETTE KNIGHT SMITH.

About three months before the sad daybreak when the great heart of Phillips Brooks ceased its throbbing and the busy brain its planning for the good of others, I was one noontime seated at a table in a well-known Boston café, when two young women, earnestly engaged in conversation, entered and took the opposite seats.

One could not help hearing the conversation that ensued, so intense were the tones of the speakers. A regret was then experienced, that has since deepened, that it was impossible to have taken it verbatim.

One of the two, or a near friend of theirs, had evidently been grievously wronged and, after the manner of so many Boston people, had gone to talk it over with the good man, who was, in a large sense, the bishop of us all, and now, at this midday hour, were meeting by appointment to tell what had been the advice of Phillips Brooks.

"Well, what did he say, for I suppose you have seen him?"

"Yes, and he said just what we might have known Phillips Brooks would say. He listened so quietly, with that sad smile of his, speaking never a word until we were done and then he said, so gently: 'I am sorry for you, very—it is hard to be misunderstood, injured, wronged, in this manner—and yet, shall I hurt you more if I tell you that I am not so sorry for you as for some one else?

"'Really, my friend, my larger, deeper sympathy is not for you, but for the wrongdoer, the one who has so needlessly caused all this pain. It is so, so pathetic to have made so much trouble in a world already so full of heartaches. I am, O, so sorry for him. As I have listened I have been wondering if it were not possible, after all that has occurred, to yet bring some gladness out from this pain, and if you had not best just have your revenge by forgiving all the wrong and helping him to awaken to a new life, with the hope of his yet amounting to something good.

"'That would be such a splendid way to surprise him and would make you so much gladder than to cherish the wrong. Are you willing to do this?' That was what he said to me," she exclaimed, with her face flushed and smiling almost through tears, with the glad consciousness that she had been led to act worthily of her larger womanhood and was going to do this very "forgiving and helping to something good."

These two young women were of the higher type of wage-earners, who, having associated their lives with Trinity Church, had also enriched them with a personal relationship with its now sainted pastor.

To them, as to all others, Phillips Brooks's

message to the suffering and the wronged was the same, whether in private council or public teaching: "Suffer if you must; do not quarrel with the dear Lord's appointments for you. Only try if you are to suffer to do it *splendidly*. That's the only way to take up a pleasure or a pain!" These were his oft-repeated words, and he never seemed more majestic than when he uttered them, straightening himself to his full hight, while his voice echoed and re-echoed through Trinity with his closing adjective, "Yes, suffer *splendidly!*"

The surroundings, the women and the principle of this bit of pastoral work have all lodged so helpfully in memory that an impulse of almost responsibility impels me to send on this conversation, as another laurel leaf which time is but weaving about the blessed memory of simple, plain, but Christlike Phillips Brooks.

This larger, deeper sympathy for poor, sinning, struggling man, which Phillips Brooks made every man know that he felt for him, was what brought full 40,000 persons to surround Trinity Church, and to stand for hours on that bleak winter's morn three years ago just to catch a glimpse of the casket which held all that was mortal of him whose love never distrusted them before it should be laid beside father and mother in peaceful, snow-clad Mount Auburn. No attempt was made to conceal the big tears which splashed down the cheeks of strong men when Phillips Brooks went home. The secret was his larger, deeper sympathy for the wrongdoer.

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Under the perhaps somewhat tautological caption of No More Debts Hereafter, the *Assembly Herald*, which is the agent of the Presbyterian mission boards, urges that, when the present debts are paid, steps should be taken to prevent a recurrence. "To incur liabilities beyond actual, visible resources is—unless the circumstances are exceptional—not sound business method," it says, and dwells upon the acknowledged fact that recurring debt impairs confidence and chills enthusiasm. The difficulty is (in the continual increase of opportunities) to determine what cases are exceptional. The *Herald's* remedy is that "the appropriation of any board for the year should in no case exceed the average of receipts for the five preceding years." This would no doubt prevent any serious deficit at the year's end, as there has been, in the long run, a steady increase in the contributions of the churches, and would probably result in the accumulation of a guarantee fund, which would be a most desirable balance wheel for the financial machinery. On the other hand, the managers of mission funds rightly regard themselves as the agents of the contributors and wish to put every dollar of their gifts immediately at work, and it would require nerves of iron and hearts like adamant to refuse the calls of the missions while idle money was accumulating in the treasury. A doubled contribution for a single year would set the matter permanently right, but, lacking that, we question whether the formation of such a reserve might not be wise economy. Such a fund some of our boards have had in the large legacies which have come to them, and it would be well if private gifts on a large scale might establish funds for this express purpose in connection, at least, with our larger boards.

# By the Way.

They were talking at the breakfast table about peculiarities in pulpit delivery. The father of the family started the ball of conversation by remarking that he did wish somebody would tell last Sunday's supply not to preach with his hands in his pockets. "One hand," said he, "is bad enough, but when it comes to two hands the sermon has no further effect on me." "I don't mind that myself so much," responded his *vis a-vis*, "but I always used to wonder why our last minister invariably stood on the right side of his pulpit, preaching thus to only a part of the congregation; he never seemed to think that we people on his left had any need of the gospel." A visiting relative then took up the strain, saying: "The trouble with our minister at home is that he never looks straight in front of him, but keeps his head continually moving from east to west and back again as if it were swung on a pivot. I should think he would get dizzy. It almost makes me seasick sometimes to look at him."

* * *

It was grandmother's turn next, and her contribution to the symposium was put in about this form. "I don't believe in criticising such little things as those you've mentioned, but I do wish our minister would sometimes open the pulpit Bible. He has been here a year now and he has never opened it, but always uses a personal copy of the Scriptures which he carts to and fro every Sunday!" This shot fired the son of the house, who was home from college on a vacation and had a good deal to say when anybody would listen about "modern thought," and he said, "Well, that's a good deal better than forever reading from the old version in the big pulpit Bible. I don't think a preacher today has any right to give his people anything but the latest and best revision." By this time the oatmeal had been finished and the meat course was being brought in, and the diversion caused the introduction of other topics of conversation, though the elderly boarder, who had kept silent through it all, tossed off a concluding remark to the effect that she thanked her stars that none of her intimate relations were ministers.

* * *

Every one who undertakes to relieve distress in great cities by endeavoring to induce dwellers in its crowded sections to go into the country and live knows how difficult it is to lure the average person away from what he considers the superior attractions of urban life. It sometimes makes no difference whether the person in question has any means of availing himself of the advantages at hand. This was well illustrated by the colloquy between the agent of an emigration society and one of those individuals who would be classified with the "submerged tenth." After the former had pictured the advantages of country residence without making much impression on the latter, the question was put, "What is there that keeps you in the city, anyway?" The man hesitated a moment and then replied, "Well, you see I like to be near the theaters." "But," pursued his interrogator, "how many times this winter have you been to the theater?" The man was honest enough to admit that he hadn't had that pleasure even once, but added, his face lighting up, "You see, you can look at the bill boards."

* * *

Dr. Lorimer told a good story at a Boston club the other night. It was of an aged New York clergyman going to Brooklyn on Sunday morning to preach. When he reached the pier the ferry-boat was four or five feet away. In his anxiety to get aboard he flung first his umbrella, then his satchel, and finally made a tremendous leap himself. But the gentleman who caught him surprised him by shouting, "You sacred old idiot, this boat isn't going out, *it's coming in!*" This was to illustrate the necessity of regulating progress by conservatism.

* * *

We opened a letter the other day and turned as usual to look at the signature. It was the name of a college professor. It began with frank, discriminating words of appreciation of *The Congregationalist*. It continued in the same line to the end, closing with an assurance that no reply was expected. We carefully re-examined it. No manuscript was offered for publication. There was no request for a favorable review of one of the writer's books. No pulpit supply was desired. No friend was named as deserving a praiseful paragraph in our columns. He did not ask us to advocate an endowment for his college. He did not even want the editor to give a free lecture for the benefit of a church. The writer of that letter simply put down his sense of high appreciation of the work of this paper because his estimate of its worth to himself and family moved him to do so. We have carefully filed it away to be placed in the corner stone of the new Congregational House.

* * *

There is an interesting bit of local history in connection with the suggestive articles from the pen of President Eliot on The Happy Life that have been appearing of late in the New York *Independent*. The scholarly and accomplished president of Harvard is certainly exceptionally competent to treat such a theme and the fact that he has expatiated upon it in public addresses from time to time would indicate that it is a subject congenial to his own mind. On one occasion a Working Men's Club in Cambridge was fortunate enough to secure him for an address, in which he proceeded to set before his horny-handed auditors the sources of enjoyment that lie along their daily pathway. In an easy, attractive, off-hand way he pointed out the delight which a well man ought to experience in being able to take three meals a day, in the use of his eyes and ears as he walks abroad in God's beautiful world, in the number of inexpensive books and magazines which modern presses make available to him and in the help that a man may render his fellows day by day.

* * *

The custom of this club after an address is to permit free questioning of the speaker and discussion of his address, and, in this case, after several deserved compliments had been passed, a plain man, in working garb, rose and said that while he believed all that the president had said, he could not help wondering if there was not another source of happiness which the speaker had failed to mention. He himself had that very day fallen in with a Roman Catholic priest, who, for support in his daily work for others, seemed to be relying on an unseen Power that not only strengthened him but made him happy. "So I began to wonder," said this working man, "whether there is not in all of us a kind of spiritual longin' that wants something besides food and books and the good will of others." Then this plain man of the people sat down, and the learned president, feeling that the audience expected some sort of a response, undertook to meet the issue that had been raised, but there was a strange absence of positiveness and hope in the hereafter in his rejoinder. The incident brought to one listener, at least, a fresh sense of the insufficiency of a purely earth-born theory of human life to complete the entire circle of human needs and to satisfy what the working man called the "spiritual longin'," which throbs alike beneath broadcloth and fustian.

# The Home

## NO TIME TO SPARE.

BY NORA PERRY.

From day to day I took my way,
The skies above me gold or gray,
The paths before me stretching wide,
Or winding narrow and untried.

Sometimes in sunlight, then in shade,
Sore pressed at times and made afraid,
Then in another moment's space
The sunlight shining in my face.

But even in that warmth and cheer
I forward looked with anxious fear,
Lest in the heavens some tiny speck
Should presage storm, and rain and wreck.

So day by day I took my way,
My prudent, watchful, anxious way,
And day by day I sadly cried,
"If I had time for aught beside!"

"If I had time, what kindly deeds
I would perform, what suffering needs
Would I relieve with generous care,
If I had only time to spare."

So day by day, until a day
When all my skies were sodden gray,
I felt a sudden sense of wrong
As through the crowd I passed along;

For none, not one, who passed me by
Had given me grace of smile or sigh;
Ah, none, not one had turned to see
My need of human sympathy.

'Twas then I cried within my soul:
"O selfish world, is this thy dole
Of meat and bread to those in need?
Did Christ forget? Did he not heed?

"Did he not show us all the way?"
Then, then and there, a lightening ray
Lit up my dark, and then and there,
"If I had only time to spare,"

Rang pitilessly in my ears,
And, looking backward down the years,
I saw myself day after day
Proceeding on my prudent way.

I saw myself, and knew that I
Was one of those who had passed by,
In hurried haste and selfish care,
With never friendly time to spare!

Various references are made in our columns this week to the opportunity for social pleasures at home afforded by the long evenings. Instructive and mirthful games may certainly claim a due amount of time, but, after all, there is no more cozy and satisfactory way of spending an evening than in the enjoyment of a good book read aloud by one member of the family while the others cluster around the lamp or before the open fire. The ability to read aloud in a natural, sympathetic manner, without fatigue, is almost as much of a lost art in the average family circle as is the old-fashioned home music for which Mrs. Terhune pleads in her article. But the person who possesses this happy faculty, though lacking in more brilliant accomplishments, has it in his power to give real pleasure. It is noticeable, too, that a book shared with others is doubly amusing, far more impressive and much more likely to be remembered. Moreover, if children were brought up to read aloud in the home circle, we believe that fewer women would fear their own voices in the literary club or refuse to read a simple selection in a missionary meeting.

Diphtheria is so common and dreaded a scourge that many are interested to know whether the antitoxine treatment, which has been in use now in America a little more than a year, is really efficacious. While too early for a final judgment, it has been shown that if administered in early stages of the disease, say within the first three days, the percentage of mortality is greatly lessened. In the Boston City Hospital, for instance, the rate of mortality, under the old methods of treatment, was forty-two per cent. during the first forty-five weeks of 1894, while during the remaining seven weeks, when antitoxine was used in all the severe cases, the rate was reduced to twenty-one per cent. In private practice the showing is even more favorable because, as a rule, patients who are taken to hospitals are in a worse condition than others. As a preventive, also, results justify a belief that the remedy is a valuable one. It may not afford full protection, but it enables the system to resist attacks of diphtheria for a variable period, usually about thirty days.

It was her interest in the discovery of this new remedy for diphtheria that led Marie Amélie, queen of Portugal, to study medicine, and she is the first woman of royal birth who has acquired the distinction of adding the letters M. D. to the "Regina" which follows her name. Owing to the people's lack of cleanliness and their indifference to the laws of sanitation, Portugal probably suffers more from this scourge than any other European country. The queen, on hearing of the serum, took steps to have it introduced into Lisbon, though stoutly opposed by members of the medical profession there. She was herself publicly inoculated therewith and even surrendered her riding school, as well as a number of her horses, from which the serum is prepared, to those intrusted with producing the remedy. The king, Dom Carlos, suffers from excessive obesity and, receiving no benefit from the court physicians, the queen has undertaken his case. She is a devoted wife and mother and renowned both for her wise economy and her elegance of manners. It augurs well for the future of Portugal that the queen consort is a person of so much force of character and so intelligent concerning sanitary science.

## IN THE EVENING.

BY KATE UPSON CLARK.

The evening is the period of impressions. The stress and clamor of the day are over. Relaxed and receptive, the soul listens in leisure for whatever the breezes may bring. The words and pictures which float by are absorbed into the tissues of the being and influence it forever. Some one has said, paraphrasing the famous remark of Fletcher of Saltoun: "I care not how a young man spends his days. Let wisdom but direct his evenings and his future is assured."

In the home, then, let us well consider the evening. Fathers and mothers should use their best efforts to make it the pleasantest and most profitable time of the day In one happy home all of the family take part in some game or games for a half-hour, more or less, after the evening meal. Then a half-hour is passed in reading aloud. Then those who must study or work retire to the proper room, the mother picks up her sewing or knitting, the father resorts to paper or book, the older sons and daughters cluster around the piano or go forth to meet social engagements, or they unite with their parents in conversation or special reading or in entertaining visitors. All derive both pleasure and profit from their evenings.

But there is one requisite to the evening's enjoyment which is too often neglected. In order to properly utilize its golden hours a good light is absolutely necessary. Reading or working by a light far above the head is highly injurious to the eyes, and often heats the head to a degree which causes headaches and more serious troubles. The rubber tubes for gas drop lights are apt to prove unsatisfactory. Electric lights are as yet unavailable for most of us. We fall back upon the kerosene lamp.

Now among the numerous kinds of lamps on the market are several perhaps equally excellent ones, but even the best of them require much care. Servants can seldom be trusted to fill, clean and trim them with judgment. In very few homes does the lamplight stream forth through immaculate chimneys, from even wicks and without odor. This is probably because the servant who attends to the lamps has not been properly trained, or is so stupid or perverse that she is incapable of training, or the house-mother herself has been too busy or too indolent to attend to the matter herself. It cannot be too strongly impressed upon home makers that the evening is the most formative time in the lives of their children; that successful evenings are impossible without good lights; and that good lights can be uniformly secured only by the expense of considerable labor and care.

It should not be forgotten that a screen must always be placed between a lamp and the head, if one is working close beside the lamp, as one ought to be to get the full benefit of the light; also, that the light should fall from behind upon book or work. If that is not practicable an eye-shade should be worn.

## WHIFFS OF COMMON SENSE.

### III. HOME MUSIC.

BY MARION HARLAND.

Among the relics of my maternal grandmother's belongings in my possession is a small volume of sacred music. It is bound in canvas, russet with age. Upon the outside of the left-hand cover is a lozenge drawn in black ink, bearing within it the owner's maiden name, "Judith S——," in neat script. Time's brown thumbings disfigure pages which were well worn by much turning before dainty Judith laid it aside forever.

An octogenarian gentlewoman once told me that she had never heard sweeter singing than when Rev. Drury Lacy, D D., of blessed memory in the Southern Presbyterian Church, used to raise from the pulpit some grand old tune, such as Mear or Dundee or Old Hundred, and his sister in-law, Miss Judith S——, sitting in a front pew, carried the air, he dropping to the bass as soon as she took up the strain. "Such voices I never hear nowadays!" sighed the narrator. "His was like an organ—powerful and deep. It is said he could be heard a mile away on a still Sunday. Hers would be called a soprano now, and was very strong, but clear and as sweet as a flute. I have seen them sit with a book of new music before them and sing piece

after piece neither of them had ever seen before, with as much interest as you would read a new novel. We all sang by note then, and but few people could read music as well as Dr. Lacy and Miss Judith."

Brother and sister-in-law have been singing the new song together in the upper sanctuary for over half a century, but the picture outlined by their early admirer is plain and present to my mind's eye. I handle the ancient volume gently, pleased at recognizing here and there a familiar favorite, smiling over the fugues — "racing tunes" as we used to call them—beloved of that generation.

Of a later date was the neighborhood singing school, and, following in the track of the itinerant teacher, the appearance in every household of The Boston Academy, The Carmina Sacra, The Shawm and other collections of vocal music adapted for the use of societies and churches. As my old friend has said, we all sang by note, and she was dull of ear or wits who could not bear her part at sight in any simple church tune. The pianoforte took the place of our grandmother's spinet and harpischord, and every girl in every family was taught to play upon it after a fashion. She who had not taste or talent for music gave it up after her marriage. In this particular she was no more derelict than the "performer" of our times, whose florid flourish of classic music costs thousands where her grandmother's strumming cost hundreds.

The musical education of the girl of that period hardly deserved the name. The national ear for music, like the national eye for painting and sculpture, has made marvelous progress in fifty years. The singing school has gone to the wall along with the volunteer choir and the notion that every boy and girl can and ought to sing. Once in several whiles you find a "music-mad family," of which every member plays upon some instrument and studies music with expensive professors. Or one child displays what relatives rate as musical genius, and is educated to the full extent of the parents' ability. This done, the proficient becomes, in his or her own opinion, a privileged prodigy. Critical from the outset of his musical career, he grows intolerant of amateur work and disdainful of such compositions as the (musically) unlearned delight to honor.

"Don't you suppose," said the late Mrs. Barrow (the dearly beloved "Aunt Fanny" of a host of little ones) to me at an evening musicale, "that seven out of ten professed disciples of the Wagner cult here present would, if they dared be unfashionable and honest, ask for music that has a tune in it rather than that movement in something flat or sharp to which they have seemed to give breathless attention for the last fifteen minutes?"

"A tune in it!" repeated a bystander in intense amusement. "Dear Mrs. Barrow, tunes are musical tricks, not true art."

This dogma, and others like unto it, are putting all our music-making into the hands of professional artists and hushing the voice of song and gladness in our homes. The one musician of the household is accredited with perfect taste and unerring judgment, and usually becomes a nuisance to his circle of acquaintances. He shudders at a false note; the woman who sings sharp is an agony, the man who flats is an anguish, and the mistakes of both are resented as personal affronts.

I know one girl (I wish I could stop at the singular number) who cannot enjoy going to her own church because the choir does not come up to her standard of perfection. She never sings in church herself. To mingle her voice with the tide of thanksgiving and praise would be like the crystal flash of the arrowy Rhone into the muddy Arve. She sets her teeth while ignorant and unfeeling neighbors join in the service of song, and confides on her way out of church to anybody who will listen to her that she really thinks it a misfortune to have as fine and true an ear as her own so long as people who do not know the first principle of music *will* persist in trying to sing. She has many companions in the persuasion that this part of the worship of the sanctuary should be left altogether to a trained and well-salaried choir. In the family honored by her residence there is no home music except of her making. There are, moreover, so many contingencies that may deprive her expected audience of the rich privilege of hearkening to the high emprise of her fingers and voice that the chances are oftentimes perilously in favor of her dying with all her music in her.

Shall I ever forget—or rally from—the compassionate patronage with which she, a week agone, met my petition for

When sparrows build and the leaves break forth?

"I never sing ballad music," she said, loftily. "Indeed, I could not do myself justice in anything this evening. I make it a matter of conscience not to attempt a note unless I am in perfect tune throughout—mentally, spiritually and physically. I should consider it an offense against the noblest of arts were I to sing just because somebody wishes to hear me."

This is not entirely affectation. The tendency of her art education has been to make her disdainfully hypercritical. It has not awakened the spirit of the true artist, who is quick to detect whatever promises excellence and encourages the tyro to make the best of his little talent.

With all our newly-born enthusiasm for German composers, we have not taken lessons from the German people in this matter of home-music. We do not even ask ourselves what has made them a musical nation. At the risk of writing myself down a hopeless old fogy, I venture the opinion that we were more nearly upon this track when the much-ridiculed singing school was in full swing and every child was taught the intervals and variations of the gamut, and ballads were popular and part-songs by amateurs a favorite entertainment for evenings at home, than we are in this year of our Lord. The pews in that age united with a volunteer choir in singing with the spirit and with the understanding. The few may not have played their part as well as now, but the many did their part better. In the family Jane may have surpassed her sisters in musical talent and proficiency, but one and all knew something of that in which she excelled, enjoying her music the more for that degree of knowledge. This brings forward another argument for the musical education of the masses, large and small. It would make general and genuine appreciation of good music, and put an end to the specious pretenses of which we spoke just now. The German artisan's ear and voice are cultivated from childhood; his love of music is intelligent, his enjoyment of it hearty yet discriminating.

Our babies hear few cradle songs under the new *régime*, except such as are crooned, more or less tunelessly, by foreign nurses. Girls no longer sing old ballads in the twilight to weary fathers and allure restless brothers to pass the evening at home in innocent participation in an impromptu concert, the boys bearing their part with voice and banjo or flute. We did not make perfect music when these domestic entertainments were in vogue, but we helped make happy homes and clean lives.

We used to sing—all of us together—upon the country porch on summer nights, not disdaining Nelly Was a Lady and The Old Kentucky Home, and sea songs and love songs and battle songs that had thundering choruses in which bassos told mightily. Moore was in high repute, and Dempster and Bailey were in vogue. The words we sang were real poetry, and so distinctly enunciated as to leave no doubt in the listener's mind as to the language in which they were written. We had not learned that tunes were musical tricks. Better still were the Sunday evenings about the piano, everybody lending a helping (never hindering) voice, from grandpapa's cracked pipe down to the baby's tiny treble. Every morning the Lord of the home heard "our voices ascending high" from the family altar, and in the nursery feverish or wakefully-fretful children were lulled to health-giving slumber by the mother's hymns.

These are some of the bits of home and church life we would do well to bring forward and add to the more intricate sum of today's living. Granted, if you will, that we have outgrown what were to us the seemly garments of that past, before relegating them to the attic or ragpicker would it not be prudent and pleasant to preserve the laces with which they were trimmed?

## BITS OF AUSTIN'S VERSE.

The appointment of Mr. Alfred Austin as poet laureate of England calls forth a desire in the minds of those not familiar with his writings to know the style of his verse, which has been aptly characterized as poetry of culture rather than of inspiration. The peculiar virtues of his poetic creed are set forth concisely in a stanza interjected with others in the little volume called In Veronica's Garden, which is a mixture of prose and verse. He therein declares:

I would not sing of sceptred kings,
The tyrant and his thrall,
But everyday pathetic things
That happen to us all;
The love that lasts through joy, through grief.
The faith that never wanes,
And every wilding bird and leaf
That gladdens English lanes.

He is true to this sentiment when he sings of the simple joys of the springtime in this quotation from a poem entitled Is Life Worth Living?

Is life worth living? Yes, so long
As spring revives the year,
And hails us with the cuckoo's song,
To show that she is here;
So long as May of April takes,
In smiles and tears, farewell,
And wildflowers dapple all the brakes,
And primroses the dell;
While children in the woodlands yet
Adorn their little laps
With ladysmock and violet,
And daisy-chain their caps;
While over orchard daffodils
Cloud-shadows float and fleet.
And ousel pipes and leverock trills,
And young lambs buck and bleat;
So long as that which bursts the bud
And swells and tunes the rill
Makes springtime in the maiden's blood,
Life is worth living still.

Better to be driven out from among men than to be disliked by children.—*Dana.*

## SOME NEW GAMES.

BY L. M. B.

Every Friday evening, just after tea, our nily spends an hour or so in playing mes. We *all* play; father and mother d the four children and sometimes even andma will join us. I am the auntie, pposed to have a magical way of discov- ing new things to play, but sometimes I am most at my wits' end for something fresh. One of our latest and "best fun" games called "Telegrams." Let some member the family give at random a list of ten tters consisting of both vowels and con- nants. Each person writes these at the p of a sheet of paper, which he is to use his telegraph blank. Then let another ember of the group suggest a subject for e telegram and still another the name of e person or place to which it is to be sent. ie last two are not necessarily to be men- oned in the message, but must be implied. ien allow five minutes for the composing a telegram, using the given letters in der as the first letter of each word. Here a sample, which when written looks a ry easy thing, but which we puzzled over til the five minutes were almost up, then came like a flash to the mind of the com- ser:

Subject: A Burglary.

Sent to: Police Station.

Letters dictated: S, N, B, W, C, N, C, A, B.

Telegram: *Seize Negro bound west, carry- g neckties, coal-scuttle and one breast-pin.*

A great deal of amusement can be gotten t of this game when the telegrams are ad aloud and the company tries to guess e writer of each.

Another game which we enjoy is called Writing Novels." As before, each mem- r of the party is provided with a sheet of per and a pencil. Each person writes at e top of his sheet the name of an imagi- ry novel, turns down what he has written d passes his paper to the right hand ighbor. Each one then, having received e paper of his left-hand neighbor, writes the part turned down a "sub-title" for novel and turning down again passes it as before. The next step is the name of hero, then a heroine, and finally, after ying what happened, a criticism of several ies is written. Collect the papers and ve to some one to read aloud. The other ght one read like this—you will see by e result that there were young and old gaged in the game:

The Story of a Fat Tramp

Or,

A Doughnut's Revenge.

Hero: Father.

Heroine: My kitty.

What happened? The Indian shot the hite man with seven deadly arrows.

Criticism: The book will be enjoyed by ung and old alike, of both sexes and of l nationalities. It is replete with wit and rrowing detail. To be had at any news- and for ten cents.

A more instructive game is "Noted en." Allow six minutes for the writing names of noted men beginning with A. hen read and compare, allowing one count r each person who has not a name the ader may have. For instance, if six play, d three have Benedict Arnold and three ave not, each one who has it on his paper nts a figure 3 after the name. We also joy illustrating proverbs. None of us an draw well, but perhaps we have all the more fun for that reason. Leave room at the top of the paper for turning over sev- eral times. Make what is to your mind an illustration of some well-known proverb. Pass the drawing about and have each one write what he thinks it is, turning down his guess before passing it on. Read aloud the various guesses.

We usually end by playing some more hilarious game. Our favorite is the old game of "Up Jenkins." Divide the party and seat them close together on either side of the dining-table. One side is in posses- sion of a fifty-cent piece, which is passed quickly back and forth from hand to hand under the table until number one on the opposing side calls "Up Jenkins." Imme- diately all hands must come up and be placed palm down on the table. Number one now is to guess under which hand the coin lies. If he thinks he heard it go down under Nellie's left hand he calls up every other hand, one by one, saying, "Up John's left," "Up Nellie's right," and so on. If the coin is found under the last hand left on the table it goes to his side. If there is a false guess and it is discovered before the last hand, there is another turn for the same side. This game should be played quickly, as that increases the danger of the coin's sounding on the table as it goes down.

## BURNT BANK BILLS.

One of the most interesting departments of the United States Treasury at Washington is that in which burnt and otherwise mutilated money is examined and fresh notes given in their place. Many persons, especially in rural districts, are inclined to deposit their savings in the stove in the summer when no fire is needed, and in early fall these savings often go up in smoke. About a hundred cases of this kind are brought to the notice of the Treasury every year. The work of redemption is described in the Boston *Transcript:*

The Government is always willing and even anxious to replace spoiled money if it can possibly be identified. The skill of the women employed in this work at the Treas- ury Department is little short of marvelous. One lady, Mrs. Brown, attends to all the burned notes. Patiently she picks out scrap after scrap from a mass of charred fragments such as any ordinary person would regard as hopeless. One by one she pastes them on paper, assembling the pieces of each note on a sheet by itself and trying to "restore" the greenback as a nat- uralist would build up an extinct animal from a few fossil remains. Even a portion that is hardly more than an ash may still show the engraved design. . . .

In this kind of labor powerful magnify- ing glasses are often called into requisition. A note that has been chewed up by a baby is apt to be a difficult subject to tackle. Babies destroy a good deal of money in this way in the course of every year, and the same may be said of puppy-dogs. They have an equal disregard of value repre- sented by currency. Goats eat money now and then, and so do cows. Mice are partic- ularly destructive. They like to make nests out of paper cash, and this practice is en- couraged by people who hide their savings in walls and under floors. Birds would seem to have a similar inclination, judging from a rather odd happening of only a few weeks ago. An employé of the sub-treas- ury in Cincinnati, named Turpin, was shav- ing himself one sunny afternoon, when a robin flew in at the window. It flew out a moment later, and it did not occur to Tur- pin to suspect the bird when he discovered that a $10 bill which he had taken from his waistcoat pocket and placed on the center table was gone. A few days later, however, a storm blew a robin's nest out of a tree near the front porch. It was picked up and the missing bill was found incorporated in its material. Though a good deal dam- aged, it was redeemed subsequently.

## Closet and Altar

*Prayer, which we deem so easy, is, when it is real prayer, the passion of an effort, the wrestling of a life.*

O, do not let the sluggish, turbid current of your ordinary days seem to you that which truly represents to you what you are, what you are able to be! No, the time when you made the holiest resolutions, when you struggled most with the powers of evil, when love conquered you and freed you from other chains that you might wear her chains, *that*, that was the true index to the divine purpose concerning you; that tells you what the Spirit of God is every hour working in you that you may be.—*F. D. Maurice.*

We cannot say the morning sun fulfills
Ingloriously his course; nor that the clear,
Strong stars, without significance, insphere
Our habitation. We, meanwhile, our ills
Heap up against this good, and lift a cry
Against this workday world, this ill-spread feast,
As if ourselves were better certainly
Than what we come to. Maker and High Priest,
I ask thee not my joys to multiply,
Only to make me worthier of the least.

—*E. B. Browning.*

The sight of the face of Jesus is, I think, what is meant by his glorious appearing, but it will come as a consequence of his Spirit in us, not as a cause of that Spirit in us. The pure in heart will see God. The seeing of him will be the sign that we are like him, for only by being like him can we see him as he is.—*George MacDonald.*

Night after night, as you lie down to rest, the weary day ended, think that a day offered to God in weariness and quiet en- durance may bring you fuller joy than the brightest, happiest seasons of enjoyment can do. And when morning brings a fresh beginning, it may be in weariness of body and spirit, strive to hear the voice of God saying: "My child, it is thus I will that thou shouldest serve me; if I will that thy service be weary and lifeless, and deficient in all earthly reward and pleasure, what is that to thee, so long as it is my will? What I do thou knowest not now, but thou shalt know hereafter. Follow thou me without questioning the love which inflicts this weariness and sadness and seeming priva- tion of all thou most delightest in."

In thee God's promise is Amen and Yea;
What art thou to us? Prize of every lot,
Shepherd and Door, our Life and Truth and Way—
Nay, Lord, what art thou not?

—*Christina Rossetti.*

We acknowledge with sorrow and humiliation that though we are sure that thou wilt not forget us, we are afraid that we may forget thee. Our hearts are inconstant. Our strongest purposes are soon broken. We resolve to keep thy commandments, and yet are easily tempted to sin. Have mercy upon us, O Lord, according to thy loving-kind- ness. Strengthen our weakness, that we may not grieve thee by our wrong- doing. Shelter us from temptation. Reveal to us thy majesty and thy glory that we may fear to break thy laws; reveal to us thy laws that we may long to obey them. Who knoweth the bless- edness of abiding in thy love? Lord, help us to abide in it. Amen.

# Tangles.

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

### 7. CHARADE.

In the SECOND of the river,
Stretching seaward from the land,
Edged with coral, shells and sponges,
Lies a ONE of yellow sand.

But learn, O ye little fishes,
All that glitters is not gold;
Prospects that are most alluring
Most deceptive snares infold.

Where that ONE the surface ripples,
Men drop lines into the sea—
Lines with TOTAL hooks are bated,
Foolish little fish, for thee!

MABEL P.

### 8. A COUNTY FAIR.

I have attended many county fairs in my time, but none where there were on exhibition so motley a collection as in this. The lawns were of (1) a bright color from Virginia; the buildings were painted (2) a neutral tone from Illinois, and decorated within with (3) bright red from the same State, together with (4) the union of all colors from Arkansas.

The exhibition of live stock showed (5) a species of deer and (6) a flock of cawing birds from Kansas; a (7) young bull and (8) a fish from Alabama; a (9) majestic bird from Colorado; a (10) male of the red deer from Georgia; a (11) noisy bird from Indiana; a (12) dark bird of prey from Iowa; a (13) beast of prey from Kentucky; a (14) wild ruminant from Nebraska; (15) a bird from North Carolina; (16) an amphibious rodent, and (17) the males of deer from Pennsylvania; a (18) rooster from Tennessee; (19) a useful insect and (20) an innocent young animal from Texas; a (21) wild horned animal from Wisconsin; the (22) foremost end of an amphibious rodent from Montana; (23) the hindmost end of another aquatic animal, and the (24) pinion of a black carnivorous bird from Minnesota.

The mineral specimens were (25) a great rock from Colorado; (26) a semi-precious stone from Georgia; and (27) a gem from Kansas; (28) azure alluvial deposit and (29) a large piece of earthy mineral from Minnesota; (30) a useful common metal from Montana; (31) the combustible base of charcoal from Pennsylvania; and (32) a useful building material from Texas.

The botanical exhibition contained (33) a species of apple and (34) a narcotic berry from Alabama; (35) a wreath from Arkansas; (36) a semi-tropical fruit from Florida; (37) a bouquet from Indiana; (38) an odorous wood from Iowa; (39) a mock orange and (40) a useful grain from Kansas; (41) a species of poplar from Minnesota; (42) a yellow flower from Mississippi; (43) tough wood from Montana; (44) a small fruit from Nebraska; (45) a variety of grape from North Carolina; and (46) a species of oak from Texas.

There was also a miscellaneous collection of articles, including (47) a pinafore from Alabama; (48) the Christian emblem from Arkansas; (49) an article of bedroom furniture and (50) a last testament from Illinois; (51) a narrative and (52) one side of a sheet of another from Iowa; (53) places where the dead are laid and (54) that which is laid in tribute upon them from Kentucky; (55) a body of water which speaks French and (56) some bright colored remedy from Minnesota; (57) an animal's wigwam and (58) an Indian weapon made of precious metal from Montana; (59) a long overcoat from New York; (60) a shepherd's staff and (61) some hot seasoning from Oregon; (62) a weapon of war from Tennessee; (63) the result of Adam's sin, (64) a woman's head gear and (65) a knife from Texas; and (66) an old-fashioned pipe from Wisconsin.

But perhaps the visitors to the fair were as remarkable as the exhibits. There were (67) male sovereigns and also (68) female sovereigns from New York; (69) great lords from Massachusetts; (70) the head of the church from Arkansas; (71) the goddess of morning was there from Dakota; (72) a tribe of Indians arrived from Idaho, with (73) a whoop from Arkansas; a (74) former queen of England from Maryland; (75) a New England poet from Mississippi; (76) aristocratic people from Missouri; (77) the conqueror of the world, (78) the discoverer of a new world and (79) a famous strong man from North Carolina; (80) a son of the king of France from Pennsylvania was seen to (81) look impudently from Illinois at (82) a reigning queen from Texas. There were also present from the same State (83) a famous general who marched to the sea, (84) a member of the best known family, who has lost his hearing, (85) a famous English novelist, (86) a grandee of Spain and (87) the conqueror of Jerusalem. (88) A notorious political organization, now canonized, was there also from Louisiana.

DOROTHEA.

[The sender of the best list of counties in answer to this puzzle will be awarded a prize of an interesting and instructive collection of coins from twenty-four different nations, with an illustrated catalogue of American coins, giving the values of those that have become so rare as to command a premium. Neatness will count in case of a tie. Replies must be received in this office on or before Jan. 28.]

### ANSWERS TO TANGLES PUBLISHED JAN. 2.

1. Hearthstone.

2. Yesterday, I was tomorrow. I shall be yesterday tomorrow. What I was yesterday, tomorrow is today. What yesterday is today, I shall be tomorrow. What am I? Today.

3. 1. Top. 2. Drum.

4. Withered.

5. The widow's share being equal to that of four children, a simple solution is to consider the estate as divided into twelfths. One son's twelfth being offset by his indebtedness, the amount realized by the administrator—$8,800, counting the good note—really represents but eleven-twelfths of the available estate. Of these eleven parts the widow receives four as her share and one as all that her son could assign to her of the estate, making a total of $4,000. The first son receives $800 (or his note and $300) and each daughter is entitled to $800.

6. Pall, all.

No laurel—nay! Give me heartsease, I pray.
Laurel grows on the hights so lone and cold,
But heartsease clusters by the warm threshold,
And brightens with its blossoms all the day.

—*Independent.*

## COURTEOUS HINTS.

Perhaps there is no greater strain upo "neighborly feeling" than living next doo to a poultry yard whose inmates are allowe to "run"—making exercise ground of th adjacent flower and vegetable gardens. A San Diego young lady who was subjecte to this annoyance politely asked her neigh bor to keep his pets at home. She asked i several times, and still no attention wa paid to her grievance. Finally she hit upo an ingenious method of protecting herself

She prepared grains of corn by tying t them, with strong carpet thread, smal cards bearing the words, "Please keep you chickens at home!" and distributed th grain about her flower beds.

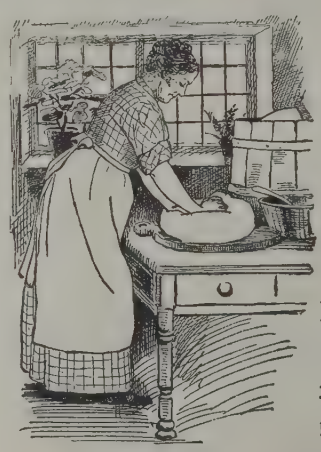
The chickens came to feast as usual an greedily swallowed the corn, not perceivin the thread until the card was against thei jaws. Then they could neither swallow th card nor rid themselves of the swallowe corn. Twenty or thirty of the marauder ran home, bearing the polite request to thei culpable owner, who, struck with the metho of the hint, promptly cut the threads an cooped up the birds.

This was forcible, but a delicate hin upon a like offense was conveyed from on aggrieved relative to another where stronge measures would have been out of place.

The suffering victim of hens was take ill, and the perhaps unconscious offende slew his choicest birds and sent to the in valid. The invalid feasted thereon and sen back a message of thanks to the effect tha the fowl was delicious and tasted of he violets!—*Youth's Companion.*

Pure Sure

The best that money can buy



She kneads it; you need it too—

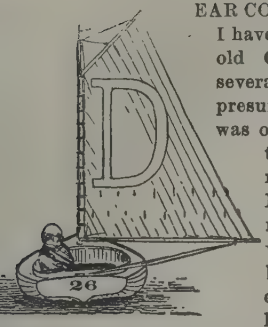
"Duluth Imperial" Flour.

It answers every need and makes "better bread and more of it"—**20 loaves more in every barrel**—light, white and delicious.

If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal and we'll tell you where to get it.

**DULUTH IMPERIAL MILL CO., Duluth, Minn.**

# The Conversation Corner.



EAR CORNERERS: I have missed the old Captain for several weeks, but presumed that he was off attending to his Christmas duties. He has now returned with a big budget of children's letters which

nfirms my presumption. The fact that ly three of the letters refer to presents ows that they were written before his sit, and of course the children had not ne then to stop and report what they ceived—they had something else to think ! The exceptions were of boys living on e Connecticut and Merrimack Rivers—do u suppose they hailed him on his return p? A remark at the close of the second oks that way.

NORTHAMPTON, MASS.

*Dear Mr. Martin:* I had a pleasant Christas and hope you did. I got a knife, a pair mittens, a game, $2.50 in money, two oks, a pencil box, a neck-tie, two handkeriefs. [I beat you! I had *two* neck-ties, one them of the kind that doesn't untie just the ne you don't want it to, and *three* handkeriefs, one silk!—MR. M.] We had a Christas tree. We saw your picture of the Cor-r, but grandma said you ought to have own your face. Lovingly, WILLIE M.

HATFIELD, MASS.

*Dear Mr. Martin:* I inclose a money order r $1.50 for the Corner Scrap-book and post-e. I hope you had a Merry Christmas. I as well remembered by my friends this year, ven books and such valuable and useful ings as shoes, gloves, neck-ties and handrchiefs being among my presents. It is cky for the Captain that the river is not ozen, but I wish it was so that I could skate. should think that the old fellow would be aking an ice-boat to go around in this winter. Your loving friend, REUBEN W.

HAVERHILL, MASS.

*Dear Mr. Martin:* . . . One of my gifts was many handkerchiefs as I am years old. [I n glad that method of reckoning was not opted in my case!—MR. M.] Another was enholder and pen with which I have writn this letter. . . . Mother has read to us at me, "Patsy," by the author of "Birds' ristmas Carol." And she has just finished ading "Robin Hood." We are reading Golden Touch" in school, and when I left ey were as far as where Quick-Silver gave ng Midas a golden touch.

Your little friend, JOE B.

Besides verbal reports from various chilen, I had the pleasure of a glimpse at ree happy gatherings. At one the fam- were seated around the dining table, as e different courses of gifts were brought Two babies were in high chairs at opsite sides—not old enough to talk, but d enough to look and crow and eagerly etch out their hands for every "Brownie" d stuffed dog and climbing monkey that apared, although taking less interest in such ne articles as books, neck-ties and handrchiefs. At another place the lady of the use had invited all the little neighbor ildren—they moved about so it was hard rk to count them, but I think there were lozen. While we were all watching the ristmas tree we were almost frightened by great noise downstairs and by the heavy mping of footsteps and the mingled unds of bells and horns—of course you ow who came in and what he handed to ery one of us as we sat on the floor!

At still another house where I looked in Christmas morning the sitting-room was filled with small tables, with a chair beside each one. I was told of a novel plan arranged late the previous night by the matron saints of the household. An immense bag—I should think a sheet sewed up!—stood before each table, with a pair of scissors and perhaps a knife on the table and a wastebasket under it. At the proper time the different members of the family were led in, blindfolded, and placed at their respective tables. Then their eyes were opened, they were allowed to use their hands, and—you can guess the rest! I thought that might be a hint for some other Corner family about December, 1896.

Continuing my way to the post office I overtook a little fellow trying with all his breath to blow up a rubber football. I did not know him, but he said his name was John Rogers—and he was small enough to be one of the youngest of the martyr's nine (ten?) children. He told me what else he had and was anxious to know what I had. I mentioned neck-ties, handkerchiefs, etc., but he said, "Didn't you have any football?" "No." "But Santa Claus would have brought you one if you had only told him!" Another hint?

I heard a fine plan for a children's surprise on Christmas Eve up in Vermont. The uncle, living in or near Boston, was to make a holiday visit to the home, to arrive just in time and to be secretly smuggled into some chamber, from which he was to descend to the room where the children were gathered, dressed up as Santa Claus and loaded with the children's gifts, but not letting them know who it was until the distribution was over. If that plan was carried out, how I would like to have been there! But let us go on with the old Captain's budget.

NEW HAMPSHIRE.

*Dear Mr. Martin:* I want to belong to the Corner. I read it nearly every week. I want to ask you a question. Are pure white cats deaf? Doctor —— said they were. I mean all white cats, not a spot of anything else on them. Yours lovingly, ALICE.

NEW HAMPSHIRE.

*Dear Mr. Martin:* I thank you for making me a Cornerer. I am going to write a question to be answered by the Cornerers. Are white cats blind? WILLIE S.

Why did not some other New Hampshire member ask whether white cats were *dumb?* If so, white cats would be welcomed in the wakeful watches of the night! A lady who heard these letters read said it reminded her of an old gentleman who was riding once with a lady past a large flock of sheep, and asked her why it was that white sheep always ate more than black sheep. She did not know, but he did—"because there were more of them." What do the Cornerers think about the white cats?

DORCHESTER, MASS.

*Dear Mr. Martin:* I am a little boy eight years old. I love to read the Cornerers' letters and I would like to be a Cornerer too. May I? I am trying to be a good boy. Good-by. ALAN G.

Yes, you may be a Cornerer, and you may be a good boy.

MARSHFIELD, MASS.

*Dear Mr. Martin:* I have been catching rabbits lately. We have caught three pretty ones. DANIEL H.

FORT BERTHOLD, N. D.

*DeAr Mr. MartiM:* I WAnt to be a COrnerer Very much. I AM Five years old. Do you think I AM old enough? Good-BYe. DORA H.

Come right into the Corner, Dora! You are old enough, for your brother Evan, who joined last May, will take care of you. He was seven years old then, and I suppose he is eight by this time. Tell us some time about the little Indian children.

WEST NEWTON, MASS.

*Dear Mr. Martin:* I want to be a Cornerer too. I am eight years old. I have two sisters. I go to school and Sunday school. I go to the post office every morning. And I hope I shall find a letter from you with my certificate in it soon. I wish you a merry Christmas and a Happy New Year too.

Your little friend, LOUISE F.

I think she found her certificate at the office not many mornings after that.

Mr. Martin

## CORNER SCRAP-BOOK.

**About that Boy-King.** The *Youth's Companion* reprints from a London paper a short account of Alphonzo, the boy-king of Spain, about whom S. E. B. told us in last week's *Congregationalist.* These two pretty stories are told of him, but I expect to see the first soon displayed as an advertisement for "Ivory Soap":

An Englishwoman gave him lately a little dog which he thought was ivory, but which was only soap. He was much pleased with his new toy, but a week later, being in the convent garden, he ran to her and said: "I took my dog in to bathe with me, and he has grown thin and small. What shall I do?"

Not long ago when out driving with his nurse Alphonzo saw some boys of his own size, and struggled to get out of the carriage and go to them.

"But you must not," said the nurse.

"Why must I not play? They are playing," he cried.

"Because, your majesty—because you are the king."

"Then please, nurse, let me be just a little boy," he cried.

**About the Brownie Man.** The correspondent of a daily paper gives some interesting facts about Mr. Palmer Cox, which will interest the readers of the Brownie books:

Mr. Cox lives in New York. In the winter he is accustomed to spending hour after hour at his desk getting up Brownie pictures and stories. He writes the stories and poems, and also makes the pictures. He has the Brownies fully protected by copyright, and every production of the little elfs, whether it be in toys, calico, rugs, stationery, wall paper, jewelry, confectionery or calendars bring him a return in the way of royalty, for which he receives $10,000 annually.

On his necktie he wears a Brownie who is in the act of climbing a pole to bring down a Princeton flag. In his pocket he carries a gold watch, on the cover of which is one of the original Brownies—a plain little chap who is growing old. He is six feet tall, weighs 185 pounds, and has a big, broad hand which would never be taken for a Brownie maker.

"I get many letters," he said, "from children and their mothers. Some of them are addressed simply 'Mr. Brownie, N. Y.,' or to the 'Brownie Man.' Some people like the Indian Brownie best, others the king, but the dude is the general favorite. He pleases the girls the most and seems to be the best all around character of them all. I often get imitations of the drawings that have appeared in print. Some of them are very good. The great trouble seems to be to draw the legs. That is the stumbling point for most children. I think that what helps the Brownies along is that they bring pleasant thoughts. To the men they bring impressions of childhood and of home. When you speak of a Brownie they always bring themselves into a good humor."

**What the Children Say.** A well-known Massachusetts minister once gave a dinner party, at which a gentleman just elected judge was one of the guests. The pastor's little three-year-old daughter was told by her mother that she was to sit opposite the honored guest and that she must behave herself like a lady, as he was a *judge.* So when he said to her, "You have never seen a judge before, have you?" the little maid replied: "No, sir, but I have seen a picture of Pilate in my Sunday school book!" L. H. M.

# The Sunday School

LESSON FOR JAN. 26. *Luke* 4: 14–22.

## THE EARLY MINISTRY OF JESUS.

BY REV. A. E. DUNNING, D.D.

The gospel of John tells us that Jesus went back at once to Galilee after his baptism and temptation; that he wrought the miracle at the wedding in Cana; went to Capernaum with his mother and her family for a short time and then spent several months in Judea. But Luke omits this period. He evidently puts this experience at Nazareth immediately after the temptation, in order to set forth at the beginning of the ministry of Jesus the principles which he declared as the foundation of his work.

1. Jesus presented himself as a prophet of Jehovah. He had been anointed, he said, to a peculiar work. The Spirit of Jehovah had come upon him. His work was described in their sacred writings. It had been long ago foretold. The people were now to look to him to accomplish it. He had already begun to accomplish it, and in his first address to his townspeople after his anointing at the Jordan he called on them to follow him.

2. Jesus described the mission he had undertaken. He had been commissioned and prepared by God to preach good news to the poor. He would set captives free. He would give sight to the blind. He would give liberty to the oppressed. Jewish law provided for a jubilee year, when property would be redistributed, wrongs righted and society started afresh in the effort to give happiness and prosperity to all. Jesus announced that that year, the acceptable year of the Lord, was at hand. His beginning of his ministry was the beginning of the fulfillment of this prophecy.

Whether these blessings be considered in their lower and literal meaning, or in the higher spiritual sense, they are what all men desire for themselves and their fellowmen; and they cannot be gained in their lowest meanings unless the highest meanings also are sought and secured. The socialist wants to abolish poverty, to set captives free, to give sight to the blind and to bring liberty to the oppressed. The Christian wants to bring each man and all men to realize their highest manhood. By doing this the evils of poverty and ignorance and injustice will be swept away. At this point the two classes of reformers meet. The only means by which the condition described by the prophet can be realized is given in Christ's interpretation of the text: "Today hath this Scripture been fulfilled in your ears." Jesus himself received as Messiah, Redeemer and King is the fulfillment of all holy desires for all men. There is no other way of deliverance from the evils under which men groan.

3. Jesus presented himself to his townspeople as a teacher. That was the title he claimed. He said to his disciples, "Ye call me Master and Lord; and ye say well, for so I am." Here the word master is used as we use it when we say schoolmaster. The teacher also included the preacher. The place of power is the place in which one most influences the emotions, thoughts and wills of men. That will always be done most effectively by the living voice representing emotions, thoughts and will which control men. Jesus was the world's greatest preacher because he was the Saviour of mankind. He knew and was the truth. He came into the world that he might bear witness to it. The truth he was and preached was of supreme value to all men.

4. The source of the great preacher's power was the Holy Spirit. He applied to himself the prophetic words: "The Spirit of the Lord is upon me, because he anointed me to preach." He came back from his baptism in the power of the Spirit [v. 14]. That anointing enabled him to make known the gracious message of salvation and himself, the Saviour. Even the sinless Christ could not gain a hearing among men without the power of the Spirit.

5. The disciples of Jesus may be qualified to preach in his name. He said that those who believed on him should do the works that he did and greater, because he would ask the Father to give them the Spirit, which reveals and applies the truth. The Father is ready to bestow the Holy Spirit on those who ask, to anoint every believer for service. To realize Christ's truth intensely, to love men because we love God supremely and believe that men are his children and can be changed into his likeness is to have a divine call to preach; and this call comes not only to those who are set apart to the ministry, but to men and women who are moved to teach Christ's truth in homes and Sunday schools and in their secular callings.

But this anointing, this power from above, must not be lightly sought. It means the putting off of pride, self-seeking, all sin and desiring the gift simply that we may glorify God. Do we shrink from the idea of having the Holy Spirit coursing through every channel of thought and feeling, taking up his abode in all the recesses of our hearts? We must ask God to search the heart into which we invite his Spirit to enter, and we must gladly surrender ourselves to his searching.

6. Jesus chose the ordinary means through which to preach his message. He preached in the synagogue. Many of the leaders in the Jewish church were not in sympathy with him. He denounced their methods and spirit. But the church was planted by God and its principles came from him. The synagogue was one of its institutions. The Sabbath was another. Therefore, though he came to reform the church, he reverenced its customs, used its opportunities and obeyed its rules. In this every true disciple will imitate him. The church and the Sabbath bring men under the peculiar influence of divine forces. Every one needs both institutions in order to live in communion with God and to teach his truth.

7. The townsmen of Jesus rejected his preaching. His words they recognized as full of new and gracious meanings, but they interrupted him. They lacked the sense of the divine presence. When men are not roused to any consciousness of inward need, they demand outward signs. These people judged the preacher first by his personal appearance and manners and were pleased. Then they remembered his humble position in society and their impressions began to change. Then they recalled the fame of his miracles and they began to desire to be entertained by his wonders. Then they saw that he was exposing their prevailing sins and they became enraged. Next, they realized that he was not offering to them exclusively the privileges of his gospel and their rage burst all bounds. The truth which he preached they could not discern. They saw the frame, not the picture; the vessel, not the contents. They sought entertainment, flattery, agreement with their own views, but not the truth. They thrust away forever salvation and their Saviour.

We make ourselves enemies of the truth by refusing to accept it, but it does not lose its power. Who can fight against God? We must either cast out selfishness, with all that it includes, or cast out Jesus and his glorious message. By the majesty of grace and truth he so awed his enemies that their rage was restrained and he passed through them unharmed. But O, had they welcomed the Prince of Peace, how different their destiny would have been!

## THE CHURCH PRAYER MEETING.

*Topic, Jan.* 19–25. Peace With God Through Jesus Christ. Hos. 14: 1–5; Rom. 5: 1–5.

How should we seek peace? In what does peace consist? What are its effects on character?

(See prayer meeting editorial.)

A Good Almanac is one of the best books to have in the house for reference.

The Sunlight Almanac for 1896 contains 480 pages, bound in crimson leatherette and stamped in gold (worth 50c.)

Given Free to users of Sunlight Soap

How to obtain them. Commencing Nov., 1895, and until all are given out, purchasers of Sunlight Soap will receive one FREE from their grocer.

Contents. A Complete Almanac, Tables, Directions for Home Management, Language of Flowers, Gardening, Games and Amusements, Dressmaking and Fashions, Recipes, Dreams and their significance (page 330).

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THE CHRISTIAN INDUSTRIAL LEAGUE.

An organization for men inside the church, with religious, social, business, sickness and death benefits. Send for printed matter to the Christian Industrial League, Springfield, Mass.

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THE ELECTRO SILICON CO., 72 John St., New York.

## PROGRESS OF THE KINGDOM.

### AN INDIAN CHRISTMAS CELEBRATION.

BY MARY C. COLLINS.

On Grand River, N. D., we have no church large enough to hold all the people, so long ago we gave up the idea of having one central Christmas tree and inviting all to come. We now have three—one here at Fort Yates, one at One-Bull's and one at Thunderhawk's. This year I had the names of all the members of the church and congregations sent in and they numbered about 500. It took considerable planning to make the gifts go around among the three trees, but we succeeded. With tissue paper and a few tinsel ornaments we made our tree look very pretty, while the plain white walls of the chapel were decorated with flags, bunting and mottoes. At the left of the folding doors we hung Little Eagle's picture and draped it with flags. Then some of our Indian young men cut letters out of colored paper and made mottoes in their own language.

When the door opened and people and school children filed in, the floor and seats were crowded with 300 Indians. Miss Lord's station united with us. After the address from Wakutemani and some songs by the Y. M. C. A. members and the schoolgirls, with chorus by the congregation, came the distribution of presents. Dolls and harps, combs and soap, handkerchiefs and suspenders, mittens and stockings, baby dresses and hoods, paper and pencils, neckties and ribbons—all were received with pleased faces and a quiet "thank you." Then a bountiful supper was served in another building. Some remained in the church and listened to speeches. Grindstone had thought out something himself which he told the people. He said: "Why do we select the evergreen tree for a Christmastree? Because neither storms, nor the cold, nor the snow, nor the wind can kill it. It is like Christ. All the evil combined cannot kill him. He will live forever, and so the cedar is an emblem of Christ."

Little Eagle was our first deacon and was killed while assisting in the arrest of Sitting Bull. A friend in the East presented us with a large crayon picture of him. When it first came I did not dare to put it into the chapel, as a great many of our church members are related to Sitting Bull. One of our deacons is a nephew. I ventured to try it now after the lapse of time and I hoped there would be no feeling expressed against it.

This nephew of Sitting Bull went over to see the picture and when he returned said: "Winona, I am glad you hung up that picture. Once I would not have come into the church if it had been there, but I am different now. I remember the time when I was a policeman. I went one night to Little Eagle's house to spend the night and he asked a blessing at the table. After supper he read the Bible. The words were, 'Judge not that ye be not judged,' and I could not understand then what he meant. He prayed and we retired, but all the time I remembered those words from the Bible. Then you came up to our schoolhouse and brought him and he spoke. I remember what he said. He said that something in his heart had made a new man of him. And I began to go to church to find out what he meant. Now I understand, and I know as he was an officer of the Great Father that he did his duty to go out to arrest my uncle. He was a Christian and he died not for glory but because he thought it was right." He took my hand and I noticed the moisture in his eyes as he smiled and said, "I am glad." Truly "Jesus in the heart makes a new man," as Little Eagle himself said.

### OUR OWN WORK.

**Church Building to the Front.** The pressing demands made upon our churches by the larger missionary societies struggling to free themselves from debt should not obscure the claims of an organization so indispensable to the growth of Congregationalism in the United States as the Church Building Society. Many say, "But the C. C. B. S. is not in debt, I will give to those which are." It is not in debt to the banks, it is true, but it is in debt to the work. Sixty or more churches have been anxiously waiting for help for months. Some of them declare that they will lose everything if not aided soon. Delay on the part of the C. C. B. S. damages the work of the applying church, and lays a strain on the C. H. M. S. by postponing the achievement of self-support which often follows in the wake of a new church edifice. The National Council and the Massachusetts committee of the State Association on systematic beneficence have substantially agreed in recommending that where $2 are given to the C. H. M. S. the C. C. B. S. should receive $1, but the Building Society in fact received less than half of that last year, $141,566. As a consequence it builds only about half as many churches as are organized in our denomination. The difficulty is mainly among New England churches, many of which give this organization so low a place on their benevolent list that it does not come in for its due share of legacies. In striking contrast is the fact that in four States the C. C. B. S. receives the largest amount of the six societies, in two States it comes second and in thirteen stands third on the list. As this is the season when churches are revising their benevolent list we suggest that they give the Building Society the prominence which it so richly deserves.

**Received by the A. B. C. F. M.** The statement of the American Board receipts during December is somewhat disheartening, as it shows a falling off in regular donations of nearly $10,000. Moreover the figures of the past four months as compared with the same period in 1894 reveal a decrease in legacies of $23,298, and a total decrease of receipts from all sources amounting to more than $20,000. The details are set forth in this tabular statement:

| | Dec., 1894. | Dec., 1895. |
|---|---|---|
| Regular donations, | $52,326.99 | $42,469.28 |
| Donations for special objects, | 6,885.70 | 6,525.62 |
| Donations for the debt, | 566.67 | 3,129.69 |
| Legacies, | 3,277.33 | 6,473.80 |
| | $63,056.69 | $58,598.39 |
| | 4 mos., 1894. | 4 mos., 1895. |
| Regular donations, | $130,093.82 | $121,762.21 |
| Donations for special objects, | 12,328.75 | 15,991.61 |
| Donations for the debt, | 2,161.48 | 10,097.97 |
| Legacies, | 50,362.11 | 27,063.59 |
| | $194,946.16 | $174,915.38 |

### THE WORLD AROUND.

**The Drink Traffic in West Africa.** Speaking recently of his nine years' work and traveling in Zoruba Rev. J. D. Sutcliffe, English Wesleyan missionary at Abeokuta, a town of 150,000 inhabitants, deplores the enormous importations of intoxicants which are devastating that part of Western Africa. He says that the evil is scouted in some quarters and therefore it is necessary to remember that what is seen of the natives in the streets of the towns does not represent their family life. It is not until one visits the "compounds," where eight or ten families reside together, that it is possible to speak of the real life of the natives and the effect of the drink traffic upon them. According to the latest mails the Africans are beginning to realize the injurious effects of the intoxicants upon themselves, as shown by the meetings held at Lagos, Abeokuta, Ibadan and Oyo. Various chiefs were present and evinced a strong desire to acquiesce in and support any steps for the restriction or suppression of the traffic. Of the terrible havoc which drink is making among the Zorubas Captain Lugard offers an independent testimony of painful significance. He says in a recent article that the Zorubas on the east and west of the Niger are exceptional for their industry and skill both in agriculture and in mechanical work. They have a passion for trading, and are extremely intelligent and fairly plucky, and then adds, "I regret to say that it is this fine race—one of the finest in West Africa—which is being demoralized by the importation of millions of gallons of the cheapest and most noxious of spirits from Hamburg and Liverpool. This import strangles legitimate trade and leaves the native with only a heritage of empty gin bottles and an enfeebled physique to hand down to his posterity." It is to the credit of this distinguished explorer that he has become an earnest advocate of educational and philanthropic missions for the regeneration of the African race.

**Worth Reading in the Magazines.**

Foreign Missions in the Light of Fact, by Dr. Judson Smith. *The North American*, January, 1896.

The Crisis in the East, by Karl Blind. *The North American*, January, 1896.

Abdul Hamid, Sultan of Turkey, by W. T. Stead. *The Review of Reviews*, January, 1896.

Responsibility Among the Chinese, by C. M. Cady. *The Century*, January, 1896.

Korea: Past, Present and Future. By Dr. W. E. Griffis. *The Chautauquan*, January, 1896.

The Outlook: Some Signs of the Times, by Dr. A. T. Pierson. *The Missionary Review of the World*, January, 1896.

A New Year's Horoscope of Missions in the Far East, by Rev. B. C. Henry. *The Church at Home and Abroad*, January, 1896.

## CITY MISSION WORK IN OREGON.

The Congregational City Missionary Society of Portland and vicinity closed its first year with work accomplished which proves that the organization was needed. The estimated expenses at the beginning of the year were $1,200. The actual outlay of the society was $1,030, and all bills are paid. The work, briefly summarized, shows one church organized; thirty-seven members; eighteen baptisms; thirty hopeful conversions; one new Sunday school and another reorganized, both having sixty scholars; a third with fifty scholars, practically under Congregational supervision, although not nominally so; fifteen new workers in the different mission schools, all doing excellent service, from the ranks of those hitherto not actively engaged in Christian work, and by these efforts finding their own spiritual life greatly quickened; $140 raised on the field among those who hitherto have never aided in any Christian service; a renewal of interest everywhere along missionary lines, and the necessity for persistent missionary effort emphasized as never before.

Rev. D. B. Gray was chosen city missionary one year ago. His work has included preaching and enlisting others, both ministers and laymen; visiting Sunday schools, enlisting teachers, helping and encouraging superintendents; visiting from house to house to preach the gospel privately, to some in young life just starting a home, to others on their dying beds, and to the poor to interest them in the true riches; distributing religious papers, magazines, tracts, etc., personally and by mail.

The seeds of missionary truth thus sown, it is confidently expected, will spring up and bear fruit in the future in many ways. One noble Christian heart has already been moved with a profound sympathy for the work of missions, which will, no doubt, result in substantial aid in the planning of business interests to that end.

The churches uniting in this effort to permanently maintain a city missionary society are: First, Hassalo Street, Mississippi Avenue, Sunnyside, and First of Oregon City. Another source of help has been the generous support of the Sunday School Society in the matter of furnishing supplies to the mission Sunday schools. G. H. H.

Speaking of a man who had accepted a call to a hard field, a somewhat cynical observer of the way in which the parish had used up several ministers remarked: "If he accepts we can only say,

> One more unfortunate
> Weary of breath,
> Rashly importunate,
> Gone to his death.
> Take him up tenderly! etc."

PACIFIC SCHOOL

# Literature

### THE NEW ENGLISH POET LAUREATE.

It is not so much of a surprise that Mr. Alfred Austin should have been made Poet Laureate as that any appointment should have been made. Since the death of Tennyson and Browning England has possessed no poet of the first rank and many regard the second as equally empty. Then come about on a par as regards merit and fame the names of a number of verse-makers of more or less ability, Dobson, Lang, William Morris, Sir Lewis Morris, Arnold, Watson and several others, each of whom exhibits respectable power but no one of whom ever has given indications of genius. Swinburne should be added, as the most of a true poet among them all, but his published indecencies and other defects have injured his fame and at his best he is not the equal of the dead singers.

Mr. Austin doubtless will turn off poems to order whenever desired in a spirit and form which will not discredit his appointment, if he do not add much to the fame of his native land. But it is a natural as well as a common inquiry why any poet laureate at all was appointed since nobody conspicuously worthy of the honor could be found. One possibility, however, should not be overlooked. The new poet laureate may be inspired by his official responsibilities and may attain an excellence hereafter which shall be conspicuously creditable. It is true that Tennyson himself was not specially distinguished when made poet laureate, and that his reputation was won for the most part after his elevation. It is well that the anxiety of the various aspirants, some of whom have allowed their eagerness to become amusingly obvious, has been set at rest, and in due time the world may grow to know who is meant when "Austin" is mentioned.

## BOOK REVIEWS.

### TWO BOOKS ON HIGHER CRITICISM.

The venerable Dr. W. H. Green, professor at Princeton Seminary, published a few years ago in *Hebraica* a valuable series of investigations, which are now made more accessible by their issue, with some additions, in book form, entitled *The Unity of Genesis* [Scribners. $3.00]. A smaller volume, *The Higher Criticism of the Pentateuch* [Scribners. $1.50], addressed to a wider public, appears with this, but is really of little importance except for its historical sketch of the progress of criticism. Its attempt to identify the analysis of the Pentateuch and the denial of its Mosaic authorship with antisupernaturalism runs counter to the patent fact that a multitude of reverent Christian scholars hold both the former positions and oppose the latter as strongly as does our author.

All intelligent students of the Bible are eager to have this question settled aright. Dr. Green prejudices his case by his tone toward opponents, for example:

> A word may further be added concerning the marvelous perspicacity, verging on omniscience, claimed by the critics, who undertake to determine with the utmost assurance, the authorship not merely of books, or large sections or paragraphs, but of individual sentences and clauses, and fragments of clauses. They undertake to point out, to the last degree of nicety and minuteness, not only what J and E and D and P have separately written, however involved these may be with one another, but what precise changes each of a series of redactors has introduced [p. 126f.].

Half a page more in the same strain follows. Our own experience with those whom Dr. Green is fond of calling "divisive critics" has been just the contrary. We find them conscious of the provisional character of their conclusions, patiently sifting a mass of uncertain and apparently conflicting data, and abandoning hypothesis after hypothesis as more light breaks in. To this last point Dr. Green bears frequent witness in the larger of the two books before us, and he shows—to our view conclusively—that they ought to abandon many other untenable positions. He is at his best in developing these inconsistencies and oversights. Thus:

> In P (13: 6) Abram and Lot separate for want of room simply, while in J (ver. 7 a) it is because of the strife of their herdmen. But this is merely objecting that the part is not equal to the whole. The story is arbitrarily split in two. The lack of room, which leads to the strife, is given to P, the strife which results from the lack of room to J. Each part implies the other and is incomplete without it [p. 164].
>
> In chap. 22 Elohim demands the sacrifice, Jehovah stays the patriarch's hand; the critics attribute the latter to a different writer, though it is an essential part of the narrative. Isaac's blessing pronounced upon Jacob (27: 27, 28) is rent asunder because Jehovah and Elohim occur in successive clauses, as often elsewhere in the parallelisms of poetry. Jacob's dream (28: 12, 17) is partitioned because Elohim alternates with Jehovah, so that he falls asleep in one document and wakes up in the other [p. 540].

Whether it be true or not of Dr. Green's German opponents, it is certainly true of Biblical students in this country, that they will accept the conclusions of this book just as fast and as far as these appeal to their judgment. The author seems fearful of the influence of foreign critics, but he need feel no alarm. The present generation of Americans, a considerable portion being brought up on the weekly issues of the *Sunday School Times*, is bound to prove all things and hold fast that which is good.

It is a matter for regret, however, that Dr. Green's positive contributions are so inferior to his criticisms. At the outset he falls into a manifest error in his elaborate explanation of the generations of the heavens and the earth (Gen. 2: 4), which he interprets of man, the child of both worlds, his body from the earth, his spirit from the heavens; whereas these "heavens" are as purely physical as the earth. This failure throws back the verse in question to what precedes and emphasizes the contrast between P and J. Again, it is vain to attempt, as at pp. 425–29, to explain away the plain meaning of the phrase (Gen. 36: 31) "before there reigned any king over the children of Israel"; the thoughtful reader will say: "Moses never wrote that; if he wrote the rest, this is a gloss from the time of the kings, at the earliest."

And what positive evidence does Dr. Green adduce to prove the Mosaic authorship of Genesis? This, both at the beginning and end of the book:—Moses gave the law; Genesis leads up to the law; therefore Moses wrote both.

The law was *given* by Moses; but this no more proves that Moses wrote Exodus, Leviticus and Numbers than the rest of the verse proves that Christ wrote the four gospels. Deuteronomy claims to be from Moses, but Scripture nowhere makes this claim for Genesis, and it is so difficult to maintain such a claim that we are surprised at the weakness of the evidence here adduced.

The great value of this book lies in its keen and scholarly polemic against the naturalistic form of the documentary theory. We are happy to believe that a reaction from that extreme has already set in; but we see no reason to suppose that the pendulum will ever swing again to the extreme represented by Dr. Green.

### RELIGIOUS.

A second edition is out of Mr. Marshall's volume *Nature as a Book of Symbols* [Cranston & Curts. 90 cents]. The author has made a study of the chief natural features of the universe, and he looks at each of them from the symbolic point of view. The relation of nature in its different aspects to God is a trite subject, but one upon which almost any thoughtful mind can strike out some individual conception, and Mr. Marshall certainly has written a book which many people will find edifying alike mentally and spiritually. He shows of the clouds, the rain, the sunshine, the earth, the seasons, how each of them reveals God, teaches duty and inspires righteousness, and to show this acceptably is to do a useful work.

In Messrs. Charles Scribner's Sons' Series of Handbooks for Bible Classes and Private Students the latest number is *Ephesians* [60 cents], with introduction and notes by Prof. J. C. Candlish, D. D. It is in the same form and illustrates the same methods and ability as its predecessors in the series. ——*Lessons in the School of Prayer* [A. D. F. Randolph & Co. 50 cents] by Rev. A. T. Pierson, D. D., is intended as an aid to private devotion as well as a means of more general Christian edification and embodies the well-known author's experiences and observations in regard to the subject and will be highly regarded.

Those of our readers who are familiar with Mr. Robert Bird's little volume, Jesus, the Carpenter of Nazareth, will welcome his *Joseph, the Dreamer* [Charles Scribner's Sons. $1.50]. We know a home in which the former book is brought out regularly at twilight on Sunday and is read aloud, to the constant delight of the younger children. And although the story of Joseph is somewhat less susceptible of impressive treatment, and although it is expanded in this volume more than we wish it were, nevertheless the book possesses the singular charm resulting from the blending of reverent yet unostentatious piety with grace and skill in narration. It should go on the same shelf with its predecessor in the family library.——*The Child Jesus and Other Talks to the Children* [Cranston & Curts. 90 cents] is a volume of children's sermons by the late Dr. Alexander Macleod. Some of them came out originally in the *Sunday Magazine*. They are addressed to the younger rather than to the older children and are vivid, plain spoken and easily remembered. He does not talk down to the children but addresses them with a wisdom which they cannot fail to appreciate.

### STORIES.

*Ekkehard, A Tale of the Tenth Century* [T. Y. Crowell & Co. $2.50] is by J. V. von Scheffel and has been translated by Mr. N. H. Dole, and his rendering is worthy of warm praise. The story itself, which has been before the public for a number of years, is of deep interest as a revelation of popular customs and of personal feelings and characteristics at the time described. The descriptive portions are forceful and the humorous passages waken quick response in the reader. The book is tastefully printed and bound and may be safely purchased as one of the best of the novels representative of German life in the past.

*Ia* [Charles Scribner's Sons. $1.25], by Q., is a mate in appearance to Mr. J. A. Mitchell's strong book, Amos Judd, which we noticed the other day. Ia is a Welsh story and the Second Adventists among the Welsh furnish the background and a religious atmosphere and training for the adventures of the two or three principal characters. The heroine illustrates the not uncommon type of the rude peasant girl, who, nevertheless, possesses considerable native refinement and a large degree of genuine ability, and whom love ennobles and improves in many particulars. In spite of her disregard of propriety she does not forfeit the reader's esteem, and the requirements of both moral and literary standards are reasonably well met by the author. This is a thrilling book in some points and no ordinary hand could have written it. Whether it can be defended as probable is another question.

*'Cension* [Harper & Bros. $1.00] is by Maude M. Austen, and it is a very unpretending sketch of Mexican life and of a characteristic Mexican love story. The simplicity of the little book is its great charm. It is a delicate and choice piece of work and, whether it be viewed from the intellectual point of view as a construction, or from the sentimental as a romance, it gratifies equally. It is a sad story and yet there is a certain sweetness in the sadness. The author who has done so good work as this can be depended upon to do equally excellent work hereafter, and it will be welcome.

W. M. Cannon is the author of *The Invisible Playmate* [J. Selwin Tait & Son. 75 cents], in which four stories, one of them in verse, are bound together under the title of the first. The conception of the principal story is quaint and touching. The author imagines his little child as conscious of the presence and personality of another child deceased and to find enjoyment therein. The story, which is short, is skillfully shaped and written with great power, and it will appeal to a certain element in most readers which is seldom touched so deeply. The other stories are lighter, yet in their way fresh and striking.

Another volume of short stories is *The Little Room and Other Stories* [Way & Williams. $1.25] by Madelene Y. Wynne. There are six of the little stories and they have a decided individuality. These, too, are simple but striking, and the reader finds himself thinking afterwards of their picturesqueness. Several are New England stories and one or two are Spanish. The book is prettily bound and makes very agreeable light reading.

POETRY.

*Behind the Arras* [Lamson, Wolffe & Co. $1.50], by Bliss Carman, is different from the work of most writers undoubtedly. Whether this difference is a recommendation is another question. Mr. Carman possesses unquestionable ability. If he could forget himself entirely and use his ability without thought of it he might do great things. As it is, his pages blaze with self-consciousness. Strange conceits seem to be sought for and to be pursued into remote and uninviting corners, and the manner throughout is that of one who is thinking about how he shall build his verse rather than of what shall be in it, or of one who writes because he must write and cannot help it.

It is a relief to turn to Robert Louis Stevenson's poetry in his *A Child's Garden of Verse* [Charles Scribner's Sons. $1.50]. This is as fresh and virile and effective poetry as that of any other modern writer and is devoid of affectation. It is perfectly simple and that is why the children and the older people alike admire it so much. The illustrative work is by Charles Robinson and is very appropriately done.

Another pretty little book issued by Lamson, Wolffe & Co. is Mr. C. K. Bolton's *The Love Story of Ursula Wolcott* [$1.00], with designs by Ethel Reed. The poem is written in blank verse and reveals a pleasant familiarity with New England rural life as well as real power in portraying scenery in words, and it is simply and effectively expressed. The time is that of the great revival in New England and the conception and the execution of the poem are alike gratifying. The illustrative work is in the modern impressionist style, but is sufficiently suitable to be worthy of approval and the whole effect of the publication is decidedly pleasing.

Another book of poems is *Pebbles and Shells* [Picturesque Pub. Co.], by Clarence Hawkes. Mr. Hawkes is sometimes known as the blind poet of New England. His poems range over a large territory in respect to subject and illustrate many varieties of meter. They include poems of nature, sentiment, religion and vary considerably in quality. The best are decidedly good and none are so poor as to be especially conspicuous. The author may be termed a good example of those American poets who write with a true idea of poetry and a worthy ambition and who achieve a considerable success without ever becoming world-renowned.

EDUCATIONAL.

Dr. R. E. Thompson, who has taught for many years, is the author of *Political Economy* [Ginn & Co. 55 cents], intended for high schools and academies. It sets forth the views of the school of Carey and his followers and is a useful compendium, which other people than high school scholars may be glad to consult. The value of its theory will be found to depend somewhat upon the reader's point of view. For instance, protectionists will approve it wholly and everybody else will regard it as somewhat unfair. Yet where the bias of the writer is frankly avowed less harm can be done, and the reader or student is impelled to consult some treatise written from the opposite point of view, and in so doing gains a little on both sides and becomes impartially informed.

Several new readers, or volumes intended for use in schools as well as for private reading, lie before us. Two of them belong to Messrs. Houghton, Mifflin & Co.'s Riverside Literature series. One of these is *Uncle Tom's Cabin*, by Mrs. Harriet Beecher Stowe, and the other is Sir Walter Scott's *Ivanhoe* [Each 60 cents]. Each in its way is a classic and will remain so for generations, if not for centuries. This series is very tasteful in its appearance.

A pleasing little German book is *Märchen und Erzählungen* [D. C. Heath & Co. 60 cents], edited by H. A. Guerber, and is one of Heath's Modern Language series. It is offered with the purpose of leading the beginner on interestedly to the acquisition of idiomatic knowledge. This, too, is in finer type than we should wish any child of ours to read, but with this single drawback the book is worthy of praise.——Prof. H. C. Elmer, Ph. D., has based in part upon the second edition of Carl Dziatzk a new edition of the *Phormio* [Leach, Shewell & Sanborn. $1.00] of Terence, from the Student's Series of Latin Classics. It is one of the most scholarly productions which has passed through our hands for some time.

Prof. Emily L. Gregory, Ph. D., has gathered into a book, *Elements of Plant Anatomy* [Ginn & Co. $1.25], the substance of lectures delivered during the last half of the second year's course in botany at Barnard College. The purpose of the book is, of course, to outline the principles of anatomy, and also to present the subject from the developmental point of view. It is illustrated and is in every way adapted to do good service.

Prof. W. E. Byerly, Ph. D., has prepared a collection of *Problems in Differential Calculus* [Ginn & Co. 80 cents]. It is supplementary to his treatise on the differential calculus and to specialists in mathematics it will serve its purpose well.

Four more of the Maynard English Classic Series are out. One is Sir Thomas More's *Utopia*, another is Charles Lamb's *Essays*, a third is Edmund Burke's *Reflections on the French Revolution*, and the fourth is Macaulay's *History of England, Chapter I.* [Maynard, Merrill & Co. 24 cents each]. These are well adapted for school use. Two or three French books also are sent us, one is *The Academic French Course for the Second Year* [American Book Co. $1.00] by Prof. Antoine Muzzarelli. It is a compact and well-printed grammar containing everything essential to its object, but not differing greatly from other works of the same general character.

The American Book Co. also send us *Stories of Great Americans for Little Americans* [40 cents], by Edward Eggleston, intended for readers in the second grade, and, belonging to the same series, The Eclectic School Readers, *Stories of American Life and Adventure* [50 cents], also by Edward Eggleston, intended for use in the third grade. Then in the Eclectic English Classic series are Goldsmith's *Vicar of Wakefield* [35 cents] and Shakespeare's *As You Like It* [20 cents]. From the same publishers also come Margaretta Burnet's little work *Zoölogy for High School and Academies* [75 cents]. It is elementary but comprehensive; clear, easily intelligible and well illustrated.

Mr. J. G. Needham's *Elementary Lessons in Zoölogy* [90 cents] also comes from the same house, and is a somewhat more elaborate and advanced treatise upon the same general theme.——Three volumes of Messrs. Ginn & Co.'s series of text-books in the National Drawing Course are out. One is *Freehand Drawing* [90 cents], a second is *Mechanical Drawing* [$1.10], and the third is *Color Study* [65 cents]. The author of all three is Mr. A. K. Cross. They are based upon his experience as an instructor and his observation of the practical needs of young people and learners in art, and they are well suited to attain their purpose, especially in the hands of a competent instructor.

MISCELLANEOUS.

Sprightliness in literature often is agreeable and a considerable admixture of it enlivens the natural sobriety of the lectures of Mr. J. V. Cheney collected into the volume called *That Dome in Air* [A. C. Mc-

Clurg & Co. $1.25]. The lectures discuss the relation of poetry to life, with special reference to religion, and supply critiques upon a number of more or less eminent poets, etc. They are suggestive and interesting, without going very far below the surface of things, and occasionally the style becomes noticeably and amusingly stirring. Fortunately it is not necessary to approve of all of Mr. Cheney's judgments in order to enjoy his little book.

The Arden Shakespeare is a new edition. It comes from D. C. Heath & Co. and has been edited by C. H. Herford, Litt. D., of Trinity College, Cambridge, Eng. It presents the greater plays of the poet in their literary aspect and not for purposes of critical or philological study. Six volumes, *Richard II.*, *Hamlet*, *Julius Cæsar*, *Twelfth Night*, *As You Like It*, and *Macbeth* [Each 40 cents] are out and the workmanship of the series, alike literary and mechanical, is commendable. It will be one of the popular small editions.

The *Heart of Oak Books* form a new series which will be immensely popular from the first. Messrs. D. C. Heath & Co. publish it and Prof. C. E. Norton is its editor. It is educational in a sense yet not merely in the technical sense. The first volume of the six contains rhymes and jingles, *e. g.*, Sing a song of sixpence, Little Johnny Pringle, etc.; the second, fables and nursery tales; the third, fairy stories and classic tales of adventure; the fourth, fifth and sixth selections from the best English and American authors of the present and past. The six volumes form a little library containing much of the cream of Anglo-Saxon literature. The printing, binding, etc., are in good taste. The volumes cost respectively twenty-five, thirty-five, forty-five, fifty-five, sixty and sixty-five cents, and are sold together in a neat box.

## NOTES.

—— The late M. Renan's Oriental and Biblical collection included more than 3,000 works.

—— The January *Book Buyer* contains an interesting and valuable paper on Early American Book Clubs.

—— *Romance* will cease to give itself wholly to fiction henceforth and will pay special heed to illustration, and will be sold for only five cents.

—— It is ten weeks since The Bachelor's Christmas, Judge Robert Grant's recent story, came out and already more than ten thousand copies of it have been sold.

—— Alfred Austin, the new English poet laureate, is more than sixty years old and some think it worth notice that he has the same Christian name as his immediate predecessor.

—— Sir Walter Besant says that in England the number of readers is increasing enormously and will continue to increase so that larger editions of books will result and larger profits to authors and publishers.

—— The Paris studio and the marble statues of the late W. W. Story are left to his son Julian and the studio in Rome, together with his plaster statues, sketches, etc., to his son Waldo, with sealed instructions as to their final disposal.

—— Alphonse Daudet is much annoyed by the steady circulation of reports of his failing health. They operate adversely to the sale of his writings. In fact, although not vigorous and occasionally in pain, he is able to do his work about as usual.

—— The descriptive sketch of Hamilton W. Mabie, the editor, author, critic and lecturer, in the December *Bookman* is one of the most enjoyable papers of the kind which has been printed in a long time. It is accompanied by a fine likeness of Mr. Mabie.

—— Dr. James Stalker, Prof. Henry Drummond, Dr. George Adam Smith and Rev. John Watson, "Ian Maclaren," were fellow-students and intimate friends at New College, Edinburgh, and formed a society there called The Gaiety Club, which still exists.

—— Grant Allen calls his last erotic novel "a novel of the hill-top." Prof. G. Adam Smith says: "Yes. Dung-hill top." It is gratifying to know that Mrs. Oliphant, in the January *Blackwood's*, flays Thomas Hardy for his last book, correctly renamed by some reviewer Jude the Obscene.

—— *The Critic* declares that "the courts of Rouen, France, have issued a judgment for $500 against Prof. Cesare Lombroso and his publisher for plagiarism. The plaintiff, M. Crépieux, author of a book on The Writing of the Sick, charged that Lombroso had taken an entire chapter from this work and used it in his work on graphology."

—— *The Dial* of Chicago, in an admirable bibliography of World's Congress Publications compiled by Mr. C. C. Bonney, shows what a stimulus the great exposition was to intellectual activity, and it is not to be forgotten that, out of 102 publications already issued or soon to be issued, forty-one refer to the Congress of Religion and its deliberations.

## BOOKS OF THE WEEK.

*Arena Publishing Co. Boston.*

HIS PERPETUAL ADORATION. By Rev. J. F. Flint. pp. 228. $1.25.

*Littell & Co. Boston.*

LITTELL'S LIVING AGE. Vol. 207. Issues for Oct., Nov. and Dec., 1895. pp. 824. $2.25.

*Copeland & Day. Boston.*

A DORIC REED. By Zitella Cocke. pp. 91 70 cents.

*Milton Bradley Co. Springfield.*

MYTHS AND MOTHERPLAYS. By Sara E. Wiltse. pp. 57. $1.00.

*Thomas Whittaker. New York.*

WOMEN IN THE MISSION FIELD. By A. R. Buckland, M. A. pp. 122. 50 cents.

TEMPTATION AND TOIL. By W. H. M. H. Aitken, M. A. pp. 304. $1.50.

LECTURES ON CHRISTIAN ETHICS. By Rev. Cornelius Walker, D. D. pp. 158. $1.25.

*American Seaman's Friend Society. New York.*

THE SAILOR'S MAGAZINE AND SEAMAN'S FRIEND. Vol. LXVII. $1.00.

*A. J. Graham & Co. New York.*

METAPHORS, SIMILES AND OTHER CHARACTERISTIC SAYINGS OF HENRY WARD BEECHER. Compiled by T. J. Ellingwood. pp. 217. $1.00.

*Silver, Burdett & Co. New York.*

THE WISE MEN OF ANCIENT ISRAEL AND THEIR PROVERBS. By C. F. Kent, Ph. D. pp. 208. $1.25.

TWILIGHT STORIES. By Elizabeth E. Foulke. pp. 99. 36 cents.

NATURE IN VERSE. Compiled by Mary I. Lovejoy. pp. 305.

STUDIES IN GERMAN LITERATURE. *Lessing.* By Euretta A. Hoyles. pp. 213. 48 cents.

*The Christian Literature Co. New York.*

IRENICS AND POLEMICS. By L. W. Bacon. pp. 303.

*Macmillan & Co. New York.*

PETER SIMPLE. By Captain Marryatt. pp. 493. $1.25.

SYBIL. By Benjamin Disraeli. pp. 455. $1.25.

*Hunt & Eaton. New York.*

THE SHORTER BIBLE. Edited by Lucy R. Meyer, A. M., M. D. pp. 963. $2.50.

*Republic Press. New York.*

AN ACCIDENTAL ROMANCE AND OTHER STORIES. By William S. Rossiter. pp. 185. $1.25.

*J. Selwyn Tait & Sons. New York.*

A JESUIT OF TODAY. By Orange McNeill. pp. 146. $1.00.

*J. B. Lippincott Co. Philadelphia.*

A BUBBLE FORTUNE. By Sarah Tytler. pp. 319. $1.00.

*Stone & Kimball. Chicago.*

GALLOPING DICK. By H. B. Marriott Watson. pp. 270. $1.25.

PAPER COVERS.

*Rev. W. L. Lemon. Columbus, O.*

THE GREAT AWAKENING. By Rev. Henry Stauffer. pp. 56. 50 cents.

*Macmillan & Co. New York.*

THE AIMS OF LITERARY STUDY. By Hiram Corson, LL. D. pp. 153. 25 cents.

*Presbyterian Board of Pub. & S. S. Work. Philadelphia.*

WESTMINSTER S. S. BLACKBOARD. 1st Quarter. 75 cents.

MAGAZINES.

January. BIBLIOTHECA SACRA.—SCHOOL REVIEW.—MISS BLUE STOCKING.—AMERICAN MAGAZINE OF CIVICS.—POPULAR SCIENCE MONTHLY.—NEW ENGLAND.—McCLURE'S.—NORTH AMERICAN REVIEW.—GOOD WORDS.—BABYHOOD.—BOSTONIAN.—THE AMERICAN KITCHEN.—COSMOPOLITAN.—THE PREACHER'S.—THE CENTURY.—EDUCATION.—MUSIC.—BOOKBUYER.—AMERICAN HISTORICAL REVIEW.—THE CHAP-BOOK.—THE PANSY.—THE MUSICAL RECORD.—DONAHOE'S.

## Y. P. S. C. E.

### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, Jan. 26–Feb. 1.* How and Why We Should Testify for Christ. 1 John 4: 2–15.

Upon the "why" we need not linger long. If we who bear his name fail to witness for him no one else will. "The heavens declare the glory of God." Conscience gives continual reminders of the moral law, but only those lives that have been touched by Christ can perpetuate his name and influence in the world. Certainly it cannot be expected that men who make no profession of devotion to Jesus, whose lives are ordered on principles the exact opposite of those for which he contended, and to establish which he poured out his life even to the uttermost, will do anything to remind our age of him. This high and sacred obligation, then, is intrusted to us who dare to take his name upon us.

As to the "how," that is a matter which each must determine for himself after seeking divine illumination and direction. There were men in the early days of Christianity who felt called upon to bear their witness by standing for a long time on pillars, but manifestly this method would not accomplish much today. To some of our fellow-believers has come the call to bear witness to Christ in the midst of the fury and fanaticism of his enemies, and our hearts should thrill with gladness and admiration that our missionaries in Armenia are today displaying a heroism in no whit second to that of apostolic days. But here again precise imitation of that form of testimony is not possible to the great majority of us.

Other things being equal, our testimony must be given where we are and today—not next week or next year. If we cannot find some way of witnessing in the midst of our daily surroundings, it is not likely that we shall ever be called to a more conspicuous position where our witness will be more apparent, though perhaps not a bit easier. In the next place, our witness must be to the things for which Christ stood. Let the learned doctors construct elaborate arguments to prove that Jesus has been here and lived as represented in the gospels, but we everyday people may do perhaps as much to convince the world of the reality of his life if, in consideration of others, in helping the weak and the oppressed in purity of inward life, we exhibit in action the righteousness which he so completely displayed, and which he longs to see prevail throughout the earth.

The probabilities are, also, that some of our most effective witnessing will be in hard places, where we may have to take the unpopular side, where it may cost us something to stand for the things for which Christ stood. To rise up in the midst of Jesus' friends in a thronged prayer meeting and bear witness for him is one thing and a good thing; to say the right and brave word for him in the midst of those opposed or indifferent to his cause is another and a better thing.

*Parallel verses:* Deut. 19: 15; Josh. 24: 22; Acts 1: 8; 2: 32; 13: 31; Heb. 11: 38; 1 John 5: 9.

A New England church, not Congregational, has been holding a series of successful prayer meetings—the first ever held there during its twenty years' existence—but has now voted to close its doors against them, to save wear and tear of the building and, in particular, of a carpet which was put down a few years ago. Happily the selectmen have come to the rescue, offering the use of a schoolhouse to shelter this homeless revival. It is to be hoped that the church will succeed in preserving its building—with the carpet—intact until the Day of Judgment, that it may point to them with pride when confronted by the souls who looked to it for spiritual sustenance.

# Gleanings From Our Mail Bag.

A Question of Polity. A Critic of the Advocates of Peace.

### THE ORGANIZATIONS OF CHURCHES IN ALABAMA.

It seems from articles in *The Congregationalist* of Oct. 17, *The Independent* of Oct. 17, and *The Congregational Helper* (Alabama) of Oct. 23, referring to the Congregational ecclesiatical bodies in Alabama, that some have been misinformed as to their real status.

In *The Congregationalist* it is stated that "the Congregational Association of Alabama includes the Negro churches, about twenty in number." This is only a part of the truth, for the association has in it twenty-six churches, and some of them have not a single colored member, while others have mixed congregations.

*The Independent* speaks of the "Alabama Colored Association." The Alabama Association objects to being called the "colored" association for the reason that its membership includes persons of both races. We have heard of African Methodist Conferences and Colored Baptist Conventions, but we do not know of any colored Congregational Associations. That would be as much out of place as to say a white National Council of Congregational Churches.

It is an error to say that the association "rejected the invitation to join the convention by a tie vote," for a committee which had been appointed by the association and to which the question of union had been referred reported at the last annual meeting of the association that seven churches had voted for union, twelve against it, and the others had taken no action.

The delegate of the General Congregational Convention of Alabama has, through *The Congregational Helper*, informed his people that the council recognized the convention as the State body. *The Congregationalist* would confer a great favor upon its readers in Alabama if it would state plainly the position which it understands the council to have taken as regards this matter.

*Talladega, Ala.* S. SNELL.

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In answer to our correspondent, who is an esteemed colored minister in Alabama, we desire to assure him that the word "colored" was not used by our contemporary in any invidious sense, but simply to indicate the distinction between the two bodies, the one being mainly composed of Negroes, the other of whites.

As to the statement that it is an error to say that the association "rejected the invitation to join the convention by a tie vote," we simply repeated the finding of the committee of the council, which is printed below.

The position which the council took concerning the standing of these two bodies is plainly shown in the report adopted by it, which is as follows:

The General Convention of Alabama is present by its accredited delegate asking recognition.

At the National Council of 1892 that body was denied admission on the ground that it was "not yet organized as representing all the Congregational churches in the State."

Since that time the said General Convention of Alabama has modified its constitution, adopting the principle of the council of 1892 of "equal rights for all disciples of Christ of every race," and has extended an invitation to the Congregational Association of Alabama to unite with it on that basis, thus conforming to the suggestions of the council in its efforts to secure a representation of "all the churches of the State" in its own body. That invitation was accepted by vote of the association in 1894, and its delegates sat together in harmonious session.

But on referring the question of union to the churches of the association for ratification, it failed to carry by a tie vote—nine churches voting for union and nine against, the membership of the churches favoring union being slightly in excess of those voting against it.

In view of these facts your committee recommend the adoption by this council of the following resolutions:

Whereas, The General Convention of Alabama has incorporated into its constitution the principle of the equality of all disciples of Christ of every race, so far as concerns Christian recognition and co-operation; and

Whereas, The said General Convention of Alabama has accepted the suggestion of the Council of 1892 and cordially invited all the Congregational churches of the State into its equal fellowship, which invitation has not yet been finally accepted; therefore, be it

Resolved, That this council recommends that negotiations for union with the churches of the Alabama Association be resumed, and that both parties, in the spirit of mutual concession, earnestly endeavor to bring all the Congregational churches of the State into one fraternal organization.

Resolved, That this council gives present recognition to the General Convention of Alabama pending further action upon the above recommendation, and cordially welcomes its representative, Rev. Stephen E. Bassett, to a seat in the Council of 1895.

It will be seen by this action of the council that the General Convention of Alabama presented itself, asking for recognition as a State body. It had made the same request to the council of 1892, which was denied for the reason that it did not then represent all the Congregational churches of the State, and the council thought that further efforts ought to be made to accomplish such a union. But the council of 1895 declared that the convention had, in accordance with Congregational principles, sought to unite all the churches in one body, and that its invitation to the association had been accepted at one session, delegates of both bodies having sat together in harmony.

On these grounds, though the invitation of the general convention to the association has not been finally accepted, the council recognized the convention as the State body and gave to its representative a seat in the council, advising at the same time that further and earnest efforts be made by both parties to bring all the Congregational churches of the State into one fraternal organization. A standing vote of the council provides that only one State body can be recognized at the same time for any one State. The general convention was therefore the one State body for Alabama recognized by the National Council of 1895.

It cannot be expected that a small minority of the churches in a State can assume to represent the State to the exclusion of others unwilling to unite with them on terms insisted on by the minority. Mutual concessions must be made when different plans are desired by different churches. Concessions appear to have been mutually made in this case, and a plan presented for adoption which in substance was approved by the council of 1892, but up to this time the concessions made by the representatives of the minority of the churches have failed to receive the indorsement of the majority of the churches they represented. The question involved is only one of method of organization, and no distinction of caste or color enters into it. We cannot but think that any persons who are attempting to influence the association against union with their brethren of the general convention are doing them harm rather than good.

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### THE PEACE HYSTERIA.

Mr. Capen's article on Lost Opportunities, in last week's *Congregationalist*, suggests another for which the above might be a fitting caption. Whether the President's Venezuela message really had a menace in it, as Mr. Capen states, though the Administration disavows any such, or whether the Monroe Doctrine applies to the question under discussion or not, or whether the sultan really has such good cause for rejoicing, as Mr. Capen seems to think he has, or not, one thing is certain and that is that, not since the present writer attained reading age, has there been such a hysterical and ridiculous exhibition of the advocacy of peace than by those who, in the earlier days succeeding the publication of the message, denounced the President and all his supporters in the stand he has taken in the Venezuela matter.

On the evening when the message appeared a number of prominent persons and others were interviewed as to the wisdom of the position which the President had taken. According to the interviewer, they failed to see anything strikingly violent in the message and seemed to regard it as a just claim for fuller knowledge. Two days later, after a certain clique of stock jobbers had worked up a scare, the people and the press became very much excited and, the Sunday following being the Sunday before Christmas, the pulpits of Boston felt it needful to advocate peace. This is the way they did it.

"If we meant bluff it is disgrace and if we meant war it is a crime." That was the utterance of a man who for twenty years has had the ear and attention of Boston, at least every Monday morning, in the newspapers. Of course he assumed that the President of the United States *did* mean either "bluff" or "crime." That he might be a patriotic ruler who was seeking to maintain his country's honor and to save the western world from militarism of the old world did not occur to him.

"Shame on us" was the verdict of another prominent pastor of twenty years' standing in this city and holding a leading place in the denomination to which he belongs. He had not read and could not have known, since it had not been made public, the correspondence in the case, but he was ready on a moment's notice to cry "shame" on his own country, his own ruler and his own nation. Of course the President and his Secretary of State were bloodthirsty villains who were out for blood. That they might be governed by wisdom and national feeling—perish the thought.

"Impeach the President" was the demand from another lightning commentator on presidential propriety and international peace. If the President had been found guilty of treason, or had sold out his country or had connived at its destruction, no severer official penalty could have been visited upon him. But here a preacher and a doctor of philosophy was anxious at five minutes' notice to impeach his own President, and all the while in utter darkness as to the real merits of the question or the correspondence interchanged between the nations involved.

But the time would fail to tell of the piling up of epithets by preachers and others. Words like the following, every one of which was actually used, indicate the fierceness of the hysterical demand for peace that morning. "Insane," "scandalous," "outrageous," "barbaric," "savages," "enemies of the race," "brutes," "slaughterers," "iniquitous," etc., were all used, generally with direct refer-

ence to the President of the United States and the Secretary of State. And all this in the interest of peace! No wonder somebody is proposing a religion which shall consist in love of country. And may we ask what kind of peace it would be that was proposed and that had to be maintained by such nervous folk as those quoted above?

REV. A. A. BERLE.

## CURRENT THOUGHT.

AT HOME.

Mr. E. D. Mead, editor of the *New England Magazine*, in the January number says that Rev. Dr. George A. Gordon's book, The Christ of Today, is "destined to prove a more distinct and definite milestone in the course of New England orthodoxy than any other book which has appeared during the last half of the century. . . . Books of as great catholicity and breadth we have had, but none in which the issue is so definitely stated, the argument so close and the spirit so philosophic as here. . . . The difference between the New England orthodoxy of fifty years ago and the teaching of these pages is as signal as the difference between the Ptolemaic and Copernican astronomies. . . . Dr. Gordon is a Scotchman, and he does not rest until he can refer everything back to some ultimate intellectual principle. . . . It will have a great and wholesome influence precisely because it is so definite and intellectual."

ABROAD.

The British religious press comments on the dispute between Great Britain and the United States. *The Independent* says: "There is a power in these two free countries greater than that of presidents or premiers which will certainly forbid the iniquity" of war. It thinks it is impossible to give Lord Salisbury or the American President credit for any special wisdom, and as for the former, it believes that "the instinct of the old *Saturday Reviewer* overbore the caution which a foreign secretary ought to have exercised, and the result is the present imbroglio. . . . So let us, at this Christmastide, pray to God to save the nations we love well from the peril of so ghastly a crime against humanity and against God. We, descendants of the Pilgrims, have special duties in this matter. Very closely are we knit in love and fellowship to our American brethren. And that old Puritan element is still a potent force in both countries. Despite the introduction of various foreign elements, it still has an influence in the politics of the United States far beyond its numerical strength, and there, as here, it will work for righteousness and peace."

*The Methodist Times* thinks the whole responsibility rests with the American people and churches. "We shall do nothing to provoke conflict, but it must be obvious to every one that we cannot possibly permit the Government of the United States to determine by brute force what are the frontiers of the British Empire. Again, we say, what are the American Methodists doing to save their country from the most colossal and the most wanton crime of the century?"—*The Christian World* is unable to see why the British Government "should give a handle to the fomenters of strife by refusing to submit its whole case to arbitration."

*The New Age* (Socialist) of London, Dec. 21, admitted that the United States in enforcing the Monroe Doctrine would be "safe guarding the well-being of mankind generally"; said that "the whole matter comes around to arbitration, which the United States suggested from the first," and advised some of the London newspapers to hold their peace on the subject, "for their utterances have been as grossly immoral as anything we have read for a long time." The same journal, in its issue of Dec. 26, says: "So long as President Cleveland sticks fast by the Monroe Doctrine and by arbitration, he is, we believe, on bed rock, and Lord Salisbury's criticism is idle. But when the President says he will have his own commission and will pay attention to its finding and to nothing else he damages an otherwise impregnable case."

The *Montreal Witness* comments thus on the dramatic collapse of the Conservative ministry in Canada: "It is a just Nemesis that has overtaken the government. Seventeen years of bribery and corruption could not but end in degeneration, degradation and demoralization of the party that resorted to it. Their knowledge of one another makes any action, however immoral or base, seem possible, and we see cabinet ministers suspecting each other of betraying and undermining one another. Will any new combination of such elements hold together under any leader? It will be bad for the country, already disgraced by their incapacity and corruption, should this prove possible."

## SENSIBLE THOUGHTS REGARDING SUNDAY.

One of the best speeches at the recent New England dinner in New York—an occasion always abounding in good speaking—was that of Rev. Henry Van Dyke, D. D., who took for his theme the Puritan Sabbath. Its special pertinence lies in its application to problems immediately confronting New Yorkers, but in its enunciation of general principles and proper distinctions it will interest all who want to see the sanctity of the day of rest and worship maintained. We make liberal extracts.

The Puritan Sabbath was a grand, good thing for the Puritan! Where he got it heaven only knows, but heaven assuredly does know! It was not from the Jews, as he fondly thought, for the Jews kept the seventh day with feasting and social cheer. It was not from the primitive Christians, for they knew nothing of the total abstinence from labor on the first day until the third century.

The Puritan Sabbath was in fact a new embodiment of the spirit of the Fourth Commandment and the Lord's Day, to meet the needs of humanity and religion in the England of Queen Elizabeth. Sunday in that land and age had become a day of unbroken toil for the poor and of unrestrained riot for the rich. Against this double evil the righteous soul of the Puritan protested, in the fear of God and in the love of man. His Sabbath was a solemn, visible declaration of the sacred right of the poorest creatures to their day of rest. His Sabbath was a clear, ringing proclamation of the sacred duty of all men to consecrate a day of sobriety and reverence to the uses of religion. After the destruction of the Armada, his Sabbath became his watchword, his standard, his palladium, for which he was willing to suffer, to fight and to die.

Do you wonder that when he came in exile to this new world he brought his standard with him? Do you regret that he made it the center of his new civilization? Let us admit that in maintaining it he did some things which seem to us absurd, extreme, fanatical. But let us never forget that within it were sheltered through stormy centuries three inestimable treasures: the sanctity of human rest as well as of human labor, the peace and order of the Puritan home, and the dignity and simplicity of common worship. Let us never forget that out of that sacred inclosure issued the men and women trained and solidified by self-restraint and sober discipline to be the very backbone of the permanent morality of this nation.

But is it possible, is it desirable to restore and perpetuate the iron wall at the present day? Can the Puritan Sabbath in all its details be made a national institution? I honestly think not. It was consistent, though we may think it unnecessary, for the Puritan magistrate to punish men for taking a walk or smoking a pipe, or kissing their wives, or staying away from meeting on the Sabbath. There was a reason for it. The Puritan state was a religious establishment with civil powers. The American nation is a civil institution with a religious spirit. The American Sunday, as established by law, can, and must, do two things, *and no more*. It must secure the absolute right of all who labor to enjoy their day of rest. It must defend the privilege of all who worship to do so in peace and quiet, according to the dictates of their conscience.

Now let us not shrink from applying these principles to the present situation. Here we stand face to face with the question whether the liquor saloons in this city shall be open on Sunday. Three things are clear—first, so long as the present law forbids them to be open every man with a drop of Puritan blood will say they shall be shut, if we have to bolt every door with the right arm of a Roosevelt and seal it with the anathema of a Parkhurst. Second, the question what the future law shall be must inevitably be decided by the people of the city. We cannot rely for the preservation of our civic virtue upon the rural innocence of Tioga and Herkimer, at least not for any great length of time. Already nearly one-half of the voters of this State live in the three first-class cities of New York, Brooklyn and Buffalo. Soon they will have the majority. Local option is coming. For my part, I should like to localize it still more. Why not vote upon the question by wards and districts? Why not get an object lesson by comparison of the actual effects of Sunday opening and Sunday closing upon the value of property and the peace of neighborhoods in different parts of the same city? Third, the only thing to be done by those who are against the Sunday saloon is to educate the people to see that there is no reason under heaven why the liquor dealers should receive a valuable privilege which is denied to other merchants, and that the opening of a dram shop for every fifty families in this city is probably the worst way in the world to make a peaceful and happy day of the American Sunday. Men of all creeds—Catholics and Quakers, Puritans and Baptists, Episcopalians and Presbyterians—are agreed on this point. If their convictions are worth anything they will make them felt when local option comes. . . .

We must recognize the difference between the American Sunday and the Puritan Sabbath. The one is a day of restraint, the other is a day of liberty; the one is a religious observance, the other is a humane institution. We ought not to confuse them, nor to attempt to reconcile them by compromise.

For those who believe in the substance of the Puritan Sabbath as a day of religious devotion, needful for the Christian life, to give up their private convictions and change their personal practice to conform to a passing fashion is to make a false compromise. For those who believe in the American Sunday as a day of secular rest, needful for the national life, to narrow its liberty and imperil its security by overloading it with restrictions and attempting to change it into a day of forced religion is to make a false compromise. Clear and distinct the two days stand, side by side, or, to speak more truly, circle within circle, sphere within sphere. The day of universal repose spreads like a fair, well-ordered garden, in whose pleasant ways the burdens of toil and the strifes of competition shall be laid aside, and all men shall be free to rest and refresh themselves in common joy and mutual fellowship. Within that garden, protected by its beautiful peace, stands the day of divine worship, like a shining temple, into which none shall be compelled, but all shall be invited to enter, and learn that the deepest rest comes through adoration, the strongest refreshment is drawn from faith and the sweetest music is that which praises God.

# News from the Churches

### Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Jan. 20, 10 A.M. Address by Pres. E. H. Capen of Tufts College. Subject, The Venezuela Question and Arbitration.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A.M.

UNION BIBLE CLASS, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 3 P.M.

TUSKEGEE NEGRO CONFERENCE, annual meeting, Tuskegee, Ala., Wednesday, March 4.

MIDDLESEX UNION ASSOCIATION, Ayer, Jan. 21, at 1 P.M.

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62 Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

### PASSING COMMENT.

A prominent feature of the Week of Prayer —which, in this section, at least, had to contend against the embarrassment of several stormy evenings—this year was the holding of cottage meetings at which, doubtless, a closer touch with the individual's inner life was often secured than under ordinary circumstances.

Churches which take pains to report their annual gatherings usually have something encouraging to narrate. Such marked gains as have occurred in many places, such spiritual uplifts and such courageous sacrifice as are found among our items this week are worthy of a careful reading and perhaps will serve as good material for reflection or suggestion to churches which want a better year before the next annual statements.

That article on debt raising—a noteworthy instance—shows how useless it is to yield to despondency even under such onerous conditions. An effort like this is a representative illustration of what could often be accomplished if churches which feel unable to pay their debts by a single herculean attempt would, instead of postponing indefinitely the task, adopt the plan described that permits the payments to be made through a period of years.

A glance at the list of additions shows what advantages many reapers are taking of the white fields. At this harvest season, more than ever, entire unanimity between pastors and churches is the first essential, then let the churches see to it that the first revival be among their own members as a preparation for the incoming of new recruits. Just now the true worth of the Sunday school and C. E. Societies is more than ever apparent.

### FROM THE HAWKEYE STATE.

Many of the Iowa churches are making the annual meeting something more than a time for electing officers and transacting routine business. Some make it an annual reunion in which the social element has a prominent place. Others add the social features to the business element and also have a sermon from some neighboring pastor, thus making the occasion a time for spiritual quickening. There is a growing tendency among our pastors to make Forefathers' Day a fitting time for presenting the early history of Congregationalism and for teaching needed lessons from the example of the Pilgrims. The First Church in Cedar Rapids recently held an interesting and inspiring service in honor of our foremothers. In this section, without doubt, the churches are becoming more and more evangelistic. Of course there are evangelists and evangelists, but several consecrated men have done substantial work within our borders.

Nearly all the pastors do more or less evangelistic work, and some are granted four weeks each year to assist in such work. Many of the most effective of them have from two to four regular preaching points. Rev. Palmer Litts of Orchard preaches three times on Sunday, having to drive from twenty to thirty miles. One would think from the amount of his work that he must be in the vigor of early manhood, but his white hair shows that he is a veteran. Rev. J. K. Nutting and his wife serve three churches and have a wide parish. Mr. Nutting is our poet preacher and is a strong sermonizer, and his estimable wife preaches with equal acceptance. The Riceville meeting house has been enlarged and thoroughly renovated, and the church was never so prosperous as now. The pastor, Rev. L. M. Pierce, is doing much to care for neglected fields adjoining his parish. The church in Mason City, under the direction of Rev. F. G. Wilcox, has made substantial growth during a pastorate of a little over two years. The net gain has been fifty-four per cent. in membership and the outlook is exceedingly promising. It has been determined to erect a new house of worship in the near future.

In taking charge of the church at Charles City, Rev. C. C. Otis met a responsive and united people. Special meetings have been held with good results and the church is entering upon a new era of prosperity. The Summit Church, Dubuque, has had a remarkable growth under the wise leadership of Rev. G. M. Orvis. It is one of the few churches of the denomination that have received a hundred persons on confession this year. Special meetings have just been held with valuable assistance from Rev. F. E. Hopkins. After a successful pastorate of eight years at Creston, Rev. A. J. Van Wagner resigned, and that important field is still vacant.

It is creditable alike to pastor and people when a church becomes so well organized and so effective that it does not suffer seriously during an interregnum in the pastorate. That condition is illustrated in Webster City. Rev. J. T. Blanchard did a fine work there in a pastorate of nearly six years. He was called to Chicago in the summer but the work still went forward. The church has made a wise choice in selecting as its pastor Rev. C. P. Boardman.

There is a deep personal interest here in the struggle going on in Armenia, because some of our choicest sons and daughters are doing missionary work in that benighted land. Miss Mary Brewer, who rescued a native Christian so heroically during the riot at Harpoot, is a resident of Grinnell. She is a daughter of Prof. Fisk Brewer, formerly of Iowa College, and a niece of Justice Brewer of the Supreme Court. Rev. G. E. White and wife are at Marsovan. On the very day that the slaughter took place there special prayer was being offered at Grinnell for the safety of the missionaries. The mob moved up close to the college buildings as if to destroy them, but withdrew without injuring the Americans. Was not this a special answer of prayer? Miss Ida Mellinger, who has been carrying on her work in the midst of those heartrending scenes, is a member of the Endeavor Society of the Osage church. Just at the middle of every consecration meeting she is made the object of prayer, and this part of the meeting is particularly touching.

Iowa never saw such a crop as at the last harvest. The granaries are full and overflowing. Yet with potatoes selling at ten cents a bushel and less, oats at fifteen and corn at eighteen, farmers feel their compensation is small. In a few sections farmers are using corn as fuel. Corn may be had at $4.50 a ton, while hard coal costs about twice that amount. Careful experiments prove that corn is the cheaper fuel and it is certainly more pleasant to handle. A man in one of the southern counties has experimented two years in succession in raising coffee. He is satisfied that it can be raised in that latitude. Is it not possible that this will be added to our varied industries?

Even though popular enthusiasm should demand the nomination of Reed or McKinley almost by acclamation at the next national Republican convention, Senator W. B. Allison of this State will go into the convention with a large following. He entered Congress the same day with Garfield and Blaine and has been in public life ever since. He has been a hard-working, conservative member, has wielded a wide influence in public affairs and has antagonized few men. Many feel that the time has come when the great West beyond the Mississippi should be recognized by a presidential candidate. W. W. G.

### HOW THE CHURCH DEBT WAS RAISED.

South Norwalk is a thriving little city of about 10,000 inhabitants and is a fair specimen of a progressive New England community. It is a main station on the New York, New Haven & Hartford Railroad, which is intersected there by the Housatonic. There are several factories of moderate size, a public library, trolley cars, electric lights and other modern improvements and four churches, representing the Congregational, Methodist, Episcopal and Baptist denominations. There are smaller mission chapels and schools, but the larger buildings named afford more room than is well filled by worshipers in the regular Sunday services.

Sixty years ago, when South Norwalk was a mere hamlet, a little band of devout men and women took letters from the Old Church in Norwalk town and with real self-sacrifice founded the Congregational Church of South Norwalk, and in due time erected a meeting house suitable for the environment of that day. The other denominations gradually gathered and soon built creditable edifices, and up to war times religious influences were dominant. In the larger growth of population since the "sixties," the operative classes have not contributed extensively to the churches, and hence these have seemed for the later years less influential in the growing city.

In 1889 the original building, which twenty years before had been enlarged, was sup-

planted by a large modern edifice, well situated as to place and adapted to effective Christian work. The cost was about $82,000, and the society had in cash resources enough to leave an indebtedness of $60,000 on the whole property. Spasmodic efforts to reduce this were made in 1891, 1892 and 1894, but after all a balance of $30,000 remained. There were something more than 400 members when, in 1892, Rev. G. H. Beard was here called to his first pastorate.

At the outset the pastor felt hampered by the financial condition, and a year ago thought out a plan for the removal of the debt which he submitted last spring to the deacons and society's committee, asking their hearty approval and cordial support with a free chance to practically work out the scheme. They earnestly favored the project, but it was thought best to leave the launching of the enterprise until after the summer vacation. Accordingly, when he resumed his pulpit, he began presenting to the people in the most practical and forceful way the matter of Christian stewardship in the possession and use of property.

CONGREGATIONAL CHURCH, SOUTH NORWALK.

On the first Sunday in October, the third anniversary of his pastorate, without previous public announcement, he submitted the whole matter to his people, reciting the baneful influences he could trace to the continuance of the indebtedness, suggesting the practical plan which had been approved by the officials and which was now ready to be presented to the people. It provided for the payment of the debt within five years by regular quarterly payments. It was stated that $35,000 would be required to do this. A pledge was to be offered to each member of the church and congregation having an income as follows:

In order to help in the payment of the debt of the South Norwalk Congregational Church Society, with interest on the same due and to become due within five years from January 1st, 1896, (in all about $35,000),

I promise to pay to the treasurer of said society, during those five years,

.....dollars, ($.....)

in twenty quarterly payments of.....

dollars ($.....) each; the first payment being due on or before January 1st, 1896, and one in each successive April, July, October and January until the whole twenty are paid, provided:—

1st, That the whole amount of the said debt be subscribed before January 1st, 1896, and

2nd, That my annual income does not, during the time named, materially and unexpectedly decrease.

.....

Date.....1895.

Impressing upon the members of his flock their personal responsibility in this matter, he announced that he himself would contribute $1,000 to the result, and that he proposed to take upon his own shoulders the burden of visiting every member of the parish to receive such subscription as, after conscientious deliberation, might seem to be individual duty. Throughout there was not the slightest appeal to mere emotion, nor any trace of a sensational device. The whole matter was laid upon the Christian conscience of the men and women providentially called to meet this exigency.

Although relief was offered the pastor in the way of pulpit supplies while this flood of detail work was going on, he did not call for any such help, but occupied the pulpit himself. In the meantime a "department of debt" was thoroughly organized in the parsonage. A list of names had been carefully prepared and the whole territory districted for visitation. A vast amount of correspondence was necessitated, and in all this work the pastor's wife pulled the second oar with unflagging diligence. On the Saturday before the seventh Sunday following the initial announcement the members of the parish received postals inviting them to attend service the next morning to hear a report of progress in financial matters. It was quite generally considered that the time was inopportune. There was much question as to financial ability and willingness, and perhaps little general faith in the success of the effort. One prominent member of the congregation did not hesitate to declare that the pastor was pursuing a phantom. It was noticed, however, that the morning hymns, the Scripture reading and the prayer had no dismal tone, but the moment came for the introduction of the sermon without any other hint as to whether the message was to bring news of failure or success. After quietly reciting the need and method of the efforts of the intervening weeks, the pastor began to announce the result in written pledges received by him and held in confidence. Hence no names were mentioned, but only amounts. The first item, one contribution of $5, did not seem very promising. Twenty payments of twenty-five cents each at intervals of three months was almost a laughable attempt at canceling the $35,000 in view, but the speaker went steadily on with his story, climbing through pledges of $10, $15, $20, $25, $30, $50, $60, $75, $100, $125, $150, $200, $250, $300, $500, $1,000, $1,250, $1,500 until a single item of $3,000 completed the list and he announced the footing as reaching $35,075.

The reader can easily imagine how the congregation came steadily up to this unexpected climax, and what a thrill of sentiment passed through the house when the pastor paused and invited the congregation to rise and swell the hymn, All Hail the Power of Jesus' Name. When the audience were again seated, and the speaker prepared to go on again with his discourse, he was interrupted by the senior deacon of the church, who from his pew called the members of the parish to witness that on the human side they were directly indebted to the wisdom, determination and unceasing application of the pastor for the result which had just been announced, and invited them to an expression of their appreciation of this surprising achievement by rising. This was fittingly and modestly responded to by the pastor in behalf of himself, but he seized the chance to pay a most manly and charming tribute to the influence and efficiency of his wife in forwarding the whole movement. So gracefully was this done that, when he had finished, the audience broke into an outburst of applause that seemed in that hour and place entirely reverrent and appropriate. There is no doubt in the minds of the church that the entire amount pledged will be duly paid and the debt thus be steadily dissipated.

This whole movement seems worthy of public record as a presentation of the right way of meeting such difficulties by the Christian church. It simply called for conscientious and businesslike application of the means of the congregation in this crisis of need. It is understood that not a single person who was not a regular attendant upon the services of this church was approached for a contribution. A few of the well-to-do people refused a helping hand, but more than 170 pledges were received, which shows how general the response has been. The individual subscriptions are not to be made public. A special treasurer has been designated to receive the quarterly payments as they mature, and all these matters will be confidential.

Christian men and women can review the achievement and feel that in it "wisdom is justified of her children," and that the church of Christ has thus offered an example of Christian business methods which will stand the criticism of the world. FRANK A. FERRIS.

## THEOLOGICAL SEMINARIES.

### Bangor.

The winter term opened Jan. 7. Professor Sewall has completed the course of lectures in homiletics to the Senior Class, and after a review and written examination, work in pastoral theology will begin. Drill in preaching, discussions and essays continue through the year.——The second in a series of three articles by Professor Paine has just appeared in the *New World* for December, to be followed by the third in the March number. They are on Greek, Latin and New England Trinitarianism.

### Hartford.

The last number of the *Record* contains an article by Prof. E. K. Mitchell on Dissolution of the Ottoman Empire. The paper read by Rev. J. E. Twitchell before the Hartford Central Association last December is reprinted under the title Lord Salisbury on the Unsolved Problems of Science. Rev. E. E. Nourse, '91, also contributes an interesting article, growing out of his work in Germany, on Observations of an American Student of Theology in Germany.——At the missionary meeting last Wednesday afternoon Rev. C. J. Ryder, D. D., secretary of the A. M. A., gave an instructive and interesting address on The Highlanders of America.

Professor Paton has been compelled to give up work for a short time on account of illness.——During the three weeks' absence of Professor Jacobus his hours with the Middle Class are being devoted to a course on canonicity under Mr. Nourse. A course of four lectures, open to all the students, under the auspices of the Hartford Art Society, was begun in the chapel last Saturday.

### Yale.

A class has been formed, including those students who are preparing for foreign service, to pursue the study of India, its inhabitants, religions and the history of missions. Mr. J. P. Deane of the Junior Class will be the leader, and H. P. Beach's The Cross in the Land of the Trident will be used as a text-book.——On Wednesday of last week one of the most interesting addresses of the year was

livered by Mr. C. W. Collier of the Senior Class Laying the Greater Stress on Those Things of hich We Are Sure.——Much regret is felt at the ntinued illness of Professor Curtis, who has been able to meet his classes since vacation. Professor nders of the college takes his place with the niors.

The Leonard Bacon Club, which was recently rmed to encourage debating, has elected as presi- nt W. M. Short and as secretary W. C. Ferris. ublic debates will be held every two weeks. The rst public meeting of the club was addressed by r. Lyman Abbott on The Secret of Pulpit Power. —The Middle Class in Old Testament Literature ill pursue the study of Isaiah during the present rm.

**Oberlin.**

The winter semester began Jan. 7 after a vacation two weeks and a half. A number of the students ent the vacation conducting revival services in eighboring churches.——A special course in the story of sacred music is to be given this term by rof. Edward Dickinson of the Oberlin Conserva- ry of Music.——Mr. C. W. Riggs, for some years rofessor of mathematics in Central Turkey Col- ge at Aintab, delivered an exceedingly interesting cture last Friday evening upon the Present Crisis Turkey. Professor Riggs is taking special studies re in preparation for the ministry.

**Chicago.**

The largest attendance of students that there has ver been in the chapel at the opening of the second rm was last Tuesday noon.——Prof. H. M. Scott ctures for the second time in five years at Prince- on Seminary. The subject of his course is The rigin and Development of the Nicene Theology ith Reference to Ritschlianism.—— Professor lackenzie has finished supplying the New Eng- nd Church during Dr. Johnson's absence in apan. For a time he will take charge of the Vashington Park Church, one of the enterprises of he City Missionary Society which now meets in a tore. It is situated in an important field on the outh Side.——In the department of homiletics, un- er President Fisk, the Seniors study this term ex- resident Bartlett's Baccalaureate Discourses, Dr. oble's The Divine Life in Man and Other Sermons, nd Bishop Phillips Brooks's The Candle of the Lord nd Other Sermons.

## CLUBS.

PA.—The club of Pittsburg and vicinity cele- rated Forefathers' night with a well-attended anquet and an address by Rev. Smith Baker, D. D., f East Boston on The Pilgrim Ideal.

## NEW ENGLAND.

### Massachusetts.

CAMBRIDGE.—*Wood Memorial.* Last Monday ight, while a large Bible class was engaged in tudy, fire was discovered in the auditorium. It was vidently the work of an incendiary. The loss is bout $1,000.

MALDEN.—*Maplewood.* The church has just losed a prosperous year. A gratifying increase in he income of the church has made payment of all ills easy, including the purchase of an excellent ipe organ, and the year closes with a balance in he treasury. This month a payment will be made n the church debt, which is now in a position to e entirely wiped out in the near future. Addi- ions, numbering fifty-two in all, have been re- eived at every communion and mostly on confes- ion. The spirit of earnestness pervades all de- artments of the work, and conversions are veekly looked for, through the winter months specially.

LOWELL.—The Week of Prayer was observed by he various churches, mostly with services in their espective houses of worship, and by John Street in onnection with the neighboring Baptist and Meth- dist churches, all of which will continue the meet- ngs throughout the month under the leadership of Evangelist G. C. Needham.——*Pawtucket* reports ineteen additions last year. The building fund mounts to $13,667, to be increased to $20,000.—— *John Street* reports fifteen additions, a gain of five nembers for the year, and a notable increase in be- nevolent gifts. The annual collection for the A. B. C. F. M. was $74, the largest collection for this pur- ose since 1886 and in noteworthy contrast with the ollection of $9.62 only three years ago. The home nissionary collection, $109, is the largest single col- ection on record at this church.

METHUEN.—*First.* The 167th annual meeting rought out about 150 persons. The various reports howed a flourishing condition. The benevolences vere largely in excess of those for several years ast.

DRACUT.—*First* observed the Week of Prayer by a series of cottage meetings held in different parts of the village. A good degree of interest was manifested.

TAUNTON.—*West.* This church, which is one of the seven in the State dating back to 1637, has just held its first annual church meeting. The features were a roll-call, reports from all departments and an address by Dr. S. H. Emery. Rev. Charles Clark, the pastor, is accomplishing a strong work for the church.

WORCESTER.—About half of the churches observed the Week of Prayer with special services. ——*Pilgrim* introduced a new feature by having the heads of departments conduct the services on successive evenings.——*Old South.* Additions for the year number seventy, thirty on confession, the present membership being 852. The benevolences were $2,150. The Sunday school membership is 734, with an average attendance of 432. Two thirds of the church additions on confession were from the Sunday school. The finances are in excellent condition.——*Piedmont.* The additions on confession last year were sixteen, a total of thirty-nine, and the present membership is 753.——*Salem Street.* This church, which has suffered some reverses in past years, makes a happy showing with finances in a better condition than a year ago. The pastor, Rev. S. A. Harlow, is doing excellent and acceptable work. The present membership is 409.——*Hope.* Last year additions were sixteen, on confession twelve, making the present membership 167. The benevolences were $233 The church was organized in 1889 with eleven members. Its work has been more than ordinarily successful, making most of its gains on confession. The Sunday school enrolls 316 members, with an average attendance of 172. After the reports were read the church raised $556 on its debt and voted to assume self-support.—— William T. Merrifield, the oldest and one of the most successful of Worcester's manufacturers and for many years a member of the Union Church, died Dec. 27. In his will he bequeathes to the American Board $2,000, to the C. H. M. S. $2,000 and to the Y. W. C. A. $1,000, besides other bequests. Mr. Merrifield recently gave $2,000 for the new Union Church edifice.

SPENCER.—*First.* The past year, under the lead of Rev. S. W. Brown, has been prosperous. Fifty-nine persons have come into fellowship, fifty on confession. The benevolences were $4,007. One of the members has begun her labors as a missionary in China and two others are preparing for the ministry. The Week of Prayer was observed by union services with the other evangelical churches in preparation for the work of Evangelist A. J. White, who began his labors here Jan. 14. A spirit of deep earnestness pervades the people.

PALMER.—*Second.* The additions last year were twenty-four. The membership is 216. The absentee list has been reduced by a special effort. The benevolences amounted to $1,135. The Men's Sunday Evening Club continues its work with increasing success.

LEICESTER.—*First.* By the Week of Prayer and cottage meetings quite an interest has been aroused. The Men's Sunday Evening League of this church is in a flourishing condition, there having of late been a large increase in the membership.

WARE.—*East.* The annual reports are concisely arranged in a neat pamphlet form and show a full list of the many organizations. The additions number seventeen, making the total of members 457. The total benevolences amount to $4,050.

EAST NORTHFIELD.—Dr. C. I. Scofield, late of Dallas, Tex., began his pastorate the first Sunday of January. After a few remarks to the congregation in thanks for the hearty good will shown him during his stay here last May, which influenced him largely to accept the pastorate, he gave suggestion for the work for the year. The church has been without a pastor for over eighteen months, and Dr. Scofield's coming has awakened great interest and enthusiasm. The people are unanimous in support of him.——The Training School began its second term on Thursday, Jan. 2. Northfield Seminary and Mt. Hermon School reassembled on Jan. 7.

SPRINGFIELD.—*Hope.* Since Rev. R. W. Brokaw came to this church over seven years ago there has not been a communion without additions to the church. The pastor's cabinet is composed of the six deacons, two lay members and the heads of the departments in church work. They meet to discuss and plan for the interest of the church in place of the standing committtee as formerly. The Sunday school is now well organized with a membership of over 700.

AMHERST.—*North.* The annual dinner was attended by 215 persons. Rev. E. W. Gaylord, the pastor, and others gave addresses. The present membership is 253. The total benevolences amounted to $1,278.

NORTHAMPTON.—*First.* Of last year's appropriation about $5,132 have been spent. A good amount, $225, remains over for this year.

EASTHAMPTON.—*First.* The year has closed with all debts provided for and a balance remaining. Appropriations amounted to $2,700.

SOUTH HADLEY.—The total receipts last year for missions were $650. Thirteen new members were added, making the membership 290.

PITTSFIELD.—*First.* The affairs of the church were reported at the annual meeting as in a prosperous condition. C. E. work and the young men's Sunday evening committee were specially commented upon as growing departments. The total membership is 534, including thirty-seven additions, nineteen on confession. The amount paid on pledges was $1,995.

DALTON.—*First.* At the annual roll-call 194 persons responded. The additions number sixteen. The benevolences, $2,253, are an increase of $300 over last year. Rev. G. W. Andrews, the pastor, gave the review of the year. The C. E. Society has raised $307 and the Sunday school, $650. The women's society has distributed $500 worth of clothing.

GREENFIELD.—*Second.* The total membership is now 300, twenty-one persons having been added last year, eight on confession.

LUDLOW.—*First.* About two-thirds of the membership was present at the annual gathering. Missionary causes have received $253 from the church. The Sunday school progresses well.

WHATELEY.—The oldest male member of the church provided the turkeys for the annual dinner, at which 100 members were present. The additions last year numbered fifteen. The benevolences were $289.

WILLIAMSTOWN —The church has recently given $100 to the debt of the American Board.

### Maine.

BANGOR.—*Central.* The annual review shows the present membership to be 301 and contributions of the year $1,948. A new creed of a broader character was adopted. Remarks helpful to the plans of the coming year were made by several members and the pastor, Rev. J. S. Penman.——Mr. H. H. Fogg of the First Church celebrated the new year by gifts amounting to $5,000, $1,000 each to local charities and $2,000 to Bangor Seminary. Mr. Fogg has given about $100,000 within a few years in benevolent and educational work.

PHILLIPS.—This little church has had much prosperity the last two years since it assumed self-support. It uses the envelope system and contributes to all the branches of denominational benevolence. The women raised $100 of the pastor's salary and more has been given in benevolence than ever before.

SCARBORO.—The vestry, soon to be finished, provides a convenient room for the Sunday school and prayer meetings, also an infant classroom and kitchen. The envelope system has been adopted, the money to be sent mostly to the six societies.

LEWISTON.—The Pastors' Union of Lewiston and Auburn has sent a letter to all the churches in the two cities in regard to the saloon, social evil and gambling.

WARREN.—Rev. J. L. De Mott, who has just closed his work here, has been pastor two years. During that time there have been twenty-three additions to the membership, which now numbers 164.

Since the dedication of the new meeting house in Houlton, over $1,000 have been raised and applied to the debt.

### New Hampshire.

BENNINGTON.—With a balance in the treasury and a promising degree of spiritual interest the new year begins hopefully. For the second time the church has sent a generous contribution as a token of sympathy to Rev. F. C. Libby, the pastor-elect, who is still confined to his bed in Gorham, N. H., with little if any signs of improvement. His sickness covers a period of nine months or more, during which he has been a great sufferer. The C. E. Society has lately raised $10 for the suffering Armenians.

CONCORD.—*First.* The various organizations have accomplished much the past year. The benevolences were $1,872 and the collections of the Sunday school $248. The school has a membership of 378 and the C. E. Societies have a total membership of 180. R. E. Burleigh of New York has been appointed secretary of the branch of the Y. M. C. A.

for railroad men and is expected to enter on his duties by the middle of January.

GILSUM.—At the roll-call seventy-two persons were present. During 1895 twenty-four persons united with the church, eighteen on confession. At the January communion four were received, three on confession. The pastor, Rev. J. S. Gove, and his wife were pleasantly remembered at Christmas.

EAST ALSTEAD.—Out of a church membership of only twenty-five, twenty two were present at the communion, Jan. 5. The congregation has averaged the past year forty-three in the morning and twenty-four in the evening. The total benevolences have been $56.

FRANCONIA.—The pastor, Rev. A. H. Armes, preached his farewell sermon Jan. 5 and goes to Warner. The church and community sustain a great loss in his departure. While here he has always been at the front in the promotion of good work.

LITTLETON.—The recent accession of nineteen new members, sixteen on confession, was the result of no extra meetings, but of careful, personal effort on the part of pastor and members.

BARNSTEAD.—*First.* The new meeting house is nearly completed, and though not large it is comfortable and convenient. Rev. L. E. Bell is pastor.

EPSOM.—*Short Falls.* Seven persons were received to the church Jan. 5, four on confession. A quiet but deepening religious interest prevails, and all meetings are well sustained. The C. E. Society takes a leading part and the field is generally encouraging.

LISBON.—The "Dorcas" Society has adopted the every-day-dollar plan and has already netted $186, which will be used for repairs on the parsonage.

NASHUA.—*First.* By the will of the late Mrs. M. H. Vose the charitable society of the church receives $500 and the New Hampshire H. M. S. $200.

ALTON.—The reunion and roll-call was largely attended and proved a profitable occasion. The five organizations in the church reported $1,320 raised during the year, the largest amount in the history of the church.

CHESTER.—The benevolent contributions of the past year amounted to about $377, besides two barrels of supplies sent to needy missionaries.

HILLSBORO BRIDGE.—For the improvement of the church edifice Mrs. Shedd has offered $50 on condition that the young people raise an equal sum. The increasing attendance at Sunday school is encouraging.

### Vermont.

ST. JOHNSBURY.—*North.* The church has received two bequests the last year the income of which provides for the poor of the church and for repairing the exterior of the edifice. There were twenty-five additions last year, making the present enrollment of members 430.

MIDDLETOWN SPRINGS.—This church is flourishing, and the membership was never larger. The morning congregations and the benevolences are the largest in the history of the church.

PITTSFORD.—The additions last year numbered fifteen and the benevolences were $762. About $1,500 were spent last year in repairs on the meeting house.

BARRE.—There was a large attendance at the annual roll-call. Twenty-five new members last year have made the membership 410.

MANCHESTER.—The church contributed $775 for missionary purposes last year besides private benefactions. Rev. G. T. Smart is the pastor.

### Rhode Island.

PROVIDENCE.—*Central.* The old meeting house, which has been for sale for a long time, is now purchased for the proposed purpose of transforming it into a theater.

### Connecticut.

HARTFORD.—*South.* The thirty-sixth anniversary of Dr. E. P. Parker's installation was celebrated last Saturday evening. The arrangements were in the hands of the Young Women's and Men's Unions. In prettily decorated parlors a large number of persons gathered. Dr. Parker's service in the city is the longest of any pastor here.——The State Law and Order League has sent out a formal statement of its standing and work. It is particularly interesting on account of the stand taken by the Hartford clergymen at the General Conference. Since its organization it has secured the conviction of 416 violators of the law and caused the payment of more than $40,000 in fines and costs.

EAST HARTFORD.—*First.* The annual gathering was one of the most interesting for years. A proposition was made to observe the 200th anniversary, and though the exact date of organization is not known an effort will be made to ascertain it. The additions last year numbered fourteen. The total membership is 307. The entire receipts from all sources were $2,941.

NORWALK.—*First.* In spite of the hard times the year has been a prosperous one. In every department good work has been done and the benevolent offerings of the church have amounted to more than $3,000. At every communion at which the pastor has officiated in the six years he has welcomed new members. The present membership is 530. The women recently gave a delightful reception to the pastor, Rev. T. K. Noble, and wife, in commemoration of the sixth anniversary of his pastorate.

EAST WINDSOR.—*First.* Rev. W. F. English, pastor, devoted a day to its annual meeting and dinner. The increase in the Sunday morning congregations and in the missionary offerings of the last three years has been maintained and increased during the past year, and the amount of the latter is the largest for many years, if not in the history of the church.

NEW HAVEN.—*Redeemer.* At the recent annual meeting the benevolences for the year were reported as $11,147, besides $2,382 for the support of the Welcome Hall Mission, which is under the charge of Mr. F. B. Harrison, the assistant pastor. The present church membership is 534. Dr. W. L. Phillips is pastor.

NEW CANAAN.—Out of a Sunday school numbering less than 300, thirty scholars have been present every session during the past year, one living five miles from church and having to walk ten miles every Sunday. Sixteen others were absent but one Sunday. There have been additions to the church at every communion during the year. Rev. J. H. Hoyt is pastor.

WATERBURY.—*Second.* Last year a new edifice was dedicated and occupied for the first time, the annual meeting of the General Conference was held here, and other events of import took place. The year as a whole was full of success. To the membership were added twenty-six on confession and thirty-five by letter. The present membership is 956.

GLASTONBURY.—*Second.* Ten persons have united with the church within a few months, nearly all on confession. The C. E. Society has been reorganized and is in a prosperous condition. The Sunday school has nearly doubled in numbers and a children's and a home department have been added. Rev. F. A. Holden is pastor.

NEW PRESTON.—The society's finances are in better shape than for years before, there being now no debt. Besides his salary $50 were voted Rev. Evan Evans. Steps have been taken toward incorporation. The recent bequest of $300 by the late Mrs. Sarah C. Selden was conditioned on this move.

SOUTH BRITAIN.—The church and community suffer severe loss in the death of Deacon G. A. Hoyt. He was a friend to all and his life will continue to be an inspiration to those who knew him.

NEWTOWN.—The annual reports of the society show receipts for the year of $1,454, a little more than the expenses. At the church meeting a series of papers and addresses was given. The benevolences amounted to $191.

KENT.—The membership is reported as 164, of which number 107 responded to the roll-call. A special collection of $25 was taken up for printing a new manual, to contain a complete history of the church.

WOODBURY.—At the annual meeting there was a large attendance. One response to the roll was an historical hymn. This church is one of the oldest in the State, having been organized 226 years ago. Rev. J. A. Freeman is pastor.

NORTH WOODSTOCK.—It has been voted to do away with the church tax and take up a collection each communion Sunday to defray the incidental running expenses of the church.

BETHLEHEM.—The annual meeting was better attended than for many years. The benevolences amount to over $300 for last year. It was voted that the collection the first Sunday in the month be for parish expenses.

HUNTINGTON.—Mrs. Emeline Allen, whose death occurred at Wells Hollow recently, was a member of this church for fifty-three years and always took an active part in the services.

## MIDDLE STATES.

### New York.

PATCHOGUE.—The annual meeting finds the church in excellent condition. After all expenses were paid there were sufficient funds to reduce the debt by $1,500, making a total of $32,000 paid on the new edifice, together with $12,000 paid for running expenses, during the five years' pastorate of Rev. A. E. Colton. During this time 160 persons have joined the church, the gain this year being twenty-five. The total membership is now 377. There is marked spiritual interest and a revival is expected this winter. The last week of the year an art loan exhibition of 1,500 articles was held. Long Island is full of relics and many of the labels bore dates previous to 1700, and two articles, a plate and a basket, bore the words, "These came over in the Mayflower." Their record is true. Indeed, Long Island was settled by Mayflower people, and as few have moved in and still less moved away, the stock is pure.

WEST WINFIELD.—The past year has been one of blessing to this church. Forty-two persons were added to the membership, thirty-six on confession. This makes the membership 178, a net gain of thirty-six. There was also an advance in the benevolences, every society being remembered. The Sunday school has grown from an enrollment of 133 and an average of seventy at the beginning of the present pastorate, six years ago, to an enrollment of 255, with an average of 146. Rev. E. H. Burt is pastor.

UNION CENTER.—The Junior Endeavor Society of this church is especially active. The children have just finished two beautiful quilts, which have been given to the needy. In other ways the missionary spirit is being cultivated. The various branches of church work have been greatly blessed. Rev. A. S. Wood, under whose charge this branch of the Lord's vineyard has been for the past four years, has been of great help to this place and his services have been blessed in many ways.

EAST ROCKAWAY.—*Bethany.* The work opens encouragingly for the new year. Seventeen persons have united with the church since last March. Both senior and junior Endeavor Societies are working actively. The Sunday school is in a healthy condition. The pastor, Rev. T. S. Braithwaite, recently received a purse of money from his friends and parishioners.

FRANKLIN.—Rev. John Marsland has entered upon the second year of his pastorate. During his service the edifice has been remodeled at an expense of $1,800, twenty-three new members have been received and the benevolences are larger than ever before.

ITHACA.—Inherited financial deficiencies, accumulated for several years, have all been paid up recently, and an equally satisfactory spiritual showing is indicated by the addition during the year of forty members, fourteen on confession. The evening congregation taxes the capacity of the auditorium, and Dr. W. E. Griffis's desire for a well-attended second service is consequently gratified.

### New Jersey.

PARK RIDGE.—Ten additions have been received the past year. Though a small church in a small community this body is progressive on the side of practical activities. The pastor, Rev. Charles Helliwell, tries to make it the social center around which the life of the village should move. The Boys' Flute and Drum Corps, organized in the early part of last year and made up chiefly of boys from the Sunday school, continues to do well. Recently the boys, with the assistance of the women, gave a skating party, which was concluded with a supper in the church. This was so successful that the young ladies have taken up the idea and the King's Daughters have issued invitations for a similar party.

ORANGE.—The Orange Valley church continues to prosper, eighteen persons having been added to its membership the past year. It numbers now nearly 300 members, while the Sunday school enrolls about 250. The Y. P. S. C. E. has appointed a good literature committee, which is to serve as a bureau of exchange for papers and magazines, especially those which are suitable for Sunday reading. The congregation is invited to bring to church, for the use of this committee, religious periodicals that have been read.

ELIZABETH.—While the members dismissed from this church during the year past are as many as those received and the enrollment of the Sunday school and the C. E. Societies has been cut down by revision of the roll, the church has shown a spirit of vigor by an increase in its beneficence by $300 paid on its debt and $200 put into improvements.

VINELAND.—This church has just been cheered by receiving into its communion eleven members on confession. Of these eight were young people from the Sunday school and associate members of the Endeavor Society and all of them were baptized. It is expected that still others will come at the next communion.

## THE SOUTH.

### District of Columbia.

WASHINGTON.—*First.* A mass meeting was held, n. 10, in sympathy with the effort of the Red ss Society to carry relief to Armenia and to ap- nt a Washington committee to act in connec- n with the national committee. Mr. Justice rlan presided, and addresses were given by Miss ra Barton and others. A collection of nearly 0 was taken.

## THE INTERIOR.

### Ohio.

LEVELAND.—*First.* The annual meeting was of sual interest and importance. The meeting o commemorated the sixty first birthday of the rch and the tenth anniversary of its removal to present quarters. Two hundred and forty mem- s were present. Toasts and reminiscences and original poem were the special features.——The ngregational ministers at their January meeting cussed Ministerial Standing after an able paper Rev. C. H. Small. In this part of the State ong emphasis is laid on the importance of instal- on, fourteen of the twenty churches in Cleveland ving regularly installed pastors.——*Pilgrim.* The tematic plan of benevolence of this church for eral years was recently made the subject of a mmendatory editorial article in one of the city ly newspapers ——*Lakeview* has renewed the se of its present location and plans to raise its lding to conform to the changed grade of the eet, and will construct a well-lighted basement its rapidly enlarging Italian work. During the t year the church has paid all its debt and has eived thirty-five new members, making a total sent membership of 150. The pastor has made r 1,800 pastoral calls.——*Hough Avenue* at its ent annual meeting adopted a constitution for Sunday school and elected deaconesses for the t time.——*Park* devoted one Sunday evening to stereopticon review of the previous quarter's nday school lessons, with a crowded house and eat interest.——*Union* has paid all its debt and ded $100 to the salary of its pastor, Rev. C. H. mmon. Its three Endeavor Societies and the nday school have started a fund for the greatly eded enlargement of the church building by edging twenty per cent. of all their receipts for e coming year.——*Grace*, Rev. J. H. Hull, pastor, ebrated its fourteenth anniversary Jan. 3, with a nquet and after dinner addresses of great inter- in which the history of the church was reviewed detail and the various organizations made con- e reports of their present work. The church has d five different locations during its history. v. J. H. Hull has been pastor for the past nine ars.——*Plymouth* has canceled its floating debt $6,000 and established a "security fund" to et special needs in current expenses. Mr. D. S. att, who has recently become the pastor's assist- t and director of music, has been elected church asurer also.——*Irving Street* closes the year with debts paid and has become independent of the io Home Missionary Society, by which it was ded for several years.

COLUMBUS.—*First.* The reports show additions ring the year of thirty-three and a total member- ip of 955. The current expenses were $6,838 and nevolences $7,663, more by nearly $2,000 than last ar. There are two flourishing Sunday schools ich meet in the morning and afternoon.——The *Clair Avenue* school has outgrown its building d an enlargement is almost imperative. Rev. F. Harris is the pastor.

KENT.—The annual meeting was unusually well tended. The financial outlook is more encourag- g than for many years. Expenses for the year e all pledged, though there is still a debt of $1,200. v. M. P. Jones is in the third year of his pastor- e and members have been received at every com- nion but one. There are now 178 members. ly two of the fifteen dismissed by letter last year nt to Congregational churches.

GARRETTSVILLE.—At the annual meeting eighty- o of the 207 members answered to roll-call. There re fifteen additions last year. Over $1,300 were ised for all purposes. The meeting was in every spect satisfactory and harmonious. Rev. G. R. rry, who has been pastor six months, has the arty co-operation of the members and is proving e right man for the place.

BRECKSVILLE.—The church is holding a week of ighborhood prayer meetings in preparation for e coming of Rev. C. W. Carroll of Cleveland, who ll assist the pastor, Rev. W. C. Rogers, in a series special services.

PAINESVILLE.—*Union.* The pastor, Rev. Byron nner, held two weeks' special meetings in De- mber, and as a result, Jan. 5, twenty-five were ceived to membership, all but two on confession.

OBERLIN.—*First.* Last year there were 119 additions, sixty one on confession. The Ladies' Aid Society raised $600, besides a special collection of $450 to the American Board.

HUDSON.—The church has just closed a prosperous year. Thirty-four persons were added to the membership, which is now 354. The benevolent contributions were over $800. The roll-call and covenant meeting was well attended, and among those who sent responses were two missionaries in India.

ROOTSTOWN.—The annual church meeting was more of a success than at any previous time. The roll-call was responded to by about 160 members.

### Illinois.

CHICAGO.—*First.* The completion of Dr. E. P. Goodwin's twenty-eighth year as pastor was celebrated by a reception, which also commemorated thirty years' service of the church visitor, Mrs. Sophia Orton. Valuable testimonials of esteem were given these faithful workers. ——*Austin.* Good success has attended the labors of the past year. All debts are paid without exhausting the treasury, and several new societies have been formed. Nearly half the additions were on confession, and they have increased the membership by over two-thirds. A debt of $3,800 is provided for. Rev. Thomas Westerdale is pastor.——*Mayflower.* Interior improvements in the meeting house have been completed during the year. The additions number sixty.——*Oak Park.* Unusual prosperity was felt last year, as shown by 110 additions, making the membership 808. The estimated financial need of the coming year is already provided for by subscriptions. Pews are assigned by lot and are all taken. Large congregations and Sunday school attendance is encouraging.——*University.* Nineteen organizations reported at the annual meeting. Although the building of a new house of worship has been undertaken, the current expenses up to Dec. 1 were all met ——*Duncan Avenue.* During Rev. G H. Grannis's four years' pastorate this formerly small mission church has grown to a self-supporting church with a membership three times as great.——*Leavitt Street.* Last year there were forty four additions, seventeen on confession. At the branch there were sixty, of whom thirty-two were on confession. The receipts, $7,343, more than covered the disbursements.

*West Pullman.* The new edifice was dedicated Dec. 15. The church was organized by the City Missionary Society, assisted by its present pastor, Rev. R. A. Hadden, in 1894. Since its organization there have been over 140 additions, nearly one-half being adults. The present building and property is worth about $7,500, with only a small debt. The work is institutional in character and has as departments a gymnasium, baths and a reading-room for the young men employed in the factories. A special effort is made to reach young men and an evangelistic service is held every Sunday evening of the year. These efforts have resulted in the conversion of scores and the uplifting of hundreds who are not members. At the last communion twelve persons were added to the church, seven being men.

JOY PRAIRIE.—Every family was represented at the annual meeting, and but ten individuals of the entire congregation were absent. All the bills of the church are paid and there is no deficit to be made up. Reports were all full and encouraging. The total benevolences amounted to over $1,200. A special offering of over $700 was made during the year to the American Board. Home expenses were over $1,100. The Sunday school has adopted the plan of quarterly written examinations. Of the twenty questions proposed at the last test, five scholars answered all correctly. A reading circle meets weekly to study the different countries of the world. The resident members number less than sixty. Rev. H. M. Tupper is pastor.

ROCKFORD.—*First.* In the death of Deacon S. F. Penfield the church loses the fourth deacon in nine months, all by death. But in spite of losses the church closes the year in excellent condition, its additions having been thirty-one and its benevolences to the denominational societies larger than ever. After meeting all past financial obligations there is a surplus in the treasury.

SPRINGFIELD.— *Plymouth.* The annual review shows a more encouraging condition than ever existed here before. In every department there is good spirit and effort.

PRINCETON.—Reports show an increase in benevolences of forty-five per cent. A convenient parsonage was completed last year costing $3,500. In various lines prosperity is noted.

### Indiana.

INDIANAPOLIS.—*Mayflower*, Rev. J. W. Wilson, pastor, at its annual meeting finds itself a united and harmonious organization. The church has planted itself during the year in a new and better location. There are 193 members, of which sixteen were received. About $5,700 were raised for home expenses, including a floating indebtedness on the new building and $462 for benevolences. The Ladies' Aid Society has paid to the church treasury the last three years $1,650. This church is broadening its work and influence.

ANDREWS.—The work is in a promising condition. Unusually large congregations have attended Mr. Mackay's preaching since he came. The church lost twenty-two families from its membership and congregation in the Debs strike, which affected the place as a division point of the Wabash Railway. The new population which has come in is being gradually drawn toward the church. Mr. Mackay's musical abilities serve him in good stead, and a large outside subscription is being raised for his support.

ANGOLA.—Rev. J. T. Robert is meeting with a good degree of prosperity, and the church in all of its departments is in excellent condition. The congregation is greatly increased by the presence of many young people who gather in the town to attend the Tri-States Normal College. Several of the teachers are actively connected with the church work. The pastor and his family are well adapted to the spiritual and social leadership of the work.

## THE WEST.

### Iowa.

DUBUQUE.—*Summit.* The annual meeting was held Jan. 7. The reports showed that all branches of the work have been pushed with vigor. There are now three Sunday schools under its care with an enrollment of nearly 600, which is among the largest, if not the largest, in the State. The Y. P. S. C. E. has never worked better than during the past year. The recent revival began in the Endeavor Society before the special meetings opened. There are two women's organizations and two among the boys. During 1895 the increase in membership has been 105, and the church enters upon the new year full of hope.

KNOXVILLE.—This little enterprise, organized about two years ago with eleven members, had little to start with except faith and a purpose to do good. Last spring it was determined to build a house of worship, and Nov. 19 a neat edifice was dedicated, a sufficient amount being pledged at the time to free the church of debt. The Sunday school is alive with interest, the church now numbers between seventy and eighty persons, and the new year opens with bright prospects. Mr. G. W. Baxter is pastor.

IOWA CITY.—During the past year there were forty five additions to the membership; thirty-one were on confession. There were raised for the missionary societies over $500, besides money for other benevolences. The total expenditures were $3,297. At a recent fair the women cleared over $130. Rev. M. A. Bullock has been pastor for nearly eight years.

GRINNELL.—During the year there were sixty-nine additions to the membership, of which nineteen were on confession, making the total at the beginning of the year 915. The home expenditures for the year were $4,737 and the amount raised for benevolences $3,734, of which $1,557 was for foreign missions.

CHESTER CENTER.—Special meetings have been held, conducted by the pastor, Rev. J. K. Shultz. They were largely attended and considerable interest was manifested. Nine persons were admitted to the church Jan. 5, six on confession.

OGDEN.—The women netted about $50 at a recent birthday party. The C. E. Society is taking on new life and the result is a larger attendance of young men than ever before at the evening services.

CORRECTIONVILLE.—Special meetings are now being held in which the pastor, Rev. J. B. Chase, is being assisted by Evangelist C. W. Merrill. There were forty-one additions to the membership during the last year.

OTTUMWA.—*South.* Rev. J. R. Beard closes his first year of labor on this field. It has been one of marked activity and great prosperity. A series of special meetings is now in progress.

SHELL ROCK.—The parsonage has recently been newly papered and improved in other ways at a cost of $50. A barn has also been added to the property.

ORCHARD AND NILES.—The work goes on encouragingly in these fields. At the former point a series of special meetings commenced with the Week of Prayer.

Rev. G. M. D. Slocum of the Pilgrim Church, Muscatine, is being assisted by Evangelist Packard in a series of special meetings.——During the past quar-

ter seventeen persons joined the church in Runnells, eleven on confession.——Rev. B. L. Webber is being assisted by Evangelist Tillett in a series of special meetings at Aurelia.——There were eighty-one additions to the membership of the First Church, Ottumwa, during the year, seventy-two of them on confession.——Funds are being raised for a new house of worship in Hampton.——As a result of a rousing sermon by the pastor of the Manchester church in favor of a new building canvassers are now at work.

**Minnesota.**

ST. PAUL.—*German People's.* A fine church building worth, with lots, about $4,000 was dedicated Jan. 5 with a sermon by Dr. M. E. Eversz and addresses by Dr. S. G. Smith and others. The movement was started five years ago by Dr. Smith with the hearty co-operation of the Home Missionary Society, was organized first as a branch of People's Church and recently as an independent organization recognized by council. The new building has a pastor's study, parlors and kitchen, and includes the little chapel in which the movement started. Nearly $400 were raised and at the Ministers' Meeting the next day arrangements were made to raise $300 more, which, with the help of the Church Building Society, will pay all bills.

MINNEAPOLIS.—*Lyndale* unites with seven churches in the eighth ward in evangelistic meetings, commencing with the Week of Prayer.——*First* unites with *Como Avenue* and two churches of other denominations in revival services which open with much promise.——*Open Door* joins with the various churches of the vicinity in union meetings, which have been held for three weeks with some conversions and much increase of spiritual life.——Other churches, especially *Vine*, are observing the week, some conversions resulting.——The Ministers' Meeting was devoted to prayer for the outpouring of the Holy Spirit. Dr. Wells was present for the last time and is now at Dover, Ill.

HIBBING.—A young man from the Moody Institute, Mr. A. A. Wickham, has been sent here by the Home Missionary Society. In a town of 2,500 people there is no church and no resident minister. The student secured the schoolhouse. The Week of Prayer is being observed and plans laid for getting a house of worship.

FARIBAULT.—The annual meeting was held Jan. 9. Forty-five members have been received during the year. The benevolences were $1,275 and home expenditures $2,900. The membership is now 354. The Sunday school, with an enrollment of 381, is one of the largest in the State and is full of enthusiasm and power.

NEW RICHLAND.—For the first time a resident pastor is upon the field. Work has been commenced at Otisco, where a church organization is expected, and at one other point. The pastor by faithful visiting of every family in town has drawn some newcomers to church.

STEWARTVILLE.—Four new members, the reorganization of the C. E. Society, a vote to contribute to every one of the Congregational societies, the disappearance of some divisions and the disciplining of disorderly members are hopeful signs.

MORRIS.—A monthly paper, *Our Outlook*, is published. The C. E. Society supplies the barber's shops and other places with good literature. A new organ has been ordered.

PARK RAPIDS.—The house has been renovated and new life put into the church by the coming of a new pastor.

**Kansas.**

TOPEKA.—The first anniversary of the Santa Fé shop religious enterprise, which is sustained by the Topeka Congregational Union, was observed Dec. 17, with talks by the employés. The testimony to the spiritual and practical benefits of the enterprise was enthusiastic and unanimous. The room, which is furnished free by the company, is open daily from twelve to one. Tables and benches are provided for the convenience of the men while eating their dinners, the best coffee is served at a small price, newspapers and magazines are on the tables at one of which fifteen men study the Bible daily while eating dinner. On Tuesdays and Fridays a short religious service is held, including a gospel address and singing, the Santa Fé Choir often assisting. From fifty to two hundred men daily avail themselves of these privileges.

SEABROOK.—The first anniversary was observed Dec. 26, when a supper was served and reports were read. This church is doing excellent work in reaching neighboring localities. Its membership has increased from seventeen to forty-five, and branch work is maintained in two districts, for which the church elects special officers. Three Sunday schools are carried on, with an average attendance of 130 and an enrollment of 300. These schools are at convenient places in a parish three by seven miles in area. The church has flourishing senior and junior C. E. Societies, has an associate pastor to work in the out-stations and gave $73 last year to benevolent objects.

SABETHA.—The new meeting house was dedicated Dec. 29. Rev. J. B. Richardson preached and Superintendent Broad assisted in raising the balance needed to pay the remaining indebtedness, which was wholly pledged. The building and new pipe organ cost nearly $5,000. This is one of the most active and benevolent churches in the State, and has a fine outlook for larger growth. Its present successful pastorate has continued nearly fifteen years.

ATWOOD.—There is rejoicing over the spiritual impulse and conversions resulting from the recent meetings of State Evangelist Veazie. Ten persons have been received to membership since the meetings closed, making a total of seventeen last year. The Sunday school has an average attendance of seventy-five, the Y. P. S. C. E. flourishes and the mid-week meeting for prayer and Bible study is well attended.

BLUE RAPIDS.—The church gathered in its building on New Year's Day for the first time for over a year. Supt. A. S. Bush preached in the morning. Refreshments were served, and in the afternoon an active conference and business meeting was held, progressive in spirit and looking to an early renewal of the regular services.

VALENCIA.—During the last eighteen months this rural church has increased its membership to forty-seven, erected a meeting house at one of its two preaching points and a parsonage at the other. The pastor has supplied two other places which have been neglected, and thus a wide area has had gospel privileges to an extent unknown before.

FREDONIA.—The church observed its twenty-fifth anniversary Dec. 10–12. Reminiscences, addresses by Rev. H. D. Herr, the present pastor, and Rev. A. M. Pipes, the former pastor, and exercises pertaining to the local church, the Pilgrims and Congregationalism were features of this interesting occasion.

LENORA.—This pastorless church was greatly blessed by recent meetings for deepening the spiritual life held by Rev. David Baines-Griffiths. It has occasional supplies and is working heartily in co-operation with any religious work in progress in the town.

STRONG CITY.—Although without a pastor since last summer, this church has maintained Sunday morning services regularly, a good Sunday school, Y. P. S. C. E. and weekly prayer meeting. The Week of Prayer will be observed by holding cottage meetings.

LONGTON.—As a result of revival services, in which Rev. G. H. Hull assisted the pastor, the church has recently received seventeen to membership. This makes a total of thirty additions within the past ten months.

STAFFORD.—State Evangelist Veazie has just closed a nine days' meeting, having had large congregations at three sessions each day. He will spend the Week of Prayer with the churches in Lawrence.

VALEDA.—A revival has resulted in thirty conversions, the reclaiming of backsliders and the awakening of new interest in religious work in the entire region. The church is much encouraged.

WICHITA.—*Fairmount* received seven to membership at its December communion. The faculty of Fairmount College render the church valuable service, and it is growing in power and usefulness.

GOODLAND.—The work here was much strengthened by the services in December of Evangelist Veazie, and is more of a spiritual force in the town than at any previous period in its history.

OSBORNE.—Nine persons were received to membership Dec. 29, all on confession. Unusual spiritual interest pervades the regular services.

Revivals of much promise are in progress at Almena, Neosho Falls, Smith Center and elsewhere.

**Nebraska.**

WEEPING WATER.—The Junior C. E. Society spent six weeks in earning money for the church debt. They worked with great enthusiasm. One little fellow eight years old sold pop corn and other things and raised $2.52 A little girl of seven brought in $2.00. Five boys cut a cord and a half of wood. It was hard work for them, but such enthusiasm all along the line was refreshing. Ten juniors graduated into the senior C. E. Society Jan. 5, and the children handed in their $40 and told how they raised it. The accessions to the church during the past year number 115.

**North Dakota.**

COOPERSTOWN.—The church celebrated New Year's Day with a dinner, followed by the annual meeting. Twenty new members have been added during the year. The amount raised for all purposes was $769, of which $47 were contributed to benevolent objects and $25 have been paid to the C. C. B. S. on the parsonage loan. Both meeting house and parsonage have been repaired and improved. New hymn-books have been secured, also an addition to the Sunday school library. The Ladies' Auxiliary, organized in August, raised $132 in the five months. Rev. E. S. Shaw, the pastor, began work last April. The church has renewed its call and voted to increase his salary to $1,000, including parsonage. The reports show the past year to have been the brightest in the history of the church.

MICHIGAN CITY.—Rev. U. G. Rich has received a sleigh from his people. During the summer he drove about sixty miles each Sunday and preached four times. Few missionaries have worked harder or more faithfully than he.

AMENIA.—Rev. J. J. Davy is much encouraged. Special meetings have been in progress, with good results. Superintendent Stickney recently held a Sunday school institute here.

**South Dakota.**

CARTHAGE.—The work under Rev. G. W. Crater and wife on this large field, which includes Esmond, Redstone and South Valley, is encouraging. The Sunday school at Carthage has had an average attendance of fifty-five during the year, while the senior and junior C. E. Societies have been a power in the church and community. At Redstone cottage meetings are now held, and much interest is manifested by the young people, several of whom have become Christians.

ABERDEEN.—The annual meeting was held Jan. 6 with a good attendance. The reports showed the church to be in a much more prosperous condition than ever before. Since the leadership of Rev. T. J. Dent began three years ago the membership has trebled. The utmost harmony exists in the church.

Superintendent Thrall has conducted a week of special meetings at Turton with good results. He was followed by General Missionary Tomlin.——Mr J. L. Blanks is supplying the South Shore, Troy and Mazeppa churches.——Mr. J. R. Beebe is supplying for a few weeks at Willow Lakes.——Rev. G. A. Conrad has resigned his work at Lake Preston and the pulpit is being supplied by Rev. R. M. Keyes of Huron ——Nearly all the churches in the State are observing the Week of Prayer.

**Colorado.**

COLORADO SPRINGS.—*Second.* The annual reports showed all bills paid, the first time in two years. The church voted to ask $100 less of the Home Missionary Society. During the year thirty persons were received to membership, seven on confession. The last installment due the Church Building Society was also paid since Jan. 1, 1895. The total disbursements amounted to $2,154, of which $144 were for benevolences. This church was organized six years ago by the present pastor, Rev. M. D. Ormes, and its field is one of the most populous sections of the city. The meeting house is paid for and a neat parsonage has been built. About 200 members have been received altogether.

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### Utah.

ALT LAKE CITY.—*First.* The annual meeting ealed a gratifying state of affairs While the urch has a large debt the prospect of payment is od, the benevolences have reached $500, and every partment is in good condition. During the year re have been sixty accessions to the member- p, making a total of 300. Under the pastorate Rev. C. T. Brown the church has been united l prosperous.

### Montana.

ISSOULA —The annual meeting and roll-call re held on New Year's Day. A lively discussion some practical phases of church work was a ture of the evening. Preparations are being de for the coming of Evangelist H. W. Brown, o is expected the middle of February. The pas , Rev. O. C. Clark, addresses a little circular to h of his out-stations expressing his desire to der any needed service to strangers, invalids or ers, and giving the addresses of several messen- s through whom he can be advised of such op- rtunities.

### New Mexico.

ALLUP.—This church, organized ten months , has struggled hard to maintain its work thus , the greatest obstacle to progress being the nt of a house of worship. It has changed quar- s three times, having used two halls and a oolhouse. The assurance of aid recently given the C. C. *B.* S. has imparted new courage to the erprise. At the annual meeting the pastor, Rev. A. Simpkin, was unanimously requested to con- ue his services another year, and this he will do. union Sunday school with the Methodist Church ith has been maintained, but in accordance with desire of the pastor and presiding elder of that urch the union was dissolved and separate ools have been organized, the Congregational ving an enrollment of eighty-three. On the same y ten persons were received into the church and . E. Society was organized with twenty-five act- members. Four more are expected to unite th the church. Any church having pews, library oks or a bell which it can give to a missionary erprise will find a worthy recipient here. The urch will build a house of worship as soon as acticable.

### Arizona.

PRESCOTT.—Two persons united with the church n. 5. Jan Wann, who was received on confession, the first fruit of the Chinese school started last arch. He is an intelligent young man and his nversion was clear and satisfactory. Others are oking the light. The school has eight regular at- ndants. Special meetings were begun Jan. 5, th the assistance of Superintendent Ashmun.

## PACIFIC COAST.

### California.

AN FRANCISCO.—Superintendent Wirt organ- d a Sunday school the last Sunday of the year in e northwest part of the city. As the organ used s furnished by Mrs. Sarah B. Cooper, it was voted give the Sunday school her name.——Of the $100,- needed to cancel the debt on the new Y. M. C. A. ilding, $60,000 have been subscribed. Secretary Coy is rejoicing and putting forth every effort to ise the remainder. Among the donors is Mr. C. Huntington, who promises $5,000.——*Seamen's thel.* Rev. Joseph Rowell has been chaplain here r more than thirty-seven years.

OAKLAND.—*First.* An interesting sunrise prayer eeting was held New Year's morning.——*Market reet.* More than fifty persons have united with e church within the last six months.

A friend of home missions in Humboldt County, able to give money, sent Superintendent Harri- n thirty-two boxes of apples, which the latter is sposing of through a commission merchant at out $1 per box.

A home missionary in the San Joaquin Valley has ceived from his field for 1895 $100. Comfortably used in a parsonage built by the aid of the C. C. S. and assisted by the Home Missionary Society, gether with a box once a year from a strong urch, he and his family need not necessarily suf- r. Yet when working at his trade this man was id $65 per month and board. Surely the heroes e not all dead yet.

## OTHER CHRISTIAN WORK.

A State Christian Citizenship League was organ- ed in South Dakota last month, Rev. C. M. Daley, uron, S. D., corresponding secretary. A. M. Has- ell, secretary of the National Christian Citizens' eague, spoke at the mass meeting. Interest is ing awakened along all lines of moral reform, d Christians of the State will unite in its effort retain constitutional prohibition.

The Evangelistic Association of New England held a successful conference recently in Newburyport, and will hold two more this month as follows: Dorchester Lower Mills, in which three churches will unite, Jan. 15–19, and Cambridgeport, Jan. 20–26, in which the five churches of ward four will unite. Prominent clergymen, business men and evangelists will be present, among them Rev. Smith Baker, D. D., Rev. C. L Jackson and W. P. Hall, Esq., of New York.

Another of the famous Florence Crittenton Homes has been opened recently in Boston, making twenty-three in all in different cities at an aggregate cost of half a million dollars. They are designed for the reclamation of girls and women who have gone astray, and take their name from a wealthy New York druggist, who contributes to their support as a memorial to a lovely little daughter who died at the age of four. The home in Boston is at 37 Court Street and is under the auspices of the Citizens' Rescue Board, of which Mr. O. E. Lewis is president. There are accommodations for sixty girls and provision for training in several forms of domestic industries.

## SUNDAY SCHOOL NOTES.

*The International Evangel* begins with the January number to issue a New England edition in place of the former Massachusetts edition.

The railroads have granted a rate of a fare and a third, on the certificate plan, from all parts of the country, to those attending the International Convention in Boston in June.

A primary superintendent has earned considerable money for her department by writing hymns. She has recently composed one each for Christmas, Easter and Harvest Time and will devote the funds to the same purpose.

Boston contains 166 Evangelical Protestant Sunday schools. The Congregational denomination is credited with forty one, Baptists and Episcopalians with thirty-three each and the Methodists with thirty-two, Presbyterians and Lutherans nine each, Advent and Disciples two each and the remainder are divided among as many denominations.

A school connected with a prominent church in Boston maintains a successful teachers' meeting by assembling at six o'clock for tea, after which the time is occupied with the lesson study or business until the hour for the regular week night service. ——The Sunday schools of Boston will unite in tendering a reception to the State Executive Committee in Berkeley Temple, on Wednesday evening, Jan. 22.


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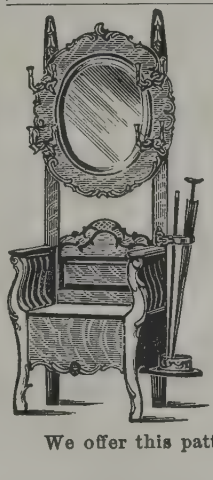

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## DR. BARTON AT BROOKLINE.

The informal, but delightful and instructive, address of Secretary J. L. Barton, D. D., at the Casino in Brookline last Sunday afternoon, brought home to his hearers the actual situation of the missionary work in Japan today, as only one who had just spent three months in closest touch with the Christian teachers and leaders could present it. He alluded first to the kind reception accorded the deputation and to the numerous social courtesies extended. He was impressed particularly with the intellectual ferment in the empire, by virtue of which no single heathen religion prevails in its purity, but a peculiar combination of Shintoism, Confucianism and Buddhism is found in the faith of millions.

But the encouraging thing today is the influence which the Christians, though as yet constituting only a small fraction of the whole population—thirty-seven million of the forty-two million still being idolaters—upon the national life. No less than forty of the judges of the realm, as well as the chief justice and the vice-president of the national parliament, are Christians. The chief of the department that oversees the lighthouses of the empire is a Christian and insists on having at least one Christian man in the force at every lighthouse. During the late war the favorable disposition of some of the generals toward Christianity permitted the preaching of the gospel to thousands of soldiers and allowed Christian women like the heroic Miss Talcott to do her magnificent philanthropic and Christian work in the hospitals. Altogether it was a bright and cheering picture which Dr. Barton drew.

## FROM OLIVET COLLEGE.

The new catalogue of Olivet College shows 398 students. This is one more than the enrollment of the previous year. The vacancy in the faculty, caused by the death of Prof. Joseph Estabrook a year ago, has been filled by the appointment of Rev. W. E. C. Wright. For next year the courses of study have been enriched by some additional electives.

Though Olivet is not a theological school there are always several students who are preparing for the ministry and some who have been licensed to preach and have charge of churches. Members of the faculty also are this winter supplying at least two Michigan pulpits. About seventy-five per cent. of the students are church members. They maintain the traditional Saturday night prayer meeting in the college chapel, besides special prayer meetings of some of the classes on the same evening. On Sunday evening before the preaching service there are three well attended meetings for young people—the Christian Endeavor, the Y. W. C. A. and the Y. M. C. A. A class is studying on Sunday morning foreign missions in the text-books prepared for the student volunteers.

While twenty per cent. of the graduates of Olivet have entered the ministry, thirty per cent. have become teachers. The other half are exemplifying the value of Christian education in a great variety of callings. Olivet is honored by its alumni in at least thirty States of the Union and in numerous foreign lands. W.

Dr. Archibald Duff, for years the associate of Dr. Fairbairn at Airedale College, England, and an influential Congregationalist, well known also in America, where he was educated, in a private letter begs Christian people here to do their "utmost by prayer meeting, sermon, speech, anything, to quell the quarrel spirit. For here is our Tory government holding back from deeds that might still save the lives of thousands of Armenians from being mercilessly destroyed by the sultan. The central cause of the sultan's hate for the Armenians is the education and Christian pregress they have been gaining from the missionaries of the A. B. C. F. M., the Presbyterian Board and Robert College. Why should it be *just now* that the two English-speaking and blood-kin people, either of them powerful enough to save Armenia, are turning from that awful scene in carelessness to draw swords or to say hard words of each other? Let the American nation rather come and help us to save Armenia. It is their land, the land they chose to enlighten."

## EDUCATION.

—— Dr. D. K. Pearsons of Chicago will at once give $25,000 to Mt. Holyoke, so confident is he that the alumnæ will raise the $150,000 which he made the condition of his gift of $50,000.

—— The late Franklin Baldwin of North Grafton made Wellesley and Smith Colleges residuary legatees, the former to receive $50,000 and the latter $12,000. He also left $6,000 each to Dartmouth College and the University of Vermont.

—— A recent visit to the Carleton School for boys at Bradford moves us to say that we do not know of a family school in every way more inviting than that. A boy could hardly wish for a pleasanter or better equipped home school in which to prepare himself for college.

—— The annual catalogues of Yale and Harvard Universities, just issued, afford interesting facts revealing the growth of these ancient and influential seats of learning. Harvard, that had 337 teachers in 1894–95, has 366 this year. Her students in 1894–95 numbered 3,290. This year they have increased to 3,600 in number. Yale now enrolls 2,415 students. The Yale Divinity School has 105 students, the Harvard Divinity School forty-one. Harvard College has 1,771 students, Yale College 1,199.

Bend your knees to God, but put your shoulder to the wheel.—*Charles Spurgeon.*

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A NEBRASKA LETTER.

I dare not ask you to continue sending it to me free any longer. But this is how I am situated Since Sept. 1, owing to the entire crop failure of last summer, coming as it did after repeated previous failures, my salary has been $300, with the use of the parsonage. It does not allow me anything to spend either for books or papers. I do not receive a single periodical for which I pay anything. But your generosity has been continued so long that I can only thank you most heartily for it, express my deepest appreciation of the helpfulness of your paper, but dare not ask for it longer much as I would enjoy it.

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## THE BUSINESS OUTLOOK.

lthough Secretary Carlisle has issued his l for a popular loan few financiers believe t it will prove a popular loan in the true se of the term, because it is gold that is re- red and that the people have not got and not get except by paying a premium to the nks who hold it. Moreover, the manner in ich the call was issued by the Secretary of Treasury makes it appear that the Admin- ration expects the big bankers to supply the d and that it has simply yielded to the mor of the press for a popular loan.

n the stock market there is certainly a bet- feeling due to the belief that the bond issue l prove a success and to the knowledge that ak accounts have been weeded out by the ent smash in prices and that stocks are centrated in strong hands. The fact that Anglo-German unpleasantness was not d in our market to depress prices shows arly enough the strength of the speculative ation and where the bulk of stocks are d.

he situation is still complicated, however, l until the close of the month nothing defi- e will be known regarding the bond issue, retary Carlisle's call remaining open until o. 5. Then the silver senators are pester- the country with their silver bills and re- e to allow any sound financial legislation pass.

eneral trade is quiet, more quiet than it uld be. The fact is that until recently weather has been against it, and until the v bond issue is settled merchants will re- n from expansion of operations. When italists know where they stand, the vol- e of trade will resume normal proportions. it is, the demand for money is very light, ich is one of the best indications that busi- s men are restricting their operations.

ailures have of late been rather frequent l large, which is accounted for by the fact t last summer's boom caused some indis- tions, leaving insufficient protection inst the subsequent rapid fall of prices and decline in the volume of trade. However, h the Treasury gold reserve restored for a g time to come, business interests will e courage and go about their affairs, still ing that Congress will see fit to eradicate currency evils which now exist.

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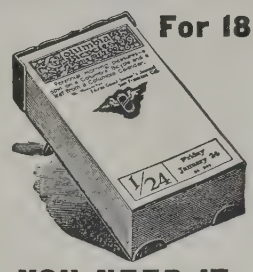

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## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JAN. 11.

The calendar, beginning on Sunday with the general topic, prayer for the conversion of the whole world, upon successive days of the week suggested the various mission fields, Friday designating Japan and quoting from Modern Missions in the East: "The fascination which Japan exercises over the general tourist rises to inspiration, if that tourist is a Christian seeking signs of his Lord's kingdom. The sight corresponds to one's dreams of apostolic and apocalyptic times, in which we see great kingdoms uprooted by the grain of mustard seed, nations born in a day and the Son of Man coming on the clouds of heaven in all his glory."

The leader for the hour, Mrs. J. Stedman, spoke of the all-day prayer meeting held on Thursday by Suffolk Branch in the chapel of Shawmut Church, when, in successive hours, with different leaders, the work in different missions was made prominent. She referred to the 145th Psalm, read Paul's description of the Christian armor, and spoke particularly of the great work committed to the church and of the need of being filled with the Holy Ghost, urging prayer that God would pour out his spirit and make his people mighty. It was truly an hour of prayer, many voices being heard.

Miss Washburn read from a letter from Miss Mary Noyes of Madura about a little girl nine years old who had lost her mother. She says, "Recently my matron brought me a letter written by this child to her mother in heaven. She begins by asking her mother to save her a place at Jesus' side. She tells her not to be troubled for she and her brothers and sisters are well, but she says she is anxious to see her mother and asks if she could not come in the night and stay with her. She says, 'I will never forget you, and I hope to see you very soon.'"

Miss Lamson read an encouraging statement from Miss Merrill with regard to the girls' school at Paoting-fu, North China. "We hope to make a radical change in our school as regards the feet of our pupils. Hitherto we have received those having bound feet and preached and urged reform, successfully, too, in many cases, for during the last three years more than one-half our pupils have unbound their feet. Now we propose on reopening to receive only those who have discarded pointed shoes. It may lessen the number of our pupils for a time, but so much is being said and done all over the Empire in favor of anti-foot binding, that I think it will be a good thing for our church members if we set a decidedly high standard before them. Will you not pray for them and for us, that the change may be made without any spirit of bitterness, and that these young girls and their parents may realize what sacred, holy things our bodies are.

Miss Kyle read Miss Price's account of a little Zulu girl who ran away from home to Inanda Seminary. Her mother took her back, but she soon ran away again. Then her father went after her, very angry, but in his interview with Mrs. Edwards and one of her good native helpers was so influenced that he knelt while they prayed, went quietly home and when he was visited by the preacher afterwards seemed to have become a different man. Mrs. J. L. Barton and Mrs J. K. Browne read letters from Harpoot from Mrs. Wheeler, Dr. and Mrs. Barnum and Miss Seymour, a tale of facts which grows more heart-rending as further details are given.

At the close of this meeting the ladies were invited to the meeting held in the Prudential Committee room by the officers of the American Board and others in the Congregational House.

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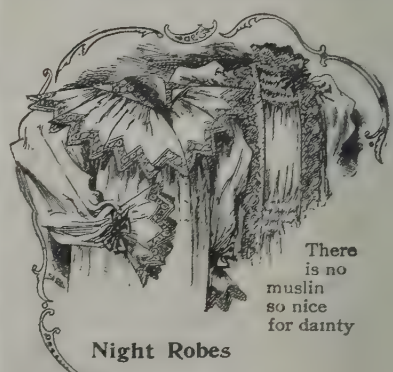

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## CHRISTIAN ENDEAVOR NOTES.

The New Jersey press department last year sent out 2,937 bulletins, which were published in about one-half the newspapers of the State.

The first State to secure headquarters at Washington for the convention was Texas. The headquarters of the United Society will be at the Ebbitt House. The total membership of the committees having in charge the preparations is nearly three thousand, and one evening of the annual convention in the district, which is to be held this month, will be devoted to them.

The Brooklyn's Christian Endeavor Union held its annual meeting Dec. 21, and reported 102 senior and about fifty junior societies in that city, representing seventeen denominations. The Congregational churches have twenty-seven (senior) societies; Presbyterian, twenty-three; Reformed, sixteen; Baptist, seven. The total Brooklyn membership is not far from 10,000. Much personal work has been done in the navy yard and on board ships of war, the meetings being well attended by officers and sailors. Special effort is put forth in behalf of temperance.

The annual convention of the Foochow district, China, was to have been held in a church, but it was seen that the building would not accommodate early all that would attend, so the Endeavorers secured cotton cloth and put up a tent on the lawn of the Ponasang compound belonging to the American Board. The first native Endeavorer, Mr. Ling Ak Gek, presided. Seven hundred were present, and three hundred of these had little or no knowledge of Christ. The tent was fastened on one side to an idol temple, and a short distance away men were making objects connected with idol worship. The total membership of the societies represented is 370. The largest has thirty-nine active members, nineteen associate and twelve honorary, the Chinese names for these classes being "real members," "learners" and "guests." One of the societies holds two members every Sunday afternoon to speak in adjoining villages.

## HOLIDAY GIFTS TO MINISTERS.

SUPPLEMENTARY LIST.

*Massachusetts:* Rev. Bernard Copping, Acton, banquet lamp and other gifts amounting to $25; Rev. W. C. Harrington, Belchertown, works of Whittier and Eugene Field.

*New Hampshire:* Rev. C. H. Dutton, Wilton, money and other gifts; Rev. J. S. Gove, Gilsum, hair and other gifts; Rev. W. H. Forbes, Temple, $0; Rev. J. P. Pillsbury, Newport, a purse of money; Rev. T. C. H. Bouton, Deerfield Centre, a water color; Rev. J. P. Richardson, Rindge, sums of money.

*Vermont:* Rev. J. N. Perrin, Williamstown, purse of money.

*Connecticut:* Rev. Sherrod Soule, Naugatuck, $50.

*North Carolina:* Rev. A. W. Curtis, D. D., valuable gifts.

*Illinois:* Rev. E. P. Goodwin, D.D., Chicago, First Church, set of china, table linen and other accessories; Rev. J. H. Simons, Chebanse, dinner set and purse of money; Rev. H. M. Richardson, Apponset, two rocking-chairs.

*Wisconsin:* Rev. E. N. Andrews, Peshtigo, $25.

*Minnesota:* Rev. W. A. Warren, Waterville, $25.

*Iowa:* Rev. E. Kent, Eldora, an overcoat; Rev. J. Litts, Orchard, $40 in money; and a carriage robe from the Niles Church.

*North Dakota:* Rev. N. P. McQuarrie, Hillsboro and Kelso, money for a fur coat, silver tea set and cap robe; Rev. John Orchard, Fargo, Plymouth Church, $18; Rev. S. E. Fish, Gettysburg, $35.

*Montana:* Rev. O. C. Clarke, Missoula, valuable gifts.

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## Religious Notices.

*Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.*

GORDON MISSIONARY TRAINING SCHOOL, Clarendon Street Baptist Church, Boston, opens Oct. 2. Evening classes Oct. 10.

THE GENERAL THEOLOGICAL LIBRARY, at its new building, 53 Mt. Vernon Street, Boston. Founded for the benefit of clergymen, theological students, Sunday school teachers, authors, and readers of a Christian literature of all denominations. It contains 17,000 volumes and 100 periodicals in the reading-room. Its books have circulated in more than 500 towns and villages in 12 different States of our country. It is supported by donations, bequests and fees from life and annual members, who have the full use of the library, and by the perpetual membership of churches, whose pastors have the use of the library, including the drawing of books, forever gratis. Donations and fees should be sent to Rev. Luther Farnham, secretary, at the library.

THE AMERICAN SUNDAY SCHOOL UNION has been at work seventy-one years for the retired rural districts. Its union methods specially commend it to communities of sparse populations divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has larger results for the amount expended. 11,000,000 children are yet out of Sunday School. Will you help to save them? Send to Rev. Addison P. Foster, D. D., New England Secretary, 1 Beacon St., Room 40, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat.*

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, *President.*
REV. W. C. STITT, *Secretary.*
W. C. STURGES *Treasurer.*

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Allcock's Porous Plaster

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## WEEKLY REGISTER.

### Additions to the Churches.

| | Conf. | Tot. |
|---|---|---|
| **CALIFORNIA.** | | |
| Oakland, Market St., | 4 | 10 |
| Pomona, Pilgrim, | 4 | 10 |
| Redlands, | 1 | 12 |
| **CONNECTICUT.** | | |
| Ansonia, | 6 | 8 |
| Eastford, | 1 | 3 |
| Greenfield Hill, | — | 7 |
| Hartford, Glenwood, | 3 | 12 |
| Prospect, | — | 5 |
| Shelton, | 4 | 6 |
| Woodstock, East, | 9 | 9 |
| North, | 8 | 10 |
| **FLORIDA.** | | |
| Orange Park, | 3 | 4 |
| Tampa, | 8 | 17 |
| **ILLINOIS.** | | |
| Chicago, West Pullman, | 5 | 12 |
| Marseilles, | — | 9 |
| **IOWA.** | | |
| Chester Center, | 6 | 9 |
| Grinnell, | 2 | 3 |
| Hiteman, | 2 | 6 |
| Manson, | 3 | 6 |
| Mitchelville, | 6 | 6 |
| Valley Junction, | 2 | 5 |
| **KANSAS.** | | |
| Lawrence, Pilgrim, | — | 18 |
| Plymouth, | — | 14 |
| Osborne, | 9 | 9 |
| Wichita, Fairmount, | — | 7 |
| **MAINE.** | | |
| Bath, Winter St., | 3 | 3 |
| Sanford, | 3 | 3 |
| **MASSACHUSETTS.** | | |
| Agawam, | 3 | 5 |
| Barre, | 3 | 7 |
| Blandford, North, | 7 | 13 |
| Concord, | — | 3 |
| East Longmeadow, | — | 4 |
| Newtonville, Central, | 7 | 20 |
| Northampton, First, | 2 | 6 |
| Edwards, | — | 4 |
| Rutland, | 6 | 6 |
| Shrewsbury, | — | 5 |
| Springfield, Hope, | 12 | 22 |
| French, | — | 5 |
| Ware, | — | 4 |
| Westfield, Second, | 3 | 4 |
| Wood's Holl, | — | 8 |
| Worcester, Central, | 4 | 6 |
| Hope, | 1 | 6 |
| Old South, | 4 | 23 |
| Piedmont, | 1 | 6 |
| Plymouth, | 3 | 6 |
| Summer St., | 3 | 5 |
| **MICHIGAN.** | | |
| Greenville, | 7 | 9 |
| Lewiston, | — | 3 |
| **MINNESOTA.** | | |
| Brainerd, | 5 | 9 |
| Faribault, | — | 5 |
| Stewartville, | — | 4 |
| *Conf.*, 421; *Tot.*, 918. | | |
| *Total since Jan. 1.* *Conf.*, 782; *Tot.*, 1,580. | | |

| | Conf. | Tot. |
|---|---|---|
| **MISSOURI.** | | |
| St. Louis, Bethlehem, | 5 | 6 |
| Central, | 1 | 7 |
| Compton Hill, | 2 | 13 |
| Covenant, | — | 4 |
| Olive Branch, | 3 | 3 |
| Pilgrim, | — | 13 |
| **NEW HAMPSHIRE.** | | |
| Bennington, | 1 | 4 |
| Concord, First, | 3 | 5 |
| Gilsum, | 3 | 4 |
| Littleton, | 17 | 20 |
| Manchester, First, | — | 5 |
| So. Main St., | — | 3 |
| Plymouth, | 3 | 3 |
| Short Falls, | 4 | 7 |
| **NEW YORK.** | | |
| Buffalo, First, | 2 | 15 |
| Lockport, First, | 3 | 6 |
| New York City, Pilgrim, | 10 | 28 |
| Saugerties, | 3 | 4 |
| **OHIO.** | | |
| Cleveland, Archwood Ave., | 1 | 5 |
| Bethlehem, | 4 | 6 |
| Cyril Branch Ch., | 7 | 7 |
| East Madison Ave., | 10 | 14 |
| Hough Ave., | 9 | 21 |
| Irving Street, | 5 | 10 |
| Lakeview, | 3 | 20 |
| Olivet, | 2 | 3 |
| Park, | 2 | 7 |
| Pilgrim, | 8 | 22 |
| Plymouth, | 2 | 8 |
| Hudson, | 2 | 5 |
| Painesville, | 23 | 25 |
| Rootstown, | 4 | 5 |
| **VERMONT.** | | |
| Bradford, | 5 | 8 |
| Bridport, | 5 | 5 |
| Chester, | 5 | 5 |
| Hyde Park, | — | 4 |
| North, | 14 | 14 |
| Lyndonville, | 5 | 5 |
| Manchester, | 6 | 6 |
| Middlebury, | 3 | 7 |
| Montpelier, Bethany, | 7 | 8 |
| Orwell, | — | 3 |
| Post Mills, | 2 | 10 |
| Rutland, | 4 | 11 |
| Shoreham, | — | 8 |
| West Charleston, | — | 15 |
| Williamstown, | 3 | 5 |
| **OTHER CHURCHES.** | | |
| Aberdeen, S. D., | 4 | 4 |
| Buena Vista, Col., | 3 | 3 |
| Passaic, N. J., | 2 | 5 |
| Southern Pines, N. C., | 3 | 11 |
| Weeping Water, Neb., | 3 | 5 |
| Churches with less than three, | 26 | 47 |
| *Conf.*, 421; *Tot.*, 918. | | |
| *Total since Jan. 1.* *Conf.*, 782; *Tot.*, 1,580. | | |

### Calls.

ARMES, A. Herbert, Franconia, N. H., accepts call to Warner.

BLANCHARD, Addison, Second Ch., Denver, Col., to First Ch., Dallas, Tex. Declines.

BOUTON, Tilton C. H., to remain another year at Deerfield Center, N. H., also to return to Hopkinton. Declines the latter.

BRINTNALL, Walter A., Chapin, Io., to Little Rock and Ocheyedan.

BUCK, J. W., of the Evangelical Ch., to Polk City, Io. Accepts.

CHAMBERS, Alex., Hillsboro, Wis., to Prentice. Accepts.

CHANDLER, Watson H., to permanent pastorate of College Ch., Wheaton, Ill., with privilege of doing evangelistic work outside. Accepts.

DUNLAP, Sam'l P., Springfield, O., *declines*, not accepts, call to Benton Harbor, Mich.

EDWARDS, Nicholas T., Bloomington, Ill., to Plymouth Ch., Los Angeles, Cal. Accepts.

GILBERT, Geo. E., Sun Prairie, Wis., to Fox Lake. Accepts.

HARVEY, Jasper P., Ware, Mass., to Providence, R. I. Accepts.

HASTINGS, Allen, Plymouth Ch., St. Louis, Mo., to Bloomington and Rialto, Cal. Accepts.

HUNT, Henry W., for more than twelve years pastor at Orange, Ct., to Port Chester, N. Y. Accepts.

INGALLS, Edmond C., Brookfield, Mass., to First Ch., Colchester, Ct., where he has been supplying for three months.

LANPHEAR, Walter E., Masonville, Io., to Greenfield Ch., Steuben, O. Accepts, with address at Oberlin.

MACKAY, Chas. C. (Primitive Meth.), Lynn, Mass., to Andrews, Ind. Accepts, and has begun work.

MESERVE, Isaac C., Davenport Ch., New Haven, Ct., to Rockville.

OBERHAUS, Herman F., Madison, Wis., to return to former pastorate at Prescott. Declines.

PADDOCK, Geo. E., Third Ch., Denver, Col., to Vermillion, S. D.

PAGE, Fredk. H., asst. pastor of Union Ch., Boston, Mass., accepts call to Trinity Ch., Lawrence.

PATCHELL, W. T., Chicago University, to Eaton, Col. Accepts.

PRESTON, Marcus N. (Pres.), Bath, N. Y., accepts call to Hinsdale, Ill., to begin Jan. 25.

RAGLAND, Fountain G., Mobile, Ala., to Wilmington, N. C. Accepts.

SCHOPPE, Wm. G., to permanent pastorate at Ravenna, O., where he has supplied for a year.

VANCLANCY, Judson, Union Ch., S. Weymouth, Mass., to West Medford.

WILLIAMS, R. Howard, to supply for a year at Pilgrim Ch., N. Lawrence, Kan.

WILLIAMS, W. L. (Cumb. Pres.), Ind., to San Jacinto, Cal. Accepts.

### Ordinations and Installations.

BICKERS, W. H. (Meth.), *o. p.* Kemper Ch., Delaware, Ill., Nov 12. Sermon, Rev. J. B. Fairbank; other parts, Rev. Messrs. J. H. J. Rice, A. F. Hertel, M. J. P. Thing.

RUSSELL, Frank H., *o.* Kirwin, Kan., Dec. 18. Sermon, Rev. W. L. Sutherland; other parts, Rev. Messrs. L. P. Broad, D. Baines-Griffiths, C. L. Mills, W. E. Brehm.

TEIS, Edward B., *i.* Joplin, Mo., Dec. 10. Sermon, Dr. J. H. George; other parts, Dr. G. C. Adams, Rev. J. W. Sutherland, Supt. A. K. Wray.

### Resignations.

CONRAD, Geo. A., Lake Preston, S. D.

HOLLARS, Jno. A., Maplewood Ch., Chicago, Ill.

JONES, Wm., Larchwood, Io., to take effect Feb. 1.

RUTLEDGE, G. N., Hazel Park, St. Paul, Minn.

VATER, Wm., Braintree, Vt.

### Dismissions.

BRIGHT, Jesse, South Ch., Columbus, O., Jan. 9.

SCOFIELD, Cyrus I., First Ch., Dallas, Tex.

### Churches Organized.

CARNFORTH, Io., rec. Jan. 1.

CHICAGO, Ill., Maplewood, rec. Jan. 3.

ELWOOD, Ind., Welsh.

LOS ANGELES, Cal., Central Ave., rec. Dec. 29. Twenty members.

### Miscellaneous.

BEEBE, Julius R., of Aberdeen, N. D., is to supply at Sanborn for a month, with a view to taking the work permanently. He has decided to leave the law to enter the ministry.

BELKNAP, A. J., who, after serving the church in Farmington, Io., for about two years, was stricken with paralysis a few weeks ago, is now somewhat improved in health and hopes to be able to preach again soon.

BRICKETT, Harry L., Marion, Mass., has had his salary raised $200 per year.

HALL, Geo. E. and wife, were given a New Year's reception by about 350 of their parishioners in Dover, N. H., who assembled in the parlors of the First Church to extend them cordial greetings and best wishes. The occasion furnished a happy expression of the place the worthy couple hold in the affections of their people.

LEWIS, Alexander, has begun work in his new field at Pilgrim Church, Worcester, Mass. On the evening of Jan. 1 a reception was tendered him and his wife, following which a dinner was served for over 500 persons.

OLIPHANT, Chas. H., and wife have been tendered a hearty reception by more than 200 of their parishioners in Phillips Chapel, Methuen, Mass.

VAN OMMEREN, Hendrik, pastor in Grass Lake, Mich., has discontinued preaching at the Meth. Ch. in N. Sharon, which he has supplied for three years.

A FURNITURE MASQUERADE.—That is certainly a novel and original idea which the Paine Furniture Co. show in another column of this paper. A hall stand has been cleverly designed in the shape of a great hall chair. The whole idea is admirably carried out, and the piece is very decorative. We commend it to our readers.

TOURS TO SOUTH FRANCE (THE RIVIERA) AND ITALY.—Messrs. Gaze & Sons, the well-known tourist agents, announce a series of tours to South France and Italy, leaving New York *via* Gibraltar Jan. 22, Feb. 19 and monthly. The principal art centers are visited, and the cost, to include all expenses sixty-one days, is $460. They also announce tours to Egypt the Nile and Palestine, Feb. 12, 19, March 7. Also forty tours for summer vacation in Europe ranging in price from $175 to $800. Mr. W. H. Eaves, the Boston agent of Messrs. Gaze, whose office is 201 Washington Street, will be pleased to send printed programs and any desired information.


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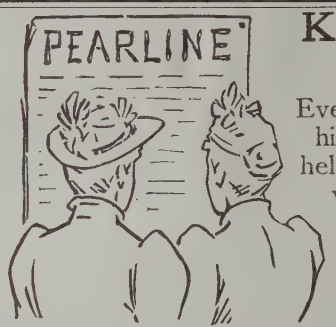


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Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* 470 JAMES PYLE, New York.

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## BIOGRAPHICAL.

REV. MYRON ADAMS,

Who died in Rochester, N. Y., Dec. 29, was born in East Bloomfield, N. Y., in 1841. He was a graduate of Hamilton College and was among those in the class of 1863 to enlist for service in the Civil War. After graduation from Auburn Theological Seminary Mr. Adams became pastor of the Presbyterian Church at Union Springs, N. Y., held a pastorate at Dunkirk and in 1876 assumed charge of the Plymouth Congregational Church, Rochester, of which he was pastor at the time of his death.

REV. FRANCIS WILLIAMS.

The oldest trustee of the Hartford Theological Seminary died suddenly in East Hartford, Ct , Jan. 3. He was born in Ashfield, Mass , 1814, and was graduated from Williams College in 1838 and from the Theological Institute of Connecticut in 1841. Mr. Williams held pastorates in the Congregational churches in Eastford, Bloomfield and Chaplin, Ct., where he remained for over thirty years, resigning in 1892. For twenty years he was a director of the Connecticut Home Missionary Society and for forty years a trustee of the Hartford Theological Seminary. It is recorded of this pastor in the catalogue of the theological seminary of which he was a graduate that up to 1892 he had not been out of the pastorate a Sunday since his ordination nor absent from Sunday service once during a period of twenty-three years.

REV. EDMUND S. POTTER, D. D.

The death last week, at Malden, of Rev. Edmund S. Potter, D. D., at the age of eighty-two, removes one who had for many years been prominent in religious and temperance work and in various forms of philanthropic activity. He was a native of Leyden, Mass., a graduate of Wesleyan University and his first charge was over the Methodist church in Springfield. Afterward connecting himself with the Congregational denomination, he was pastor of churches in East Weymouth, Dorchester, Concord, Greenfield and Malden. His work in Malden with the Linden church closed only a few years ago and was very successful. He was warmly interested in the anti-slavery cause and for many years was one of the most earnest and forcible speakers on the temperance platform. His cordial manner and unaffected simplicity of character won for him a wide circle of friends.

A COUGH should not be neglected. "*Brown's Bronchial Troches*" are a simple remedy and give immediate and sure relief.

THE modern farmer is particular in regard to the kind of seed he plants and the manner of planting it. The seeds must be of highest fertility and grown from the highest cultivated and most profitable varieties of stock. The great seed firm of D. M. Ferry & Co., Detroit, Mich., fully appreciate this fact, as is attested by their progressive business methods and the quality of the seed which they supply farmers and gardeners through the dealers all over the country. In evidence of this firm's knowledge of the wants and requirements of planters, large and small, is *Ferry's Seed Annual* for 1896. This book is of the greatest value to farmers and gardeners—a veritable encyclopedia of planting and farming knowledge, and will be mailed free to any one sending his name and address on a postal card to the firm.

## Marriages.

*The charge for marriage notices is twenty-five cents.*

JACOBUS—COOLEY—In Hartford, Ct., Jan. 8, by Rev. Drs. G. L. Walker and C. M. Lamson, Prof. Melancthon W. Jacobus of Hartford Theological Seminary and Clara May Cooley.

SANBORN—PIKE—In Abington, Ct., Jan. 8, by Rev. E. B. Pike, Rev. Edward S. Sanborn of Ridgbury and Martha E. Pike, M. D., of Abington.

## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

BAGG—In West Springfield, Dec. 27, 1895, Mrs. Susan Atwater Bagg, aged 78 yrs., 5 mos.

BARROWS—In Hartford, Ct., E. Ward Barrows, M. D., aged 79 yrs.

BIRD—In Great Barrington, Dec. 28, 1895, Mrs. Elise D. Goodell, wife of James Bird and daughter of Rev. William Goodell, D. D., missionary to Turkey more than forty years.

FISK—In Elkader, Io., Jan. 1, Douglass Franklin Fisk, aged 2 yrs., 7 mos., second son of Rev. and Mrs. F. L. Fisk.

MERRIFIELD—In Worcester, Jan. 3, William T. Merrifield, aged nearly 89 yrs. He was one of the founders of Union Church and one of the most prominent business men of the city.

QUICK—In Brookline, Jan. 4, of pulmonary tuberculosis, Mrs Mary Cunningham, a bride of only six months and wife of Howard Prescott Quick, son of Rev. A. J. Quick

STEVENS—In Worthington, Lafayette Stevens, aged 71 yrs. He was deacon of the church for more than twenty-five years.

WELD—In South Hadley, Dec. 30, 1895, Deacon Stephen C. Weld, aged 76 yrs.

WILDER—In Fitchburg, Jan. 7, Martha F. (Snow), widow of George G. Wilder, aged 78 yrs., 3 mos.

YOUNG—In Boston, Dec. 12, 1895, Wilbur Russell, son of the late Charles D. Young of Chelsea, aged 33 yrs., 11 mos.

REV. DANIEL WIGHT.

In the death of Rev. Daniel Wight at Natick, Dec. 21, 1895, Congregationalism loses one of its most honored and venerable ministers of Jesus Christ. He was born at Natick in 1808, graduated at Harvard in 1837, at Andover in 1840, was settled at Scituate sixteen years, supplying afterwards at Boylston and Ashburnham. Since 1871 he has resided in his early home in well earned retirement, serving in town and church affairs, a Christian citizen universally respected and beloved. His side interests have been horticulture, the natural sciences, especially astronomy, meteorology, in which he was an expert, contributing learned articles to the journals, Scripture study and composition. He designed the steel engraving of Bunyan's Pilgrim, which has been extensively circulated in this country and in England.

He was a clergyman of the old New England school, holding the faith of the fathers with unwavering confidence. In character he was simplicity itself, every motive pure, and his heart was exceedingly lovable. His theology wrought its holy effects in his life—perfect submission, patience in trial, invariable cheerfulness and devotion to duty. His love for his Saviour was very tender, and his happiest hours were in communion with him. He never ceased his prayers for the church, his country, the kingdom and its missionaries. An ex-minister, his relations with his pastors were of the utmost delicacy and helpfulness. A most beautiful life in influence and example, his memory will long abide in the hearts of all who knew him.

MOSES O. AYERS.

By the death of Mr. Ayers the Congregational church in Oakham has lost one of its most prominent and useful members. He died Dec. 16, at the age of sixty-nine years. He was a man widely known and highly esteemed by the business men of Worcester County. He was a man of exceptional modesty and humility, simple in his tastes and habits, genial and companionable. He commenced his business career in connection with the Reform School at Westboro, but for more than thirty years past he has built up a prosperous business in the wire factory at Oakham, established and carried on by himself alone. He has always taken an active interest in all public matters. He was an earnest, devout Christian man, who was always ready to use his property as a steward for his Master. His death is an irreparable loss to the whole town, but especially to the Congregational church. His gentleness and wisdom in council and well-balanced mind, with his uniform presence at all the meetings of the church for over thirty years, made him perhaps the most valued and useful member of the church. His widow survives him and his two sons, one a lawyer and the other a physician in New York city, and a greatly beloved daughter in Minnesota.

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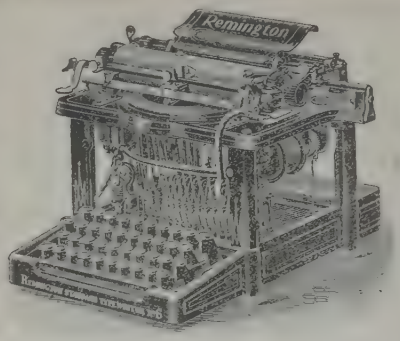


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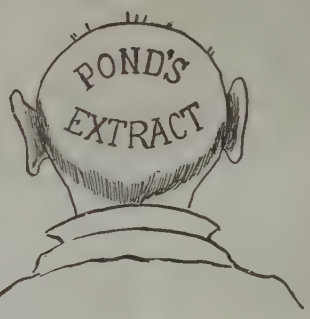


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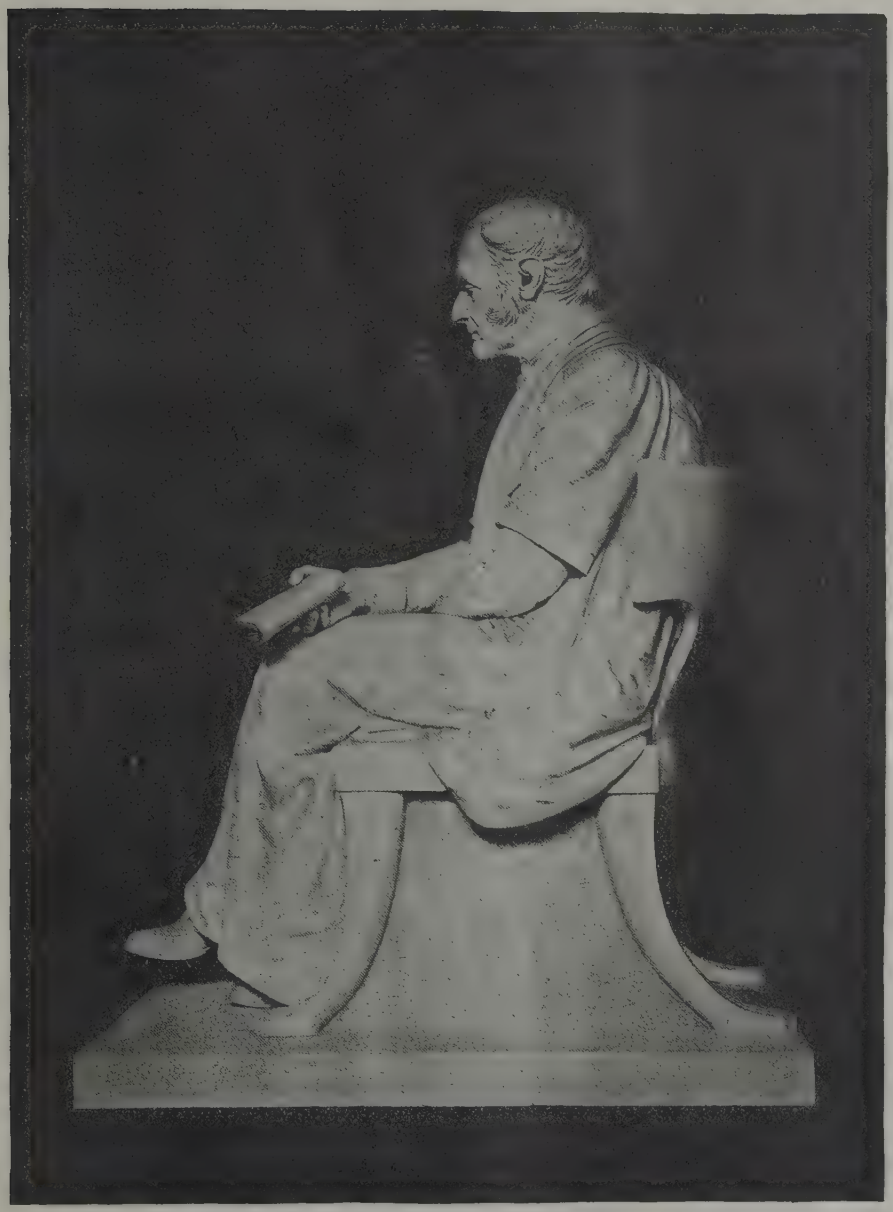
Boston Thursday 23 January 1896



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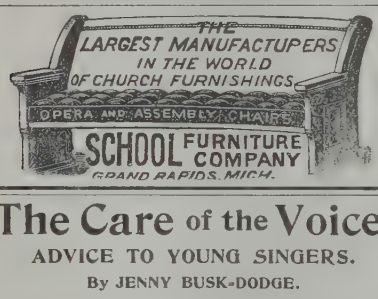


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# CONTENTS

DITORIAL:
Paragraphs 125
Christianity Tested 126
Religious Life in Our Colleges 126
Too Many New Churches 126
Christ's Appeal to the Young 126
Condensed Novels 143
Week in Review 127
In Brief 128
TAFF CORRESPONDENCE:
New York 129
The Interior 130
URRENT THOUGHT 146
ONTRIBUTIONS:
The Religious Life of Yale University. Charles S. Macfarland 131
The Situation at Oberlin. Prof. E. I. Bosworth 132
Christian Interests at Colorado College. Prof. Edward S. Parsons 132
Body and Soul. Harriet Prescott Spofford 133
A Day at the Congregational House, London 135
S. M. Sayford, the College Evangelist. R. E. Lewis 146
HE HOME:
The Dear Togetherness—a selected poem 137
Whiffs of Common Sense. IV. The Age Line. Marion Harland 137
The Birthday of Burns. Elizabeth Porter Gould 138
Closet and Altar 139
Mothers in Council 139
The Conversation Corner. Mr. Martin 140
Corner Scrap-Book 140
HE SUNDAY SCHOOL—Lesson for Feb. 2 141
. P. S. C. E.—Topic for Feb. 2-8 142
ROGRESS OF THE KINGDOM 142
ITERATURE 143
EWS FROM THE CHURCHES:
The Grand Rapids Churches 148
From Philadelphia 148
Additions to the Churches 153
Weekly Register 157
ISCELLANEOUS:
How One Employer Avoids Strikes 142
Hon. Charles Theodore Russell 145
The Statue of Pres. Theodore D. Woolsey 147
Education 147
Venezuela and Arbitration 147
Notices 147
Business Outlook 154
Other Christian Work 154
Woman's Board Prayer Meeting 155
General Howard Roll of Honor 157
Biographical 158
Sunday School Notes 158
Marriages and Deaths 159

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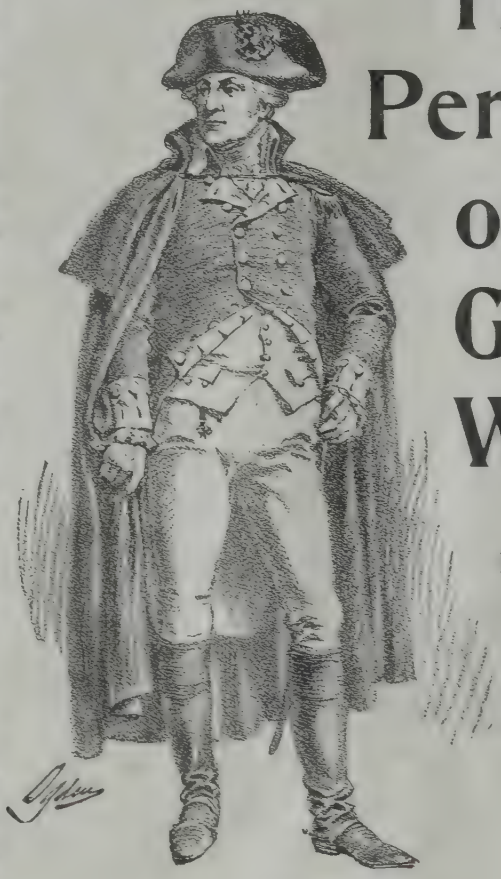

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FIFTY years as a teacher and leader in Yale College, half of that time its president, made the influence of Dr. Theodore Dwight Woolsey wide and deep in American life. Few men in this century have left on so many persons so distinct an impression of personal character as he has done. The scholarly figure on our cover page is no mere memory but a present force. If the readers of this paper find it of value they owe gratitude for it to him, for his training, more than the work of any other teacher, has influenced the habits of thought and molded the characters of two of its editors. He lives today in the lives of hundreds whose words, from pulpit and platform and in literature, are listened to with respect by multitudes in every part of our land. Absolute sincerity, profound scholarship, a Saxon simplicity of thought and expression, a mind and temper under the sternest discipline, combined with a kindly interest in all the students under his care, made him a model college president. Thousands who never knew him owe him homage, for because of him their daily lives are truer, wiser and happier. The great university, whose outward appearance he would now hardly recognize, still rests on Dr. Woolsey's work as one of its foundation stones.

The National Armenian Relief Committee is not discouraged by the announcement of the Turkish legation at Washington that the Porte will not allow the Red Cross Society to enter Turkey. The committee has already sent considerable sums of money to the Constantinople committee, on which Sir Philip Currie of the British embassy and the American missionaries are represented, and purposes to continue the distribution of relief through the same channel if the Red Cross is prevented from doing its work. Messrs. Brown Brothers, bankers, of Boston, with branch offices in New York and Philadelphia, are acting as treasurers, and collections were taken last Sunday in many churches to be forwarded to them. Immediate gifts may save many lives and will relieve much suffering.

Free churches may still be regarded as in the experimental stage, though we believe the principle they represent is established permanently. But every notable success achieved by any of them is an argument stronger than words. The Madison Avenue Church, New York, has been conducted as a free church for four years, and has proved the wisdom of its pastor, Dr. Charles L. Thompson, in advocating the change. It has owed much to his energy, persistence and faith. It has expended in the four years $74,787 for its own work, and all of this sum except about $3,000 has come from the congregation. Its contribution to outside benevolent purposes has been $20,851. These figures, when we remember the hard times of this last four years, speak for themselves and speak eloquently. They represent great courage and great labors of pastor and people, whose work will continue to be an inspiration to churches of all denominations. Our church news columns from time to time report similar successes in other cities under totally different conditions.

A custom which we should like to see more prevalent is that observed now somewhat widely at this season of the year. We refer to the sending by pastors of letters to all the members of their parish. Several admirable examples are before us and they breathe such a spirit of interest and affection that we are sure those to whom they are addressed must be touched and helped. In these rushing days pastors are not likely to err on the side of too many calls upon members of their flock, hence a letter, calling attention to the ending of one year and the beginning of another and taking advantage of all the suggestions of the holiday season, comes to the average parishioner as both a reminder of a relation that ought to be increasingly sacred year by year and as a spur to more faithful performance of Christian duty. Those pastors are wise who utilize the printing press in this way.

The experiment of a dual and co-equal pastorate has recently been tried in two Presbyterian churches which are much in the public eye. In one case—that of Dr. Talmage—we suppose that hardly any one expected that so marked and unconformable a personality could long work in double harness. The other is that of the Brick Church, one of the oldest and strongest of the New York churches, and has a history which is worth recalling. In the constant changes of the city two churches close together in what had recently been the ultra fashionable quarter of the town began to feel the first pressure of the uptown movement in dwindling congregations and less liberal support. One had been an Old School church, with a long line of honored pastors. The other had been New School, with a brilliant but brief history, which had given two professors to Union Seminary. The pastors, Henry van Dyke and J. H. McIlvaine, were close friends. Without waiting for further pressure of necessity, the two churches decided to unite, using the title and building of the older and taking both ministers as co-equal pastors. Now, after two years of harmonious life which has welded them into a real union, the session and congregation are unanimously of the opinion that the dual pastorate is not a success. Dr. McIlvaine retires with the loving respect of the whole congregation, and Dr. van Dyke remains as pastor by the unanimous request of a united church. The manner of this coming together and separation is thoroughly Christian and makes us feel that, if the experiment of a dual pastorate could ever have succeeded, it must have been under such exceptionally favorable circumstances.

After conference of officers of the six Congregational benevolent societies over the long debated matter of adding to their present separate publications a cheap monthly paper, setting forth the work of all these organizations in brief, popular articles calculated to interest the whole body of our church members and move them to larger giving and prayer for these objects, it has been decided to refer the question for final settlement directly to the churches themselves. Accordingly, in behalf of their brethren, the Congregational Home Missionary Society is sending to all our churches throughout the land a circular describing the proposed monthly, asking each church to say whether it desires such a paper, how many copies it will take and pay for at ten cents a copy per year, and requesting the pastor or other officer to reply to these questions on a postal card sent with the circular and mail it to Dr. Kincaid at the Bible House. Thus will be easily settled the question whether the churches desire such a paper, and the six societies will govern themselves accordingly.

Every college student who thinks for himself at all desires to think freely. If in his little world of thought and life—little, indeed, only by comparison with the great current of the age whose influence he feels without being yet a part of it—there is one goddess who has undisputed sway—it is liberty. This is part of the divine order which brings up the new generation to remodel the conclusions of the old. Too great unwillingness to change in the rising generation would mean a halt in the progress of the world. We may trust to its aftergrowth in conservatism from the teaching which experience brings and the caution which responsibility enforces. It is well, however, that young men should remember that liberty looks on the world with open eyes. It is a counterfeit and misleading spirit which urges us forward before we have faced the facts of the world and weighed the relative importance of the phenomena which present themselves to our view. Free thinking is the hope of the world intellectually, and of free thinking Christianity is not at all afraid; but ill considered and premature thinking, while it

can do no permanent harm to the kingdom of Christ, is capable of doing unmeasured harm to the careless thinker. The responsibility of thinking—its obligation to weigh and measure, as well as sift, the facts of the world—is what we would like to urge upon the undergraduate thinkers of our colleges. True liberty walks with careful and reverent steps, because she feels the importance and the difficulty of her high mission.

## CHRISTIANITY TESTED.

It is the boast of the nineteenth century that it is closing with Christian nations leading the world, that human brotherhood has become established and that the cruelties which gave to past centuries the name of dark ages are impossible in this enlightened time. Yet under the eyes of Christian nations a tragedy is going on which is without a parallel in the history of the Christian era. With deliberate purpose and careful plans the sultan of Turkey is crushing out of existence a whole race of peaceable, inoffensive Christians. They are robbed, tortured by fiendish cruelties, their bodies piled by scores in unnamed graves, while hundreds of thousands of starving survivors stretch wasted hands toward Christian nations and beg for succor.

What answer comes to them? Russia protects her own sect. No Christians of the Greek Church are killed. Germany is indifferent. This brigand, holding his victims by the throat, watches England warily, the nation which has repeatedly saved his empire from destruction when its barbarities have provoked the just execration of the civilized world. He shrewdly plays on her fears lest other kingdoms get advantages which she possesses under pledges to protect those who are now unprotected, and England is silent. The nations wait while, with knife and sword and torch, this brigand carries on his work.

America has large interests in Turkey, interests maintained not for gain but for the sake of humanity. They have been in the way of the sultan's besom of destruction and he has been cautious in attacking them. But he has been testing the patience and courage of America. He refused to allow its official representatives to enter the country he was plundering. Our government meekly accepted the insult. Then he destroyed the property of Americans and slaughtered Armenians by the wholesale through the towns and cities they had sought to bless. Congress uttered no protest. Our minister to Turkey demanded indemnity for property destroyed, but has received none. But the piteous appeals of the starving survivors moved the American people to raise money for them and to ask the Red Cross Society to bear to Armenia their gifts. Hope revived, for Turkey by treaty had agreed with the nations which profess to be humane to permit this beneficent society, which knows no distinctions of nationality, to relieve suffering humanity.

But Turkey, before she is asked, has issued an official proclamation that America cannot send help through the Red Cross to the victims of the sultan's cruelty. Americans have been too outspoken in criticising the carrying out of his skillfully conducted plot to murder a race. They are told to mind their own business. What is the answer to this challenge? Some say, perhaps it is not really official. The Turkish legation at our national capital may not fully understand its master's mind. Secretary Olney has asked the sultan if he really authorized the statement that the Red Cross will be shut out of Turkey. He waits for the evasive answer which may be expected. Others say, we will go on raising money and hope for the best. A few say, perhaps England will now come to the rescue, do what she solemnly pledged herself to do and at the same time resent this affront to America. Still others say, it is a great pity, but of course we cannot help it; the United States has no standing in European affairs. The President and Congress say nothing.

What will our children say when the history of these years is faithfully written? They will say that the Christian nations of Europe and America, in the closing years of the nineteenth century, stood by and watched a Moslem robber outdo his predecessors in torturing and murdering Christians by the thousands; that these nations were so controlled by selfishness, jealousy and cowardice that they submitted to be played off against one another, accepted without remonstrance the insults which expressed the Turk's defiance of outraged humanity, and congratulated themselves that they were preserving the peace of the world. By these things our children will judge how much their fathers valued the principles of human brotherhood, of which they boasted as the ripe fruit of the life of the nineteenth century.

## RELIGIOUS LIFE IN OUR COLLEGES.

The effect of college training on religious character is often and anxiously discussed. No one doubts that such training increases power and influence. But the question is pressed, Are not these gained at too great risk?

No subject suffers more from popular misconceptions than that of the religious influence in the college. Many parents who have not been deeply concerned about their boys' companionships at home commit them to the college with the feeling that they are being initiated into a set of evil mysteries. Newspapers foster these fears. The daily press makes much of those aspects of college life which are only incidental. Ninety-nine students do their work faithfully and no mention is made of it. One fails and the world is told of it. Young men engage in athletic sports one thousand hours and nothing is said about it; but in the thousand and first hour some careless youth meets with an accident and dispatches are sent out to the press that his death is expected. One student is arrested for a misdemeanor and the news goes through the land. The same evening one hundred of his classmates are at prayer meeting, but no notice is taken of it.

In all our colleges there is a distinctively religious life. In most of them that life is organized and active. It is underestimated because unobtrusive; but it is in the majority of the colleges of this country a dominant factor. A far larger proportion of college men are Christians and live like Christians than of young men out of college. The number of conversions among students will compare favorably with the number reported by the churches.

Such facts as these and as are given in our special articles this week ought to dispel the prevailing idea that college life is deficient in safeguards of character. College students, like many other persons, may choose an evil life if they will. But for the young man whose face has turned in the right direction no atmosphere is more helpful to Christian life than that of the college, and no place, at the period when young people are gaining education, is safer than within its walls.

## TOO MANY NEW CHURCHES.

During the last eight years Congregationalists have organized on the average thirty-two new churches annually more than the Presbyterians. The minutes for last year show that the Presbyterians organized 176 churches and aided in building edifices for 155 of them. Congregationalists in the same time organized 216 churches, but our Church Building Society could aid only 103 to erect buildings. This comparison with the work of a sister denomination starts important reflections. An unsheltered church stands about the same chance of survival as an unprotected orange tree above the snow line. It may have a stunted growth, but it rarely brings forth any fruit and is seldom worth raising. We ought to organize fewer churches or help more of them to build houses.

Probably a wise growth would be promoted by reform in both directions. The most healthy domestic economy suggests that a young man should first possess a house or the means to build one, then a wife, then a family. That order is largely reversed in church extension. There is first a family needing charity, then it secures a minister and gets charity; often it does not secure a house at all and disappears after a precarious existence.

We believe firmly in a policy of church extension that looks toward the future and combines prudence with zeal. The statistics point especially, and almost exclusively, to the newer Western States as the region where reform is needed. With forty per cent. more new ministers than new churches, and fifty per cent. more new churches than meeting houses for them, as last year's records show, some wise student of religious economy ought to be able to show us the wisdom of increasing the resources of the Church Building Society, raising the required qualifications for entering the ministry, and cooling the ardor of those who would bring into being little churches with slight prospect of being able to secure a head and to support him, or a building in which they can find warmth of fellowship to protect themselves from wind and cold.

## CHRIST'S APPEAL TO THE YOUNG.

The young are more apt than their elders to suppose that becoming a Christian involves giving up most of what renders life enjoyable. They do not realize the emptiness of much which looks tempting in the future. The appeal which Jesus makes seems severe and extreme. Yet, when it is considered carefully, it proves to be most inviting. We ought not to regard the matter as a bargain, in which so much of self-denial is to be compensated by so much reward. Only a free and hearty yielding of the heart to God can find acceptance. Yet it is proper, and well worth while, to consider what Jesus does give to those who heed his appeal.

Surely the divine favor is no light thing. The favor of an earthly ruler is sought eagerly and at any pains. Is not that of the Almighty just as real and far more worth the having? The respect and good will of one's fellowmen also is a certain reward of the Christian. They sometimes deny these to him for a time and they often bestow these upon people who are not Christians, but it cannot be denied that in any community consistent, faithful piety is sure of this recognition at last and in a degree.

As for knowledge of the divine character, the noblest subject which the human mind can study, and for insight into all truth, surely it is only natural that he who is the source of wisdom should bestow it freely, according to their ability to receive it, upon those who confess, honor and imitate him. Nor does he hold it as beneath him to watch over and direct them day by day through life. Rather, he delights to do so. He has pledged himself to do so.

Moreover, his appeal has to do not only with this life but with that to come. In the hour of death he will be with us to sustain and cheer, and throughout the endless hereafter those who have been Christ's followers here will enjoy a happiness beyond present description or imagination. These rewards are not visionary because they seem remote. They are as actual as the possessions of this life, and the door through which we are to pass to them may open at any instant.

Blessed are the aged who accept Christ in season to testify to men that they are his. But far more blessed are they who dedicate to him the enthusiasm of youth and the strength of manhood. Unto every young man or woman God's appeal comes now, as Joshua uttered it long ago, "Choose ye this day whom ye will serve."

## THE WEEK IN REVIEW.

**America for Americans.**

There have been no startling developments in the dispute between Great Britain and the United States relative to Venezuela during the past week. A meeting in London to further the scheme of founding a permanent arbitration tribunal of representative judges in Great Britain and the United States has been held. Mr. Balfour, First Lord of the Treasury, in a speech at Glasgow, has deprecated the idea of war between the two countries and uttered other sentiments that on the whole were conciliatory, nevertheless there was nothing in his speech to indicate that there has been any change of attitude toward the United States by the British Foreign Office. The destination of the special British Flying Squadron has been the subject of much speculation and rumors that the fleet is to visit the West Indies and rendezvous near Venezuela are rife. If it proves true that the fleet is to menace our coasts and those of our sister republic for which we have interceded and by so doing incurred British displeasure, it is not improbable that there will be a decided revulsion against Great Britain even among those who now deprecate anything like the thought of war between her and the United States. Unless Great Britain is actually seeking for war with us those responsible for her foreign policy will do well to avoid anything like massing naval and military forces along our coasts and boundaries.

The Venezuela commission has formally requested the Secretary of State to secure for it such documents as Venezuela and Great Britain may be willing to present informally if not formally. The scope and force of the doctrine of America for Americans, which has been defined by individuals hitherto and had varying interpretations from presidents and secretaries of state, seems likely now to be formulated definitely and indorsed by Congress. Obviously such a declaration from such a source will have a degree of authority and importance not characteristic of any prior utterance. And it is to be hoped that before Congress passes upon this matter there will be a long, full and calm debate of the problem in all its serious aspects and far-reaching import. That students of the Monroe Doctrine differ much in their interpretations of its scope has been demonstrated during the past month by the variant utterances of the most eminent teachers of history in our American universities. That many of our foremost jurists and citizens disagree with President Cleveland and Mr. Olney in their intrepretation of the Monroe Doctrine has been proved by their utterances since Dec. 17. That the senators and congressmen will differ must be apparent to those who contrast the resolution offered by Senator Sewell of New Jersey with that reported by the Foreign Relations Committee last Monday. The importance of the latter is such, because of the authority it has coming almost unanimously from such a committee, that the substance of their report is appended herewith:

> Resolved, That the United States of America reaffirms and confirms the doctrines and principles promulgated by President Monroe in his message of Dec. 2, 1823, and declares that it will assert and maintain that doctrine and those principles, and will regard any infringement thereof, and particularly any attempt by any European power to take or acquire any new territory on the American continents, or any islands adjacent thereto, for any right of sovereignty or dominion in the same, in any case or instance as to which the United States shall deem such attempt to be dangerous to its peace or safety, by or through force, purchase, cession, occupation, pledge, colonization, protectorate, or by control of the easement in canal or any other means of transit across the American isthmus, whether on unfounded pretension of right, in cases of alleged boundary disputes, or under other unfounded pretensions, as the manifestation of an unfriendly disposition towards the United States, and as an interposition which it would be impossible in any form for the United States to regard with indifference.

**The World of Politics.**

The action of the Democratic National Committee in selecting Chicago as the place and July 7 as the time for holding the party's convention to nominate a presidential candidate is interpreted as a victory for the sound money element in the party. Should that convention, in its platform and by its candidate, stand for views on monetary standards objectionable to the South, West and Southwest it is not improbable that a third party candidate would receive the votes of many Democratic revolters. Indeed the silver men of both parties in Congress are co-operating so openly with the Populists now that it would not be surprising to hear of their alliance and the creation of a new party even before the older parties declare their position.

The re-election of Mr. Allison as senator from Iowa was a foregone conclusion. He deserves the honor, for his record for conservatism, ability and character is irreproachable. Whether Ohio in sending Mr. Foraker to the Senate has sent a statesman or a mere politician remains to be seen. Mr. Foraker has this advantage over his predecessor, Mr. Brice, that his legal right to represent the State will be above suspicion. Mr. Brice was a resident of New York who bought one of Ohio's seats in the Senate.

Governor Morton of New York, now that the presidential bee is buzzing in his bonnet, has begun to play politics, and has not scrupled to cripple the cause of Civil Service in the Empire State if thereby he may further his own interests. He has appointed a pronounced "spoilsman" as member of the commission charged with the responsibility of executing the Civil Service Law, and persisted in the nomination, notwithstanding the protests of the best element of his own party. This act, and Lieutenant-Governor Saxton's subserviency in naming Platt henchman as chairman of many of the most important Senate committees, are indicative of the malign influence which Mr. Platt exerts, an influence that demands the most strenuous opposition if the party is to retain the confidence of the voters of the State. It is a happy omen that the New York *Tribune* and men like Mr. Choate and Mr. C. N. Bliss are leading in a revolt against such leadership.

**Judicial Decrees.**

The Federal Supreme Court rendered a decision last week which will establish the principle of comity between States more firmly, and incidentally lessen somewhat the intricacies of the divorce problem. A man divorced in New Jersey and ordered to pay alimony by the courts of that State, neglecting or refusing to pay alimony, was sued by his former wife in the State of New York to recover the amount. The highest court of the State of New York denied the right of the wife to bring suit in New York to recover alimony on a decree issued in New Jersey. The Federal Court says that comity between States and a regard for the provisions of the Federal Constitution compel courts to recognize the validity of decrees issued in other States. Husbands seeking to evade the obligations imposed by divorce cannot hereafter find legal authority for such evasion by fleeing outside the bounds of the State imposing such obligations.

The decision of the Court of Appeals, to which our New York city correspondent refers in his letter, is such a stinging blow to the brewers and saloon keepers of New York State that they already have introduced in the State legislature a bill repealing the law which the court interpreted as limiting their right to prey upon the community. The decision is a triumph for the present board of excise commissioners of New York city, who, as soon as they came into power, refused to interpret the law of 1892 as the Tammany excise commissioners had done, and insisted that when the law said that licenses were not to be issued to any saloon within 200 feet of a school or church the limitation applied to saloons seeking relicense as well as to those applying for the first time. The *New York Sun*, which laments the decision, says that the statute "might be made in a generation absolutely prohibitory of liquor selling in crowded communities, provided only churches and schools were built thick enough." Exactly. Let the statute stand, and let this new argument for church extension be recognized. As for those who talk about the court's decision "scattering

to the winds the vested rights of individuals," they should know that American courts, reflecting popular will, have never given the slightest tenure to the "vested right" claim. Saloons are nuisances and as such are to be condemned.

**The Dominion of Canada and the Province of Manitoba.**

The overwhelming victory won by Premier Greenway of the Province of Manitoba in the recent election of members of the provincial legislature shows that the people of that province support enthusiastically his determination to refuse to alter the provincial system of non-sectarian schools even at the command of the Dominion of which the Province is a part. The issue is so clearly drawn now that it will be impossible for either party to recede without a concession involving the loss of considerable authority and self-respect. The Dominion can proceed to enforce its determination and run the risk of causing a rebellion that might spread and bring about a disintegration of the federation. The ministry now in power, by its endeavors to remedy the situation without alienating either its Protestant or Roman Catholic adherents, has brought the Conservative party into deserved contempt. The Roman Catholic hierarchy and a large body of pliable voters stand ready to smite the party that makes any concessions to Manitoba's defiance, and on the whole the situation is as complicated and pregnant with exciting developments as any that now attracts public attention.

**The Armenian Relief.**

Miss Clara Barton and her helpers expect to sail for Europe this week. *En route* to Constantinople they expect to secure additional authority as representatives of the Red Cross work, so that when a few weeks hence they enter Constantinople and proceed to the center of authority and ask for a definite answer to their formal request for permission to render aid they can speak with additional weight. In Constantinople and there only do they expect to ascertain definitely whether or not they can proceed on their errand of mercy. The statement put forth in this country by the Turkish minister they do not accept as authoritative or final. Our Department of State has endeavored to ascertain what the sultan's answer will be, but no reply has come. Nor need Miss Barton expect a prompt and definite one when she presents her claim at Constantinople.

Meanwhile, the funds for the relief of the sufferers in Armenia must not cease to flow in, either to the American Board or to Brown Brothers, the agents of the National Relief Fund. The missionaries of the American Board as yet are unmolested in their efforts to act as almoners of the charity of England and the United States and, even though the Red Cross be debarred from serving in Turkey, the work will be done. It is pleasant to know, on the authority of Secretary Judson Smith of the American Board, that our Government is now prepared to use the utmost authority to protect the missionaries of the Board.

**Spain's Grip on Cuba. Will It Last?**

General Martinez Campos, Spain's ablest general and a veteran soldier, has been ordered to give over his command of the troops in Cuba to another and return to Spain. A more relentless, less honorable soldier is about to enter upon the task of subduing the revolution. From henceforth we may expect to hear of cruelties and excesses of violence that will not redound to the glory of Spain, nor fail to aid the cause of the revolutionists, especially in quarters where they are seeking now for aid. The merits of their cause and their resources have recently been described in detail before the Foreign Relations Committee of the Senate and before the Executive, and much careful consideration is being given now by the authorities in Washington to the wisdom or unwisdom of recognizing the revolutionists not only as belligerents but as successful revolutionists.

**The Gains and Losses of Diplomacy.**

The supposed concert of the Powers at Constantinople is conceded to be non-existent. Queen Victoria is said to have written a very persuasive letter to the sultan of Turkey, and he a very polite and noncommittal one to her. The British fleet in the Mediterranean, instead of hovering near Turkey's coast, was last heard of at Malta. When this is said all has been chronicled that is new concerning the pressure of the Powers on Turkey to compel her to cease massacring the Armenians. There are indications of a reconciliation between Great Britain and France; how far it goes is problematical. Certainly France has been given the free hand in Siam, and all British opposition to the extension of French authority there has been withdrawn. Of course, at the same time Great Britain has decided to steal a portion of Siam's territory quite as large and even more important than that which France is to have. It is always easy to be generous at other people's expense. If subsequent developments show that Great Britain and France have come to an agreement in regard to Egypt, and if Russia does not exert its power and put an end to this apparent alliance, then it may be in order to hope for more vigorous action by the Powers at Constantinople.

**The Situation in South Africa.**

The legislature of the Transvaal Republic has met and adjourned, wisely postponing all legislation, remedial or otherwise, until later in the year when passion has subsided and affairs in the Transvaal have resumed their normal state partially, if not wholly. The Orange Free State legislature has expressed its sympathy for the Transvaal. Dr. Jameson is still in the custody of the Boers and will be sent to England to be tried. Sir Cecil Rhodes has been summoned to England by the directors of the South African Company and has departed thence. President Krueger, in a dispatch to the people of this country, through the New York *World*, has assured the American people that all Americans under arrest will receive just treatment and a fair trial. Whether confiscation of property, as well as imprisonment, will be meted out to those adjudged guilty of conspiracy is a question that is causing some speculation just now. If property is confiscated by the Transvaal Republic it will bring large sums into the treasury. President Krueger has not formulated, or at least not presented, any demands for indemnity on Great Britain yet, shrewdly awaiting the advance which the British must sooner or later make and realizing that his policy of delay will not impair the strength of his position.

**NOTES.**

By the death of Bishop Atticus G. Haygood of the Methodist Episcopal, South, the Negro loses one of his best friends among the Southern whites. Bernhard Gillam never again will expose foibles and puncture shams by his clever cartoons in *Judge*. Rev. Dr. Thomas Armitage, deceased, was one of the great Baptist preachers and a lovable and beneficent character.

At a time when the reasonableness and propriety of our uniting with Great Britain in defense of the Armenians is being discussed, it is interesting to note that James Madison, writing to President Monroe just before the latter issued his famous message, not only indorsed the policy which Mr. Monroe was contemplating announcing, but suggested also that Great Britain and the United States join "in some declaratory act in behalf of the Greeks."

The first test of the alliance between the ministry and the Liberal party in the Japanese Diet came Jan. 9, in a motion to memorialize the emperor against the foreign policy of Count Ito, especially the recession of the Lian-Tong Peninsula. The motion was defeated by a vote of 170 to 103, and is a signal victory for the Ministry. The Diet is asked to appropriate large sums for the army and navy, much larger sums than ever before, indicating clearly the new ambition that inspires the national heart.

## IN BRIEF.

A clerical error: a prolonged, prosy sermon.

A secret political order has been organized in Kansas to fight prohibition. Every such organization is a menace to free government, whatever it proposes to fight.

A Scandinavian woman in Whitehall, Wis., has given the savings of twelve years, $200, to the Armenian relief fund. What a superb example she has set to those infinitely wealthier!

Much that is sold as sterling silver in the great department stores is spurious. Legitimate dealers in silverware have been fighting this fraud in New York, and it is gratifying to see that a similar crusade has begun in Boston.

A "Christian federation" church has been started in the West to unite all Christian churches in one federation. But none can come in who do not adopt its platform. It is a case of "one more unfortunate, rashly importunate."

Announcements have been made extensively to the effect that ministers are granted annual half-fare permits by the Western Passenger Association. We learn that the limitations imposed, however, practically exclude from the offer ministers in the Eastern, Atlantic and Gulf States.

Out of 19,756 public elementary schools in England, 11,897 are controlled by the Church of England and draw support from the whole community. In 8,000 parishes there are no other public schools. Is it any wonder that Nonconformists are girding themselves for a great struggle?

The steady growth of the General Howard Roll of Honor, which now enrolls 572 names, is all the more encouraging because it has not decreased in any measure the regular contributions to the first work of the society. The proper thing to do now is to press forward to the 1,400 mark and to reach the goal, if possible, long before the society's annual meeting next June.

Our sympathies, heartfelt and deep, are extended to "the Old First" Church, Detroit. Its splendid loyalty to its pastor, Dr. W. H. Davis, during the last twelve years and its continued prosperity are the best evidences of its worthiness to receive sympathy in its

loss by the pastor's removal. Since for reasons beyond his control a change is necessary, we heartily congratulate the Eliot Church, Newton, that Dr. Davis has accepted its call. Our neighboring churches will appreciate the wisdom and the enterprise which it has shown in filling its pastorate with one whom all are glad to welcome to Massachusetts.

The Alabama General Convention of Congregationalists, through its committee intrusted with the task of preparing a course of study for its ministers, has experienced difficulty in finding a work on theology suited to their purpose. The friends and admirers of the late Prof. L. F. Stearns of Bangor Seminary will be pleased to know that his work on Present Day Theology has been selected.

The Union League Club of Chicago is generous and patriotic enough to offer to send the words and music of America, Hail Columbia, The Red, White and Blue and The Star Spangled Banner free to any organizations proposing to celebrate Washington's Birthday. This offer applies to the entire country. The express companies will co-operate and furnish free transportation.

To Pope Leo XIII. Your third invitation "to all Christians" to unite in one church by accepting you as their head is just received. We cordially reciprocate by inviting you to join us with the motto, "One is your Master and all ye are brethren." On those terms we will call you brother, but not master. For particulars see Minutes of the National Council of Congregational Churches, 1895: action on church unity.

"If I hear him longer," said one who heard Dr. N. G. Clark in the Broadway Tabernacle some years ago, "there will be no peace to my soul unless I resign my pastorate and go abroad." "Is this the work of foreign missions?" said another on the same occasion, "then I knew nothing of it before!" It is most gratifying to see in so many of our contemporaries representing other denominations tributes of respect and just appreciation of the true stature of the great statesman we have lost.

The Salvation Army has a head as autocratic as the Pope of the Roman Church. He has recalled from America its popular leaders, Commander and Mrs. Booth, who have done great service not only in the work of the army itself, but in exalting its spirit and methods and in commending it to the Christian people of the whole land. Naturally, the protest of the army against the removal of the commander and his wife is emphatic. We hope it may prevail.

Massachusetts legislatures come and go, but Chaplains Dowse in the Senate and Waldron in the House—both of them highly esteemed, and, as yet, hardly patriarchal Congregational ministers—seem to be permanent factors in the legislative machinery, as their unanimous election year after year convincingly proves. The genial superintendent of the Boston City Missionary Society is now serving his seventeenth year in this capacity and the Bishop of Sherborn his fifteenth year. Our natural feeling is that the legislature can't do anything very bad as long as these respected gentlemen hold their positions.

Commercial honor of the noblest sort is by no means rare in American business life. Of the late William Libby, a well-known merchant of New York, it is told that when his father's business failure put an end to his hopes of a college education he entered commercial life and, thirty years later, paid his father's outlawed indebtedness in full, with seven per cent. interest. Then having had the creditor's receipts bound in book form, he presented them to his father as a birthday gift. An obituary notice in this issue of our paper brings to view another Christian business man who, foiled in his purpose of being a minister, made his life tell for noble ends.

President Eliot of Harvard, having rebuked Susan B. Anthony for misquoting and misrepresenting his words so as to make him call woman's suffrage a bulwark of our Government, she has given him a characteristic reply. It is based on the same principle as that by which she brought out the New Woman's Bible. She says he ought to have meant what she said he did mean, that he is a bad man, anyhow, and in the way of true progress. She seems to have felt in her soul that the only way to make him of use in the world was to make him appear to stand for the principle she lives for, and she is not altogether alone in trying to do this kind of service for refractory men.

A man died in Boston last week of whom it was said—and what better epitaph could one desire—that "he lived to be a good citizen of Boston," *i. e.*, blessed with a competence, his bodily energy, mental and spiritual culture and surplus revenue were always placed at the disposal of every cause—political, educational, æsthetic and philanthropic—which he thought promised to elevate the civic life of Boston. His great-grandmother was of a Huguenot family driven forth from France after the revocation of the Edict of Nantes. His father was one of the first advocates of prison reform in this country. Blood and parental example do tell, and when Hon. Martin Brimmer died Boston lost a precious citizen.

The *Herald and Presbyter* thinks that if a notoriously immoral man were a member of a Congregational church and the church took no action about it nothing could be done to relieve the denomination of the odium. "This," says the *Herald and Presbyter*, "is one of the weaknesses of Congregationalism." Not at all. This is only the ignorance of a Presbyterian editor. The conference which included that church could admonish it and, if necessary, withdraw fellowship from it. Such a course of discipline would be quite as effective and consistent as the attempt of the General Assembly to boycott Union Seminary while at the same time retaining its teachers and Presbyterian students in full fellowship.

A glimpse of the wider mission which our department of Closet and Altar may subserve is afforded in the experiences of a Maine pastor, who used the prayer printed in our issue of Jan. 2 at the close of the sermon on the following Sunday. The congregation joined silently as the words were reverently repeated by the minister, and the effect was most impressive. In a private note he says: "I think the prayer is one of the most beautiful I ever read." There are other places, the chamber of an invalid for instance, where an extension of this use of our column of devotional reading could be made serviceable.

What with Elizabeth Stuart Phelps's writings in *McClure's* and her last novel, A Singular Life, and with the publication of Matthew Arnold's letters containing pointed reflections, the quiet little town of Andover seems destined to continue prominent in the public eye. The professors evidently resent this disturbance of the serenity of the winter term for we find a somewhat vigorous protest in *The Transcript* from the humorist of the faculty, in which he asserts that Arnold's description of the breakfast which he took at Andover in 1883—when, according to Arnold, the bill of fare included almost everything from fish balls to mince pies—is "a slander more damaging to Andover professors than charges of theological unsoundness and intellectual dishonesty." We see no other balm for the outraged feelings of *The Transcript's* correspondent than for him to exercise—at some college dinner, perhaps—his exceptional powers of description and characterize some of the English breakfasts of which he has doubtless had the honor of partaking.

## STAFF CORRESPONDENCE.

### FROM NEW YORK.

**A Temperance Revival.**

We are in for an old-fashioned temperance revival all around here. The decision of our highest court confirming the temperance people's views of the excise law—adversely affecting as it does fully 1,000 or 1,500, some say nearer 2,000, liquor saloons daily selling within 200 feet of churches or schoolhouses—greatly disheartens the adversaries and puts new life into good citizens, now more earnestly than ever bent on seeing the law executed. The excise commissioners are now two for, to one against, the law's execution, particularly on Sundays. President Roosevelt of the police board is earnest in the good work. Some of the opponents are really aiding the reform by getting liquor sellers arrested that they may have a more plausible ground for their cry of "persecution," on which they are now largely depending for capital in dealing with the thirsty masses who want their grog rations five times a day and seven days in the week.

In Brooklyn, since the concerted preaching in more than a hundred pulpits, Protestant and Catholic, the Congregationalists coming out in full force, and the famous interview of pastors and delegates with Mayor Wurster, followed up by another visitation from 200 strong Brooklyn women, things have been kept hot. At the interview, Rev. A. F. Newton made a capital point. Speaking of the law requiring temperance education in schools, the mayor spoke up with enthusiasm: "In that measure, sir, you shall have my hearty support." "That's exactly what we want to hear from you, Mr. Mayor, in regard to this other law [the excise], which, being law, has equal right to claim your support." The mayor was not so ready to commit himself to this, but professes to be hearing all sides and studying the question carefully. He will have a hard time with the immense saloon force, but there is encouragement in the fact that that crowd are evidently greatly dreading his final decision and action.

**Greater New York.**

Another burning question which, though far from new, has of late elicited unusual heat is that of "greater New York." Whether a majority of Brooklyn citizens really favor the consolidation of their cherished city of homes with this city of business and politics has been hard to find out, despite the technical decision at the election of 1894 that they do by a majority of 277. For months both sides have freely had their say in the papers, the most noise being made by the advocates of union. But last Monday evening the opponents of consolidation crowded the Academy of Music with representative Brooklynites. Dr. Storrs presided and made the principal address of the evening. Having from the first strongly opposed the amalgamation, and his heart being set on preventing it, if possible, his remarks could not fail to be characteristic, and they were enthusiastically received by the audience. Other speakers were A. T. White, commissioner of city works, ex-Judge Reynolds, A. G. McDonald, Jesse Johnson, W. C. Redfield, president of the Loyal League, and District

Attorney F. L. Backus. Resolutions were adopted, the vital one being in favor of securing from the legislature authority for another vote of the city upon the matter that shall be finally decisive.

**The Sultan's One Advocate.**

The sultan's alleged refusal to allow the Red Cross "good Samaritans" entrance to his dominions on their errand of mercy has raised the thermometer of public feeling here several degrees above the highest figure reached before. Peaceable people, who were before willing to go as non-combatants, talked of weapons of carnal warfare in a way to remind the elders of the days of the Rebellion. But the Nineteenth Century Club, which always goes in for "the other side" of living questions, got hold of F. Hopkinson Smith, the one advocate of the Ottoman monster, and heard him reiterate his praises of that wholesale murderer and his charges of the responsibilities for the cruelties in Armenia to the account of the poor Christians, whose sufferings and death have aroused the world. Dr. H. L. Wayland told many truths in reply, and the assembly went out, each holding the opinion with which he came.

**Three Interesting Meetings.**

The Mount Holyoke Alumnæ of New York, Brooklyn and vicinity held its semi-annual reunion here on the 12th, about 125 attending. Of course "the endowment fund," with the new expectations from Dr. Pearsons, was uppermost in thought and speech. This branch of the fifteen associations has not yet completed its canvass, but the others have raised $53,000, and a generous addition will be made in this city and State, from which have gone more than a quarter of all Mount Holyoke's pupils in the sixty years of its grand work. The principal addresses were made by the president, Mrs. Edwin Atwill, Dr. Charles Cuthbert Hall and Miss Ellen C. Parsons.

Marked interest was awakened by the reports of the University Settlement Society at its annual meeting on the 15th, presided over by President Seth Low, with addresses from him, from Mr. James B. Reynolds, the head worker, Mr. R. F. Cutting, Dr. Felix Adler and Miss Helen Moore, the librarian. The year's receipts were $11,278 and expenses $11,191. Membership 390, annual dues $5,675. Of the population among whom this work is carried on about seventy per cent. are Hebrew, ten per cent. Catholics, ten per cent. Protestants and ten per cent. nondescript. Strong pleas were made for more workers, more books and a suitable building, to cost about $150,000.

The necessity for constructing a new building for the Academy of Design, arising from the recent sale of its present galleries, has developed a rather warm division of feeling among our artists and lovers of art. The majority of a committee on site and plan recommended the consolidation of the academy with three other established bodies of artists here in one building with, perhaps, a union of the several properties. The minority of the committee and a large majority of the academicians opposed the union, and on Wednesday evening it was voted to maintain the separate independence of the academy and to set at once about securing a proper site.

**The National Locomotive.**

Every passer-by can see and hear that a deal of work is going on in Madison Square Garden. The inquisitive learn that it is in preparation for the great annual bicycle show, beginning on Saturday night (18th), to follow up that of last year, only on a much larger scale. It is said that not only a sample of every "wheel," old or new, made in the country is to be exhibited, but every part of each style of machine is to be set disconnected before the visitors, that each may judge for himself as to the relative merits in every particular of the entire collection. The promoters of the show say that there will be nearly 500 exhibitors, and that the value of the machines on view will not be less than three-quarters of a million dollars. Some, built more for show and advertising than for use, will be of great cost—one, adorned with gold and gems, to be sold, if at all, for $5,000. Not only are "tandem" wheels promised, but those with electric motors for carrying four and six persons, and others for traveling on ice and for navigating the water. It looks as if walking would soon be wholly discarded.

HUNTINGTON.

## FROM THE INTERIOR.

**Help for Armenia.**

Not only are the churches of our order ready to contribute to the poverty-stricken Armenians, but the city, as a whole, is becoming interested. A committee of twenty-five, appointed by the mayor, includes the names of some of our best citizens. Mr. S. M. Moore, the father of Mrs. C. F. Gates of Harpoot, is chairman. Its appeal will soon be issued, and to it one cannot doubt there will be a generous response. In common with the whole country, Chicago was shocked at the sultan's refusal to permit the Red Cross to furnish relief to his subjects and at his claim to be a compassionate ruler. Still the course seems a natural one and one which certainly ought not to surprise people who have known that free speech has been muzzled to some extent even in Chicago and persons kept from serving on the committee appointed to secure aid for Armenia by the influence of the Turkish consul.

The minute on Armenian affairs adopted by the Ministers' Meeting Monday, although not entirely acceptable to our brethren of British descent, was yet voted for almost unanimously. The feeling with the ministers is very decided that England could, if she would, put an end to the massacres, that having insisted upon reforms, in the interest of humanity, it is true, which have irritated the sultan into ordering these massacres, it is now within her power, and has been for months, to make such representations to the tyrant on the Bosporus as would compel him to be humane.

**New Buildings for the University.**

It has been decided to erect at once four new buildings for the biological department of the university. They will be paid for out of the gift of Miss Helen Culver. They will stand on Fifty-seventh Street and will form a quadrangle of their own. President Harper is off duty this term. He has taken no rest since he began his work here four years ago. Having turned the first corner in the founding of the institution he feels that he is justified in having a vacation. So he has brought his course of lectures on Prophecy to an abrupt close and retired to Morgan Park, one of our suburbs, for rest and, it is reported, to write a book. He meets the trustees once or twice a week and evidently keeps his hand on the helm, although openly responsible for no work this winter. The theological department asks for $50,000 from its friends with which to pay debts and to secure an additional $50,000 from Mr. Rockefeller. It should be remembered that large gifts for definite objects often leave former departments greatly hampered. The old theological seminary has always had a hard task before it, and, although it is on a better foundation than formerly, it needs the special gifts from its Baptist friends for which it sends out its appeal.

**High School Teachers and the Board of Education.**

Those who are especially interested in the reputation of our schools have been anxious over the recommendation of a so-called retrenchment committee to reduce the pay of our high school teachers. The saving through reduced salaries would be only about $56,000 a year, but this would come out of four hundred persons, to many of whom it would mean either a good deal of hardship or an entire change in their plans of life. Under the recommendation of the committee some of the salaries would be reduced from twenty five to thirty per cent. Through a change in the grouping of teachers into classes for promotion, from most all hope of promotion would be taken away. The teachers were justified in regarding the action as involving a disgrace to which they could not willingly submit. At the last meeting of the Board of Education, in view of the protests of the teachers and of many influential tax-payers, the matter of reduction was reconsidered and referred to a joint committee on which the high schools will be represented, which undoubtedly will report that no change is desirable, either in amount of salary paid or in the grouping of the teachers. Certainly, if the hope of advance by reason of merit or faithful service is lost, the character of our teaching force will rapidly degenerate. There is no shortage in the school fund, calling for retrenchment, although general city taxes are about twenty five per cent. higher than last year.

**Dr. Davis of Detroit.**

While we congratulate Eliot Church, Newton, on its acquisition we cannot help sympathizing with the First Church of Detroit, the State of Michigan, and the whole Interior on the loss they sustain in the removal of Dr. Davis from among us. He has had an exceptionally prosperous pastorate. He has loved his people and they have loved him. He has entered heartily and sympathetically into every effort which has concerned the moral and spiritual welfare of the State. Considerations of health on the part of some members of his family are the only reasons for his leaving a church which has stood loyally by him from the first, and which was never more thoroughly united in him than now. We predict for Dr. Davis a most successful pastorate in Newton, though in the gain of the East we feel sensibly the loss of the West.

**Reception to Dr. J. G. Johnson.**

Thursday evening the New England Church gave their pastor a reception at which he was welcomed back from his trip to Japan most heartily. Professor Mackenzie, who has supplied the pulpit so acceptably in his absence, took part in the exercises. Dr. Johnson described some of the customs in Japan and promised next Sunday to say something about the missionary outlook in Japan.

FRANKLIN.

# The Religious Life of Yale University.

By Charles S. Macfarland.

Among our larger colleges Yale stands pre-eminent in its religious life and activity. Of a recent graduating class of 200 men 164 were members of churches—a larger proportion than one would be likely to find outside of college in any but a religious organization.

The public religious life at Yale centers in its Y. M. C. A., which is the largest and the leading among the many college societies. Dwight Hall, the association building, is one of the handsomest on the campus. Its purpose is primarily to furnish a home and center for the religious life of the whole university. It forms, with its attractive reading-rooms and library, a common meeting place for the students. Here its general secretary has a permanent office, where his fellows can meet him for any service he may be able to render them. An employment bureau, for the benefit of the multitude of Yale men who depend on employment to meet their expenses, is sustained. The membership is now more than a thousand, and it is the largest of the 525 college Y. M. C. Associations in the world.

Each new student receives at his home by mail, about a month in advance of his coming to Yale, a handsome handbook, extending an invitation to Dwight Hall privileges and offering aid in obtaining board and rooms. During the opening week a reception is tendered the incoming students, thus initiating them at once into the religious life of the university. Every Sunday noon at the close of chapel service the class prayer meetings are held, each class having its own room. These meetings have a total average attendance of about 200. On Sunday evening, at twenty minutes before seven, is held the general religious meeting of the university, conducted by students and addressed by the professors or by leading visiting men. For this year the average attendance has been about 500.

Weekly Bible classes are taught by the students on Wednesday evenings and have a total average attendance of about two hundred and fifty. About one in every five students is enrolled as a member of these classes. In addition Bible lectures are given, at which special topics are treated by members of the faculty to supplement the work of the Bible classes. The annual course of Dwight Hall lectures, at which religious topics of live interest are discussed by eminent men, are among the most popular lectures of the university year.

An important department of Yale's religious work is that of the Foreign Mission Band, which holds weekly meetings for special preparation for foreign work by study of facts and fields. There are now thirteen student volunteers preparing for service who meet with the band. The members also give frequent addresses to interest the churches in foreign mission work. In this connection it is interesting to state that the Yale students are paying the salary of one of the leading missionaries in Japan. Another important phase of religious work which has a marked reflex action upon the Christian life and character of the students is the home mission work.

The Yale Mission was started in 1888, when a number of the men began to conduct religious meetings in a hall on Grand Avenue. The work grew so that in 1893 a whole house was rented, and the upper floors were equipped with comfortable beds and otherwise fitted up for a lodging house. The first story, which was once a saloon, now makes an excellent meeting and reading room. The students conduct evening services here and last winter a Bible class was conducted. A student superintendent and the janitor are paid by the Yale Y. M. C. A. Thus far this year twenty-nine men have been reached. Fifty students go out into the slums on every Wednesday, Friday and Sunday evening in connection with this work. Another department is the Bethany Mission Sunday School conducted and taught by the college boys on Sunday afternoons.

A Boys' Club was organized in the lowest part of the city by the Class of '92. A large room was fitted up where street urchins might gather or be gathered for instruction and amusement. In December of each year the Sophomore Class turns the club over to the Freshman Class. Last year the club had 325 boys in its membership. Members of the class were on duty each evening as teachers. The club furnished bath-rooms and a weekly gymnastic class was conducted. A penny savings bank scheme and the formation of a military company were among the advances made last year.

DWIGHT HALL.

The Y. M. C. A. is constantly called upon to supply men to go out into various cities and towns to deliver addresses and conduct meetings, and such requests are usually complied with. The great preparatory schools which feed the university are regularly visited by members of the deputation committee, who hold religious meetings in these schools.

During the past year the work of the association has so enlarged that a separate department has been opened for the Sheffield Scientific School. Commodious rooms have been rented and the Bible classes of the Sheffield school have doubled. Such branches will eventually be established in the law and medical departments.

Each undergraduate class elects its class deacons, who have charge of the religious interests of the class and, together with the undergraduate officers of the Y. M. C. A., compose the executive committee of the association. A separate Bible class, meeting weekly, is composed of members of the law, medical and graduate departments.

The supervision of all these lines of work is in the hands of the general secretary, who is selected from recent graduates and whose salary is paid by the students. The present secretary is Mr. W. H. Sallmon of the class of '94. In all this work the students have the co-operation of the university professors and they are very generally identified with it. In addition to what has been described, which is entirely the work of the undergraduates, is that of the theological students. Much of the work of the city mission is in charge of a committee from this department of the university.

The general religious and evangelistic spirit of Yale students is shown by the large proportion of Yale men at the annual student conferences at Northfield. Last year there were fifty delegates at the conference and the Bible classes were conducted by the general secretary of the Yale Y. M. C. A. During the recent college Week of Prayer twenty-five men met for prayer each morning before breakfast. It is also a significant fact that, out of 269 members of the recent entering academic class, 217 are church members.

A glance any day at the columns of the *Yale Daily News* would give one a fair conception of the large place that religious work and culture have in Yale life. The leading men of the college in scholarship, in athletics and in its literary life are men who are active Christians. The present editor-in-chief of the *Yale Daily News*, Mr. Anson Phelps Stokes, Jr., is chairman of the Bible study committee and leader of his class in Bible study. The majority of the editors of the several college publications, the prize debaters and the honor men in studies are Dwight Hall men.

Moreover, in view of the commendable interest of Yale in athletics, it is significant that so many of her prominent athletes have been leaders in the college religious life. For several years past nearly all the captains of the football and baseball teams have been Christians. Such names come at once to mind as those of Vance C. McCormick, captain of the eleven in 1892 and deacon of his class; W. H. Corbin, captain in 1888 and superintendent of Bethany Mission; C. O. Gill, captain in 1889 and who recently sailed as a missionary to China; T. L. McClung, captain in 1891, a frequent leader of his class prayer meetings; the renowned pitcher Stagg, who was general secretary of the Y. M. C. A. for two years; George Case, captain of the nine in 1894 and also treasurer of the Y. M. C. A; Harry L. Williams, 1891, the world's record hurdler; Edson Gallaudet, 1893, stroke of the crew and vice-president of the Y. M. C. A.; J. A. Hartwell, 1889, S., captain of the crew and end rush in the eleven; Laurie Bliss, 1893, S., captain of the nine and who with McCormick made a team in Christian work. Other names that present themselves are those of Frank G. Chase, valedictorian of 1894, and W. A. Thomas, the salutatorian of the same year, both active Christian workers. Such a list might be extended. Captain Thorne of this year's eleven is a Dwight Hall man.

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Within four months fifty-six persons have been sentenced to various terms of imprisonment in Germany for speaking of the emperor without the respect which he thinks is due to him. Most were chance remarks on the streets. Yet the emperor says what he pleases of his subjects. In this country, every citizen being a sovereign, they and their rulers talk about one another freely, and we trust our Government is not less secure.

## THE SITUATION AT OBERLIN.

BY PROF. E. I. BOSWORTH.

It is sometimes asked whether the religious life of Oberlin is as pronounced today as it was forty years ago. College life in many of its phases has certainly greatly changed since then. The children of Oberlin's alumni come to college with better clothes than those which their parents used to wear. Athletic sports here, as in all colleges, have become a greater factor than they were even ten years ago. Streets full of boys in crimson sweaters, coming in from the athletic grounds, shouting themselves hoarse with the college yell, might seem to a graduate of thirty years ago to present a less devout appearance than that to which he was accustomed in his day. Such changes, however, are soon seen to be superficial and to give little indication of the real spiritual life of the college.

A member of the faculty, who graduated in the class of '59, recently stated quite positively his conviction that the religious life of the college is stronger and more pervasive now than then. The changes have been chiefly in its method of expressing itself. There are probably fewer conversions than formerly, but there are also fewer unconverted students here. Many are converted in Y. M. C. Associations and C. E. Societies before they reach college who, before the days of these organizations, would have come to college unconverted. At the close of last year there were only about twelve unconverted persons in all the college classes together, though the proportion of non-Christian students was much larger in the academy and Conservatory of Music.

At present the great work of the college religiously is to supply conditions favorable to Christian growth. As a result revivals are not as frequent as in former years, but there is perhaps a more evenly strong and constant religious life throughout the entire year. It finds expression in various organizations peculiar to these later years. A vigorous Y. M. C. A. and a recently organized but growing Y. W. C. A. hold weekly meetings, which are well attended, have circles for Bible study and touch the life of the student at many points. A society of Christian Endeavor existed for a time, but was found to be simply duplicating the work of the other two organizations and was discontinued as an unnecessary multiplication of machinery. Each class has its prayer meeting on Friday afternoon just before chapel, led by some member of the faculty. There is a band of missionary volunteers, not as large just now as it has sometimes been, owing probably to the inability of the American Board to send out missionaries at present, but it has a present membership of nineteen, and in the ten years of its existence has enrolled 245. It has actually sent at least forty-five of its members into the foreign field. This is a large proportion when account is taken of the fact that many join the band early in the academy or college course and have eight or ten years of study to accomplish before they can enter the work.

The college partly supports a missionary, Rev. Cyrus Clark of Japan, a graduate of '84. Last year over $900 were raised, the largest sum yet contributed in any one year. This year the contribution is not likely to be as large. Sunday mornings, at the Sunday school hour, Professor King conducts a training class, the primary object of which is to fit for personal Christian work. This class has an average attendance of 325, and has become one of the most powerful religious forces of the college.

In these comparatively new ways the religious life of the college is finding an expression which is strong and steady, though not as striking as that of forty years ago. There are still times of special effort, and whenever any special appeal is made to the Christian sentiment of the college the response is generally quick and sure. The meeting of the Day of Prayer for Colleges brings 900 or 1,000 students to the chapel. There are also from time to time revivals. In 1890 Mr. Mills conducted a successful series of meetings, and last winter witnessed a revival of marked power. For some three months after the Day of Prayer for Colleges the work went on without interrupting the regular college exercises. Only one public meeting was held each week, but a great deal of personal work was done and the whole college was profoundly moved.

The religious exercises at which attendance is required are, as they always have been, daily chapel, family prayers in the various boarding houses and two services on Sunday. There has never been any serious discontent with these requirements. In recent years two terms of Bible study have been required during the college course, with the possibility of electing six other terms.

Any *résumé* of the religious life of the college would be incomplete without a recognition of the influences upon which that life depends. First and foremost among them is that of the Christian townspeople of Oberlin, for the connection between the life of college and town is peculiarly close. The dormitory system does not prevail, and there is no college church. The students, therefore, find homes in the families of the town and worship in the town churches. The students come and go rapidly. One college generation may be more or less religious than another, but the permanent religious atmosphere of the place is afforded by the people of the town, including the faculty.

An important part of this permanent spiritual environment of the college is, of course, the preaching of the First and Second Church pastors, Dr. Brand and Dr. Tenney. Perhaps there is not more than one other man now living in Oberlin who has exerted as powerful an influence upon the whole body of students during the last twenty-five years as has Dr. Brand during his long pastorate. Another important part of this local environment is the influence of the missionaries who come to Oberlin to spend their vacations. The First and Second Churches together have about fifty of their present membership in foreign missionary service. Every year several of these or other missionaries are spending their vacation here. Their children are here in school. For the younger children a Missionary Home has been established. These missionary visitors keep the missionary spirit alive in college and town and often really, though unconsciously, do as much for the evangelization of the world while here as when in their foreign homes.

The presence of the theological seminary has much to do with the religious life of the college. Generally in universities there is no real connection between the student life of seminary and college. To some extent this general tendency to separation manifests itself here, but a year seldom passes in which there are not in the seminary one or two students whose influence is felt throughout the entire institution and who are leaders in its religious life. The revival last year was largely due to two such men. Thirty or forty students gathered in their rooms every Saturday evening and on these occasions many began the Christian life.

But perhaps next to the influence of the town, with its pastors and resident missionaries, the religious life of the college depends for its support upon the Christian homes from which the students come. Many of them doubtless come from a Christian home life of more devoted consecration than that which they find here. The college draws from a constituency of Christian homes all over the world. Last year its students came from forty-five States and eighteen foreign countries. If this widespread Christian constituency should ever cease to be distinctly Christian, the religious life of the college would perhaps speedily deteriorate in spite of its local environment. May that day be far distant!

## CHRISTIAN INTERESTS AT COLORADO COLLEGE.

BY PROF. EDWARD S. PARSONS.

Colorado College, like most of the colleges of the country, was the fruit of the religious spirit. In 1874 the Colorado Association of Congregational Churches appointed a committee to consider the advisability of planting a college in Colorado, and out of that act the college sprang. During the dark days of financial distress, up to 1888, it was kept alive by the prayers and contributions of Christian people in Colorado and in the East. The religious spirit brought it into being, and the institution has never been false to the purpose of its founders.

Congregationalism, with its far-sighted genius for education, is thus responsible for the founding of Colorado College. By the terms of its charter a majority of the trustees must ever be Congregationalists. But, although within the circle of Congregational influence, guided largely by Congregationalists, and appealing most directly for its support to the benevolent men and women so numerous in the Congregational churches, it has never been, in any narrow sense, sectarian. On its board of trustees and its faculty are many who are members of other churches, and in its student body every leading denomination is represented. Its spirit is the broadest in thought and feeling that is consistent with unswerving loyalty to the Master. Denominationalism is never thrust upon the students, is rarely ever alluded to, but permeating and dominating all the life of the college is the religious spirit.

The aim of the college has always been to cultivate the personal element in the relation between faculty and students. The college life has been singularly free from the enmities which characterize so many institutions. It has not yet outgrown—it is to be hoped it never will outgrow—the family spirit. So it has been possible for the religious conviction of the teacher to make itself felt on the students, and the latter have always made a cordial response

anything suggested for the betterment the individual, or aggregate, religious fe.

The religious services and activities of olorado College are shaped by the fact at there is no college church. The col-ge has not been large enough, nor is it at resent ready, for such a development. he students have their religious homes the various churches of the city. Up a year ago each student was required attend one service on Sunday in the urch of his choice, but since that time e experiment has been tried of expect-g, but not requiring, such church attend-nce. The trial has given such satisfactory sults that the new plan will doubtless come the settled policy of the institu-on.

The college itself conducts prayers in the apel at a quarter past nine on every reci-tion morning. During each of the last vo winters a short series of vesper serv-es have been held on Sunday afternoons, which representative clergymen from ifferent denominations and different parts the State have preached. These have een largely attended and very helpful. college prayer meeting is about to be tarted, which will furnish a new religious nter.

In the curriculum of the college there are wo classes for Bible study, one of young en studying under President Slocum the fe of Paul, the other class studying under ne present writer introduction to the New estament. This work is elective and is pen to all the college classes.

But the religious work in which the fac-lty personally lead is only a small part of he work done. The students themselves re active and aggressive. The proportion f Christian students is very large, seventy r seventy-five per cent. Among this num-er, almost without exception, are the lead-ng students of both sexes, a fact which ives tone to all the college life. Both the . M. C. A. and the Y. W. C. A. have vig-rous organizations, which hold regular rayer and conference meetings on Sunday nd sustain a varied work. A personal orkers' class of young men meets once a eek to study the problems of reaching nen with the gospel. There are two vol-ntary Bible classes among the young adies for the study of Old Testament His-ory and the Life of Christ. A mixed class s studying home and foreign missions. The student volunteer movement has en-olled nine, five of whom are young women. These students are active in endeavoring to rouse the missionary spirit in the college nd in the churches. They have addressed lmost every Christian Endeavor Society in he city, and have distributed much mis-ionary literature. The young women of he college have decided to support a Bible woman in India. The students have charge of a mission on the main street of Colorado City, a few miles away, which has been productive of much good.

The moral standard of the students of Colorado College is exceptionally high. The president's report to the board of trus-tees at the last Commencement said: "There has been no case of discipline during the year, and, in fact, for the past three years." One strong influence toward the securing of this high tone in the life of the institu-tion is the series of chapel talks given by the president once a week during most of the year. These discuss in a strong, prac-tical way the ethical questions involved in the personal and social life of college stu-dents, and they almost never fail to work immediate and lasting effects. A marked change is always observable in the bearing and life of the students at the close of the year as compared with what is to be ob-served at the opening of the first term. Skepticism always diminishes in a marked way with the length of residence. All these facts show how strong is the influ-ence with which the students are sur-rounded.

Early in the present college year there was a marked religious interest which crowded a daily college meeting and wrought changes in many lives. We are all hoping that the Day of Prayer for Col-leges will result in a continuance and en-largement of the good work.

## BODY AND SOUL.

BY HARRIET PRESCOTT SPOFFORD.

Miss Fitzroy knew perfectly well that when she left this earth she would leave her body behind her. But notwithstanding this knowledge she took pleasure in the thought that it was really a delightful body. It was in perfect health and allowed its owner great enjoyment; the long limbs, the strong, straight back, lent themselves to move-ment that brought the fresh red blood springing along its circuit, dyed the carmine in cheek and chin and fed the life gener-ously.

It was certainly a beautiful body; a sculptor would have loved its slow curves; a painter would have studied its exquisite tints; a priest would have felt the purity and loveliness of its contours. Of course Miss Fitzroy knew this, or something of it; and while she did not plume herself upon it, she was well content about it. Pos-sibly she was more than well content, although it may be for singular reasons; for she thought more or less of the con-dition to follow this—as young people often do, through some antipodal necessity of their fullness of life—of its probabilities and semblances, and felt the pleasantness of carrying into it the spiritual likeness of a perfect shape and a seraphic countenance.

For of course she never doubted that that would be. Was not this body of hers the work of all the influences upon her from the beginning of time? Did it not repre-sent the action of good and evil upon her and her race, the assimilation and develop-ment of either? And was such action to be wasted? This symmetrical frame of hers could be only the result of harmonious forces, the absorption of the best and most beautiful. It was impossible, she thought, that evil passions, disordered brains, low standards and crooked methods should not have led to their outward similitude, in ir-regular eyes, ugly outlines and deformities, the physical molded and stained by the moral and mental condition. Not that she gave much time to these fancies, but it was an underlying consciousness. If fire or dis-ease or accident had scarred or maimed her irretrievably it would not have changed her mind, because the body as it came to her was hers and therefore her right. She did not vex herself with speculations concern-ing the effect of such things in the variation of species; the species to which she be-longed was a race of well-made men and women, lithe and strong of limb, clear white and red of color, with eyes that looked at the sun and ears that heard the grass growing, so to say.

It was not, however, that she expected to carry into the unknown this identical red and white, this statuesque rondure and hight, but that she was sure her guise and form there would be the correspondence and sum of her guise and form here. She would have been blind and stupid not to know that she was beautiful; and the com-plete sum of her philosophy upon the mat-ter was that the beauty was but the work-ing out, the expression and appearance, of the inner nature. People who were not beautiful might be very well in their way—it was a lower way; they might have been retarded, arrested, hindered in their devel-opment, but the fact remained that they were hindered. She remembered abortive apple blossoms that fall and never come to fruit; in her unformulated thought she perhaps felt concerning these people as certain thinkers do of those without reli-gious life—that they have no souls. At any rate, they were not Fitzroys, that was all. There had never been a base or a plain Fitzroy. With this there was no arrogance visible in Miss Fitzroy other than the arro-gance of youth and strength. It was all the same as her understanding that the world is round; the world has nothing to do with it other than to receive the benefit of being round.

But although this was a substratum of sentiment it was not a matter of active thought. It never occurred to her more strongly than it did just as she was going down to dinner on the excursion boat on which her father had taken a company of Western friends for some sea experience, and had commanded her rather unwilling presence. As they moved they met a throng descending the broad staircase from the upper deck. Some one called her father's name, and she saw Mr. Fitzroy reach up and shake hands with a person to whom Mr. Devlin was unceremoniously presenting him, Mr. Hope, a city mission-ary, as she afterwards learned. As the man threw his enveloping cloak over his shoulder, and, leaning forward, with his long arm took Mr. Fitzroy's hand over the head of the group below and with his other hand removed his slouched hat, she thought she had never seen a more singularly repul-sive countenance—a mask of irregular fea-tures, a heavy and protruding jaw and an extraordinary yellow pallor. The fancy shot across her of the loathliness of such a creature's soul, of its hideous aspect pres-ently in the unknown life hereafter.

When she came up from dinner and out upon the upper deck, she saw the slouched hat and broad shoulders leaning across the rail, and as the man turned and rose at her father's mention of his name, his arms hanging by his side, dwarfed, misshapen, she thought only of some gigantic creature of the woods and shrank with a swift ap-prehension before she regained herself, but not so swift that he had not seen it.

He smiled, however, and the instant's illumination transfigured the face. "I have seen you before," he said. "Often. And I have wished to meet you. I have wanted your help."

"My help?" she murmured, in a little doubt.

"Yes," he said, smiling again. "When I want a thing, I find the best way is to say so at once."

"But I"—

"O, only for outskirt work. For such uses as the bells and pomegranates upon the high priest's robe had."

"Do you mean that you want people of—society—to take up the work"—

"O, not in the least! The workers who came to me because Miss Fitzroy came would be of no sort of use. I mean—well—will you sit down? Here is an air-cushion. May I have this place beside you?" And again she thought of a man of the woods, sitting high, leaning forward on the bough with which he had helped himself to walk upright.

"How clear and fine it is tonight," he said, directly. And although the quality of his voice was harsh there was some inner tone in it that gave presently a vibration of music. "I have been watching these great waves chasing the boat, white and fierce, as if to overtake her, waves the boat makes herself—and thinking they were like many of the troubles that pursue us."

"But what was it you wished me to do?" she said, the least in the world attracted, in spite of herself, by the smile, by the strange resonance of the tone.

"Very little, indeed. And yet an immense amount. Perhaps you will think me abrupt—I hope not gross. But I reason that a prince should know he is a prince and be ready to use his power." He hesitated. "Sometimes I have thought," he said, gazing out across the sea, and almost as though he were talking to himself, "I have thought if one looking like an angel sat at the foot of a bed it would be easier for the dying there." He paused. "In truth, it must have been a great thing to the Greek that he saw forms of beauty in every play of light and shade, in wood or field, the dryad as a bough bent, the nereid in the wash of a wave."

Did she understand him? Was it possible he wanted her to pose for an angel at his deathbeds? It was just as she had thought from his look. The man was either a knave or a fool. But some reply seemed necessary. "Perhaps," she said, indifferently, "one thinks too much of beauty."

"It isn't possible," he said. "Beauty of all sorts, the human face being one. For beauty is only absolute harmony — order; and absolute order is God. Yet it is only the beauty righteously used that is permanent. The other, it seems to be an illusion, a mask, a *simulacrum;* that of the drunkards of Ephraim whose glorious beauty was a fading flower; that of the city of purple, 'O Tyrus, thou hast said I am of perfect beauty' and 'thou shalt be a terror, and never shalt be any more'; that of which the Psalmist said, 'Their beauty shall consume in the grave.' For my part, I always felt I would rather their beauty went with them."

"Why! Does it not? Of course it does! We look there as we look here, or who would know us?"

"I hope we don't," he said, brightly. "All of us, that is. Doesn't St. Paul say we shall all be changed in a moment, in the twinkling of an eye? Well, all the days of my appointed time will I wait till my change come!" He was silent then a few minutes, but before Miss Fitzroy recovered herself from the surprise of his manner of conversation, "You were rather astounded just now," he said, "when I told you what I wanted. Did you fancy I wished to practice fraud with an apparent, a theatrical angel?" laughing lightly. "No, no, you mustn't misunderstand me. If you blushed as I spoke, I might pause. But you treat what all men who look at you must feel as a well-known circumstance, a fact of nature. And I, if I were other than I am, should keep silence. I, a man separated from pleasure," with a gesture of outstretched arms, "a man vowed to solitude and service"—

"O, but you know"—she began in confusion.

"Well, well," he exclaimed, "I am inexcusable! And one day I shall change these prison garments. But since we have trenched upon the matter," he said, "why should I expect to look there as I look here? Why should you? The other reading of the cry of the poet of the desert is, Yet out of my flesh shall I see God! O, yes, I shall drop it. It is written that he makes his ministers a flame of fire. Wherever I am I shall be his minister. I don't know what the flame of fire may signify, but I know that we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory. And what that image may be—well, I only know again that it is, as it were, the body of heaven in his clearness. Yes, yes, when he shall have changed my vile body, that it may be fashioned like unto his glorious body, then shall I be glorious in the eyes of the Lord!" The words came in a torrent, but so low was the tone she seemed to hear him more by intuition than by sound.

"We have a habit of thinking that feet and hands and eyes are necessary to our existence," he went on. "But because we have personality in another life it is not at all necessary that it should be personality as we know it here. My semblance may be that of a flower, a star, a domination, a cloudy presence of snow and vapor fulfilling his word, an unknown power, but I shall be a soul, and God will love it!" Miss Fitzroy's passing thought was of the improbability of that. "After all," he said, "is there surely a body here, a material body? When we look from a lighted window on a dark night is not the room there on the darkness, length and breadth and shape and color, as real as the other room? Is not all, for some purpose of use, an illusion? Is there anything real but the ideal—this ideal body of heaven in its clearness?" Suddenly he shook his shoulders like a shaggy dog coming out of deep water. "It is your fault," he said, laughing. "You began it! But so suddenly speaking to you in familiar ways—have we known each other before in some forgotten life, or is time so short with us here that all acquaintance is crowded into it?" he asked, turning upon her. "But it all leads to what I set out to say," he resumed; "that those who have money, those who have eloquence, those who have sympathy, those who have beauty, should use what they have. There may be a ministration of beauty as there is of acts of mercy. One can offer it and serve with it, even sacrifice with it. There are other sacrifices than those of a contrite heart, you know."

"If one has never done wrong one cannot have much of a contrite heart," she said, for want of something better to say.

"Well, I will not ask you to be contrite—at any rate, not yet. Only to help those that are contrite. To make them feel in looking at you"—he hesitated—"that the gates of heaven are lifted," he added, half under his breath. "To let the little street wretches see"—

His glance spoke for him. But it would not have abashed her consciousness to supply the word: "Of such is the kingdom of heaven."

"To give young girls just turning down evil paths the salvation of"— He paused again; and it occurred to Miss Fitzroy to wonder, for the first time in her life, if she were that ideal.

"I don't know what you are talking about!" she exclaimed, half impatiently.

"All the better then," he said, looking at her with the wonderful smile again that made her recall stories of transformations in the Arabian Nights. "I will not trouble myself to discover—however I may have wondered in seeing you—if the soul is as beautiful as the face, nor even to try and make it so, if it be not—for you know the glory of the celestial is one and the glory of the terrestrial is another—if only I may claim your help, send for you now and then when I need you, in places not pleasant for the feet. At Poor Poll's—O, I assure you I should not spare you. You have fed on the roses and lain in the lilies of life so long it is only fair you should have the other side of experience."

"Is it so different?"

"It is a life of which you have no more notion than the fish in the water down yonder have of the life of the birds of the air."

"Do you suppose a fish ever does see a bird?" she asked, thinking to get the conversation within her reach.

"A bird on the wing? And wonder concerning the fishes of that great upper ocean of the air? Who knows? Just as we wonder at the dwellers of the sphere above us and beyond us. To every life its own form you see. To that life certainly not this form."

"But a fish cannot live in this air—how shall we live in that?"

"Only the deific in us, perhaps, may live at all."

As Miss Fitzroy gazed in reply she wondered where the deific in him was hidden. It was growing dusk as they swept along the gray waters from which the sunset fires had died, and, in the dim light where she could guess more than she could see, her repulsion was no longer from some hideous wild man of the woods beside her, but from the companioning of one in some weird manner enchanted into evil shape. There had been a fascination in his tones as he spoke, perhaps in his thought, that had made her half forget the rest; but as she looked out before her and across the water, drawing a misty veil over its molten jewels, she could not repress the sense of awesomeness concerning something outside her ken. It was all oppressive to her—possibly the ideas he had suggested not the least of it. She did not think of him as intrusive or impertinent, but it was worse than the vexatious surprises of a bad dream to have the world you had walked on disappear. She had been so sure of herself—and now, after all, it might be that her whole body was not full of light. As is the heavenly, such are they also that are heavenly, and perhaps there was not much in her of the heavenly.

The moon was coming up, sending a dream of light before. The band in another part of the boat was playing for the young people and the children to dance. The music came to her confusedly, but with great ringing *arpeggios* on the harp, "Like vast pointed wings cleaving the air,"

Mr. Hope said. The lamps were everywhere kindled, and the excursion boat, with its broken and sparkling reflections, slipped over the tide like a great fairy palace of light.

Miss Fitzroy was becoming uneasy. She wished her father would come for her, for she did not know her way about the boat. She raised herself from her leaning posture to see if he were in sight. And suddenly there were cries from this side and from that, the captain's trumpet was thundering orders, the music stopped with a crash, and then one assembled, agonized shriek rent the air and there was a vast, black bulk towering above them like the side of another planet. A mighty shock, a recoil, a plunge, a hissing of water and steam, and the excursion boat had been cut in two and was settling to her fate, and the great ship that had wrought her ruin was slipping over the dim water like an escaping ghost.

In the horror of her immediate sensations Miss Fitzroy lost all consciousness of time. She could not tell how long she stood there struck to stone—if it were five minutes or fifty before the boats from the Beltrania were coming back, rowing might and main with great sweeps across the seas swelling to the increasing night wind. She heard their encouraging halloos. She was aware of her father's arms about her. She saw Mr. Hope climbing in and out among the huddled, terrified and paralyzed people, reassuring and soothing and exhorting. She felt that they were settling deeply and more deeply, and more than once it vaguely seemed to her as if some terrible black monster were looking over her shoulder. She did not know if it were death, or if it were the impression that man had left upon her senses, or if it were the darkness of shuddering horror taking shape—the darkness into which one-half the boat, with the captain and the first officer and all the other souls there, had gone down, she herself joining in the wild cry that followed them to their doom. Now, at last, they were being lowered into the boats, hurriedly, breathlessly. Now it was her turn, and her father's, fortunate only in being together. The boat was full, and drew off. One after another, with loud orders, louder outcries, splashing, half-drowning, sobbing, shrieking, the people were crowded into the other boats and pushed off. The last boat was receiving its load, swinging up against the settling mass, rolling back upon the big wave, in danger of being drawn into the swirl of the sinking.

There were left, high under the stern lantern, only two people, a colored woman—the forgotten servant of some members of the party possibly—who had been going from one fainting fit to another, and Mr. Hope. The woman was not fainting now, but, half prostrate, she was clinging to the minister's knees. "O, take me! take me!" she was imploring. "O, don't leave me! Don't let them leave me! O, there's my boy, and my old mother! What will become of them! They haven't anybody but me! O God! Save me! Save me!"

Plainly the minister was trying to comfort her. Miss Fitzroy could almost hear him from their own receding boat. "Save me! Save me!" the woman still shrieked.

"Push off!" they cried in the boat beneath. "You'll swamp us! We can't hold another! No! No!"

"O, can't we make room?" came a woman's voice.

"There's no room to make!" was the rough reply. "We're weighed down to the water's edge now. Hold together up forward there! Bear away, men!"

"O it's the minister! It's Mr. Hope. It's the missionary! You must take him!" another cried.

"It's worth more than all our lives to try it!"

"One of you, then! One!"

"Damnation! Do you want to be sucked down? Pull! Pull!"

"Save me! O, save me!" shrieked the woman.

And Mr. Hope lifted the little colored woman with his long, strong arms, swung her free of the rail, dropped her into the half dozen arms waiting for her, while the boat careened, recovered, the oars flashed and pulled away.

And then the moon came soaring up, and her light lay full on the missionary's face in the moment ere the wreck plunged down into swelling and seething water, as he stood looking up into heaven, and the splendor there seemed shining and breaking from within. Miss Fitzroy's blood was curdled with terror. A sound like a silver trumpet was in her ears. She thought she heard a voice saying: "Greater love hath no man than this, that a man lay down his life for his friends." And it was love she saw in that swift instant that bloomed sweet, serene and mighty on that face—love looking into infinite love blazing back upon it. It was nothing—that misshapen body plunging down to death. It was worse than nothing—her own dazzle of color and curve. For a moment, before she hid her eyes, she had seen heaven hang in the air, and in that moment she had seen also the man's soul, white and strong and beautiful as an archangel, mounting up to God.

## A DAY AT THE CONGREGATIONAL HOUSE, LONDON.

BY THE ENGLISH REPRESENTATIVE OF THE CONGREGATIONALIST.

The Memorial Hall, in the heart of the city of London, is known to many Americans. Standing on the site of the old Fleet Prison, where were incarcerated victims of religious persecution in the reign of Queen Mary and Charles I., the hall was erected to commemorate the fidelity to conscience shown by the ejected ministers of 1662 and to provide accommodation for the Congregational library and denominational societies. The building was completed in 1874, and a new wing was added a few years ago. The library consists of more than 12,000 volumes of Nonconformist literature, besides some 16,000 pamphlets, tracts and sermons. The venerable Dr. Newth, formerly principal of New College, has recently done valuable service in classifying and cataloguing the collection. A recent addition to the hall, much appreciated by regular and occasional visitors, is a well-lighted reading-room, where the latest theological and other notable books can usually be seen. Persevering seekers may discover a ministerial smoking-room in a secluded part of the building.

As the official headquarters of English Congregationalism and the home of the denominational societies, the hall is a scene of continuous activity. Of the daily workers there, Mr. Woods, secretary of the Union of England and Wales, Mr. Mearns, secretary of the London Union and Mr. Burford Hooke, a man of multifarious labors, are early at their desks, and it would be hard to say which is the most industrious. Scarcely a day passes without a meeting of some kind being held. Jan. 7 was a busy day, the hall being then visited by most of the denominational leaders. One of the first to appear was Dr. Fairbairn, the kindly, genial, unassuming principal of Mansfield, Oxford. Then came Dr. Mackennal, ruddy and virile, the picture of health and peace, bringing with him a breath of strong, north country air, followed by Dr. Barrett, thinner, according to Mr. Woods, who ought to know, than when he started for America and the West Indies, but still not looking altogether an invalid, and certainly as brisk and pat as ever. Among subsequent arrivals were Dr. Guinness Rogers, "our veteran standard bearer," quick of eye and ready of speech, Dr. John Brown, of benevolent countenance, who, when he comes to town, usually divides his time between the Memorial Hall and the British Museum, and Mr. Albert Spicer, M. P., always fresh looking, well dressed and imperturbable. In the evening Dr. Newman Hall was seen striding about as though he were eighteen instead of eighty.

The first business of the day was the meeting of the co operating committee in connection with *The Congregationalist's* Pilgrimage. This committee consists of Dr. Rogers, Dr. John Brown, Dr. Mackennal, Dr. Barrett, Dr. Horton, Dr. Berry, Mr. Woods and Mr. Mearns. Having elected Dr. Mackennal chairman, and Mr. Albert Dawson secretary, the committee proceeded to discuss the arrangements for the reception of the party in England. Much pleasure was occasioned by the reading of a cordial letter from the Dean of Westminster, who said he would be very glad to do anything in his power to welcome the American Congregationalists and mentioned that after inspecting the Abbey they could meet and be addressed in the Jerusalem Chamber, which has witnessed many historic scenes and held many remarkable gatherings, notably the Westminster Assembly of Divines, who sat here more than five years formulating the assembly's catechism and confession of faith, and the Bible revision committee. The offer of courtesies from Dean Farrar at Canterbury was also greatly appreciated.

At Oxford the arrangements include lunch at Mansfield College, to be followed by a talk about the city by Principal Fairbairn, who will hold a reception in the evening. Letters promising hearty welcome were read from Congregationalists at Plymouth, Lincoln, Gainsborough and other places, one writer remarking that very happy memories abided of the visit of American brethren during the International Council and that some whose names had been mentioned in connection with the Pilgrimage were like personal friends. During the stay in London the point of assembly will be the Memorial Hall, where a room will probably be placed at the disposal of the visitors. Dr. Rogers will receive the party at Clapham in connection with the celebration of the 250th anniversary of Grafton Square Church. It transpired at the committee meeting that application has already been made by English Congregationalists to join the American party, and it is tolerably certain that an English contingent will accompany it to Holland. Some of the Pilgrims are sure to

be in demand as pulpit supplies. Inquiries with this object have already been made, one by a Presbyterian minister.

In the afternoon the general committee of the Union assembled for its usual monthly meeting. Naturally the relations between America and England came up for discussion, and it was resolved to cable Dr. Hazen a message, which has doubtless ere this appeared in *The Congregationalist.* One happy result of the "war scare" has been to reveal the depth and intensity of the fraternal feeling between the two peoples and particularly between those who name the Name. One important matter now engaging the serious consideration of the committee is the education question in its threefold aspect of religious teaching in board schools, state aid to voluntary schools and the provision of higher education for the nation, irrespective of class or creed. The denominational statistics for the year have just been compiled. They show that there are in the Union of England and Wales and the Channel Islands Union 4,428 churches, branch churches and mission stations with 1,626,865 sittings, an increase in the year of 13,143. Add to this 4,428 the stations known to be supported by individual churches, and the figures for Scotland, Ireland and the islands adjacent to Great Britain and the total is 4,816. Of the 2,816 ministers in England and Wales, 127 are without pastoral charge, 74 are engaged in collegiate and 42 in secretarial work, and 327 are retired; 265 churches are without pastorates; 386 students are preparing for the ministry. The untimely death of Rev. W. Evans Hurndall, M. A., has caused deep sorrow throughout the denomination by which he was greatly respected. By his consecration, industry and evangelical zeal Mr. Hurndall bade fair to repeat in the West End the splendid success that attended his labors in the East End. Escape of gas fumes through accidental displacement of a stove chimney in Mr. and Mrs. Hurndall's bedroom has cut short the career of a most faithful minister and brought his wife to death's door. Thus Westminster Chapel, which had so much difficulty to secure a minister, is once more pastorless. Who knows but that Dr. Amory H. Bradford may again be approached?

With the New Year Rev. J. Morlais Jones has relinquished the chair of the London Congregational Union and assumed that of the National Union. The addresses of few Congregational chairmen have reached a higher level than those of Mr. Jones, the poet-preacher of Lewisham, and his deliverances from the more important position he this year holds are anticipated with unusual interest. A quarter of a century ago his uncle, Rev. Thomas Jones, occupied the chair and he too was known as "poet-preacher." Mr. Morlais Jones, need it be said, is a Welshman. Twenty-seven years ago he crossed the border in response to a call from Lewisham and there he has since remained, exercising a quiet but powerful and far-reaching ministry. A highly esteemed layman, Mr. Arthur Pye Smith, succeeds to the chair of the London Union.

The evening was spent in welcoming Dr. Barrett and Mr. Woods on their return from Jamaica and in discussing colonial Congregationalism. Just now the colonies are much in evidence, both politically and religiously. As Mr. Chamberlain has brought new life to the colonial office, so Mr. Burford Hooke has infused fresh spirit into the Colonial Missionary Society. Shortly after assuming the secretaryship he set out on a visit to the Congregational churches and mission stations in Cape Colony, Transvaal, Bechuanaland and Natal. He found that the need of the right kind of men was in some places greater than the need of money. In Zululand he was struck by the excellent work done by the American missionaries, who not only teach religion, but give instruction in trades and crafts. Shortly after Mr. Hooke's return, Dr. Barrett, representing the Colonial Missionary Society, and Mr. Woods, on behalf of the Congregational Union, went as a deputation to the churches in the West Indies. These churches are the fruit of the labors of the agents of the London Missionary Society. Among the early missionaries were Dr. Barrett's parents, who half a century ago went to Jamaica, where the future Norwich pastor was born.

Having decided to limit its operations to heathen countries, the London Missionary Society gradually reduced its subsidies to the churches of Jamaica and British Guiana. Industrial depression, however, prevented them from becoming self-supporting, and two societies guaranteed relief for five years. This aid came to an end two years ago, and the churches, being in a critical condition, chiefly through the continued decline of the sugar cane industry, appealed to British Christians—hence the deputation.

Although Dr. Barrett came from America and Mr. Woods from England, their vessels passed each other off Kingston. The original intention was to visit the churches in British Guiana as well as in Jamaica, but for several reasons this part of the program had to be abandoned. Dr. Barrett and Mr. Woods have come back with what is on the whole a cheerful report.

In Jamaica there are thirty-seven churches and eight pastors—five English, three colored—and Congregational church property is valued at £18,290. During the last twelve years, in which the churches have been learning to stand alone, membership has risen from 2,484 to 3,763, and Sunday scholars from 1,481 on the register to 2,266 in average attendance. Dr. Barrett testifies that the ethical standard of the people has distinctly risen in the last twenty-five or thirty years. Sins against purity and chastity are not unknown, but in every case they are visited with the displeasure and discipline of the church. The deputation was impressed with the reality, depth and beautiful simplicity of the religious life of the churches, their loyalty to Christian ordinances and fidelity to Congregational principles. Outside Kingston there is not a white man in all the Congregational churches of Jamaica, and their poverty is great, but the members cheerfully contribute according to their ability. Educational work is kept at a high level.

The deputation urge English churches to provide and maintain a supply of white ministers as the only means of preventing retrogression in the work so well begun early in the century. In the course of a rousing speech Dr. Mackennal, vigorously combating the idea that Congregationalism is not adapted to the Negro, effectively quoted from a speech he heard at the Worcester Council of American churches, when the color question was being debated, from the lips of a young cultivated Negro minister, who declared that only two churches had persistently refused to allow that color had anything to do with Christian fellowship or equality within the church—Roman Catholics and Congregationalists—and that if the Congregationalists deserted them they would be driven to become Roman Catholics. A gentleman from Johannesburg, who had been asked to speak on the progress of Congregationalism in the Transvaal, remarked that Christianity could hardly be expected to make headway under existing political conditions. He stated that his pastor, Rev. D. W. Drew, for whom a new church building was recently completed, has been denied by the government of Pretoria license to marry persons in his church, because four years ago he expressed sentiments hostile to the government.

Dr. Barrett said it was touching to meet the children of old slaves, who used to walk fourteen or more miles at midnight to obtain instruction without coming under the lash of the manager. He met a very large number of black women, all of whom seemed to have nursed him when a baby. Each of the delegates had a tale to tell at the expense of the other. Dr. Barrett narrated how, when Mr. Woods was crossing a river swollen by the tropical rains, the horse that drew the buggy suddenly broke the harness and calmly walked up the hill, leaving the unfortunate secretary in the middle of the stream; whilst Mr. Woods remarked that he understood any one in the clutches of a tiger never made any noise, but when in Jamaica he learned that a person set upon by a tiger ant made considerable noise, especially when, as on one memorable occasion, not one ant only but a thousand besieged a certain Doctor of Divinity. The Norwich people prepared a surprise for their pastor on his return. In his absence they subscribed £450 for the renovation of the building and the introduction of the electric light.

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It is quite common to mistake our own incapacity for God's unwillingness to give. We cannot take more than our hearts and lives can hold, not even of the free and abundant grace of God. The limit of blessing for every man is the limit of capacity. Even God does not put more than a pint into a pint cup. Therefore God's richest blessing is the blessing of enlargement. When a soul submits to him he causes it to grow, so making room for more delight and larger power of use in every blessing. God's will to give may always be taken for granted. Our will to receive is not so sure. And when we are disposed to complain of our small share of spiritual blessing, may it not be best to ask ourselves whether it is not our will that fails and our littleness which cannot find room to receive? God's apparent grudging, we may be sure, is always a sign of our incapacity. What we most need, therefore, is a continual enlargement of soul which comes to men only from the continual presence of God's Spirit. God does not offer gifts at random, much less does he enlarge a soul which has no desire for him. He who thinks that spiritual capacity may be picked up anywhere along life's dusty road, and that one may set his heart upon the earth and then enjoy the full measure of a disciple's happiness besides, will surely be disappointed. However we may persuade ourselves to the contrary, the spiritual ambitions of the opening year will be the measure of its growth and its delight.

# The Home

## THE DEAR TOGETHERNESS.

I dreamed of Paradise—and still,
Though sun lay soft on vale and hill
And trees were green and rivers bright,
The one dear thing that made delight,
  By sun or stars or Eden weather,
  Was just that we two were together.

I dreamed of heaven—with God so near!
The angels trod the shining sphere,
And each was beautiful; the days
Were choral work, were choral praise:
  And yet in heaven's far-shining weather
  The best was still—we were together!

I woke—and lo, my dream was true,
That happy dream of me and you!
For Eden, heaven, no need to roam—
The foretaste of it all is home,
  Where you and I through this world's weather
  Still work and praise and thank together.

Together weave from love a nest
For all that's good and sweet and blest
To brood in, till it come a face,
A voice, a soul, a child's embrace—
  And then what peace of Bethlehem weather,
  What songs as we go on together!

Together greet life's solemn real,
Together own one glad ideal,
Together laugh, together ache,
And think one thought, "each other's sake,"
  And hope one hope—in new-world weather
  To still go on, and go together!

—*W. C. Gannett.*

## WHIFFS OF COMMON SENSE.

### IV. THE AGE LINE.

BY MARION HARLAND.

Long life and happiness may be broadly stated as the sum total of human desire, so far as this world is concerned. The announcement that, in the last half-century, the average of human existence has been lengthened by five and a half years may well raise our hopes of the future of our race. Still more encouraging is the palpable truth that our men, and especially our women, wear better than their immediate forbears. We may, if we like, refer the circumstance to certain changes in the conditions of our sex peculiar to this day. The fact cannot be disputed that the majority of American women are younger by ten years than their mothers were at the same age. At fifty a woman speaks hopefully and reasonably of twenty years more of active employment and relishes life as keenly as at twenty-five. Her cheeks are plump, not withered, her eyes lively and bright instead of moving listlessly over the face of earth and man, nonexpectant of any good for one who has emptied the cup of mortal delights and turned it upside down. Even beyond the Scriptural limit of old age the modern woman of brains and energy still bears her torch aloft, well trimmed and burning.

The most active workers in our literary clubs are over forty years old, and the graceful fashion of chaperonage gives to matrons of still more mature age prominence in the gayest society. We hear daily of artists who never appreciated their own talents until their children were out of the nursery and they could gather and concentrate their forces, and of popular authors whose first books were written after they had passed their fortieth and even fiftieth birthday. Ours is the period of delightful surprises in the unlooked-for development of latent powers and the sustained usefulness of intellectual laborers. Climatic changes have had something to do with this increase of vitality and access of staying power in the national physique. Sanatory precautions, scientific skill and dissemination of hygienic principles have done more. The wise seize upon the blessed fact and avail themselves of the opportunities flowing from it.

Whence, then, should arise the growing disposition in our churches to divide workers of different ages into sections as decisively as if the bodies acted upon were sheep and goats? If a successful republic be a possibility, republicanism of the purest type should flourish in the Church of Christ, where the unity of the spirit and the bond of peace are the avowed principles of action. Much capital is made by chronic growlers of the preference showed by church people to the rich above the poor. Money is a power everywhere, and the church founded by a homeless Galilean Peasant is not an exception to the sweeping rule. The probability is that it will burrow, like a slug, in the heart of the bride of Christ, until he come to draw his own lines of separation.

Let us note here that it is nowhere enjoined that we shall love all the brethren alike, or consort with as much pleasure with the boorish and illiterate as with the gentle and learned. The Master had his beloved disciple. His followers do not sin in obeying the laws of harmony in the choice of intimates and friends.

None of these rules of natural selection explain the widening chasm between elderly and youthful members of the *fin de siècle* church. It contradicts the object-teaching of the times and is foreign to the polity of the children of this generation. Upon two occasions I have found myself in a position eminently favorable, as I imagined, for the study of the history of this "movement" and for the local rectification of the abnormal situation. In one case, learning, to my disgust, that a Young Woman's Guild was pointedly ignored by the older women of the "Tabitha Circle," I contrived at a meeting of this last, called to discuss important business, to have a Guild representative appear with a neatly-trimmed olive branch in hand. At a given signal from the chair she presented it with modest grace. It was an offer to unite with the "Tabitha" in the anniversary festival under consideration.

"If you will tell us how we can help you, we will do it," summed up the communication. It was heard in stony silence, and when pressed home upon Tabitha by the chair, it was dissected suspiciously and finally accepted ungraciously. The young would-be coadjutors were regarded as presumptuous and their organization as an invidious reflection upon the seniors, "who had conducted women's work in the church before these upstarts were born." The olive-branch was bruised and withered in the skirmish. Thereafter the two societies wrought separately and in rivalry so ungenerous that it approximated enmity.

In the second place the rebuff discourteous came from the Young People's Association. To the ambition natural to youth, the leaders of the band added the intolerance which would seem to be equally innate in adolescence. The age line these described was not merely deep and wide, but it bristled with prickly defenses. Length of years was *prima facie* evidence of imbecility and obstinacy. If oil, as represented by men and women who had crossed the dead line of fifty, arranged for lecture, concert, supper or a series of special religious services, vinegar, in the form of the younger element, held itself contemptuously aloof. "They think that the church can be run without us. Let them try it!" was the tone, if not the language, of the disaffected.

Oil bided its time, making meek references while laboring to Sanballat the Horonite and Tobiah the Ammonite, and, when livelier entertainments were projected by vinegar, patronized them under protest, "out of respect to the church it had upheld all these years." Such show of tempers would disgrace a poolroom. After the lapse of years I recall the experience with mental nausea and sickness of soul, for which the sole solace is the hope that these were extreme cases of the pervasive disease. "Variance, emulations and envyings" ripen fast into "wrath, strife and hatred." Their root is one and the same.

If age and experience ever count for anything anywhere they should be highly esteemed by believers in growth in grace and in such knowledge of our Lord and Saviour, Jesus Christ, as makes the veteran saint a wise mentor for the new recruit. For a quarter-century the cry of the church has been for young men in the pulpit. "Saplings well in front!" is the law in ecclesiastical husbandry. Maturity of judgment, ripe scholarship and knowledge of mankind and the world qualify men for honored places in other professions. The church, as represented by the average congregation, discounts all this when accompanied by age. With these latter-day prophets wisdom is no longer with the ancient, nor is understanding associated with length of days. So well known is this state of affairs that many devout hearts, borne under graying heads, no longer pray the Lord of the harvest to send laborers into his vineyard, and liberal hands withhold contributions from church boards of education, while hundreds of earnest and able clergymen, whose only disability is that they are on the wrong side of fifty, are unemployed.

Let this side of our subject pass; it is less deplorable because it affects fewer people than the outrush of the same prejudice toward men and women who have loved and served and prayed for the church during the long years that have sifted white ashes upon their heads—the years which have brought their children from babyhood to positions that, in their hasty judgment, justify them in laying strong young hands upon the rims of the Lord's chariot. Youth is not a fault that we should challenge it impatiently, neither is length of days a blunder. If, by divine appointment, the rich and poor meet together in the house and in the service of their common Maker, the sober thought and mellowed charity of the elder brother should temper (in love) the impetuosity of the younger.

"The heart without the head is too hot. The head without the heart is too cold. Make them work in partnership," wrote George D. Prentice to a young author. We may borrow the aphorism in pondering perplexedly upon a phase of church effort that is arousing the interest of the Christian world. We would not depreciate the motives and methods of ardent spirits eager to be set in the forefront of the battle. I do, as a lover of the young, protest for their own sake, and in the name of the church so

dear to us all, against their distrust of those whom experience and calmer pulses dispose to prudence. In the campaign for which we are all enlisted the age line should never be so much as named among us, except when untried youth turns to maturity for counsel, and doubting age is stimulated to enterprise by his sanguine juniors. In the un-Christian altercation excited by the array of one of these parties against the other, there is usually—I might say always—fault on both sides.

"Do you see that phalanx of young people who have voted tonight for a motion involving the expenditure of $4,000?" said a gray-haired trustee to a visitor at a church meeting. "Out of the thirty odd who are crowing over their victory we will not get $100 to help carry out the measure they pushed through. Their organization is a 'side show' that controls the church."

In leaving the chapel the visitor was joined by one of the thirty odd. He glowed with his triumph, yet had a kindly, compassionate word for the vanquished party. "They mean well," he admitted, "but their joints are too stiff for the double-quick at which the church must move in these times. Old people are afraid of that which is high and young people are good for nothing unless they *are* high. We hitch our wagon to a star; they hitch theirs to a post. See?"

The visitor thought that she did see. Her conclusion was identical with that of the candid, middle-aged reader of this plain, sorrowful talk. It is a threadbare truism that the safe course lies between two extremes, but bare threads are in evidence of much use, and use implies value.

## THE BIRTHDAY OF BURNS.

BY ELIZABETH PORTER GOULD.

The memorials of the Burns district come forcibly to mind at this anniversary of the poet's birth. Again we are in the little, low, thatched roof, white, clay built cottage in Ayr—

> Auld Ayr, wham ne'er a town surpasses
> For honest men and bonnie lasses—

by the side of the bed where Robert Burns first saw this world's light 137 years ago. The peculiar grate in the old-fashioned fireplace still gives the cheerful fire, while an adjoining room offers an opportunity to buy any of the many and varied Burns mementos. The father—the "farmer William"—who built the cottage with his own hands, lies with "Agnes Brown, his spouse," not far from the house in the Auld Alloway Kirkyard. The "auld brig," dating from 1250, still stands to remind us of Tam o' Shanter's escape that wonderful night, though the "new brig" of the poem is replaced by what is now called the new. The "bonnie Doon" still runs its own sweet course, the flowers still bloom on its banks and the birds still sing their songs in spite of the poet's lament—

> Ye banks and braes o' bonnie Doon,
> How can ye bloom sae fair?
> How can ye chant, ye little birds,
> And I sae fu' o' care?

In Dumfries the little house still stands in Bank Street to which, in 1791, the poet moved from his home farm in Ellisland, five miles away. Having been forced by failure of the crops to accept the government position of exciseman, Dumfries seemed a better place of residence. But his heart often turned to the little house he had built in Ellisland, where some of the happiest years of his life had been spent. There he wrote his Tam o' Shanter, which he called his "standard performance" and of which Alexander Smith said, "It was the best single day's work done in Scotland since Bruce fought at Bannockburn." There he wrote To Mary in Heaven and many other poems, and on one of the window-panes he cut with a diamond a favorite maxim of his, "An honest man is the noblest work of God."

When, with his Jean, three children and furniture, Burns moved from Ellisland to the little Dumfries house, he was about thirty years of age. His eyes were as full of fire as when Sir Walter Scott saw them, a few years before, in Edinburgh, and afterwards said, when recalling them, "I never saw such another eye in a human head, though I have seen the most distinguished men of my time." When settled in the new home, the poet writes to a friend how his life is spent: "Hurry of business grinding the faces of the publican and the sinner on the merciless wheels of the excise, making ballads and then drinking and singing them, correcting the press of two different publications." All this comes to mind to the student of his life when standing before the little Dumfries house, now marked with a tablet to his memory.

Other thoughts of Robert Burns are suggested by a visit to one of his favorite resorts still standing in the little Scotch town, the Globe Inn. In a room wainscoted to the top is the same table around which he and his friends spent convivial hours, and his favorite chair is unlocked from its case in the corner for the special use of visitors. What tales the old room could tell could it speak! Perhaps it is well it is silent, but who would not like the opportunity of culling the wheat from the chaff in the flow of wit and poetry which must have resounded from wall to wall? So I thought when sitting in the favorite chair, while an elderly man was remarking that he had come from another land to see if he could not get some of Burns's elixir of youth! He wanted some of the overplus of life that time had seemed to deny him. Perhaps it amounted to the same thing in the end, but my desire was to imbibe some of the tenderness for our common human nature which the poet in his best moments revealed. In another room in the Globe Inn Jean's workbox and chair and other Burns relics suggest the daily life. "Comin' thro' the rye" and Polly Stuart are said to have been cut on the window-panes by the poet himself.

But the most pitiful place in Dumfries, or in the world, associated with the poet Burns is the old, shabby, dirty-looking house in a lane—now dignified as Burns Street—leading out of St. Michael Street. Here he and his family lived the last three years of his life and here he died. Ah, the pathos of it, the abject poverty! When looking into the little rooms I could but think of the consolation he found when he wrote to a friend, "I know I must live and die poor, but I will indulge the flattering faith that my poetry will considerably outlive my poverty." And does it not? for in the midst of his poverty there he wrote, the year before his death, "A man's a man for a' that." Doubtless he was inspired there to heroic thought by his service as a volunteer in a corps raised in Dumfries to defend the country while the regular army was engaged abroad in war with France. Through Allan Cunningham's eyes we can see him, "with his very swarthy face, his plowman stoop, his large black eyes, and his awkwardness in holding his arms," as he marched with the regiment in "their white kerseymere breeches and waistcoat, short blue coat faced with red and round hat surmounted by a bear-skin, like the helmets of the Horse Guards."

The following year, July, 1796, the soldiers with muffled drums and arms reversed were following the dead body in the procession to St. Michael Churchyard. A mausoleum there now marks where the poet, his Jean and their children lie buried. The temple-like building, with its pilasters and domes covering a space of about twenty feet square, though not particularly attractive from the outside, contains a full-length marble statue of Burns guarded by an angel figure. Looking at this I was reminded of the real ministering angel, the young neighbor who—the wife being ill—ministered to the bard in the last sad days. She it was to whom he showed his gratitude by addressing to her the poem afterwards set to music by Mendelssohn, "O, wert thou in the cauld blast!"

But can such a mausoleum, with its lugubrious surroundings, ever be satisfactory to the lover of the simple bard, who found more delight in seeing a flower grow, a "mousie" run than in a Grecian temple? I could but ask this question again, when standing before the pretentious monument in Ayr erected seventy-five years ago by public subscription. Can this imitation of a Grecian temple on the banks of the bonnie Doon—fine as it is in itself—be an appropriate memorial to the simple Scotch bard, the flower of Scotch poetry? For a more satisfactory Burns memorial I turn lovingly to the simple monument in Dumfries, where at the feet of the marble statue of the poet-farmer, or farmer-poet, is the "mousie," "wee, sleekit, cow'rin', tim'rous beastie," having its full recognition among the other animals. This memorial, erected in 1882 by his friends, suggests nothing but the poet and his work; for on three sides of its pedestal are appropriate quotations from his poems, while the fourth has an inscription to his memory.

As the thoughts come of the Burns district, at this anniversary time, other places, such as Manchline, where Burns married his Jean Armour and spent some important years of his life, and Mossgiel farm, where he wrote some of his best-known poems, come in for a share. But all the country round about seems imbued with his earthly life. More and more are people seeking the famous haunts. Today it is said that twice as many pilgrims go to Ayr as to Stratford. It is a surprise to me that any lover of the bard passes by Dumfries in seeking the birthplace in Ayr; for, taking all things into consideration, no place is more tenderly, pathetically and suggestively connected with Robert Burns than Dumfries.

Children are not so much to be taught as to be trained. To teach a child is to give him ideas; to train him is to enable him to reduce those ideas to practice.—*H. W. Beecher.*

Last month differed in one respect from any preceding December since the beginning of the Christian era. There were two full moons during the month, and it is of unique interest that no such astronomical phenomenon has occurred since the year when Christ was born.

# Closet and Altar

*Prayer, which we deem so easy, is, when it is real prayer, the passion of an effort, the wrestling of a life.*

We confess that we cannot live without a daily renewal of life. We confess that we cannot separate our life from the life of our kind. Consider earnestly what is involved in that acknowledgment. See whether it does not mean that every faculty of sense, feeling, perception is awakened in us by an impulse from above; see whether every such faculty does not remind us that we must go out of ourselves if we would be truly ourselves. To be *always* going out of ourselves, *always* in fellowship with the source of all good and truth, *always* communicating what we receive from it to those about us, this is the highest perfection we can dream of; this is the life of Christ. To be receiving nothing, to be communicating nothing, to be altogether shut up in self, this is that excommunication which we can hardly dream of; this must be the condition of devils.—*F. D. Maurice.*

If content and thankfulness, if the patient bearing of evil be duties to God, they are the duties of every day and in every circumstance of our life. If we are to follow Christ it must be in our common way of spending every day.—*William Law.*

So . . . comes a human voice,
Saying, "O heart I made, a heart beats here;
Face my hands fashioned see it in myself;
Thou hast no strength, nor mayst conceive of mine;
But love I gave thee, with myself to love,
And thou must love me who have died for thee."

—*Browning.*

Be thou my Sun, my selfishness destroy,
Thy atmosphere of love be all my joy;
Thy presence be my sunshine ever bright,
My soul the little mote that lives but in thy light.

—*Gerhard Tersteegen.*

Though we do but lisp, even though we address God without opening our lips, we may cry to him from the inmost recesses of the heart. When the whole direction of the inmost soul is toward God he always hears.—*Clement of Alexandria.*

Accept our thanks for the pain with which we are pained when we have consciously gone astray. We cannot slide from integrity or yield to it without sorrow and reproach. Accept our thanks for any weakness battled with and triumphed over and for any virtue achieved. We thank thee, too, that if we have our times in which the sadness, the severity of life is brought home to us, and are made to feel how much of evil and suffering are bound up in it, we have our times also in which its softer, brighter sides are impressed upon us, and we are glad for all the love, the beauty, the happiness that there is in the world. May the evil and the good alike be blessed, may life be to us always richly worth living while there is truth to seek and knowledge to gain and wisdom to be learned and duty to be performed. Strengthen us to stand in our lot till the end. Amen.

# Mothers in Council.

### THE NEW AFTERNOON TEA.

Mrs. Shaler's article, in a recent number, on The Possibilities of the Afternoon Tea, so interested me that I am tempted to add a feeble plea for that higher social life which she suggests. I recently attended a "tea" where only five souls were present, but they were souls, and, though of different types, were congenial to each other. Everything was served daintily. There were high thoughts and many bright ones; there were fresh violets, too, and a song to finish, just as the setting sun threw golden waves over the little group. Delicious cocoa, dainty cakes and pretty china ministered to the physical and æsthetic sensibilities, but, above all, there was felt to be a spirit present, a spirit of friendliness and higher sympathy, which gave the real refreshment and a kind that is rarely afforded by the ordinary social function of the "crush" tea.

Nowadays we know, and are perhaps fond of, many people, but, instead of gathering all the different types about us in a "crush," once in three or six months, and entertaining them in a wholesale manner which can be, at best, but a poor expression of our cordial feeling towards them, why not have the different ones—"few and fit"—at a time, and have them oftener, giving ourselves the opportunity of more fitly expressing our feeling of friendly indebtedness and social obligation? Surely then it would not be the "Giggle, gabble, gobble, git" of Oliver Wendell Holmes, but "come, be refreshed, each by the other, be cheered, be gladdened and uplifted," separating, then, not with a sense of time wasted and worse, but of life newly flavored, even though only by an "Afternoon Tea."

E. U. C.

### TWO WAYS OF GIVING.

The holiday season which has just passed has brought to us all once more the thought of giving. I wonder if others as well as I have been meditating on the difference between generous giving and unselfish giving. The generous man gives more in quantity than the unselfish man, perhaps, but less in quality; he gives more of his substance, but less of himself. His giving probably wins more praise from men, but unless there has been sacrifice with it it wins far less of the praise of God. There have lately come to my notice two such givers. The one gave a goodly sum of money from his abundant store to be sent with a home missionary barrel. Every one said: "How generous!" It was; I do not wish to belittle the act in any way; but it cost the giver nothing. The other took from the back of her favorite rocking-chair the only tidy in her simple living-room, laundered it with loving care and sent it with a kindly greeting as a Christmas gift to the wife of a stranger missionary out in Washington. When she was remonstrated with for taking from her room almost the only adornment which the house afforded, she answered, cheerily: "O, yes, I want to do it. I can have other people's tidies to look at, but they, poor souls, perhaps have none." The first gift left behind it a sense of self-satisfaction; the second a feeling of humility. And is it not always so? Generosity and unselfishness may be counted synonyms, but there is often a world-wide difference between them, and unselfishness is incomparably the greater. When our Christmas giving is actuated by unselfish hearts it will repeat the spirit of our Lord.

Who gives himself with his alms feeds three—
Himself, his hungering neighbor and me.

It seems to me that we must bear this difference in mind as we train our children in the difficult art of giving. It is hard to insist upon another's sacrifice of what is dear to him, but it is our duty to do so with our little ones. When my little daughter and I looked through her toy box at Christmastime to select something to be given to less fortunate children, it was a temptation to accept her natural decision to withhold those things which she enjoyed and to share those which she cared little for. But that was not the spirit to cultivate in the child; and when, later on, she saw the big eyes of the eager little girl who came, in response to our invitation, to get the basket of good things, my daughter's satisfaction in having given her best railroad train and her pet china chicken proved to her little mind, as to my older one, that *unselfish* giving had brought the keener joy.

M. M. H.

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THEIR TRADE MARK LA BELLE CHOCOLATIÈRE
ON EVERY CAN.

·AVOID IMITATIONS·

# The Conversation Corner.

Here comes the old Captain with his winter turn-out! Perhaps he was actuated to make the transfer from the "26" by Reuben's hint about an ice boat last week, or more likely by the various references in the previous Corner and Corner Scrap-Book to the dog-teams of the far north. It is certainly time for him to haul up his boat and take to runners, for it has been zero weather for several days and, although it is milder now, a northeast snowstorm is raging. (Just as I placed this sheet in the typewriter I heard the slow, deep-toned toll of the town bell; counting the strokes and noting the time between them, I knew it was the signal for no public school this afternoon—the children will like that!)

The first letter comes in very appropriately under this picture, for it is about *Pomiuk*, and he knew very well how to manage "komatik and dogs." Now, poor fellow, instead of driving dogs he has to lie in one position on his bear-skin at "Burnt Wood Cove." The letter was written from London by "Sister Williams," the English missionary who had charge of him in the shore hospital last summer before her return to England:

Little "Prince Pomiuk," who was exhibited in the Chicago Exhibition, was brought to Indian Harbor Hospital, Sept. 28, 1895, Dr. Grenfell having cared for him and nursed him for several weeks. With him came a sack with some very curious looking stuff in it, which on inquiry proved to be Pomiuk's food [raw], walrus and trout. The walrus was a very dark brown color, almost black, with a greenish oil oozing out of it—one could hardly bear to see it eaten, yet the first thing he wanted after recovering from the effects of chloroform was walrus and trout.

The poor little lad was in a very sad state, with wounds burrowing in all directions in his left hip, and his leg drawn up under him, with three long tubes inserted in the wounds. To make matters worse he developed whooping cough, yet bore it all with patience and without murmuring; indeed he was quite happy and would laugh merrily when I tried to say some Eskimo words. He was very musical; one had only to hum a tune and he would play it on his accordeon.

He was delighted with a horse and cart, and a Noah's ark with so many animals in it was a great wonder to him. One day he was shown a doll and his curious look of surprise was amusing. He was very much struck with the eyes, nose and mouth, and looking up said in Eskimo, "It is something like a baby!" He was shown another doll that had come to grief and lost its hair, but which on lying down closed its eyes. Pomiuk was very much afraid of it, and each time its eyes closed he popped his head under the bed clothes. . . .

Some of the responses to the first story about Pomiuk (Nov. 28) are very interesting. One offering is from "a Sunday school class in the Church of the Pilgrimage, the first church in New England." Another from the Junior Endeavor Society of the Pilgrim Church, Nashua, N. H., and adds, "The Corner will be eagerly watched for any news from Pomiuk." The following is from a well-known mission among the Sioux Indians in our own country:

FORT BERTHOLD, N. D.

*Dear Mr. Martin:* In a recent Sunday school lesson I told the story of the little Eskimo boy. My little Indian boys and girls were much interested and agreed that they would do what they could. They have very few pennies, but they gave their mites very willingly, and I am happy to send their collection of 100 cents. We shall be interested watchers for further news of Pomiuk in the "Corner." A. P. B.

*That is Christianity*—the poor Indian children of our Western tribes helping, "in His name," their suffering brother in far-off Labrador!

GOLDFIELD, IO.

*Dear Mr. Martin:* I enjoyed reading about Pomiuk very much in the Corner and I inclose . . . for him. Hope we may hear more about him in the future. H. P.

LAWRENCE, MASS.

. . . I was very much interested in the account and recalled seeing him at Chicago. Our company, numbering seven or eight, visited the "village" one day and were standing about him in a circle. He pointed with his stick to one lady and asked, "What is your name?" "Mary," was the reply. He repeated the question to the others, and the same reply was given three times—"Mary." This greatly pleased him and he said, "*Free Marys!*" A young man standing next to me wore a cap, on which were the letters, "U. S." I pointed to them and asked Pomiuk and he quickly answered, with a hearty laugh, "*Columbus.*" MRS. B.

CHESTER, MASS.

*Dear Mr. Martin:* I am a little five years old girl, and my papa read me the story in the Corner and I want to help the poor little Eskimo boy. My papa is writing this for me and I am so sorry for poor little Pomiuk. I want to join the Cornerers. Can I?

WINNIFRED M.

Other offerings are from Mrs. D., Andover; Sidney L., Brookline; Mrs. H., Enfield; H. M. F., Fitchburg; M. H. B., Southampton; Mrs. M., Mason, N. H.; the H.'s, Providence, R. I.; C. A. J., Hartford, Ct.; S. L. W., Saratoga, N. Y.; M. S. W., Philadelphia, Pa.; Evan and Dora H., Ft. Berthold, N. D.; Mrs. F. A. G., besides anonymous letters.

Several letters received, too late for use, about the "Two Little Pilgrims." Helen C. of Galesburg, Ill., thought they were boys of about the same age, but not brothers. Edith B. of Sunderland, Mass., thought they were brothers and that "they must have a nice mother, they are dressed so neatly." Mary S. of Pittsfield says:

. . . They both have boy's collars and ties on, and mamma and I are surprised that so many think it is a girl. The picture in the Corner this week would be perfect if our friend in the chair had turned his face toward us. [Rather than trouble him to look around when he is busy, why don't you stand over by the Cabinet?—MR. M.]

Helen H. of Portland, Ore., thought they were "the same child, a boy about six years old, named Raleigh, the youngest in the family"—but she guessed one thing too many, for there is a smaller pilgrim there, saying nothing of Kitty Couzukebabian!

A gentleman in the Congregational House, who lives in the town of ——, told me, two or three days ago, that my "Two Little Pilgrims" while out on an errand went on a pond, broke through the ice and, if a man had not pulled him out, would have been drowned. But the brave little fellow went on his pilgrim way and did his errand before going home—but there ought to be two of him when he goes on the pond!

Mr. Martin

## CORNER SCRAP-BOOK.

**About Daniel Webster.** His birthday was during the past week, and I have recalled the humble surroundings of his boyhood and his struggles for an education. It may be an encouragement to country boys, such as I frequently get letters from, who are beset with difficulties in trying to make their way, to note a little speech he once made:

You do me no more than justice when you call me the farmer of Marshfield. My father was a farmer and I am a farmer. When a boy on the hills of New Hampshire, no cock crowed so early that I did not hear him, and no boy ran with more avidity to do errands at the bidding of the workmen than I did.

The strange thing about his early education was his diffidence as a speaker. This is his own account:

There was one thing I could not do—I could not make a declamation. I could not speak before the school. Many a piece did I commit to memory and recite and rehearse in my own room over and over again, yet when the day came, when the school collected to hear declamations, when my name was called, and I saw all eyes turned to my seat, I could not raise myself from it. When the occasion was over I went home and wept bitter tears of mortification.

And yet this bashful boy conquered himself and became the greatest of American orators. The masterpieces of his eloquence in the United States Senate and on historic occasions have furnished declamations for thousands of other American schoolboys ever since, and still do so. His famous "First Bunker Hill Oration" (1825) is on the list of requirements for entrance to many of our colleges. A little book has just been published (Longmans, Green & Co.) containing the two Bunker Hill orations and those on Adams and Jefferson and on the Character of Washington, with notes and references for an essay on Webster. Such historic orations are far better to study and declaim from than the tame and flimsy collections which are so popular.

**What Becomes of Old Engines?** The *Springfield Republican* describes a train of ten worn-out locomotives that started from that city for Philadelphia, where a firm deals in such second-hand goods. Boys who have locomotive lists will take notice:

Part of this lot will be sent as far South as Tennessee and part to other places. They were numbered respectively 5, 23, 295, 438, 540, 550, 568, 574, 575 and 609. 568 was the old "Deerfield" on the Connecticut River Road and used to be a pet, but its day has long since passed.

**Will Railroads Ever Be Used in the United States?** An old man told me last week that when he was a young man, teaching school in Wenham, the Lyceum had a debate on that question. Most of the speakers thought it absurd. But in a few years he and many others rode to Boston on the absurdity and heard Daniel Webster deliver one of his great orations!

**What the Boy Said About a Railroad Train.** He lived in a remote region in Scotland, but once on a time accompanied his father to a village near which a branch line ran:

The morning after his arrival he saw a train go by. For a moment he stared at it with astonishment and then, running into the house, said: "Fayther, fayther, coom oot! There's a smiddy [a blacksmith's shop] ran off wi' a row o' houses, an' it's awa' doon by the back o' the toon."—*London Telegraph.*

**What Another Boy Said.** It was the undersigned, and, although not as old as the Lyceum man, he distinctly remembers talking it over with his contemporaries, when the railroad was still forty miles awa' (say at Springfield). The conclusion was: "We shall hear it coming, and see it over by the Baptist meeting house [a quarter of a mile east], and before we can look again, it will be over at the tavern [a quarter of a mile west]!"

L. H. M.

# The Sunday School

ESSON FOR FEB. 2. *Luke* 5: 17-26.

## THE POWER OF JESUS.

BY REV. A. E. DUNNING, D. D.

Luke follows the account of the initiation f Jesus into his public ministry by his statement to his townspeople of the nature and urpose of his mission. Then Luke masses ogether a number of illustrations of our ord's miraculous power, thus showing how is wonderful claims were supported. That od sent him and that the Spirit of the Lord od was upon him were evident because the ower of God was present with him to control ature and to heal the sick. One of these inidents is the subject of our lesson. It preents the climax of his power. He can forive sin. In this vivid picture, which makes nown the most precious truth ever revealed o men, the points to be noted are:

1. The helpless sinner. He was a paralytic, hysically dead, yet conscious, with a body hich refused to obey his will. Jesus saw hat his moral nature was paralyzed, no longer ontrolled by his conscience. His sickness ay not have been the consequence of his sin. here are great sinners who have splendid hysical health and there are great saints ho are paralyzed. But there was an analgy between this man's physical and moral isease. Both were in themselves fatal. For either of them had he any remedy.

Our sin is a moral paralysis, gradually exending its influence over mind and body. ature knows no remedy for it. Moral and piritual life depend on vital connection with od, who is its source. The sinner has broken hat connection. Some sinners are conscious f this separation from God. Others appear ot to realize it at all. Their spiritual vitalty seems to have ceased.

2. Helpful friends. A great healer of disase had appeared in Galilee [v. 15]. He was olding public meetings in the sinner's own own [Mark 2:1]. But the sick man had no ower to get to Jesus. His friends had no ower to cure him, yet his restoration deended on them. There was only one who ould meet his need. They might have been atient and kind in their ministries and yet ave left him to go to his grave a paralytic. ut it was their prompt, persistent energy hich secured health for him. They took him n his bed as he was. They violated proprity. They invaded the rights of others. They roke in on a public meeting. They interupted the great Teacher in the middle of his ermon.

The unforgiven sinner is fatally diseased. nly Jesus can restore him. If he cannot of imself get to Jesus his friends must take vigrous measures in his behalf. The emergency pressing. Tomorrow the opportunity may ave passed. Let any one sit down and think n what it is for a soul to be lost, to go away, s Jesus said, into eternal punishment. Then et him think on what it is for a soul to go into fe eternal, to be forever with Christ. Let im apply these thoughts to his own unsaved riends, and will he hesitate at any steps hich seem likely to save them?

3. Forgiveness granted. The sick man's riends sought for him healing for his bodily isease. They had only one ground of appeal o him, and that was their confidence in his ower to heal. He never refused such an apeal. When Jesus saw their faith he granted eir request. The faith which he saw was ot belief in certain doctrines about him, but as simply confidence that he could give eeded help. He did not demand as a conition of giving help that men should have omplete or even correct knowledge of himelf or his mission. He only required that hose who applied to him should put their ase fully into his hands.

The method by which Jesus wrought the ure surprised those who saw it. He had beore rebuked fevers and they fled. He had said to the leper, "'Be thou made clean,' and straightway the leprosy departed from him." But he did not declare that this man's disease had vanished. He simply said, "Son, thy sins are forgiven." He pronounced the sick man morally clean and declared a most tender relation between the forgiven one and himself. Jesus did not come to mankind simply to drive away physical disease He came to ransom men from sin. He healed one to prove that the forgiveness of millions is genuine. Once he gave to his disciples miraculous power to cast out demons and heal sicknesses, in order that they might show that their mission was from him. He does not give such power now, for it is not necessary to his purpose. He gives more convincing evidence than that. When a sinner is restored to peace with God he has the greatest blessing that a sinner can have. Sickness cannot destroy it, and therefore it is a minor ill. He may even be glad to have his petition denied, and say with Paul, "I take pleasure in weaknesses, . . . in distresses, for Christ's sake."

4. Forgiveness proved. Those who heard this astonishing declaration, "Thy sins are forgiven thee," said nothing openly. They did not believe it was a genuine act, but the assumption of power to forgive sins shocked them. In their hearts they charged him with blasphemy. The sick man and his friends had to take his assurance on faith. When Jesus told the Scribes and Pharisees what thoughts were in their hearts [Mark 2: 6-8], he gave evidence of that discerning power which belongs to God. Yet so far he had not furnished convincing proof of his power. There was only one possible answer to his question to them. Of course it was easier to say, "Thy sins are forgiven thee," than to say, "Take up thy bed and walk," for only in the latter case could they see whether or not he had the authority he claimed. He forgave the sick man because of his faith and that of his friends. But he healed him that the Scribes and Pharisees, and we also, might know that "the Son of Man hath power on earth to forgive sins." It is sometimes said that men can forgive sins. Only in a mediate, partial sense can this be true. The convicted sinner will never find peace by any assurance of forgiveness which he does not believe comes from God himself. The Jews rightly said that one who claimed authority on earth to forgive sins is either God or a blasphemer. Jesus proved his authority by a miracle of healing.

5. The proof accepted. The sick man carrying his couch and walking home was a fact not to be disputed. Those who witnessed it glorified God. Whether or not they also sought and accepted forgiveness of their sins we are not told. If they did not, they rejected their great opportunity. If they did, that was the best day of their lives.

The miracle of the manifestation of God through Jesus Christ, which has transformed nations, shed light from heaven into darkness and conquered death, is before us. He who has thus manifested God says to each of us, "The Son of Man hath power on earth to forgive sins." That is either a message so sweet and true that we see God in Christ and worship and obey him, or his words sound to us as blasphemy. The way the message strikes our hearts and affects our motives foretells our eternal destinies.

## THE CHURCH PRAYER MEETING.

*Topic for Jan. 26–Feb. 1.* Christ's Appeal to the Young. Prov. 3: 1–6; Matt. 19: 16–22.

What does Christ offer? Favor of God and man; insight into truth; divine guidance; treasure in heaven. How may we respond to his appeal?

(See prayer meeting editorial.)

It is the crowning guilt of men that they will not recognize One of whom they cannot possibly be ignorant.—*Tertullian.*

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## PROGRESS OF THE KINGDOM.

### ANNUAL REPORT OF THE C. C. B. S.

During 1895 222 more churches have contributed to this important society than in any previous year. In the total annual receipts, amounting to $141,566, are included gifts from 2,600 churches, 104 Sunday schools, 143 Endeavor Societies and 342 women's missionary organizations. Every State and Territory, with the exception of Mississippi and Indian Territory, has contributed toward the work. By the payment of $18,500 from the parsonage loan fund, forty-two parsonages have been built or essentially improved, bringing into use parsonage property valued at $43,188; while $62,319 in the form of grants and $29,160 in the form of loans on 129 houses of worship have secured church property valued at $456,188. The church building loan fund Dec. 31, 1895, was $294,477, which has been distributed in the form of five-year loans among ninety churches. To the roll of honor have been added the names of twenty-two houses of worship and forty-two parsonages upon which accounts have been closed during the past year. Never in the forty-three years of its existence has this society been in more urgent need of funds, in view of the thirty-two left-over applications for aid requiring $21,575, and twenty-six other special calls for large and small sums, which would take the form of formal applications if warranted by the funds on hand.

### THE OLD MISSIONARY CONCERT.

The regular monthly missionary meeting, known in past generations under the name of the "missionary concert," has ceased to become a feature in the majority of our churches. Some of them, which are fortunate enough to secure a good speaker, now and then give up their midweek prayer meeting to an address from a returned missionary or field secretary, but neither this nor the missionary meetings of the Women's Auxiliary or the Y. P. S. C. E. can fully take the place of the old-fashioned concert, which reaches all classes and ages of church members and, by throwing an individual responsibility upon them in preparing the programs, stimulates a desire for intelligent information and generates interest in and enthusiasm for the cause. We believe that the pastors are largely responsible for the decline of the monthly missionary concert. One of our correspondents writes that he has attended one Congregational church for twenty-one years and of his six pastors during that period not one ever took a step towards instituting regular church missionary meetings, and adds, pertinently, "It is not so very strange that the interest in missions in our churches is limited if the ministry does nothing to instruct."

Another reason why the monthly missionary meeting has died out is for want of fresh and original topics for study and discussion. But we can hardly plead such an excuse in this era. The missionary enterprise was never in so interesting a stage as at present, with its varied aspects and complex problems, and missionary literature was never so rich and abundant. Now, at the beginning of a new and eventful year, is the time to reinstitute the missionary concert as a regular feature of the church calendar. Let those who are responsible for laying the plans consult lists of topics prepared by others if their own ideas are not satisfactory. For foreign topics see those suggested by the American Board and the Woman's Board, or for subjects for home missionary meetings obtain the list proposed by the Woman's Home Missionary Association; while if a church desires to study the efforts and opportunities of our six Congregational societies, together with a few general subjects of current interest, why not adopt our list in *The Congregationalist* Handbook for 1896? An article in the current *Missionary Herald* dealing with this whole subject of the missionary concert will be found to be illuminating and convincing.

### OUR OWN WORK.

**American Board in Johannesburg.** Many contributors to the American Board never heard of Johannesburg in the Transvaal until within the past few weeks, yet two of the workers connected with the Zulu Mission, Mr. and Mrs. Goodenough, began an interesting enterprise in that city more than two years ago with gratifying results. While on a visit to Johannesburg for the purpose of looking after some of the Zulus from Natal, who had gone to work in the gold fields, Mr. Goodenough was impressed with the favorable opening for missionary work among the 100,000 natives working in the mines along the Witwatersrand and in Johannesburg. He wrote that many of the Zulus from Natal had been trained in our mission schools, and these, with others of the tribe, could be reached and helped by church services conducted in their own language. Moreover, they would be glad to find a friend in the missionary in a land where they often need a white friend, for the black man has no standing, can own no land and must have a monthly pass to stay in the city at all. The law does not recognize native marriages and treats the natives more like cattle than men. This opening for city missionary work Mr. Goodenough and his wife entered with vigor, and were welcomed with such enthusiasm by the Zulus that in a few months a new chapel which accommodates 300 was built and filled every Sunday with the Natal Zulus. A large share of its cost was contributed by the natives themselves, who, poor as they are, know how to be generous and have also assumed responsibility for a part of the current expenses of the work. Evening evangelistic meetings at the native quarters and open air services have also been successfully established. Of the latter Mr. Goodenough writes: "It required some courage to hold such a meeting, for the prejudice against blacks is all-pervading here. I saw one white man turn away with a look of contempt on his face because Mrs. Goodenough let a black boy sing out of the same book with her."

**Co-operation.** *Christian Education* calls attention to the fact that through the harmonious agency of five societies an educated Christian Mexican, Mr. Moya, and his wife are at work among their own people in the village of San Mateo, N. M. Mr. Moya graduated last summer from the Training School in El Paso, supported jointly by the C. E. S. and the A. B. C. F. M., and Mrs. Moya is a graduate of the girls' school in Chihuahua, Mexico, under the charge of Rev. J. D. Eaton, missionary of the American Board. They were recently married by Rev. G. E. Birlew, a pastor supported by the C. H. M. S. in San Rafael, and the young couple have been sent to San Mateo under the auspices of the C. E. S., with money furnished by the New York Woman's Home Missionary Union, to reopen a mission school once taught by Miss Virginia Dox under the direction of the New West Commission.

## Y. P. S. C. E.

### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, Feb.* 2–8. Laborers Together with God. 1 Cor. 3: 6–23.

In a certain sense all our daily labor relates to the progress of the kingdom, and we have a right to believe that honest, faithful toil in the service of a worthy enterprise may, in the large way of looking at life, be considered co-operation with God. But our Scripture passage sets forth manifestly the conditions of special spiritual work. Paul is thinking of the efforts which Christians put forth to bring their fellowmen into a saving relation with Christ and to establish his rule in the hearts of all men. And this is certainly a part of our Christian duty. Something is wrong if we are not anxious to save people about us from their sins and to sustain those special agencies that endeavor to lift and educate the spiritual nature. Our encouragement in this undertaking, the apostle reasons, is that God is working with us.

The thought is, first of all, a source of enthusiasm and a guarantee of ultimate success. We are interested in a certain individual. If we were to approach him on the subject of his soul's salvation, relying simply on our poor, halting way of setting forth the Christian life, it would seem often a hopeless task, but to remember that before we thought of this friend God has preceded us in his own striving with that heart, that he will be with us when the difficult and dreaded effort is made, and that he will continue with the soul after we are gone and press home the truth which we have tried to utter, brings a great access of strength and inspiration to us.

It is equally true in respect to any larger enterprise to which we commit ourselves in connection with others. Some of the strongest and noblest causes that today are scattering light and blessing in all parts of the world have grown out of the faith and hope of two or three men. If we go back to the beginning of almost any of our prosperous churches we find that at the start they were feeble, subject to hostile criticism, despised by the world, but a certain few devoted believers, trusting the leading of Providence, committed themselves without reserve to this special form of service for God and man, and the outcome of their labors justifies what to others seemed at first foolishness and perhaps madness.

Another advantage of working with God is that we learn God's way of doing things. It is almost essential for success in business to enter into the spirit and method of the firm with which you associate yourself. This is the safeguard against unwise and fruitless ventures in Christian work. A man who lives near to God learns something of the purposes of God, catches a little of the tranquillity of God in his activities, acquires the persevering habit, is not daunted by the misrepresentation and harsh judgment of others and quietly and hopefully toils on sure of the final outcome. To share in God's work and to do our part, not thoughtlessly or impulsively, but striving to forge our link in such a way that it will fit into the chain of God's purposes, is the ideal toward which we should strive.

*Parallel verses:* Prov. 10: 16; Eccl. 11: 1; Matt. 9: 37; 21: 28; Luke 10: 2; John 5: 17; 1 Cor. 16: 9; Phil. 2: 12; 2 Tim. 4: 2.

## HOW ONE EMPLOYER AVOIDS STRIKES.

I have a friend in Washington who is the president of a great manufacturing establishment in the West. He told me last year that in twenty-five years' experience they never had had any difficulty in their works. There never had been a strike, there never had been any reduction of wages during that whole period; and yet there had been a constant reduction in the price of their goods and in their cost. A neighboring establishment has a strike about every year. The manager of this, seeing the prosperity of my friend's establishment and its freedom from difficulties, came to him when they were suffering from a strike, and said: "Colonel, what is the secret of your management? What do you do to escape strikes and these labor troubles?" "Well," the colonel said, "I probably do some things that you would not." "Well, what is that? I want to learn." "To bring the thing down to a point, let me say that we have now on our pay-roll a man who has been with us twenty years—a skillful man, who knows his business. We never have reduced his wages. He has been sick on his bed six months, and is likely to be there several months more. Yet his name stays on our pay roll. Now, you wouldn't do that." "No," he said, "I wouldn't." "Very well," said the colonel, "have your strikes."—*Hon. Carroll D. Wright.*

# Literature

### CONDENSED NOVELS.

Mr. W. T. Stead, that restless and effer-scent Englishman, who always means ell and often does considerable good, en when his zeal outruns his discretion, s proposed to publish a series of repro-uctions of the masterpieces of the leading ovelists in so condensed a form that they n be sold to the reader at a penny, *i. e.*, ro of our cents, apiece. He would repro-uce the best chapters in full and all the ost famous scenes, most brilliant descrip-ons of character and most thrilling inci-nts. The remainder of each work he ould boil down into a very brief compass. e expects to condense novels containing 0,000 to 300,000 words into from 30,000 to ,000 "without destroying the aroma of e original and without omitting any of the st passages of the author."

This plan already is in process of exe-ution and its success or failure will be atched with considerable interest. The rst novel to be treated thus is Mr. Rider aggard's "She," and 250,000 copies of the rst condensed edition are to be printed. he theory is that, as penny editions of the ets have succeeded, penny popular edi-ons of the leading novelists ought to suc-ed. But apparently the theory overlooks at the poems were not condensed in the me manner proposed for the novels. The urpose in view, that of increasing the pub-c knowledge of the best literature, is emi-ently laudable, although there may be me question whether such stories as She" represent that class of literature. ut we doubt the success of the scheme. condensed novel always bears the marks f its condensation too plainly. It is like ndensed milk, a very different thing from e real article, and by no means equally dapted to be popular.

### BOOK REVIEWS.

#### STUDIES IN THEOLOGIC DEFINITION.

The special feature of this volume, the ork of Rev. Frederic Palmer, rector of hrist Church, Andover, Mass., is its inter-retative quality. It is elucidative and xplanatory, setting forth with clearness any things which often are accepted more r less unconsciously. It is one of the ooks which will reveal to many readers at they have much in common beyond hat they were aware of.

It discusses some of the vital doctrines of e gospel—the being and character of God, he incarnation, salvation, forgiveness, the tonement, etc.—and it deals with them in n unusually helpful manner. The chapter n the incarnation brings out effectively he need of Christ's life to reach its climax n such a death, but rightly putting more mphasis than used to be put upon the sig-ificance of this life in itself. That on the tonement also embodies sound and vital octrine in exceptionally intelligible sen-ences.

The church in his thought represents the rganic relation of God to humanity, and oth the spirit and substance of what is aid are generally judicious and admirable. ut he does not appreciate the jealousy ith which the independence of the local hurch is guarded among Congregational-sts. The organic mutual relation of the ifferent parts of the universe is urged trongly and the development of the organic lement of Christianity in intellectual and spiritual directions is one thing which he strongly purposes to show.

Plain people can understand this book yet profound thinkers will find it well worth their attention. To mediate between learning and untrained intelligence, to help thoughtful seekers after spiritual light and truth to realize how much they already have, how to gain more, and what more to strive after—to do these things and to do them well is to deserve high praise, and Christians of all forms of faith will find much to approve in these pages. If any are disturbed at first by some differences from their accustomed phraseology they will find the substance of the truth carefully preserved and honored. The volume is one which most readers will read a second time. An appendix contains an able critique of the "Andover Movement." [Houghton, Mifflin & Co. $1.25.]

#### RELIGIOUS.

*Temptation and Toil* [Thomas Whittaker. $1.50] are the respective subjects of two series of religious addresses which form a volume by Rev. W. H. M. H. Aitken, an English clergyman somewhat well known for popular and even evangelistic labors. They are eminently practical and also embody the results of a great deal of careful and sometimes profound reflection. The sermon or address upon The Temptation of the Perfect Man is somewhat striking. The ordinary reader will find new and useful thoughts suggested to him, and he who already has traversed the ground which the discourse covers will be grateful for the clear and telling statement of truth which is here afforded. There are eight discourses upon Temptation and they bring out a large variety of aspects of the subject and uniformly handle it with a masterly grasp and make stimulating spiritual impressions. The second part of the book upon Toil is similar in manner and equally to be commended, although from the intellectual point of view it is less elaborate, but the subject does not call for profound treatment.

The Bennett lectures for 1895 have been published with the title *Light on Current Topics* [Massachusetts New Church Union. $1.00]. These lectures, endowed by the late Mrs. Eleanor Bennett, are devoted to the inculcation of the teaching of the Swedenborgian, or New, Church, so called. In the year 1895 six lectures were delivered upon this foundation upon the following topics: Theosophy and Religion, by Frank Sewall; The Right and Exercise of Ownership, by J. K. Smythe; The Divine Law of Use and Its Application to Industrial Problems, by Albert Nason; The Relation of Church and State to Secular Affairs, by S. S. Seward; Pauperism and Crime, by T. F. Wright, and Natural and Spiritual Health, by James Reed. There is much in the book which is timely and of great interest to Christians of all names, but the members of the New Church of course will appreciate them most highly. It is useful for us all, however, to learn to look at such subjects from each other's points of view and something may be learned about Swedenborgianism in its relation to the study of truth from these pages as well as about the topics more specifically considered.

Rev. A. R. Buckland is the author of *Women in the Mission Field* [Thomas Whittaker. 50 cents], a little book intended to indicate the recent growth of women's work in connection with foreign missions and to point out both the perils and the joys which beset such missionaries. There are sketches of Sophia Albrecht, Charlotte Tucker, better known by her *nom de plume* A. L. O. E., Mary Riggs and others in the book, which is very simple and unpretending, but makes a clear and striking impression.

Dr. Lucy R. Meyer has edited *The Shorter Bible Chronologically Arranged* [Hunt & Eaton. $2.50]. It is an abridgment of the Bible and its component parts are synchronized. Bishop J. H. Vincent has supplied the introduction. Whether the condensation of the Bible is much to be desired or not is questionable. We confess to a strong preference for the accustomed form, but, if condensation be desired, Dr. Meyer's work appears to be a good example of judicious and skillful effort in that direction. It is printed neatly and even handsomely.

Another little book intended to promote Christian Endeavor work and spiritual progress in young people in general is *Guidance in Prayer* [Presbyterian Board of Pub. & S. S. Work. 50 cents]. It has been prepared by M. E. H., and Rev. Dr. J. R. Miller has furnished the introduction. The prayers impress us favorably, but not strikingly. We have no doubt, however, that those who desire aid in this direction may find them useful, and their use may stimulate the unready to more natural and extemporaneous prayer.

#### STORIES.

A story with a moral is no longer either novel or specially attractive on that account, but a good story with a moral makes a deeper impression than any other. Mrs. Mary Lowe Dickinson's new book, *The Temptation of Katharine Gray* [A. J. Rowland. $1.50], is too long and too improbable, yet it does not lack elements of strength and even deep interest. The moral enforced certainly is important and the manner in which it is impressed is effective, yet too much is undertaken in the plot and the various loose threads are gathered up and interwoven finally in a manner which is decidedly more probable in a story than in life. But in spite of its faults it is a bright, stirring, high-toned volume, which will convey needed warning to many readers and perhaps equally needed inspiration to others, and which is likely to be a favorite in the Sunday school library for a long time.

Dean Farrar certainly wields a versatile pen. We are not clear whether his volume just sent us, *Gathering Clouds* [Longmans, Green & Co. $2.00], is a new book or one of his earlier productions reprinted, but in either case it is a powerful and touching story of the days of Chrysostom, who is its chief hero. Its extraordinary length bears witness to the engrossing nature of the labors of its author. He has not had time to be terse and the voluminousness of its style is a literary defect, yet one which does not diminish the effect of the story as much as might be expected. The author has drawn a vivid picture of the church quarrels of the time, of the rivalries of different individuals and schools of thought, and the striking contrast between the self-sacrificing piety of Chrysostom and the selfish and corrupt ambition of most of the contemporary bishops, and the pathetic develops into the dramatic and the dramatic into the tragic ere the story closes. If the author could have written it in two-thirds its length it would have been a far better piece of work, but as it is it is a credit to his inventive and

descriptive powers and does equal honor to his heart.

The contrast as one turns to Hamlin Garland's new book, *Rose of Dutcher's Coolley* [Stone & Kimball. $1.50], is almost painful. Dean Farrar's book is an example of old-fashioned novel writing, Mr. Garland's of the *fin de siècle* type. No honest critic can deny that the book exhibits real, considerable and, now and then, exceptional power, and no such critic can fail to note the undercurrent of sensuousness, which almost becomes sensuality at times, which, whether intentionally or not, is the most conspicuous feature of the book. It would have been easy, by altering a comparatively few expressions here or there, to have so modified this feature of the work as to have rendered it unobjectionable. But, although it is more suggestive than outspoken, the book belongs with the school which is characterized as a whole by morbidness on the subject of the body. There are clear and strong portrayals of character, fine bits of descriptive work and other evidences not merely of the author's possession of the literary instinct and of considerable mastery of his art but also of his capacity to do work of a very high and noble order, but in this book he has written too often with the eyes of his mind cast down instead of elevated.

*Charles and His Lamb* [Charles H. Banes. 75 cents] is by Miss Marshall Saunders, author of that charming, impressive and popular story of a year or two ago which was also an effective plea for kindness to animals, Beautiful Joe. This new tale is very short and simple but is equally telling and will take a strong hold, especially upon the younger children. It is dramatic and pathetic in its utter simplicity and artistic with an art which reveals itself by concealing itself.

ESSAYS.

Mrs. Julia Ward Howe has been known for some years as an agreeable and thoughtful essayist. Identified as she has been with the woman's suffrage movement so largely that many of the general public never think of her in any other connection, it is well that she should remind the world that that supposed reform does not bound and limit her life. She has long been known to a considerable circle of friends as a thoughtful and at times brilliant writer and speaker, and the book just issued, which contains seven of her essays and which bears the title of the first one, *Is Polite Society Polite?* [Lamson, Wolffe & Co. $1.50] will do much to enliven public appreciation of her conspicuous power. These essays are on a variety of subjects, chiefly literary and social, and they reveal the sincerity as well as the frankness of the author and illustrate the high quality of her literary culture.

Mr. Gamaliel Bradford, Jr.'s, little volume, *Types of American Character* [Macmillan & Co. 75 cents], is little only in form and appearance. Its seven papers on the American Pessimist, Idealist, Epicurean, Philanthropist, Man of Letters, The American Out of Doors, and As a Scholar, contain the conclusions and indicate something of the processes of conscientious and remunerative reflection. A high ideal is kept in view, although certain positions may be open to question. The literary form of the work is exceptionally choice. The author possesses an uncommonly pure and telling style.

POETRY.

Messrs. G. P. Putnam's Sons have brought out a book called *Love and Laughter* [$1.25] by James G. Burnett. It is a memorial volume and the portrait of the author is its frontispiece. Most of its contents have appeared in one or another of the magazines and journals, but it is a collection of verse which in an unusual degree is sparkling and entertaining. The poems are mostly prompted by sentiment and feeling and few go much below the surface of things, but they are the productions of a skilled hand, even if a young one, and abound in promise the fulfillment of which must be elsewhere.

Another book of poems is *Nymphs, Nixies and Naiads* [G. P. Putnam's Sons. $1.25.] by M. A. B. Evans. It embodies legends of the Rhine in verses which are musical and diversified and which those familiar with the Rhine region will read with special interest.

Those of our readers who are Knight Templars will read with interest a historical poem by Mr. G. W. Snow, which is called *The Martyrdom of Jacques De Molay* [$1.50], last Grand Master of the antique order of Knight Templars. It is carefully studied and is animated by warm zeal for the order to which the author belongs, and, although it varies considerably in respect to poetical merit, it is graphic and vivid throughout and is worth being read for its portrayal of striking scenes of the past.

*A Doric Reed* [Copeland & Day. 70 cents] is a collection of poems by Zitella Cocke, whose contributions of verse to our columns have commended her to our readers. Some of the poems are full of color, reflecting the life of the South from which Miss Cocke comes. Others are introspective and spiritual, revealing her study of profoundest problems of life and belief in their solution through Christian faith. A few are cast in the mold of some of Herrick's best verses. But best of all are the thirteen sonnets, some of which in their analysis of the characteristics of the great masters of music indicate subtly the love which Miss Cocke has for the art which Sidney Lanier said was "love in search of a word." The typography of the volume is attractive, it being one of a series which the publishers designate as the Oaten Stop Series.

BOOKS ON ART.

The late Philip Gilbert Hamerton attained an influence as an art critic which will long continue. His volume, *Imagination in Landscape Painting* [Roberts Bros. $2.00.], is adapted rather for art students than for the general reader, but is likely to be profitable to any one disposed to reflect seriously about art. The relation of the imagination with memory and with feeling and the conception and execution of artistic work are dwelt upon in these chapters with a lucidity and a skill which render them not only intelligible but interesting to an ordinary reader, while the art student will gather from them a wealth of suggestion which only he can appreciate. More advanced artists may be interested in the book as declaring its author's opinions, but hardly will regard it in the same degree as deserving of study. It is illustrated with some fullness and will perpetuate the recollection of the author's unusual power of clear and impressive utterance upon matters often obscured instead of illumined by discussion.

Another very suggestive treatise is *Considerations on Painting* [Macmillan & Co. $1.25] by John La Farge. These lectures were given in 1895 at the Metropolitan Museum in New York. They were uttered directly to students and are intended mainly for students, although other auditors listened to them and were expected to do so. The six lectures form a volume somewhat less technical than Mr. Hamerton's, yet instructive not merely in matters of detail but even more impressively by the laying down of broad and comprehensive principles of art which are fundamental. The chapters on illusions and on sincerity recall a little Mr. Hamerton's pages, and the volume, although very different from his, might well be read by the young art student in connection with it. The success of the author, both as an artist and as a teacher, abundantly qualifies him to speak to others on the subject.

*Painting, Sculpture and Architecture as Representative Arts* [G. P. Putnam's Sons. $2.50] is another volume by Prof. G. H. Raymond, L. H. D. It is an essay in comparative æsthetics and applies to the arts of sight, the principles laid down in his former volume called Art in Theory, in which the correspondence between the principles and the factors of representation in the arts of sound and of sight are set forth. The volume is one of a series by the same author which are adapted to use either as textbooks or for general reading and study. This is one of those best adapted to instruction. It is a scholarly book and its plain and easy style will aid its success.

*Studies in the Science of Drawing in Art* [Ginn & Co. 90 cents] by Aimée O. Moore is a book of such details and directions as a drawing teacher would find it necessary to suggest to his class. Used in class work or in connection therewith it will be found eminently serviceable. If studied apart from such work the student will find it helpful in a considerable degree, although such study can be pursued only with difficulty, if at all, independently.

MISCELLANEOUS.

Mrs. Oliphant, novelist and historian, has made a conscientious compilation of the results of the studies of experts and has embodied them in an attractive volume *The Makers of Modern Rome* [Macmillan & Co. $3.00]. It is in four books, one dealing with Honorable Women, a second with The Popes Who Made the Papacy, a third with The People and the Tribunes of the People and a fourth with The Popes Who Made the City. It is an intelligent and thoroughly interesting study of the growth of the modern city and of the influences which have shaped that growth. It is long, too long, but the reader will acquire a general conception of the subject which will be easily retained and will be trustworthy, and will also have gained possession of a considerable mass of material in the shape of facts. Mrs. Oliphant's name is sufficient warrant of the workmanlike skill with which the book has been compiled and the publishers have illustrated and otherwise issued it in a very attractive form.

The Merriam Company also has brought out an edition of the first volume of Constant's *Recollections of the Private Life of Napoleon* [$2.50]. It has been translated by Walter Clarke. We reviewed the other edition a week or two ago and will merely call attention to this one as apparently well translated and of course possessing the same interest so far as concerns the mean-

ng of the original text. It is issued in ffective covers.

It is possible to exaggerate physical ten-lencies and dangers, especially those con-nected with the subject of heredity, which las become something of a hobby of late. Ve do not mean that the dangers involved hould be overlooked, but there is no need f being alarmed over them unduly. Such book as Dr. Forbes Winslow's *Youthful Eccentricity a Precursor of Crime* [Funk & Vagnalls. 50 cents] seems to us to go too ar. It is quite true that there is beneath he teaching of the book a possible basis of ruth. Nevertheless it does not follow as a natter of fact and common observation hat eccentricity in a child necessarily is vidence that the child will become a crim-nal. We do not suppose that Dr. Winslow ntended to be understood to take such ex-reme ground, yet the tendency of his book s rather in that direction. We heartily pprove, however, of his earnest recom-nendation of remedial effort aimed at edu-ation of both heart and head. In our udgment the mere cure of eccentricity is ften reward enough even if the subject be n no danger of lapsing into crime. There s something pitiful in many of the eccen-ricities which one observes in people who, t is clear, could have been rendered more greeable and probably more useful in the vorld by timely and suitable training. The endency of this book will be to bring about hat result.

The plan avowed by Susan P. Lee, author f *A School History of the United States* [B. F. Johnson Pub. Co. $1.50], is that of iving to the children and youth of the Jnited States, and especially those of the Southern States, a fair, just and interest-ng account of the whole country. It avows tself to be a Southern book, in the writing nd publishing, and hopes to commend tself especially to the Southern public, although professing to avoid all purpose f exciting prejudice at the North. We annot commend the book as we should like o. There is much in it which is true and mportant but much which is misleading nd inadequate. Without going into de-ails, it is enough to say that the account f the outbreak and progress of the War f the Rebellion is not such as public senti-ment should approve or as scholarly criti-cism can indorse. It is better adapted to uit the feelings of those of our Southern ellow-citizens who are still more or less nreconciled to the result of the war than t is to accord with the conclusions of those who have studied both sides with impar-iality. Moreover, the period of the Rebel-ion is given too much relative space and he generation which has intervened since he war is passed over in far too hasty and ummary a manner. Neither in arrange-ment, nor style, nor in scholarly exactness does this appear to be a first-rate work. It certainly should not be put into the public schools.

In her book *Making Friends and Keeping Them* [Pilot Pub Co. 50 cents] Miss Kath-erine E. Conway has added a second volume to her series of sensible talks supposed to be given in the family sitting room. In chapters with such titles as On Demanding Gratitude Not Due, On Doing Too Much for a Friend, The Friends of Our Friend, The Friends of Our Enemy, etc., Miss Con-way has voiced views which if accepted and assimilated by young people, and especially young women, society would be her debtor.

## NOTES.

—— All of the unpublished writings of the late Alexander Dumas, the younger, are to be burned, by his order.

—— Dr. George Macdonald, when he wrote Lilith, expected it to be his last work, but al-ready has begun another.

—— A copy of Henry Esmond, given by Thackeray to Charlotte Brontë and bearing an inscription, has recently been sold in Lon-don for $100.

—— The late Prof. H. H. Boyesen once said that he never felt that he actually had con-quered the English language until he had be-gun to dream in it.

—— It is now understood that Mr. Watts's memoir of Dante Gabriel Rossetti never will appear, and that the full truth concerning his life never will be told. So states *The Critic*.

—— The English courts have decided—in the case of the Bishop of Hereford *vs.* Griffin, in 1848—that copyright rests in the author except so far as he specifically parts with it, and that the right to publish matter in one form does not authorize the use of it in an-other form.

—— "The great dictionary century"—so *The Critic* thinks the closing century will be called. Webster, Worcester, the Imperial, The Century, Stormonth's, the Standard, and others in English not to mention any in other tongues, are proofs of the justice of the ex-pression.

—— An example of the power of pluck and persistence is the Russian painter Vereschagin's use of his right hand in his work. He lost the thumb long ago and the middle fin-ger is permanently crippled, as a result of a wound in war, while his right arm also has been broken by a fall.

## BOOKS OF THE WEEK.

*D. C. Heath & Co. Boston.*

ENGLISH IN AMERICAN UNIVERSITIES. By W. M. Payne. pp. 182. $1.00.

*Ginn & Co. Boston.*

PLANE AND SOLID GEOMETRY. By W. W. Beman and D. E. Smith. pp. 320. $1.35.

*Mass. Bureau of Statistics of Labor.*

TWENTY-FIFTH ANNUAL REPORT. pp. 337.

*Dodd, Mead & Co. New York.*

STRANGERS AT LISCONNEL. By Jane Barlow. pp. 372. $1.25.

*G. P. Putnam's Sons. New York.*

CHARLES XII. AND THE COLLAPSE OF THE SWEDISH EMPIRE. By R. N. Bain. pp. 320. $1.50.

THE EVOLUTION OF HORTICULTURE IN NEW ENG-LAND. By D. D. Slade. pp. 188. $1.50.

ST. PAUL, THE TRAVELLER AND THE ROMAN CIT-IZEN. By W. M. Ramsay, D.C.L., LL.D. pp. 394. $3 00.

MONEY AND PRICES. By J. Schoenhof. pp. 352. $1.50.

THE SECOND MADAME. By M. Louise McLaughlin. pp. 172. $1.25.

*Macmillan & Co. New York.*

LYRICAL POETRY FROM THE BIBLE. VOL. II. Ed-ited by Ernest Rhys. pp. 195. $1.00.

THE SUN. By C. A. Young, Ph.D., LL.D. pp. 363. $2.00.

*F. H. Revell Co. New York.*

IN THE PATH OF LIGHT AROUND THE WORLD. By Rev. Thomas H. Stacy. pp. 248. $2.00.

*A. C. Armstrong & Son. New York.*

THE EPISTLE OF JAMES. By R. W. Dale, LL.D. pp. 315. $1 50.

*Christian Literature Co. New York.*

THE LUTHERAN COMMENTARY. VOL. III. Edited by H. E. Jacobs. pp. 352. $2.00.

*Metaphysical Publishing Co. New York.*

THE RELIGIOUS TRAINING OF CHILDREN. By Abby M. Diaz. pp. 77. $1.00.

*M. W. Knapp. Cincinnati.*

SALVATION PAPERS. By Rev. S. A. Keen. pp. 103. 35 cents.

PAPER COVERS.

*Brentano's. New York.*

AUX ETATS-UNIS. By D'Auguste Lutand. pp. 300. 88 cents.

*Macmillan & Co. New York.*

THE LAST TOUCHES. By Mrs. W. K. Clifford. pp. 269. 50 cents.

*Western Reserve University. Cleveland.*

ENGLISH IN THE SECONDARY SCHOOL. By Charles Davidson, Ph.D.

*Mass. Bureau of Statistics of Labor.*

LABOR CHRONOLOGY, 1894 By H. G. Wadlin.

MAGAZINES.

December. CHARITIES REVIEW.—PROCEEDINGS OF SOCIETY FOR PSYCHICAL RESEARCH.

January. PRESBYTERIAN AND REFORMED REVIEW. —PHILOSOPHICAL REVIEW —PECULIAR PEOPLE. —JOURNAL OF HYGIENE.—KINDERGARTEN NEWS. —PHRENOLOGICAL JOURNAL.—BIBLIA.

February. QUIVER.

## HON. CHARLES THEODORE RUSSELL.

Congregationalism has lost one of its most eminent leaders in the sudden death, Jan. 16, at his home in Cambridge of this distin-guished lawyer, citizen and philanthropist, who was ex-mayor of Cambridge and father of ex-Governor Russell. He was born in Princeton, Nov. 20, 1815. His ancestors were among the Puritan immigrants to Boston about 1640. After graduation from Harvard University, where he ranked among the fore-most scholars in his class, and after a course in the Harvard Law School, Mr. Russell was admitted to the bar in 1839. In 1845 he en-tered into a partnership with his brother un-der the firm name of C. T. & T. H. Russell, which has continued to the present time. His first public office was that of member of the Boston school committee early in the forties, when he alone of all the committee took a stand in favor of admitting colored children to the public schools on an equality with white children. The following year he was dropped from the committee, but under the influence of Phillips and Garrison the Anti-Slavery Society presented to him com-plimentary resolutions. Mr. Russell was a member of the lower house of the legislature in 1844, 1845 and 1850, and of the Senate in

1851, 1852, 1877 and 1878, and in 1861 and 1862 he served as mayor of Cambridge, where he resided after 1855.

In numberless other ways did this eminent man minister to the public good and promote the causes of philanthrophy, Christian educa-tion and evangelization. He had been pro-fessor in the Law School of Boston University from its foundation. He was for many years one of the Board of Visitors of Andover Theo-logical Seminary and served as secretary of the board. He was also a corporate member of the American Board, a member of the American Oriental Society, of the Boston Y. M. C. Association—of which at times he had been vice-president and president—of the Congregational Education Society, of the So-ciety for Promoting Theological Education Among the Indians and of the Massachusetts Bible Society. He had served as president of the Congregational Club and was at the time of his death president of the Board of Minis-terial Aid.

The impressive funeral services at the Shep-ard Memorial Church last Sunday were con-ducted by Dr. McKenzie, and the large assem-blage testified to the esteem in which Mr. Russell was held by the legal profession, by the highest officers of the State and by the public generally. Formal action had been previously taken by the Cambridge city gov-ernment, and flags were at half mast through the day. This quotation from Dr. McKenzie's tender tribute justly estimates the dead man:

Wise and prudent, he built no wall about his thoughts, about his beliefs, his purposes. He was as ready to teach the divine truths of Christianity as the statutes of the State. He was as simple in his faith as he was profound in his reasoning, and was conscious of a di-vine life.

## S. M. SAYFORD, THE COLLEGE EVANGELIST.

BY ROBERT E. LEWIS, BOSTON.

About eight years ago, during a series of evangelistic meetings in Amherst, a student who had been reclaimed to Christ turned Evangelist S. M. Sayford's life into a new channel. Since then he has gone from college to college bearing the dying message of this Amherst student—"Tell him to plead with the fellows in college to be first-class Christians."

This message gave form to the movement in which Mr. Sayford is the leading spirit in American student life. The work may be briefly described as a straightforward presentation in public address and private interview of the claims of Jesus Christ, and a fearless denunciation of the "little vices" and secret sins of college students.

Though his work among students is evangelistic in principle, it is not always so in form. During his recent campaign among the professional students of Boston a non-Christian said to me: "Yesterday we fellows were discussing whether we would go into

S. M. SAYFORD.

Mr. Sayford's meeting. We thought he probably would put us through the usual stand up and sit down program. We concluded to go in, and though I'm frank to say I did not believe all he said, yet I am sorry he is not to speak again." Into more than two hundred colleges has this Christ message been carried.

The last two years have probably seen the largest recorded results. His work has touched academies, denominational colleges, State universities and professional colleges. President Carter of Williams College says: "If I were asked to name the evangelist whose religious influence upon students would be likely to be most permanent, I should name Mr. Sayford. His peculiar success in approaching young men and winning their confidence rests on a combination of qualities and a wealth of experience decidedly rare." Among such institutions as Olivet, Pomona, Lake Forest, Wesleyan, Yale, University of Southern California, his work was notable.

One of the secrets of his power among students is that while at a college, in the right sense, he is "one of the fellows." Any one who has been a college man knows how much that means. This adaptability largely accounts for his victory at Princeton under trying circumstances. One of the prominent Christian students at Princeton says that when Mr. Sayford came to the college everything augured ill. The football season was at its hight. But "we had the grandest set of meetings that we have had since I was in Princeton and for a long time back."

We find a different class of institutions in the State universities. Ten years ago little organized religious work was to be found in them. In this field notable victories have been won. Mr. Sayford has spoken in the majority of the State institutions of the country. Two incidents illustrate both sides of his work—the saving of the man and the awakening of the college. When last at Iowa State University one of the keenest students of the institution, an avowed infidel, called on Mr. Sayford simply, as he said, to please a college friend. The ice melted, and before the student left the room they had been upon their kness and the student in prayer. Today a Congregational pulpit, not a hundred miles from Chicago, is honorably filled by the erstwhile student of Iowa.

Now as to the awakening of a college. A few weeks ago Mr. Sayford was invited to the State Mechanical and Agricultural College of Mississippi. Six days were spent in counsel and address. Near the close of the meetings Gen. S. D. Lee, the ex-commander of Vicksburg, who is now president of the college, announced that, though theirs was a State institution and its position in matters religious was neutral, there would be a break in the recitations until the students had quietly considered their personal relation to Christ. In the hours of meditation that followed, with books laid aside, forty-four men accepted Christ and fifty were enrolled in classes to be taught the Bible by members of the faculty. In an Indiana normal school 1,000 men crowded into a hall, and 400 expressed a desire to be Christians.

His work among professional students in the great cities has special significance. With their overwhelming temptations and lack of solidarity the problem is of no small proportions. Mr. Sayford's campaigns in Philadelphia and Boston reveal the nature of this work. In the former case the effort was among medical students. Professors gave way in the midst of their medical lectures that the students might attend. The Christian organizations were completed and strengthened in seven medical schools in the city, and the Walnut Street theater was packed with 2,500 men, mostly students, to hear his confidential talk, and there literally hundreds covenanted for a purer life.

In Boston during the present month, at the invitation of the Intercollegiate Association, Mr. Sayford has spoken at ten colleges to medical, law, technological, liberal arts and pharmaceutical students, besides two mass meetings for men and two group meetings of twenty or more general secretaries.

The next months will be busy ones. He goes from Phillips, Andover, to the University of Vermont and possibly to Dartmouth; thence to the State universities of Ohio, Iowa, Minnesota, Wisconsin and Michigan; and thence to the first student summer school of the Pacific coast in May, and after that to preside over the college conference of the Middle States, which meets again in June at Lake Geneva, Wis.

In this college year, now about half through, fully 1,000 professedly Christian men have covenanted for a purer life, promising to discontinue the indulgences that have prevented the development of Christian character. Take with this the fact that about 400 young men, mostly students, have publicly expressed a purpose to be Christians, and we get a glimpse of the results of such work. No statement, however, bears more directly on the significance of Mr. Sayford's work than the following extract from a letter written a month ago by John R. Mott, the student leader, who, after being closely associated with the students of Europe, was when he wrote pressing his way to the college centers of India:

> Mr. Sayford's work is needed in every land and in every college which I have visited. . . . Impurity, intemperance, skepticism are found in nearly every European country to a degree that we know nothing about in America. The condition and practices of professing Christian students, with the possible exception of those in Britain, is simply terrible. This greatly blocks the work of God in the universities, and whatever hinders his work there hinders it everywhere in the country. As I witnessed the awful state of the European universities, I prayed God, and do not cease to pray him, that America may be saved from drifting into a similar state. This attaches almost infinite importance to Mr. Sayford's work. In my judgment the men and women who have the privilege of making his work possible are rendering a service to the social, national, educational and religious life of our country, the immediate and far-reaching importance of which cannot be exaggerated.

## CURRENT THOUGHT.

### AT HOME.

It is asserted that whereas the East is divided on the Administration's war policy, the West and South are unanimous in favor of war at any cost. Judging by the comments of the Charleston *News and Courier*, *The Southwestern Presbyterian*, the Richmond *Christian Advocate* and the Nashville journal of the same name, we beg leave to question whether the South is as belligerent as has been asserted. *The Nashville Christian Advocate*, for instance, the organ of Southern Methodists, says: "There is a considerable class of men in the South who seem to feel that it is incumbent upon them to prove their loyalty to the Federal Government by perpetually protesting their willingness to fight for the old flag. Many of them are to the front just now. The tone in which they talk is loud enough to subdue the British lion into absolute silence. How much of all this is mere bluster, we shall not undertake to say. But we wish to express it as our decided opinion that the great majority of the Southern people are not spoiling for another war. They know too well what it means. As a matter of course, they are thoroughly patriotic, and if an emergency arises they will stand by the country till the crack of doom. . . . The editor of this *Advocate* is old enough to remember that a good many of the men who were most active in bringing on the war of 1861 were among the last to take a hand in it when it actually came. It might be so again."

### ABROAD.

*The Methodist Times* says Mr. Gladstone is complaining bitterly that the Church of England has left the advocacy of the claims of Armenia to the Nonconformists, and adds: "But surely he cannot be ignorant of the fact that this has been the case at every period of English history since the Reformation. . . . There could be no more significant fact than the contrast between the silence or hesitating speech of the Anglican pulpit and the promptitude and freedom with which the great American churches have spoken out for peace and brotherly love." The same journal says Great Britain should at once invite Russia to stop outrage and massacre in Armenia.

Rev. William Ashmore, the veteran Baptist missionary, writing to *The Examiner* from Swatow, China, says the hungry nations are gathered around the carcass of China: "Russia is having her own way; England seems half bewildered. That Russia will come into possession of Leao Tong peninsula has long been accepted as a certainty. That she will dominate Korea has also been foreseen. Now it is getting to be about certain. The Japanese are going to leave it to itself. That means that the Russian bear will have it before long. . . . Meanwhile, within herself the fostering ulceration of the whole administrative system is leading to insurrections and to no end of insubordination."

The sentiments in the *Hamburger Nachrichten* indicate how far reactionary ideas have gone in Germany. It says: "Sooner or later the conviction must come that no mere legal or social political weapons are of any avail against social democracy, and that a recourse to arms is inevitable. According to our modern jurisprudence the individual is entitled in self-defense to resort to the last extremities, and it is to the same principle that the state must appeal in its action against social democracy."

## THE STATUE OF PRES. THEODORE D. WOOLSEY.

Prof. J. F. Weir of the Yale Art School as been known to the public hitherto hiefly as a successful painter, but it is safe o say that after the public and the art ritics see the statue of the late Dr. Woolsey, a photograph of which we show on ur cover page this week, they will unhesitatingly concede that Professor Weir is a culptor of unusual ability. A number of ears ago Professor Weir prepared a model or the statue. It cost him two years of work nd study and was modeled from President Woolsey when he was in his prime. The ears that have intervened have been devoted to gathering the twelve or fifteen housand dollars necessary to defray the expense of casting and erecting a bronze statue o serve as a memorial to President Woolsey. A few weeks ago the completed plaster cast f the statue was shipped from New Haven to New York to be cast, and it is expected that he statue will be placed on the Yale Campus, n all probability in front of Durfee Hall, before Commencement Day. The bronze figure will be about ten feet high and rest on a pedestal of polished red granite eleven or twelve eet high.

Professor Weir has represented Dr. Woolsey as seated in a Greek chair typical of the place which the great man filled at Yale from 831 to 1846, being professor of Greek prior to his election as president of the college. The pose is natural, one hand lying loose on his ap and the right hand holding a book partly pen on his knee, the body leaning a little orward, the figure being that of Woolsey the eacher listening keenly to a recitation. He s clad in the customary president's robe, suggesting his service as president of Yale from 846 to 1871.

Professor Weir has endeavored to be realistic and yet at the same time not trivially so. The face is modeled in broad masses, the pose s natural, easy and yet dignified. The many tudents of Yale who studied under Dr. Woolsey will rejoice that his memory is to be honored in such a permanent and satisfactory way, and lovers of æsthetics will rejoice that he task of executing the work fell to one so ompetent as Professor Weir. College campuses afford fine sites for sculpture that can both stimulate students to live lives of nobility and at the same time create or satisfy he love of the beautiful, and it is well that Yale has taken such an important step forward in this respect.

## EDUCATION.

— During January, February and March a band of speakers and singers from Hampton nstitute will travel through the North and West in behalf of the schools from which they ome. The series of meetings has opened successfully in New York and vicinity. Five Negroes and one Indian, all graduates or students of the institute and men and women with records of good, practical work for their respective races that give them their warrant or speaking, present pictures of the work to be done, the conditions to be met and the actual beginnings made in the South and West. A quintette of mixed voices enlivens he program with some of the finest of the old ongs peculiar to the Negroes of the South nd a stereopticon is used to make more real o the audience the lecture on the school, its urroundings and its offshoots that is given by the principal, Dr. H. B. Frissell, or Rev. H. B. Turner, the chaplain. The Twentieth Century Club of Boston will hear the party next Saturday, and on Sunday evening following a public meeting will be held in Trinity Church.

Experience, when it contradicts our cherished convictions, is like water dropping on he rock, which it wears away, indeed, but only after thousands of years.—*Froude.*

## VENEZUELA AND ARBITRATION.

Hearty applause greeted Pres. E. H. Capen of Tufts College when he rose to address the Boston Ministers' Meeting on Monday morning. He said that when asked to consider this subject, his first act was to seek a definition of the Monroe Doctrine. In an encyclopedia of 1866 the doctrine is stated in effect as follows: any attempt of any European Power to extend its system on this continent would be considered as dangerous to our peace and safety. No doctrine comes into being all at once, there is always a process of gestation of ideas, and the germs of the Monroe Doctrine were found in the farewell address of Washington, when he retired from the presidency.

After narrating the circumstances leading up to the enunciation of the Monroe Doctrine, the speaker said that every Power except England has acknowledged it and England is now claiming to have originated it. He then went on to state concisely the history of the Venezuelan question. President Cleveland's message, in his opinion, has united the American people as nothing has done since the War of the Rebellion, although there is a party as there was then that cry for peace at any price.

In regard to the feeling between the two nations, the speaker said there are two Englands, the one of Cromwell and the common people, who have warm sympathy for Americans, and the Tory England of Charles the First and George the Third, who have a very different feeling. The nation which alone has interest upon this continent that may ever interfere with ours is Great Britain, and the audience were advised to look at a map of this hemisphere and see what Great Britain is doing and has done. The fortress at Halifax which soldiers and statesmen alike unite in pronouncing impregnable, with its immense stores, the fortress at Bermuda, with its harbor big enough to float England's whole navy and in strength second only to Gibraltar, the fortifications almost equally strong at the Bahamas, England's late efforts in Nicaragua, her higgling in Hawaii and her immense strength at Puget Sound, where she is in a position to control all the commerce of that body of water, were touched upon briefly and the inference drawn that while Great Britain has no definitely hostile intent toward this country, she at the same time means to dictate terms should any question as to her control of the world's commerce ever arise.

Rev. W. W. Jubb, at the close of Mr. Capen's remarks, deprecated strongly their partisan nature and asked that a meeting be arranged at which the other side be presented. He said that Lord Salisbury's words contained no hint of war, that all that could be construed as meaning war came from this side the Atlantic, and that there was in the remarks to which he had just listened no presentation whatever of England's claims or reasons for the course which she pursued. Other gentlemen spoke of the friendly feeling between the common people of the two nations and Dr. Lansing asked if it would be possible for the Tory party to drag the two nations to war. Mr. Jubb answered that it would be possible but that others present could tell better than he whether the American people would be dragged into a war with England. Dr. Quint was called upon to speak on this point, and said that the sentiments of the American public were in entire harmony with the address of the morning, but the worst result of a war between the two nations would be the blow it would strike to the cause of arbitration, which would not recover for generations to come, and in view of the questions which are looming up for settlement in the not distant future, questions in regard to the Alaskan boundary line, the British claims in Nicaragua, the seizure of an island off the coast of Brazil, an appeal to arms now would be most disastrous.

# News from the Churches

### Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Jan. 27, 10 A. M. Address by Rev. Eli W. Beers. Subject, What should be the attitude of the ministry towards mental and spiritual healing?

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

UNION BIBLE CLASS, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 3 P. M.

TUSKEGEE NEGRO CONFERENCE, annual meeting, Tuskegee, Ala., Wednesday, March 4.

HAMPSHIRE EAST ASSOCIATION, Amherst, Feb. 4, 10 A. M.

NORFOLK AND PILGRIM BRANCH W. B. M., quarterly meeting (thank offering), Old South Church, South Weymouth, Jan. 28, 9.30 A. M.

QUARTERLY CONFERENCE OF LEND A HAND CLUBS, n the Unitarian church, Lowell, Feb. 1, 10.30 A. M.

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

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### PASSING COMMENT.

A rule of a church recently reporting provides for a yearly revision of its roll of members by a consideration at two consecutive annual meetings of such persons as have been absent from communion during two years. Without good excuses for absence, such members are dropped "with the least possible friction."

The Week of Prayer is developing into a "month of prayer" in more than a few places. When every week and month are as full of the spirit of prayer as these special seasons, the unconverted and the indifferent will not have the power to resist such an overwhelming influence.

Scores of churches have been warmed up to a high degree during the Week of Prayer, but to make the effect permanent this condition must be looked upon merely as an encouragement to added and persistent efforts. Brother pastors, do not miss your opportunity.

A church in Indiana which has just accomplished a giant task says little but this about it to its sisters everywhere: "Go thou and do likewise!" Either one of its two efforts would be enough for the ordinary small church.

"Take care of the rural churches!" says a brother commenting on the remarkably successful work of a pastor who traces the beginnings of his Christian life back to the influence of a little village church. A good argument.

Most Sunday schools might do well to inquire of a western Massachusetts church how to double its collections. The solution is not deep: have an object for giving.

How many churches and their individual members are truly one with that Interior church in a spirit of "help the world movement"?

### THE GRAND RAPIDS CHURCHES.

The churches of this region in Michigan have come to the beginning of another year full of hope and confidence, having been greatly blessed, as is manifested in the courage of the people, fidelity of the pastors, and strong maintenance of all the organizations in spite of a trying financial situation.

The First Church, Dr. D. F. Bradley, pastor, reports fifty-three additions, twenty-three on confession, home expenses $7,200. A model society treasurer has collected ninety-nine per cent. of the pew rents, and as a result of the envelope plan the benevolences, aggregating $10,000, are $800 in advance of any preceding year. The four women's societies have collected and spent $2,500, more than $1 000 of which went for foreign missions. Nearly $3,750 were given to maintain the city and State home missions. The present membership is 853. In four years 355 members have been received.

The Second Church, whose pastor, Rev. J. T. Husted, is about to close his eighth year of service, reports a net gain of five, and the membership finds itself more strongly united than ever. It has met all its obligations, paid some old debts, increased its benevolences, lent its pastor every Sunday afternoon to Plainfield Church, and looks forward to better times to rebuild, for the better accommodation of the throngs that attend. Its Sunday school averages 275 in attendance.

The South Church, Rev. G. P. Moore, has had a year of trial in removal of members and financial failures. It is now revising its membership and will show a smaller aggregate than in previous years, but it is systematizing its benevolences, improving in spiritual tone, and is keeping up strongly its organizations and agencies for work.

Smith Memorial Church has lost its beloved pastor, Rev. Thomas McRoberts, who left Jan. 1 to assume his new duties at St. Joseph, but it rejoices in the acceptance of its call by Rev. F. G. Blanshard of the Senior Class at Oberlin Seminary, who will begin work next May. He has had experience as a pastor in Fredericksburg, O., and comes with the highest recommendation of the brethren of that State. Smith Memorial Church is unanimous in selecting him and looks forward to a continuance of the prosperous conditions that have characterized the past year, where there has been a gain of membership and benevolences.

Plymouth Church, Rev. R. M. Higgins, has finished its third year, having received seventeen members, running the total up to over 100. It is steadily paying back its loan from the Church Building Society, it is fully organized in every department, gives to all the Congregational societies, and is thoroughly hopeful and united.

East Grand Rapids and East Paris are yoked under the ministries of Rev. W. H. Underhill, and both have been blessed in the accession of twelve and eight members respectively. East Grand Rapids has lost some members who became indignant because the local association would not pass a third party prohibition resolution. These members who have gone out, with others, expect to organize what is known as a "federated" church, consisting of all who desire reform so much that they are willing to sacrifice every interest to secure it, after the example of the old "come-outers." Thus the East Grand Rapids Church is relieved from internal discussion and looks forward to building this summer, a lot having been secured and paid for.

The three Sunday school missions of the First Church—Avery Chapel, Ottawa Street Mission and Mayflower Chapel—have been vigorously maintained through the agency of the Y. P. S. C. E. The fourth mission, at Lincoln Park, on the west side, was to dedicate a chapel, Jan. 19, free of debt, costing $1,500, to be called the Barker Memorial Chapel, after the late George M. Barker, a Swedenborgian, who gave two handsome lots for the purpose. A Y. P. S. C. E., a midweek prayer meeting and a mission band have been organized and evening services are held steadily. It is hoped soon to organize a church there, with a pastor in charge, by the help of the Home Missionary Society and the First Church. B.

### FROM PHILADELPHIA.

Let us go and hear Moody at Conwell's Temple, about two miles due north of the City Hall. We need not ask the way but "follow the crowd," as the Brooklyn ferryboat men used to say in the palmy days of Henry Ward Beecher.

Admission is by ticket, but the clergy enter a side door and find seats reserved in the huge choir gallery. What a sight meets our eyes! This is a week day afternoon, yet every seat in the vast auditorium is filled and the wall aisles are packed with people standing. This Grace Temple is used to crowds. It is filled every Sunday and admission can be gained only by ticket until the hour for throwing open the doors to the public. The head of this great church, which is said to be the largest in America, is Rev. Russell H. Conwell, D. D., LL. D., known in former years as a Boston lawyer. The auditorium is the largest audience-room in any Protestant church in the world, except Spurgeon's tabernacle. The Mormon temple and the Ocean Grove auditorium alone surpass it in accommodation for a multitude at religious services.

Mr. Moody enters promptly and at once assumes command. The famous blind player, David Woods, usually manipulates the great organ, and Prof. J. R. Sweeney of Bethany Church and the summer leader of the mighty chorus in the Ocean Grove auditorium leads the audience in a burst of song.

Three-quarters of an hour elapse before the address begins. It is on How to Study the Bible. You have heard that! But it is never twice alike. Into his talk the great evangelist packs the nuggets of wisdom gathered through many years. Fiery earnestness, wit, humor, pathos, good sense, flashes of wondrous illumination hold every one to the end. "It is the same Moody," say the Philadelphians, who remember the famous Moody campaign just before the Centennial in the old Pennsylvania freight depot, now John Wanamaker's store. After the service not a few who then began to lead the Christian life pass across the platform to give a hearty hand-grip to their old leader. "I never heard him speak better," says one who has heard him many times since the old Andover days of 1866, when he astonished the people of that scholastic town by an address in the Old South Church. His address was followed by a prayer by Rev. J. W. Chapman, who has just returned to the pastorate of Bethany Church after three years of evangelistic work.

The Central Church, under the lead of Dr. C. H. Richards, is holding special services for two weeks. Among the preachers announced are Rev. Drs. Danforth and Worden and F. H. Jacobs, Mr. Moody's singer. Park Church welcomed its new pastor, Rev. C. B. Adams, on the first Sunday of the year. He comes from a successful pastorate at Lansford, in the coal regions of Pennsylvania. Under the leadership of Rev. D. E. Marvin the First Church is making good progress and occupies an interesting and growing field. At the last meeting of the Philadelphia Association Rev. G. W. Reaburn of Reading, Pa., for ten years in the Universalist ministry, presented himself for examination, in which he declared his renouncement of Universalism and his hearty acceptance of Congregational doctrine. He had previously united with the Central Church on confession, and he was approved as a preacher.

A noteworthy company of Sunday school workers met at the Continental Hotel for a dinner and reception to Messrs. B. F. Jacobs and William Reynolds of the International Sunday School Association, at which Hon. John Wanamaker, Rev. Dr. Worden, Rev. Dr. Blackall and others made addresses. Much enthusiasm was aroused which, it is hoped, will ripen into earnest and fruitful endeavor for better Sunday school work. M. H. W.

### THEOLOGICAL SEMINARIES.

#### Andover.

It is announced that Professor English's course in homiletics, which ends next March, will be followed by a series of lectures in the same subject by Dr. McKenzie of Cambridge.——In the absence of Professor Smith, the hours allotted to his lectures are occupied by Professor Churchill.——Professor Ryder is the seminary preacher for the month of January.——Last Wednesday evening Rev. S. L. Gulick addressed the Society of Inquiry on the subject of the Results of Christian Missions in Japan. Aside from all statistical assertions, he claimed that a great work had been accomplished in Christianizing national ideals and bringing the influence of the gospel to bear upon Japanese conceptions of law, education, liberty and family relations. He bases his claim upon broad results rather than upon the unreliable statistics of nominal conversions.

#### Hartford.

Prof. C. C. Stearns, who has spent several years abroad in making original researches in archæology, has returned and is offering an elective to all the classes in Old Testament archæology. This is to be followed by a course on the catacombs. The courses are extremely popular.——Professor Mitchell has begun a series of chapel talks on Paul's Conception of the Church and the Kingdom.——At the faculty conference last week President Hartranft and Professors Mead and Perry discussed The Use and Abuse of Rules in Morals and Religion.——Last week Mr. R. A. Lawson of Fisk University gave a piano recital in the chapel.——Wednesday evening of last week the students were invited to a lecture in the chapel by Arthur Altschul, Ph. D., on Art Culture and How to Obtain It.

#### Yale.

The fourth in the course of illustrated lectures on Worship Music has been delivered by Prof. J. C. Griggs on the topic Forms of Service. The lecture was illustrated by the chorus and by Mr. R. H. Woodman, organist of Dr. Hall's church in Brooklyn, assisted by Mr. W. S. Moyle of New Haven. ——The first public debate of the Leonard Bacon Club was held last week Wednesday on the question: Resolved, That our moral and religious interests demand further restriction of Immigration. The affirmative was taken by Messrs. Scott and Wiltberger, the negative by Messrs. P. A. Johnson and Frazier.——The Semitic Club listened to a paper last Friday evening by Mr. H. W. Dunning of the graduate department of the university on Recent Oriental Explorations and Their Bearing on Biblical Problems.——Professor Curtis has entirely recovered from his recent illness, and has been warmly welcomed back by his classes in Hebrew and Old Testament literature.——Papers on the Modern Characteristics and Personal Qualities of Phillips Brooks were recently read before the Middle Class by Messrs. A. E. Johnson and H. L. Pyle.

#### Oberlin.

Rev. Isaac Allen of the Class '62, who has been for thirty years a missionary in India, gave an able address Jan. 15 in Council Hall Chapel He discussed the presentation of Hinduism made by its representative at the World's Parliament of Religions and exposed its mistatements.——Prof. C. W. Riggs, last Friday evening, gave his second lecture on The Turkish Empire. These two lectures have been exceedingly instructive and have given all who heard them a clear conception of the present situation.

#### Chicago.

A week ago last Saturday the Interseminary Economic Club, composed of students from the Baptist, Congregational, Methodist and Presbyterian seminaries, held their regular bi-monthly meeting at the Chicago Commons. Mr. P. W. Ayres of the Bureau of Charities gave the address.——Thursday afternoon Mr. W. B. Jacobs addressed the students on The Relation of the Church and Pastor to the Sunday School. In the evening Rev. J. E. Roy, D. D., gave a stereopticon lecture in Carpenter Chapel on the work of the A. M. A. in the South during the last decade.——Last Saturday afternoon the Chicago Society of Biblical Research held its eleventh regular session in the parlor of Fisk Hall. Papers were read by Profs A. S. Currier of McCormick Seminary on Driver's Commentary on Deuteronomy, Shailer Matthews of the Baptist Divinity School on Christ's Teaching Regarding the Family

nd by W. D. Mackenzie on The Competence of the postolic Witness to the Resurrection. At the lose of the session the members took dinner at the shland Hotel.

**Pacific.**

Outside of their regular work the professors genrally carry on a miscellaneous work individually, unday school work, preaching and magazine writng being a part.——The neighborhood about the eminary is building up rapidly, hardly a locality n the city growing faster and adding as many imrovements.——The Students' Missionary Society, t one time a vital force in the school, has been restablished.——For the bi-monthly conferences beween the faculty and students an unusually fine et of topics has been chosen, to cover a period of ıree years. A fourth year's course is being drawn p for students who are not fully prepared, the tudies being preliminary.

## CLUBS.

MASS.—The January meeting of the Newton Club vas the annual gathering. Mr. G. B. Putnam was hosen president. The topic was The Institutional hurch. Dr. C. A. Dickinson told of the origin nd aims of the movement, illustrating from the istory of Berkeley Temple. Rev. C. M. Southgate poke of the growth of the work at the Pilgrim hurch, Worcester, during his pastorate of eleven ears.

IND.—The Indianapolis Club met Jan. 14. Dr. . H. Crum of Terre Haute read a paper on Evoluion and Christianity. It was a *résumé* of the subect, at once scholarly, discriminating and thorughly Christian. An interesting discussion folowed.

## NEW ENGLAND.

### Massachusetts.

BOSTON.—*Brighton.* The church held its annual neeting Jan. 18 and closed a prosperous year with ver $600 in the treasury. Reports from the various rganizations showed the total benevolences to be 2,382, against $2,410 in 1894. A thoroughly united nd working congregation looks forward to a useul year. Over 200 persons sat down to the annual upper.——*Park Street* people had the pleasure last unday of hearing their former pastor, Dr. Withow, who is East on his usual midwinter vacation.

CAMBRIDGE.—*Prospect Street.* Advance proof heets indicate that the new Year-Book will be a nodel of its kind. It represents much labor on the art of the compilers and introduces several unsual features which are desirable elements in uch a publication. One of these is the cataloguing f members in a way that shows not only the treets where they reside but the pews which they ccupy. Another departure is a list headed "surames by streets." Rev. D. N. Beach enters upon he thirteenth year of his pastorate with unabated ourage and with a people fondly attached to him.

CHARLESTOWN.—*Winthrop.* The year opens with reat promise. The annual reports from all departnents show that effective work is being done. The inances are in an encouraging condition. Especial satisfaction is felt with the thorough success f the first year's work of the city missionary of he church. The spiritual life of the members is eing quickened. The relations of the pastor, Rev. . R. Brown, and his people are mutually helpful.

DORCHESTER.—*Pilgrim* held its annual supper nd meeting Jan. 14. Over 250 persons sat down to upper, and of a total of 405 members, including welve absentees, more than 300 responded to their ames. The present pastorate covers a period of early six years, and during that time 368 persons ave been received into fellowship. The church as eleven organizations, all operating in healthful nd harmonious activity. The total contributions uring the year for all purposes have been a little ver $10,000. The Sunday school has 400 scholars nrolled and about 300 in attendance. The C. E. umbers about 125. The evangelistic services in hich Dr. Chapman assisted have proved an inspiation and uplift to the churches of this locality.

CHELSEA.—*First.* After the midweek prayer neeting last week a farewell service was held in onor of Miss C. B. Hartley, one of the younger nembers of the church and C. E. Society, who ailed this week for India, where she will engage in nissionary service. Representing the church, the astor, Dr. R. C. Houghton gave the farewell words nd Miss Ellen M. Stone, the returned missionary rom Bulgaria, paid a tender tribute to Miss Hartey's former interest and work at the home church nd chapel. A purse of money, a gift from her nany friends, was a token of their esteem.

*Central.*—The new year opens more encouragngly than ever. The church was never larger and nore vigorous. The bills have been paid, the total expenses being $9,528, and a debt of $500 has been wiped out. The benevolences were over $2,400. The visitors and deaconesses together have made over 4,000 calls. The Bible school enrolls 1,100 members, and the Women Workers number 500. The additions to the church were forty-eight, thirty-four on confession, making the total membership 650, including eighty-six non-residents. Rev. C. E. Jefferson has been pastor about eight years and looks forward to the next year with great hope.

NEWTON.—*First.* The annual meeting was held Jan. 16. About 240 members sat down to supper and others came later. A pleasant feature of the social hour was the presence of Rev. T. J. Holmes, the former pastor, and his wife and daughter. The reports showed an addition of thirty to the membership and of twenty-seven new families to the congregation. All bills are paid and a balance remains in the treasury. Benevolent gifts amounted to $5,551, of which $1,817 went for foreign missions and $1,791 for home missions. All departments are in a vigorous condition. This is the first annual meeting since the church was incorporated and the interest and enthusiasm manifested were an evidence of the wisdom of the step. Rev. E. M. Noyes is pastor.

NEWBURYPORT.—The Week of Prayer was observed by all the churches separately and by a union meeting in the afternoon, which was a great help to all the city.——*Prospect Street.* The pastor, Rev. M. O. Patton, has been assisted for two weeks by Evangelist W. S. Martin and Miss Horton, a singer. The meetings have been largely attended, interest has increased and the church has been quickened, while a number of persons have decided to follow Christ.——*North.* Special meetings since the Week of Prayer have resulted in several conversions among the young people of the church.——*Whitefield.*—At the annual meeting 150 persons sat down to supper and the reports for the year were encouraging. Rev. J. H. Reid is pastor.——*Belleville.* A pleasing feature of the annual meeting was an interchange of epistles in the style of the early saints between this church and the North, which was gathered for the same purpose a mile away, thus approaching the ideal relation when all churches shall be but the Church of Christ. The church closed the year without debt and is in a promising condition. Prayer meetings have been continued since the Week of Prayer with deepened interest of Christians. Brigadier Brewer and his staff of the Salvation Army conducted a service with a large congregation, Jan. 19, and were given over $40 for their work.

ROWLEY.—Rev. M. G. Papazian, formerly pastor here, now pastor and teacher in Aintab, his native city, has sent heart-rending accounts of the destitution in his large flock. The churches of the Essex North Conference have been urged to contribute to a special relief fund for him and it already amounts to over $250 in the hands of Rev. C. P. Mills.

NEWBURY.—*First.* At the annual roll-call three-fourths of the total membership were heard from, and among the reports of a successful year the attendance at Sunday school was declared the largest for thirty years.

GEORGETOWN.—*Memorial.* Total benevolent contributions reported for the past year are $362. The congregations have greatly increased under the new pastor, Rev. C. J. Tuthill, and a spirit of brotherly love and affection is manifest. The tone of the Week of Prayer meetings was called the best for years, due to the fact that songs and prayers took the place of sermons and discussions. A fine notice board has been placed on the meeting house, said to be one of the finest in Essex County. It bears the words, "All the churches of Christ salute you."

LOWELL.—*French.* At the annual meeting the total of additions reported was thirty, twenty-four on confession. The membership is now eighty-five. The contributions since July have been larger than for two years before. Debts of three years' past have been paid and general improvements made.——*First.* The annual meeting last week showed that the church was more determined than ever to adhere to its pastor, Rev. G. H. Kenngott. By the decisive vote of 242 to 137, all the rules of the church were declared null and void and all the offices except that of pastor were declared vacant. New rules satisfactory to the majority were then adopted and new officers were elected entirely from among the pastor's friends. The deposed deacons have called for this week a special meeting of the society, which is controlled by their adherents, and the end of the sad controversy is not yet in sight.——*Eliot.* The annual report shows the addition of forty-two members, all but ten on confession. This is the largest addition for several years, due to the Moody meetings of last winter. The Sunday school has gained eighty-seven members and the report of the first Sunday following showed seventy-two new scholars for that day. Dr. J. M. Greene is the senior pastor in the city.

CHELMSFORD.—*Central.* The twentieth anniversary of the church was celebrated last week by a reception given to the pastor elect, Rev. E. C. Bartlett, of the last class at Andover Seminary. Interesting addresses were given by the pastors of the neighboring churches and by representatives of the Lowell churches.

EAST BRIDGEWATER.—*Union* united with the Methodist church in a series of meetings through the Week of Prayer. The attendance was good and a spirit of co-operation pervaded the meetings.

ATTLEBORO.—The annual reports from all departments are encouraging. There have been forty-one accessions to the church, twenty-nine on confession. Over $4,000 have been raised for benevolences. The church rejoices that the pastor, Rev. E. L. House, has declined his call to a Presbyterian church in Dunmore, Pa., at an increase of salary. In his two years' pastorate about one hundred persons have joined the church on confession, besides a good number by letter. The present membership is 464.

UXBRIDGE.—*First.* The membership is now 146, the additions last year numbering fourteen. The total benevolences were $1,306. The Sunday school enrolls 540 members and the Y. P. S. C. E. fifty-one active members.

PAXTON.—*First.* The Week of Prayer has resulted in the conversion of several persons. The meetings were held every night and two afternoons. Not a day passed without conversions. On following days the pastor, Rev. L. E. Perry, was assisted by a number of Worcester pastors. Mr. Perry preached to the new converts last Sunday.

HAMPDEN.—Last year was successful. In a small village with two other evangelical bodies this church has held its own, and the constant drain upon the membership has been supplied by newcomers. Benevolence has been made a part of the worship by the introduction of an offertory service, and collections have increased for missions. The Sunday school report shows an increase in attendance and collections, missionary offerings having been taken monthly and the total collections showing an increase of almost one hundred per cent. The Young People's Society of Willing Helpers has raised money for repairs and improvements. A porch has been built over the vestry door and the house newly painted. This society is also buying a piano for the church. The Women's Society reports its receipts as $213. It has raised a portion of the parish expenses and has repaired and improved the parsonage. The total of parish expenses this year is $1,118. Mr. G. W. Solley is pastor.

NORTH BROOKFIELD.—The additions during the past year were by confession ten, by letter five. The present membership is 381. The benevolences for the year were $1,590. The Sunday evening services of late have been evangelistic, with much music and responsive reading and short sermon. During the Week of Prayer, besides union meetings, college prayer meetings were held in different sections of the town. Dr. Lyman Abbott preached Jan. 6 in honor of the coming dedication of the new Tucker memorial edifice.

SHELBURNE.—Rev. Austin Dodge closed his labors here after a successful pastorate of four years. The meeting house has been remodeled at an expense of several thousand dollars, a new organ has been secured and all bills are paid. There have been fifty additions to the church, mostly on confession. Mrs. Dodge has been an earnest worker among the young people. The benevolences have increased. Gifts of money and other useful articles have been presented to Mr. and Mrs. Dodge.

WORCESTER.—*Salem Street* and *Union* have taken steps toward consolidation. The latter expects its new edifice to be completed early next summer, when it will have larger accommodations than its present needs require. Salem Street is struggling with the problem how to maintain itself under the changed conditions of a down town church.

The needs of the Y. M. C. A. were presented in most of the city churches Jan. 12. The association has been running behind financially for nearly three years. Strenuous efforts have been made for some months to reduce the floating debt. A larger membership among the church people is called for to make the institution self-supporting.——The Worcester Reform Club observed its twentieth anniversary at the Old South Church, Jan. 24, with a large attendance. It has induced 14,000 men to sign the pledge.

### Maine.

MACHIAS.—The annual fast, Dec. 31, was this year, as always, a time of special interest in this church, of which Rev. C. D. Crane is pastor. The membership has been increased by twenty-one, sixteen on confession. The Sunday school reports a prosperous year, thirty of the scholars having joined the C. E. Society and twelve the church. A contribution has been made to the Maine Missionary Society's debt and the Ladies' Society has sent two barrels and a box south. The King's Daughters have raised $768 the past two years to free the parsonage from debt. A box is annually sent to Micronesia, which, with other contributions, amounts to $75. The finances of the church are in good condition and the pastor's salary is paid promptly and regularly. The C. E. Society enrolls 101 members. At the roll-call there were ninety-nine responses and forty-nine messages.

SKOWHEGAN.—*Island Avenue.* Under the efficient lead of Rev. H. W. Kimball, who entered this field last June, the church begins the year with pleasing prospects. The past season has been one of advance. A tasteful new steeple has been added to the building to replace the spire blown down in a gale. The exterior of the meeting house and chapel has been repainted. New carpets in tints to harmonize with the wall decorations have been laid and new hymn-books procured. The Week of Prayer has brought out a gratifying degree of interest.

BANGOR.—*Hammond Street* held its annual meeting Jan. 16, with a large attendance. A social reception was followed by reports showing the present membership as 402, and nineteen additions, also an increase in the benevolences for the year. The meeting closed by a renewal of the covenant.

DEER ISLE.—*First.* The annual meeting was considered a great success. Eighty-three persons were present and twenty-seven others were heard from. The benevolent contributions exceeded those of 1894 about fifteen per cent. Rev. J. S. Richards is pastor.

SCARBORO.—A large congregation witnessed the admission of seventeen members to this little church, sixteen on confession, at the last communion. There were nine men, four of whom came with their wives.

THOMASTON.—The past year has been one of growth in the various branches of the work. The church parlor and kitchen have been improved. A C. E. Society has been formed and is doing helpful work.

WELLS.—*Second.* Eleven persons have been added to the roll of members during 1895. The church contributes to all the six societies. The increase in the Sunday school has been marked.

HIRAM.—The two young men from the seminary, who have been assisting here, have been a great help and the meetings have been profitable. Twelve persons have manifested a desire to be Christians.

### New Hampshire.

WEST LEBANON.—At the annual meeting benevolent contributions were reported considerably larger than the previous year, and the different departments are in an encouraging condition. A Junior C. E. society was organized during the year and already numbers fifty members. The Senior Society was never more flourishing and has lately purchased a piano lamp for the chapel. The Ladies' Social Union raised the past year $300.

MAGALLOWAY.—During the past year Rev. S. S. York was sent here to look after the religious welfare of the scattered population on the borders of Maine and New Hampshire and to visit the various lumbering camps in the vicinity. He holds preaching services in schoolhouses and visits from house to house. In this way only is the gospel brought to the people.

CROYDON.—The present church membership is forty-four, a net gain of seven during the past year. The C. E. Society has been revived after four years of inactivity. The pastor, Rev. M. T. Runnells, is doing a good work at his three preaching places, and was generously remembered at Christmas by his appreciative people.

BRADFORD.—This church is supplied, with encouraging prospects, by Rev. Samuel Eaton, pastor at Hillsboro Center. Four persons have lately united with the church. At a late prayer meeting forty-five were present. The C. E. Society and the circle of King's Daughters are in a flourishing condition and doing a good work.

ACWORTH.—At the annual reunion more than a hundred persons were present at a time of good cheer and of welcome to absent members, whose faces brightened the hearts of the stay-at-homes. The old church has begun the new year with encouragement. Rev. C. O. Parker is pastor.

PORTSMOUTH.—The pastor, Rev. L. H. Thayer, has closed his fifth year here. The benevolences last year were larger than during 1894, and the congregations have enlarged. It was voted at the annual meeting to hold the communion bi-monthly.

MANCHESTER.—*First.* It is generally felt that a true effort was made during the Week of Prayer to make the meetings productive of great good. Many expressions of help received and of renewed life were given.

ANTRIM.—Attendance at church services is good and spiritual interest encouraging. During the past eighteen months twenty-seven persons have united with the church. A movement to raise money for the erection of a new edifice has been started and the outlook is promising.

CANTERBURY.—This church, which for the past year has received $100 of aid from the New Hampshire Missionary Society, will again resume self-support much to its joy, as it will hereafter have the income of $3,000 left in trust by the late Mrs. M. W. Brown of Manchester.

DEERFIELD CENTER.—Rev. T. C. H. Bouton has resigned the pastorate owing to the ill health of his wife, which necessitates their going at once to a milder climate. They propose to spend the rest of the winter in Florida.

GILMANTON IRON WORKS.—At the annual meeting the finances of the society were reported as in good condition and missionary offerings larger than for 1894.

NEWINGTON.—The present acting pastor, Rev. C. W. Rogers, is to continue his supply till April 1. The weekly system of offerings for raising money, adopted a year ago, is proving a decided success, having secured a larger total than previously. The C. E. Society has increased its membership to fifty.

BATH.—The benevolent contributions the past year amounted to $184. Rev. William France is pastor to the general acceptance of the people.

### Vermont.

BURLINGTON.—*College Street.* At the annual meeting the total of members was reported as 284.—— The two churches have recently sent a contribution to Armenia for the work of Mrs. Montgomery, a Vermont woman who has been at work in Turkish missions thirty years.

WEST BRATTLEBORO.—Twenty-five persons were added to the church last year. The benevolences amounted to over $1,300 and the expenses were about $1,500. At the annual meeting of the women's missionary societies more than $350 were reported as raised by them during the year.

DERBY.—Services of special interest were observed Jan. 12, when the pastor, Rev. H. M. Perkins, received eleven new members on confession and one by letter as fruits of the recent revival meetings conducted by Rev. E. A. Whittier.

### Rhode Island.

PROVIDENCE.—*North.* At a men's prayer service every week continual conversions occur. The average attendance is about thirty.——*Union.* A great sorrow has fallen upon this church in the death of John McCauslan, who has stood in every way as a tower of strength since its formation. On the day of the funeral his business partner, John E. Troup, also a member of this church, fell dead while preparing to attend the service.——*Pilgrim.* The annual business meeting took the form of a supper and a roll-call at which there reported in person or by letter over sixty per cent. of the enrollment. It was the first annual meeting of its kind held by the church.

BRISTOL.—*First.* The pastor, Rev. H. A. Stevens, has resigned, but by a large vote the church has refused to accept his resignation.

### Connecticut.

NEW BRITAIN.—*First.* The annual reports show receipts of $11,172 and expenditures of $11,167, including $5,000 paid towards the new organ. The society is free from debt. During the year there were sixteen additions, eleven being by letter. The church collections amounted to $2,074. The present membership is 700. Rev. G. H. Sandwell, D. D., is pastor.——*South.* The treasurer reports a small balance in the treasury. The pledge system has been successful, a larger sum being raised the past year from free seats than in any previous year. The treasurer, W. H. Hart, has served thirty-seven years. The new organ is now practically completed and will be ready for use in a few days. Rev. J. W. Cooper, D. D., is pastor.

GLASTONBURY.—The last meeting of the society was held last week Monday. On that date the committee deeded the property of the society to the church corporation. The church reports that, contrary to false impressions, the free pew system is not a failure nor is it yet to be given up. Owing to unusual circumstances the weekly offerings fell off at one time, but after a careful canvass the needed amount and $200 extra were secured. The Sunday evening congregations have more than trebled, and the C. E. Society and the Sunday school are vigorous. Rev. G. F. Waters is pastor.

NEW HAVEN.—The Mills meetings are steadily growing in interest and numbers. The noon meetings in the Grand Opera House are especially interesting. The increase in attendance has necessitated holding two evening meetings at which Mr Mills and his assistants speak alternately.——A Primary Sunday School Teachers' Union has recently been formed in the city to meet weekly in the United Church Chapel.——*United.* The service of the Men's Sunday Evening Club was addressed Sunday by Dr. A. E. Dunning on Impressions of Modern Jerusalem.

BRIDGEPORT.—*Park Street.* The fifth anniversary of the pastorate of Rev. E. G. Fullerton was celebrated Jan. 12. During that time there have been 313 additions, 172 on confession. The present membership is 599. A new church has also recently been organized in the northern part of this field called the King's Highway Chapel, with a membership of eighty. In addition several missions and reading-rooms have been maintained.

HARTFORD.—*Asylum Hill.* Last year closed with a balance in the treasury. The outside voluntary contributions of individual members to benevolent purposes were in all $69,861, which, added to the benevolences of the church and its auxiliary societies, makes the total $77,043.—— *Windsor Avenue.* Appleton C. Hillyer and Miss Clara E. Hillyer have purchased the large house adjoining the meeting house to give to the society for a parsonage.——*Glenwood.* The annual reports give evidence of growing work in every department. The close of the year finds the church free from debt.

NEW LONDON.—*First.* The annual meeting was held Jan. 10. The additions in 1895 were sixty-seven, fifty-eight on confession. The gifts for the year aggregated over $11,400. During the year tablets to the memory of Dr. Abel McEwen, pastor of the church for over fifty years, and Dr. Thomas P. Field, pastor of the church twenty years, have been erected. This is the 250th year of the founding of New London, and the pastor is preaching historical discourses in commemoration of the organization of the church in 1642.

WATERBURY.—*First.* The yearly Sunday contributions are reported as $1,954, besides large benevolences raised by the various societies.——*Second.* The charities of the church the past year were $5,320. The Sunday school collections amounted to $358. The question of supporting a monthly paper, to be published in the interests of the churches of the Naugatuck Valley, has been considered.

SHELTON.—This church, Rev. L. M. Keneston pastor, has just completed its third year. The present pastor has received 125 members. The Sunday school numbers 210. The superintendent who has just resigned, has served thirty years in different schools. Gifts to him and the pastor and his wife were appreciated as marks of esteem.

ENFIELD.—The benevolences of 1895 were about $850. A motion to consolidate church and society was tabled after being thoroughly discussed. The church voted to appropriate $150 for the use of the society. At the supper that followed a handsome new tea service was used for the first time. It is the gift of F. A. King, the church treasurer.

LITCHFIELD.—The parsonage has been thoroughly repaired and a large furnace put in. Rev. John Hutchins, the new pastor, and his family are now settled there.

CROMWELL.—About half of the members were present to respond to the annual roll-call. The benevolent offerings the past year are the largest in the history of the church, amounting to $3,386.

GOSHEN.—About 100 persons were present at the annual roll-call. A pleasing feature of the occasion was the presentation of a gold watch and a sum of money to Miss Louise Norton, the organist of the church.

WASHINGTON.—At the annual meeting 200, all but thirty of the members, answered to the roll. The church has given $1,200 to missions during the year. Repairs have been made on the meeting house and parsonage, amounting in all to $600. There were thirteen additions.

COLLINSVILLE.—The annual reports show the present membership to be 393. There was a balance in the church treasury at the end of the year of $373. The year's benevolences amounted to $832.

CHESTER.—After being closed many weeks the repairs are now completed and the meeting house will be formally reopened Jan. 23.

STRATFORD.—The annual expenses of the society are $2,500, including the last payment of $415 on the church debt. There is left a balance in the treasury. The year's benevolences amounted to $500. In twelve years there have been 178 additions; the present membership is 285.

CANAAN.—The new parsonage is now almost an assured fact as the canvassers report $2,500 already subscribed. The lot is owned by the church and adjoins the site of the meeting house.

TRUMBULL.—The church edifice was reopened last Sunday after being closed several weeks for repairs. It has been thoroughly renovated and now presents a pleasing appearance.

MANCHESTER.—*South.* Two hundred persons were present at the annual meeting. The removals and additions last year were equal, leaving the membership 240. The benevolences were $872.

ROCKY HILL.—After a stormy meeting, preceded by dissensions covering the past year or more, it was voted by a small majority to re-engage Rev. C. D. Chunn for another year.

## MIDDLE STATES.

### New York.

BINGHAMTON.—*First.* The second year of the free pew system produced a revenue sufficient to pay current expenses and nearly $500 over. The pastor, Rev. W. B. Thorp, is finding The Teaching of Jesus a fruitful theme for a series of Sunday evening lectures, following the general line of Trendt's work on the subject. The total amount raised from all sources by the church is $8,452, of which $2,104 was for benevolences. The present membership is 658.——*Plymouth.* Special services are being held under the leadership of the pastor, Rev. W. H. Kephart.

NORTH COLLINS.—*First.* There was a much larger attendance than usual at the annual meeting. The Sunday school and Y. P. S. C. E. each reported better work and larger membership. A Woman's Missionary Society has been organized and is doing active work. Of the membership, about twenty-five, one-third has been added during the past year. The church property has been improved and new furniture added. The benevolences are in advance of any previous year. The church had been a long time without a pastor, consequently the increased membership and interest is decidedly gratifying. Rev. Ella Gurney is pastor.

NEWARK VALLEY.—The new chapel has been completed and Jan. 11 the building was dedicated. The services were conducted by the retiring pastor, Rev. J. S. Ellsworth, assisted by neighboring ministers. The chapel is a beautiful structure and the furnishings and carpet, also the library, parlor, culinary apartment and memorial windows, are all in excellent taste. At the meeting great regret was expressed over the recent resignation of Mr. Ellsworth, against the earnest protests of the church and community.

ALBANY.—*Clinton Avenue.* Last year the new members numbered nineteen. Besides running expenses, $400 were paid on old debts and the interest on a mortgage was cleared. The condition of the church is better now than for many years. Rev. F. A. Strough is the pastor.——*First.* The story of the Hymns, as told by the pastor's wife, Mrs. J. B. Thrall, including incidents regarding their origin and writing, constituted a unique feature of a recent service.

ANTWERP.—The Week of Prayer resulted in a number of conversions. Seven persons have already been added to the church and the meetings are being continued.

CARTHAGE.—The church is enjoying great prosperity. Thirty-one persons have united during 1896, all but three on confession.

A deepening spiritual interest is manifest in Watertown and new members are joining at each communion.——A Plymouth Literary Club has been organized among the young people in the Ogdensburg church.——The meeting house in Friendship is to be rebuilt at an expense of $1,500.——Several new seats have been put into the meeting house in Maine, considerably increasing its seating capacity.

### Pennsylvania.

PHILADELPHIA.—*Central* is following the Week of Prayer with a two-weeks series of special meetings. Mr. F. H. Jacobs of Chicago, the singing evangelist, is assisting the pastor, Dr. C. H. Richards.——*First*, Germantown, during the Week of Prayer had the aid of Evangelist John McDowell.——*Park* has just welcomed its new pastor, Rev. C. B. Adams, who began his services the first Sunday of this year. His people gave him a reception Jan. 16.

### District of Columbia.

WASHINGTON.—*First.* At an adjourned annual meeting the church roll numbered 1,000 names. Reports were read from nine auxiliary societies, showing all to be in a prosperous condition. The report of the Junior C. E. Society was especially gratifying. Excellent missionary work has been done and the Ladies' Home Society has been placed upon the General Howard Roll of Honor.

## THE INTERIOR.

### Ohio.

HUNTSBURGH.—At the annual meeting reports showed that benevolences more than doubled in 1895. This was brought about by the new missionary organization known as the Kingdom Extension Society, which includes all members of the church. Thirty-one members were added to the church, twenty-two on confession, making the membership the largest in the history of the church, while the absentee list has been reduced. The year was prosperous in every way. Rev. U. C. Bosworth is pastor.

NEWTON FALLS.—Last year the church contributed to all the benevolent societies for the first time in its history. The fifteen months' pastorate of Rev. P. D. Dodge have been entirely acceptable, and his work is to be continued. All departments are in good condition.

SOUTH NEWBURY.—The annual meeting was held Jan. 8. The benevolences for 1895 were one-fourth as much as the home expenses. Thirteen members were received, ten on confession, making the membership, Jan. 1, seventy, the largest in the history of the church.

### Illinois.

KEMPER.—This is one of the smaller churches of Springfield Association and has long been without the services of a resident minister, but with a new pastor has taken on new life and the outlook is hopeful. As a result of a series of meetings last month five persons were received to membership.

### Indiana.

WHITING.—Evangelist C. C. Goodrich is assisting Rev. L. A. Townsend in a three weeks' meeting, following a five weeks' effort on the part of the pastor. The results are excellent. At the last communion eight new members were received, seven on confession, including the principal of the city schools and his wife. A missionary society recently organized marks the great rise in spiritual life. The young people raised $100 during the year. The women's society has paid for the furnace for the new meeting house and is now working on the organ fund. The brave attempt at self-support made by this church, composed of only fifty-six members, in the fifth year of its existence and with the heavy expense of a new building upon its hands, has resulted not in weakness but in greatly increased strength. Worshiping in a hall when its present pastor came to them, it voted at the expiration of his first year to do three things—engage him for two years more, build a meeting house the first year, cut off the $400 missionary aid at the expiration of twelve months and become self-supporting.

SOUTH PORTLAND.—The new brick edifice is nearing completion. It will cost about $4,000. An addition to the original plan, to include a reading-room and drill hall for the Boys' Brigade, is contemplated. The pastor, Rev. A. E. Pierce, was surprised recently by an evening visit from a large number of the congregation. A supper was served and many gifts, including an easy-chair each for the pastor and his wife, were received. The church is developing an enthusiastic "help the world" movement together with rich spiritual experience.

DUNKIRK.—The new church is prospering with Rev. W. A. Thomas as pastor. The annual meeting showed an increase of over twenty in membership. The Bible school has attained an attendance of 184 with a much larger enrollment. Work on the church building has been going on slowly. The pastor has been giving a series of lectures on Pilgrim's Progress Sunday nights to crowded houses.

TERRE HAUTE.—*Second.* Rev. W. F. Harding will remain another year. The church will reduce the amount of aid asked from the C. H. M. S. The Week of Prayer has been followed by special meetings in which there is a growing interest.

### Michigan.

DETROIT.—*First.* At the annual meeting reports showed every branch of the organization to be in a vigorous condition. The membership is 750. The benevolences for 1895 amounted to $8,635, of which $1,257 went to foreign missions, $1,299 to home missions and $2,156 to city missions. The running expenses were $11,472. The proceedings were saddened by the resignation of the pastor, Dr. W. H. Davis, to take effect Feb. 9, closing nearly twelve years of successful work and the happiest relations. Considerations of the health of his family were the only causes for this unwelcome step.——*Fort Street.* Rev. John Pogson, pastor, reports 186 members, a gain for the year of thirty-six, and receipts of $1,784 for carrying on the work.

PORT HURON.—*First* reports $4,252 receipts for the year.——A new church of forty members has just been organized at the Ross Mission and Rev. B. F. Brundage is secured as pastor. This is the third church of its order in the city.

The church in Freeport is now self-supporting. Its pastor, Rev. G. W. Mylne, is successful in interesting boys and men.——Cannon and Cannonsburg churches have had revivals which have added largely to the membership. Their pastor, Rev. R. L. D. Thurston, is to continue with them.——The Rockford Church moves steadily forward under the wise leadership of Rev. Clarence Finster, who is serving his sixth year here.——In Eastmanville and Lamont two of the oldest churches of this region are dispensing with the services of a minister for the winter and maintaining prayer meetings, Sunday schools and services led by laymen.——The church in Hudsonville grows rapidly under the pastorate of Rev. W. A. Briggs and shows the value of placing in a weak field a strong, well-trained man.——The pastor at Howard City, Rev. W. R. Yonker, who also preaches in the church at Coral, has taken under his care the church at Sand Lake, which had been reduced to a membership of one woman.——Rev. James Provan at Lowell maintains the best traditions of that old and successful church, all departments of which are in excellent running order.

### Wisconsin.

MILWAUKEE.—*Plymouth.* The annual meeting was held Wednesday evening, Jan. 11. The additions during 1895 were on confession twelve, by letter thirty-four, making the total present membership, deducting losses, 481. Benevolent offerings aggregate $2,465 outside of personal gifts, contributions of societies within the church or expenses of the society for institutional work. Dr. Judson Titsworth is pastor.

The church in Jackson, having just dedicated a new edifice, is in need of a bell and would be grateful for a second-hand one. Rev. J. W. Hadden is pastor.

## THE WEST.

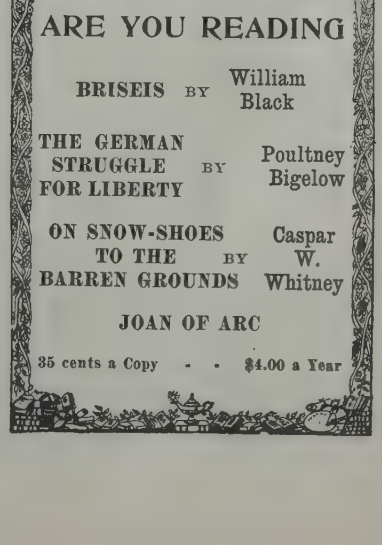
### Iowa.

DAVENPORT.—*Bethlehem* Mission, which is in the midst of a neglected community, greatly needs a free library and reading-room as a means of attracting all classes. Single books, new or second-hand, or a discarded library would be gratefully received and put to immediate use by the pastor, Rev. A. P. Orth, 522 Warren Street.

ROCKFORD.—Rev. C. E. Taggart has resigned to take effect April 6. The reports given at the annual meeting this year showed the affairs and work of the church to be in better condition than ever before. The home expenditures were $1,300 and over $300 were raised for benevolences. Special meetings are now being held.

GLENWOOD.—The annual meeting was largely attended and a remarkable spirit of harmony was shown throughout. The efforts of the pastor, Rev. M. D. Reed, were heartily indorsed, the treasurer's report was encouraging and work in all branches is progressing satisfactorily.

ALTON.—Rev. H. G. Cooley commenced work on this field Dec. 28. Prospects are bright, congregations were never so large as now and the people are enthusiastic.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A series of union evangelistic meetings is now being held in Cedar Falls.

**Minnesota.**

BRAINERD.—Rev. T. M. Edmands conducts study of the book of Acts on Tuesday evenings. Enlargement in the Sunday school and the C. E. Society, the organization of a circle of King's Daughters, who have assisted the poor, a part payment of the debt to the C. C. B. S., with nine additions at the last communion, five on confession, are reported.

OWATONNA.—In answer to the request for pledges on the "roll of honor in self-denial" to pay a debt of $750, a hearty response was made and practically the whole amount is pledged. Twenty persons were received into fellowship at the last communion, making fifty-seven since Dec. 1.

ST. PAUL.—A federation of six down-town churches in future will care for the Parish Settlement house.——*St. Anthony Park* is considering the need of more seating capacity and has closed a prosperous year. The pastor, Rev. G. W. Shaw, has terminated his work.

WABASHA.—Reports at the annual meeting showed all expenses met, three accessions at the last communion and growth in all departments of work. During the pastorate of Rev. W. H. Medlar this church has been greatly strengthened.

HAM LAKE.—This little church is pastorless, being supplied only occasionally. A body of lay workers keeps it alive and active. Evangelist C. B. Fellows has just closed a series of meetings here with a dozen conversions.

SPRING VALLEY.—The women's society has raised $624 during the year, which goes toward payment for the $1,000 organ. The *Annual Visitor* is published and the total amount of money raised for all purposes is over $3,000.

NORTH BRANCH.—A series of meetings has been held with several conversions, five persons uniting with the church. An out-station has been opened where there is some interest.

MAPLETON AND STERLING.—The Week of Prayer was observed and helped the churches to rise above some discouragements. Nine new members were received.

**Kansas.**

LAWRENCE.—*Plymouth* received fourteen additions to its membership on the first Sunday in the year. Dr. Cordley was assisted by State Evangelist Veazie, who held special services in connection with the Week of Prayer. The meetings are growing in numbers and interest and will be continued for some time. The women, having learned that a missionary in western Kansas needed an overcoat, immediately forwarded a new warm one with mittens, arctics and a cap.——*Pilgrim*. A gracious revival is in progress, eighteen persons having been received to membership Jan. 5, sixteen on confession and as many more being ready to join. Mr. R. H. Williams, a student in Washburn College, conducted special services for ten days during the holidays and has been engaged to supply the church for one year. Evangelist Veazie is also lending a hand on that side of the river and the meetings are increasing in interest and power.

KANSAS CITY.—*Bethel*. Superintendent Broad spent Jan. 12 with this church and its Armourdale branch. The field is purely missionary and an earnest spirit prevails. A generous contribution was made for home missions. The Bethel Sunday school numbers 132 and the branch enrolls eighty. Several week day services are maintained. Rev. F. G. Mitchell, whose devoted service on the field has been so eminently successful, has been compelled to resign because of impaired health induced by overwork.

TONGANOXIE.—The church had a roll-call and special communion service at the opening of the New Year. Six persons were received to membership, five on confession and all from the Sunday school. The Week of Prayer was observed by a union service with this church, which is gaining in spiritual strength and usefulness.

MANHATTAN.—This church, one of the oldest in the State, celebrated its fortieth anniversary Jan. 1. There were addresses by Rev. R. M. Tunnell, the pastor, Rev. R. D. Parker, who was pastor for fourteen years and still lives here, and President Fairchild of the Agricultural College.

ARGENTINE.—The membership numbers ninety-three and the Sunday school has an average attendance of ninety. There are also a flourishing Y. P. S. C. E. and a women's society. At the annual meeting, Jan. 15, steps were taken to settle a small indebtedness, and to infuse new vigor into the work.

ATCHISON.—At the annual meeting the church found itself out of debt with a balance in the treasury in every department. The best of feeling prevail, and the outlook for progress is hopeful.

WHITE CITY.—This church has raised its full apportionment for the C. H. M. S., besides reinsuring its property and putting a new heater into the edifice.

FAIRVIEW.—Mr. I. M. Waldrop of Buffalo Park is conducting meetings in the school house with large success, people coming ten miles daily to attend.

Union revival meetings, with crowded houses and thorough harmony, are in progress in Chapman.——At Parsons there is a steady gain in membership.

**Nebraska.**

OMAHA.—*Plymouth*. A large and representative council met, Jan. 14, to advise with reference to the future of this church, which has been seriously embarrassed for some time with a large debt upon its property. Steps have been taken to foreclose the mortgage. The council was representative and delegates from all the churches invited were present. There is a church membership of twenty-six, united by prayer, effort and sacrifice. Rev. H. S. MacAyeal, the beloved and efficient pastor, has been about six months on the ground. The congregation has been raising about $1,500 for current expenses and has made a good record for benevolence. It has an excellent location, and, if provision could be made for the payment of the debt, would have an encouraging outlook. After full consideration the council was satisfied that the church should be encouraged to go forward and unanimously advised first an earnest effort to secure pledges among themselves toward paying the debt and then a strong appeal to the C. C. B. S. for aid. As it had been difficult to secure a council at Cambridge at the time of Mr. MacAyeal's resignation on that field to advise in regard to the dissolution of the pastoral relation, this council approved the action of the church in accepting his resignation and also adopted a minute expressing appreciation of the important work done at Cambridge during his six years' pastorate.——*First* is working to secure a minister, and meanwhile is being supplied for a few weeks by Rev. A. H. Byles.

LINCOLN.—*Vine Street*. The Junior C. E. Society, Jan. 14, at its sixth anniversary, gave a reception to the members of the church and their friends which was greatly enjoyed. This society has been happy in having had for its president from the first a Christian teacher, admirably adapted to the work; and the society has not only done much for its members in the development of Christian character but has aided the church in many ways, one of its offerings being a fine communion set, including a table.

AVOCA.—The evangelistic meetings held by Mr. Billings closed Jan. 12. Rev. O. A. Palmer, lately pastor of the church at Ulysses, preached in the morning. At the communion service ten persons, all adults, were received into the church. At the evening service by the evangelist the house was crowded, and there was deep and tender interest. The church extended a unanimous and hearty invitation to Mr. Palmer to the pastorate, and if a suitable support can be provided he will accept the call.

WILCOX.—A delightful annual meeting and watch night service was held Dec. 31. The reports showed a good year's work, the amount pledged on salary having nearly all been paid and some old indebtedness discharged. Of this latter amount the Ladies' Aid Society had raised $80. The pastor, Rev. S. L. Unger, is unanimously invited to remain another year.

SPRINGFIELD.—Three persons were received to membership Jan. 5, one on confession. The Sunday school has had a good year, the membership having reached 124. On the evening of Jan. 8 the church gave the pastor, Rev. J. E. Storm, a genuine surprise in the way of a pound social.

Rev. H. M. Evans, pastor of the church at Burwell, is assisting Rev. D. F. Bright in special meetings at Taylor.

Continued on page 156.

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| Cottonwood, | 3 | 14 |
| Los Angeles, Central Ave., | — | 20 |
| Pasadena, First, | 3 | 3 |
| San Francisco, Olivet, | — | 4 |
| Plymouth, | — | 4 |
| San Lorenzo, Union, | 8 | 8 |
| Sonoma, | 4 | 8 |
| Soquel, | 5 | 7 |
| **CONNECTICUT.** | | |
| Eastford, | 1 | 3 |
| Glastonbury, Second, | — | 10 |
| Jewett City, | 2 | 3 |
| **ILLINOIS.** | | |
| Chicago, Austin, | 7 | 14 |
| Covenant, | 4 | 9 |
| Englewood, North, | 1 | 9 |
| Grace, | 3 | 8 |
| Gross Park, | 2 | 8 |
| Lincoln Park, | 7 | 9 |
| Mayflower, | 1 | 6 |
| Pacific, | 1 | 5 |
| Redeemer, | 2 | 9 |
| South, | 9 | 23 |
| Tabernacle, | 8 | 10 |
| Union Park, | 7 | 8 |
| University, | 5 | 17 |
| De Kalb, | 3 | 7 |
| Emington, | 10 | 11 |
| Evanston, First, | — | 7 |
| Kemper, | 5 | 5 |
| La Grange, | — | 6 |
| Oak Park, First, | 3 | 9 |
| Forest Ave. Branch, | 2 | 6 |
| Winnetka, | — | 4 |
| **INDIANA.** | | |
| Anderson, Hope, | 5 | 6 |
| Dunkirk, | — | 5 |
| Fort Wayne, South, | 1 | 5 |
| Hosmer, Glezen, | 4 | 5 |
| Lake Gage, | 11 | 13 |
| Orland, | 9 | 9 |
| **IOWA.** | | |
| Cedar Rapids, Bethany, | — | 3 |
| Harmony, | 15 | 15 |
| McIntire, | 1 | 6 |
| Monona, | 2 | 4 |
| Sioux City, Mayflower, | 8 | 18 |
| Riverside, | 4 | 4 |
| Stuart, | 4 | 7 |
| **KANSAS.** | | |
| Atwood, | 10 | 10 |
| Downs, | — | 7 |
| Longton, | 17 | 17 |
| Ottawa, | 7 | 10 |
| Tonganoxie, | 5 | 6 |
| **MAINE.** | | |
| Allen's Mills, | 5 | 5 |
| Scarboro, | 16 | 17 |
| **MASSACHUSETTS.** | | |
| Clinton, First, | 13 | 20 |
| Milton, First, | 3 | 3 |
| Monterey, | 5 | 7 |
| Williamsburg, | 4 | 4 |
| **MICHIGAN.** | | |
| Belding, | 9 | 14 |
| Detroit, Plainfield Ave., | — | 3 |
| Grand Rapids, Second, | 1 | 3 |
| South, | — | 4 |
| Lansing, | — | 10 |
| Manistee, First, | 5 | 8 |
| Middleville, | 2 | 7 |
| Pontiac, | 46 | 50 |
| **MINNESOTA.** | | |
| Brainerd, | 5 | 9 |
| Mapleton and Sterling, | — | 9 |
| Minneapolis, Forest Heights, | 3 | 7 |
| Lyndale, | 4 | 5 |
| Pilgrim, | 11 | 18 |
| Vine, | 6 | 10 |
| North Branch, | 5 | 5 |
| Owatonna, | — | 20 |
| Wabasha, | — | 3 |
| Zumbrota, | — | 6 |
| **MISSOURI.** | | |
| Breckinridge, | — | 4 |
| Cole Camp, | 32 | 37 |
| Kansas City, Clyde, | 3 | 9 |
| St. Louis, Hope, | — | 10 |
| Immanuel, | — | 7 |
| Webster Groves, | 3 | 4 |
| **NEBRASKA.** | | |
| Arborville, | 6 | 6 |
| Avoca, | — | 10 |
| Campbell, | 5 | 5 |
| Exeter, | 5 | 5 |
| Kilpatrick, | 2 | 4 |
| Lincoln, Plymouth, | 3 | 4 |
| Springfield, | 1 | 3 |
| **NEW HAMPSHIRE.** | | |
| Concord, South, | 7 | 10 |
| Dover, First, | 5 | 5 |
| Epsom, | 4 | 7 |
| Lyme, | — | 6 |
| Stratham, | 4 | 4 |
| **NEW YORK.** | | |
| Antwerp, | 7 | 7 |
| Binghamton, First, | 11 | 15 |
| Ogdensburg, | 2 | 4 |
| Union Center, | — | 10 |
| Watertown, | 5 | 5 |
| **OHIO.** | | |
| Columbus, Eastwood, | 17 | 21 |
| First, | 8 | 16 |
| Mayflower, | 15 | 15 |
| North, | 3 | 9 |
| St. Clair, | 8 | 8 |
| South, | 4 | 4 |
| Medina, | 4 | 5 |
| Oberlin, First, | 2 | 13 |
| **VERMONT.** | | |
| Barre, | 1 | 5 |
| Barton Landing, | 4 | 8 |
| Bellows Falls, | — | 4 |
| Bennington, | — | 12 |
| Burlington, First, | 2 | 7 |
| Derby, | 11 | 12 |
| Hinesburgh, | 3 | 4 |
| Marlboro, | 5 | 8 |
| North Bennington, | 8 | 8 |
| Norwich, | — | 3 |
| **WISCONSIN.** | | |
| Janesville, | 1 | 5 |
| Milton, | 3 | 3 |
| Plymouth, | — | 9 |
| Token, | 8 | 8 |
| West Superior, Hope, | 2 | 4 |
| **OTHER CHURCHES.** | | |
| Amenia, N. D., | — | 7 |
| Denver, Col., Plymouth, | 8 | 23 |
| East Orange, N. J., Trinity, | — | 7 |
| Gallup, N. M., | — | 10 |
| Haleyville, Ala., | 10 | 10 |
| Seattle, Wn., Taylor, | 6 | 9 |
| Vinita, I. T. | 3 | 7 |
| Watertown, S. D., | 1 | 4 |
| Churches with less than three, | 28 | 49 |

*Conf.*, 653; *Tot.*, 1,178.

*Total since Jan.* 1. *Conf.*, 1,435; *Tot.*, 2,758.

The possibilities of the Christian life are measured not by our own natural resources but by the infinite perfection of Christ himself.—*Dr. R. W. Dale.*

A Point in Economy.—Among the new and ingenious pieces of furniture seen this fall nothing is more immediately attractive than the cheval toilet dresser now on sale at the Paine warerooms on Canal Street. It is really a combination of three pieces of furniture, a toilet table, cheval glass and dressing cabinet. We predict an immense sale for this clever and ingenious combination. They are not at all expensive

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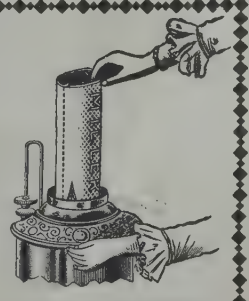

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## THE BUSINESS OUTLOOK.

There has been no marked change in the situation since last week. Business is still restricted by the uncertainties of the money market and the disposition to await the consummation of the new national loan. It is expected that the latter will be heavily oversubscribed, in which event the effect upon business and confidence will be very salutary.

At present, however, the mercantile body is extremely sensitive to the varying moods of the money market and to the chaotic state of politics, not only in this country but throughout the world. Money here is tight, of that there is no question. Greenbacks are scarce and there is a virtual premium on gold. It is thought that intending subscribers to the new government bonds are accumulating these forms of money.

But while money rates are high, the transactions, that is, loans, are not large. With mercantile operations limited and chilled by prevailing uncertainties, it is natural that regular borrowers of funds should not be in the market. And they are not, which renders the tightness of money less burdensome. Banks are taking care of their regular customers, but note brokers find business extremely dull. Even speculation is so dull that brokerage houses are not borrowing their usual amounts on demand.

The favorable features in the mercantile situation are a revival in iron and steel and large exports of grain. Prices for iron products have advanced and the trade professes to believe that better times are approaching. On the other hand, traveling men report orders for spring goods irregular and collections of bills due are more than ordinarily slow. In printed cottons and ginghams the movement is quiet, while the woolen manufacturing industry is reported as very unsatisfactory.

Wool has taken a firmer turn, but although hides remain steady leather has been more freely offered, with the result that there has been some shading of prices. Bank clearings reflect the decrease in the volume of trade, which has been on the down grade now for about a month. Clearings for last week aggregated $1,060,000,000, which was nearly 4 per cent. less than last week, and 8 5 per cent. less than in the third week of January, 1895, but 15 per cent more than in the corresponding week of 1894, and 27 per cent less than in the same week of 1893, when the volume of trade was exceptionally heavy.

IRRITATION OF THE THROAT AND HOARSENESS are immediately relieved by "*Brown's Bronchial Troches.*" Have them always ready.

## OTHER CHRISTIAN WORK.

During the last nine months the American Tract Society supported for a part or all of their time 190 colporters in thirty-seven States and Territories. They made 116,046 visits, carrying the message of salvation by verbal announcement and the printed page. In these homes they left by sale and gift 76,-184 volumes. Among these families 16,639 were Roman Catholic, a considerable number Mormon, 17,-224 had no religious books but the Bible, and 7,305 Protestant families were not attendants upon the services of God's house. The colporters addressed 5,523 religious meetings. Their reports indicate a cordial welcome, a readiness of the people to hear what they had to say and a desire to secure and read the publications of the society.

That indefatigable and conscientious evangelist, Kingsley A. Burnell, born in Massachusetts, but a soldier of the cross in almost every State of the Union, is now devoting himself largely to house to house visitation and public gatherings in the interest of planting and sustaining Sunday schools. Last year he called upon not less than 5,000 families, to whom he brought the message of the gospel through the distribution of literature and through unflinching personal testimony. During the present month he is carrying on a campaign in Wisconsin, visiting a dozen of the leading centers of the State and supplementing effectively the agencies now at work.

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**Use Horsford's Acid Phosphate**
Dr. M. H. HENRY, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me. As a beverage it possesses charms beyond anything I know of in the form of medicine."

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## Subscribers' Wants.

*Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.*

**For Sale,** an Edison Mimeograph No. 1. It has both autograph and typewriter arrangements. It has only been used twice and is as good as new. The price will be made very low. Can be sent C. O. D. Write to P. O. Box 326, Elmwood, Ill.

# Expert Opinion

The Canadian Government recently sent an appraiser to the principal bicycle factories in this country, to determine the exact value of various makes for import into Canada. After an exhaustive investigation, his report to his Government rated

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# WHEATLET

Is delicious for frying Tomatoes, Oysters, Fish, Etc. Use the same as bread crumbs or cracker meal.

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## Religious Notices.

BOSTON AUXILIARY OF THE AM. McALL ASSOC.—Treasurer, Miss Edith Stearns, The Charlesgate, Boston.

GORDON MISSIONARY TRAINING SCHOOL, Clarendon Street Baptist Church, Boston, opens Oct. 2. Evening classes Oct. 10.

THE GENERAL THEOLOGICAL LIBRARY, at its new building, 53 Mt. Vernon Street, Boston. Founded for the benefit of clergymen, theological students, Sunday school teachers, authors, and readers of a Christian literature of all denominations. It contains 17,000 volumes and 100 periodicals in the reading-room. Its books have circulated in more than 500 towns and villages in 32 different States of our country. It is supported by donations, bequests and fees from life and annual members, who have the full use of the library, and by the perpetual membership of churches, whose pastors have the use of the library, including the drawing of books, forever gratis. Donations and fees should be sent to Rev. Luther Farnham, secretary, at the library.

THE AMERICAN SUNDAY SCHOOL UNION has been at work seventy-one years for the retired rural districts. Its union methods specially commend it to communities of sparse populations divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has larger results for the amount expended. 11,000,000 children are yet out of Sunday School. Will you help to save them? Send to Rev. Addison P. Foster, D. D., New England Secretary, 1 Beacon St., Room 40, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, *President*.
REV. W. C. STITT, *Secretary*.
W. C. STURGES *Treasurer*.

## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JAN. 17.

The large company that gathered, filling every nook and corner, showed the increasing appreciation of this weekly opportunity to meet missionaries, to hear from the various fields and to extend sympathy. Mrs. H. H. Bartlett presided and read the 100th Psalm and other passages of thanksgiving.

Bulgaria claimed attention from having been on the calendar all the week, and especially because of the welcome presence of Miss Ellen M. Stone of Philippopolis, who went out in 1878, leaving a position upon the editorial staff of *The Congregationalist*, and has now returned to see once more her aged mother, after a continued absence of ten years. She spoke warmly of the assurance and comfort which this meeting gives the missionaries, and illustrated the oft-repeated conviction, "I am sure somebody is praying for me," by a story of one of her Bible women. In her account of her work in superintending the Bible women and in touring she emphatically answered the calendar query for the day, quoted from Miss Havergal:

> Have you lifted the lamp for others,
> That has guided your own glad feet?
> Have you echoed the loving message
> That seemed to you so sweet?

A letter had been received that morning from Miss Child written at Calcutta. She and her sister and Mrs. Edward Hume were making a trip through Northern India, visiting places of interest and making the acquaintance of missionaries of other boards, Presbyterian, Woman's Union Missionary Society and English. Miss Gilson, recently appointed to Gazaland, told of her former work in South Africa in the school for girls at Stellenbosch, whither she went in response to an appeal for American teachers, and where she had pupils of various nationalities. Having found it difficult to interest them in mission work, she gained their attention and aroused their desire to help by reading them the tenth annual report of the Woman's Board. They began to ask if they might form a society and so organize it that it might be a link to connect them with the school after leaving it. This was done, and now for seventeen years the girls of that school have been promoting the cause of foreign missions. Miss Gilson gave an amusing inventory of one native missionary's outfit—an ox, gun, cloth and beads. She also gave in a few minutes a clear and very interesting outline of affairs in the Transvaal.

Miss Lamson spoke of the appeal just sent out by the Board to C. E. Societies, soliciting their continued support of Miss Chapin, Miss Harlow and Miss Stockbridge, contributions for Capron Hall, Madura, which must be begun speedily, now that the land is purchased, and for the general fund which cares for the work everywhere.


## Educational.

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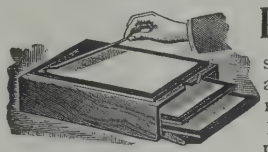

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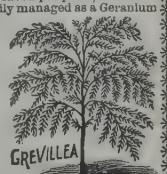


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PIKE & ELLSWORTH, Jessamine, Fla.

Continued from page 152.

### South Dakota.

REDFIELD.—Special union revival meetings of great interest are being held by President Patch of the college and by the pastor of the Methodist Episcopal church.——The college has completed its "missionary barn," which will accommodate fourteen head of cattle, besides giving room for carriages, hay, etc. It was dedicated Jan. 15.

Miss F. K. Henry held a series of stirring meetings last month at De Smet.——The special services at Turton, continued by Rev. D. R. Tomlin, strongly affected the community and there were several conversions. His meetings in Fort Pierre open with more than usual interest.——While the Huron church has been depleted in its membership above the additions, yet it has never had a better year financially.——Rev. B. H. Burtt of Huron is assisting in evangelistic meetings at Highmore.——Evangelist Merrill is conducting special services in Yankton.——A good number of Sunday schools and Endeavor Societies throughout the State are forming Bible clubs for systematic study.

### Colorado.

DENVER.—*Plymouth.* Few churches close the year with a better showing than this one, which reports a balance of $318 in the treasury, as against a deficit of $166 last year. The weekly pledges have grown from $56 to $93, and $500 have been added to the salary of the pastor, Rev. F. T. Bayley. Large credit is due the Ladies' Aid Society for financial help. Fifty-seven members have been added to the church and 107 to the Sunday school. A new orchestra adds to the attractiveness of the sessions of the latter.

### Montana.

BILLINGS.—Rev. P. B. Jackson will close the second year of his pastorate Feb. 1. Both years were marked by progress. In spite of financial depression, the grant from the C. H. M. S. has been materially reduced, and all parts of the work are thriving. The congregations are larger than ever before and in the evening are composed mostly of young men. The Sunday school is doing effective work and the Y. P. S. C. E. as well. Many indications point to a widespread spiritual awakening.

GREAT FALLS.—As the result of the earnest efforts of Rev. O. C. Clark of Missoula the Congregational work here, which was suspended for nearly two years, is again in a vigorous condition. The gift of a desirable lot was secured, upon which, through aid granted by the C. C. B. S., a neat chapel has been erected. Rev. J. A. Williamson, late of Belpre, O., began supplying the church Oct. 26, and has just been called to the regular pastorate.

HELENA.—The church is gathering new life and vigor under the pastorate of Rev. Carl Kelsey. The inspiration of his enthusiastic work is felt in all departments.

Successful Sunday school institutes have been held at Billings and Red Lodge by Superintendent Bell of the C. S. S. and P. S.

## PACIFIC COAST.

### California.

OAKLAND.—*Plymouth Avenue.* An interesting feature of the first evening service of the new year was the installation of twelve young men and young women as officers and chairmen of committees of the C. E. Society. Dr. J. K. McLean, the pastor, gave them a fitting charge, and in the address to the people following spoke heartily in favor of some characteristic features of the movement.

SAN FRANCISCO.—*Third.* The Influence of Commerce on Character was the subject upon which Rev. William Rader preached ably to traveling men. The attendance was large and the interest great.——Chaplain Drahms read an able paper before the Monday Club on the Venezuelan Question, which aroused considerable discussion.

BERKELEY.—This church is about to adopt the free pew system, the pledges already amounting to more than the rentals heretofore. This people joined with the Methodists and the Presbyterians during the Week of Prayer, to the interest and profit of large congregations.

STOCKTON.—All the principal churches except the Episcopal are uniting in a *month* of prayer.

### Washington.

SEATTLE.—*Taylor* has been enlarging its building by an addition twenty-six feet long and full width and hight. This change became absolutely necessary to meet the needs of its growing Sunday school, which now has an enrollment of about 240 with an average attendance of 175. This is, perhaps, the largest school in the State in proportion to the church membership. The most significant fact, however, is that for the past year and more the accessions to the church have been parents of the children in the primary department, which comprises nearly half the school. Rev. George H. Lee is pastor, and Mrs. Lee has a reputation for primary work throughout the State. A kindergarten was opened Jan. 15, in her care.

## CHRISTIAN ENDEAVOR NOTES.

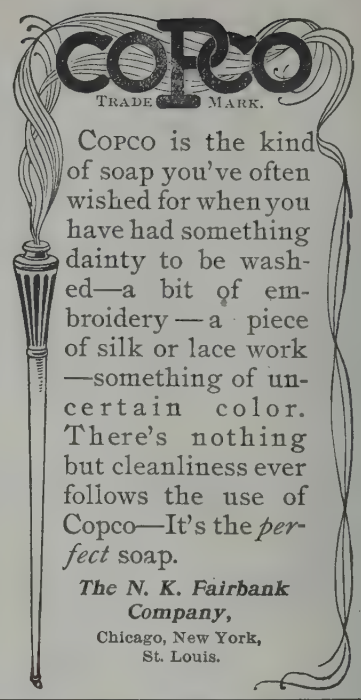
Of New Mexico's twenty-four societies six are Mexican.——Baltimore Endeavorers will take steps to replace some of the advertising in their street cars by texts from the Bible.

On a visit to a Maine village, an Endeavorer from Somerville, Mass., was the means of forming a society of forty-six members. This, it is hoped, will lead to the reopening of the two churches of the village, which have been closed.

As a result of Dr. Clark's European trip societies have been formed at Prague and Pilsen in Bohemia, and others are soon to be organized. That at Gratz was the first society in Austria to receive official examination and approval by the government.

Of the 17,000 members reported at Victoria's annual convention 1,450 are following a systematic course of Bible study.——A weeding committee is to be found in an Australian junior society, and its work is to keep the church grounds free of weeds.

Weekly meetings for the study of the Sunday school lesson at the houses of the members are arranged by a Rhode Island Sunday school committee.——The Juniors of Prohibition Park, N. Y., have secured $100 to have a fountain erected near the car station, specially for the benefit of the men employed on the railroad.

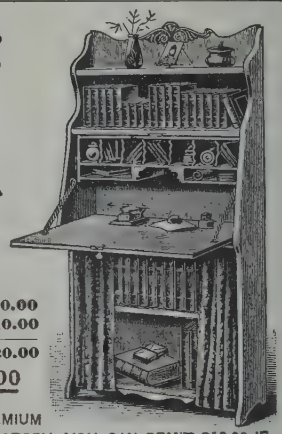

Copco is the kind of soap you've often wished for when you have had something dainty to be washed—a bit of embroidery—a piece of silk or lace work—something of uncertain color. There's nothing but cleanliness ever follows the use of Copco—It's the *perfect* soap.

***The N. K. Fairbank Company,***
Chicago, New York,
St. Louis.

"SWEET HOME" SOAP.

YOU CAN HAVE YOUR CHOICE

A "CHAUTAUQUA" RECLINING CHAIR
OR A "CHAUTAUQUA" DESK,



WITH A COMBINATION BOX FOR $10.00.

The Combination Box at retail would cost, . $10.00
Either Premium Ditto, . . $10.00
Total, . . . . . $20.00

YOU GET BOTH FOR $10.00

WE WILL SEND BOX AND EITHER PREMIUM ON THIRTY DAYS' TRIAL; IF SATISFACTORY, YOU CAN REMIT $10.00 IF NOT, HOLD GOODS SUBJECT TO OUR ORDER.

THE LARKIN SOAP MFG. CO. BUFFALO, N.Y.

*Our offer fully explained in The Congregationalist, Nov. 14, 21, 28.*

NOTE.—We are glad to indorse the Larkin Co. of Buffalo. Personal trial of their goods has been made by members of the *Observer* staff. Our readers may take advantage of their offers without hesitation.—*New York Observer.*

TO
Cure That Cough

or Colds of any kind, Bronchial Troubles, Sore Throats, Asthma, or any Lung Disease, there is nothing equal to

ADAMSON'S BOTANIC Cough Balsam.

It brings relief with the first dose. Soothes irritation, heals the lungs and throat, and in a few days effects a perfect cure. It has been 30 years in existence, and once used is always kept in reach.

10,000 TESTIMONIALS.

$5,000 Reward for a single one not genuine.

PRICES 35 and 75 CTS. A BOTTLE.

C SOLD BY ALL DRUGGISTS.

The Gems of the Tropics

NASSAU HAVANA MEXICO CUBA

The new full-powered steel steamers of the WARD LINE sail as follows: Havana, Cuba, and Tampico, Mexico, every Wednesday and Saturday. Progreso, Vera Cruz and Mexican Ports every Saturday. Nassau, N. P., Santiago and Cienfuegos, every other Thursday. These tours and their combinations offer unrivaled attractions. Steamers have electric lights and bells, all improvements. Nassau has the best hotel in the West Indies, and cable communication with the United States. Beautiful descriptive books free.

JAMES E. WARD & CO.
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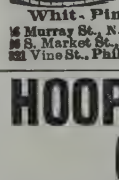

WASHINGTON
RED CEDAR
TANKS and CISTERNS.
White Pine, Cypress, Cal. Redwood.
16 Murray St., New York.
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HOOPING-COUGH CROUP.

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, London, England.

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IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN *THE CONGREGATIONALIST.*

## WEEKLY REGISTER.

### Calls.

ENFORD, Geo., Memphis, Mich., to Standish. Accepts.
ANSHARD, Francis G., Oberlin Seminary, to Smith Memorial Ch., Grand Rapids, Mich. Accepts, to begin work in May.
OUTON, Tilton C. H., declines to remain another year at Deerfield Center, N. H.
REED, R. L., to permanent pastorate of Second Ch., Moline, Ill. Accepts.
RINTNALL, Walter A., Chapin, Io., accepts call to Little Rock and Ocheyedan.
AMBERS, Geo. R., to permanent pastorate at Milton, Vis.
AVIS, Wm. H., First Ch., Detroit, Mich., accepts call to Eliot Ch., Newton, Mass.
ESTMAN, Edward P., to supply another year at Danbury, N. H.
OMUNDS, Jno. S., Rochester, Mich., to Oakwood and Oxford. Accepts.
OST, Willard J., *declines* call to Barnesville, Minn., and accepts one to Dover, O.
ARDY, Jas. W., recently of Wellsville and Ocheitree, Kan., to Carbondale. Accepts.
ARVEY, Jasper P., *not* called to Providence, R. I.
OUSE, Elwin L., Attleboro, Mass., to First Pres. Ch., Dunmore, Pa. Declines.
OWLANDS, S. M. (Meth.), to Chase, Mich.
OYSLOF, James, Imlay City, Mich., to First Ch., Brantford, Ont.
AGALLS, Edmond C., Brookfield, Mass., accepts call to First Ch., Colchester, Ct.
ERNAN, Thos. L , Pewaukee, Wis., to Cromwell, Io.
NGDALE, Thos. G., Clark, S. D., to the secretaryship of Redfield College.
RTYN, Sanford S., of New Haven, Ct., to First Ch., Derby.
LMER, Oscar A , Trenton, Neb., to Avoca.
OLLINS, Geo. S , to permanent pastorate at Davenport, Io. Accepts.
HERMERHORN, Peter, to serve the church in Tawas City, Mich., a fourth year.
NNETT, Chas. N., to supply another year at Chesterfield, N. H.
DD, Quintus C., Mazeppa, Minn., to Garden Prairie, Kelley and Slater, Io.
RNER, Tell A., Excelsior, Minn., declines call to Watonwan.
GER, S. L., to preach another year at Wilcox, Neb.
N CLANCY, Judson, Union Ch., S. Weymouth, Mass., accepts call to West Medford.
LLIAMS, R. Howard, Topeka, Kan., accepts call to supply for a year at Pilgrim Ch., Lawrence.
LLIAMSON, Allen J., late of Belpre, O., to Great Falls, Mon., where he has been supplying.

### Ordinations and Installations.

NARD, Henry E., Andover Seminary, *i.* Riverside Ch., Lawrence, Mass., Jan. 15. Sermon, Dr. J. L. Jenkins; other parts, Prof. E. Y. Hincks, Rev. Messrs. A. P. Bourne, F. A. Wilson, C. L. Merriam and C. H. Oliphant.

### Resignations.

OWNS, Allison O., Manitou, Col.
OST, L. C., Cortland and Johnsonville, O.
COBS, Herbert H., Token, Wis.
TCHELL, Fred G., Bethel Ch., Kansas City, Kan.
ITH, Edwin B. Westmoreland, Kan., to take effect Mar. 16.
GGART, Chas. E., Rockford, Io., to take effect Apr. 6.
SHER, Clarence D., Fourth Ch., Kansas City, Mo., to fit himself to be a medical missionary.

### Dismissions.

IGHT, Jesse, South Ch., Columbus, O., Jan. 9.
ACAYEAL, Howard S., Cambridge, Neb., Jan. 14.

### Churches Organized.

HLAND, Me., *org.* and *rec.* Jan. 15. Sixteen members. Rev. C. L. Parker is pastor.
RT HURON, Mich., Ross Memorial. Forty members

### Miscellaneous.

AY, Chas. O., Brattleboro, Vt., has been ill and is now absent recuperating.
AYES, Francis L., of Minneapolis, follows at Manitou, Col., Rev. A. O. Downs, who resigned to engage in business.
AYNES, Chas. S , of Fitchburg, Mass., has been engaged to supply the church at Lancaster for three months ending April 1.

IDE, Geo. H., D. D., of Grand Ave. Ch., Milwaukee, Wis., will resume work Jan. 26. He seems perfectly restored to health.

MILLS, Chas. S., and wife, of Cleveland, O., on New Year's Day welcomed a large number from Pilgrim Church and congregation to their new home on Jennings Avenue. Mr. Mills had previously received from them a purse containing $500 in gold.

SMITH, Isaiah P., and wife, of Salem, N. H., at the recent celebration of their twenty-fifth wedding anniversary, received from their parishioners, in addition to other gifts, twenty-five silver dollars. Mrs. Smith also was liberally remembered by the Woman's Foreign Missionary Society of the First Ch., Waterbury, Ct., of which she had been secretary.

## GENERAL HOWARD ROLL OF HONOR.

TO PAY THE HOME MISSIONARY SOCIETY DEBT IN SHARES OF $100.

Cong. Church, Stratford, Ct.
Danforth Cong. Church, Syracuse, N. Y.
Rev. S. G. Buckingham, D. D., by Ladies' Sewing Society, South Cong. Church, Springfield, Mass.
Rev. Philip S. Moxom, D. D., by Ladies' Sewing Society, South Cong. Church, Springfield, Mass.
Mrs. H. L. Higgins, by Ladies' Benevolent Society, Tompkins Ave. Church, Brooklyn, N. Y.
Ladies' Missionary Society, Newton Center, Mass.
Andover Theological Seminary, Andover, Mass.
Mr. and Mrs. Mellin, No. Brookfield, Mass.
South Church, Peabody, Mass. Three shares.
Olivet Church, Springfield, Mass.
Central Church, Chelsea, Mass.
Mrs. S. H. Rawson, Eliot Church, Newton, Mass.
Cong. Church, Westminster, Vt.
Ladies of First Cong. Church, Westfield, Mass.
Cong. Church, Terryville, Ct.
First Cong. Church, Poughkeepsie, N. Y.
Cong. Church, Newtonville, Mass.
Sunday School and Y. P. S. C. E. of First Cong. Church, Manchester, N. H.
Rev. E. A. Beard, D. D., Nashua, N. H.
Pilgrim Church, Nashua, N. H.
Miss Julia Pierpoint, Rutland, Vt.
Mr. and Mrs. Charles M. Prouty, Spencer, Mass.
Eliza Shumway, Spencer, Mass.
H. M. Auxiliary, Old South Church, Boston, Mass.
George P. Merrill, a thank offering, First Church, Memphis.
Ladies' H. M. Society, North Cong. Church, Portsmouth, N. H.
Mrs. Margaret L. Eddy, through W. H. M. U. of Kansas.
Mrs. T. K. Noble's Bible Class, First Cong. Church, Norwalk, Ct.
A Friend, Maryland. Ten shares. To place the following names on the roll: Rev. A. C. Thompson, D. D.; Rev. E. K. Alden, D. D., and wife; Rev Judson Smith, D. D.; Rev. A. H. Clapp, D. D., and wife; Rev. H. A. Schauffler, D. D ; Rev. Edward S. Parsons; Mr. William B. Howland.
Sunday School of First Cong. Church, Rochester, N. H.
Cong. Church, Norfolk, Ct.
A Friend, Philadelphia, Pa.
"G," South Hadley Falls, Mass.
Deacon R. A. Savage, Stowe, Vt.
Cong. Church, Lyme, N. H.
Ladies of Pilgrim Ch., Canaan, Ct.
First Church, Bradford, Mass. Two shares.
Mrs. J. L. Richardson of Calvinist Cong. Church, Fitchburg, Mass.
Mrs. Mary C. Ford, Curtissville, Mass.
Cong. Church, Chelsea, Vt.
Woman's H. M. U. of Northern California.
Cong. Church, Danville, Vt.
W. W. Dole, Fitchburg, Mass.
Mrs. Mary Johnson, Rollstone Church, Fitchburg, Mass.
Ladies' Missionary Society, Cong. Church, Auburndale, Mass.
Cong. Church, Hatfield, Mass.
Second Cong. Church, West Medway, Mass.
A Friend, Winchendon, Mass.
Y. P. S. C. E., Pilgrim Church, Nashua, N. H.
Previously reported, 511; added above, 61; total, 572.

A WET hen is no madder than the woman whose husband buys a substitute for genuine Pond's Extract.


# Going to school

Do the children go to school? And are they joyous and happy? Is school-life a pleasure? And is progress being made? Or is the opposite true? Does the close of each day bring a headache? There is no appetite and sleep is imperfect. The color gradually leaves the cheeks and only a little effort is followed by exhaustion. To continue school means to come to the end of the year with broken health. What is the best thing to do? Take

**Scott's Emulsion**

of Cod-liver Oil, with hypophosphites. The cod-liver oil nourishes the body and makes red corpuscles for the blood. The hypophosphites are tonics to the nervous system, giving mental activity during the day and refreshing sleep at night. Don't let your child get thin and worry along. Give Scott's Emulsion; insist on a generous amount of out-door exercise; and the vigor of youth will return.

SCOTT'S EMULSION has been endorsed by the medical profession for twenty years. (*Ask your doctor.*) This is because it is always *palatable*—always *uniform*—always *contains the purest Norwegian Cod-liver Oil and Hypophosphites.*

Put up in 50-cent and $1.00 sizes. The small size may be enough to cure your cough or help your baby.



# Booth's Pocket Inhaler Outfit, by mail, $1.00.

BY INHALATION ONLY, THE

## Australian "Dry=Air" Treatment

of Catarrh, Asthma, Bronchitis, Laryngitis, Hay Fever, and Whooping Cough.

TRADE BOOTH'S HYOMEI "DRI-AYR" MARK

**Hyomei** is a purely vegetable antiseptic, and destroys the germs and microbes which cause diseases of the respiratory organs.

The air, thoroughly charged with **Hyomei**, is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest air-cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, inexpensive, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.

**Pocket Inhaler Outfit, Complete, by Mail, $1.00** (consisting of pocket inhaler, made of deodorized hard rubber, beautifully polished, a bottle of **Hyomei**, a dropper, and full directions for using). If you are *still* skeptical, send me your address, and my pamphlet shall prove that **Hyomei** does cure.

Are you open to conviction? Consultation and trial treatment free at my office.

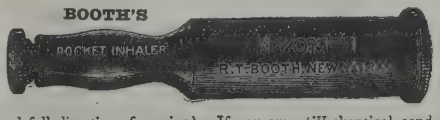
DEER PARK PARSONAGE, SMALLWOOD P. O., BALTIMORE, MD., October 7, 1895.

R. T. BOOTH, Esq., New York.

DEAR SIR: I sent you one dollar about ten days ago for one of your pocket inhaler outfits. It came to hand last Friday morning.

Mrs. Honey had been suffering severely for three weeks daily with asthma. As soon as the inhaler came she began using it, and after a few inhalations the asthma ceased, and now (Tuesday) it has not returned. She has had this trouble ever since she was seven years old, and is now forty, and we have spent hundreds of dollars in search of relief, purchasing everything we saw advertised. When you consider all this, I think it is the most remarkable thing that once using the inhaler should remove the trouble entirely.

Very truly yours,
(Rev.) GEORGE W. HONEY.




**R. T. BOOTH, 18 East 20th St., New York.**


CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST., OPP. BOYLSTON ST., BOSTON.

# "I AM GLAD I AM ALIVE."

## It Rings and Throbs from the Heart and Soul.

### How Even a Great Scientist May Be Mistaken.

### This Will Possibly Throw Some Light on the Subject.

Dr. William James, writing on the question, "Is life worth living," in the Journal of Ethics, says:

"Suffering and hardship, as a rule, do not abate the love of life. The sovereign source of melancholy is repletion."

This is not true.

Suffering does abate the love of life, and the sovereign source of melancholy is nervous weakness and disease.

How many thousands of people there are today who can sadly bear out these facts! How many of earth's scattered millions can truly say that life is worth living! How many are there in whom the touch of melancholy is not the outgrowth of nerve or physical weakness!

Did you ever greet a man whose whole-souled smile, ruddy, beaming face and warm, pulsing hand grasp thrilled you as he cried, joyously, in answer to your salutation, "I feel first rate, I am glad I am alive!"

Did you ever greet a pale, nervous, weak individual and mark the dull, haggard eyes, the lined face, the slow-responding, wan smile, which scarcely came ere it disappeared, the cold, clammy hand lying like a dead thing in your grasp, while the feeble, quavering voice answers, echoing the hollow depths of melancholy within his soul, "I am feeling about the same—no use to myself or any one else."

The first is the personification of good health, perfect digestion and sound sleep, the system aglow with buoyant spirits, the bounding pulse, the throbbing energies, the keen zest of living and of being alive.

The second is the incarnation of ill health, brain tired, nerve weary, weak of body and enervated of mind, melancholy and dispirited, with power, energies and ambition all gone.

Ill health, from whatever cause, is the breeder of weakness, melancholy and despair. Good health means love of life and enjoyment of its every pleasure. If you are a sufferer, if you are not in perfect health, if you do not thoroughly enjoy life, the first thing for you to do is to recover your health by using that great strengthener and restorative, Dr. Greene's Nervura blood and nerve remedy. By its use you can be put in sound condition, with strong nerves, vigorous muscles, restored energies, and learn again that to the person in health life is indeed worth living.

Mr. Andrew H. Olney, of Gibson, N. Y., speaking on this subject, says:

"I was broken down with nervous and physical prostration before using Dr. Greene's Nervura blood and nerve remedy, and life was a burden. Now life is a joy and sleep is a luxury compared to it before taking Nervura. I relish my food, my nervousness has left me and so has the numbness. I wish I could shout loud enough so all the world could hear and tell them the good this wonderful medicine has done for me.

"It has made me from a weak, trembling, nervous, irritable man to one who feels he is on the highway to long years of health and happiness through Dr. Greene's Nervura blood and nerve remedy and the blessing of God."

Do not fail to use Dr. Greene's Nervura blood and nerve remedy and get back your health. This is not a so called patent medicine, but the prescription of the most successful specialist in nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass., who can be consulted without charge, personally or by letter.

**DENT'S TOOTHACHE GUM**

STOPS TOOTHACHE INSTANTLY.

Ask for **DENT'S**; take no other. Sold everywhere, or by mail 15 cts. C. S. DENT & CO., DETROIT, MICH.

*Dent's Corn Gum Cures Corns, Bunions, Warts.*


## BIOGRAPHICAL.

REV. M. K. WHITTLESEY, D.D.

In the death of Dr. Whittlesey, at Ottawa, Ill., Jan. 15, the Congregational body of Illinois has lost a conspicuous and useful member. He was seventy-four. He was born in Stockbridge, Mass., graduated at Yale in 1844 and at Andover Theological Seminary three years later. In 1848 he supplied the First Church in Burlington, Io., but the same year became pastor of a church at Ottawa at the request of the A. M. A., where he remained twenty-one years. Accepting a call to Alton, Ill., he remained here three years, resigning to become superintendent of home missions for central and southern Illinois, with headquarters at Jacksonville. Six years later he returned to Ottawa, where he resided till his death. He was chosen registrar of the churches of the State in 1852 and has retained the office ever since. A familiar figure at State gatherings, intensely interested in all that pertains to the welfare of the denomination, yet with broad sympathies for all Christians, he will be greatly missed by those who have had the privilege of his acquaintance. He was a wide reader, a fine writer, a careful student, an accomplished gentleman and a friend whom one could always trust. His last words were "O the angels!" a fitting close of the life of trust which he led. He leaves a widow, a son and a married daughter. The funeral was attended in the First Church, Ottawa, Rev. L. O. Baird, pastor, assisted by Dr. G. S. F. Savage, one of Dr. Whittlesey's oldest friends and an almost lifelong associate.

REV. GEORGE H. C. VINEY,

Assistant pastor of the First Church, Pittsfield, died in that city Jan. 19, after a few days' illness, at the age of 52 years, 6 months. He had a most romantic career, having run away from a harsh overseer in England when a mere lad, and for many years knocked about as a sailor, and later as a business man, in several South American states. He became a Christian about ten years ago out in the Argentine wildernesses through the influence of a lady from Westfield, who became his second wife, the first having died several years before. At the age of forty-five he entered the Lay College at Revere, and his devotion to religious enterprises since then and his success as a Christian worker have been remarkable. He had been assistant pastor with Rev. W. V. W. Davis only a few months, but in that time had won many friends, especially among the poor and neglected.

## SUNDAY SCHOOL NOTES.

In the use of lithograph pictures for illustrating lessons in the primary classes Pennsylvania is reported to rank first in the number used and to be followed by New York and Massachusetts.

The receipts of the Massachusetts S. S. Association were $239.56 for December and double the amount for the corresponding month of 1894. The total receipts for the first quarter of their convention year were $1,571.56 against $545.77 for the same quarter of the previous year.

Arrangements have been made to publish, at Beirut, 1,000 copies of Angel's Christmas, translated into Arabic, the necessary permission having been granted by the censor at Constantinople. This will enable the Sunday school children of Syria to read the story in their native language.

New York State has 810 home departments with upwards of 27,000 members, 4,450 visitors and for the last year report 350 conversions. One district comprising only ten towns reports 194 departments with a membership of 8,796, visitors 991, and ninety-three of these departments have been organized five years.

Kentucky has a well-organized work, fifty of the fifty-eight counties being organized with fifteen precinct organizations. Louisville reports 17,700 scholars and 1,929 officers and teachers, a total of 19,629, out of a school population of 62,191 white children, or thirty-one per cent.

The Middleboro (Mass.) district held the first district meeting in this State for 1896 Jan. 22, in the Central Church at Middleboro. Twenty of the twenty-two schools in the five towns comprising this district reported. The address of the evening on The Heart of Sunday School Work was by Rev. F. S. Hunnewell.

A normal class and an enlargement of the home department result from a New Year's meeting of the Congregational Sunday school at Grafton, Mass. The service was arranged for a week night and combined addresses, reports, selections by the pupils and election of officers. The latter had been nominated two weeks previous by a committee appointed a month in advance.


ONE THING IS CERTAIN PAIN-KILLER KILLS PAIN

# PAIN-KILLER

THE GREAT

## Family Medicine of the Age.

**Taken Internally, It Cures**

Diarrhœa, Cramp, and Pain in the Stomach, Sore Throat, Sudden Colds, Coughs, &c., &c.

**Used Externally, It Cures**

Cuts, Bruises, Burns, Scalds, Sprains, Toothache, Pain in the Face, Neuralgia, Rheumatism, Frosted Feet.

No article ever attained to such unbounded popularity.—*Salem Observer.*

An article of great merit and virtue.—*Conn. Nonpareil.*

We can bear testimony to the efficacy of the Pain-Killer. We have seen its magic effects in soothing the severest pain, and know it to be a good article.—*Cincinnati Dispatch.*

A speedy cure for pain—no family should be without it.—*Montreal Transcript.*

Nothing has yet surpassed the Pain-Killer, which is the most valuable family medicine now in use.—*Tenn. Organ.*

It has real merit; as a means of removing pain, no medicine has acquired a reputation equal to Perry Davis' Pain-Killer.—*Newport (Ky.) Daily News.*

It is really a valuable medicine—it is used by many Physicians.—*Boston Traveller.*

Beware of imitations, buy only the genuine made by "PERRY DAVIS." Sold everywhere, large bottles, 25 and 50c.



# Larrabee's Rheumatic Liniment

is an old and valued remedy, which has enjoyed a constant patronage for over sixty years, proving its wonderful worth and efficacy in all painful diseases, such as **Rheumatism, Neuralgia, Catarrh, Toothache, Lumbago, Backache** and other ailments where pain is an attendant. Try it. For sale by all druggists or by mail, 25 cents.

WINKELMANN & BROWN DRUG CO.,

Baltimore, Md., U. S. A.



## Bronchial Disease—Weak Lungs and Consumption.

Dr. Robert Hunter, of 117 West 45th Street, New York (Specialist in Lung Diseases), has published his researches for the past 40 years in a lecture and pamphlet, explaining the cause of consumption by germs; the bronchial diseases which lead to it; the means by which it can always be prevented and its cure by germ destroying remedies discovered by him and successfully applied by inhalation directly to the germs within the lungs.

Dr. Hunter's books can be obtained, without charge, by addressing him as above.

*A friend advised me to try Ely's Cream Balm and after using it six weeks I believe myself cured of catarrh. It is a most valuable remedy.—Joseph Stewart, 624 Grand Ave., Brooklyn, N. Y.*

# CATARRH

**ELY'S CREAM BALM** Opens and cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied to each nostril and is agreeable. Price 50 cents at Druggists or by mail.

ELY BROTHERS, 56 Warren Street, New York.

## Marriages.

*The charge for marriage notices is twenty-five cents.*

LARKE—BEACH—In Chicago, Jan. 18, by Dr. E. P. Goodwin, assisted by Dr. E. A. Adams, Rev. James F. Clarke, D. D., of Samokov, Bulgaria, and Annie C. Beach of Chicago, formerly a missionary in Bulgaria, and of late years a teacher in the Bohemian Sunday School, Chicago.

## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

RIGGS—In San Antonio, Tex., Jan. 9, James T. Briggs aged 64 yrs., a native of Orange, Mass., and graduate of Amherst College, class of 1857.

ARTER—In Stockbridge, Jan 13, Sybil Cornelia Carter, in her ninetieth year.

ESSUP—In Beirut, Syria, Dec. 11, suddenly, the wife of Dr. Samuel Jessup. She had been thirty-three years in Syria with her husband, who is a prominent missionary, and her loss is a severe affliction to the American colony in Beirut.

OBBINS—In Calais, Me., Jan. 4, Charles Parkman Robbins, aged 49 yrs., 11 mos.

ALCOTT—In Bangor, Me., Jan. 19, Rev. Daniel S. Talcott, for many years a professor in Bangor Theological Seminary, aged 83 yrs.

YLER—In Lansingburg, N. Y., Jan. 19, Rev. George Palmer Tyler, D. D., aged 86 yrs. He was a Presbyterian but served the Congregational Church in Brattleboro, Vt., his native town, from 1854-1869.

ILLIAMS—In South Deerfield, Dec. 22, 1895, at her residence, "Maple Side," Lucelia E., daughter of the late Artemas Williams, Esq. She was the first teacher at Hampton Institute, which opened with fifteen scholars. She will also be remembered by many Northern visitors at Jacksonville, Fla., as principal seven years of the Stanton Normal Institute, which she established.

### STEPHEN ABBOTT HOLT.

This prominent citizen of Winchester died suddenly Boston, Dec. 14, 1895, and was buried at Winchester, ass., where he resided, Dec. 18. His life deserves ore than a passing notice. He was born at Norway, e., in 1820, and there passed his early years. Descended om a stock well known for its high aspiration and obility of achievement, he pursued unswervingly in e face of obstacles a studious career, graduating in rn from Phillips Academy, Andover, Bowdoin Colge and Andover Theological Seminary. He was ordained and installed over the Congregational church Milton, Vt., Jan. 1, 1850.

But destiny marked for Mr. Holt a business rather an a professional vocation. Long continued overork had told upon a constitution not robust. Very on in his ministry his health gave way, and he learned ith deep sorrow that he must relinquish the path of s choice. After a partial restoration of strength he tered into partnership with his father-in-law, Mr. eury Cutter, the head of a lumber firm of long standg in Boston. On the death of the latter Mr. Holt beme the principal, and so continued until about one ear ago, the firm for many years bearing the name of olt & Bugbee.

Business, however, although requiring close attenon, did not deprive Mr. Holt of the enjoyments of an tellectual life. Chosen hours daily, or rather nightly, ere devoted to books and to a correspondence in relaon to themes philosophical. His favorite subject was hat of Biblical theology. For fifty years he was a ible teacher, and his activity as a student enabled im to produce the ripe thought of past and present ith that varied illustration which is the result of exnded research. He was not afraid of advanced ideas theories, and was quite ready to adopt the newer ew if it appealed to his unprejudiced judgment.

It is worthy of note that Mr. Holt's Christianity was the most approved type He looked the man of faith, love and of refined rectitude which a long and thorugh acquaintance proved him to be. That his heart as true all his relationships evinced. Having allied mself with the infinite Friend, it became his chief m to observe a strict fidelity to those interests which old the regard of the mighty Leader. Accordingly we nd the church the object of his love and care. The ongregational church of Winchester has reason to be rateful for Mr. Holt's constant attention to every deartment of its life and work. The extensive repairs nd ornamentation of ten years ago give token of his aste and sacrifice. But his labors and gifts were not nfined to one field, except as we may say the field is e world. He had the spirit of the missionary and was leader in that grand endeavor to bring into one comehensive view the whole of humanity, by which Chrisans of the day are enabled to toil and pray for the orld with the mind of the Master.

The rare quality of this man's friendship, as known y personal attachment, as felt by his family and the ider circle of acquaintance, may not be described. ords are inadequate and silence is preferred. Let is much be said. To know Mr. Holt, to counsel and work with him, was to love him. His memory is essed. Thus, whether we consider the business man roughout a long and successful career, or the student ho, mentally, at least, never relinquished his first ve, or the friend holding to his heart the near or dist brother, we are in the presence of an example of gnity, of purity and of power, and are constrained to y of the life that it was both noble and complete.

Mr. Holt was married in 1850 to Nancy W., daughter the late Henry Cutter of Winchester. Seven chilen were born to them, four of whom are living—Mrs. illiam Wheelwright Northend, William W., connected ith the firm of Holt & Bugbee, Henry C. of the firm of ales & Holt, architects, and Edwin B., Class of '96, arvard.

DELIGHTFUL OLD WORLD TRIPS.—Messrs. Raymond & Whitcomb have planned a magnificent series of European trips for the coming spring and summer, and many quaint and interesting spots will be visited that are but little known to the average tourist. Two parties will depart from our shores March 21. One of these will make a comprehensive tour of Spain and Portugal. The other will make a more extended round of travel visiting Italy, Greece, the Levant, Turkey, Servia, Bosnia, Herzegovina, Austria-Hungary and other countries of southern and central Europe. Bosnia and Herzegovina contain some of the most picturesque scenery in all Europe, and it has been quite recently that its points of interest have been made accessible. A circular giving full details of these and other tours may be obtained of Messrs. Raymond & Whitcomb, 296 Washington Street, opposite School Street.

## CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

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ALWAYS FEELING TIRED.—Charlestown, Mass., Dec. 29, 1895. "I have taken three bottles of Hood's Sarsaparilla and can cheerfully say that it is a wonderful medicine. Before taking it I was all run down and always feeling tired, but I have found Hood's Sarsaparilla a cure for these troubles." Mrs. J. C. Davies, 18 Kingston Street.

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[*From Boston Herald, 20 January*, 1896.]

## BEAUTIFUL BURNS SOUVENIR.

**Pictorial Card Commemorative of the Scottish Bard's Birth.**

The closing day of the present week is the 137th anniversary of the birth of Robert Burns, and the present year is the 100th since his death.

Wherever the hearts of men have throbbed at the touch of Scotland's poet, wherever kindly memories have been kindled by the strains of "Auld Lang Syne," wherever mirth, or love, or human pity have been awakened by the untaught song of the great peasant bard, these anniversary occasions will turn the thoughts of women and men to the face and form of Burns and to his favorite haunts, and to those memorials which, in his own and other lands, a grateful world has reared as tributes to his genius.

The firm of Gilchrist & Co., 5 and 7 Winter Street, has very happily seized this fitting opportunity to present to its customers a memorial of the great poet of Scotland, and of all other countries as well, which is worthy of the man and the occasion.

From Naismith's celebrated portrait of Robert Burns, and from photographs recently taken, a beautiful group of pictures has been produced upon a card 10½ x 12½ inches in size. In the center is the picture of the poet, and in the corners are the Burns cottage at Ayr, Alloway Kirk, Ayr, the Burns monument at Kilmarnock and the Burns monument at Albany, N. Y.

A verse from the poet's writings is inscribed above the portrait, and beneath it are the dates "Born January 25, 1759; died July 21, 1796."

The reproduction of these valuable pictures is admirably done, and the result is a memorial of Burns which is well worth framing and being preserved in any home where the poet is read and loved.

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Volume LXXXI Number 5

THE CONGREGATIONALIST

Boston Thursday 30 January 1896

# The House of Obed-Edom.

By Margaret E. Sangster.

*The house of Obed-Edom*
*Where safe the ark abode,*
*What time were wars and fightings*
*On every mountain road,*
*What time was pitched the battle*
*In every valley fair,*
*The house of Obed-Edom*
*Had peace beyond compare.*

*With famine on the border*
*And fury in the camp,*
*With the starving children huddled*
*In the black tent's shivering damp,*
*With the mothers crying sadly*
*And every moan a prayer—*
*In the house of Obed-Edom*
*Was neither want nor care.*

*The fields of Obed-Edom*
*No foeman trod them down,*
*The towers of Obed-Edom*
*Were like a fortressed town,*
*And only grace and gladness*
*Came speeding on the road,*
*To the house of Obed-Edom,*
*Wherein the ark abode.*

*And far and near they told it,*
*The men who passed that way,*
*How fell Jehovah's blessing*
*On that home by night and day;*
*How the smallest to the greatest*
*Had joy and hope and love,*
*While the roof of Obed-Edom*
*Was watched by God above.*

*The line of Obed-Edom*
*Is on the earth today;*
*In the house of Obed-Edom*
*Still he may safely stay*
*Who, dearer than all treasure*
*For which men toil and plod,*
*Shall prize the covenant-blessing,*
*The hallowed ark of God.*

*And never strife nor clamor*
*Shall break the tranquil spell*
*In which our Lord's beloved*
*Forever safely dwell.*
*In the house of Obed-Edom,*
*In sunlight or in dark,*
*Abides the ceaseless blessing*
*That rests within the ark.*

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## CONTENTS

EDITORIAL:
Paragraphs 165
The United States and England 166
A Ministers' Blind Pool 166
The Church as the Conscience of the Community 166
Witnessing for Christ 167
The Little Magazines 182
Week in Review 167
In Brief 169
STAFF CORRESPONDENCE:
The Interior 170
CURRENT THOUGHT 171
CONTRIBUTIONS:
The House of Obed-Edom—cover poem. Margaret E. Sangster 161
Seen Where Boston Art Lovers Resort. O. M. E. Rowe 172
Awake, O King—a poem. Hetta Lord Hayes Ward 173
Filberts. Rev. A. H. Quint, D D. 173
The Christian League of Philadelphia. Clinton Rogers Woodruff 173
Shall It Stand? Rev. Judson Smith, D. D. 174
European Students in Missionary Convention. Rev. H. P. Beach 185
The Ohio Anti-Saloon League Congress. Rev. D. N. Beach 185
THE HOME:
The King's Ships—a selected poem 175
Paragraphs 175
Broken Homes. "Ian Maclaren" 175
A Suggestive Missionary Reception. Nathalie Lord 176
Three Baby Lions. Ernest L. Thurston 176
About People 177
Closet and Altar 177
Tangles 178
My Bed Is a Boat—selected poem 178
The Conversation Corner. Mr. Martin 179
Corner Scrap-Book 179
THE SUNDAY SCHOOL—Lesson for Feb. 9 180
Y. P. S. C. E.—Topic for Feb. 9-15 188
PROGRESS OF THE KINGDOM 181
LITERATURE 182
NEWS FROM THE CHURCHES:
A Veteran Re-enlisted in Chicago 188
A Successful Adoption of Free Pews 189
Weekly Register 198
Additions to the Churches 196
MISCELLANEOUS:
The Literary Equipment of the Minister 170
Men's Little Ways 181
Christian Endeavor Notes 186
The Report of the Deputation to Japan 187
Notices 188
Business Outlook 195
Woman's Board Prayer Meeting 196
Temperance 197
Marriages and Deaths 199
Biographical 199

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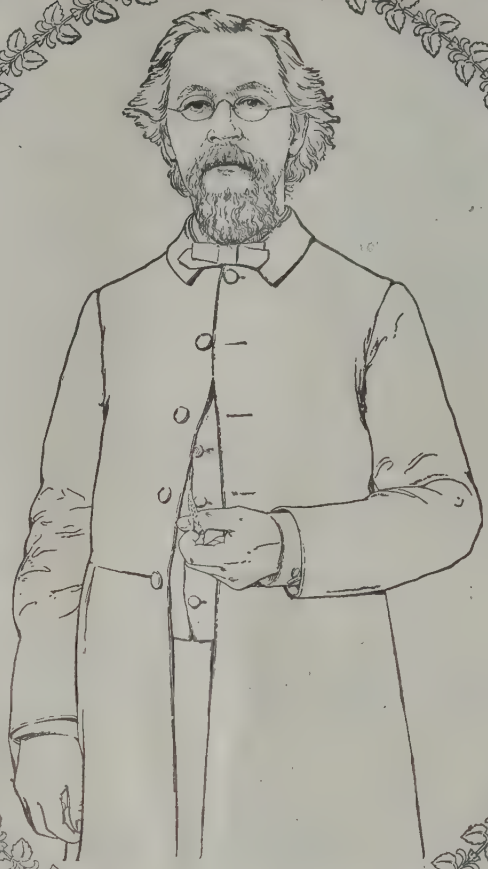

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# THE CONGREGATIONALIST

*Volume LXXXI* **Boston Thursday 30 January 1896** *Number 5*

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THE report of the deputation to Japan, the summary of which is printed in this number, recommends an important new departure for missions, which has already begun to be realized. Visits of our ablest Christian leaders to mission fields to preach and lecture would command the attention of large classes in those fields, would strengthen the work of missionaries and greatly increase the interest in that work among American churches. We recall such visits, although not official, by Dr. Ladd to Japan, Joseph Cook and Dr. Pentecost to India, and others with excellent results. Facilities of travel, with greatly increased knowledge of the English tongue in Eastern nations, open the way for this new movement. It would be well that it should be under the direction and with the support of all our mission boards, provided of course that the work is undenominational. Such a missionary effort, wisely supplemented by the use of the best Christian literature both in the languages of the people to whom it is addressed and in English, may mark a new era in the work of foreign missions, which we hope to see fully inaugurated with the beginning of the new century.

Few of the contributors to foreign missions, we fear, have given much time to considering what the reduction of work means which is made necessary by the continued diminished receipts. Their sympathies are often stirred to generosity by an account of the opportunity to rescue some child from ignorance and heathenism. Is that a more worthy object than to keep a half-rescued soul from lapsing into degradation? Secretary Judson Smith's statement in another column is vividly illustrated by some comparisons of Rev. Dr. Chamberlain in the *Christian Intelligencer*. He shows specifically what is to be the result of the order to reduce the appropriations of the Arcot Mission eleven and one-half per cent. He says it means, "Back out of twelve Christian village congregations"; "Bid 207 persons now under instruction for membership in the church to go back to heathenism"; "Disband thirteen schools and send 332 pupils back to darkness"; "Close one girls' school, and shut out the single ray of light from 169 Hindu homes"; "Shut up one training school and count on forty less trained native assistants." We cannot continue the recital further. The question is not concerning the opening of new work. Can the churches afford to close the doors to so many who have begun to be interested in following Christ?

Study of the Bible, apart from the regular Sunday school lessons, is a distinct feature in many churches, and we think the number is increasing. We hear of one, two or more classes in a church, led by competent teachers, selecting their own subjects, which usually include the survey of one or more of the books of the Bible. These classes are especially numerous in the neighborhood of colleges, whose professors render important service in increasing popular knowledge of the Bible. The interest in many cases is great, and persons are attracted who have not been habitual church-goers. There are scores of cities in which one or more of these classes have gained considerable local reputation. New Haven is more than usually fortunate in this respect, a number of the professors giving their services in several churches. The First Church, Dr. Newman Smyth's, has issued a series of Sunday school lesson papers on the Gospel of Luke which, though not following the International Lessons, would prove very suggestive to teachers using those lessons. Several other outlines for class study are before us, and in all these things we see signs of a deepening interest in the Bible whose spiritual fruits, we are confident, will be gathered by the churches in coming years.

In order to make the position of *The Congregationalist* plain upon the question of the Manitoba schools, which is exercising our Canadian neighbors and causing our contemporary, the *Sacred Heart Review*, to say unpleasant things of us, we would say that we believe in law, but we believe in a change of law—by revolution, if necessary—when laws made for us by others are found to be hostile to the convictions and experience of the people. We do not believe that any American state can permanently prosper without acceptance of the American principle of a total separation between church and state, and, if the vast majority of the people of Manitoba have convinced themselves of this—as the recent elections seem to show—they will have their way, the constitution of the Dominion to the contrary, notwithstanding. In spite of its bitterness our contemporary really believes in this principle, as witness its quotation with full approval of a sermon by Archbishop Kain, which glorifies "the reality, embodied in the words of a well-known statesman, who never dreamed of, and never in his heart wished for such a realization—a free church in a free state." The trouble is that our contemporary is invincibly ignorant of the fact that state schools are neither of necessity irreligious nor Protestant.

An aristocrat—what is he? Can he exist with propriety in the midst of democracy? A Wisconsin superintendent of schools recently charged Pres. C. K. Adams of the University of Wisconsin with "propagating aristocratic tendencies at the university." The special investigating committee appointed to ascertain the truth or falsity of this awful charge has just reported. It says that much depends upon what is meant by the word aristocracy:

> If we mean by it the elevation of intellectual and moral ideas so that, in university circles, those students are held in highest esteem whose intellectual attainments and moral standards are highest, then your committee would be inclined to find President Adams guilty of the charge. If, on the other hand, the term aristocratic is applied to a standard which regards wealth and social position as the most desirable objects to be attained in life, then your committee must say that they have been unable to find the slightest evidence that such a standard is held by the authorities of the university.

Calling to remembrance the Professor Ely case, it would seem in order to remark that some of Wisconsin's subordinate public officials have great facility in firing weapons whose recoil is more dangerous than their thrust.

A Jewish rabbi, lecturing upon the relation of the Jews to the crucifixion of our Lord, calls the picture of his life which is found in the gospels the idealization and celestialization of the religious opinions of men who wrote a century or more after his death. Having gone so far we fail to see how he could stop just at this point. The stream does not rise above its source, and the theory that there was a body of religious opinion which was capable of producing in the decadent Roman world such a character as that of Jesus seems to us to involve a far greater miracle than any asserted by the Church of Christ. Elements which are crystallized must exist already in solution, and, if it were true that much of the gospel story was of later invention, the glory of its purity and righteousness could only have been learned, we believe, from him who called himself the Truth.

At a recent installing council a motion was made to invite certain clergymen present to sit as corresponding members. The inquiry comes to us, Was the motion in order? No. It certainly is not according to Congregational principles for a council to invite persons into any kind of membership. A council is composed of representatives of churches invited to form it, and if individuals are also invited it is by the church calling the council, which furnishes to every church invited a list of all the churches and individuals included. Nor do we know what is meant by a "corresponding" member. There is nothing for him to correspond with or to. We have known of a few instances where such invitations have been extended, but every such instance was a violation of Congregational principles. If the persons thus invited should take part in the private session of a council,

or even be present, the gross impropriety of the whole proceeding would appear in a still stronger light, and any participation whatever in the proceedings of the council might invalidate, in some cases, its entire result.

## THE UNITED STATES AND ENGLAND.

It is easy to arouse hostile feelings in this nation toward our mother country. It is worse than useless to blind ourselves to this fact. The press of this month has been emblazoned with it. If England had heaped on the United States a tithe of the indignity we are enduring from Turkey, we should now be engaged in war. If England had refused to recognize United States consuls or to permit them to enter British territory to which our Government had sent them, if American citizens had been robbed, their houses burned and the property of which they had been despoiled had been found in the possession of British officials, while demands for satisfaction had met with no response, would peaceful relations continue between these two countries? The unutterable atrocities which Turkey is inflicting on her Christian subjects stir our detestation of the one and our pity for the other. But no such disposition to fight is felt in America because of these things as springs up when England appears likely to trespass on territory claimed by Venezuela.

It is not difficult to explain this feeling toward England. She is our closest rival in power over the world, in trade, in literature, in everything that makes for supremacy among nations. The two countries are alike in the character of their people, their principles of government, their religion—alike in all their aims and disposition. Such close intimacy provokes opposition, and makes the two peoples keenly sensitive to each other's criticism. They are almost as near to one another as Conservatives and Liberals in England, Democrats and Republicans in the United States. The discussion of points at issue between the two countries has quite fallen short in its belligerent tone of the strife of party politics, even when differences of party policy have been too slight in themselves to awaken great popular interest.

But the danger of actual war between England and the United States can never be great unless it should be suddenly precipitated. Sober second thoughts are sure to forbid it. Such a war would strike the worst possible blow at the Christianity which is the object of dearest interest to the majority in both nations. It would tend to destroy the principles of free government which are the pride of Englishmen and Americans alike. It would annihilate for multitudes the business on which they subsist and would cripple the prosperity of millions more. It would humiliate and weaken the two foremost nations of the world, whose interest in humanity is making this century illustrious over all its predecessors for its recognition of the solidarity of the human race. It would break, if that be possible, thousands of personal ties of friendship which exalt the pure ambition and sweeten the lives of an ever increasing number of men and women who have forgotten that there is any dividing line between Americans and Englishmen whom they honor and love.

What would be gained by such a war? Absolutely nothing. But the threats of it have discovered to many how fatal and shameful would be the folly of it, and now that the people in both countries have been set to thinking about it, they will compel their leaders to settle the difficulties which must arise between them as Christian gentlemen, to whom the prosperity and honor of both lands is dear for their own sakes and for the sake of the world. So much we have gained by the blaze of passion which is now dying away.

## A MINISTERS' BLIND POOL.

We have received a copy of a printed circular which has been sent to Presbyterian ministers, at least in the Synod of New York, by Rev. R. S. Green, D. D., to whose resignation of the presidency of Elmira College and connection with a speculative investment association we referred in our issue of Jan. 16. It is headed "A personal word to my friends," and begins with an explanation of his failure to raise the endowment which the college needs, followed by a statement that he retains the editorial charge of the *Assembly Herald*, the newspaper organ of the missionary boards, ("for ten cents," "should be in every Presbyterian family,") after which it turns to business. "I feel that I can be of great service to my friends," he says. "As a rule, their income is none too large. If I can increase it for them I shall feel that I have done a praiseworthy act, for which I shall have their gratitude." Then—in a spirit of self-confidence which perhaps it would be invidious to compare with that in which he seems to have undertaken the endowment of the college—he proceeds to narrate his financial triumphs and expectations. He has gained by purchase of stocks "in the Venezuelan war panic," profits of nine per cent. on the stock of the association, sixteeen and one-fourth and fifty-three per cent. on two closed up "syndicates," and over fifty per cent, at present market rates, on five others in which the securities are yet unsold; and he offers the stock of the association, including its profits, in ten dollar shares at par.

We should have no concern with this scheme of Wall Street speculation by means of a clerical "blind pool" if it were not that a prominent clergyman offers thus to lead his brethren into paths that have too often ended in disaster. What Dr. Green has done, having been so fortunate as to have ready money on hand, is to buy securities in a time of panic and hold them for a time of partial recovery, and where he has taken his profits they at least are secure. But panics, we may hope, will not recur, and they never blow a trumpet to forewarn speculators of their coming, and if they should recur there would be a loss on every share the association holds for its clients. Profits in panic times are only for those who come with hands empty of stocks and full of cash. The Wall Street pendulum notoriously swings both ways. In a falling market what is Dr. Green to do? The profits then are in betting that stocks will fall still farther, that is, in "selling short."

Is the editor of the *Assembly Herald* ready to match his wits against those of the keen speculators who have made a lifelong study of calculation and manipulation? Adopting the worst form of speculation—that of the "blind pool"—he has made himself the bell wether of a flock of lambs who, we fear, will go where "lambs" are always shorn. There will be anxious watchings of the stock lists and long waitings for a recovery which alone can retrieve losses, we fear, and sleepless nights in dread of poverty—none of them favorable conditions for sermon writing or pastoral visitation—among the clients of the association of which Dr. Green is president.

The Presbytery of Chemung, of which Dr. Green is a member, cannot, in our judgment, too speedily declare its attitude with respect to a member who is at once a doctor of divinity, the editor of a missionary newspaper and the solicitor of funds from his brother ministers for purposes of speculation in Wall Street.

## THE CHURCH AS THE CONSCIENCE OF THE COMMUNITY.

Though theories differ as to the nature and polity of the church, all admit that it stands for high moral ideals. If it sometimes insists on certain limited doctrinal phases of truth, and hedges admission to its privileges with prescribed forms, it nevertheless defends truth in the large sense, and, in theory at least, insists upon purity of character and righteous conduct on the part of its members. In its beliefs and in its official action it professes to embody the principles of the gospels, to represent the spirit of Christ in its attitude toward the world without.

The church cannot, therefore, be indifferent to any existent evil. Nor can it commission anybody outside itself to rebuke that evil and itself remain silent in its presence. Nor may it close its eyes to prevailing laxity of moral sentiment, to any disregard of fundamental truths, to errors hidden or open. It is the duty of the church to watch for evils against which to lift up a warning voice, to detect the signs of error before it becomes widespread and dangerous, to see that the moral sense of the community in which it exists is never blunted, that the standards which Christ sets up in his words are never lowered.

Whatever the social evils which at any given time afflict a community, the church has no right to overlook them or fail to lift its protest against them. Its leaders are under a sacred obligation to Christ to study their nature and the best and wisest methods with which to meet them. With reference to intemperance, unchastity, open violation of the Sabbath, dishonest dealing, transgression of any of the Commandments, this is admitted. Many insist also that the church ought to take part in the discussions between capital and labor, and, in general, decide in favor of labor as the oppressed party, but while there may be doubt as to the wisdom of direct interference by the church as an organized body with the differences which arise between classes in the community, there can be no doubt that the principles underlying these differences ought to be set forth clearly and calmly and emphasis put upon the right so decisively that no one can fail to understand as to the course of conduct to be pursued. In other words, by its constitution the church is bound to look upon itself as the conscience of the community, as the standard by which people may safely determine their conduct, and so far as a body of persons may think for others regulate their opinions.

We by no means advocate any undue authority for the church, but we insist that, recognizing the place it fills in the commu-

nity, as we believe by the appointment of God, its teachers and officers keep in mind the tremendous responsibility they are under for the prevalence of right opinions and a correct standard of conduct. For opinions admittedly open to question the church cannot stand; but simply for those undeniable truths, for those principles of action, which no one who accepts the gospels at all can fail to see are there inculcated. Then in times of social unrest, of injustice from man to man, of high-handed proceedings on the part of corporations, the voice of the church will be welcome. The principles which find utterance in its pulpits will carry the weight which accompanies sincerity, uprightness and unselfishness. Few men will then enter upon a course of action which they know the church must necessarily rebuke, or even disapprove. No large body of men will defy its opinions, simply because it has taken its proper place as the conscience of the community. That this is its proper place cannot be denied. As little can it be denied that its ideals of truth and duty ought to be so made manifest in the lives of its members that the mere passing of the house where they worship, or the meeting with one of them on the street, will serve as a rebuke to impure thoughts or unholy deeds.

That the church has often been silent when it ought to have spoken, that persons have been reckoned among her members whose lives bore no resemblance to the character and life of its founder, that methods to secure popularity have been made use of which belong more properly to the theater than to a religious organization, must be sadly admitted. It ought to be borne in mind that it is not the size of the audiences which gather to hear what the pulpit may say which attests its usefulness, but the clear, honest, emphatic presentation of the principles which Christ taught, principles which, having been manifested in his person and life, are to be realized in the persons and lives of all who bear his name.

When the church awakes to a sense of its real position in a community as the conscience of that community, when its members seek earnestly and faithfully to be right on all questions which occupy thought, or about which opinions are more or less confused, there will be less justification than some think now exists for the employment of other agencies than that which Christ has chosen through which to reach and bless men. But the public conscience must be kept pure and be enlightened or it will become worthless. The church must not forget that spiritual power, even if unseen, is far greater than that which is visible and material, and that failure to employ the methods by which alone this spiritual power is obtained is, and forever must be, without excuse. It is the privilege of the church to create right sentiment. But this sentiment can be created only as the church fulfills her mission in the world as the representative of whatsoever things are pure, true, lovely and of good report, as the body in which the Spirit of Christ continually dwells.

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The *Independent* reports a new invention in the line of Sunday games put upon the market by an Austrian firm for the use of pious Roman Catholics. A pack of cards, each containing a printed prayer for the dead, is shuffled and distributed, and each player concentrates his attention upon some departed friend and repeats the prayer for the benefit of his soul. Perhaps this is as near as our Austrian Roman Catholic brethren are likely to get at present to the freedom of a prayer meeting, and we are not at all disposed to make fun of it, but, if this is a game, where does the play come in?

## WITNESSING FOR CHRIST.

We do not mean merely declaring one's self a servant of Christ in a prayer meeting or elsewhere. True witness bearing means much more than words. It means the testimony of plain distress when sin has been committed, of self-evident longing to learn and do God's will, of loving helpfulness towards those in need of sympathy and aid, of self-sacrifice instead of resolute insistence upon one's rights, of self-control and gentleness under provocation, of patience in pain and grief, of forgiveness of injuries, of unmistakable confidence in the goodness of God and the coming of his kingdom.

But why should we bear witness for Christ? If for no other reason, because he has bidden us do so. We are under orders. But it is not a matter of obligation only. We witness for him because of gratitude and affection for him. We rejoice to tell others what he has done and is doing for us. We hope to persuade them to accept him as their Redeemer and Guide. We bear witness to them for him because we love them as truly as him, and can show our love for either in no other manner so well. That all may become his sincere followers is our desire and hope, as it is his.

And we have his authority behind us. We are not testifying of what we of ourselves know only. We are intrusted with a message from him. We are his agents, his heralds, and, not content with simple appeal, we testify out of our own experience. They only touch the heart effectively, as the rule, who speak out of the history of their own lives. He who can say, "Give your heart to Christ for he can save and help and bless you as he has me, when my need and my sin were as grievous as yours," speaks tellingly and will be heeded.

Let it not be forgotten that the witness which we bear for Christ is not only, nor always chiefly, that of our most spiritually conscious, purposeful hours, but that of the periods when we are intent upon business, study or pleasure. If those who watch us see that our purpose of loyalty to Christ pervades and controls us then, almost unconsciously, so to speak, and because it is interwoven with the very warp and woof of our lives, they will believe in it.

## THE WEEK IN REVIEW.

**Congress Condemns Turkey.**

At last the United States has expressed in an official way the abhorrence which its citizens as individuals have felt for the atrocities in Armenia and the supineness of the European Powers bound by treaty obligations to prevent or suppress them. The Senate, after listening to eloquent and forcible speeches by Senators Cullom of Illinois and Frye of Maine—the speech of the latter senator being especially impassioned and eloquent—has passed the following resolutions, the preamble reciting the treaty obligations of the European Powers being omitted by us:

Resolved, By the Senate of the United States, the House of Representatives concurring, that it is an imperative duty in the interest of humanity to express the earnest hope that the European concert, brought about by the treaty referred to, may speedily be given its just effect in such decisive measures as shall stay the hand of fanaticism and lawless violence, and as shall secure to the unoffending Christians of the Turkish empire all the rights belonging to them both as men and Christians and as beneficiaries of the explicit provisions of the treaty above recited;

Resolved, That the President furnish a copy of the foregoing resolution to Great Britain, Germany, Austria, France, Italy and Russia;

Resolved, Further, That the Senate of the United States, the House of Representatives concurring, will support the President in the most vigorous action he may deem fit to take for the protection and security of American citizens in Turkey and to obtain redress for injuries committed upon the persons or property of such citizens.

On the 27th the House of Representatives, by a vote of 143 to 26, indorsed the Senate resolutions. Some of the congressmen were in favor of an amendment directing the President to terminate diplomatic relations with Turkey, and others opposed any utterance save that of abhorrence, fearing the precedent to be established in interfering with European politics. The resolution does not need the indorsement of the President to become effective.

Senator Frye, in his speech supporting the Senate resolutions, went farther than his colleagues in denunciation of Great Britain and expressions of willingness to appeal at once to Russia to assume control of the provinces which Turkey has been and still is pillaging. But it seems now as if Russia had intervened already, and by so doing made anything we may say or do useless save as it preserves our own reputation as a nation full of sympathy and indignation, even though tardily expressed. It was an interesting, and if voiced two months ago it would have been a pregnant, utterance that Mr. Joseph Chamberlain made last Saturday at Birmingham, when he said: "Would it were possible that instead of wasting breath in a petty South American boundary dispute we could count on the powerful support of the United States in enforcing the representations, which hitherto we have fruitlessly made in behalf of those who are suffering by Turkish tyranny and Turkish fanaticism."

**The Appeal of Manufacturers.**

The annual convention of the manufacturers of the country at Chicago, Jan. 22–25, in some respects was one of the most important gatherings of the year. Those taking part in it were men who are contributing by capital and energy to the prosperity of this generation. A great many matters of prime importance to industry were discussed, and always intelligently. Of course the purpose of the manufacturer is to win profit, and the discussion always bore on the question, What changes are desirable in order to increase profits? As the result of the interchange of views resolutions were adopted embodying the following recommendations: the speedy passage by Congress of an emergency revenue bill to meet the expenses of the national government; the reform of the currency system of the country; the establishment of a merchant marine by subsidies if necessary; the restoration of protection and reciprocity; the speedy construction of the Nicaragua canal, under the protection of the government and with such government aid as may be called for; the recognition of the industrial class as being as important as the agricultural class to the welfare of the nation. A proposition favoring the pooling of railroad earnings under the direction of

the interstate commerce commission was withdrawn, although a good deal was said in its behalf. A convention representing all sections of the country, unbiased by political prejudice, is of value as reflecting the feeling which prevails in business circles in regard to the questions of financial and industrial policy now engaging the attention of thoughtful men in every party.

**Great Britain and the United States.**

Everything done during the past week bearing upon the present and future relations of the two great nations charged with the responsibility of preserving political liberty for the individual and Christian civilization for the race has been pacific in its import. The English newspapers and people who have seen the text of the first letter issued by the Venezuela commission have been impressed by its candor and fraternal and judicial spirit. Great Britain's decision to proceed with the arbitration of the dispute with the United States over the award of damages growing out of the decision of the Bering Sea tribunal has proved that the spirit of arbitration like a dove still hovers around the British Foreign Office. Speeches made by Mr. Goschen and Mr. Joseph Chamberlain on British foreign affairs have contained such allusions to the Monroe Doctrine and the Venezuela affair as to demonstrate that the Salisbury ministry is most anxious for an amicable, honorable settlement of the controversy and knitting closer than ever before the most fraternal relations between the mother and the daughter. Mr. Chamberlain's speech was especially explicit in its language and friendly in its tone.

At home the best sentiment of the country has decided that, however important the Monroe Doctrine may be, the present is not a time for defining it in a hard and fast way and bumptious manner. Hence resolutions indorsing the Monroe Doctrine have been suppressed in the legislature of Massachusetts and the resolution reported by the United States Senate Committee on Foreign Relations, which we printed last week, not only has not passed the Senate but it has called forth the opposition of the President and Secretary of State, received the editorial condemnation of the leading newspapers of the country irrespective of party and led up to a protest by the people, made known to their representatives in Washington by letter and telegram. Senator Wolcott of Colorado, in a trenchant and fine-spirited speech, has attacked the resolution in the Senate and others senators intend to follow his example. If it can be kept before the Senate and the people a few weeks longer without being brought to a vote, the resolution will receive so many negative votes as to deprive its passage by the Senate of much weight, and when it goes to the House for approval it is said that there it will be side-tracked, the House Foreign Relations Committee considering the resolution to be most inopportune and impolitic. Public sentiment has not authorized the national legislature to declare a protectorate over South and Central America, and yet that is what the passage of the resolution would imply. How vexing and dangerous such a declaration might be may be reasonably inferred from the crop of renewed controversies between European and South American Powers that has sprung up since we seemed to make Venezuela's cause our own. The majority of our citizens have yet to be convinced that the Latin type of civilization dominant in the territory south of us, though nominally republican in its political form, is therefore to be protected by us solely because of this nominal similarity in political structure. Senator Wolcott, in addressing the Senate, was not far from the truth when he said:

> These people, although alien in race, language and religion, are entitled to our friendly and affectionate regard; as citizens of a sister republic we owe them protection whenever the interests of free government or the cause of civilization is attacked by assaults upon their autonomy. Beyond that point our obligation ceases. . . .
>
> Whatever of advancement and of progress for the human race the centuries shall bring us must largely come, in my opinion, through the spread of the religion of Christ and the dominance of the English-speaking peoples, and wherever you find both you find communities where freedom exists and law is obeyed. Blood is thicker than water, and until some just quarrel divides us, which heaven forbid, may these two great nations of the same speech and lineage and traditions stand as brothers, shoulder to shouldor, in the interest of humanity, by their union compelling peace, and awaiting the coming of the day when "nation shall not lift sword against nation, neither shall they learn war any more."

**Armenia Prostrate. The Red Cross Debarred.**

As late as Dec. 28, 29 the Turks massacred 1,500 Armenians at Oorfa, devoting especial attention to those who, having nominally accepted the Moslem faith, were not entering upon its rites and duties with enthusiasm. The evidence accumulates that Turkish officials are directly responsible for all that has been done; that the payment of tribute money no longer saves as it used to—it is death or change of faith now; that large numbers of the Armenians have become Moslems, but quite as many have died rather than be disloyal to Christ; that Armenian women and girls are being sold as chattels, and payment for them taken in donkeys and other brutes; that the winter is unusually severe, making the mortality from starvation greater and the work of relief more difficult; that not only is the Red Cross Society debarred, but the Porte has denied missionaries of the American Board the privilege of extending the range of their relief work on the ground that they are dangerous, "disturbers of the peace."

The statement sent forth from Constantinople last week that Miss Barton and her assistants, who sailed from New York on the 23d, will be permitted to distribute relief as inviduals—if so named as competent by the United States Minister Terrell—but not as members of the Red Cross, is not easily interpreted, unless as a trick of the sultan to satisfy the appeals of Mr. Terrell for an answer of some sort. Turkey stands to lose as much by any such settlement of the case as if she permitted the Red Cross to work, and besides she incurs the charge of disregarding treaty pledges. Miss Barton can scarcely agree to work in any other capacity than as a Red Cross adherent and official.

**Is the Sultan a Vassal of the Czar?**

Europe is intensely interested in the report, first cabled from Constantinople to *The Pall Mall Gazette* in London, that an offensive and defensive alliance between Russia and Turkey has been cemented, the basis of the treaty being in substantial agreement with that formulated July 8, 1833, and known as the treaty of Unkiar-Skelessi, a treaty which, with its consequent events, compelled England, France, Austria and Prussia in 1839 to feel that they must interfere, check Russia and control the policy of Turkey. This report is denied officially by the grand vizier in Constantinople, and other sources of information likely to know of its truth or falsity profess ignorance, but the report gains credence in most of the capitals of Europe and is substantiated somewhat by circumstantial evidence. France, of course, is asserted to be a party to the compact, and stands ready to profit by its consummation as well as lend its support in diplomacy or war. A few years ago such a *coup* on the part of Russia would have aroused such a burst of indignation in Great Britain as would have made a sundering of the agreement or war inevitable. Strange to say the London correspondents of the American press report that the British press and public are showing but little concern, even though elsewhere in the world the fact is taken for granted and is being interpreted as a humiliating defeat for English diplomacy and an event threatening British supremacy in the East. If one is prepared to believe that the British Foreign Office, responding to a growing public sentiment, has determined to reverse its policy, accept Russia as a friendly rival and not a bitter foe, and permit her to have free egress between the Black Sea and the Mediterranean, then, of course, Europe and Asia have entered upon a new epoch of their history. Or, on the other hand, if, after confirmation of the truth of the report, Great Britain files its protest and prepares to back it in her customary way, of course an equally dramatic epoch opens, for Russia is in a position today to stand by any such agreement with much more tenacity than she exhibited in 1839, but Great Britain lacks the allies that she had then. Conceding, for sake of discussion, the truth of the report it would be impossible to overestimate the significance of the fact. Though it means the cessation of Moslem massacres of Armenian Christians it would usher in the authority in Asia Minor—partial or complete—of a civil power wedded inseparably to the Greek Church, a power that has persecuted Stundists and Jews with a persistency and malignancy proving that Christians as well as Moslems are past masters in cruelty. That which Russia has done to Stundists it could do and might do to the A. B. F. C. M. missionaries and their converts. Russian dominance in Turkish affairs would solve some of the problems that the American Board missionaries and home officials now face, but also instantly call into life others, more vital and perplexing. On the whole, of course, Russian authority, Russian methods of taxation and collection, Russian industrial and commercial enterprise would benefit Asia Minor and the country to the east of it.

## NOTES.

If the captain of the American liner, the St. Paul, was racing with the Campania in the fog when he ran his splendid new vessel on the beach at Long Branch, N. J., then he deserves discipline of the sternest kind.

South Carolina's legislature has passed a law making operative the constitutional provision respecting lynching and the pecuniary responsibility of counties in which lynchings occur, and a bill forbidding pistols as articles of wearing apparel also has been introduced and it is thought will pass.

Solicitude for the welfare of the Americans under arrest in the Transvaal has brought pressure upon the Department of State to do all it can to secure for them a fair trial. Most of the Americans are out on parole but Mr. Hammond of California is refused release on bail, owing to his participation in the call for aid sent to Dr. Jameson, who is now *en route* to England.

Just as Germany, with seeming if not actual joy, has emerged from a season of ceremony consequent upon a quarter of a century of nationality, Bismarck lets it be known that he has a very contemptuous opinion of the foreign and domestic policy of the young emperor.

"We must enlarge our navy," said Great Britain and Germany and Russia last week. "We refuse to authorize it," said the Reichstag in an informal but decisive way to Emperor William. Great Britain is committed to such a policy and fortunately has a surplus revenue to rejoice in now, while in Russia the people have nothing to say about it.

France and the Roman Catholic Church seem likely to repeal the concordat that retained a certain degree of union of church and state. The state is willing to act thus for causes based both on principle and prejudice. The church has altered its attitude chiefly because the ecclesiastics have become convinced that a greater revenue accrues when, as in the United States, the church is free from all entangling alliances.

Governor Griggs of New Jersey, the first Republican governor in thirty years, says he will use his influence and authority to prevent all legislation that is not absolutely necessary. Bills before they can become laws by his consent must have positive worth and not the negative virtue of being tolerable. Apparently Governor Griggs has felt the ground swell of popular distrust of legislatures that is moving Massachusetts to work for biennial elections, shorter sessions and more experienced legislators. Governor Morton of New York State has informed the legislators of that State that they are appropriating money at a rate which means much heavier taxation.

The death of Prince Henry of Battenberg, who contracted African fever while serving on the Ashanti expedition to West Africa, removes the husband of Beatrice, the favorite daughter of Queen Victoria, and brings much sorrow in her old age to the head of the British Empire. Lord Leighton, only recently elevated to that rank and better known as Sir Frederick Leighton, the president of the British Academy, showed the ruling passion strong in death, his last words being, "My love to the academy." Hon. Theodore Runyon, United States ambassador to Germany, died suddenly in Berlin on the 26th. A jurist of high rank, a devout Methodist and an estimable man, his death causes mourning in Berlin, where he had won many friends as well as standing as a diplomat, and in New Jersey, where he long served the State as chancellor of her equity court. By the death of Alex. Macmillan, of the great firm of Macmillan Brothers, one who has done much for English authors and literature has passed on to his reward.

## IN BRIEF.

Nearly one-fourth—15,000,000—of the population of the United States is enrolled in schools and colleges. Can any other country match that record?

Pope Leo two years ago urged faithful Roman Catholics to greater study of the Bible. Less than 100 copies of the Bible have been sold since then at the chief ecclesiastical bookstore in Milan. But several thousand copies of the Bible which the Pope forbids have been sold in Italy within the last two years. Perhaps the encyclical was not altogether in vain.

Ian Maclaren has no welcome for perverts, especially perverts for fashion's sake. "I consider it," he says, "a base thing for a man, unless under great constraint of conscience, to turn his back on the church at whose breast he was fed. If I were a clergyman whose church was recruited by persons who were leaving ancient communions, in which their fathers lived and died, simply because they wanted to follow the fashion, I should lift up my voice and implore such persons, for the sake of my own church and for the sake of their own souls which they are selling, to remain where they were."

A writer in one of the Sunday school magazines, inveighing against the higher criticism, cites a pathetic instance of a woman who said that now she could no longer read her Bible without thinking. Still, she might find comfort in the hope that this interest will subside, and that her children may come to read the Bible as thoughtlessly as did their ancestors.

The city of Hartford, Ct., the home of Harriet Beecher Stowe and many other friends of liberty and justice, would seem to lack humane landlords and boarding house keepers. Principal Frissell of Hampton Institute, with five graduates—Negroes—of that school, sought in vain for shelter in that city last week, and finally found it in the homes of some of the members of the Asylum Hill Church.

Rev. Dr. John Clifford, the eminent English Baptist, goes so far as to say:

To me the state is more sacred than any church—Anglican or Baptist, Romanist or Greek—for the state stands for the whole people in their manifold collective life, and any church is but a fragment of that life, though one of the most important fragments. Citizenship rightly interpreted is more than churchmanship, and to be a good citizen is more, and not less, than to be a "good churchman."

This is up-to-date Erastianism interpreted by a Collectivist.

Ohio temperance people seem to have cracked that hardest of all nuts in relation to the reform—that of unifying forces on a broad yet definite platform. The account elsewhere in this paper of what happened at their grand State convention ought to be both suggestive and stimulating to workers in this good cause all over the country. The one through whose eyes our readers see this gathering, and to whom more than to any other one man Cambridge owes its successive no-license victories, has, with characteristic humility, concealed the prominent and influential part which he personally had in the proceedings.

The National American Woman Suffrage Association, at its meeting in Washington last week, refused to accept the suggestion of its secretary that it disavow responsibility for the Woman's Bible, which, according to that official, "is a volume with a pretentious title, covering a jumble of comment without either scholarship or literary value, set forth in a spirit which is neither reverent nor inquiring." The somewhat acrimonious debate on this question revealed the fact that eight only of the more than one hundred delegates had read the book which the association was urged to repudiate—a fact which must make Susan B. Anthony grieve.

The attractive itinerary just at hand of *The Evangelist's* unique tour of missions will not only interest those who take the journey, but will add much to popular knowledge of missions through the published correspondence which must result from it. The program is a fascinating one, including Japan, China, Singapore, Java, New Guinea, New Zealand, the Friendly and Fiji Islands, Samoa and Hawaii. Mission boards of different denominations have been consulted, and the stations to be visited have been carefully selected. The price of the trip is remarkably reasonable. The party, which is to be limited to twenty-five, expects to start about April 8, and the journey will occupy about four months. With confidence we wish it success.

Hon. Chauncey Depew is to preside at a mass meeting to be held in New York city, where and when a message will be formulated expressing popular dissent from Gen. William Booth's exercise of authority in recalling the Ballington Booths, and asking for a rescinding of the order which summons them to England. A petition to this effect also will circulate among the members of the Auxiliary League and find many signers. While the public utterances of members of the army, like Major Brewer of Boston, are guarded in their tone it is evident that within the ranks also there is decided objection to the stringent order from London. Will the general relax?

The resolutions unanimously adopted by the New York and Brooklyn Association last week have the right ring:

We most strongly deplore and reprobate all utterances which present the idea of war between us and our mother country in any other light than that of an awful calamity, the work of very antichrist. We insist that in the Christian view of the world there are no international limits to moral obligations. We hold it at all times important, and specially important at this time, to inculcate in all schools and families the Christian principle that the bonds of human brotherhood are upon us toward the men across the sea the same as toward the man across the street. We deem it the duty of the hour to proclaim in no doubtful tone that this is a truth which professedly Christian men cannot ignore without infidelity to the principles of the gospel and the law of Christ.

An Ohio lady who was deeply touched by Mrs. C. L. Goodell's article in our issue of Jan. 2, entitled A Month with Jesus, has reprinted it in leaflet form for circulation primarily among her friends. She has already sent out from her sick room 2,000 copies of it and she will be glad to furnish others with the little leaflet without cost, though those seeking it from her will, of course, be willing and glad to pay the return postage. Her address is Mrs. S. M. Scott-Slauson, Piqua, O. It is interesting to both editors and contributors to learn that the helpfulness of articles that appear in this paper is not, in many cases, confined to the medium of their original circulation.

War pensions, it is claimed, lay an annual tax of more than two dollars a year on every person in this country. That is a large sum, but, if those who fought in that war saved the Union, it ought to be worth at least two dollars a year to every person who lives in it.

After the address at the Boston Ministers' Meeting last Monday morning upon the effect of mental states upon our physical conditions, Moderator Barnes, in introducing President Blanchard of Wheaton College, said that a certain class of Eastern-bred men who went West were in the habit of visiting the East with the intention of carrying back as much money as they could, and this class of men is called college presidents. President Blanchard's rejoinder caused a ripple of laughter. He said that he had been thinking how much more he would have enjoyed the address if the speaker had informed him what chemical qualities in the gastric juices would make men want to give money to colleges, while his debt of gratitude would have been still further increased by information as to how he might produce the state of mind necessary for the formation of such juices.

Ripe for the life beyond the gates was D. L. Moody's mother, who passed away at her home in Northfield last Sunday morning at the age of ninety. Visitors to the summer conferences were wont to give themselves the pleasure of a call on this good woman in her old-fashioned but beautifully located family homestead, and were always received by her with a graciousness and courtesy that are not outdone by any queen of society. Her earlier married life was a time of poverty and strug-

gle and it is good that these later years have been free from anxiety and strain. She has lived to see her son honored throughout Christendom but none of the world's plaudits, we are confident, have been so dear to him as the quiet, approving smile with which his mother has met him on his return from his various evangelistic campaigns. One secret of D. L. Moody's marvelous career is the fact that behind him have been, all these years, the potent influence of a mother's love and the example of her godly life. Speaking of this beloved son one day, she remarked, with a twinkle in her eye: "I always thought D. L. would be either one thing or the other." Time has certainly justified her confidence in him.

The dear Lord's best interpreters
Are humble human souls,
The gospel of a life like hers
Is more than books or scrolls.

## THE LITERARY EQUIPMENT OF THE MINISTER.

On Thursday and Friday of last week Prof. John F. Genung of Amherst College delivered two lectures before the Yale theological students in Marquand Chapel on the relation of the minister to literature. The speaker himself, in manner, expression and spirit, was strikingly illustrative of his own thoughts.

In the first lecture Professor Genung told what the true spirit of literature is and said that it is because of this spirit that it has lived. Literature has an antiseptic quality in its style, but literature is not preserved by style alone. It must have spirit and life. Literature moves man more than science or philosophy, because it influences the whole man, brain, emotion and intellect alike.

The minister's relation to literature is real and vital. His words must be living words, or they will not live. The subject presents itself in three practical aspects: that of dialect and idiom, the distinctive spirit of literature, and the literary sense and habitude. To reach every man is your desire. To do this you must translate your theology into a literary dialect and idiom—from the dialect of the divinity school, which is an unknown tongue to the lay hearer, into the dialect of universal man. You must put the idiom of the study into terms of universal life, out of the ecclesiastical tone into the idiom of the universal heart. In this universal idiom the heart, brain and all life is concerned. This is the idiom of literature. It is life translated into expression and it meets life. The natural is the basis of the literary idiom. "I do not mean by this," said the lecturer, "that you are to let yourselves down to the 'hail fellow well met' level. You are not to go down to men in such a way as to leave them where you find them."

There is also a distinctive literary spirit. The aim of the minister and that of literature are identical. It is the spiritual adjustment of truth. The preacher must color his message with the literary and not with the scientific and logical spirit. Literature survives science and dogma.

The ministers' culture should include that of the literary sense and habitude. This means broadness of view—looking at things in their right perspective. It includes a genial sense of humor. Such a sense sees that which is out of proportion. It is flexibility of life. The literary sense includes urbanity, graciousness and courtesy of tone which tempers personal feeling. It does not berate; it persuades. It avoids the provincial, hard-hitting tone. It can express contrary views without injuring the feelings. The literary sense gives graciousness to criticism. Literature does not argue; it persuades and leads. The literary habitude gives balance, poise, level-headedness. It avoids the use of the superlative. It is self-corrective in the direction of over-zealousness and intemperance. On the other hand it avoids pietism, the goody-goody, the maudlin.

Professor Genung's second lecture concerned itself with the kind of literature to which the minister is related. Human literature is the world's Bible now being made. To determine whether literature is truly inspired we must apply the spiritual test. Paper and ink are not immortal. It is the soul that lives.

In his attitude towards literature the minister must not be a wholesale denouncer nor a weak tolerator. But he cannot stem or stay its tide. He must, then, direct it. He must be the fellow, the critic and the interpreter of literature. Fiction and the periodical are powers today and whether for weal or woe he in considerable part must determine.

The Bible itself is literature. We now see that it must be regarded and responded to as such. Every phase of literature is represented in it. The element of literature most prevalent today is fiction. Some men have refused to admit this in the Bible, but we must realize that while the Bible is history and fact it is more than history and fact. It is truth, and there is truth that is truer than fact. The Bible contains the great truths and principles which underlie all fact and which are more valid than logic. We may get at all the facts and still be outside the truth. We are learning that the Bible must be read in the spirit of the Bible. We must accord its truths a spiritual response. This is the true literary spirit.

A single line of poetry may give rise to more thought than the knowledge of innumerable facts. The Bible has held men to one great ideal, suiting itself in its literary expression, its idiom and dialect to all ages and peoples. It is the architype of literature. It ministers to our needs of conduct and of beauty. It meets both the practical and the poetical temperament. It enlists all of man's wonderful and uplifting powers of imagination. It meets man thus because it is literature. It voices nature, the ways and thoughts of men and ever points to the ideal and away from the material to the spiritual, and this is the true spirit of literature. C. S. M.

## STAFF CORRESPONDENCE.

### FROM THE INTERIOR.

**The Church Militant.**

This organization, through its pastor, Rev. John Rusk, has invited Colonel Ingersoll to occupy its pulpit at an early date, in order to tell it just what he thinks the church should try to do. One would suppose that the opinion of the great Founder of the church would be more decisive than that of one of his openly avowed enemies. The Church Militant is the name of a new organization formed under the influence of the former pastor of one of our Presbyterian churches. Its work thus far has been quiet and unpretentious. Through its committees of lawyers and doctors it has been able to render the poor valuable assistance, and in various other ways has shown its sympathy with the more needy classes of our population. With its aims as a Christian society it would not seem possible that even an Ingersoll could disagree. How far the society will be able to carry its work, or how long it will be able to sustain itself as an independent organization and stand on a purely Christian basis, is a question which cannot be answered. It can hardly add to its chances for survival to have Colonel Ingersoll among its advocates, or one of its teachers.

**No Cut in Teachers' Salaries.**

The action of the Board of Education, in refusing to accept the recommendation to reduce the salary of the teachers in our public schools, especially in the high schools, was wholly due to public sentiment. The board had been made to understand that, on the whole, the people were satisfied that the teachers in our schools are not paid too much, that their work is very hard, that their opportunities for advancement are comparatively slight, and that therefore any reduction in salary would not only greatly discourage our present teaching force but tend to its rapid deterioration in character. The meeting, Wednesday evening, was one of intense interest. Both sides were patiently heard. It was openly stated on the one hand that teachers' wages were too high, as compared with what is paid engineers, clerks and other classes of working men, while on the other it was as clearly shown that no position is more important or difficult properly to fill than that of a teacher in a public school. The vote was reached shortly before midnight.

Several important changes have been adopted, few of which can be regarded as in the line of improvement. One relates to the grouping of teachers by which the possibility of promotion is seriously retarded. Another requires grade teachers, after 1897, to fit themselves to teach singing, drawing and physical culture in place of the special teachers now employed. But we are thankful for the victory already gained. It means that the standard of our schools is not to be lowered and that financial reform must be introduced into some other department of our public service than that of teachers' salaries. As one of our pastors has said, it seems strange that so much effort should be made to save a paltry $55,000 a year from what is paid teachers when it is nothing for our common council to steal $50,000 at one of its sessions. The agitation has done great good and ought to stimulate our teachers to better work than ever. It was altogether appropriate that in one of our churches, at least, the Wednesday evening prayer meeting was devoted to the interests of the public schools and that the teachers in these schools connected with that church were given the opportunity to speak of their difficulties as well as of the opportunities for usefulness which their position affords them. No one could help feeling at the close of the meeting that as a class our teachers fail to receive the sympathy and aid from the parents of their pupils which they ought to receive, and that they are rarely remembered in the prayers of the Christian people with whom they are most intimately associated.

**Chicago Charities.**

The *Tribune* is doing good service in calling attention to the amount of the charities of Chicago and the cost of their distribution. It makes the astonishing statement, which is true without doubt, that through at least two hundred organizations not less than $2,500,000 are annually distributed among those who are thought to be worthy objects of charity. Experts say that fully half the sum is unnecessary, that the present system of distribution is making paupers rather than helping them to self-support. Beginning with the universally trusted Aid and Relief Society, which has always been exceedingly careful in its use of funds, and which is the largest single charity we have, the *Tribune* critic affirms that it costs this society fully forty per cent. of all it receives to distribute the money put into its hands. This its friends deny and on the ground that the cost of investigation is a legitimate portion of its

haritable work, and that what is paid out or service in its wood yard is also to be eckoned as a charity. According to its nanager, Rev. Mr. Truesdale, the expense f administration is only sixteen per cent. nstead of forty. Doubtless the criticisms vill do good and will lead to the refusal of nany to give through doubtful channels nd thus put an end to solicitations for nany unworthy organizations. A meeting ast Sunday evening, in which such men as Dr. J. G. Johnson of the New England Church and Dr. T. C. Hall of the Fourth Presbyterian Church took part, was given up to the discussion of the methods employed in our charitable work. These were unanimously disapproved and those of the charity organization, or of the personal visitation system followed in Berlin and that introduced by Dr. Chalmers in Edinburgh recommended.

**Outcome of the Week of Prayer.**

From nearly all our churches come reports of a most excellent spirit among their members. The extra meetings were well attended. Some of them were very large. But with the exception of some of our smaller churches extra meetings were not held a second week. There has been nothing like a revival anywhere. Undoubtedly the reason for this is the multiplicity of engagements into which our church members allow themselves to be drawn. It hardly admits of a question that a series of protracted services faithfully attended by professing Christians would be accompanied by a manifestation of spiritual power over which all who love our Lord would greatly rejoice.

**The Haskell Lectures.**

Dr. J. H. Barrows is now giving the second series of lectures on the Haskell Foundation in the University of Chicago. These lectures are on Comparative Religion and are as eloquent and instructive, and, if possible, even more decidedly favorable to Christianity, in comparison with the so-called world religions, than those given last year. The three lectures already delivered are entitled, Christianity and Hinduism, Christianity and Buddhism, Christianity and Confucianism. They show careful and extensive research, as well as the eminent fitness of their author for the honorable service he is to perform as lecturer on these and kindred subjects in India. No one need fear lest Dr. Barrows fail to emphasize Christianity at its proper value. While eminently fair and judicious he will be true to the religion of Christ which he represents.

**Dr. Gladden on the Labor Question.**

The late Dr. W. H. Ryder, pastor of St. Paul's Church (Universalist), who had accumulated large wealth, left $10,000 for a course of annual lectures on such moral and social subjects as would be of benefit to the people of Chicago. Among the directors of the fund were the pastors of St. Paul's, the First Presbyterian and the First Congregational Churches. Dr. Gladden was the unanimous choice of the directors of the fund as the first speaker in what will undoubtedly prove to be an important lectureship. The lectures began Tuesday evening, Jan. 21, and will close next week. They will be six in all and will treat of the social changes introduced within the last half-century, and of the duties which these changed relations are now making clear and imperative.

The subject of the first lecture was The Factory, with special reference to the principle of invention and combination of labor upon which its success depends. Dr. Gladden believes that the factory is here to stay, that the frequently strained relations between the employer of labor and his employés and the employment of married women and children are no part of the system, and that Christian principle on the part of the owners and managers of the factories and a properly educated public sentiment, toward the making of which all can contribute, will remove its evils. Dr. Gladden is not quite sure that its existence has been on the whole productive of more good than evil, but is confident that, if the examples of certain well-known manufacturing establishments in this country — as those of the Cheney Brothers, Manchester, Ct., and the Fairbankses at St. Johnsbury, Vt.—were followed, it would become one of the greatest industrial blessings of the age.

In his second lecture the subject of Labor Unions was discussed. Dr. Gladden believes in their necessity, but deprecates strikes and lockouts although he admits that the former have sometimes secured advantages for their members, and that their maintenance is wise inasmuch as their existence makes their employers feel that wages cannot be lowered without a good reason for doing so. The trades unions are the standing army of labor. They are kept up for purposes of defense. For working men they are what an army and fortifications are for a nation, which, while living in the midst of predatory tribes, desires to protect its frontiers. Friday evening the subject was Corporations. Both the advantages and the disadvantages or the dangers of these institutions were carefully analyzed and discussed. Dr. Gladden is no partisan. He strives to treat all parties with perfect fairness, to discover facts and state them without prejudice to any one. His lectures, therefore, will be completely acceptable neither to capital nor labor, but to students desirous of finding out just what ought to be done to bring capital and labor into the close relations which should exist between them they are of great value.

*Chicago, Jan.* 25. FRANKLIN.

## CURRENT THOUGHT.

### AT HOME.

*Zion's Herald* challenges *The Christian Register* to support its allegation that the majority of Methodists attend the theater and thus disregard the denominational prohibition or restrictive rule.

*Newspaperdom* reprints Mr. Kimball's article on British *versus* American Journalism, which we published Jan. 16, and the *New York Tribune* of Jan. 26 makes it the text of an editorial. Commenting on it, *Newspaperdom* says: "Our [American] editorials, speaking with regard to the greater proportion, are weak, insincere and frivolous; theirs [the British] are able, thorough, carefully worded, lucidly written, sincere and generally fair and candid. Our editorials are flippant in tone, scoffing, negative, and too much given to lingual and grammatic vagaries and fantastic devices; theirs are generally models of language-construction, of grammar and forceful employment of pure English—as it should be, but is not, spoken." The same journal also says, with truth, respecting the credit which Mr. Henry Norman's recent work has reflected upon the profession: "Mr. Norman has given us an object lesson in the very highest development of the profession of journalism. He has exemplified the truth of a principle we all recognize the importance and value of, but often find it difficult to apply—that the truth, candidly and fairly dealt with, is the very greatest element in the power of the press."

What shall the United States do for Armenia? *The Interior* is in favor of action. "Let Congress direct the President to dispatch a fleet manned with our Decaturs and open fire upon the most accessible of the Turkish ports." But Dr. J. M. Buckley in *The Christian Advocate* well says in reply to this suggestion: "Before the sound of the first explosion had ceased to reverberate the signal for the massacre of every American within reach would be given."

The Davis expansion of the Monroe Doctrine is not welcomed by the best secular papers of the country nor by our religious contemporaries. *The Interior* says: "The American people will never adopt it until they go stark mad with the virus of Jingoism."

### ABROAD.

Henry M. Stanley, in the February *Century*, giving The Story of the Development of Africa, says, "Talk about the emancipation of the American Negroes and the Russian serfs! They were mere commonplaces compared to the emancipation of Africa from herself that dates from 1885." He speaks in the highest terms of the Christian missionaries. "They are not all reputed to be first-class men, but it is wonderful what earnestness and perseverance will do. . . . Mission houses do not grow of themselves, gospels are not translated into African tongues, nor are converts spontaneous products of human nature. . . . To me these things represent immense labor, patience and self-denial."

The British religious press may be said to be unanimous in appealing to the Foreign Office to accede to our demand for arbitration of the dispute with Venezuela. And most of them concede the force of the Monroe Doctrine, if not the Cleveland doctrine "It originated in Westminster," says *The Christian World*, "not in Washington. As originally taught, and down to Mr. Cleveland's perversion of it, there is nothing in it to which we really object." *The Methodist Times* says that Mr. Norman's letters to *The Chronicle* have placed Lord Salisbury in a position that humiliates every intelligently patriotic Englishman, and it holds that Great Britain is bound "by every consideration of honor and justice to refer the entire issue to arbitration." *The Christian Leader*, Glasgow, says that if Mr. Norman's revelations are unimpeachable "then the position assumed by our Foreign Office is one deeply to be regretted, and the error which has been committed ought to be manfully confessed and immediately repaired."

Honest confession is as wholesome for the nation as for the individual. Why are we so isolated, so lacking in friends? ask the British newspapers. "It is proper to ask whether our spirit of aggression and our consuming desire for commercial prosperity may not have put us in the wrong," the *British Weekly* admits. *The Christian World* confesses that "the average Englishman's sense of superiority is so deep as to be dumb. It never occurs to him that any such competition for admiration can affect his country, because that stands in a category by itself." *The Methodist Times* hopes that the people of England will at last open their eyes to the folly and wickedness of boasting and domineering and trampling on the feelings of other races and talking blasphemous nonsense about the omnipotence of England." It hopes that the English people are not so eaten up with the blundering insanity of Jingoism that they will continue to cultivate the antipathy of the human race, but it says that so long as they place in power "the representatives of the liquor trade, the sporting league, the anti-purity fanatics and the fire-eating Jingoes they must expect God and man to smite them. All these troubles have been brought upon us by greed and militarism."

# Seen Where Boston Art Lovers Resort.

By O. M. E. Rowe.

The fifty-third annual exhibition of the Boston Art Club is now in progress. The number of pictures offered last year was over 600, but this year only 200 were presented. The great dissatisfaction at the award of prizes last winter found popular expression in a subscription to buy the strong marine of Charles Herbert Woodbury, in which he pictured the sea wake of an Atlantic steamship. Another depleting influence is an exhibition at Philadelphia, where the golden bait of a $5,000 prize proves alluring. Less than 100 paintings occupy the wall space on which 250 were crowded last year, and every artist is limited to one canvas. This relieves each picture from the unpleasant air of thrusting its elbows into its neighbor's face and gives a decorous individuality. To have the paintings one on a line, or, at most, only two deep, is a rare pleasure in this gallery. Three prizes, of $2,500, $1,500, and $1,000, have been awarded, and the result is astonishing to art lovers.

The Old Rock, by J. Alden Weir of New York city, won the first prize. Imagine a small picture showing two country boys sheltered by a big boulder, over which mounts an impossible stone wall, with an old gray barn in the background, the whole suffused with the soft blues and hazy grays of August heat. The suggestion of homeliness and poetic insight into country life give the picture a certain charm, but it is neither great nor strong, neither vital nor original. When the jury of admission was inspecting the pictures this received only one vote, but, on being recalled, it finally won admission. The action of the jury of awards is an enigma. Mr. Weir, who is an artist of reputation, confesses that it is far from being his best work, and the prize is harmful in making conspicuous an inferior picture.

Mr. Childe Hassam, who has found many poetic studies in the streets of Boston, but who now lives in New York, obtained the second prize for Summer Sunlight. A young girl in a sprigged muslin frock and yellow hat is lolling, book in hand, on the rock-bound shore of a sparkling sea. The intense sunlight bleaches the rocks, beats fiercely on the maiden and illumines the sea, bringing out even details into the high, vivid scheme of color. It is undeniably clever in execution, but despite the gayety and radiance of nature's midsummer glow the picture is not altogether pleasing. Only a salamander could bask in such a glare. Cleverness is not strength, and striving for effect does not produce great art.

The third prize was given to Frank W. Benson of Salem for a life-size portrait of his little daughter. She is cleverly posed on a low stool, her feet hidden by a soft, white gown, and by her side a cat broadly sketched. This maiden in her frank simplicity has so charming a personality and the effect is so wholesome and sane that it seems ungracious to find a flaw. The impressionistic sway is revealed in the other prize winners, but here it is only an influence. My Little Girl is likely to be a favorite.

Modern American art does not gravitate towards the religious pictures which absorbed the painters of the sixteenth century, for the keynote of our era is not spiritual, and, above all, "the artist is the child of his times." Only two religious pictures are shown at the Art Club. Miss Macomber has a characteristic one called, Hail! Thou That Art Highly Favored, representing the angel bringing the wonderful message to Mary. It is full of tender, devout sentiment, but not equal to her former rendering of the Annunciation. No subject demands more spirituality in the concept than the Pietà, but in the large canvas of I. A. Caliga neither the prostrate form of the dead Christ, nor the black-robed mother crouching over it, can stir sympathy or reverence in the spectator. A ghastly sacrilege of holy things outrages the finer sensibilities.

Perhaps the strongest painting in the gallery is by Mr. Woodbury. The sand-dunes, beloved by the Dutch, roll back from the foreground in rich waves of color to the edge of the forest. The forceful but harmonious coloring approaches the decorative in its sweep, yet strength and simplicity, vigor of imagination and the challenge to fathom its meaning give it commanding power. W. S. Halsall contributes an interesting marine, "The Sea Is His," showing an old salt erect in his dory swayed by dark purple waves. Below this in striking contrast is Picknell's fisherman, whose boat casts a shadow on the calm water of a wide cove. Walter Dean's fishermen are enveloped in a treacherous fog, hinting at the tragedy of the Grand Banks. Among the pictures of children is a naked infant lying on a white fur rug, by W. B. Closson, and another of two little mischiefs, fresh from the bath, playing in a sumptuous room, by J. H. Hatfield.

Theodore Wendell is represented by a village street in the dark blue of night, Marcus Waterman by a Rebekah in a glowing Oriental environment, and J. J. Enneking by a New England thunderstorm which lowers in an over-large canvas. Mending Old Embroidery by E. W. D. Hamilton and Ending of Music by Philip Hale are groups of women consciously posing for the effect of their exquisitely colored gowns. Elizabeth Strong's well-painted Irish setter and Brackett's cats curiously eyeing a lighted cigar will appeal to those who love "tell-a-story art."

The single piece of sculpture is a bust of Linda, strongly modeled, delicately tinted, with a waxy surface not unlike the Lille maiden long attributed to Raphael. It is, in a way, the gem of the gallery. Instead of giving tickets somewhat indiscriminately as in former years, a small admission fee is charged and an orchestra gives two concerts daily. Although the Art Club gallery contains much that is commonplace, as a whole it marks an advance.

All the admirable qualities of Ross Turner are shown in the twenty-four water-color sketches now gathered at Doll & Richard's. He loves the tender but luminous phases of nature's coloring and even in the more brilliant scenes of Southern isles he never forgets the supreme grace of restraint. The dark bulk of a locomotive in a railway yard, with a background of factory walls, on a winter morning, is not a picturesque scene of itself, but the artist, by the poesy of his imagination, has transfused it with snowy haziness and subtle feeling. This is a good illustration of the sublimation of plebeian facts by ideality.

The art shops have nothing more fascinating than the fine large photographs of famous buildings. Too much cannot be said in favor of these for homes where limited means shut out really good paintings. They have great value towards educating the perceptions in splendid massings, good proportions and elegance of detail. The eye never wearies of the infinite variety brought into harmony on the façades of the cathedrals of Paris, Amiens or Rouen and historic memories gather about the superb towers of Lincoln, the Bell Harry of Canterbury, the spires of Lichfield and the massive grandeur of Durham Cathedral. To grow up in the companionship of one of the supreme examples of architecture is indeed a boon to the child.

The question of improved architecture is agitating American cities, and Boston's new mayor, the third Josiah Quincy, has appointed Prof. Francis W. Chandler of the Institute of Technology as advisory architect. This will bring to the erection of new city buildings a wide experience and sound æsthetic principles. But public sentiment must demand a revision of our building laws or the monstrosities of sky-scraping, money-making blocks will continue to ruin the perspective of our streets.

Military paintings give a scope not found in other subjects. Men, horses, action, the strain and stress of great moments, call for masterly delineation. Happily, ghastly details and revolting carnage are absent from "1815," the large painting now to be seen at Williams & Everett's. The artist, R. Caton Woodville, shows the wide Belgian plain in the late afternoon, when victory hung in the balance. The smoke of Waterloo rises in the distance. In the foreground on the left is a group of shattered cavalry with a Highland prisoner. On the right are gathered the French generals, and just in advance of them is Napoleon, his stern face seen in profile. He sits motionless on his white horse, awaiting the result of that death-grapple when the Imperial Guard hurled itself against the English and Prussians, to win — only a grave. The strong drawing, the subordination of the brilliant uniforms, the suppression of everything theatrical, the skillful grouping and unifying of diverse elements combine to make an impressive picture. The costumes and details are said to be absolutely accurate. The picture involved many years of study and is a worthy illumination of a crisis in history.

Mr. Woodville, though British born, is the son of an American painter from Baltimore, and his great great-grandfather, John Carroll, signed the Declaration of Independence. His aunts, the three Caton sisters, once famous as "the American graces," married into the English nobility. "1815" is making a tour of the United States and halts in Boston for a month.

Many artists are devoting themselves to the remunerative field of book illustrations and cover designs. Bertram Grosvenor Goodhue works quite in the mediæval spirit, and is especially happy in the rich, foliated borders and illuminated initials which adorn the exquisite typography

of Copeland & Day, many of whose books have a distinct art value. Poster designs have a fascinating scope for our artists not a few, and the Japanese *motif* holds its sway. Posters, though directly intended for advertising, really bring art in touch with the masses and are not without ethical value. The magazine, *Modern Art*, now published in Boston, wins golden opinions for the artistic character of its "make-up" and its literary excellence.

The Art Museum is the proud possessor of a fine example of Moroni, a Venetian painter of the sixteenth century. It has also recently hung the portraits of Mr. and Mrs. Lee of old Marblehead, the lady's portrait in yellow satin showing the best qualities of Copley's art. But the Art Museum has lost the president of the corporation and the chief promoter of its interests in the death of Hon. Martin Brimmer. Born to wealth and leisure, fond of travel and research, public-spirited and broad minded, philanthropic and liberal-handed, and withal dignified and gentle, he had grown into a quiet leadership of "whatsoever things are lovely and of good report."

## AWAKE, O KING.

BY HETTA LORD HAYES WARD.

O wild east wind, with rain of tears, blow, blow
Adown the island valley Avalon
And call the king. Arise, great Arthur, don
Thine armor, rouse thy knights and face the foe;
Call Percival, call good Sir Bors, and go
Wake Galahad and Launcelot. Gird on
Thy brand Excalibur, which bravely won
Christ's war 'gainst Paynims bold. Behold a woe
To break the heart of kings. Yet lags the czar,
And England halts, while Slaughter sates her maw.
Thy wound is healed, O king, forsake the far
Fair meadowed valley Avalon. Swift draw
Thy sword and smite, and shame false kings who bar
The way and serve not Justice, God and Law.

## FILBERTS.

BY REV. A. H. QUINT, D. D.

I was a decidedly small boy when this happened. I had a few cents to spend and, being eager to share with the boy who was my next neighbor and usual intimate, I said, "What shall we buy?" "Filberts," he promptly said. So we bought filberts and took them home and made ready to crack. "Let me see," said my friend, "whether they are sound. Filberts that rattle are not good." So he took them into his possession and threw away all that rattled, which left us about one-quarter of the original purchase. The apparently bad ones went over the fence into his own yard.

Not long afterward I discovered that rattling filberts were good. But it was quite a while before I chanced to suspect that my playmate, who was a year older than myself, knew that fact. My painful suspicions were increased when it came to my mind that all the rattling filberts had gone over the fence into his premises. Could it be that he had afterwards picked up the nuts for his own enjoyment?

Perhaps this was the first occasion on which I was led into distrust. I remember nothing earlier in that direction. I regret to say that I have thought of filberts a good many times since. It is often a serious question whether the ostensible reason advanced for some particular course is the real reason. An experienced legislator once told me that the apparent object of some proposed measure rarely disclosed the real object. In fact, he declared that most bills had their rise in some private object which was kept out of sight. This man had had both State and national experience and had served his country bravely in the field. Perhaps he was justified so far as this, that some private experience suggested the need of some remedy which might be of more general application. A disclosure, however, of the original object might have excited opposition. Perhaps, sometimes, there were filberts in the case. I have sometimes thought that the warm advocacy of measures by some politicians meant filberts.

How far to distrust people, or how far to consider what may be their object, is a very difficult thing about which to establish a rule. What is one aiming at? What is his object? I know what he says and it sounds plausible, but what is he saying it for? Has he some advantage to gain which does not appear in the proposal, but which is its real basis? Frequently I read editorials which, from experience of their kindred, I know perfectly well open with apparently candid and reasonable statements which are far off from the real point intended to be assumed at the end. There are men who make it their rule, they say, to meet every man with a felt possibility that the man is a rogue. Watch every man, they say, as if the man might be trying to cheat you. They declare this to be the only safe method. It must have been a sad experience which has led any man to such an unhappy conviction. It is well enough to bear in mind that one whom you must meet may have projects which he does not reveal. It is proper to ask, in one's own thought, what the projector wants. It would have been proper for me to have ascertained whether rattling filberts were really bad. It would not have been wicked in me to have wondered why all the filberts which he declared to be unsound were thrown over into his domain. I suppose that business men cannot act upon the in genuous innocence of my early boyhood.

But while, as it is seen, I have never forgotten the nuts, and while I was greatly distressed when suspicion crept into my guileless soul, the subsequent years have not made me feel that that transaction is the rule of human nature. I believe the contrary. I have found friends who were disinterested, or unselfishly interested rather, in their intercourse with me and mine. Most of those with whom I have been brought in close contact have proved themselves frank, honest, kind-hearted.

A presumption that one is to meet with deception will certainly tend to secure it. It will throw one out of connection with honorable people by breaking the subtle nerve between the two; and it will throw one into connection with the untrustworthy who feel the equally sensitive nerve which repels while it unites. Like finds like. Trust a man and you give him a reason for justifying your trust. Trust a child. Do not suspect the child of wrongdoing. Do not suggest to the child that you are doubting him. If you make him feel that you think he is deceiving you, you break the strongest reason he has for not deceiving you. If he perceives that you lack faith in him you have lost your hold on him.

I knew a father who had no great means but who sent his son to college. He advised the son to keep an account of his expenses, told him the necessity of economy, and then said to him: "I shall never look at your account of your expenses. I do not wish to know what you do with the money." I think that that father was right. More than thirty years ago I was one of an examining committee of the old college. Two of us were one afternoon delegated to the examination of a class section in Greek. The professor, in view of experience with another section, said to us that he wished we would warn this section against the use of books. I was asked to give the warning and the expected threat. My statement was this: "Gentlemen, you are aware that the use of translations in examinations is contrary to propriety. The committee, however, will make no attempt to prevent it. We shall trust your honor, and will never after allow the question to be raised." My colleague was surprised, but the trust was substantially justified. In fact, boys whom you cannot trust, you cannot control.

I would not consider my filbert experience to be a good model. But I would rather take it as a model than to live a life of constant suspicion and distrust of my fellowmen. Indeed, even that early extreme would bring better results. I do pity some men who have been so deceived that they have lost their faith in humanity.

Especially will I suggest to young ministers that they trust their people, in the full expectation that they will find kindness and support. People who are trusted will repay the confidence.

## THE CHRISTIAN LEAGUE OF PHILADELPHIA.

BY CLINTON ROGERS WOODRUFF.

"As Christians and good citizens, what ought we to do to aid in the reformation of the morally dark sections of our city?" It was to the discussion of this question that the Presbyterian Social Union of Philadelphia devoted one of its regular meetings about a year ago, and out of which has grown a movement that already has wrought worthily, and which gives promise of still greater usefulness.

The report of an outlook committee, prepared and read by Mr. George Griffith, an earnest member of the old First Presbyterian Church, formed the basis of discussion. It was at once startling and inspiring, describing as it did with graphic details the dark spots of the slums; and after favoring addresses from representatives of different denominations steps were at once taken to establish the Christian League of Philadelphia for the following purposes:

To confer and act in concert with the civil authorities in all the matters which may promote the moral and physical welfare of the people, especially in the suppression of vice and immorality, in public and in private.

To provide increased facilities, and to secure Christian workers for carrying on the work of the league in those parts of the city where the need is the greatest and the laborers are few.

To provide proper homes, especially in the country, for children surrounded in the city by the most depraving influences.

To devise ways and means to assist in the preservation and observance of the Sabbath or the Lord's Day; to discourage the liquor traffic; to prevent the publication and sale of impure literature, and the exhibition of demoralizing pictures; and generally to promote such measures as will make and keep Philadelphia a Christian city in name and in fact.

Clergymen and members identified with the evangelical churches of the city are eligible to membership, and the various evangelical denominations have representatives on the board of directors.

What has the Christian League done in its year of existence? First and foremost, it has reclaimed that portion of the city known as "the coast," for nearly a century abandoned to the worst elements, the resort of seamen of the lowest type, of thieves, murderers and abandoned women. At times, especially Saturday nights, it was not safe for respectable persons to venture within its confines. Fourth, Bainbridge, Third and Barrow Streets were given over without a word to the lawless and degraded.

Notwithstanding the apparent hopelessness of the case, Mr. George Griffith, the indefatigable chairman of the executive committee, devoted his days and nights to securing legal evidence as to the character of the inhabitants of the houses in these streets. It took him a number of months to secure all that he desired, but once he was armed with the facts he instituted a crusade that resulted in the reclamation and reformation of the district. After assuring himself as to the nefarious purposes for which the houses were used, he ascertained the names and addresses of the owners, many of whom were members of prominent churches, who were entirely willing, however, to collect unduly large rents through agents and ask no questions.

Mr. Griffith in each case wrote a polite note to the owner, or his or her agent, calling attention to the act of assembly providing that any one who knowingly lets a house or a part thereof for immoral purposes shall be guilty of a misdemeanor, and on conviction sentenced to pay a fine of $1,000 and to undergo an imprisonment not exceeding two years. He stated further that he had evidence in his possession and that he would proceed to have the law enforced unless the nuisance was abated. He also had posted on the fences and walls in the vicinity posters calling attention to the work of the league, with the significant ending—that owners, agents, tenants and neighbors would find it to their advantage "to act in harmony with the Christian league."

The letters and posters had the desired effect. One by one the objectionable tenants were ordered out, the properties renovated and let to a respectable class of Russian Jews. Not a single arrest was made and several of the unfortunate women were sent to good homes in the country at their own request.

Now all is changed. A law-abiding class has moved in, and haunts notorious in the annals of crime no longer harbor the criminal and vicious. If the league does nothing else its work in the annihilation of this social pest center will entitle it to deserved praise. It has not by any means ceased its efforts, however; it has directed them to another district, equally as bad. It is pursuing a somewhat similar course, and is succeeding in having the houses vacated. It has called in the Board of Health and has had a number of the houses condemned as nuisances. The building inspectors have also been called upon to condemn some of the houses as unsafe. This district, in the western end of the Fifth Ward, but a few squares south of Independence Square, has not only been a breeding place of crime but the center of gross election frauds. Forty and fifty voters are registered from many of the houses which could not possibly accommodate one-half that number, and the bosses who control the ward can easily overcome the wishes of the honest voters by manipulating the vote of this district.

The Christian League not only seeks to tear down the bad and eradicate the evil, it works to build up the good. Hand in hand with its effort to eliminate has gone the endeavor to rescue the unfortunate victims and lead them into a better life. It has held frequent gospel meetings, and sought by kindly aid and advice to win the confidence of the inhabitants of the proscribed district. In this they have succeeded in a measurable degree. They have not as yet been molested and have introduced a number to respectable ways of earning a livelihood.

Another important piece of work accomplished by the league were efforts made by its president and chairman of the executive committee to bring about arbitration between the Union Traction Co. and its employés in the late street railway strike. Dr. Baker and Mr. Griffith were indefatigable in proposing peace measures, suggesting bases of settlement and acting as mediators, and they contributed a very substantial share to the settlement finally agreed upon.

The Christian League has a large field of usefulness before it and, under its present wise and conservative management, will undoubtedly accomplish substantial results in these dark places which have been only too frequently regarded as hopeless. At first the league had but few supporters and was regarded askance, but, as it has gone forward with its work, quietly but persistently, it has won supporters and friends. Its policy has thus far been co-operative with, rather than criticism of, the public authorities, and Director of Public Safety Beitler has given his aid and encourgement to its every effort. He has furnished from time to time police protection to the league's workers and has shown a sincere desire to help.

## SHALL IT STAND?

BY REV. JUDSON SMITH, D. D., FOREIGN SECRETARY A. B. C. F. M.

The Prudential Committee has voted the appropriations for the work of our several missions for the current year, and official notification of the result is now on its way to the various fields. Since the constituency of the Board at home, churches and individuals, contribute the means for these appropriations, and thus have it in their power to remedy any deficiencies therein, it is of almost equal importance that they should be promptly and fully apprised of what has been done. This is the more appropriate because of what was done at the last annual meeting in Brooklyn. The Board there took specific action, instructing the committee to keep the expenditures of the present year within probable receipts and laying the responsibility for any suffering that might result therefrom upon the churches alone.

This action created no new situation and altered no facts; it simply gave clear expression to the obvious relations in the case. The missions can expend only what is appropriated by the committee. The committee is authorized to appropriate only what is contributed for the missions. What shall be contributed the churches and individual donors determine; and the responsibility for ample or scant appropriations rests with them alone.

This year the committee, after careful consideration, decided that the total amount placed at the disposal of the missions must be at least $50,000 less than had been appropriated in each of the three previous years. And this reduction was placed first upon the salaries of the missionaries, and secondly upon the general work of the mission, with this important exception, that the Woman's Boards pledge themselves to provide for their usual work without reduction. The salaries of the men in all the missions of the Board, except the three in Asiatic Turkey, were cut down ten per cent., the first time this has been done in the history of the Board. The grants for the general work of the missions, including the support of the native agency, of evangelistic work and of mission schools, are twenty-six per cent. less than last year, and thirty-seven per cent. less than the amount the missions reported as necessary for the support of the work.

Such a reduction of the volume of missionary work, more than one-fourth of the whole amount, is little short of a calamity, and the missions will learn of its necessity with astonishment and distress. Nothing could well be more disheartening and painful than the measures to which this action will compel them. The growth of the work and its present condition call for increased force and enlargement of the field. But instead of this they must at once dismiss tried and successful preachers and teachers. They must close chapels and schools well established and the only centers of evangelistic influence in all their region. And they must in every way reduce the area, volume and efficiency of the missionary work. The reduction of the salaries, in itself discouraging, will in truth prove a still further reduction of the volume of the work, for it is the custom of our missionaries to deny themselves and live closely in order that out of their own resources they may maintain important parts of the work which are not otherwise provided for. With diminished salaries this will no longer be possible.

Words can scarcely describe the disastrous effects on the spirits of the missionaries and on the work itself that will come from this unprecedented demand for retrenchment. It seems to call for withdrawal and retreat, when everything in the field demands enlargement and advance. It seems to turn the face of the Board backward, whereas, for fourscore years she has marched in the van of this missionary work.

Is this necessary? Shall this reduction in salaries remain through the year? Shall all the missions suffer this threatened contraction? Will the churches consent to this? The remedy is in their hands. It can be applied without delay, and it will be effective. Let the contributions to this work be promptly taken and generously increased in every church from one end of the land to the other. The committee cannot give relief. The secretaries are powerless to help. The churches and individual donors, and they alone, can restore those salaries and revive that crippled work. The reduction has been made. Shall it stand?

Mr. Moody is glad that salvation is by grace, through faith and that not of ourselves. He has heard so much about self-made men here that he believes heaven would be weary of the boasts of those who made their own way there if such efforts could succeed.

# The Home

## THE KING'S SHIPS.

God hath so many ships upon the sea!
His are the merchantmen that carry treasure,
The men of war all bannered gallantly;
The little fisher-boats and barques of pleasure,
On all this sea of time there is not one
That sailed without the glorious name thereon.

The winds go up and down upon the sea,
And some they lightly clasp entreating kindly
And waft them to the port where they would be.
And other ships they buffet long and blindly;
The cloud comes down on the great sinking deep,
And on the shore the watchers stand and weep.

And God hath many wrecks within the sea.
O, it is deep! I look in fear and wonder;
The wisdom throned above is dark to me,
Yet it is sweet to think God's care is under,
And yet the sunken treasures may be drawn
Into his storehouse when the sea is gone.

So I that sail in peril on the sea
With my beloved whom yet the waves may cover,
Say, God hath more than angels' care of me,
And larger share than I in friend and lover.
Why weep you so, ye watchers on the land?
This deep is but the hollow of his hand!

—*Carl Spencer.*

In one of his inimitable essays in *Harper's Bazar* Col. T. W. Higginson claims that fiction will not always hold a supreme place in literature because "truth is greater and profounder than any fiction, however ideal or however realistic." He believes that there is a realm for the pure play of the imagination, and he would not eliminate from a child's reading the stories of Robin Hood and King Arthur. Yet, he has known school boys to turn from Oliver Optic to The Boys of '76 or Baron Trenck's Memoirs, and it is more than probable that for our descendants history and biography will be written with so much skill as to be more fascinating than a romance. In this connection it is worth noting that in the best clubs of women this winter remarkable interest is shown in historical study. One in Dorchester is making a specialty of the colonial period, and has made itself practically useful in careful research to substantiate the claim that the first public school in America was organized in Dorchester. Current history, too, is an uncommonly popular field of study nowadays among both men and women.

"Come, let us live with our children." This familiar sentiment of Froebel's furnished a fitting text for several addresses in Huntington Hall, Boston, last week in the interests of a kindergarten settlement, similar in plan to the college settlements, to be opened next month at 156 Chambers Street. Among the speakers were President Tucker of Dartmouth, Edward Everett Hale and Prof. Paul Hanus of Harvard, each of whom emphasized the idea that the root of social reform lies within the home and must begin with little children. Miss Lucy Wheelock, the famous kindergarten teacher, has been active in starting this enterprise, which is the first of the kind in America, with the exception of the Gertrude House in Chicago, although kindergarten methods and ideas have been engrafted upon social settlements in several cities and are a common adjunct in church work nowadays. A group of kindergartners and normal students will reside in the house, which is named in honor of Elizabeth Peabody, and a school will be opened for the children who cannot gain admission to the public schools on account of their crowded condition. "This is the Christianest thing yet," remarked a lady as she came from the meeting. The house will depend chiefly for its support on voluntary contributions.

Do we half appreciate the value of a definite, earnest, personal invitation to become a Christian? The question is awakened by reading a little incident in a private letter just received, showing how the word of truth may lie dormant in a human soul for years and at length blossom and fructify into righteous living. About twenty years ago a pastor, when on exchange duty, noticed a boy in the Sunday school class which he taught that day whom he thought ought to be a Christian. Not satisfied, however, with a general presentation of Christ's claims in the class, the minister took pains, the following day, to walk a long distance to the boy's house, but did not find him. Nevertheless, he talked with the mother, a poor widow, and left a tender, earnest message for the son, asking him to write the stranger preacher, who left his card and address, whenever he surrendered himself to the Saviour. The man moved to another parish, and the seed sown by the wayside was nearly forgotten. After the long lapse of years a letter in an unfamiliar hand, as of a working man, was forwarded from the minister's former place of residence, telling the glad news of the man's conversion last summer and his union with the church. Probably the thought that somebody expected him to become a Christian remained in the boy's heart, followed him into manhood and influenced him to yield his life to God.

## BROKEN HOMES.*

BY IAN MACLAREN.

The providence of God never presses more sorely upon the heart, or raises harder questions in the mind, than when His servant death knocks at the door of some unconscious, contented home and summons an unlikely member across the threshold. We have no quarrel with the kindly office of the dark angel, and would not desire that he should delay his coming beyond the time, since many years without strength are only sorrow and humiliation. It is better that the ripe fruit should be plucked before it begins to decay upon the tree, and the golden corn reaped before it runs to waste. Nothing can be more fitting and seemly than the departure of one whose work has been well finished, and who has reached the evening of his day. What appears utter unreason and cruelty—a mere caprice or blunder of Providence—is the removal of the head of a family in the midst of his days, or a house-mother whose deserted children follow her to the door, or a young child in the fresh promise of spring. Is not this the willful wrecking of love's long labor? For a home is a beautiful work which is slowly created; it is a perfect unity whose injury cannot be repaired. Why should two people be moved of the Divine Spirit to love, only to be separated after a few years? Why should children be given only to be taken? Why should a home be enriched with a wealth of tender associations, and in a little while the inhabitants sit lonely in its desolation, listening for a footstep that will never be heard on the stair again, wearying for a voice that is still?

When a person in such straits is concerned about the goodness of God, his anxious questions are not to be condemned as a sign of unbelief, but are rather to be welcomed as a fruit of faith. If one does not believe in his heart that there is any God, or at least quite despairs of knowing him, then he is not likely to vex himself about the divine character. No circumstances can either make God better or worse, any more than if he were an idea in a book. If, however, one has learned to put all his trust in God, and God has become the portion of his soul, then he cannot help being very jealous about the divine character. Any act which suggests carelessness or cruelty on the part of God is an unspeakable and irredeemable calamity. Leave God, untouched in his wisdom and love, and the pious soul can bear many afflictions, for at the worst it can hide itself in him, who is the soul's refuge and help in time of trouble. Without God—and if God be unworthy of trust there is no God—tribulation is another name for destruction. The vindication of God is the first thought of faith in face of trial, and we are never inclined to judge our Father more harshly than when standing amid the ruins of a home.

Before trying to find reasons for the divine action, it is always well to remind ourselves how little we know about anything, and how very unlikely it is that we shall know much more till we get the after look. We are the victims of the present and the imperfect, seeing only processes, not ends, understanding only a part, not the whole. We should never have imagined this fair earth had it been given us to see fire and water laboring like blind and chaotic forces at its making, and it is at least as impossible to anticipate what gracious products of human character may result from what seems, in our day, the confused and senseless agonies of life. What we are alone able to see is the carving of the stone, with the dust and broken splinters, the wrong side of the web, with its tangle of threads, the molten metal poured from crucible to crucible. Each generation lives amid the machinery which is making souls, and the individual must be patient when he fails to understand its whirling wheels and sharp-edged tools. The past, with its golden record of conspicuous successes, corrects our hasty judgments; the future, with its incalculable possibilities, bids us hope. When the day is over and the work is done, it will be soon enough to judge the government of the Eternal.

Meanwhile, one must be very unobservant of life and very unintelligent about its meaning if he cannot see some spiritual ends and some kindly alleviations even in these sudden and crushing blows that shatter happy homes. It does certainly seem wanton to call away a father who is not only the bread-winner but also the counselor of a family at the very time when his example and influence will mostly tell, or a mother while her children are still young and chiefly need her sympathy, her care, her love. The loss is so irreparable that we do not reckon the compensations. Is there any relationship so fond on the one side, so chivalrous on the other, as that between a widowed mother and her loyal sons? Can there be found any more thoughtful, more protecting, more tender-hearted than a man who has to be both father and mother to

*Copyrighted by John Watson, 1896.

his children? If marriage be the normal state for the vast majority of men and women, its sad eclipse has often called into exercise the most gentle and winsome virtues, has afforded the opportunity for the most affectionate and thoughtful services.

When one comes to the loss of young children—a sad perplexity—let it not be forgotten that they were given. If, in the hour of bitterest grief, it were asked of a bereaved mother whether she would prefer never to have possessed in order that she might never have lost, her heart would be very indignant. No little child has ever come from God and stayed a brief while in some human home—to return again to the Father—without making glad that home and leaving behind some trace of heaven. A family had counted themselves poorer without those quaint sayings, those cunning caresses, that soft touch, that sudden smile. This short visit was not an incident, it was a benediction. The child departs, the remembrances, the influence, the associations remain. If one should allow us to have Sarto's Annunciation for a month we should thank him; when he resumed it for his home he would not take everything, for its loveliness of maid and angel is now ours for ever. And if God recalls the child he lent, then let us thank him for the loan and consider that what made that child the messenger of God—its purity, modesty, trustfulness, gladness—has passed into our soul.

Is it not the case also in many instances that death has been a merciful escape for children grievously smitten in body or mind? No child calls forth so much tender solicitude, none is so fondly loved, as one afflicted; none is held more firmly, for none are more prayers offered. If it lay in the will of the parents they would never consent to its removal, so wonderfully do helplessness and suffering appeal to the heart. With a just parent there is only one ground of partiality—weakness; only one child that has more than its share of love—the invalid. Yet is it not an unconscious and pardonable selfishness of love that would wish for that child a prolonged hospital life? Is it not a merciful release when the prisoner escapes from the bondage of this body and enters on the fullness of life, where there is no more pain?

There are worse evils than pain of body from which death gives immunity, and no one can look at the innocent face of a little child that has fallen on sleep without thanking God for victory before the battle. One at least of God's children has been spared the risk of temptation, the bitterness of defeat, the sore struggle after perfection. What an uncertainty is the life before an infant in its mother's arms. What sin and shame may be its experience ere all be over. Has no father ever declared, with a heart broken by some Absalom, "Would that he had died in his childhood?" Is it not good that some of our race should have but one chapter in their short lives here, and is it to be desired that all should have page upon page that none but God must see, that nothing but Christ's blood can cleanse?

Death must always be a dreaded visitor to any house, and it is hard to forgive his robberies, but he leaves behind many peaceable fruits. For instance, a certain seriousness of thought and feeling that are not easily learned. People who are strong and busy and successful and glad, who have never been chastened in their hearts, are apt to take shallow and trifling views of life. They do not see clearly because of the glare of sunshine in the room, so that they might pass a crucifixion without notice. Life is but a pleasant play—a pastoral, with song and dancing. By and by one blind after another is drawn down till the light grows gray and somber and the Christ upon his cross looks out from the shadow. The deeps of life are opened with their solemnities, their realities, their tragedies. The character loses its light grace, its gay delight in the comedy of existence, but it gains instead an understanding of the inwardness of things and the responsibilities of the soul.

Family bereavement also works a singular and beautiful gentleness that can be detected almost without fail in the expression of the eye, in the tone of the voice. Some of the best wine is harsh and unpalatable till it goes a long sea voyage. After it has been tossed on the high seas and gone round the cape it becomes mellow and soft. There are strong natures which were once intolerable, they were so self-confident, so masterful, so inhuman. But death visited their house, and they came forth from his school other men, and now the strength is touched with sympathy and humility. Such men become the saviours of the world with Christ, for it is doubtful whether any man has ever helped his fellows in the high affairs of life who has not tasted sorrow.

And death is a very successful teacher of that faith we all long to possess—the conviction of the unseen. We may play with the arguments against another life when our affections are neutral, and may even pretend that the case is not proven. Let one of our flesh and blood bid us good-by and pass within the veil, and reason surrenders the place to love. A young child with Christ does more to illuminate the other world than all the books that ever have been written, and it has often come to pass that, at the touch of this unseen hand, hard and skeptical men have arisen and set their faces towards God, for the hope of seeing again a golden head on which the sun was ever shining.

## A SUGGESTIVE MISSIONARY RECEPTION.

BY NATHALIE LORD.

Now that the season for receptions in our various homes is upon us, why not make them serve a double purpose—that of increasing our interest in missionary work at home and abroad and of promoting social and friendly relations between the members of our own churches. One such reception was given early in the fall in a suburban town. The house of meeting was a small one, almost too small it seemed to entertain such a gathering, but the hearts of its inmates were warm with love for missions, and with a boldness and courage born of the Pine Tree State they planned for a home missionary reception. The day chosen followed hard upon the election of the new president in the auxiliary to the Woman's Home Missionary Association, and each member of the auxiliary received a personal invitation to meet her, together with the assistant treasurer.

The day was bright and sunny and many friends testified by their presence to their interest in missionary work. All the pictures bearing upon the subject that could be collected were judiciously distribute in different parts of the rooms—a sod hou in Nebraska, a home missionary horse fro South Dakota, Utah schoolhouses, grou of Indians as they looked on entering Ham ton and Carlisle and pictures of the same few months later, photographs of indivi ual workers, whose names only had bee hitherto familiar, all served to turn the co versation into a missionary channel. Th picture of the little girls in "our home mi sionary family" had a prominent place o the music rack of the piano. There w also a letter from the missionary's wife reply to one from the secretary of the au iliary, asking what garments and oth articles the ladies could send them. Th proved of interest and many valuable gif were brought in for the box when it w packed some weeks later.

The invited guest from the rooms ha brought with her some very interesting pi tures of the opening up of the Cheroke Strip. As she talked with one and anoth she handled a genuine pipe of peace an showed us how it was used by the Indian or exhibited "a native chief and his squaw, which the girls of the Santee school ha dressed. Each one present was so desirou of hearing directly from headquarters th after light refreshments had been served b some of the young ladies of the church th assistant treasurer of the Woman's Hom Missionary Association talked for half a hour. Whether she explained the work that association through the five nation societies for home work, illustrating h words by a map on the wall, or told touch ing incidents of home missionary life, h words were listened to intently and as th company separated later they felt that th afternoon had been one of pleasure an profit.

"It is the only kind of a reception wort attending," one enthusiastic lady was hear to say, "I mean to have one myself." was indeed a delightful occasion and quick ened our hearts in love for our home mi sionary workers. Now some of us ar planning for an afternoon in the interest foreign missions.

## THREE BABY LIONS.

BY ERNEST L. THURSTON.

Three babies, three fat, reddish brow balls, speckled here and there with darke spots, rule the Washington Zoo just now and about them all the machinery of th park seems to revolve. The keepers sto to watch and pet them, and as for th visitors they spend more time before th home of the babies than before all othe cages combined. Yet these youngsters ar plain to look upon. When they came int the world they were about the size of half grown cats, but already they have out grown the largest cat to be found and ar showing a decided intention of attaining t the stature of their parents, who are a handsome a pair of African lions as one i likely to see. The little lions' ten days o blindness have long since passed, and the are now striving to learn everything tha lionets should know.

Except for their coloring and markin one might almost take them now for New foundland puppies. Though so fat tha their skins almost burst, their tiny limb are still weak and they roll about and crawl in preference to walking. Whe they do muster courage to try a few regu

ar steps, they give a laughable example of extreme bow-leggedness. Their lungs, however, are neither weak nor lacking in capacity, and the little creatures are continually heard arguing matters among themselves. When they were only a few days old an unfeeling visitor likened their melodious tones to those of a very small child in tears, or a young puppy with its head in a bag and sand in its mouth. Later, when their tones had gained yet more in richness and depth, he could liken them only to the sound of a man shoveling oyster shells into a cart.

Rose, the great lioness, is a fond mother, jealous and suspicious of all members of the human race. She does not encourage the visits of a keeper, and as for the people who throng before the cage, if they become too noisy she promptly catches up her cubs by the nape of the neck like a cat and deposits them, one by one, in the dark, walled-in room that has been built along one end of her large cage, where the youngsters are entirely hid from curious eyes. The babies thus summarily disposed of, Mrs. Lion returns and lies down in the center of her cage and gazes with half-shut eyes at the crowds whom she has thus purposely disappointed. But let the crowd thin out, or become entirely quiet, and soon she will begin to purr like a giant cat, and in a moment out pop three little heads, and three awkward figures sprawl out onto the floor and clamber onto her fore-paws, where she alternately sings them to sleep and licks them all over with her great tongue.

Young as they are she has already begun to teach them how to conduct themselves in order that they may grow up as young lions should, and the little creatures have learned to watch her every motion and to copy it as best they can. She encourages their wrestling and playing with each other in order that they may develop their muscles, and only interferes when play gives way to anger. Then a sharp, sudden blow from her forepaw scatters them in various directions. The blow seems a rough one at first, until one sees that her long, sharp nails are completely hidden.

When not having friendly squabbles among themselves she lets them pommel her head and claw and bite at it, and even stirs them and cuffs them to arouse the proper spirit. It is curious to see how she controls the cubs by that paw. She cuffs them to stir them up, she cuffs them to stop their snarling at each other, she cuffs them to prevent rough play, and they always understand just what is expected of them and obey instantly.

Rose trains her children largely by example. If she gets up and stretches herself, the babies watch her closely and then get up on their own shaky legs and try to do likewise. If she strikes her paw at a fly that alights on her face, each little cub dabs his tiny paw at an imaginary fly on his own face. If she curls up for a nap, they curl up in the same position, and if she starts to sharpen her claws on the side of the cage nothing will do but for them to attempt to sharpen their own claws that have not, as yet, really appeared.

The most important lessons, however, are given at feeding time. While Rose is making her meal off a great chunk of meat and bone the babies are shut up, but as soon as she has satisfied her fast they are let out, and then the fun begins. The cubs are called to the chunk of meat and are taught by her example to lick it and even to chew it. After a few minutes of this she orders them off and begins to show them the next step. Going to the end of her cage, she turns and begins to creep on the meat as if it were something alive until, when near at hand, she pounces upon it with a growl. Again and again she does this, while the little lions gaze at her with staring eyes. Then the cubs take their turn and creep up on the chunk that is as big as they are and make weak attempts to leap upon it and utter diminutive growls, while the fond mother stands over them, caressing them with her tongue, and showing most openly her pride in them.

Beyond this step, and that of clasping the paws properly over the meat, the lessons have not gone, but for their age the youngsters are certainly advanced, and seem determined to do honor to their mother and to their father, Frank, who occupies a neighboring cage. Father Lion, even more than Rose, objected so strongly to the visits of the keepers that he was banished to the next division, where he struts pompously about and roars out, many times a day, his pride in the triplets.

## ABOUT PEOPLE.

Hall Caine has an ideal home in Peel on the Isle of Man in the midst of his family—his aged parents, the pretty young wife and two bonny sons—and his life here is characterized by its noble simplicity and high thinking, in spite of the many temptations to worldliness which naturally beset a man wn has achieved his success and personal popula ty.

One of the most successful statues of the good Emperor Frederick of Germany in existence recalls an incident that occurred in connection with the opening of a new ward in the great institution for crippled children at Dusseldorf. One of the little sufferers had been attracted by the insignia of the orders that glittered on the emperor's breast. Noticing this, the kind-hearted ruler took the little cripple tenderly up in his arms that he might see and handle the orders. It is this little scene that has been reproduced so happily by the sculptor.

While the queen of Portugal is the first woman of royal birth to obtain a physician's diploma, two other women of sovereign rank are devoted to the work of relieving the sick and suffering. Both Queen Olga of Greece and the Empress Frederick of Germany have founded and continue to maintain and personally supervise various hospitals and charitable institutions. The great Evangelisinos Hospital in Athens, which she created, is managed by the Grecian queen in person, and not a day passes that she does not spend at least a couple of hours among the sick. The German empress devetes special attention to the hospitals for sick children in memory of her husband.

As an example of literary indefatigableness, as well as for energy and persistency in accomplishing tremendous tasks at an advanced age, Barthélemy Saint-Hilaire, who died recently in Paris, has few equals. His greatest work, the translation of Aristotle into French, cost him from 80,000 to 90,000 hours of labor during a period extending from 1832 to 1892. He was thus sixty years on this task and was eighty-seven years old when it was completed. Yet this was not the only extraordinary feat of this wonderful old man, as he spent twenty-two years on a rhymed metrical translation of the Iliad, while his Life of Cousin is a work of nearly 700 pages. When these three large volumes were issued last spring their author was nearly ninety years old.

## Closet and Altar

*Prayer, which we deem so easy, is, when it is real prayer, the passion of an effort, the wrestling of a life.*

The knowledge of the historical Christ is the soil out of which the revelation of the mystery of the divine indwelling grows. When in the Christ of history the Christ of the inner life is discovered, when the one already found in the heart is found in the Word, when men have learned to call him by the name of Christ, when they have come into conscious relation and personal acquaintanceship with him, he is more to them than he ever was before.—*James M. Campbell.*

Do not allow public worship to degenerate into a mere saying of your private prayers in church. Set yourselves against this selfish and narrowing tendency. Think of the many others who are around you at public worship, of their sins, trials, wants, wishes, mercies, trying to throw yourself into their case. Too many Christians go to church with this idea working in their minds, "I go to ask for what I myself want and to give thanks for what I myself have received, and I do not busy myself with other people." Then you might as well stay at home. The closet is the place for pouring out the heart to God and laying down the secret burdens at the throne of grace. The church is the place for the intercommunion of saints with one another and of all with God.—*E. M. Goulburn.*

Lord, what a change within us one short hour
Spent in thy presence will avail to make—
What heavy burdens from our bosoms take,
What parchèd ground refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee?

—*Trench.*

Almighty God, what is our life? It is thy gift; it is thy mystery. Out of it thou wilt bring thine own purposes, sacred and good and complete. Bring us to a clear understanding of thy purpose in our existence. Show us that we are meant to be accepted in the Beloved; that our completeness is in Christ, and in him alone. The Lord come to us day by day, like a new glory, yet a familiar morning, surprising us always, yet always touching some sacred memory of love; thus shall we grow in grace and knowledge and pureness and manhood and our whole life shall lie towards heaven. May thy word dwell in us richly—an answer to every temptation, a shield, a buckler and a sword in the day of war. O that we might live in God as revealed to us by Jesus Christ his son! The Lord hear the prayers we cannot speak, the uprisings and motionings of our dumb hearts; multiply our few words into a great intercession, and let all our desires be expressed for us by our Priest in heaven. Amen.

# Tangles.

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

### 9. NUMERICAL.

Half as wide as the room, how it lighted the gloom!
How the breath of the forest was mixed with its fume
When you gave it a poke, and the sweet birch and oak,
And the balsamy 1-2-3, startled and woke
With a snap and a roar, as in hot 2-3-4,
While the shadows raced over the ceiling and floor.
Now we heard the winds brawl, as we curled next the wall,
In the coziest 5-6-7-8-9 of all,
Where old Towser lay blinking, and pussy sat prinking,
With the rest of the folks eating apples and thinking.
Ah, how many a heart into rapture would start,
Could 2 3-4-5-6-7-8-9 that lost art
Which our forefathers knew — how the home comfort true
Round the 1-2-3-4-5-6-7-8-9 grew!
But our wise men today have a far better way,
And "*sic gloria transit*" is all we can say.

M. C. S.

### 10. RIDDLE.

(This riddle, whose authorship is unknown, is printed in Tangles by request of a reader.)

There is a strange and wonderful prophet whose generation was before the creation of Adam. He is not the Wandering Jew, nor the son of Noah, nor the old Levite, nor John the Baptist, for he was before them all. The Scriptures make mention of him, particularly in Mark, Luke and John, so we may believe he was no impostor. His beard is such as no man ever wore. He goes barefooted like a gray friar, wears no hat winter or summer, but often appears with a crown on his head. His coat is neither lint nor woven silk, hair nor linen. He is a teetotaler. He prefers a humble dwelling to a palace. He is very watchful, sleeps not in a bed, but sits in a singular chair with his clothes on. He was with Noah in the ark, and was at the crucifixion. All the world heard him at one time. He once preached a short sermon which convinced a man of his sins. Though he never rode on horseback, he is sometimes equipped as horsemen are. He is an advocate of early rising, though he never retires to bed. His prophecies are so true that the moment you hear his voice you may know what is approaching. Now who is this wonderful prophet?

### 11. LINKADE.

(Example: Pillow, pill—low.)

"Who gave to thee thy PRIMAL TWO,
O lovely rose?" a songbird said;
"My coat is of a sober hue,
No brilliant ONE adorns my head."

"God TOTAL me," replied the rose,
"Gave thee thy voice so sweet and clear;
Each bird and flower his goodness shows;
I please the eye, thou charm'st the ear."

E. E. C.

### 12. CHARACTERISTIC INITIALS.

(The following epithets describe famous men, while using the initials of their names.)

1. Terrible Cynic. 2. Big Traveler. 3. Noted Belligerent. 4. Wrote Masterly Tales. 5. Mediæval Artist. 6. Truly Judicious. 7. Honored Scientist. 8. Daring Fighter. 9. Clever Discoverer. 10. Learned Writer.

E. P. Tapley.

### ANSWERS TO TANGLES PUBLISHED JAN. 9.

7. Bar-bed.

8. 1. Green(e). 2. Brown. 3. Vermilion 4. White. 5. Elk. 6. Rooks. 7. Bullock. 8. Pike. 9. Eagle. 10. Hart. 11. Jay. 12. Black Hawk. 13. Wolf(e). 14. Antelope. 15. Martin. 16. Beaver. 17. Buck. 18. Cock(e). 19. Bee. 20. Lamb. 21. Buffalo. 22. Beaver Head. 23. Otter Tail. 24. Crow Wing. 25. Boulder. 26. Jaspar. 27. Jewel(l). 28. Blue Earth. 29. Big Stone. 30. Iron. 31. Carbon. 32. Limestone. 33 Baldwin. 34. Coffee. 35. Garland. 36. Orange. 37. Pos(e)y. 38. Cedar. 39. Osage. 40. Rice. 41. Cottonwood. 42. Sunflower. 43. Hickory. 44. Cherry. 45. Catawba. 46. Live Oak. 47. Bib(b). 48. Cross. 49. Bureau. 50. Will. 51. Stor(e)y. 52. Page. 53. Graves. 54. Laurel. 55. Lac-Qui-Parle. 56. Yellow Medicine. 57. Deer Lodge. 58. Silver Bow. 59. Ulster. 60. Crook. 61 Curry. 62. Cannon. 63. Fall. 64. Hood. 65. Bowie. 66. Calumet. 67. Kings. 68. Queens. 69. Dukes. 70. Pope. 71. Aurora. 72. Nez Perces. 73. Yell. 74. Queen Anne. 75. Holmes. 76. Gentry. 77. Alexander. 78. Columbus. 79. Sam(p)son. 80. Dauphin. 81. Ogle. 82. Victoria. 83. Sherman. 84. Deaf Smith. 85. Dickens. 86. Hidalgo. 87. Titus. 88. Saint Tammany.

Among the readers who untangled the "Business Tangle" (No. 5) were: B., Melbourne, Fla.; Frank Bruce, Dayton, O.; H. Hubbard, Sherbrooke, Que.; Charles T. Barry, Roxbury, Mass.; F. A. Hubbard, Greenwich, Ct.

A lawyer's solution gives the widow one-third of the net total estate ($8,800), and divides the remainder among seven children. The share of one son goes to the widow, making her total $3,771.41, and each of the six other children receives $838.09. The oversight in this solution is the fact that the share canceled or paid by the $1,300 note is not counted as part of the total amount realized.

Another solution, in which the process is not quite clear, gives the widow $3,980.95 cash, with notes from the second and third sons for $154.44 and $696.83 respectively; the first son, $303.17 and the second son's note for $44.03; the second son, nothing; the third son, the second son's note for $44.03; and each daughter, $803.17 cash and the second son's note for $44.03.

Mr. Barry's solution is a very complete analysis, agreeing with the answer already published.

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The two royal ladies of Portugal, Queen Marie Amélie and her mother-in-law, Queen Pia, are striking contrasts in the matter of economy. While the queen dowager is the most lavish of all the customers of Worth, Doucet, Felix and Virot at Paris, the queen regnant prides herself on making her own bonnets, although, unlike Pia, who is forever in debt, Marie Amélie is very rich in her own right. She can therefore afford to be independent, and has won much popularity by declining on several occasions to receive a cent of the large annuity allotted to her by the government while the country is suffering from financial burdens.

### MY BED IS A BOAT.

My bed is like a little boat;
Nurse helps me in when I embark,
She girds me in my sailor's coat,
And starts me in the dark.

At night I go on board, and say
Good-night to all my friends on shore,
I shut my eyes and sail away,
And see and hear no more.

And sometimes things to bed I take,
As prudent sailors have to do,
Perhaps a slice of wedding cake,
Perhaps a toy or two.

All night across the dark we steer,
But when the day returns at last,
Safe in my room, beside the pier,
I find my vessel fast.

—*Robert Louis Stevenson.*

---

O woman! You are entering and so nobly filling the many new fields now open to you, do not ignore one humble path that has ever invited you. It will lead you into the presence of grief and self-sacrifice, close to the beating, burdened heart of humanity; it will bring you face to face with the crying need of this present age, need of the gracious ministry of consecrated human sympathy. The world has toilers; it needs comforters. The world has strength; it needs inspiration. "Blessed is the woman who exalts." Blessed, thrice "blessed is the woman who consoles."—*Interior.*


**Cleveland's**
**Baking Powder,**

manufactured originally by the Cleveland Brothers, Albany, N. Y., now by the Cleveland Baking Powder Co., New York,

has been used by American housewives for twenty-five years, and those who have used it longest praise it most.

It is perfectly pure and wholesome.

Its composition is stated on every can.

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All the leading teachers of cookery and writers on domestic science use and recommend it.

No flour is "just as good as"
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except in the minds of dealers who want to palm off poor brands for bigger profit. If you *really want* Duluth Imperial, see that you get it. **20 loaves more in every barrel.**

If your grocer doesn't keep it, and won't supply you, don't get another flour — get another grocer; or send us a postal, and we'll tell you where to get it.

**DULUTH IMPERIAL MILL CO., Duluth, Minn.**

# The Conversation Corner.

TWICE now our Despotic Foreman has left out this boy's letter — although he met me in the corridor and gravely assured me that he had made a New Year's resolution to do better for 1896! But the letter *is going in this week*, and at the head of the column:

SOUTH BILLERICA, MASS.

*Dear Mr. Martin:* I thought I would like to be a Cornerer some time and I thought I would write a letter to you. I found out the fifth puzzle today. I would like the picture of your room and I will send a stamp. I had a nice time at Christmas at home. Wilson G. is my brother; he wrote to you once and told you he lived on a farm near the Brothers' Rocks. I have two other brothers. My father found a silver coin as large as a half-dollar, with 1791 on it, one day when they were plowing. The Indians used to be here a good while ago. I am seven years old and my name is OLIVER G.

Of course he got his certificate. Glad to have all those brothers in the Corner, including the Rocks!

MORE ABOUT D. F.

A lady in a Western State writes:

. . . You may perhaps remember sending me about a year ago some Japanese stamps and suggesting that the Despot might possibly be my cousin, especially if my father or grandfather came from Maine! I am very sorry indeed not to be able to claim relationship to D. F., for he seems to be an important personage and it is a human weakness to be glad to claim kinship with persons of note. But my father was a Green Mountain boy and his father a "wooden nutmeg." However, in the midst of these desolate ruins of supposed relationship, one comfort can be found. D. F., as well as I, is *Cornerly* related to many people who have been "heard from" lately, including Pomiuk, the Japanese Orphans, the Turkish Twins and Sarah Noah, and not excluding Kitty Clover. EMILY W.

Another lady from the interior of Massachusetts writes on the same subject:

Please tell me what is D. F.'s name? I ought to remember but am so "forgetty"! I used to see him when Mr. Todd was doing printing for me, and have somewhere his name in his own writing. Can any Cornerer tell me, too, the first line of a poem which tells of a little girl whose mother had occasion to punish her and who called up the chimney to Santa Claus to "come down and make my mother 'have herself'"? or where the poem can be found?

And here is still another kindly remembrance:

WORCESTER, MASS.

*Dear Mr. Martin:* My turtle lived over last winter, but I was zealous in my care of him and the first warm day of spring I put him out of doors, and, not thinking to take him in at night, I found him frozen stiff in the morning, owing to a sudden change in the weather. As he did not prove to be of the snapping kind, I did not send him to D. F. I like to have the Cornerers ask questions and I always try to find the answers. I would like to ask one. I was very much interested in listening to a talk on habits and instincts of birds given by a professor in Clark University. We know that migratory birds like to cross over the land, then why do they, in their flight from Southern Europe into Africa, cross the Mediterranean Sea? Can any of the Cornerers tell why? Yours truly, ROBERT P.

If they can, let them tell.

ABOUT THE "YOUTHFUL CORNERER."

NEW JERSEY.

*Dear Mr. Martin:* I think it would be a pleasure to many of your readers to know something of the "Youthful Cornerer," whose article appeared in *The Congregationalist* of Dec. 19. Is she a *bona fide* tenement house child? What is her age? And by what training has she learned to write so delightfully? Yours truly, QUERIST.

Can any one answer this lady's query?

MASSACHUSETTS.

*Dear Mr. Martin:* I felt real sorry for that boarding house girl, for she does not have as good a home as I do in the country and can't ride a bicycle. But she knows how to write a good letter, and I felt real glad she could go to your house. When I saw your picture I knew I had seen you in Boston. I saw you once with a lot of boys. I rode into your town once last summer, but it grew dark before we reached your house, so we stopped at the big farmhouse where they keep boarders, the first house on the right hand after you pass the turn of the road. I send a piece of ore for the Corner Cabinet. It came from the Davis Mine, Charlemont, where I spent my vacation last summer, on the road to the Hoosac Tunnel. They grind the ore up into sulphur and vitriol. MAY B.

This Cornerer, maybe, was near my home when she stopped. Why did not she and her companions persevere? I would certainly have cared for them as well as D. F. did for Charles S., the broken down bicyclist, on the South Shore last summer.

ABOUT POMIUK.

SHUTESBURY, MASS.

*Dear Mr. Martin:* Lucy and I inclose —— for Pomiuk. Am glad he has got where he will be treated kindly. We are much interested in hearing about him. We were glad to see the picture of your library, but we wish *you* instead of the books had been reflected in the mirror! We are glad they are giving you more room for the Corner. NATHAN H.

RHODE ISLAND.

*Dear Mr. Martin:* We have all been very much interested in Pomiuk. When we first read of him, Nov. 28, we took up a family subscription of ——, which should have been sent to you before. JOHN T.

NEW HAMPSHIRE.

*Mr. Martin; Dear Sir:* I was very much interested in the story of the Eskimo boy, Pomiuk, in the Conversation Corner, and my little boy has also become much interested in him. Yesterday was his seventh birthday, and as he would like to do something for a boy less favored than himself he sends —— to be spent for him. A FRIEND.

NORTHFIELD, MASS.

*Dear Mr. Martin:* I read the Corner every Sunday. I am very happy to send this for Pomiuk. I hope Pomiuk will receive all the help he needs, for I am interested in Pomiuk. I hope he will visit the United States again. From your little friend, GLADYS M.

If Senator Lodge should persuade Uncle Sam to buy of Denmark the Greenland coast Pomiuk might, if he gets well, run over to that State!

GLOBE VILLAGE, MASS.

*Dear Mr. Martin:* I am very glad to see the picture of Pomiuk. Please write some more about him. I wish the Corner children could buy some pictures of Pomiuk and send him the money for them. Do you think I could have some? I am nine years old. I have a kitty. Her name is Kitty. ELIZABETH H.

A very appropriate name, I should say! Yes, you and all the children can have pictures. They are printed, with a verse from his Eskimo hymn, on the receipts which tell how much you pay. So that any one who gives for him, whether little or much, will get a picture. I have just heard that Dr. Grenfell of the Deep Sea Mission, who found and cared for the poor boy, is to spend *next week* in the vicinity of Boston. If you have the opportunity, be sure and hear him and see his fine views of Pomiuk's land. Other gifts credited later.

Mr. Martin

## CORNER SCRAP-BOOK.

**What Will Happen in 1896?** This question is subdivided into others below, and boys and girls who read this column can answer them during the year as they watch the papers, perhaps preserving notes of remarkable events in their diaries or scrap-books:

Will there be a great European war?
Will the Turkish Government be swept off the face of the earth?
Will Spain lose her Cuban possessions?
Will Japan become a rival of the United States as a manufacturing nation?
Will this country establish a Pacific cable?
Will it secure any island station in the Caribbean Sea?
Will electricity take the place of steam on main railway lines?
Will horseless carriages come into use?
Will the bicycle sustain its popularity?
Who will be elected President of the United States?

**1896 Will Be a Long Year** — one day longer than 1895 or any year in the future until 1904. There will be a Feb. 29 this year for our diaries, for our work and — as it falls on Saturday — for a holiday. By the readjustment of the Julian calendar established by Pope Gregory XIII. in 1582, century years, although divisible by four, are not leap years. (But let children who expect to live in three centuries — I think there have been such instances — make note that the year 2000, being divisible by 400, will be a bissextile year.)

It will be remembered that England did not adopt the Gregorian calendar until 1752, for the reason that the Pope was a zealous persecutor of Protestants. That occasioned the necessity of adding eleven days to all previous dates, to make "Old Style" and "New Style" agree. One curious mistake was continued for many years in adding eleven days to the date of the Landing of the Pilgrims, obtaining Dec. 22, until some bright mind discerned that for a date so far back as 1620 only ten days should be added, making Dec. 21 the true anniversary. The New York descendants of the Pilgrims still observe the later day. Russia still uses the Julian calendar.

**Two Full Moons in One Month.** The newspapers have had considerable to say about the fact that there were two full moons in December, one on Dec. 2, the other on Dec. 31. It was even stated that the phenomenon had not occurred before for many centuries, perhaps not since the Christian era! On application to Miss Bardwell, the teacher of astronomy in Mount Holyoke College, she kindly sends to the *Scrap-Book* a tabular list of seven instances of the same phenomenon within fifteen years, as also a similar recurrence of other phases of the moon—two new moons, two first quarters, etc. She says that there will be two last quarter moons in August, 1896, two new quarter moons in May, 1897, two first quarter moons in November, 1897, and two full moons in August, 1898. It is good to have the wise man's word confirmed, that "there is nothing new under the sun"— not even two new moons! She adds:

I am happy to assure you that there is not the slightest evidence of lunacy on the part of the fair orb. The last previous double full moon was in March, 1893, and it is one of the cases where the same phenomenon occurred in the preceding January. There were three double moons in that year, which happens when the first one occurs in January.

**The Metonic Cycle.** The same writer explains the Metonic Cycle—discovered about 433 B. C., by Meton—approximately equal to nineteen years. At the end of that time the new and full moon recur on the same days of the year, and within about two hours of the same time of the day. "The calendar of the phases of the moon, for instance, for 1889 is the same as for 1870 and 1908, except that intervening leap years may change the dates by one day." (Reference to Young's General Astronomy.)

**What the Children Say in Physiology.** A little girl in Vermont said, "The cerebrum is situated in *the northern part of the head.*"

A boy, being asked to describe the skin, said, "The skin is very important—it is much missed when it is gone."

The olfactory nerves were described by a pupil as "in all parts of the body, but specially in the ends of the fingers."

L. H. M.

# The Sunday School

LESSON FOR FEB. 9. *Luke* 6: 41-49.

## THE SERMON ON THE MOUNT.

BY REV. A. E. DUNNING, D.D.

Our lesson presents specimen sayings of the discourse which has been fitly called "the great charter of Christ." To understand them we must understand the occasion, the place and the character of the entire sermon.

This discourse is placed by Luke just after the appointment by Jesus of twelve apostles from the company of his disciples. This is the first step in the organization of the church of Christ, and it is natural to expect at that epoch in its history a statement of its great principles. To the west of Capernaum, where Jesus was living, the land rises into a broken country of treeless hills. Most conspicuous among them are twin peaks, standing out abruptly, forming toward the East almost a precipice. At their feet the moorland is comparatively level. A village once stood there called Hattin, which gave to the double hill its name, Horns of Hattin. Farther to the north are lonely mountains where Jesus would naturally retire for prayer, where, probably, he spent the night before choosing the apostles. The Crusaders were impressed by the striking situation of the Horns of Hattin, and located the place as the scene of the Sermon on the Mount. The summits are sixty feet above the level place where Luke says Jesus stood while he spoke to the multitude. One might select a dozen places within the radius of a mile as suitable as this for the gathering of a multitude.

"These sayings of mine," as Jesus called this discourse, are the substance of the principles of righteousness as taught in the Old Testament. But they are expressed with a terseness, force and spiritual meaning which fitly make them the basis of a new dispensation. They disclose ideal human character reflecting the image of God and drawing those who aspire to this character and have begun to possess it into an ideal community consciously united to God. They are not, strictly speaking, the gospel, but they are the preparation for the gospel and describe its fruits. Taking the selected passages now before us, we find described:

1. Self-culture for righteousness [vs. 41, 42]. One element of the power of Christ's words was that they presented ideas clothed in illustrations taken from the life of the common people which he shared. In the carpenters' shops at Nazareth one may see young men fashioning furniture for the house and utensils for the farm, the splinters flying from their tools as, just like Americans, they discuss the faults and weaknesses of one another and of their neighbors. In such a place, no doubt, Jesus saw in his trade the illustration he used when he would teach men that the first step in lifting the moral standard of a community is for each one to discern and remove his own faults. No one is fit to judge others till he has thoroughly done this.

The operation of removing a splinter from the eye of another is a delicate one. How can one expect to do this successfully while a big piece of wood is in his own eye? The application to religious life is simple. Those who hunt for heresies of belief or sins of conduct must have fair judgment, clear vision, and also the unselfish purpose to remove moral evils from their brethren. Is it uncommon to find men of censorious spirit, whose ignorance of their own condition and of the reasons for their blaming their brethren is as conspicuous as a piece of wood in their eyes would be? Are there not many such who make it their business to take out splinters, who care more for the splinter than for the man, who are more eager to convict a brother of sin in the eyes of others than to set him free from it? When we think of Christian ministers within the same denomination warning people against one another, of reformers seeking the same end denouncing one another, while the world laughs at their magnifying one another's faults while oblivious to their own folly, we can appreciate the humor of Jesus picturing men with beams in their eyes trying to pick splinters out of the eyes of their unwilling neighbors.

2. The fruits of self-culture [vs. 43-45]. We may know whether or not the beam has been taken from our own eyes by the results of our living. The man who finds a heresy in his brother's belief and antagonizes him, and makes him stronger in his heresy through his self-defense, has not plucked out the splinter. You may know such a man by his fruits. He makes his brother worse. Or, if by intemperate zeal he wins him to his own view, he makes him tenfold more a child of hell than himself. Men who hunt other men's sins with more satisfaction than they would find in lifting their brothers to more generous love and larger hope for others show their lives by their fruits. A man's tone, even in quoting Scripture, may interpret himself more clearly than his words interpret the saying. "Out of the abundance of the heart the mouth speaketh." One needs to be a clear discerner of others' characters to call them hypocrites. Jesus used that word, but his disciples never. The loving heart may be strong in its condemnation of evil, but it is always generous in its attitude toward men.

3. The testing of self-culture [vs. 46-49]. Only creeds lived are really believed. Only prayers translated into action are really offered to God. "A new commandment I give unto you, that ye love one another, even as I have loved you, that ye love one another." "Why call ye me, Lord, Lord, and do not the things which I say?" But self-deception is easy. The real condition is revealed only by a sure test.

Along the hillsides on which Nazareth stands are torrent beds and almost in their paths are houses. A building founded on the surface only would soon be carried down with the stream suddenly swollen by a storm. Doubtless houses have been so swept away. But those which stand on the hillside have been firmly planted on the limestone rock beneath the soil. When the flood arose, the storm beat upon those houses and could not shake them. Those who hear Christ's sayings and do them are fixed on the rock.

The test question to be applied to every one at the last is, How has he built? Years of untried life often pass by till old age comes and finds a man secure and undisturbed. The test comes, and too often the structure of a whole lifetime crumbles in an hour. But there are others, perhaps trembling and afraid, to whom the final test reveals the firmness with which they are built on the rock. Mistaken they have often been; sinful they are. But, repentant, they ever seek forgiveness through Christ. They yearn to help men to know him. An instructive illustration is before me as I write. It is in two letters from two Congregational ministers. One of them criticises an article written by the other. The spirit of his criticism is indicated by these sentences: "The main part of Dr. ——'s article in this week's *Congregationalist* is a falsehood." "Every period is a lie." "Great swelling words of vanity [2 Pet. 2:18]." The spirit of the minister criticised is made plain by these sentences from his reply: "It is impossible to avoid misunderstandings. Would that I could convince all these good souls that I have only one supreme aim, and that is to have the gospel of Christ recognized in its integrity. Humanity, through Christ, is the inheritor of a priceless faith. It is the joy of my days to hope to make this infinite faith more real, significant and vital to the men of my own generation."

Can both these ministers be building their characters on the solid foundation? "If any man hath not the spirit of Christ, he is none of his."

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## PROGRESS OF THE KINGDOM.

### MADAGASCAR OF TODAY.

*Parallel with The Congregationalist's March Topic for Missionary Meetings.*

In order to gain an intelligent idea of the present situation in Madagascar, and to appreciate the social, political and religious condition of the island today, it is necessary to review briefly the past history of the Malagasy, and the introduction of Christianity by the London Missionary Society, followed by the awful persecutions, the story of which constitutes one of the most thrilling and marvelous chapters in missionary annals. The people of Madagascar, usually spoken of as the Malagasy, are not African in race and origin but, curiously enough, belong to the same family as the Malays and the Malayo-Polynesian. Although substantially the same language is spoken throughout the island, several distinct tribes exist, the Hovas, Sakalavas and Betsileos being among the most important. It has been estimated that the whole number of inhabitants does not exceed 4,000,000, of which probably about 1,000,000 may be Hovas, who are at present the ruling tribe. They are lighter in color and quicker in intellect than members of the other tribes and are characterized by a progressive spirit and keen commercial instinct.

The islanders dwelling in the interior were not savage when first visited by Europeans in the sixteenth century, but had attained to no small degree of civilization. They were decently clothed, though the climate is tropical, dwelt in settled communities, cultivated the soil and were by no means lacking in mechanical skill. The dominant religion partook of the nature of fetich worship. Superstition and idolatry prevailed among the people, the spirits of ancestors, the sun, moon and stars, as well as certain sacred mountains and cities, were appealed to in prayer, and belief in witchcraft and divination was common. Yet in some respects the religion of the Hova was not unfavorable to the entrance of Christianity, for there were no temples or priesthood or religious rites and no ancient religious literature appealing to the veneration and conservatism of the people; hence it had not the power of resistance possessed by the more ancient and elaborate religions of the East. But, more than this, Rev. W. E. Cousins of the London Missionary Society, one of the best authorities on Madagascar, tells us that there existed side by side with the heathen practices a tradition that a purer religion had once existed and that the ancient faith of the people had been a simple theism. The name of God was in constant use and occurs again and again in some of the ancient proverbs. This recognition of a Supreme Being, exalted far above all idols and spirits, formed a solid foundation on which the missionaries could build.

For many centuries before the visit of Europeans intercourse had been frequent between the Malagasy and the Arab merchants and slave dealers, who made a few settlements upon the coast. In the sixteenth century came the Portuguese, who attempted without success to establish themselves on the island and to convert the natives to the Roman Catholic faith. The French followed in the seventeenth century, occupying Fort Dauphine and forming some other settlements on the east coast. At the former point French Roman Catholic missionaries labored for nearly twenty years but with small results. The French were unable to maintain their positions, which eventually they all but abandoned.

Protestant missions in Madagascar date from 1818, when two resolute young Welshmen, David Jones and Thomas Bevan, with their families went out under the auspices of the London Missionary Society. This first missionary party, however, met with a sad fate, for they fell easy victims to the deadly climate of the coast and within two months out of six persons only Mr. Jones was left alive. Although obliged to seek a healthier country for a time, he refused to abandon the hope of evangelizing this great African island, and in 1820 once more took up his residence in Madagascar, not on the coast but in Antananarivo, the inland capital, situated on a high plateau. Through the efforts of Sir Robert Farquhar, British governor of Mauritius, Great Britain had entered into friendly negotiations with the reigning Malagasy king, Radama, who received the young missionary kindly, and more workers soon followed, prominent among whom were two other Welshmen, David Griffiths and David Johns.

Educational and industrial enterprises were important phases of the pioneer work in Madagascar. The direct spiritual results, however, were of slow growth, for it was not until eleven years after Mr. Jones's arrival in the capital that the first baptisms took place. From this time on growth was comparatively rapid and encouraging until at the end of fifteen years 200 had been received into the membership of the two churches, 10,000 or 15,000 children had been taught in the schools and altogether 30,000 people had learned to read. The language of the Hovas had been reduced to a written form, two printing presses established at the capital and the entire Scriptures translated and printed in the native tongue, as well as many tracts and elementary schoolbooks.

The terrible story of the persecutions which prevailed during the quarter of a century succeeding 1835, "when the land was dark," as the Malagasy Christians put it in speaking of this period of storm and suffering, is too well known to describe in detail here. An intensely conservative clinging to ancestral customs and idols and a suspicious and jealous fear of foreign influence finally culminated in an outbreak of violent opposition to Christianity, which compelled the missionaries to abandon the mission and to leave the Christians to suffer at the hands of the passionate, cruel, bloodthirsty Queen Ranavalona. It is very significant that the bitter persecution of the Malagasy converts was identical in its effects with that of the early Christians of apostolic times. Not only is it a remarkable fact that few converts fell away through fear of pain and death but, more than this, the number of believers actually increased twenty-fold under these tragical circumstances.

After the death of Ranavalona I. in 1861 a swift change took place, for the new monarch immediately proclaimed religious liberty and back flocked many who had been long banished or imprisoned or in hiding. Within a single month eleven places of worship were opened in Antananarivo alone. The king seconded the Christians' request for the return of the missionaries of the L. M. S., and a new party arrived in 1862, among whom was Rev. W. E. Cousins. To appreciate what these and other missionaries connected with the Norwegian Missionary Society, the Society of Friends and the Society for the Propagation of the Gospel have accomplished, one should take a comprehensive view of the present state of Christianity in the island. On the throne now sits a young, amiable and progressive queen, Ranavalona II., who has burnt the national idols, declared Christianity the state religion, and is herself a true and earnest Christian. An interesting incident is told of her in connection with the opening of a new L. M. S. girls' school building. She had herself been a pupil in the institution, and listened with deep attention to the exercises; but though her husband, the prime minister, had delivered for her a message of thanks and congratulation, she was not satisfied, and finally arose and herself spoke a few kind, womanly words of encouragement to teachers and scholars, urging the latter above all things to become true servants of Jesus Christ.

One of the most noticeable indications of the firm hold that the Christian religion has taken on the people is the number and prominence of the church buildings, especially in and around the capital. The needs of higher education, too, have required special buildings belonging both to the Protestant and Roman Catholic missions, conspicuous among which is the large college of the L. M. S. The inhabitants of the chief centers, such as Antananarivo and Fianarantsoa, are, generally speaking, Christian people, and the quiet and order that reign in them on Sunday are a surprise to strangers. Nor are church-going and Sunday observance the only signs of change. A new standard of morality has been introduced, and Christian ideas as to marriage, home life and the care of children are beginning to exert their influence. It cannot, however, be too strongly emphasized that nine-tenths of the Malagasy are still heathen and that of the 400,000 adherents many are Christians only in name. There are now 107 foreign Protestant missionaries in the island, with 2,004 congregations and 96,000 church members, while the Protestant schools contain 120,000. The Roman Catholic mission has about 100,000 adherents, under the care of 113 foreign missionary agents, and the children in their schools are said to number 15,000.

What will be the future of Protestant Christianity in Madagascar it is impossible to foretell, since France has by the recent war established a protectorate over the island. In his excellent little book, Madagascar of Today, which, by the way, contains a capital chapter on The Political Situation, Mr. Cousins has some hearty words for the Roman Catholic missionaries and "the self-sacrifice and patience with which their work is carried on." He declares that in the past there has been no deep bitterness existing between Roman Catholics and Protestants, and adds: "The fullest religious liberty is enjoyed in Madagascar today, and I do not think there is any prospect of either French or English missionaries enjoying under a French protectorate a fuller measure of freedom of action than under the present *régime*." This attitude of tolerance and absence of alarm has characterized the action of the missionaries and the utterances of the missionary press during the recent war. It is, however, an unquestionable fact that the French Government has been, and still is, practically, though perhaps not theoretically, hostile to Protestant missions, as the record of its rule in the South Seas and throughout all its colonies proves. And so it is not without apprehension that the friends of Christian missions look forward to a future in which French influence may become predominant in Madagascar.

**Sources of Information.**

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Story of the L. M. S., by Rev. C. Silvester Horne.
The Martyr Church of Madagascar, by William Ellis.
Madagascar—Its Missionaries and Martyrs, by William J. Townsend.
Bliss's Encyclopædia of Missions, Vol. II., under Madagascar.
The London *Chronicle* for April, 1895.
The Great African Island, by James Sibree, Jr.

## MEN'S LITTLE WAYS.

Men's "little ways" are usually more interesting and often more instructive than their grand manners. When they are off their guard they frequently show to better advantage than when they are on parade. . . . The Little Flowers of St. Francis appear to me far more precious than the most learned German and French analysis of his character. There is a passage in Jonathan Edwards's Personal Narrative about a certain walk he took in the fields near his father's house and the blossoming of the flowers in the spring, which I would not exchange for the whole of his dissertation On the Freedom of the Will. As for Darwin, the best thing he ever wrote was a letter to his wife, in which he confesses that, having fallen asleep on the greensward and waked at dawn with the birds singing over him, "I did not care one penny how any of the birds or beasts had been formed."—*Rev. Henry Van Dyke.*

# Literature

### THE LITTLE MAGAZINES.

The bewildering variety of magazines which covers the bookstalls has recently taken on new forms and colors. The old favorites are still here, but with new claims because of bright and varied covers, and the little people—cheap in price, though not necessarily in quality—fill up the corners and bid for attention by their imitation of old forms dear to every book lover, or by bold and striking eccentricities of name or form or decoration. *The Chap Book* [Stone & Kimball: Chicago. $1.00 a year], *The Bibelot*, devoted to reprints of choice and rare prose and poetry for book lovers [Thomas B. Mosher: Portland, Me. 50 cents], *The Pocket Magazine* [Frederick A. Stokes Co. $1.00], *Miss Blue Stocking* [Miss Blue Stocking Co.: Boston. $1.00], *The Black Cat*, *The Purple Cow*, *The Philistine—a Periodical of Protest*—are examples of this new class of publications. Suggested, as they doubtless were, by English ventures of the same general order, they stand on both sides of the Atlantic for an interesting movement of the literary taste and development of the time, which the conservatism of the older magazines has failed to allow and provide for. If, on the one side, it cannot be denied that there is something of folly and absurdity—something even of pure commercial eagerness to make the most of a passing fashion—on the other it would hardly be unjust to say that among these new claimants for popular favor are to be found the only American periodicals, with the exception perhaps of *The Atlantic*, which devote themselves entirely to the publication of pure literature. They stand, therefore, as witness to an awakened literary interest, which may not always find expression in forms of enduring value, but which cannot be wholly overlooked in considering the literary history of the time. With many and great differences, students of American literature cannot help recalling the early days of the New England transcendental movement with its literary organs and outpourings, many of them as fantastic in matter, though not in manner, as the new periodicals of today. Because of a lack of moral earnestness—standing as they do rather for literary and artistic movements, protests and ideals which take no deep hold upon the serious problems of life—the influence of these newcomers is likely to be far less deep and permanent, but they stand, none the less, for witness of a broadening literary interest among the people and, we may hope, for promise of an era of fresh literary fruit-bearing.

### BOOK REVIEWS.

#### DISSERTATIONS ON SUBJECTS CONNECTED WITH THE INCARNATION.

These essays by Charles Gore, Canon of Westminster, supplementary to the much discussed Bampton Lectures on the Incarnation, of 1891, take up more fully than the limits of the earlier work allowed the difficult and disputed questions connected with the incarnation of our Lord—his virgin birth, his human consciousness and the sacramental doctrine of transubstantiation. The book is interesting primarily to theologians, but the questions involved are so important, and they are so fairly and clearly presented, that it is sure to be helpful to all readers who are interested in the vital questions of the personality and authority of our Lord. As one of the leaders of the "catholic" party in the Church of England, the views of Canon Gore upon a subject which at once underlies and conditions all the teaching of the church are of special interest. But the book is entirely free from the narrow partisanship often associated with his school.

The discussion of the doctrine of the virgin birth against the critics who write in the interest of the suppression of supernaturalism is specially suggestive. The author points out the fact that the silence of Mark and John—precisely the two gospels which contain the first hand testimony of apostles—arises from the principle that "the original function of the apostles was mainly that of eye witnesses" and was "necessarily limited by the period . . . during which alone they had companied with" Christ. "To have gone outside that period of personal witness would have been to abandon a principle, and there can therefore be no question that the original 'teaching of the apostles' did not and could not include the virgin birth." With Luke and Matthew, who, according to Canon Gore's opinion, wrote later and were gatherers up of the knowledge of others, the insertion of all the attainable facts was natural and inevitable, while their testimony upon this point is entirely independent.

The discussion of the human consciousness is too metaphysical to be followed here, nor do we think the author has opened a clear way through, but we may quote a significant sentence from its consideration of the inherent difficulties of the subject. "Supposing that we can get no help toward the conceiving (or imagining) of this situation [*i. e.*, that of our Lord's self-limitation in knowledge], the case is not by any means either desperate or unique. Nothing that is a fact can be irrational, but many things that are facts are beyond the power of *human* conception."

As against the doctrine of transubstantiation Canon Gore urges that "there is nothing to justify it in the original Christian tradition or in the New Testament," that "it is involved in tremendous metaphysical difficulties," as illustrated, for example, by the dictum of the Jesuit Lessius, who finds that it involves twelve special miracles, and that "it is contrary to the principle of the incarnation, that is, to the principle of Christian theology." In replying to the argument that it should be accepted as a necessary condition of that church unity which means so much to his own party in the English Church, he says that acceptance would only be possible by a non-natural minimizing of terms, which would, after all, leave the real meaning of the doctrine untouched, while "it can never be a satisfactory settlement to accept a phrase in a sense so unreal that you are not prepared to apply it anywhere else"; and, "finally, to accept the phrase in regard to the eucharist is to abandon a great principle which runs through all theology—the principle that the supernatural does not annihilate or supersede the natural."

In the contests of the time with a materializing science and with the claims of the "Roman obedience," the book will be helpful and stimulating to every student of the fundamental doctrines of the church. [Charles Scribner's Sons. $2.50.]

#### EXEGETICAL.

Another instance of the catholicity of all devout and single-minded study of the Scriptures is found in *Christ in Type and Prophecy*, by Rev. A. J. Maas, S. J., professor of Oriental Languages in Woodstock College, Maryland. The second volume, which has come to hand at a considerable interval after the first, is a devout and learned discussion of the passages of the Old Testament which prefigured the offices, public life, sufferings, and glory of the Messiah. Except for little differences of English rendering of the Scripture text and a page or two in which the sacrificial theory of the Lord's Supper comes into view, only the slightly different horizon and order of critical authorities remind us that there is a division between Protestant and Roman in the Catholic Church of our Lord. There is, indeed, a certain freshness in this unusual point of view which might make the book very helpful to students. [Benziger Brothers. $2.00.]

A much more modern volume is *Annotations on the Gospel According to St. Mark*, by John A. W. Haas, B. D., which is Volume III. of the Lutheran Commentary issued by the Christian Literature Company. Without parade of critical apparatus, apt and suggestive notes have been brought together from a wide range of authorities and interwoven with the author's own store of thought in a comprehensive running commentary. Matter too technical for unlearned readers is relegated to foot-notes, and an occasional excursus condenses the discussion of important questions, while a careful essay is appended treating of the question of the date of the Last Supper. We have found the comments suggestive and devotional, but the total absence of any clew to the contents of the book is a serious hindrance to its usefulness. [$2.00.]

*The Messages to the Seven Churches of Asia*, by Thomas Murphy, D. D., LL. D., is a full and reverent study of the opening chapters of the Apocalypse. These seven epistles, which the church has always recognized as something more than local messages, valuable only for a limited time, must always be of extreme exegetical interest. Dr. Murphy has expounded them as the key to the whole book. "Here we have made known to us," he says, "the germs of all church life, good and bad, put forth under apostolic superintendence, which germs, fully developed, form the whole body of the Apocalypse." Under the running title of The Inaugural of the Enthroned King, he gives a full and suggestive study of the epistles, supplemented by a topical index and table of Scripture texts. [Presbyterian Board of Publication. $3.00.]

Another study of the Apocalypse, introduced under the somewhat confusing form of an allegory, is *The Mystery of the Golden Cloth*, by Jasper S. Hughes. The book greatly lacks the condensation which a trained literary worker would have given it, and the author also fails, we think, in that power of close and consecutive thinking which is hardly anywhere so needful as in the study and interpretation of the prophetic Scriptures. The author's description of himself is that of "an unordained evangel," and certainly he approaches his difficult subject with the reverent interest befitting a man who preaches the good news to others. [White Star, publisher, Chicago. $1.25.]

#### STORIES.

*An Old Fogy*, by Mrs. J. H. Walworth, is a wholesome and interesting story of the

trials which befall a Southern planter of the old type who is driven from the quiet of his ancestral acres to the heated competition and unneighborly crowding of New York. The temptation and recovery of a son and the love story of a daughter give spice to the narrative, but the character of the Colonel, who in the old plantation life played chess every evening "because he loved it," while his practical wife "played because her husband loved it," and who prefers to become a street-car driver rather than accept charity from his relatives, is the most interesting part of the book; and the reader is glad — though hardly surprised — when a discovery of hidden papers restores him to the quiet dignity of his old life. [The Merriam Co. $1.50]. — From the same publishers comes *A Man of Two Minds*, by Francis Tillou Buck. Few of our readers, we hope, are capable of being seriously interested in the mental exercises of a man who for months keeps up a correspondence with a girl whom he has persuaded to try to love him, while he is all the time engaged in a desperate flirtation with a married woman. [$1.00.]

Two or three volumes of short stories are come to hand. One is Mrs. Burton Harrison's *A Virginia Cousin and Bar Harbor Tales* [Lamson Wolffe & Co. $1.25]. Mrs. Harrison's work is exceptionally artistic and graceful yet never lacking in firmness of touch. She is well known for her society sketches and stories, which are also much more than mere amusements for herself and her readers, and sound the depths of human nature and appeal to the nobler motives which shape character. This little book represents her in her lighter and sprightlier vein and is as attractive within as it is without.

Another little volume equally tempting to look at is one of the Carnation series and is *The Sister of a Saint and Other Stories* [Stone & Kimball. $1.00], by Grace Ellery Channing. These stories, too, which are Italian or Spanish in their atmosphere and setting, sometimes touch one's deeper feelings and also illustrate a picturesqueness of descriptive style which imparts to them a special attractiveness. It is our impression that some, if not all, of these have been printed already, but they are worthy of being reissued together thus.

Mrs. J. Gladwyn Jebb has put together a dozen of her stories in a little book called *Some Unconventional People* [Roberts Bros. $1.25]. They are light in quality but entertaining and will serve well for journeying or leisure time when one is not in a mood for serious work.

Any one who delights in rough adventure, and who is not too particular about the company he keeps or the language he listens to, will find much entertainment in the series of short stories by H. B. Marriott Watson, gathered under the title of *Galloping Dick* [Stone & Kimball: Chicago. $1.75]. Of all the adventures the strongest are those which open and close the book. The contrasted characters in the Quandary of the Bishop are worked out with admirable skill both of insight and expression, while in Of a Meeting at Fullham we have a vivid picture of the folly and wisdom, the moral cowardice and cool physical courage of King Charles II.

POETRY.

The essential value of the Bible as literature, upon which Matthew Arnold so often insisted and which is coming into fuller recognition everywhere, is well shown by the second volume of *Lyrical Poetry from the Bible*, which has just come to hand. In clear print, on good paper and with delicate and beautiful frontispiece and title-page, Ernest Rhys has gathered the lyric passages from Ecclesiastes, The Song of Songs, and the Prophets, together with the essentially Hebraic psalms of Mary, Zacharias and Simeon from the gospel of Luke. The text is that of the common version and well does its poetic rhythm reveal itself in these selections. For those who have been tempted and disposed to forget that God's medium for communicating the highest spiritual truth is poetry, as well as for all lovers of the highest and most beautiful literature which the world has yet seen, we can heartily commend this little volume. In the concluding words of the editor's preface: "Whether as the lyric flowering of that inspired people to which David and Isaiah and Jehuda ben Halevy, and Spinoza and Heine, belonged; or, as a part of our own poetry, which has affected indeed our whole spirit and mode of speech, it is the most moving and inspiring body of imaginative song which we possess. As Milton said: 'Of all the lyric kind — incomparable!'" [Macmillan & Co. $1.00.]

Here is a fresh book by Austin Dobson, the popular English poet, which illustrates certain characteristics of his verse, and they are more than pleasing in their way. The book is *The Story of Rosina and Other Verses* [Dodd, Mead & Co. $2.00], and its admirable illustrations are by Hugh Thomson. Mr. Dobson's lighter fancy has controlled the contributions to this work. They are gay and jaunty verses for the most part, dealing with society and with ordinary people and events in a very pleasant yet hardly more than a touch-and-go sort of manner. Once in a while a profounder sentiment is suggested, or a vein of thought is pursued to a deeper than common level, but on the whole it is light work admirably well done and hardly undertaking to be anything more than this. The illustrations are remarkably fine in both conception and execution.

Mary I. Lovejoy has gathered poems of outdoor life and the love of the growth and beauty of the world into a poetry reader for children, which she calls *Nature in Verse*. Appealing to the well-known love of poetry which usually characterizes little children, she has brought together several hundred poems divided into songs of the seasons. They are carefully selected and are almost entirely from American sources, so that the flavor and spirit is that of the world in which the children themselves live, and the life is that which they may observe about them in their daily walks. It is interesting to see how the rhythmic fervor of the Psalms makes two of them, as here employed, the most admirable introductions to the poems of spring and summer. [Silver, Burdett & Co. 72 cents.]

*Yarmouth Fog*, a broadside of verses by William Byron Forbush [Herald Press: Yarmouth, Nova Scotia], brings with it something of the charm of sea and shore in the Province. With a more fully trained ear and greater constructive skill Mr. Forbush might add his name to the lengthening roll of Canadian poets.

EDUCATIONAL.

GERMAN AND FRENCH.—*Bilder aus der Deutschen Litteratur*, by Prof. J. Keller of the New York Normal College, is an admirable compendium of the history of German literature in simple German with well-chosen examples from the classic writers and careful summaries of the more famous longer works. The Story of the Niebelungen Lied, for example, is told in a very interesting way, which will be sure to awaken a desire in the mind of the student to read the work itself when the opportunity comes. The book does not attempt completeness, but is, for the purpose which it sets before itself, admirably complete, and the literary selections are well chosen. Such a history of literature in easy German seems to us an admirable text-book. An index would have added to the value of the book and made it still more valuable for reference to those who have no larger history of German literature at hand. [American Book Co. 75 cents.]

*Die Hochzeitsreise* of Benedix, edited by Natalie Schiefferdecker, instructor in the Abbot Academy at Andover, is one of Heath's Modern Language series. The notes are adapted for young pupils, and the comedy itself is so witty and enjoyable that it is a real addition to our available texts for school use. [D. C. Heath & Co. 25 cents.]

We have also from the American Book Company two prose texts with notes and vocabulary, *Herr Omnia* by Heinrich Seidel and *Traumereien an Französichen Kaminen* by Richard von Volkmann-Leander, both beautifully printed on good paper and well adapted for school use. [25 and 35 cents.]

Akin to these is a book in English, *Lessing, with Representative Selections, including Nathan the Wise*, by Euretta A. Hoyles, which is one of the Studies in German Literature issued by Silver, Burdett & Co. Those who do not read German will find here a full historical and critical introduction to the life and work of Lessing, with the translation of Nathan by William Taylor. As Lessing's best known play is the work of a greater thinker than poet, it may perhaps be more completely rendered into and enjoyed in English than any other of the German classic plays. [48 cents.]

C. H. Grandgent, director of modern language instruction in the Boston public schools, has published, as one of Heath's Modern Language series, a book of *Selections for French Composition*, which attempts to lead the pupil through the experience of various styles to a familiarity with the written use of the language. There are full English and French vocabularies, and the grammatical helps are well adapted to meet the difficulties which the pupil encounters. [D. C. Heath & Co. 50 cents.]

MISCELLANEOUS.

*Vikings of Today; or, Life and Medical Work among the Fishermen of Labrador*, is by Wilfred T. Grenfell. The romantic and remarkable work of the "mission to deep sea fishermen" in Norwegian waters has for some years attracted wide attention. In 1892 the same (London) society began similar work among the seamen and shoremen of that wildest part of North America, the coast of Labrador. It has been from the first in charge of Dr. Grenfell, an Oxford athlete and London surgeon of piety, pluck and skill. With a small steamer, accompanied by a steam launch, and with like-minded associates, he finds his way among the icebergs and almost uncharted rocks from one settlement to another, healing the sick on ship and shore, performing surgical operations where necessary and gathering

the people wherever he may be for simple religious services. Of course this can only be done in the short summer of that latitude. The book is the story, simply told, of his travels and experiences along that strange, unprivileged coast, of which so little is known. The way in which Dr. Grenfell was led — manifestly by the hand of God's providence — to the finding and rescue of Pomiuk, the Eskimo boy from the World's Fair, has been recently related in the "Conversation Corner" of this paper. The book is illustrated, and will be one of thrilling interest to all who sympathize with the arduous and adventurous missionary labors of such heroic men among a class of people, partly white and partly Eskimo, who live and suffer in those distant and desolate regions. [London: Marshall Brothers; sold at the Congregational Bookstore. $1.25.]

Rev. Dr. E. F. Burr needs no introduction to the public as a specialist in respect to astronomy and few have equaled him in the skill and success with which he has aided in popularizing knowledge of that branch of science and in rendering the subject interesting to the common reader. *The Stars of God* [Student Pub. Co. $1.25], his latest book, is an example of his ability and success in this line, and it deals with the heavenly bodies in a large, free manner, yet not without much attention to detail, and the occasional fervor of the style causes the book to glow like the orbs which it describes. A religious tone pervades the whole work and it is educational in different senses, as well as of profound and lasting interest.

The younger children, who are too young to care for the stars, except vaguely, have been remembered once more in *Myths and Motherplays* [Milton Bradley Co. $1.00], by Sara E. Wiltse, in which are gathered together a number of bright and spirited stories, short and entertaining, adapted from the old nature myths of which children have always been so fond. It is intended to promote the development of the children toward the appreciation of the poetic and artistic and, at the same time, solid instruction is imparted. Twenty-four full-page drawings, finely executed and very attractive, help the volume to accomplish its desired work.

Mr. T. J. Ellinwood, the reporter of Henry Ward Beecher's discourses, has compiled a volume of *Metaphors, Similes and Other Characteristic Sayings of Henry Ward Beecher* [A. J. Graham & Co. $1.00] to which Dr. Homer B. Sprague has furnished the introduction. They are short but choice examples of Beecher's remarkable power of condensing a truth into a sentence or driving home a thought with a force which could not be resisted or evaded because of the felicity of its expression. They are classified and adapted to be easily referred to.

*The Annual Catalogues of Yale and Harvard Universities* appear as elaborate and handsomely bound and printed volumes, embodying all the facts about the universities which any one is likely to desire to learn and which illustrate vividly the immense recent development of these institutions. It is at once delightful and a little bewildering to old graduates to turn over these pages and to perceive the many changes since their day, but these changes are for the better, and the thorough intellectual work which the institutions are doing and which is sometimes overlooked because of the modern prominence of athletics in the newspapers is here indicated very suggestively.

## NOTES.

— The real name of "Stepniak," the revolutionist and author of English books upon Russia, who had escaped a thousand dangers to be killed by a passing train in London, is said to have been Kravchinsky.

— Whatever the effect upon the author or upon the fortunes of the book, it is gratifying to note that Thomas Hardy's latest book, Jude, the Obscure, is almost universally condemned for its debasing moral atmosphere.

— A new life of Agassiz is about to be published. It is written by Jules Marcou, the sole survivor of the band of naturalists who came to this country with Agassiz, and who, as his pupil, assistant and friend, had special opportunities of preparation for the work.

— In the death of Philip Reclam Germany has lost one of the great popularizers of its literature. The series of paper-covered German classics and translations sold everywhere for about five cents a number, and of such convenient size that they could be carried in the pocket, brought the best reading within the reach of every one who cared for it.

— The new poet laureate's first task, or opportunity, was that of celebrating the heroic blunder of Dr. Jameson and his companions in invading the territory of the South African republic. Of his success in voicing the English Conservative view of the affair there can be no question, but the verses can hardly be considered up to the standard of the earlier and greater Alfred, and the comments upon their form must make the poet feel a very genuine sympathy for the "baffled band" whose vain exploit he sings.

— The American Humane Education Society has just offered a prize of $200 "for the best practical plan of settling peacefully and honorably to both nations the difference between Great Britain and the United States of America in regard to the disputed Venezuela boundary." Ex-Governor Long is to be one of the judges who are to decide upon the manuscripts after March 1, by which time we hope the question may have become wholly academic through the agreement upon a plan by the real judges, President Cleveland and Lord Salisbury.

— When a man is accused of plagiarism because he has worked over some of the material of his immature and forgotten publications into books which are widely known, he surely has some reason to complain. Mr. Hall Caine, the novelist, seems to be having this experience through the enterprise of an American publisher, who has extracted an early story of his from the columns of a provincial English newspaper, and the consequent very natural discovery by the newspaper critics that it bore a great resemblance to *The Deemster*. It may come to be necessary under the searchlight of modern business and critical enterprise for an author to append to every new work a history of the processes through which it came into being.

— In the death of Col. Thomas W. Knox the American literary world loses a picturesque and interesting character. Born in New Hampshire, he went to the West as a fortune hunter in the Colorado mines, drifted into journalism, and entered the army as soldier and army correspondent. At the close of the war he undertook a journey round the world for the *New York Tribune*, in the course of which he joined an American expedition for telegraph building in Siberia, where he traveled 3,600 miles in sledges and half as far in wagons. He invented the system of topographical telegraphy by which the weather maps are sent out from Washington, and wrote, besides a description of his Siberian experiences and other works, a series of books of travel for boys, one of which brought him the Order of the White Elephant from the King of Siam. A more typical American life in its changes, adventures and readiness of resource it would be hard to find.

## BOOKS OF THE WEEK.

*Copeland & Day. Boston.*

DUMB IN JUNE. By Richard Burton. pp. 88. 75 cents.

LOVERS' SAINT RUTH'S, AND THREE OTHER TALES. By Louise I. Guiney. pp. 123. $1.00.

*Bible Study Pub. Co. Boston.*

THE LIFE OF CHRIST. By Rev. Lyman Abbott, D. D. pp. 176. 75 cents.

THE LIFE OF THE LORD JESUS. By Mrs. L. S. Houghton. pp. 213. 75 cents.

*Avena Pub. Co. Boston.*

BLOSSOMS OF THOUGHT. By Caroline E. Russell. pp. 87. 75 cents.

*Ginn & Co. Boston.*

LITTLE NATURE STUDIES. Edited by Mary E. Burt. pp. 106. 30 cents.

*Charles Scribner's Sons. New York.*

THE CHRISTIAN DOCTRINE OF IMMORTALITY. By S. D. F. Salmond, M. A., D. D. pp. 703. $5.00.

LETTERS AND VERSES OF DEAN STANLEY. Edited by R. E. Prothero. pp. 454. $5.00.

THE LIFE AND ADVENTURES OF GEORGE AUGUSTUS SALA. Written by himself. 2 vols. pp. 379, 381. $3.00.

WANDERING HEATH. By Q. pp. 276. $1.25.

*Catholic Book Exchange. New York.*

THE TEACHING OF ST. JOHN THE APOSTLE. By A. F. Hewit, D. D. pp. 163. $1.00.

*Macmillan & Co. New York.*

THE POOR AND THEIR HAPPINESS. By John Goldie pp. 212. $1.50.

*G. P. Putnam's Sons. New York.*

GREAT WORDS FROM GREAT AMERICANS. pp. 207. 75 cents.

*Fleming H. Revell Co. New York.*

IN THE PATH OF LIGHT AROUND THE WORLD. By Rev. T. H. Stacy. pp. 248. $2.00.

*Thomas Y. Crowell & Co. New York.*

THE HAWTHORN TREE. By N. H. Dole. pp. 154. $1.25.

*Christian Literature Co. New York.*

THE NICENE AND POST NICENE FATHERS. Vol. XII. *Leo the Great. Gregory the Great.* Edited by Rev. C. L. Feltoe and Rev. James Barney, D. D. $4.00.

*Merriam Co. New York.*

NURSERY ETHICS. By Florence H. Winterburn. pp. 241. $1.00.

*Henry T. Coates & Co. Philadelphia.*

ECHOES OF BATTLE. By B. W. James. pp. 222. $2.00.

*Amer. New Church Tract and Publication Society. Philadelphia.*

PROGRESS IN SPIRITUAL KNOWLEDGE. By Rev. Chauncey Giles. pp. 369. $1.50.

*J. B. Lippincott Co. Philadelphia.*

A POINT OF CONSCIENCE. By Mrs. Hungerford. pp. 311. $1.00.

DIVISIONS IN THE SOCIETY OF FRIENDS. By T. H. Speakman. pp. 127.

DOWN THE BAYOU, THE CAPTAIN'S STORY AND OTHER POEMS. By Mary A. Townsend. pp. 230. $1.50.

*Flood & Vincent. Meadville.*

GOVERNMENTS OF THE WORLD TODAY. By Hamblen Sears. pp. 418. $1.75.

*Government Printing Office. Washington.*

REPORT OF THE COMMISSIONER OF EDUCATION FOR 1892-1893. Vol. I. pp. 1,224.

### PAPER COVERS.

*United Pres. Board of Publication. Pittsburg.*

DYING AT THE TOP. By J. W. Clokey, D. D. pp. 124. 10 cents.

*William Ware & Co. Boston.*

THE (OLD) FARMER'S ALMANAC FOR 1896.

*Funk & Wagnalls Co. New York.*

THE UP-TO-DATE PRIMER: A FIRST BOOK OF LESSONS FOR LITTLE POLITICAL ECONOMISTS. By J. W. Bengough. pp. 75. 25 cents.

*G. P. Putnam's Sons. New York.*

LITTLE JOURNEYS TO THE HOMES OF AMERICAN AUTHORS: *Emerson.* By George William Curtis. pp. 41. 5 cents.

*Fleming H. Revell Co. New York.*

THE CHRISTIAN ENDEAVOR HOUR. By T. G. F. Hill and Grace L. Hill. pp. 63. 15 cents.

*Charles H. Kerr & Co. Chicago.*

BLESSED BE DRUDGERY. By W. C. Gannett. pp. 29. 10 cents.

*American Academy of Political and Social Science. Philadelphia.*

THE ADVANTAGES OF THE NICARAGUA ROUTE. By J. W. Miller. 15 cents.

*Universal Publishing Co. Chicago.*

THE EVILS OF ENGLAND'S SOCIETY AND THEIR REMEDY. By Lady Cook. 10 cents.

### MAGAZINES.

January. AMERICAN JOURNAL OF SOCIOLOGY.—LEND A HAND.—TODAY.—NINETEENTH CENTURY.—PROGRESS OF THE WORLD.—BOOKMAN.—LITERARY NEWS.—QUARTERLY JOURNAL OF ECONOMICS.—BIBLICAL WORLD.—WRITER.

February. FRANK LESLIE'S POPULAR MONTHLY.—FORTNIGHTLY REVIEW.—CASSELL'S.

# European Students in Missionary Convention.

International Conference, Liverpool, Jan. 1–5.

By Rev. Harlan P. Beach.

Dr. Ashmore's address delivered, nine years since, at the birth of the American missionary volunteer movement inspired our students to look upon the mission forces of the church not as a wrecking expedition, but rather as an army for conquest. Two of the American delegates were forcibly reminded of this when aroused at early dawn of Jan. 1 by the sudden crash of the Cephalonia upon the rocks of Holyhead. Happily, all passengers were safely landed at the base of the cliff and suffered nothing worse than temporary fright and the spoiling of their goods. The wrecking expedition was forgotten that evening, when the Lord Bishop of Liverpool, Dr. Ryle, welcomed with a hearty handshake —"and two for Americans"—915 delegates from twenty-four countries who are here attending the first European convention of missionary volunteers. It was prophesied at that meeting that the first five days of the new year would prove of inestimable importance to the Christian and unevangelized world, and that prophecy has been verified by the results already seen.

The Student Volunteer Missionary Union of Great Britain was formed in April, 1892, and by a wise combination of American experience and British coservatism and wisdom the union has spread and developed until it numbers 1,038 students, 206 of whom are women. Nearly half of this number are university students and 268 are in theological colleges. While the British enrollment is only about a third as large as that of the American, they have already more than twenty per cent. of their number in the field, and enough more have been accepted by missionary boards to make a total of sixty-one per cent. accepted. The spiritual power of the movement, in British universities especially, is very marked.

The continental contingent was an important one. Germany's delegation, twenty in number, Holland's thirteen representatives and Norway's twelve were strong men evidently, though from the conditions of continental student life they lacked the warmth and the missionary zeal of their brothers and sisters of Britain. It was interesting to note the change that was wrought upon them as the spiritual power of the meetings deepened, and delightful to hear in the polyglot prayer meetings the earnest and personal petitions of these students.

The situation which confronted the British volunteers was unique. Full of the fire of Henry Martyn and David Livingstone, they had on the one hand to overcome the criticism of the High Church party at home, and on the other to kindle a missionary flame in their continental neighbors' heart. Some of their own prominent men were fearful lest the attempt might result in the still greater widening of the breach between men who held with tenacity to the historic episcopate and yet widely differed in other points. As most of the volunteers are Churchmen, the failure wisely to conduct the meetings would have been fatal.

But the difficulty was accomplished, thanks to a prayerful executive committee. Strong speakers were on hand and the whole tone of the convention was made spiritual. The dramatic moment when Dr. Pierson, after enumerating the nations of this conference and contrasting them with those of Pentecost, stretched out his hands to still the applause which thundered through Philharmonic Hall was one not soon to be forgotten as he quietly called them to the life and witness of the Spirit. Again, the deeply devotional addresses given along spiritual lines by young MacGregor and F. B. Meyer, and the latter's marvelous quiet-hour prayers and heart questionings could not but unite students of every shade of belief. There were, of course, a multitude of topics discussed of a distinctively missionary character, but the battle was won through the exaltation of the Spirit of God and the large place given to prayer.

Notable missionary men were there. The secretaries and representatives of forty-six missionary societies could not but furnish abundant material for good speakers. Missionaries like the venerable Dr. Muirhead of China, the magnetic hero of English university men, Pilkington of Uganda, our own brilliant Egerton Young, with his touching Indian stories, the champion cricketer of Cambridge, Charlie Studd, now back from China, and many others were gladly heard. The editorial secretary of the Church Missionary Society, Eugene Stock, and their remarkably forceful lady speaker, Miss Gollock, Dr. Wardlaw Thompson of the London Missionary Society, Dr. George Smith of the Free Church of Scotland and others made the program very strong. Dr. Pierson's addresses were, as usual, worthy of the occasion and such as no American needed to be ashamed of.

Other meetings than those directly spiritual and missionary were held. One of the smallest of these was probably as significant as any. It was the group of twenty-one professors, deans, principals of colleges and others high in educational circles who met together for friendly conference as to what could be done to make the power of the instructor more distinctly forceful in British institutions. As these men, without reserve, unbosomed their hearts concerning the low or critical religious life of their institutions, it is manifestly improper that any full report of this meeting should be given. Suffice it to say that some feel that this gathering, prolonged far beyond its allotted time, will prove as helpful to the religious life of British universities as any meeting ever held.

One of the most enjoyable of irregular gatherings was the banquet given by Sir George Williams in Liverpool's well-known St. George's Hall, at which nearly 900 students sat down. The spectacle of so many young men and women going there at that hour aroused much curiosity and created a decided impression. Under the protecting *ægis* of the city's fabulous or extinct bird, the liver, all sat, and for once the Scotch student, "who goes up to the university with a bag of potatoes and a sack of oatmeal, hires an attic and lives on intellectual food after the oatmeal is gone," had enough and to spare. Though Sir George was not present, he had an admirable substitute in Lord Kinnaird, who was toastmaster of the occasion. Popular Donald Fraser of Glasgow, Anderson of Oxford, a member of Parliament and others furnished the feast of reason.

This was by no means the great occasion of the convention. Probably the hours of Saturday were as thrilling as any. The reception of the foreign delegates and the reading of the executive committee's report came in the evening. Aside from the enthusiasm evoked by the latter, the representatives of various nations speaking in broken English, with the exception of the Dutch, and ending with John 3: 16 in their own tongue, made a profound impression. Japan's delegate was received with very hearty cheers, which, strange to say, were terrific, when Hsiang of China spoke. Then came "All hail the power of Jesus' name," sung to Miles Lane. It was a song that must have delighted heaven, but as it proceeded it became less strong as one and another found his voice choking with emotion at the sight and in the thought of the significance of the hour.

That same afternoon students of these nationalities might have been seen translating into their own language the volunteer declaration. By night Germany and Norway had established volunteer unions, and France had extended her organization to include Switzerland. News came also from Australia that the movement had started there, beginning, strangely enough—shall we not say rather most naturally?—just at the time that British university men were in special prayer that Australian students might be moved concerning this great question. That evening was memorable for another reason. The financial burden of this great convention had been heavy and pleas for its removal were put in by Eugene Stock, Dr. George Smith and one of our own delegates, Sherwood Eddy. In great boldness they had asked the Lord, as they did the audience, for £900. When the collection was counted it was found to be £1,650! This makes it possible to put a traveling secretary into the field in three European countries and to send Mr. Mott, who is America's great college leader, now working in India, down into Australia to forward the movement there.

That happy day made the Sabbath one of great rest and thankfulness. It began with early communion at St. Luke's. It gave an American Congregationalist a decided thrill to receive the communion from the hands of the venerable Bishop Royston, one of the suffragans under the Lord Bishop of Liverpool. It proved the truth of a remark made a short time since by the Bishop of London: "Of this I am sure: that the recognition of a common task imposed upon every society of Christian belief will do more to bring us together than any other endeavors we may make." This was a foretaste of the unity which came at the "nugget meeting" for missionaries and leaders in the afternoon, and that due to Dr. Pierson's address in the evening, The Evangelization of the World in This Generation, the motto adopted after three years debate by the British volunteers. A plea for volunteers by Mr. Eddy and an impressive closing address by the convention's strong chairman, Donald Fraser, brought the first European students' missionary convention to a close. But the end is not yet.

## THE OHIO ANTI-SALOON LEAGUE CONGRESS.

By Rev. D. N. Beach, Cambridge, Mass.

It would be difficult for any one not present to imagine the enthusiasm or significance of this great three days' convention at Columbus.

Ohio has a species of State prohibition. That is, its constitution forbids the granting of licenses to sell intoxicants. This requirement is, however, construed liberally, and, in a large proportion of the State, liquor is sold, a system of taxation on sellers taking the place, indirectly, of liquor licenses. It is thus left to local officers either (1) to resort to this indirect license or (2) not to, and thus, virtually, to prohibit selling, while (3), under this constructive prohibition, it is again left to them whether or not to enforce such prohibition.

Under such an anomalous condition of things it will readily be seen that, under exceptional circumstances, an ideal state of affairs might exist, but that the tendency would be to the greatest confusion and even to the

greatest laxity. Such, in point of fact, is the case.

There are, for example, townships, cities (small ones, however), and even counties, where liquor selling is not taxed, where it is, therefore, constructively prohibited and where the law is enforced. Public sentiment, the agitations which it sets on foot, and resolute officers insure this state of affairs, and you would think yourself in Quincy or Melrose, Mass. But even here the legal standing of the whole matter is not satisfactory; a revolution in local politics might lose precious ground long held, and, at the best, occasional weak-kneed officials are a standing menace. It is as if one held a fine piece of property without a clear title or under mortgage.

Or, again, instances are not wanting where public opinion is all right, where every means available is used by the local body politic, but where wretched officers defeat the whole movement, and the more readily because of the nebulous state of the law. Here is where great confusion enters.

Once more, in large parts of the State liquor selling is freely taxed, multitudes of saloons are so taxed and are tolerated, and, under this loose construction of the law, the State has for such territory a very loose, free and unsatisfactory license system in fact though not in form.

This general condition of affairs is the more aggravating, because Ohio is in many respects a model State, with a population in large part intelligent, virtuous and earnest. Under a wise local option law, it is believed, such is the state of the public intelligence and conscience, that the saloon might be banished in fully as large a proportion of the State as is the case in Massachusetts.

Hence the great Anti-Saloon League, now of several years' standing, headed by that magnificent leader, Rev. Howard H. Russell, with headquarters at Columbus, with numerous branches scattered widely over the State, with capable field secretaries working within these branches, with affiliations in churches, Protestant and Catholic, in Y. M. C. Associations, in C. E. Societies, in temperance organizations, etc., and already so powerful that a National League (although still in its incipient stages) has been the outcome. As the Ohio League is now one of the most forceful factors in the whole temperance situation, so, ere long, will the National League become.

Nor could this be otherwise. For, aside from the men of extraordinary caliber and of great genius for organization and leadership, who head the movement and guarantee its success, its principles are irresistible. What we call in Massachusetts the "Cambridge principles," though not applied as yet so effectively in detail, are largely incorporated in the movement. Union, for example, of all creeds, politics, temperance theories (or lack of them), classes and sorts of men; "dividing the question," so that there is but one issue, the question of the existence of the saloon; the avoidance of the abstractions and appeal to the facts in the case (the application, in substance, of the inductive method to this problem); great reliance on prayer and religious fervor, but as cool and calculating a practical campaign as if God were only "on the side of the heaviest guns"—these are some of the simple, rational and profound *principia* of the movement. These get popular expression everywhere in such pithy watchwords as these: "The saloon must go." "Unity, persistency, victory." "County local option, or no county taxation."

At the instigation of this league Hon. J. T. Haskell of Wellington (a former parishioner, by the way, of our loved Dr. Barton of Shawmut Church) introduced in the last legislature a bill providing for county option, and, if not, for city, township, ward, or other option, according to the various civic divisions of the State. The functions of the county are somewhat more comprehensive in Ohio than in Massachusetts, and, as it is therefore more distinctively a political unit than with us, the first objective is the county; failing that, the next lesser divisions of counties are taken in their order.

The bill was defeated. So is the liquor power intrenched in the State that, until the league's organization, those on its black list of men in politics, who had taken aggressive positions against the saloon, were generally able through its machinations to be permanently retired from political life. In such circumstances, notwithstanding that the league pledged itself to return to the State House the men who stood for its bill, many good men weakened and the bill failed.

Somewhat modified for the legislature now in session and introduced by Mr. Harris (for Mr. Haskell declined renomination for this legislature), and therefore variously called the Haskell, the Harris, or the Haskell-Harris Bill, it is now before the House, and the great Anti-Saloon Congress was a demonstration from all over the State and from widely beyond it to impress the legislature in favor of passing it.

It had been planned for and its speakers engaged many months in advance. It was a delegated body from all over the State, churches, Y. M. C. A.'s, C. E., temperance and other societies sending representatives. It packed the great auditorium of the Board of Trade to the doors. At some sessions overflows or parallel meetings were needful. It began Tuesday night, Jan. 21, and closed Thursday night, Jan. 23. There were morning, afternoon and evening sessions. The management was superb. The speeches were in the main brief, pointed and inspiring. The foremost speakers of the State and many from beyond the State were scheduled. Tuesday night, at the Board of Trade, Dr. Watterson, Bishop of Columbus (Catholic), welcomed the league, and at Dr. Gladden's church Dr. Fishburn (Presbyterian) did the same. Father Endeavor Clark addressed both meetings. There were prayer services Wednesday and Thursday mornings at Dr. Gladden's church, and high mass at the cathedral Thursday morning. Singing by the Delaware College Glee Club and by soloists, an oratorical contest (on "The Harris Bill") by speakers chosen from eight Ohio colleges, addresses by Father Cleary of Minneapolis and by Dr. Elder, Archbishop of Cincinnati (Catholic), testimony from Arkansas, Indiana, Kentucky, Georgia, Pennsylvania and Massachusetts, and a grand *finale* in the form of a hearing before the legislative committee in the great Hall of Representatives at the capitol, Thursday night, were among the special features. All the sessions were well attended. The interest steadily grew. Applause was almost continuous. The moral and spiritual results were greater even than the practical ones.

Meantime the league's committee was at work at the State House. Its chairman was able to report on the last day that enough members of the Legislature had agreed to support the bill to insure its passage, if they kept their promise. Thus the league is in politics, and, according to the chairman's report, it had succeeded in fulfilling its promise to the previous legislature to return the men who stood by the bill, or to return other friends of the bill in their places. In fact, in Toledo two foremost politicians (rather of the machine type), who had opposed the bill in the previous legislature, were coolly retired from the State House by the combined work of the league. These are inspiring facts. Good men might far better make or unmake office holders than bad men. And they can do it if they choose, as these instances abundantly prove.

But there is great peril; $700,000 are credibly reported to be pledged by the liquor traffic of the State and country for the defeat of this bill. The politicians are trimming. The newspapers are largely noncommittal or critically favorable. One or two Democratic sheets are giving the movement favor, with, however, the apparent intent of using it for political effect, that the legislature (largely Republican) has passed a bill which will surely be unpopular with the multitudinous allies of the saloon. On the other hand, this is purely a nonpartisan measure.

Thus the capitol at Columbus is the present storm center of the temperance situation in America. For, if Ohio joins Massachusetts in efficient local option, the future of the American saloon is measurably and immensely abridged. And, whatever the immediate outcome, no one could have stood Thursday night in the great Representative chamber, packed to the doors and overflowing into the corridors, or in the thronged rotunda, steadily ringing with applause, without being sure that the heart of Ohio beats true, and that she and Massachusetts will soon be side by side in their great and glorious anti-saloon warfare.

## THE CHURCH PRAYER MEETING.

*Topic, Feb.* 2–8. Witnessing for Christ. Ps. 51: 10–15; Acts 10: 36–43.

To what should we bear witness? For what object? By what authority?

(See prayer meeting editorial.)

## CHRISTIAN ENDEAVOR NOTES.

A London Council of Christian Endeavor has been organized from the fifteen or more local unions of the city. Rev. F. B. Meyer is the president.

New Zealand now has a C. E. union. The Endeavorers at Christchurch have undertaken evangelistic work for the 2,000 Chinese along the west coast.

At Fort Reno, Okl., a society has been formed among the soldiers, and at Fort Clark, Tex., another has been started by some Endeavorers that had been transferred there from Fort Sam Houston.

At the convention of Kingfisher County, Okl., more than thirty expressed a purpose to lead a Christian life, and the revival service following the regular sessions resulted in nearly ninety conversions.

Since the Bermuda delegate to the Boston convention returned to his home, two new societies have been started on the island.——In spite of these times of persecution, a junior society has been formed at Mersine, Turkey, with twelve members.

It is suggested that during the month of February the members of the World's C. E. Prayer Chain pray especially for the young converts who have recently been brought to Christ, that they may be strong, unselfish, winsome Christians, and that they may begin at once to show their love to Christ by working for him.

While the members of the Junior Society of the Second Church, Attleboro, Mass., were unable to attend the meetings during the Week of Prayer, they observed the week by daily prayer for the pastor and the meetings. Nine members of this society and three former members were admitted to the church at the last communion.

A junior from a society in the District of Columbia formed a society two years ago in the country town where he spent the summer and has sent a message to it every week since then. An honorary member of this society started another, and a third was organized in an asylum for the blind to which one of the members went as a scholar.

At the first union C. E. meeting in India, held at Mussoorie, only three societies were represented by delegates, but many others sent reports, showing that they are doing excellent work, not a few of the members being engaged in evangelistic work. India has 119 societies, but the great distances and the many languages in use make it difficult to have such an organization as has been effected in China and Japan with a smaller number of societies.

The city union of Worcester, Mass., two years ago responded to a request to help a rescue mission and decided to adopt the work. All active members were invited to help raise $2,500 and to give five cents a week apiece to the object, besides helping in the mission work. In a place that was once a saloon meals are furnished for five cents and lodging also for five cents, while those unable to pay are given an opportunity to earn the amount in a wood yard. A gospel meeting is held every night. Many conversions have resulted.

# The Report of the Deputation to Japan.

The Prudential Committee of the American Board received, Jan. 22, the report of the deputation to Japan. It is a document of sixty pages, typewritten. We summarize as follows: The deputation reached Yokohama Sept. 30, 1895, and left that port returning Dec. 7. From many native officials, native and foreign teachers in colleges, missionaries of different societies and other prominent men they received generous attention and service. They visited nearly all the mission stations of the Board in Japan, held conferences with many Japanese, addressed many audiences and discussed the conditions of Christian work in the empire and especially the work of the Board, with committees of the churches, trustees of educational institutions, pastors and evangelists. About 200 hours were passed in formal conferences and as many more in informal discussions.

PROPERTY OF THE BOARD.

*The Doshisha.* As the Japanese law prohibits foreigners from owning or leasing real estate, such property of all mission boards has been placed in the hands of Japanese, either as individuals or trustees. The Board, under this compulsion, in 1893 gave its real estate to trustees of three different institutions, the chief of which was the Doshisha. The Board was to have the use of this property for thirty years, paying therefor a nominal rent The donations to the Doshisha were given with the understanding that it should be maintained as a Christian institution. The Board has built in Kyoto nine houses for the use of its missionaries.

Later in 1893 the trustees of the Doshisha declared that they "do not recognize that property as subject to any condition in regard to its present use," but they said they did not intend to change that use as long as the need for it continued. Most of the present trustees have been appointed since the property was transferred to the Doshisha. The deputation was not able to secure an agreement for the free use of the houses as residences by the missionaries, but the trustees promise not to charge rent for these houses while the missionaries continue as teachers in the institution, and that they will give free use of a certain number of houses to missionaries when not occupied by foreign teachers. No agreement was reached in these matters between the deputation and the trustees.

*Nurses' Training School and Hospital.* These were organized by Dr. J. C. Berry, the buildings were erected by the Woman's Board, and the hospital furnished and equipped at the expense of the Board, though money toward the purchase of the ground was given by Japanese. Dr. Berry returned to the United States in 1893 on furlough, and during his absence the Japanese members of the hospital committee voted that his place should be filled by a native and that if he should return he should act as adviser. Dr. Berry's services have been highly appreciated and his return is earnestly desired by the mission and by many of the leading Japanese. But the deputation feels compelled to advise that the Board should not send Dr. Berry back to Japan and that the training school and hospital be left, as they must be, in the care of the trustees of the Doshisha.

*Kumamoto.* Two houses were built here by the Board for its missionaries in 1891, the property being held by trustees of two schools started by Christians with the help of the missionaries. Through dissensions in the board of trustees these schools ceased to be Christian in 1893 and the missionaries were turned out of their homes. The *Kumiai* churches, being unable to secure any honorable adjustment of the claims of the Board, withdrew fellowship from the school. The deputation made to the trustees a proposition for the Board to relinquish all claims to the property, provided that it should have the use of the houses for its missionaries for thirty years, but no answer was received. No redress is possible for this seizure of the property of the Board, unless the trustees are honest enough to restore it.

THE DOSHISHA.

The Christian character and spiritual tone of this institution are far less pronounced than formerly. The trustees declare that the university is "Christian," and that as individuals they affirm their belief in the personality of God, the divinity of Christ and the future life, but that they could not as trustees affirm these beliefs, nor could they identify themselves in belief with the *Kumiai* churches. To all the representations made to them of the importance of making some statement of belief on which to determine their fellowship with American Christians who have helped to support the Doshisha, they replied that theological opinion in Japan was in such a formative state that they could only affirm that they should maintain a Christian university, but could not define Christianity.

The deputation sets forth at length reasons in explanation of the situation, and says that "full force should be given to the facts that the Bible has place in the curriculum of the university; that professors and students are required to attend daily service in the chapel; that the president, who is also pastor of the college church, preaches evangelical and fervent discourses; that he declares his purpose to resign his office whenever the university ceases to stand for evangelical Christianity; and that the trustees, through their chief financial official, pledge themselves that, should the Doshisha for any reason cease to be a Christian educational institution, the property shall be sold and the proceeds returned to the donors."

The deputation makes the following recommendations:

First, that for the present the teachers supplied to the Doshisha by the Board be continued, if desired by the trustees.

Second, that for the present, and while the able and devoted men sent by the Board are connected with the theological department, our co-operation with the Doshisha in the training of pastors and evangelists be continued.

Third, that after the reduced appropriations asked by the mission for the Doshisha for the year 1896 is paid, the sum given by the Board to the university be reduced annually so as to cease at the end of the year 1898.

KOBE COLLEGE.

The report on this institution is so encouraging that we print it in full: "It is very gratifying to be able to speak in terms of unqualified praise of Kobe College. In buildings and equipments, in courses of education, in management, it is unsurpassed as a Christian school for girls in Japan. During the twenty years of its existence it has seen great changes, and it is destined to see others equally great for which it is well prepared. There was a time when foreign education for girls was much desired by the Japanese, and this, like all similar schools, was crowded with students. Then came the reaction, when it was thought by the people that the Western education unfitted the girls for the homes and lives for which they were destined. That reaction has not yet passed. The government schools make small provision for the education of girls above the primary grade. Under these circumstances one of the greatest benefits extended by foreign missions to women in Japan is through their schools for girls. There is evidence that this benefit is now being more fully appreciated, and that no better work for the future of Japan can be done than to persist in holding open these schools until the people shall see their disastrous error in neglecting the opportunity thus afforded. The minister of education has recently made a strong utterance in favor of female education, which is sure to have much effect on public opinion.

"'Very few of the pupils,' Miss Searle reports at the twentieth anniversary in November, 'enter the school from Christian families, or with any previous knowledge of Christian truth. Of the 1,329 graduates only nine were not members of the church at the time of their graduation.' At present there are about seventy pupils in the college. Its property is held by a secure title and it is under the management of the missionaries. The W. B. M. I. may justly take great pride in this institution which it has done so much to foster. We recommend that Kobe College under its present management be fully sustained."

POLICY AND CO-OPERATION.

The deputation recommends that the number of missionaries be not increased at present, but that the Board send annually to Japan men of established ability to speak in furtherance of missionary work, and that in this movement efforts be made to secure the co-operation of other societies. It is also recommended that a Review in the vernacular shall be published and other literature circulated, giving the best results of Christian scholarship.

The deputation advises that the mission should continue to co-operate with the *Kumiai* churches, laboring for and encouraging the formation of churches to become as soon as possible self-supporting and independent, and counseling with the *Kumiai* churches as to the best places for beginning new work.

The report gives high praise to the educational system established and carried on by the government, in which, while there is no formal religious teaching in the schools, Christian teachers exercise much influence. The development of this system is most remarkable, and, in view of it, it does not seem wise that missionaries should employ their energies in teaching, but rather in evangelistic work. Except in the maintenance of schools for girls and in direct preparation of young men for the gospel ministry, the necessity for mission schools seems to be rapidly decreasing.

The deputation commends most heartily the ability, consecration and faith of our missionaries. It speaks with equal cordiality of the work of the *Kumiai* churches. The work begun by the American Board and now connected with these churches is by far the strongest of any mission work in Japan. Very grave difficulties, which it is hardly possible for Americans fully to comprehend, have to be met by our Japanese brethren, young in years as Christians, with no Christian ancestry or traditions or training in childhood to support the Christian faith which they hold. But the deputation expresses its confidence that the church in Japan is founded on the living Christ, and that these churches will maintain their belief in the evangelical doctrines of Christianity. Strong reasons for hope and for confidence in the final outcome are given. We conclude our summary with these encouraging words of the deputation: "The extraordinary and abnormal movement of multitudes toward Christianity a few years ago has given place to a slow and healthy growth. The churches are not so well attended as formerly, but those who do attend are more faithful and are developing stronger faith and doing better work. This is the unanimous testimony of the most conservative of the *Kumiai* pastors and of the missionaries. If our recommendations, and other similar plans, are adopted,

we believe that the new spiritual revival, now so evidently begun in Japan, will be greatly advanced, and that the Board and the churches will soon recognize that the results of their efforts in that country have fully justified all the expenditure of money, labor and consecrated lives."

## Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, Feb.* 9–15. Christ's Warnings. Matt. 7: 21–27.

This is one of the subjects which should send us to the gospels to find out, in addition to the passage referred to, what other utterances of Jesus are in the nature of warnings. Such a method of study will bring to light the fact that the most severe of Christ's warnings are directed to the professedly religious. He had kind words for the publicans and harlots, for those whom we should call the riff-raff of society; but for the Pharisees, who were outwardly pious but inwardly selfish and proud and mean, and even for those of his disciples who apparently thought his religion meant simply using his name in a magical sort of a way, Jesus had nothing but scorn and contempt. This does not mean that he did not hate the sins which made men and women outcasts, but that he felt that the crowning sin of all was to counterfeit the religious life.

This subject therefore should cause deep heart-searching. Jesus' warning is the outcome of his great desire that each of us should have a genuine and ever-deepening religious life. The corner stone of that edifice called character which he wishes us to rear must be sincerity. "If ye love me keep my commandments," is the injunction, and at the close of more than eighteen hundred years of Christian history it is ringing more imperatively than ever in our ears. Christ wishes the testimony of our lips, but he wishes far more the witness of our lives. Every time we claim a degree of religious experience into which we really have not entered, every time we fail to match what we have said in prayer meeting by corresponding conduct in the schoolroom, on the playground, and behind the counter and in the home, we are imperiling our own religious life. The outward form of it may continue for years, may, indeed, become more finely adorned and apparently larger, but by and by the crash will come and the hollowness of all this pretense will be exposed.

But not only our personal religious interests are at stake, but the very life of Christianity itself is in danger when profession outruns practice. That is another reason why this warning of our Master's is all the more solemn and awful. He looked down the ages and saw that his cause would receive a setback every time the outward show of Christianity did not signify an inner spirit and power. It is bad enough when a single soul loses its direct touch with God and the respect of honest men by failing to walk righteously day by day according to the precepts which he professes to obey, but it is still worse to have the honor of Christianity itself smirched by the exhibition of hypocrisy that can never fail to involve to a certain extent the whole body of believers and the glorious cause they represent. Christianity can stand almost any assault of its open foes, and it sometimes thrives all the more in the face of such opposition, but a hypocrite in the fold does far more harm than a battalion of thieves and robbers outside.

The proper question, then, for each of us is, "Lord, is it I?" Let us search for the beam in our own eyes, let us cast out the demon of unreality and hypocrisy that may lurk in our own hearts.

*Parallel verses:* Ps. 19: 12; 50: 23; Joel 2: 13; Micah 6: 8; John 1: 6, 7; 2: 6; Phil. 1: 27; 2 Pet. 3: 11.

# News from the Churches

### Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Feb. 3, 10 A.M. Address by Dr. A. H. Plumb. Subject, Dr. G. A. Gordon's The Christ of Today.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A.M.

UNION BIBLE CLASS, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 3 P.M.

TUSKEGEE NEGRO CONFERENCE, annual meeting, Tuskegee, Ala., Wednesday, March 4.

HAMPSHIRE EAST ASSOCIATION, Amherst, Feb. 4. 10 A.M.

QUARTERLY CONFERENCE OF LEND A HAND CLUBS in the Unitarian church, Lowell, Feb. 1, 10.30 A.M.

WORCESTER CO. BRANCH W. B. M., Blackstone, Feb. 6. Collation provided. Mrs. J. K. Browne of Harpoot, speaker.

INTER-SEMINARY MISSIONARY ALLIANCE, Central District, ninth annual meeting, Hartford Seminary, Hartford, Ct., Feb. 27–March 1.

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building Boston. Address applications to Rev A. H. Quint, D. D Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

### PASSING COMMENT.

The young people of a Michigan church seem to be fully up to the times as far as seeking out and supplying the literary demands of the community are concerned. They realize that much can be accomplished of real value outside the ordinary work of young people's societies.

Pastors, especially at the beginning of a year, must feel the need of special help. In some cities of late many of them have met daily together in private for prayer and conference. Doubtless the results of such gatherings have already been manifest, if not they must surely come.

Apropos of the free pew article which follows, the sane advice of a pastor in whose church the system is working admirably is worth heeding: "Do not move in the matter of free seats till the conviction on the part of laymen is sufficiently decided to support the financial interests vigorously. Do not hope that any plan will exactly meet the tastes and needs of all. Organization always calls for mutual yielding and forbearance. But if any church has conviction, charity and cash, it may feel secure to go ahead."

### A VETERAN RE-ENLISTED IN CHICAGO.

The Millard Avenue Church accounts itself fortunate in securing Dr. W. A. Waterman to fill its pulpit. The church is already sufficiently strong to be attractive to an earnest, aggressive minister. In buildings and field it furnishes abundant opportunity for large and rapid growth. Its membership is 221, with 250 scholars in its home Sunday school and a large attendance in its branch mission school. Its benevolence, somewhat less last year than usual owing to a change of pastors, was a little more than $600. Last August Dr. Waterman was the unanimous choice of the church and congregation as the next pastor, and his term has opened auspiciously. The congregations crowd the house, the fine Sunday school rooms are always full and the prayer meetings are large and enthusiastic.

Dr. Waterman has had a varied experience and still has all the freshness of a young man united to the wisdom of years of honorable service. He was born in Blandford, Mass., graduated at the Westfield Normal School,

DR. W. A. WATERMAN.

studied at Amherst College while superintending public schools in Palmer, whence as a private he went to the war during its second year. As color bearer, and later as captain, he had many a thrilling experience.

Through the influence of President Bartlett, then professor, he entered Chicago Seminary, graduating in 1867 and beginning his ministerial work with a mission church in Cameron. After a service of eight years in this Southern town he labored in Marion, Io., ten years. As secretary of the Iowa Reserves at Grinnell he did his part in aiding to rebuild the college after the destructive cyclone of 1882, and he was prominent in securing the passage of the prohibition law in Iowa. In 1886 he became pastor of the First Church, Kalamazoo, Mich. During this pastorate, as in the former two, he assisted in the building of a house of worship and in the organization of new churches in the outlying districts.

He resigned his pastorate in 1891 in order to travel extensively in Europe and to attend, as a delegate of the National Council, the International Council in London, and, as delegate of the Peace Society, the World's Congress at Rome. After his return to this country in 1892 he became pastor of the church at Geneseo, Ill., where he remained till called to the church he is now serving. Dr. Waterman was one of the vice-presidents of the C. H. M. S. for six years and for a long time a director of the theological seminary. He is also a corporate member of the American

Board, a trustee of the Illinois H. M. S. and vice-president of the Ministerial Union of Chicago.

The council for the installation met Jan. 21 with Dr. E. F. Williams as moderator. Dr. Waterman made a statement covering his religious experience and the providences which led him, a soldier in the army, into the ministry. He read an able and carefully prepared paper on his doctrinal views, which was so satisfactory that no questions were asked. He may be reckoned among the liberal conservatives, having no sympathy with the higher criticism. Although almost accepting the doctrine of predestination, he affirms the absolute responsibility of man and his just condemnation for his own choices. In Christianity he has the fullest confidence in God's method for saving sinners and in Christ as a divine being. He believes that a gospel which has done so much for the world and for so many in all possible circumstances is absolutely true, and he is determined to preach it as a gospel which he has himself fully tested.

The evening services were exceedingly interesting. The sermon, by Dr. F. A. Noble, was a strong and eloquent presentation of the truth that needed light comes directly from God and from him alone, through the use of divinely appointed means. The ordaining prayer was offered by Rev. J. C. Armstrong, the right hand was given by Pres. F. W. Fisk, Dr. Waterman's old teacher in the seminary, the charge to the pastor by Dr. James Tomkins, and to the people by Rev. J. A. Adams, a former pastor. The women gave the members of the coucil an elegant collation in their commodious Sunday school rooms.

FRANKLIN.

## A SUCCESSFUL ADOPTION OF FREE PEWS.

In *The Congregationalist* of May 9, 1895, there was an article entitled, An Unsuccessful Experiment in Free Pews—a practical contribution to a practical problem. The believer in free pews, disappointed, perhaps, in the outcome of that experiment may hope that this church will "yet repent and do the first works." But a fair test found the system of free pews wanting for the church at Gardner, Mass. To preserve a balance in the discussion, I give the experience of the First Church, La Crosse, Wis.

Prior to 1892 this leading church in a city of over 25,000 population had rented its pews for more than thirty years, and owing to its good standing and constituency the system worked well in many ways. There were disappointments, it is true, at the annual rentals, due either to pride or poverty. But the pew rentals gave a fairly adequate income and produced as little friction as could be expected of any system. Gradually a conviction was felt that the system was ill adapted to the conditions, was not in harmony with the spirit of the times, and did not set church finances upon the right basis.

An entering wedge for free seats was started with a change in the evening service. Aided by an organization of men, called The Pastor's Auxiliary, the church inaugurated special services, which have since been widely extended in other places, East and West, through Sunday evening clubs and leagues. Free seats were an essential of the idea. This change was instituted some ten months before the annual meeting of the society, so that the question came before the meeting as a practical issue. As first presented it seemed mainly a question of finance. The trustees did not oppose a new plan provided expenses could be met. A committee was appointed, contributions were made sufficient to meet the year's demands and in the final vote it was decided to try free seats for twelve months. The vote was far from unanimous. In fact, had purses ruled principles the vote would not have been carried.

The change was quite unsatisfactory to the stated worshipers. The breaking up of an order that had obtained for a generation was not pleasant. Most of those who were active in introducing the innovation would have returned to the old order during the first year. As in the church at Gardner, some said: "I have no church; I do not feel at home." And many hoped that the first year of free pews would be the last.

To the surprise of all, when the matter was broached at the annual meeting of 1893, the vote was more favorable for free seats than the year before. The same financial committee did their work and the new order prevailed again. Not all enjoyed it, but the friction and feeling of homelessness decreased. If families were at church on time the old pews could almost always be occupied, and regular attendants began to realize that a sense of pew ownership was not, after all, an integral part of worship; and others admitted that though the rented pew was their preference nevertheless had they been among the strangers or the poor of the congregation free seats would be their choice. The spirit of putting one's self in the place of another prevailed more fully, and on the whole the second year was more agreeable than the first.

The year was a hard one in financial circles. Additional expenses came with the year's work and left a deficiency of $500. Despite this fact free seats had grown in favor, so that the next annual vote was unanimous for their continuance. Now came a test of voluntary giving to meet an emergency. The finance committee was enlarged to include fifteen business and professional men, and they brought a subscription to the final meeting which met the yearly budget of expenses, provided for the debt and added $200 to the pastor's salary.

Thus far, then, free seats and voluntary gifts have not been found lacking with this church. The new custom has not materially affected the morning attendance at worship, and the increase in the evening congregation is due to other causes as well as to free seats. It has produced no revolution in the city and not all are converts to the system yet. But persons whom we ought to reach feel more and more at home, and I believe there is not one who does not like to see "Free Seats and a Cordial Welcome to All" upon the printed announcements in place of "Pews to Rent."

To my own mind the following conclusions are warranted:

1. While the reliable church attendant enjoys a regular seat, while one family should sit together in the same pew, while the pastor prefers to see the same faces in the same places as often as possible, yet this remains true: We get by giving, we find a higher life by losing what is lower, and in many cities a condition exists which calls for some sacrifice of the personal comforts and prestige of pew life, if we would add a higher life to the community. Hence the individual who suffers, the family which allows and the church which adopts free seats upon this principle makes no mistake. The sacrifice of a lost "cricket, Bible, hymn-book, fan, note-book and pencil" will be rewarded in some saved life or ennobled character, if they are given up for Christ's sake and the gospel.

2. Free seats prevent financial distinctions in worship. Those who favor the rental system may desire not to advertise or offend one of these financial little ones, but despite the desire they do it. In his Social Aspects of Christianity Professor Ely says truly: "By our system of rented pews—for we have gone so far as to introduce notions of private property in the house of God—we do not simply occasionally violate the command given by James, but we bring it about that the rich habitually have the best seats." And this cannot be otherwise so long as a money value is put upon them.

3. Money subscribed directly to spreading the gospel places giving upon a higher basis than that for paying pew rent. To be real, giving must be voluntary. To make it morally valuable the individual must decide for himself how much he will give. The rental system does not foster giving at all. It is not an appeal to duty, privilege or generosity. It fosters a commercial spirit and asks a certain sum for a distinct personal privilege. Hence the tendency encourages a desire to secure the best pew possible for the least money. It trains toward self-seeking rather than toward public good and the welfare of God's kingdom. Voluntary contributions allow niggards to be niggardly, it is true. But they also allow the liberal to devise liberal things and put the responsibility for giving where it belongs—upon the individual. Our faith, therefore, is in free seats and offerings as the future system.

H. F.

## THEOLOGICAL SEMINARIES.

### Bangor.

Prof. D. S. Talcott, of the Greek and Hebrew department for the long term of forty-two years from 1839, died at his home in Bangor, Jan. 19, aged eighty-three. The professors and resident trustees attended the funeral and four of the faculty acted as bearers.——Rev. E. H. Byington, D. D., Newton, Mass., gave two lectures, Jan. 23, 24, on The Pilgrims and Puritans in New England, and The Social and Family Life of the Puritans.——The seventy-seventh annual catalogue, just issued, records forty-nine students, viz., one graduate, eighteen Seniors, fifteen Middlers and fifteen Juniors. A professorship has been added in English Biblical exegesis under Prof. G. W. Gilmore. He has written and recently published a book on the Johannean problem.——A new feature is the gymnasium class drill four times a week.

### Andover.

Rev. W. E. Wolcott is to preach the sermon on the Day of Prayer for Colleges.——Last Wednesday evening the Society of Inquiry held a meeting to consider home missions. Interesting papers were presented by Messrs. Rollins, Merrill, Mattson, Olmstead and Ward.——Under the scholarships in pastoral theology several men from the Junior Class are sent out each Saturday to engage in religious work, resuming their attendance at the seminary the following Monday. This year the institution is represented in Boston by Messrs. Axtell and Crockett at Berkeley Temple and Mr. Partridge at the Shawmut Church, and Mr. Dunbar at the Y. M. C. A. in Lawrence and Mr. Wright at the Concord Reformatory.

### Hartford.

The annual register, or catalogue, has just been issued and is substantially the same as in previous years, with an additional topical classification of all the courses arranged under twelve heads.——Pending his recovery from a slight accident, Professor Mead is meeting the Senior Class in his rooms at the Allyn House.——Tuesday evening of last week the smaller chorus of the Hartford School of Music, known as the Anderson Club, gave an enjoyable *musicale* in the chapel, with a large attendance.——At the rhetoricals, last Wednesday afternoon, Messrs. Bishop and Tuthill of the Middle Class and Mr. Capen of the Junior Class discussed The Country, the Village and the City as Fields for Religious Work.——At the students' missionary meeting, last Friday evening, Mr. A. H. Haigazian a graduate student at the seminary, gave an interesting sketch of the history of his native country, Armenia, and read extracts from a touching farewell letter recently received from a friend in Armenia, who was at the time of writing expecting that any day would witness his death at the hands of the Turks.——At a largely attended meeting of the Students' Association, Jan. 21, strong resolutions were unanimously adopted, expressing sympathy with the suffering Armenians, and urging instant action by Christian nations.

The ninth annual meeting of the Central District of the Inter-Seminary Missionary Alliance will meet here this year. The sessions will begin the afternoon of Feb. 27 and close the evening of March 1. The seminaries included are those in New York, New Jersey, Pennsylvania, Maryland, Virginia, District of Columbia and Connecticut, about forty in number, representing all denominations.

### Yale.

A large number of volumes have recently been added to the library of foreign missions. It is one of the two largest of its kind in the world, and contains about 5,000 volumes. Its growth is due to the management and efforts of Prof. G. E. Day.——Professor Brastow recently delivered an interesting and inspiring lecture on Henry Ward Beecher before his classes in homiletics. Papers

on Beecher's personal and preaching characteristics have been read before the Middle Class by Messrs. Briggs, Knapp, Beard and Sarles.——On Wednesday of last week Mr. E. J. Converse of the Senior Class delivered a strong address on The Minister and Municipal Reform ——The question debated by the Leonard Bacon Club last Wednesday was, Resolved, That President Cleveland's Action in the Venezuelan Matter Was Unwise. The affirmative was supported by Messrs. Pinney and Short, the negative by Messrs. Blomfield and Macfarland.——Mr. W. M. Short of the Senior Class is supplying the pulpit of Hope Chapel in Bridgeport, and Mr. C. W. Collier is pastor of the church in East Hampton.

**Chicago.**

Last Monday night the Junior Class gave a *musicale* in the seminary parlors, consisting of piano and violin solos, quartets and readings ——Thursday afternoon Rev. Washington Gladden, D.D., gave an admirable address on Has the Work of the Christian Ministry Been Superseded? In the evening a stereopticon lecture was given on the life of Christ.——The trustees of Beloit College, at their semi-annual meeting, conferred the degree of D. D. on Professor Mackenzie. He is giving an elective twice a week on Kant's Critique of Pure Reason.——Prof. E. T. Harper has an elective twice a week in Aramaic language and literature, besides two electives of one hour each on comparative religion and normal lessons in the historical study of the Old Testament.

## CONFERENCES AND ASSOCIATIONS.

ME.—Cumberland Conference was spirited and profitable and was held at Westbrook Jan. 22. The topics were: The Relation of Home Influence and the Place of the Sunday School in Soul Winning, How Shall the Ordinary Church Services Help to Reach Men, Evangelists in Church Work, How to Gain Permanent Results from Special Services. Rev. D. P. Hatch, the recently elected secretary of the Maine Missionary Society, spoke of the Spiritual Possibilities of the Work. Rev. C. E. McKinley preached.

## CLUBS.

MASS.—The Worcester Club held its annual meeting Jan. 20. A balance of $615 was reported in the treasury. Nine members have died during the year. The subject was: The Present Condition and Future Outlook of the Church. Mr. L. C. Muzzy gave a paper on the effect of the church on the great business world, W. H. Bartlett on the influence of the church on the formation of public opinion in the political world, and L. P. Goddard on the power of the church through the press

The annual meeting of the Boston Club last Monday evening was devoted largely to business, the reports of the various officers showing that the organization is in a prosperous condition. Hon. A. H. Wellman was elected president, succeeding Dr. Boynton, who made a happy farewell speech. During the evening an appreciative paper on the late Dr. N. G. Clark was read by his colleague, Dr. E. E. Strong.

MICH.—The Western Michigan Club held its annual meeting Jan. 20. The topic was, How Can We Make the Club More Useful to Its Members. An amendment, including women in the membership, was unanimously passed. Rev. C. H. Tainter gave his illustrated lecture, The Men of the Mayflower, to a delighted congregation. H. J. Hollister, Esq., was elected president.

## NEW ENGLAND.

### Massachusetts.

BOSTON.—*Walnut Avenue.* The annual fellowship meeting was large and enthusiastic, the reports being a surprising account of the varied and extensive efforts put forth. The membership is now 366. The weekly offering system has been a marked success the past year. Dr. A. H. Plumb is pastor. ——*Eliot.* Notwithstanding the continued heavy losses from death and removals, the annual report of the church shows decided gains in membership and benevolent contributions. Of the nearly $4,000 given in benevolence, $1,492 were for foreign missions, a gain of $375 over the previous year. A flourishing Junior C. E. Society has been added to the fourteen other organizations doing effective work. Rev. Drs. A. C. Thompson and B. F. Hamilton are the pastors.——*Union.* The esteem in which Rev. F. H. Page, Dr. Boynton's faithful assistant for two years, is held found expression at a largely attended farewell reception to him last week. He was presented with a substantial token of his friends' affection.

Nine and seventy are the years of the City Missionary Society, whose anniversary was celebrated at the Second Church, Dorchester, last Sunday, the speakers being the pastors of the local churches and Pres. R. H. Stearns Rev. D. W. Waldron brought his customary accurate and gratifying report of the year's activities. The nineteen missionaries have made 58,985 visits to 24,311 families, have distributed 613 Bibles and Testaments and 106,730 papers and tracts. They have gathered into Sunday schools 827 children and secured employment for 610 persons.

Rev. Eli W. Beers addressed the Ministers' Meeting last Monday morning on the question, What Should Be the Attitude of the Ministry Toward Mental and Spiritual Healing? He took the ground that all disease or suffering is the result, primarily, of sin, and quoted the Scriptures that "to be carnally minded is death, while to be spiritually minded is life." He referred in detail to the experiments of Prof. Elmer Gates as showing that certain mental conditions produce certain inevitable effects upon the secretions and excretions of the body, changing them to actual poisons. He gave numerous examples of the effect of mental troubles upon bodily health, and said that the ministry should try with all their might to change the mental conditions of their people so as to bring them into harmony with God's plans and therefore into a state of health.

CAMBRIDGE.—*Hope.* The annual reports show prosperity. Since organization five years ago the church has doubled its membership. Of the small indebtedness all but an insignificant amount is provided for.

DORCHESTER.—*Neponset* reports a prosperous year. The membership of the Sunday school has greatly increased and the C. E. Society, including the Juniors, numbers ninety-one. The benevolences amount to $492, as against $347 in 1894. The home expenditures have also increased in two years by $325. A missionary reading club has been formed on the Chautauqua basis. Rev. E. C. Webster is pastor.

HYDE PARK.—*The Overlook*, which begins the new year as a monthly representative of the church, bears a fine likeness of the pastor, Dr. A. W. Archibald, besides a salutation from him to his flock of 701 members, and many items of interest. Last year's figures show home expenses of $7,800 and benevolences of $4,512. The new members received last year number fifty-seven, thirty-one on confession.

MEDFORD.—*Mystic.* At the annual meeting over 250 persons were present and, including letters, 299 responses were given. Thirty-nine additions have been received. All departments are in an encouraging condition, the benevolences being the largest, with one exception, for the past fifteen years. A church debt of $1,800 has been canceled and the outlook for the coming year is promising. Thirteen persons united with the church Jan. 5. Since then several business men and many others have taken a decided stand for Christ and a quiet, earnest spirit pervades the whole church. Rev. John Barstow is pastor.

LOWELL.—*High Street.* The semi-centennial of the church was celebrated Jan. 22, with exercises all the afternoon and evening. There were a historical address and reminiscences from former pastors and members, and letters from absent friends. After the formal exercises over 400 members and guests enjoyed a bounteous supper and listened to a number of addresses, congratulatory and reminiscent. The pastor, Rev. C. W. Huntington, had preached an historical sermon on the Sunday previous. The church was weak and burdened at its start and it was stated that at one time a vote to disband was defeated by a majority of but one vote. Now, however, the church, while not the largest in numbers in the city, is doubtless the most prosperous and is among the largest contributors to missionary enterprises. Its present great prosperity is largely due to the vigor and devotion of Dr. Owen Street, who became pastor in 1857, at the time of extreme depression, and continued in office until his death in 1887. His successor has maintained his standard of scholarship and consecration and the now flourishing church anticipates many years of large service.——*First.* Another step in the controversy in which this church of 900 members is involved was taken last Thursday evening, when by a vote of thirty-one to twenty-six the society instructed its treasurer to execute a lease of the entire church property to twelve individuals, members of the society. The lease is for three years at one dollar per year. The lessees assume all the debts of the society and agree to allow the pew holders to exercise all their rights, to maintain worship, permitting the church to use the property as heretofore but retaining in their hands all right of other control. The lease, which had been previously prepared, was at once signed. It is said that this action will be at once tested in the courts.

TAUNTON.—*Trinitarian.* The reports at the annual meeting show that satisfactory work has been done in the various departments. Eighteen new members were added last year, the financial condition is excellent and the benevolent contributions have been well kept up. Rev. S. V. Cole is pastor. ——*Union.* This church, under the efficient pastoral care of Rev. E. H. Chandler, has been growing in strength and influence. The free pew system, which was inaugurated two years ago as an experiment, has proved sufficiently successful to warrant its continuance.——*Winslow.* The annual supper was attended by about 200 persons and the reports were listened to with great interest. The fund for the new building is gradually increasing. Rev. S. H. Emery, D. D., who has twice been pastor of the church, was elected pastor *emeritus*. Rev. T. C. Welles is pastor.

FALL RIVER.—Union services have been held by the Congregational churches of the city at various meeting houses, closing with the Lord's Supper.——*First.* On the 9th inst. the Congregational churches observed a union communion service with this church on its eightieth anniversary. It began with five members and it has received into membership 998 persons in all. There are now five Congregational churches in the city, of which the total membership is over 1,000.——A large congregation last week heard Dr. M. D. Kneeland, secretary of the New England Sabbath Protective League. Nearly all the Protestant churches of the city were represented.

WORCESTER.—*Pilgrim.* The attendance at the midweek prayer meeting has greatly increased since the new pastor came. A council has been called for Feb. 6 to install Rev. Alexander Lewis. ——*Central* has advanced its pew rents twenty per cent. The woman's association held its meeting Jan. 21, at which a history of the organization was given, its needs presented and an appeal made for funds to carry on its missionary work.——*Union.* Rev. F. F. Emerson gave a carefully gathered history of the Red Cross movement and work of Clara Barton at the Sunday morning service Jan. 19. The literary club gave a largely attended entertainment Jan. 21; subject, The Life and Compositions of Mendelssohn.——*Piedmont.* The church is enjoying a period of marked prosperity. On a recent Sunday Dr. Elijah Horr asked for contributions to extinguish a floating debt of $6,500 and $6,700 was quickly subscribed. The annual parish meeting, Jan. 23, showed a balance of over $500 in the treasury. An illustrated lecture on Rome and Naples was recently given under the auspices of the Business Men's Union. ——*Immanuel.* The C. E. Society has purchased a large number of books of the Moody colportage library to distribute among the families of its parish.——Several of the larger churches have made decided reductions in the appropriations for music for the year.——Dr. A. E. P. Perkins read a paper before the Ministers' Meeting, Jan. 20, on The Old Testament, Its Homiletic Place and Uses in Modern Preaching.

OXFORD.—There was a large attendance at the annual supper and roll-call. The reports were encouraging for all departments. Evangelistic services in November resulted in the conversion of twenty persons. The contributions to benevolent objects last year amounted to $827, which is a gain of $142 over 1894. Rev. A. E. Bradstreet is pastor.

WEST BOYLSTON.—The church will long remember Jan. 23 as a successful reunion. The church is today in a prosperous condition and will celebrate its centennial next August.

BROOKFIELD.—The number of additions during the past year were twelve and there were two added Jan. 5. The present membership is 132. The net gain is seven. The Week of Prayer was observed by union services with the Methodists. The evening services are under the auspices of the Y. P. S. C. E. The present pastor is Rev. E. B. Blanchard.

SPENCER.—*First.* The revival services, conducted by Rev. H. J. White for the past two weeks, closed last Sunday with good results. The several evangelical churches of the town united, and not only have the hearts of Christians been quickened but quite a number of conversions are reported. The C. E. Society has just taken one share in the General Howard Roll of Honor.

NORTHAMPTON.—*Edwards.* The report of last year shows forty-five additions to membership, twenty-one on confession. The roll now includes 421 names, and besides this 165 Smith College young women are associated with the church in what is known as the Covenant of Christian Living. The benevolences aggregated $3,118 and the home expenses were $5,646. Under the direction of Rev. Paul Van Dyke, and his assistant, Rev. R. H. Life, the church is fulfilling a wider mission year by year.

PITTSFIELD.—The whole amount of church offerings last year was $4,044, and of benevolences $6,602. The additions were thirty-seven, nineteen on confession. All departments report growth and earnest labor. The Sunday evening committee is a new feature which has succeeded well.

CHESTERFIELD.—Of the ninety members in all, forty-six responded to the annual roll-call. Seven were added last year.

WILLIAMSBURG.—Last year the benevolences were $750. Two shares were taken in the General Howard Roll. The present membership is 212, including the nineteen additions of last year.

GREENFIELD.—*Second.* The surrounding churches near this town were well represented at the home missionary field day, Jan. 23. Secretaries Coit and Wiard conducted the exercises. Their addresses were full of interest.

NORTH ADAMS.—The annual meeting held recently brought some good suggestions for another year. The reports of last year are encouraging, showing that a good amount had been given for benevolences and that all departments are flourishing.

### Maine.

PORTLAND.—*West.* The church has had a year of marked prosperity financially and spiritually. It has increased its income several hundred dollars and for the first time in its history assumes self-support. Twenty-seven additions were reported at its recent annual meeting. The leadership of Rev. L. S. Bean is strong and spirited.——*Fourth* has advanced $200 nearer to self-support. The wise management of Rev. William De Claybrook is uniting the colored people of the city as they have not been united for years.——*St. Lawrence Street* has appointed a special committee to prosecute the plan of building a new edifice. Six men in the congregation have promised $500 each, and the public will co-operate generously.——The churches of various denominations united Jan. 26 in four union meetings in behalf of persecuted Armenia. Rev. E. P. Allen, whose father is missionary at Harpoot and who is familiar with the situation by eighteen years' residence there, headed the movement. He lectures frequently on the subject.

ANDOVER.—This town, with a population of 800, has a church membership of eighty-one under the pastoral care of Rev. F. V. Norcross. No deaths have occurred the past year and prosperity has been present throughout. The Y. P. S. C. E. in its fifth year has an attendance of from sixty to one hundred. Beside the usual midweek prayer meeting there is an afternoon meeting, which is earnest and of great benefit to the older people who cannot attend in the evening. The Cummings Brothers held a series of meetings here last fall which were helpful.

BIDDEFORD.—*Second.* Marked prosperity has come to the church. Fourteen members have been added the past year, and benevolences were larger than for many years, besides a legacy of $500 recently paid to the Maine Missionary Society. The church has been incorporated, congregations are steadily growing, the Sunday school is one of the largest in the city and a scheme for a parish house has been started. The young people are being reached and are working along many lines. Rev. T. A. Frey is pastor.

BANGOR.—The A. M. A. has received a legacy of $858 from the estate of the late Rev. Joseph Smith, the widow having died since his decease.

AUBURN.—*Sixth Street.* A new feature of the Sunday school is a five-minute talk before the lesson.

A new mission in a hall at Mountainville, near Deer Isle, has been opened and the hall will soon be dedicated.——The work at Sawyer's Island, carried on by Rev. Donald McCormick, shows good results.——Rev. S. D. Towne and Mr. Goodwin are holding union meetings in South Paris which are well supported.——South Church, Hallowell, expects to receive, as a gift from the late Miss Helen A. Lord of Chicago, a legacy of $500.——The debt of $750 of the church in Foxcroft and Dover, it is reported, is entirely provided for.

### New Hampshire.

HOLLIS.—According to the annual report, just published, nine persons were received to the church the past year, seven on confession, making a total membership of 188. Home expenses were $1,453, and benevolent contributions, not including missionary boxes, $382. Contributions are taken every fourth Sunday and all the denominational societies are remembered.

MANCHESTER.—*Franklin Street.* At the annual meeting of the church 500 persons sat down to the supper. The past year forty two members were added, thirty-eight on confession. Following the home missionary rally, Jan. 19, nearly $1,000 were raised by this church and $520 by the First Church.

WINCHESTER.—During his pastorate of nearly eight years the pastor, Rev. H. A. Hosford, has seen the resignation of every other pastor in the Cheshire Conference. He is now giving a series of Sunday evening lectures on Home Life to good congregations.

GOFFSTOWN.—So much interest was manifest during the Week of Prayer the meetings have been continued, the pastor having assistance from brother pastors. An after meeting has followed the evening service, and several persons have expressed a purpose to begin a new life.

CORNISH.—After a pastorate of twenty-two years Rev. J. T. Jackson has resigned, and will close labor March 15. He has been a successful pastor, greatly endearing himself to his people and to the town. He has been ready for every good work and will be greatly missed. He does not purpose to take another pastorate, but will locate at Merrimack.

EXETER.—*First.* The membership is now 182, including fifty-nine non-residents. The benevolences for 1895 were $3,115, divided among the regular societies, of which $1,365 were given to foreign missions and $1,106 to home missions.

CENTER HARBOR.—Special meetings have continued since the Week of Prayer and resulted in an increase of interest in the line of distinctive work to promote spirituality. New efforts are being made to increase the membership of the Sunday school, and a home department has been started.

ATKINSON.—Mrs. Abby Page, one of the aged members of the church, has recently given $1,000 to increase the chapel building fund. It is hoped enough will soon be in hand to warrant a forward movement in this direction.

ALTON.—Under the lead of the pastor, Rev. J. C. Emerson, a house to house canvass has been made of the two villages, showing only seventy-eight church members in a population of 580, representing three denominations.

DERRY.—During the past year seven persons have united with the church on confession. On account of frequent confusion with the other church in town, from similarity of names, the name of this church is to be changed.

CLAREMONT.—The church edifice is at present closed for repairs, and the congregation is worshiping with the Baptists.

The church in Lancaster has received a legacy of $3,000 from the estate of Mrs. Jacob Benton.

### Vermont.

CHARLOTTE.—The interior of the church edifice has been completely renovated at an expense of about $1,500, of which all but about $150 has been raised during the past year. Beautiful memorial windows have replaced the former windows, the ceiling and walls have been frescoed and the woodwork painted, modern oak seats have been put in and the floor has been newly carpeted, the effect of the improvements being entirely pleasing. At Christmas the people remembered their pastor, Rev. Hervey Gulick, with a generous gift. At the recent communion eight persons joined the church on confession and one by letter.

WILLISTON.—Deacon William Miller, who recently died, was one of the youngest of seventeen children, and was a deacon in the church for more than half a century. He sang in the choir till he was eighty-five years old. He died at the age of eighty-nine.

CABOT.—The reunion and roll-call brought out about ninety members. The total membership is 109. The benevolences were $167 last year, and the expenses $793.

The services led by Evangelist Whittier in Richford resulted in about seventy conversions.——The year in Morrisville has been a prosperous period.——During a recent storm the old meeting house in Plymouth, built in 1816, was shattered to the ground.——The Randolph Center Church has closed a successful year with a balance in the treasury.

### Connecticut.

HARTFORD.—*First.* At the annual meeting of the society last Friday night the year's expenditures were reported as over $11,000. An additional expense the coming year will be the church's proportion of the paving of Main Street in front of its property, costing from $900 to $1,500. The sum of $200 was voted the Sunday school and the treasurer was authorized to borrow any sum, not exceeding $3,000, necessary to carry on the work of the year. The records are still kept in the same book which has been in continuous service for 212 years, the first entry having been made April 24, 1684.——*Fourth.* The present membership is 851, a net gain during the year of sixty-five.——*Park.* About thirty members were present at the annual meeting of the society last week. The church has been without a pastor for about a year. The proposed union with the Pearl Street Church has failed to materialize.

NEW HAVEN.—*Howard Avenue.* During 1895 sixteen persons were admitted to membership on confession and seventeen by letter. The present membership is 462. The total expenditures were $4,489. Rev. W. J. Mutch has been pastor since his ordination ten years ago.——*United.* Dr. T. T. Munger preached his tenth anniversary sermon Jan. 19, reviewing the history of the church since its formation by a union of the North and Third Churches twelve years ago. The present membership is 616. The Sunday school has a membership of 464 and the Men's Club of 137. The benevolent contributions for 1895 were $6,816. There were forty-three additions. Last Sunday evening the Men's Club service was addressed by Dr. P. S. Moxom on Culture.

CHESTER.—The formal re-opening of the edifice took place last Thursday, the occasion being a sort of a jubilee on the part of the pastor, Rev. Alexander Hall, and his people. The house has been closed many weeks, during which extensive improvements have been made. The entire interior has been covered with metal ceiling, the whole being harmoniously decorated, a new floor has been laid on a different plane, and a new carpet has been laid. Easy pews of a circular form have been put in and a new church hymnal purchased. A large congregation was present at the service.

GREEN'S FARMS.—The church held a reunion of its congregation Jan. 23. Its roll includes 137 members, and eighty-two were present. Addresses were made by neighboring pastors. Over 150 persons sat down to the collation. The church is in a united, prosperous condition, and is planning to work among the Germans and other nationalities who have settled in the parish within a few years. Rev. R. J. Thompson is pastor.

WILLIMANTIC.—The annual reports show the work to be in a prosperous condition. Forty-seven new members were added last year, making the present membership 328, the largest in the history of the church. The Boys' Brigade has had to suspend its bi-monthly drills on account of non-support. All the other departments are in a flourishing condition. The church is at present without a pastor.

STONINGTON.—*First.* Two centuries of existence and more have passed in this church, as shown by its latest manual. In all it has had twelve pastors, Rev. J. O. Barrows serving at present. There are contained lists of former pastors, deacons, Sunday school superintendents and members, besides a cut of the meeting house. The cash contributions for the past year have amounted to $630. In addition fifteen barrels of clothing and other articles have been sent to missionaries and sufferers from famine in the West. The records show a steady increase for the past three years.

MYSTIC.—All the churches of the vicinity united in a fellowship meeting in the local church week before last. The sermon was preached by Rev. J. O. Barrows.

REDDING.—An enjoyable fellowship meeting was held Jan. 21. The general topic was Spiritual Life, and a missionary topic was also discussed. Rev. C. W. Francis preached the annual sermon.

ENFIELD STREET.—Mr. and Mrs. R. F. King have given the church a silver dining service. The young women of the church have also invested the remainder of the money they raised in silver for the dining-room.

NEW BRITAIN.—In the evangelistic meetings in which Rev. H. W. Pope is assisting, an unusual interest is manifest. Meetings were held all last week except Saturday, and on Sunday the South and First Churches united in a revival meeting. Much good is done, and the way is being prepared for the services which are to follow.

## MIDDLE STATES.

### New York.

NEW YORK.—*Broadway Tabernacle.* The annual reports from twelve departments show general prosperity. The present membership, after a thorough revision of the roll, is 833. There is a morning and an afternoon Sunday school, both growing. The benevolences of the church for the year have been $25,942, of which the Society for Women's Work raised $3,981, besides fifteen valuable trunks sent to home and foreign missionaries. The largest department is Bethany Mission. It costs about $5,000 a year, of which $1,000 is raised on the ground. A kindergarten was started during the year and is proving successful. The statistics of the mission are not included with those of the home church. Its Sunday school has a roll of about 1,300 and

there is a great variety of services every week day. Many members of the home church are engaged in the activities at this branch.

ELMIRA.—*Park.* Commemorative of the fiftieth anniversary a neat, comprehensive report of the observance has been published in pamphlet form, including the details of the pleasant services. The organization was the off-shoot of a Presbyterian church and started with forty members. Interesting accounts are given of the "seedling church" and of its various societies, and reminiscences follow. There are also inserted two fine cuts of the former and present edifices.

MADISON.—Evangelist H. D. Sheldon has been with the church two weeks and as a result of a special effort eighty persons have given evidence of conversion. The whole community has been aroused. Mr. Sheldon gave up a growing business to enter upon evangelistic work and has had success in his new calling.

NEW HAVEN.—The church has suffered much by removals so that there are now only ninety-three members. Yet the benevolences during the past year amounted to $905. Rev. Samuel Johnson is pastor.

### New Jersey.

EAST ORANGE.—*Trinity.* The offering at the Sunday evening service, which is conducted under the auspices of the Men's Club, has been given up. The women of the Helping Hand received many generous Christmas contributions for the poor and were enabled to provide thirty-two dinners. The Sunday school and sewing school are both doing well. Another special offering recently made was for the Memorial Hospital and amounted to over $200. A box of clothing has recently been filled for the benefit of the Armenians. The finances of the church are in excellent condition. Envelope offerings supplement the pew rents. The debt of $3,000 on the new edifice has been reduced by one-third, and a movement is now afoot with good prospects of success to clear it off altogether. The total beneficence for the past year was nearly $2,200.——*Swedish.* This church is in excellent spiritual condition, as has been shown in the special meetings since the first of the year, many hopeful conversions being reported. Nineteen persons joined the church on confession the past year. The debt on the new building is being steadily reduced by a system of monthly gifts for the purpose. The Young People's Society meets twice a week.

NUTLEY.—*St. Paul's* has had a prosperous year, notwithstanding its pastor, Rev. J. A. Fairley, has been much of the time and still is disabled by the failure of his sight. The pulpit is supplied by his brother, Prof. William Fairley of the Reformed Episcopal Seminary of Philadelphia. Twenty-five persons have united with the young church the past year and there have been no removals. The music is of unusual excellence. A lot has been selected for a house of worship, and the money is about ready to pay for it. It is hoped that the building may be begun in the spring. The Sunday school shows an encouraging increase, and a Young People's Society for Christian Service has been formed, which already has a membership of thirty.

HOBOKEN.—*Norwegian.* This missionary church has been weakened somewhat the past year by removals, its constituency being of a more or less floating nature. Its prospects now, however, are good, since more members than it has lost will be added at the next communion. Others will join later. Its Sunday school, now three years old, continues to grow, and numbers now over sixty, a remarkable growth in view of the fact that most of the Norwegians of the city are young people and unmarried.

MONTCLAIR.—*Swedish.* This church, quite recently a mission, is growing. The membership now is thirty, and the congregation about three times as large. Its temporary pastor has now been called to the permanent pastorate. A building fund, now amounting to about $1,200, has been formed.

DOVER.—*Swedish.* Thirty-one persons have joined this small church on confession the past year. The church is in a good condition spiritually, but the members are poor financially. Unhappily the pastor is about to leave them, having been called to Woodstock, Ct.

JERSEY CITY.—*Tabernacle.* Dr. J. L. Scudder contradicts the report that the property of the church is to be sold. He asserts that the church feels its responsibility in its present location, and has won its former success through its own efforts.

Swedish missions are to be found in Morristown, Elizabeth, Arlington and Plainfield. In the last named place a volunteer missionary continues to work amidst many financial difficulties.——Rev. A. P. Nelson, the Swedish superintendent, has large plans for extension.——W. S. Clark has become pastor of the church at Guttenberg.

### Pennsylvania.

RIDGWAY.—*First.* The church members responded to the annual roll-call to the number of 120 out of 274. Twenty-eight new members were received during the year, nineteen on confession. The total number of new members during the present pastorate of four years is 110. The Christian Endeavorers, Junior and Senior, number 140. All bills for the year were met and over $775 given in benevolence. The congregation remembered the pastor and his wife generously at Christmas.

## THE SOUTH.

### Georgia.

ATLANTA.—*First.* Following the Week of Prayer meetings, which enlisted special interest, evangelistic services were held under the lead of the pastor, Rev. H. H. Proctor. Fifty conversions resulted. The church is deeply stirred. The Young Men's Sunday Evening League, recently organized, is meeting with eminent success. It has solved for this church the problem of the evening service. The pastor was presented with a Bible by Mr. Moody during his recent meetings here. It possesses a unique value, since it is one of the edition of 100 printed at Mr. Moody's special request.

SAVANNAH.—*First* has recently returned to its house of worship, which has been rebuilt at considerable cost. It has one of the most desirable locations in the city. The pastor, Rev. L. B. Maxwell, who has served the church for eight years, has resigned, to take special work under the International Sunday School Committee. He is to have charge of the work among the colored people in the South. But on account of pressure brought to bear from his church and other sources he has decided to return and resume the pastorate after six months. This decision causes general rejoicing among his colaborers in this section.

## THE INTERIOR.

### Ohio.

MEDINA.—The annual meeting was held Jan. 10, with business, social, supper, roll-call, with over 200 responses and addresses by members of the church. In the past year there were thirty-nine additions, thirty-two on confession, making the present membership 476. The benevolences were $1,475, a gain of $100. Total home expenses were $2,500. The Sunday school average attendance is 263. About $250 have been expended in fitting up the basement for the primary department. All branches of the work are prosperous and the people are united in their pastor, Rev. J. R. Nichols.

ROOTSTOWN.—The annual meeting was the best the church has held. There was a preparatory lecture, dinner and roll-call, responded to by 160 members and letters from others.

### Illinois.

FALL CREEK.—This church, whose pastor, Rev. C. E. Conrad, felt constrained because of advancing years to give up his work, wisely called Rev. G. L. Brakemeyer. The completion of the new house of worship last fall furnished vantage ground for progress along other lines also. On New Year's Day the two remaining charter members with eighty-eight others, eighty-six on confession, entered into covenant with each other. It was a glad day for that community. A quiet revival has been going on for several weeks, and still greater results are expected. At a missionary rally in the fall $65 were contributed for missions, the sum being later swelled to $85.

GODFREY.—The annual meeting was an all day social at the parsonage with refreshments. There were forty persons present. The departments reported progress, notably the Sunday school, the Woman's Board and the Y. P. S. C. E. This is a small community, chiefly of farmers and fruit growers, and a suburb of Alton, on the edge of vigor and thrift. Rev. O. C. Dickerson is pastor.

MARSEILLES.—During the two years' pastorate of Rev. C. M. Sanders, there have been fifty-one additions, thirty-five on confession. Mr. Sanders hopes to be able to resume his work by February.

### Indiana.

INDIANAPOLIS.—*Fellowship.* The annual reports showed $1,250 raised on the field, of which $400 were paid on the church debt. The church is five years old and has a roll of 125 members, twenty-nine of whom were received during the year. It is a neighborhood church and 200 families are being reached. The Sunday school has a membership of 225. Nine denominations, including Moravian, Dunkard and Lutheran people, are in the congregation, which is rapidly being assimilated into a harmonious whole under the popular and active pastorate of Rev. F. M. Whitlock.

CARDONIA.—Rev. Thomas Smith is assisting Rev. James Hayes in special meetings here. One hundred dollars have recently been raised among the miners for church improvements.

### Michigan.

LANSING.—*Plymouth.* The Guild is the latest organization in the church. It is composed of young women, with young men as honorary members, and its objects are social, literary and missionary development. The Guild began its career by compiling and publishing, in most attractive holiday form, a little book of quotations appropriate for Christmas and New Year, entitled Christmas Thoughts. A thousand copies were sold in three weeks, clearing over $250, and a second edition of the book is ordered for sale during the year. Fifty members were received last year.

GRAND RAPIDS.—*Barker Memorial* Chapel on the west side was dedicated recently. It cost $1,351 and is paid for without the help of the C. C. B. S. The lots were given by the late G. M. Barker, after whom the chapel is named. A church will soon be organized.

The meeting house of the Dorr church has been moved to Moline, much to its advantage.——Rev. Wilfred Lindsay at Saugatuck is supported by a united and prosperous church, which celebrated its thirty-fifth anniversary Jan. 12.——The Alpine and Walker church with a branch at Grange Hall has suffered from proselyting tendencies, but has maintained all departments of its work under the leadership of Rev. J. T. Walker.——Bass River, yoked with Allendale under the pastorate of Rev. W. P. Wilcox, has found that there are disadvantages in organizing a church with too many heterogeneous elements brought together in revival and is patiently working over its material.——Clarksville, also organized in a revival, is learning lessons of patience and is yoked with South Boston under the lead of Rev. D. S. Arnold.——Middleville and Irving are prosperous, the latter never more so, under the pastorate of Rev. Harry Appleton, who is completing his first year with these churches.——The Dano-Norwegian church, organized in February, has found its field too narrow and has ended its brief but not fruitless life.

### Wisconsin.

APPLETON.—*First.* Rev. John Faville has just preached his tenth anniversary sermon. In entering upon his eleventh year this pastorate becomes the longest in the history of the church. A representative of the C. H. M. S. organized this church forty-five years ago. Four years it worshiped where ever it could, and began a church building in 1854. It received aid from the C. H. M. S. eight years, when it became self-supporting, and since then it has returned to that society ten dollars for every one received. In coming here Mr. Faville found a church of 358 members and current expenses of about $2,400 a year. Now the church has 555 members, the parish includes 560 families, the Sunday school has 945 members and the current expenses are $6,000. The valuation of church property has increased from about $12,000 to over $50,000. The development of the auxiliary societies has been commensurate with the progress of the church proper. During the ten years the church has received 441 members, of whom eighty-six were by letter. No communion season has passed without additions.

MILWAUKEE.—*Grand Avenue.* Last Sunday the church welcomed back its pastor, Dr. G. B. Ide,

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who has been sick in the East since the National Council. He has the sympathy of many friends in this long season of rest. Meanwhile his pulpit has been supplied acceptably by Rev. H. T. Sell, lately of Auburn Park near Chicago, Ill.

MADISON.—The past year was prosperous and closed with a total of 723, benevolences for that period of $3,746 and home expenses of $7,056.

The Sunday evening club recently formed in Waupun promises well.——The club in Platteville has succeeded in filling the house at the evening services.——In Baraboo a new house was dedicated last year, which is well filled at the services.

## THE WEST.

### Missouri.

CAMERON.—The Congregational and Presbyterian churches united in calling R. L. Layfield, the Kansas City evangelist, to assist them in special meetings beginning Jan. 13. After a week all the churches united in the services. The attendance is steadily increasing.

### Iowa.

GRINNELL.—Dr. G. F. Magoun's many friends will be pained to learn of his serious illness and great suffering. The interest taken and the sympathy expressed by his friends are touching. It is another proof of the power of a self-sacrificing and consistent Christian life devoted to the welfare of others. He has lost none of his interest in public affairs or in the prosperity of the church.

MANSON AND CENTER.—The work is progressing under the charge of Rev. George Marsh. During the four months of his pastorate fifteen members have been received at Manson and six at the Center. The latter people are planning to build a house of worship in the spring. A site has been given and funds are now being raised. The Week of Prayer has been followed at Manson by a series of special meetings with encouraging results.

PRAIRIE CITY.—Rev. J. J. Mitchell has been following up the Week of Prayer with a series of special meetings in which he has been aided by Rev. A. C. Rosenberger of Mitchellville. The church is active and the outlook encouraging. During 1895 $950 were raised, of which $47 were for benevolences. The Ladies' Aid and the Young Ladies' Societies have rendered much assistance.

CEDAR RAPIDS.—*First.* The net gain the past year has been the largest in its history. During the past four years 142 persons have been welcomed to fellowship, the benevolence increased from $1.50 to $3.50 per member, many new methods introduced, $1,500 has been paid on indebtedness and a second church organized out of a mission. Rev. G. R. Dickinson is pastor.

TRAER.—The church has not been so awakened in years as it is now through a series of special meetings. In a single week twenty-four persons professed conversion, and Jan. 19 twenty members were received into the church. As many more are ready to join. Rev. O. O. Smith is pastor.

MITCHELL.—Thirty conversions are reported as a result of the union meetings conducted by Evangelist Packard. He is now at Muscatine assisting Rev. G. M. D. Slocum in special work.

McINTIRE.—Special services are in progress conducted by the Congregational and Methodist pastors. At the first meeting, led by Rev. L. M. Pierce, there were three conversions.

There were 125 cards signed at the revival meetings recently held in Garner in care of Mr. W. A. Sunday.——Revival meetings are in progress in Iowa Falls, Rev. T. M. Price, the pastor, being his own evangelist.——During the two and one-half years of Rev. F. E. Carter's ministry at Clear Lake there have been seventy accessions to the membership.——At Charles City Evangelist Williams has been conducting a series of special services.

### Minnesota.

MINNEAPOLIS.—*Fremont Avenue.* As the result of evangelistic services there have been a number of conversions, with nine additions to the membership. A small indebtedness has been cleared.——*First.* Evangelist Thompson is assisting in revival meetings, one or two other churches uniting, and there is increasing interest.——*Fifth Avenue.* During the pastorate of Rev. E. C. Whiting the church has prospered and an addition to the building has been erected, the Sunday school crowding the seating capacity.——*Forest Heights.* During the one year pastorate of Rev. J. P. Dickerman, which terminates Feb. 1, a house of worship has been built costing, with lots, $3,000, and it has been entirely paid for excepting a loan from the C. C. B. S.

ST. PAUL.—The St. Paul Congregational Union held its anniversary Jan. 21. There was a report from Rev. J. B. Drew and addresses by Rev. Messrs. J. H. Morley and H. A. Risser. There are now thirteen Congregational churches in St. Paul, the last two accessions being organized out of branches of the People's Church.——*Olivet* has made much progress during the year, having received substantial additions and enjoyed a revival. It sustains a hopeful mission.——*Atlantic* has organized a men's club which fills the house Sunday evenings.

BROWNTON AND STEWART.—These two churches, united under Rev. J. W. Danford, have asked him to remain another year, have decreased the aid from the C. H. M. S. and presented the pastor with valuable gifts. In spite of many discouragements both churches have made substantial progress.

GRANITE FALLS.—Owing to a changing population, foreigners taking the place of the natives, the church has been weakened. Mr. J. H. Hjetland is at present assisting Rev. J. W. Todd at Montevideo and both work as occasion arises at Granite Falls, with the hope of securing a resident pastor.

WINTHROP.—Revival services are being held with some conversions. The town is largely foreign and has three out-stations, where services are also being held. Many of the people come from more formal churches and are receiving new conceptions of spiritual life.

The Lamberton church, although pastorless, sustains services and expects a pastor soon.——The new parsonage at Ellsworth, which is completely paid for, excepting a loan from the C. C. B. S., greatly strengthens this triple field.——At Crookston revival meetings, Evangelist C. N. Hunt assisting in union services, have developed considerable interest, resulting in several conversions.

Andrew G. Nelson, general missionary among the Swedes, whose field covers northeastern Minnesota and northern Wisconsin, during the year ending Oct. 1, 1895, preached 315 sermons at thirty-three different points in nine counties. His regular work necessitates much traveling and includes house-to-house visitation as well as the holding of from one to four public services daily, often at points several miles apart. One night last month he slept with only his sheep-skin lap robe for a bed and his fur coat for a covering, waking refreshed and happy.

### Kansas.

LAWRENCE.—*Pilgrim.* Twenty-two persons were welcomed to fellowship Jan. 19, making forty within two weeks. In some cases whole families united, causing deep rejoicing.

### Nebraska.

HOLDREGE.—This church, Rev. V. F. Clark, pastor, is entering hopefully upon the new year. At the beginning of the year all debts were practically paid except what is due to the C. C. B. S. The Y. P. S. C. E. is fitting up the church parlors. Mr. Clark preached Jan. 17 to a large congregation at a point in the country where revival work has lately resulted in a number of conversions and where the organization of a church is in prospect. He also has an interesting class in Puritan history. The women's society of the church devote half their meetings to the study of missionary subjects and have prepared a unique program for the current year.

WALLACE.—Although in the western part of the State and having suffered from removals, this church finds its congregations well sustained and its departments of work going forward successfully. It has always had a strong hold upon the country population in the region and this work is well sustained by the present pastor, Rev. C. G. Murphy. One of the most hopeful features is a Junior C. E. Society, the members of which are faithful in attendance and earnest in the Christian life. Mr. Murphy is assisting Rev. G. W. Knapp of Grant in special meetings.

CURTIS.—Rev. C. W. Preston is to enter at once upon special work at one of his out-stations where there is a growing interest. He has been assisted by Rev. G. W. Knapp of Grant in special services at the home church. When Mr. Preston's appointments keep him in the country over Sunday evening the home church is always glad to hear his wife preach.

WYMORE.—Rev. W. S. Hills finds his work constantly increasing in extent and interest. Five persons united with the church, Jan. 12, making fourteen in all since Mr. Hills came to the field in October. The Sunday school has increased to a membership of ninety, an active Y. P. S. C. E. was lately organized, and a Martha Washington Society is making itself useful in social and financial matters. Evening congregations sometimes reach 300.

OMAHA.—*Park Vale.* Rev. A. H. Byles assisted Mr. W. H. LeBar in the communion service, Jan. 19, when eight were received into membership on confession, the first fruits of special meetings which had been held two weeks previously. The Sunday school is increasing in numbers to such an extent that need is felt of a larger building.


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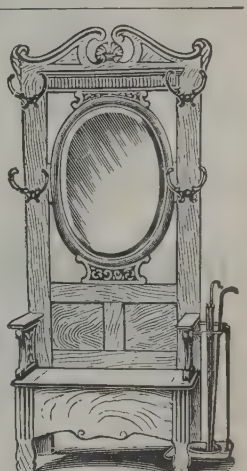

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*Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.*

Gordon Missionary Training School, Clarendon Street Baptist Church, Boston, opens Oct. 2. Evening classes Oct. 10.

The General Theological Library, at its new building, 53 Mt. Vernon Street, Boston. Founded for the benefit of clergymen, theological students, Sunday school teachers, authors, and readers of a Christian literature of all denominations. It contains 17,000 volumes and 100 periodicals in the reading-room. Its books have circulated in more than 500 towns and villages in 12 different States of our country. It is supported by donations, bequests and fees from life and annual members, who have the full use of the library, and by the perpetual membership of churches, whose pastors have the use of the library, including the drawing of books, forever gratis. Donations and fees should be sent to Rev. Luther Farnham, secretary, at the library.

The American Sunday School Union has been at work seventy-one years for the retired rural districts. Its union methods specially commend it to communities of sparse populations divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has larger results for the amount expended. 11,000,000 children are yet out of Sunday School. Will you help to save them? Send to Rev. Addison P. Foster, D. D., New England Secretary, 1 Beacon St., Room 40, Boston.

American Seamen's Friend Society, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

Charles H. Trask, *President.*
Rev. W. C. Stitt, *Secretary.*
W. C. Sturges *Treasurer.*

## Subscribers' Wants.

*Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.*

**Wanted,** a situation as Organist and Director of Music by a gentleman of large experience. Address "Organist," P. O. Box, 1944, Boston.

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*Correspondence Solicited.*

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Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

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CHIMES AND PEALS (Harrington and other patents.)

U. S. Tubular Bell Co., Sole Mfrs., Methuen, Mass.

Farnam.—Under the leadership of Rev. E. E. Sprague this church has been energetically pushing its work in two or three country districts, with eminent success. The pastor has been earnestly supported in this work by an active Y. P. S. C. E., and Supt. J. D. Stewart is giving two weeks to Sunday school institutes at these points.

Bertrand.—This church united with the Methodists in evangelistic services, in which a number of persons expressed hope in Christ, five having already united with the church. The pastor, Rev. F. D. Healey, will teach for a short time in the high school in connection with his pastorate.

Albion.—This church is making an earnest effort to educate its young people along the lines of Congregational history and effort.

Evangelist Billings is assisting Rev. Samuel Williams of Riverton in special services, which promise good results.

### PACIFIC COAST.

#### California.

San Francisco.—*First.* The pastor, Rev. Dr. C. O. Brown, is prosecuting in the courts, for blackmail, a woman who has served a term in prison in Massachusetts. At his request a committee was appointed by the Bay Association, Jan. 13, to consider the charges made against his good name.——*Third.* The pastor conducts a large Bible class at the close of the morning service. A Men's League has been organized with a good membership.——*Plymouth.* The Ladies' Foreign Missionary Society celebrated its twenty-fifth anniversary Jan. 17.

San Mateo.—Since the arrival of Rev. F. V' Jones evening congregations have so increased that more pews are needed. The meeting house has been renovated at an expense of $250.

Oakland.—*Plymouth Ave.* Special and pleasant services were recently held in connection with promotions from the infant class to the main school.

At a recent communion service at Santa Cruz of the five persons uniting on confession two were Japanese and two Chinese.

#### Washington.

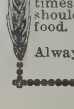
Spokane.—*Westminster.* Reports at the annual meeting inspired gratitude to God for past blessings and hope for the future. The Ladies' Missionary Society has taken on new life. A systematic course of study has been outlined and once a month carefully prepared papers are read. Rev. F. P. Cherington is pastor.——*Second.* The annual meeting was full of enthusiasm. Every department was found in excellent condition and the future seems full of promise. The Sunday school enrollment has reached 229. This department contributed $30 for benevolences during the year. The Ladies' Aid Society has proved itself invaluable and the Junior C. E. Society has added $15 to the church treasury.——*Pilgrim.* This church has always worshiped in rented buildings heretofore, but now rejoices in the prospect of a house of its own, to be completed early in February. Preparations are being made for a library in connection with it. Papers, magazines and books will be gratefully received if sent to the pastor, Rev. Jonathan Edwards. The Senior C. E. Society has assumed the cost of the front window and the Juniors will provide the lamps.

Pleasant Prairie.—This church is now worshiping in a schoolhouse which is too small to hold the congregations. It will be compelled to build in the near future.

The edifice at Clayton, Rev. J. J. Hancock, pastor, was opened Jan. 12, Rev. Messrs. Jonathan Edwards and T. W. Walters officiating.——The Juniors have purchased a new stove for the church in Hillyard.

"Brown's Bronchial Troches" are the simplest, quickest and most effectual remedy for bronchitis, asthma and throat diseases.

Keep It Handy.—Coughs, colds and bronchial troubles come on unawares and when least expected. A dose or two of Adamson's Botanic Cough Balsam will check a cold and prevent its development. It is as good as life insurance. Sold by all druggists.



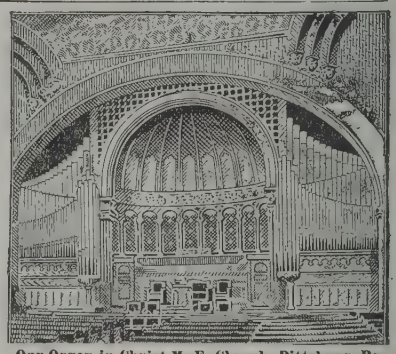
ONE has to buy four barrels of white flour to get as much mineral food as he would get from one barrel of Franklin Mills Fine Flour of the entire wheat and in so doing taxes his stomach to digest four times as much starch as nature intended he should to get the necessary amount of vital food.

Always ask for "Franklin Mills." All leading Grocers sell it.

# Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. *You want the best.* It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. ***There are many Sarsaparillas—but only one Ayer's.*** It cures.



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**BELLS** all kinds, big and little—for Church and School, for Fire, Factory and Farm. Catalogue FREE. AMERICAN BELL FOUNDRY CO., Northville, Mich.

## THE BUSINESS OUTLOOK.

Taking everything into consideration, the mercantile situation wears a brighter aspect than one week ago. Monetary rates are a trifle easier, which is a happy factor in itself. Hitherto, banks and trust companies have confined themselves to merely accommodating their regular customers and have not done much in the way of buying business paper. Latterly, however, they have showed more disposition to handle it.

As we draw near to the day of the sale of the new Government bonds, Feb. 5, financial circles are feeling more confident that the issue will be an entire success. Nor do the majority of financiers expect to see any severe contraction of the currency, because the Treasury Department has provided a plan for the payment of the bonds in installments.

Furthermore, it is expected that the issue will be two or three times over-subscribed, so that, as only $100,000,000 of bonds are to be sold, it is probable, if not certain, that all this money now withheld for subscription purposes will seek employment in loans in the open market. This ought to be reassuring to business men, as undoubtedly many of the recent large mercantile failures were caused by tight money. Financial institutions here have been large lenders of money on warehouse receipts, showing that business houses were carrying large stocks for which there was no market.

However, the whole aspect of the situation is brighter. Wheat has advanced steadily and it is said that iron was secretly advanced last week, the announcement not being made up to the time of this writing. Exports of general merchandise are increasing and imports decreasing, which is another favorable factor.

Cotton goods are slow of sale, which is causing the mills to store their product. Prices for these goods, however, are considerably above what they were a year ago. Wool continues firm, but there is only a light business with the mills. The demand for woolen goods has improved of late. In leather the trade is very dull. The Leather Trust's tanneries remain closed for the most part.

In the stock market there is a decidedly better feeling and prices scored a good advance last week. After the bond issue is settled it is felt that that event will be the signal for a general advance in security values.


**For Dyspepsia**
**Use Horsford's Acid Phosphate.**

Dr. J. Guy McCandless, Pittsburg, Pa., says: "I have used it in various forms of dyspepsia, with gratifying results."

Your Idle Money

$ should be earning at least 6% interest. You can get that rate without taking chances.

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Please mention *The Congregationalist.*

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Formerly New York Guaranty and Indemnity Co.
Mutual Life Building,
65 CEDAR STREET, N. Y.

CAPITAL, - - - - - $2,000,000
SURPLUS, - - - - - - $2,000,000

ACTS AS TRUSTEE FOR CORPORATIONS, FIRMS AND INDIVIDUALS, AS GUARDIAN, EXECUTOR AND ADMINISTRATOR. TAKES ENTIRE CHARGE OF REAL AND PERSONAL ESTATES.

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HOME INSURANCE COMPANY
OF NEW YORK.
OFFICE, NO. 119 BROADWAY.

Eighty-third Semi-Annual Statement, Jan., 1895.

SUMMARY OF ASSETS.

| | |
|---|---|
| Cash in Banks | $410,495.19 |
| Real Estate | 1,666,572.17 |
| United States Stocks (market value) | 1,453,875.00 |
| Bank, Trust Co., and Railroad Stocks and Bonds (market value) | 3,618,607.50 |
| State and City Bonds (market value) | 813,914.94 |
| Bonds and Mortgages, being first lien on Real Estate | 519,894.34 |
| Loans on Stocks, payable on demand | 125,100.00 |
| Premiums uncollected and in hands of Agents | 504,853.18 |
| Interest due and accrued on 1st January, 1895 | 46,524.22 |
| | $9,159,836.54 |

LIABILITIES.

| | |
|---|---|
| CASH CAPITAL | $3,000,000.00 |
| Reserve Premium Fund | 4,369,289.00 |
| Reserve for Unpaid Losses and Claims | 720,119.76 |
| Net Surplus | 1,070,427.78 |
| | $9,159,836.54 |

D. A. HEALD, *President.*
J. H. WASHBURN, E. G. SNOW, } *Vice-Presidents.*
W. L. BIGELOW, T. B. GREENE, } *Secretaries.*
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New York, January 8, 1895.

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THE BOSTON REALTY, INDEMNITY AND TRUST CO.
*Send for our Bond List.* 33 Equitable Building, Boston

Only a few
of our issue
of twenty year
6%
Gold Bonds left.
They may be obtained for a few days longer at 90.
Price will be advanced to 95 about Feb. 1st.
These bonds will net you 7% for the twenty years, and are a most excellent investment.
You may easily satisfy yourself as to their unquestionable safety by writing us for full particulars, references, etc.

Roseland Improvement Co.,
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In securities of an established corporation now enlarging its plant for increasing its output of staple goods, in quick demand, at a good profit.

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HONOLULU

Hawaiian Islands, leaving Chicago via the North-Western Line, 6.00 p. m., February 10 and March 5, 1896. Only nine days from Chicago to Honolulu, the

"PARADISE OF THE PACIFIC"

$235.00 for the Round Trip, including State-room and Meals on Steamer. Tickets good for nine months, with stop-over privileges. For tickets and full information apply to your nearest Ticket Agent or address W. B. KNISKERN, General Passenger and Ticket Agent

THE NORTH-WESTERN LINE

CHICAGO & NORTH-WESTERN RAILWAY
CHICAGO, ILL.

## ADDITIONS TO THE CHURCHES.

| | Conf. | Tot. |
|---|---|---|
| **CALIFORNIA.** | | |
| Alpine, | 3 | 3 |
| Campbell, | — | 7 |
| Chula Vista, | — | 6 |
| Green Valley, | — | 11 |
| Highlands, | — | 8 |
| Lodi, | 1 | 3 |
| Oakland, Plymouth Ave., | — | 6 |
| Pasadena, North, | 5 | 10 |
| Perris, | 1 | 3 |
| Pico Heights, | 11 | 15 |
| Poway, | — | 3 |
| Riverside, | 2 | 4 |
| Santa Ana, | 4 | 4 |
| Santa Barbara, | 5 | 5 |
| Santa Cruz, | 5 | 8 |
| San Bernardino, First, | 3 | 8 |
| San Diego, First, | 5 | 11 |
| Sebastopol, | 11 | 15 |
| Whittier, | — | 4 |
| **CONNECTICUT.** | | |
| Lebanon, | 2 | 4 |
| Rocky Hill, | — | 6 |
| Seymour, | 6 | 6 |
| **ILLINOIS.** | | |
| Atlas, | 4 | 4 |
| La Harpe, | 19 | 23 |
| Providence, | 15 | 16 |
| **INDIANA.** | | |
| Coal Bluff, | 8 | 8 |
| Indianapolis, People's, | 3 | 3 |
| Plymouth, | — | 11 |
| Whiting, | 7 | 8 |
| **KANSAS.** | | |
| Banner, | — | 12 |
| Downs, | — | 7 |
| Lawrence, Pilgrim, | — | 22 |
| **MAINE.** | | |
| Ashland, | — | 16 |
| Deering, Free, | — | 11 |
| Monson, | 2 | 3 |
| West Brooksville, | 8 | 8 |
| **MASSACHUSETTS.** | | |
| Amherst, First, | — | 11 |
| Fall River, Broadway, | 3 | 5 |
| French, | 8 | 8 |
| Medford, Mystic, | — | 13 |
| Norwood, | 2 | 15 |
| **MICHIGAN.** | | |
| Cadillac, | 5 | 11 |
| Mancelona, | — | 4 |
| Moline, Dorr, | 5 | 6 |
| Port Huron, | — | 40 |
| **MINNESOTA.** | | |
| Minneapolis, Fremont Ave., | — | 9 |
| Stewartville, | — | 4 |
| **MISSOURI.** | | |
| Green Ridge, | 11 | 19 |
| Lebanon, | — | 4 |
| **NEBRASKA.** | | |
| Albion, | 2 | 4 |
| Bertrand, | 5 | 5 |
| Burwell, | — | 7 |
| Camoridge, | 7 | 9 |
| Cortland, | 12 | 15 |
| Omaha, Park Vale, | 8 | 8 |
| Wymore, | 1 | 5 |
| **OREGON.** | | |
| Astoria, | 3 | 3 |
| Portland, First, | 1 | 5 |
| Salem, First, | 4 | 9 |
| **VERMONT.** | | |
| Charlotte, | 8 | 9 |
| Hyde Park, North, | 14 | 14 |
| **WISCONSIN.** | | |
| Appleton, | 6 | 9 |
| El Dorado, | 4 | 4 |
| **OTHER CHURCHES.** | | |
| Central City, Io., | 21 | 21 |
| Colorado Springs, Col., Second, | 3 | 6 |
| Ebensburg, Pa., | 9 | 11 |
| Norwalk, O., | 3 | 4 |
| Oacoma, S. D., | — | 5 |
| Truro, N. S., | — | 12 |
| Webster, N. H., | — | 3 |
| Wellsville, N. Y., | 10 | 12 |
| Churches with less than three, | 20 | 31 |

*Conf.*, 336; *Tot.*, 664.

*Total since Jan. 1.* *Conf.*, 1,771; *Tot.*, 3,422.

## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JAN. 24.

The meeting opened with singing "All hail the power of Jesus' name," and prayer led by the president, Mrs. Judson Smith. The unity of spirit which prevails in all truly Christian work, with its variety of method and manifestation, was illustrated in the person of the leader, Mrs. Fessenden, president of the Massachusetts W. C. T. U., who defined the purpose of such work as "the uplift of humanity." The topic which she selected was "the ministry of pain," reading the story of Paul's sufferings from 2 Cor. 11: 23-33, and the description of the glad victory of the "great multitude which no man could number," spoken of in Rev. 7: 9-17. She condemned the too general impression which leads many to ask, "What have I done that God should punish me so?" reminding such that our suffering Christ was also a sinless Christ, and in what she said concerning pain as punishment, or rather as warning, as tending to promote purity, and as vicarious, suggesting many interesting seed thoughts.

Sympathy was expressed for Mrs. Joseph Cook in her present anxiety as to Mr. Cook's health, and for Clara Barton as she goes on her way to Constantinople to carry relief to the suffering, of whatever name or creed. Mrs. J. L. Hill spoke of the power of the word "nevertheless," and the implied conclusion which follows it after many a painful reflection.

Mrs. Smith introduced Mrs. J. F. Clarke, better known as Miss Beach, who went to Bulgaria in 1869 and after three years returned, but whose love for the work there has not waned during the interval, and who spoke of her pleasure in going back to the same people, although she could not refrain from a minor strain since the announcement of the "cut" in the appropriation of money for the mission.

It was a pleasant surprise to see the sunny face of Mrs. S. W. Howland of Ceylon, who is spending a year in the country, but is not often in Boston. The little tremble in her voice as she began to speak was due to that same dreadful "cut" of which Mrs. Clarke had spoken, and which is carrying discouragement to the little company of workers in Jaffna. She had been reminded of McCheyne, who once wondered if "the Lord wanted McCheyne as much as he had thought he did," and said, "Perhaps the Lord does not want the Howlands as much as we thought he did." "This means dismissing ten native helpers, and you cannot know what that means." She reported a recent Y. M. C. A. convention in the island, and a list of 140 names of young men who had promised to give a half-hour each morning to Scripture study and prayer; six young men from Jaffna College have united with the church, and thirty girls from the Uduville boarding school. She recommended the leaflet Expectation Corner and the Open Door. Truly there are plenty of open doors, but, alas, there seems to be a great lack of expectation corners.


**Don't buy** cheap, trashy bindings that are dear at any price. You pay but a trifle more for

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BIAS VELVETEEN SKIRT BINDINGS

and save your time, your money and your dress.

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Send for samples, showing labels and materials, to the S. H. & M. Co., P. O. Box 699, New York City.

"Pride of the West is the best muslin for pillow slips and shams."

*Made in 41 and 45 inch widths.*
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well begun is half done. Begin well by getting Ferry's Seeds. Don't let chance determine your crop, but plant Ferry's Seeds. Known and sold everywhere.

Before you plant, get

**Ferry's Seed Annual**

for 1896. Contains more practical information for farmers and gardeners than many high-priced text books. Mailed free.

D. M. FERRY & CO., DETROIT, MICH.

**Headquarters for Sweet Peas**

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Half pound 25 cents.
Quarter pound 15 cents.

...THE ONLY NEW DOUBLE SWEET PEA, Bride of Niagara, True to name. Price—Packet 25 cents, half packet 15 cents.

**The Wonderful CRIMSON RAMBLER ROSE, only 15 cents.**

**VICK'S FLORAL GUIDE, 1896.**
**The Pioneer Seed Catalogue.**
Lithographs of Double Sweet Pea, Roses, Fuchsias, Blackberries, Raspberries, New Leader Tomato, Vegetables. Filled with good things, old and new.

**TRIED AND TRUE NOVELTIES**
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Full list of Flowers, Vegetables, Small Fruits, etc., with description and prices. Mailed on receipt of 10c., which may be deducted from first order—really free,—or free with an order for any of the above.

ROCHESTER, NEW YORK.

JAMES VICK'S SONS

**Do you make doughnuts this way?**

Sift 1 quart flour, 1 saltspoonful salt, 1 saltspoonful ground nutmeg or cinnamon, 2 rounding teaspoonfuls baking powder, together. Beat 2 eggs; add 1 cup sugar, 1 cup milk, 2 teaspoonfuls melted **Cottolene.** Stir these into the flour, roll and cut into shape. Have kettle ¾ full of **Cottolene**—at just the right heat—and fry the doughnuts in it for 3 minutes.

For frying, **Cottolene** must be *hot*, but don't let it get hot enough to smoke or it will burn. To find if it is hot enough, throw into it a single drop of water. When at just the right heat, the water will *pop*.

Genuine has trade marks—"*Cottolene*" and *steer's head in cotton-plant wreath*—on every tin.

THE N. K. FAIRBANK COMPANY, CHICAGO, 224 State Street, BOSTON, PORTLAND, ME.

**DURKEE'S SPICES**

THE WELL KNOWN "GAUNTLET BRAND" EXCEL IN PURITY, STRENGTH & FLAVOR.

## TEMPERANCE.

—— Governor Evans of South Carolina will issue soon a special message treating of the State dispensary law and its results.

—— The senate committee on territories had the collector of revenue at Sitka before it recently, arguing in favor of granting licenses for the sale of liquor in Alaska. At present such sale is illegal, but liquor is sold.

—— *The Nation* of Jan. 16 publishes a letter from Brunswick, which sets forth in a temperate fashion the condition of affairs in the State of Maine after forty-five years of prohibition. Whether or not it deals justly with the facts it is not for us to say, but the temper of the communication is so unusual as to make us incline to believe in its conclusions.

—— Superintendent Skinner, of the New York State department of instruction, has prepared and had introduced in the legislature of that State a bill repealing the law of 1894, which compelled the public schools to give instruction on the nature and effects of alcoholic drinks and narcotics. A man holding such a position is supposed to execute law, not frame it.

—— Mr. Gallivan of Boston has introduced a bill in the Massachusetts legislature giving the control of the liquor licenses in Boston to a board of excise commissioners, two to be appointed by the governor and two to be named by the mayor of the city. This law aims at severing the present relations between the Board of Police Commissioners and the saloon keepers, and if passed will once more give partisanship free rein in administering Boston's excise affairs.

—— Senator Peffer of Kansas and Representative Denny of Mississippi have introduced bills in Congress which, if treated as they deserve to be, will be passed. They aim to make it impossible for the nation to set up traffic in liquor in territory that has been won to prohibition. As it is now the internal revenue laws and federal officials are the chief foes of temperance in not a few sections of the country.

—— The officials of the New Hampshire Law and Order League declare their willingness to meet the *Boston Herald* or its witnesses, hear all the testimony it can produce, and purge the league of all officers found guilty of the offenses which the *Herald* has insinuated it has proof of. They say that if the *Herald* is in the work in the interest of justice or decency it will not refuse to comply with the request, but if it declines to comply the league will interpret its action as proof that it is "the paid organ of the liquor interest." The *Herald* has printed the reply of the league to its charges, but refuses to act as prosecutor in an investigation.

—— The Massachusetts Total Abstinence Society, at its annual meeting last week, reelected its former officers. The secretary stated that the society has, through its agents, visited 171,327 families during the last year, has had personal interviews with 288,963 individuals and distributed 3,991,048 pages of literature. The society's legislative committee intend to approach the legislators with bills favoring the following schemes:

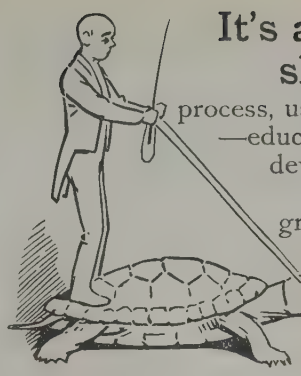
All license fees should go to the State treasury, and the place of delivery of liquor should be construed as the place of sale. The saloon should not be allowed any nearer a church edifice or a private school than to a public school, and it should be less easy for justices and judges to let convicted liquor sellers off with simply a fine. A residential ward or section of a city should have power to prohibit the granting of liquor licenses within its own borders.

—— The South Classis of Bergen dropped Rev. Julius Fiecke from its rolls recently. Mr. Fiecke is the Reformed clergyman who opened a saloon in Hoboken because of the inadequacy of his salary as pastor. Part of his testimony is interesting for its *naïveté* and peculiar point of view:

I knew it was illegal, but over in Hoboken the Sunday-closing law is not enforced. If I had been told by a single policeman to close up, I would not have sold a drop of beer, but not a single policeman has bothered me. I admit it may not be just a nice thing for an ordained minister to conduct a saloon, but there is nothing contemptible or scandalous about the business. While God gives people beer to drink, surely there must be some one to dispense the drinks. I am prepared to cheerfully take up the ministry again if I could find a church that would give me a salary large enough to enable me to support my family, but you can't pay rent and educate five children on $700 a year.

—— A Populist congressman from Alabama recently made assertions respecting the debauchery of congressmen, which assertions Rev. B. Fay Mills recently repeated in an evangelist address delivered in New Haven. Rev. S. K. Perkins of West Springfield wrote to Congressman Morse to know if the charges were true. He replies:

The paragraph you send me is an unmitigated falsehood and a foul slander. I was present at the time referred to, and know what I am talking about. The author of that should hang his head in shame. It is part of the populist plan of campaign. I showed the paragraph to ex-Speaker Crisp and Speaker Reed, and they will both subscribe to my statement above. You can make any use of this letter you deem proper. The members of Congress for virtue, good character and sobriety will compare favorably with the same number of men in any place on the face of God's green earth. I have been here almost seven years, and I have never seen in that time but one intoxicated member in Congress, or two at most, who showed the effects of drink.

It's a slow process, usually —education, development, growth.

But it hasn't been so with Pearline. Pearline's success has been a wonder, from the start. The more so when you consider the many imitations which claim to make washing easy. These things tend to confuse people. They're forced on the public by peddlers, prizes, substitution, etc. 'No doubt they're often thought to be the same as Pearline.' We protest. Don't judge Pearline by the company it has to keep. 471

Delicate Lace

**and Lingerie** can be washed with perfect safety if you use

COCO

TRADE MARK.

the *perfect* soap. It is just as cheap as common soap and just about ten times as good. Ask your dealer for it. Made only by

THE N. K. FAIRBANK CO.,

Chicago. New York. St. Louis.

THE SHAWKNIT STOCKINGS,

Containing No Bunches and No Perceptible Seams, constructed in accordance with the Shape of the Human Foot, and knitted from the Best of Yarns, are

The Nicest-Fitting, Longest-Wearing, and Most Comfortable.

Coarse, Fine, and Extra-Fine (half-hose), in solid colors and mixtures, for Men and Youths; Super-Stout (hose) in black for Boys and Girls.

Look for Shawknit TRADE MARK. on the toe.

SOLD BY THE TRADE GENERALLY, AND OBTAINABLE DIRECT FROM THE MAKERS.

Descriptive Price-List to any applicant.

SHAW STOCKING CO., Lowell, Mass.

"WELL BRED, SOON WED." GIRLS WHO USE . . . . SAPOLIO ARE QUICKLY MARRIED.

# WELL WORTH TELLING.

## A Well-Known Senator Tells A Remarkable Story.

### No Possible Doubt As to Its Absolute Truth,

### From the High Standing of the Senator.

### Higher the Position, More Interesting the Facts.

### Readers Eager for Just Such Details.

Senator Frank Plumley of Northfield, Vt., is a man of national reputation. No man today stands more prominently before the people of the State of Vermont than he.

A lawyer by profession, he was elected to the House of Representatives in 1882, is Trustee of Schools, Trustee of Northfield Bank and Trustee of Norwich University (a Military School under patronage of the U. S. Government), has been Trustee of the Montpelier Seminary, Chairman of the Republican State Convention, 1886, Delegate at large to the Republican National Convention in 1888, was United States Attorney for Vermont, 1889 to 1894, and is now State Senator.

Senator Plumley is well known throughout the United States, having been selected by the National Republican Committee as speaker to stump the State of Michigan for Blaine in 1884, and again in 1888 and 1892 he spoke through the West for the Republican presidential candidate.

When he came out of the presidential campaign in '92, owing to overwork he was almost a complete nervous wreck.

Senator Plumley says:

"In the fall of 1892 I came out of the presidential campaign with my nervous system almost broken.

"Rest and ordinary remedies did not assist me. Some of my personal friends advised me to take a course of Dr. Greene's medicines, which I did with entire success.

"I use Dr. Greene's Nervura blood and nerve remedy for that exhaustion caused by long continued mental work, and think well of it."

We understand that Senator Plumley's cure is radical and complete, and, while we congratulate the popular Senator on his recovery, we cannot but add that this is a distinct triumph for that marvelous medicine, Dr. Greene's Nervura blood and nerve remedy, which, owing to the high standing of Senator Plumley and the fact that he is so widely known, will give Dr. Greene's Nervura a great boom.

The remedy deserves it, for it is in truth a most wonderful curer of disease, a restorative and invigorator which stands at the present day without a rival in making people well; a remedy which is always sure to cure, to give health and strength, to make whoever uses it strong and vigorous.

This most valuable remedy is not a patent medicine and should not be classed as such, for it is the discovery and prescription of one of our leading specialists in nervous and chronic diseases, Dr. Greene of 34 Temple Place, Boston, Mass. The doctor gives an added value to his great remedy by allowing all who desire to consult him without charge, either in person or through the mail.


## WEEKLY REGISTER.

### Calls.

ABLETT, Jno. C., Alton, Io., to Tomahawk, Wis. Accepts.
BLISS, Leon D., recently of Pittsfield, Mass., to Great Barrington, where he has been supplying. Accepts.
CHAPLAIN, E. G., Boylston Center, Mass., to Haddam Neck, Ct.
CHILDS, William, Watervliet, Mich., to Augusta.
CHUNN, Clay D., to remain another year at Rocky Hill, Ct.
CRANE, Henry C., Providence, R. I., to United Ch., E. Providence.
DANFORD, Jas. W., to remain another year at Brownton and Stewart, Minn.
DAY, Frank J., of the Congregational College, Montreal, to Sherbrooke, Que. Accepts, to begin May 1.
EVANS, Daniel A., Lamoille, Ill., to Bartlett. Accepts.
GARNER, Alex. C., Rusk St. Ch., Paris, Tex., to Mobile, Ala. Accepts.
GREEN, Jno. M., DeKalb, Ill., to Doremus Ch., Chicago. Accepts, and has begun work.
HAUN, Geo. C., declines call to Sun Prairie and Token, Wis., and will continue his work under the S. S. Society.
HUNT, Theo. C., Riverside, Cal., to Olivet, Mich.
KELLOGG, H. Martin, Wolcott, Ct., to Montville. Declines.
LANGDALE, Thos. G., Clark, S. D., accepts secretaryship of Redfield College.
LONGFELLOW, Chas. H., to remain another year at Villa Park, So. Cal.
NELSON, Jno. W., Toledo, Io., to Aurora, Mo. Declines.
OBERHAUS, Herman F., Madison, Wis., to supply permanently at Sun Prairie and Token. Accepts.
ROSE, Samuel, Provo, Utah, to Tiverton, R. I.
SECCOMBE, Chas. H., Park Manor Ch., Chicago, Ill., to Sibley, Io.
SHAW, Geo. W., St. Anthony Park, Minn., to Ortonville. Accepts.
SPIRE, W. J., Park Rapids, Minn., to Wythe and W. Rockford, Ill. Accepts.
STACEY, Jno. W., Oxford, Mich., to Webster. Accepts.
TATE, Wm. J., of Union Ch., Brightwood, Mass., to East Ave. Ch., Lockport, N. Y. Accepts.
VAN WAGNER, Allen J., Creston, Io., declines call to Emporia, Kan., and accepts one to Carthage, Mo.

### Ordinations and Installations.

INGHAM, J. E., *o.* Mazeppa, Minn., Jan. 21.
JOSEPHSEN, Hans F., *o. p.*, Clintonville, Wis., Dec. 23. Sermon, Rev. John Faville; other parts, Rev. Messrs. W. Gerrie, T. G. Grassie and C. J. Jensen.
KELLOGG, Fred. B., *o. p.* Pelhamville, N. Y., Jan. —.
McCORD, Archibald, *i.* Second Ch., Keene, N. H., Jan. 22. Sermon, Rev. Cyrus Richardson, D. D.; other parts, Rev. Messrs. W. D. Love, Silas Cook, W. G. Poor, G. H. De Bevoise.
MOORE, A. H., *o.* Blairsburg, Io., Jan. 22. Sermon, Rev. E. R. Latham; other parts, Rev. Messrs. T. O. Douglass, D. D., C. P. Boardman, W. B. Sanford, Walter Radford.
WATERMAN, William A., *i.* Millard Ave. Ch., Chicago, Ill., Jan. 21. Sermon, Rev. F. A. Noble, D. D.; other parts, Pres. F. W. Fisk, D. D., and Rev. Messrs. J. G. Armstrong, J. A. Adams and James Tompkins, D. D.

### Resignations.

DICKERMAN, Josiah P., Forest Heights Ch., Minneapolis, Minn.
HOLBROOK, Amos, Colchester, Vt., after a pastorate of eight years, to take effect Apr. 1.
JACKSON, Jas. T., Cornish, N. H., after a pastorate of twenty-two years, to take effect Mar. 15.
MITCHELL, S. L., Sherbrooke, Que.
REED, Jos. H., Oswego, Ill.
TERBORGH, Isaac N., Ada, Minn., to take effect May 1.

### Dismissions.

DE BEVOISE, Gabriel H., Second Ch., Keene, N. H., Jan. 21.
WHITING, Elbridge C., Fifth Ave. Ch., Minneapolis, Minn., Jan. 21.

### Miscellaneous.

BILLINGS, Edward N., has finished his work at Westford and Willington, Ct., and is at his home in Slaterville, R. I.
BLACKMAN, Virgil W., Bethel, Vt., with his wife and child, was thrown from a carriage Jan. 15 and badly injured. This is the second serious accident which he has sustained within a few months.
BOUTON, Tilton C. H., and wife, of Deerfield, N. H., have gone to Florida.
HJETLAND, J. H., has closed his work at Granada, Minn., to begin at Granite Falls.
HOLBROOK, Jno. C., Stockton, Cal., preached an anniversary sermon Jan. 7, his eighty-eighth birthday, having been fifty-four years in the ministry.
LEMMON, Chas. H., received from various departments of Union Church, Cleveland, O., at the annual meeting, Jan. 18, a purse of sixty dollars as a delayed Christmas gift.
NICHOLS, Jesse G., Hamilton, Mass., received from the First Church a French clock, a purse of money and other gifts.
WILSON, Clinton W., and wife, were remembered at Christmas by a parlor settee from their church in Ogdensburg, N. Y.


FROM 1845 to 1895 Pond's Extract has been foremost in the esteem of the fickle public.

THE body must be well nourished now, to prevent sickness. If your appetite is poor take Hood's Sarsaparilla.


BETWIXT AND BETWEEN.—Few halls in this city can accommodate a double-width hall stand. Yet the single-width hall stand is very unsatisfactory. It is too small. In this dilemma the Paine Furniture Co., on Canal Street, offer a very satisfactory solution in the shape of a compromise hall stand between the two widths, which is really available for nearly every space where a single hall stand is required. It is sure to be a popular piece of furniture.


Vigor belongs to health. Health to well-fed bodies. It's easy to feed some people, but proper nourishment for the invalid, the convalescent and the dyspeptic is hard to obtain.

**Somatose**

a perfect food; strengthens and nourishes the system; restores the appetite

Somatose-Biscuit, 10% Somatose. A valuable addition to the diet.

Runkel Bros.' Somatose-Cocoa (10% Somatose), for nursing mothers, invalids and convalescents. A pleasant beverage for table use.

Runkel Bros.' Somatose-Chocolate (10% Somatose), for eating and drinking.

*All druggists. Descriptive pamphlets free of*

Schieffelin & Co., New York, Sole Agts.

## Church Finances Greatly Augmented.

To fill your church with interested people is the way to have a healthy treasury. This is easily done by using the masterpieces of the world to proclaim the gospel to the eye as well as speak it to the ear. Everybody sings the gospel from the lantern screen.

Write for pamphlet, "Solved; or, The Sunday Evening Problem." Read its hints, and the actual experience of pastors who have tried the new plan. It is mailed for the asking. Illustrated catalogue 20 cents.

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An organization for men inside the church, with religious, social, business, sickness and death benefits. Send for printed matter to the Christian Industrial League, Springfield, Mass.

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Highest Award at World's Fair. Gold Medal Mid-winter Exp'n. Price, terms, etc., supplied free.

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A. B. & E. L. SHAW, - 27 Sudbury St., Boston, Mass.

HOOPING COUGH CROUP

*Can be cured* by using ROCHE'S HERBAL EMBROCATION

The celebrated and effectual English cure, without internal medicine. W. EDWARD & SON, Props., London, Eng. Wholesale, E. FOUGERA & CO., New York

CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST. OPP. BOYLSTON ST. BOSTON.

## Marriages.

*The charge for marriage notices is twenty-five cents.*

BURNABY—PRINCE—In Spencer, Jan. 22, by Rev. S. W. Brown, Rev. Sidney A. Burnaby of Southbridge and Jeannette Prince of Spencer.

HALL—MURRAY—In Lawrence, Jan. 22, by Rev. C. C. Carpenter of Andover, Percy Hall and Carrie Butler Murray, both of Lawrence.

## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

BARNES—In Mason, N. H., Jan. 16, Laura A., widow of the late Joseph Barnes, aged 75 yrs. Vermont papers please copy.

ROUSSEAU—In Oxford, N. C., Jan. 9, Anna E. Rousseau of Newburyport, Mass.

SESSIONS—In Hampden, Jan. 2, of apoplexy, Mary E., daughter of the late Deacon Sumner Sessions, aged 66 yrs.

WIGHT—In Medfield, Jan 16, Joseph H. Wight, aged 40 yrs., 6 mos.

BENJAMIN JONES BOUTWELL.

Dec. 25, 1840; Jan. 1, 1896.

"A brother beloved, a faithful minister and fellow-servant in the Lord."

Of a family of twelve children his going hence was the first breaking of the circle of children for thirty-two years, and of the entire members ten still remain.

The call to him to rest from his labors came with little warning on Jan. 1. A few days of weakness and then of unconciousness, from which he awoke to be "forever with the Lord."

Amen, so let it be.
Life from the dead is in that word,
'Tis immortality.

But the call brings a flood of tender memories to a large circle of those with whom he had been a co-worker.

Making profession of his faith at sixteen years of age, he had for nearly forty years borne testimony to the power of early conversion, united with an intense purpose to serve in every circumstance of life the Christ who had redeemed him.

His early desire for an education was cut short by enlistment in the thirteenth New Hampshire Regiment in 1861 with two of his brothers. His army life was brief, however, illness compelling his discharge after a few months of service.

He then entered his business career in Boston, where he at once united with Mt Vernon Church, then under the pasteral care of Rev. E. N. Kirk, D. D., whose influence shaped materially the young man's future, and here he began the active service for Christ now being perfected in the presence of his Lord.

One of that noble band of young men, who in various ways carried on the mission work of the North End of Boston, in the sixties, his choice was in the neighborhood prayer meetings, that brought light and joy into the dark corners of that locality and to many hearts otherwise neglected. The experience proved to be the training school for his life of usefulness.

Removing to Worcester, Mass., in 1868, he at once became a tower of strength to many to whom his counsel and prayers remain a blessed memory. Connecting himself with Plymouth Church, then in its infancy, he was superintendent of its Sunday school, and later did faithful work as a teacher.

For twelve years or more, as leader and helper at various outposts in Sunday schools and gospel services, under the direction of the Y. M. C. A., he was honored and beloved. As a man of prayer his public petitions showed his intimate acquaintance with his Master, and to those who were privileged to bow with him in his chamber or office, "when the busy day was done," a memory of holy time lingers too sacred to be given utterance.

Returning to his native town and to the old homestead in 1882, he was married to Miss Elizabeth Knight of Milford, N. H., adding to his hitherto useful life a help indeed "meet for him," but not long to share his joys and labors, for after eight years she was not "for God took her," leaving a daughter and two sons.

It was in Lyndeboro that he found a place and need for the energy and consecrated zeal his city life had developed. The altar fires of the old church needed the reviving that such a life can furnish. Depleted as so many of our churches in the hill towns are, he was in no small degree their leader and guide, shrinking from nothing that would advance the kingdom.

The death of his wife led to his removal to Medford, Mass., where he has spent the last five years of his life. And now the tenderness of his strong heart found its place for sacred service. The motherless children and their training for God were to him a holy task, and faithfully did he fulfill it. His quiet tastes made home with its double care his sweetest joy and his tender nurture of the little ones a benediction. Blessed indeed is the memory of this "just man who feared God," and by a quiet, yet strong and earnest, life was ever a help and blessing to the church in city or country where he worshiped and an inspiring listener to every pastor under whom he served. He answered ever the higher call of God to "do with his might" that which should hasten the "day of the Lord." May we, too, "be remembered by what we have done."

A. E. G.

## BIOGRAPHICAL.

HON. PHILO PARSONS.

The city of Detroit loses one of its most prominent citizens in the death of Mr. Parsons, which occurred suddenly at Winchendon, Mass., Jan. 22, at the age of seventy-nine, lacking a few days. He was born in Scipio, N. Y., but for more than half a century had lived in Detroit, and was a leader in developing its material and educational interests. He secured by cable for the University of Michigan the famous Rau Library from Heidelberg, and gave between $60,000 and $100,000 to Olivet. Although he refused nominations for mayor and governor, he was active in State and municipal affairs and was influential in bringing the Wabash Railroad to Detroit. He also founded the First National Bank in that city. His private charities were boundless, and many a man in humble life will mourn his death. He has been a corporate member of the American Board since 1871. He leaves two sons and five daughters, four of whom are married. His two brothers are Charles Parsons, president of the State Bank, St. Louis, and Gen. Lewis B. Parsons of Flora, Ill.

## CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

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| The Century Magazine | $3.60 |
| Harper's Magazine | 3.25 |
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| Harper's Weekly | 3.25 |
| " Bazar | 3.25 |
| " Round Table | 1.60 |
| St. Nicholas | 2.60 |
| American Kitchen Magazine | .75 |

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.


One in Four
Has Heart Disease
In Some Form.
The Health of
15,000,000 PERSONS
In the United States is Impaired.
DR. MILES' New Heart Cure
RESTORES HEALTH.
Sold by all druggists under guarantee first bottle will benefit or money refunded. Send for new book on Heart and Nerves. Mailed free to any address, postpaid, by
Dr. Miles Medical Co., Elkhart, Ind.


## THE PROGRESS OF MEDICAL SCIENCE.

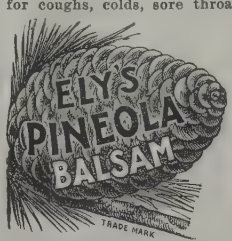
# CONSUMPTION.

A scientific discussion of this dread disease, its cause, treatment and cure, by Dr. Robert Hunter, the father of inhalation and most eminent lung specialist of the day. After a period of research extending over half a century, Dr. Hunter explains his perfected discovery of a specific remedy for consumption, and proves its success not only scientifically but through the grateful testimonials of his patients, Dr. Hunter was for forty years the *sole* advocate of the *germ theory* of consumption, which is now accepted by the medical profession throughout the world as the *only* correct theory — thus establishing beyond doubt his superior knowledge of this disease. Readers of *The Congregationalist* can obtain Dr. Hunter's book explaining his treatment without charge, by addressing him at his residence, 117 West Forty-fifth Street, New York.


DENT'S CORN GUM
*Cures* Corns, Warts, Bunions, etc. *So easy to apply—it sticks fast.* Ask for **Dent's**; take no other. Sold everywhere, or by mail 10 cents. C. S. DENT & CO. DETROIT, MICH.
*Try Dent's Toothache Gum.*

# the doctors
approve of Scott's Emulsion. For whom? For men and women who are weak, when they should be strong; for babies and children who are thin, when they should be fat; for all who get no nourishment from their food. Poor blood is starved blood. Consumption and Scrofula never come without this starvation. And nothing is better for starved blood than cod-liver oil. Scott's Emulsion is cod-liver oil with the fish-fat taste taken out.
Two sizes, 50 cents and $1.00
SCOTT & BOWNE, New York

# COUGHS AND COLDS
**ELY'S PINEOLA BALSAM** is a sure Remedy for coughs, colds, sore throat and for asthma. It soothes, *quickly* abates the cough, and renders expectoration easy.




**Consumptives** will invariably derive benefit from its use. Many who suppose their cases to be consumption are only suffering from a chronic cold or deep seated cough, often aggravated by catarrh. For catarrh use Ely's Cream Balm.
Both remedies are pleasant to use. Cream Balm, 50 cts. per bottle; Pineola Balsam, 25 cts. Sold by Druggists.
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**A Positive, Perfect, Permanent Cure.**
Success for over 50 years tells the story of Betton's Pile Salve, backed up by thousands of testimonials from prominent people. Instant relief on first application—cure in from one to nine days. At all druggists, or mailed on receipt of **Price, 50c. per Box.**
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THE GENUINE
DR BLAUD'S IRON PILLS
have been prescribed with great success for more than 50 years by the leading physicians of Europe, in the treatment of female patients. Specially recommended for
**Poorness of the Blood and Constitutional Weakness.**
Imported by **E. Fougera & Co., N. Y.**
To avoid imitations **BLAUD** is stamped on each pill.

If you want a sure relief for pains in the back, side, chest, or limbs, use an
# Allcock's Porous Plaster
BEAR IN MIND—Not one of the host of counterfeits and imitations is as good as the genuine.

Eager to get it— **Sozodont** PURE AND FRAGRANT. —Safe and Agreeable. Economy to Use It.

This popular dentifrice is always delightful and effective. Used every day, the powder (accompanying liquid Sozodont) twice a week, it insures better teeth, firmer gums and sweeter breath. SOZODONT is known the world over, having stood the test of half a century as the standard dentifrice of America. Sold by druggists everywhere.

Sample Free by mail if you mention this magazine. Address HALL & RUCKEL, Props., New York.

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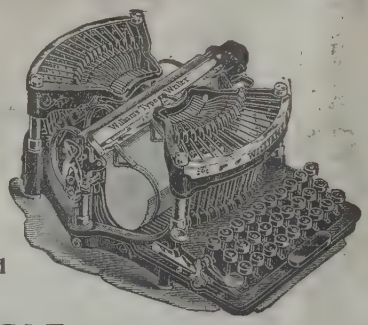
A Writing Machine of the highest standard



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Lightest Carriage, Universal Keyboard, Light and Easy Touch, Instantaneous Response.

CHALLENGES THE WORLD FOR SPEED

Excels in Manifolding Power, Beauty of Work, Durability, Simplicity, Portability.

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**Pond's Extract** is known as the great family remedy and Nature's own reliever of aches and pains.

Invaluable for Wounds, Bruises, Cuts, Sore Feet, Lame Muscles, also for Sore Throat, Hoarseness, Rheumatism, Inflammation, and Hemorrhages.

**Accept nothing as "just as good." Pond's Extract cures; imitations do not.**

POND'S EXTRACT CO., 76 Fifth Ave., New York

*Volume LXXXI* *Number 6*

# THE CONGREGATIONALIST

Boston Thursday 6 February 1896

ARMENIAN RELIEF WORK AT TREBIZOND.

THE above photograph represents Armenian Christians assembled in front of the mission house on Saturday, Dec. 28, to get their weekly allowance. There are over 5,000 on the missionaries' poor list, each person being allowed one and one-half piasters—equal to six cents—*per week*. Dr. Parmelee stands uncovered near the window, at his right is Mr. Crawford of Brousa, who is there to aid in the relief work, in front is Miss Chambers and next her, with an open book, Miss Astina, an Armenian lady teacher who keeps the list of the city poor. In front are Dr. Parmelee's little children. The men on the ground are the head men of the different villages who receive supplies for their villages and bring back, the next week, the seal from each householder to show that he has received his portion. Nearly every one in this group is mourning the loss of a father, husband, son or some near relative. One of the missionaries writes: "We get a good many 'God bless you's,' and we pass on the blessings to the dear friends who are working and giving in America."

## RAYMOND & WHITCOMB'S TOURS.

ALL TRAVELING EXPENSES INCLUDED.

## FLORIDA AND NASSAU.

A party will leave Boston February 13, for a **Grand Tour**, including visits to St. Augustine, the Ocklawaha and St. John's Rivers, Palatka, Tampa, Winter Park, Ormond, Rockledge, and Lake Worth, with prolonged stays at the Hotel Ponce de Leon, the Tampa Bay Hotel, and the Hotel Royal Poinciana. A visit will also be made to **Nassau**, the charming capital of the **Bahama Islands**.

**Atlanta** will be visited on the outward trip, and **Washington, D. C.**, on the return.

**The Tickets** permit the holders to return North with **Parties under Special Escort**, or on **Any Regular Train** until May 31.

**Additional Florida Tours**, Feb. 6 and 27.

**Tours to California**, Feb. 11 and March 3, via **Chicago, Kansas City**, and **Santa Fe**, and Feb. 6 and 13, and March 5, via **New Orleans**.

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## CONTENTS


EDITORIAL:
- Paragraphs 205
- More Light from the Scriptures 205
- Color-Phobia in New England 206
- Pilgrim Furnishings 206
- The Ethics of Church Entertainments 206
- Russia in Turkey 207
- The Fellowship of Believers 207
- Week in Review 207
- In Brief 209

STAFF CORRESPONDENCE:
- New York 210
- The Interior 210

CURRENT THOUGHT 212

CONTRIBUTIONS:
- The Boston of Today 211
- From the Scenes of the Massacres. Rev. H. N. Barnum, D. D. 213
- Some of the Peculiar People of Jerusalem. Rev. E. S. Wallace 214
- A Month with the Patriarchs. Mrs. C. L. Goodell 215
- An Original Philanthropist. E. B. S. 215

THE HOME:
- The Pathway—a poem. Clinton Scollard 216
- Paragraphs 216
- Discouragement and Mr. Greatheart. Mrs. M. E. Sangster 216
- Three Scottish Homes. Rev James Stalker, D. D. 216
- Fresh Air Studies. Birds in Winter. Howard E. Parkhurst 218
- Closet and Altar 218
- Mothers in Council 219
- The Conversation Corner. Mr. Martin 220
- Corner Scrap-Book 220

THE SUNDAY SCHOOL—Lesson for Feb. 16 221

Y. P. S. C. E.—Topic for Feb. 16-22 222

PROGRESS OF THE KINGDOM 222

LITERATURE 223

NEWS FROM THE CHURCHES:
- From New Haven 227
- The Northern Maine Field 228
- Events in Iowa 228
- Weekly Register 234

MISCELLANEOUS:
- Notices 227
- Business Outlook 233
- The Day of Prayer for Colleges 233
- Education 233
- Christian Endeavor Notes 233
- Sunday School Notes 235
- Woman's Board Prayer Meeting 236
- Boston Ministers' Meeting 237
- The Pastors' Fund 238
- Marriages and Deaths 238
- Biographical 239



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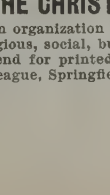

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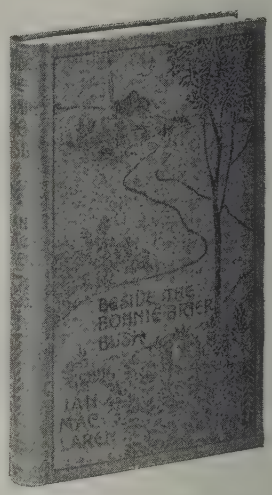


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IN order to test the actual feeling in the churches with regard to a consolidated missionary paper, a circular letter representing our six benevolent societies is now finding its way to the Congregational pastors of the country. It asks each to state on an inclosed postal for just how many subscriptions at ten cents a year he will hold himself responsible. Should the replies indicate a probable subscription of 100,000 persons this new venture in journalism, patterned in the main after the Presbyterian *Assembly Herald*, will, doubtless, soon make its appearance. Here, then, is a chance for the churches to secure what many have claimed is generally desired, a cheap, comprehensive, condensed monthly record of the missionary work of our denomination. We trust the replies will be prompt and favorable.

February is the month of the heroes, the birthday month of Washington and Lincoln. It may be well, therefore, to remind Americans that the great ends attained by both depended upon self-restraint and patience—qualities which are often left out of the account in our ideals of heroism. Washington, it has been said, had to fight Congress as well as the British, and often found himself as much hindered by the fault-finding and irresolution of the one as by the military activity of the other. If he had stopped to resent slights, or stooped to labor for his own personal advantage, or refused to work with men whom he disliked, his fame would never have run round the world. And Lincoln, though it must be confessed that he was a master of the arts which have made our civil service a danger and reproach, yet, by his power of self-restraint in trying times and his subordination of the temper and interest of the moment to well-studied plans of permanent attainment, made himself master of the war for the Union. If Washington had thrown up his command in disgust, if Lincoln had been swept away by the popular demand for war with England after the capture of Mason and Slidell, how different the story of the nation might have been. A petty man, jealous and self-seeking, caring more for today's popularity than for great ends of lasting statesmanship, would have made shipwreck of either opportunity. The lesson is plain, if they would only learn it, for the would-be statesmen and patriots of today.

That American missionaries should buy slaves would seem to be a positive contradiction of terms. Yet a recent report issued by the New York Colonization Society has a chapter entitled A Missionary Slave Trade. It was written by Prof. O. F. Cook, who has spent much time in investigations in West Africa. He asserts that children are purchased from their parents or others in order to form missionary schools. What becomes of them afterwards depends largely on the missionary who bought them, as no one else has any particular responsibility for them. This method is the easiest in opening a new mission. But Professor Cook says: "Those who have the steadfastness and patience to wait till they can become acquainted with the people and win their confidence have afterwards no difficulty in getting material to work upon." The only mission mentioned against which this charge of buying children is made is Bishop Taylor's, and we hope it can be shown that in his case it does not apply. It is by reprehensible methods of which this is an illustration, adopted by missionaries not responsible to any established organization, that in foreign lands and at home the great work of missions suffers disrepute.

## MORE LIGHT FROM THE SCRIPTURES.

Edward Winslow reported the substance of a saying of John Robinson which has been quoted oftener than any or all his other utterances. "He was very confident the Lord had more truth and light yet to break forth out of his holy Word." Whether or not Robinson expected greater knowledge of God and of his relations with men, or only of the government of churches, may be an open question. But that more truth and light have broken forth and are still to break forth from the Bible concerning the whole range of Christian doctrine and duty is beyond question. It is this confidence that the Holy Scriptures are an exhaustless mine of divine truth in which each generation may dig deeper than its predecessors which keeps them in the supreme place in the library of Christian students.

A correspondent, having noticed in our columns a remark of this nature, asks us to mention specifically doctrines which have undergone change through greater light thrown on them by study of the Scriptures. It would be difficult to specify religious doctrines which have been unaffected by such light. This does not imply a change in the things themselves which we imperfectly comprehend. Astronomers and astronomies are continually changing, but the stars abide the same. Theologians and theologies change, but God and his Word and Christ and the essential features of human nature remain unchanged.

Christians once believed that God was so angry with nations to whom he had not revealed his will that he directed his chosen people to massacre men, women and children as Turks are now massacring Armenians. Such a belief does not now accord with the ideas of the justice and mercy of God which we have learned from the Scriptures. The fathers believed that Jesus Christ gave himself to the devil as a ransom for men whom the devil held captive. Light from the Scriptures has shown us that we have no warrant for believing that the devil has any power to compel such terms from God. Few persons, we think, could now be found who would accept all of excellent John Robinson's own expositions of the Scriptures in his defense of the doctrines propounded by the Synod of Dort, as, for example, his affirmation that Christ did not die for all men, but only for those predestined by God to be saved. Had he lived to this day we are confident that he would have seen new light break forth from the Scriptures. Some of our fathers believed that little children were hateful to God, objects of his wrath till they came to understand him and till he graciously changed their dispositions and character. Jonathan Edwards declared that they "are young vipers and infinitely more hateful than vipers." We now recoil from such a doctrine. Light from the Scriptures has shown us that the words of Christ are prompted by the affection of our Almighty Father, "Suffer the little children to come unto me: forbid them not; for of such is the kingdom of God." Our fathers believed that it was right to hold men, women and children in slavery. Jonathan Edwards vigorously defended the slave trade on the same ground that Moses required the fugitive heathen slave to be detained. Moses Stuart in 1850 defended the principle of American slavery from the Bible, affirming his competency to do so because he had been a diligent student of the Holy Scriptures for forty years. But light from the same Scriptures has shown us that, while they recognize and regulate slavery, they teach principles of human brotherhood which, when fully understood and accepted, abolish slavery. New light from the Bible on itself is constantly rewarding prayerful study. Christians once treated the Scriptures as though any portion of them was in itself, so far as it went, a perfect revelation of God. We have come to see in the books of the Bible a progressive teaching of the character and will of God. The earliest writers of these books had faint and dim conceptions of him. Holy men of old spake as they were moved by the Holy Ghost, but prophets spoke far less clearly of God than did his Son, and even the greatest of the apostles whom Christ had taught and commissioned to proclaim him said, "We know in part and we prophesy in part."

We have mentioned here only a few illustrations of doctrines held in the past, which plainly contrast with those now believed. But that the process of changing beliefs is

continually going on is manifest in all Christian literature and in current theological discussions. Our knowledge of Christ contrasts with some views of him held by Christians even within the present century and it has been gloriously enriched and expanded in our own time. Hardly any one from John Robinson to the beginning of the present generation was enough interested in the life of Christ on earth to attempt to write his biography, yet the criticisms of men like Strauss and Renan have roused such study as has led the Christian Church of this century to greater knowledge of Jesus Christ than it ever had before.

We have spoken of change and growth in the knowledge of God's character and will which characterize the whole Christian church. But if any would prefer to confine their investigation to our own denomination, Dr. Walker's Creeds and Platforms of Congregationalism and a collection of church manuals covering only the present century will furnish abundant materials for study. We commend to those interested in this question the discussions at the London Council of 1891 on the present direction of theological thought in Congregational churches.

Whatever John Robinson's opinion may have been, the thought he expressed is the ground of our study of the Bible, the impulse to prayer, the hope which inspires our labors to bring all the followers of Christ into union with one another in him. It is the underlying motive of all Christian scholarship. Ancient records, the exploration of the earth's history in the earth itself, deeper knowledge of mankind, all scientific discoveries shed light on doctrines which express our knowledge of God and of our relations with him. His revelation in the Bible is being ever more clearly interpreted through his revelation in nature, in human conscience and experience. More truth and light are yet to break forth from his Word, correcting our mistakes and enlarging our knowledge of him. Still with the open Book before us we must say, "We know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away."

## COLOR-PHOBIA IN NEW ENGLAND.

Two weeks ago it was Hartford, Ct., that suffered disgrace because of color-phobia; last week it was Boston. At Hartford Hampton Institute graduates were refused entertainment at the hotels. Three of Boston's leading hotels refused to have as a guest Rev. Dr. B. W. Arnett, senior bishop of the African Methodist Episcopal Church, a venerable, cultured, Christian gentleman. The clerks informed those who were entertaining Bishop Arnett that rooms were to be had, but on learning that he was a colored man declared that the hotels were full.

Fortunately those who despise such contemptible evasion of statute law and such violation of the spirit of the gospel are not left without ways of expressing their detestation. They can give the victims of such caste prejudice proof indisputable that there are those in the North who are their Christian brethren and who recognize them as peers and not inferiors. This attitude can be exhibited in words such as those President Clark of the Y. P. S. C. E. uttered at the great rally in Mechanics Hall last week, and by such a greeting as was given Bishop Arnett when he stepped forward to deliver his address there. Rev. S. M. Crothers of the Unitarian church, Cambridge, when he read of the treatment which Bishop Arnett had suffered, refused to keep an engagement to speak on True American Citizenship at a Unitarian club dinner to be held in one of the offending hotels. The opinion of the Boston Ministers' Meeting is expressed in a resolution printed in another column.

In pleasant contrast with this lamentable incident in Boston is the decision of the highest authorities of Chicago's schools to persist in employing colored teachers if they are competent, notwithstanding the protests of parents of white pupils, who object to having their children taught by Negroes; and the farewell message of Governor Stone of Mississippi, in which he goes out of his way to tell his fellow-citizens that,

> Although Tougaloo University is not a State institution, I desire, in its behalf, to convey to you in this parting message a word of warm and sincere commendation. No school in the South is conducted upon higher principles, and its good effects are felt throughout the State. By way of recognition of its great merit, and for the high esteem in which the principal is held in the community, the board of visitors has been continued from term to term, and I recommend that a board be appointed by the governor for the next biennial term.

Such words bring a glow of pride to the officials and constituents of the A. M. A., and they reveal the drift of the best thought of the New South. But while this prejudice against the Negro remains so offensively prominent in our New England cities, we may well be guarded in our condemnation of the same prejudice in the Southern States, as though it were confined to that section.

## PILGRIM FURNISHINGS.

Life and death move in strangely close companionship, as the black hollow succeeds the gleaming crest of the wave. Moses climbs the hight to see the land which he has labored toward for a whole long lifetime, only to hear the words of blessing and of judgment, "I have caused thee to see it with thine eyes, but thou shalt not go over thither." Simeon and Anna see the king, as the shepherds and the wise men saw him, and then pass out of sight. It was so of old. It is so today. Men call it fate or judgment, but in a wiser reading it is God's comment upon the value which we put upon the earth and the estimate which we make of our own personal importance. Moses for Egypt and the wilderness, Joshua for the conquest, a new leader for the new times that come—this is God's law.

This law of life and death, which men have turned into the proverbial saying that "death loves a shining mark," has had a fresh illustration recently in the death of the English artist, the new Lord Frederick Leighton. Here was a man who had made himself a splendid name. He was the accepted type of England's national art achievement, president of its Royal Academy, honored in society, just raised to the ranks of the nobility. On one page of the newspaper we read an account of him at the reception of the academy, congratulated by every one upon his new honors "until he must have been weary with handshaking," distinguished, courteous, "the ideal peer." Then follows a description of the house which he had made beautiful for himself, and meant to leave as a residence for his official successors; of his greeting to his friends, and their inspection of his treasures of accumulation and creation. We turn the page—to read that he is dead!

The lesson is common, but it can never become commonplace so long as death walks about the earth and treasures of our gathering remain while the soul flies. It is not the lesson of the worthlessness of the beauty and enjoyment of the earth, but of their subordination. They are but pilgrim furnishings. While we enjoy them it must be with girded loins and ready heart, as those whose permanent possessions are beyond. The love of God and the glad confidence in his loving care for us at once highten our pleasure in the earth and make us ready to leave it when the hour of our departure comes.

## THE ETHICS OF CHURCH ENTERTAINMENTS.

Every one recognizes that the church has a social side, and that its ministry in the world must include a recognition and satisfaction of the needs of fellowship in the congregation. Each body of believers is an organic whole with interrelated and mutually dependent parts—not a mere sandheap of particles whose contact is wholly mechanical. It happens, however, that while this need is fully recognized in our Congregational churches, the tradition of the older church life does not supply accepted and unquestioned forms for its satisfaction, and it is often complicated by considerations of financial gain, much needed for church work, but offering constant temptation to a letting down of dignity and a letting in of worldliness. It so happens that attention has been directed to these abuses by a recent article in the *Forum* by Rev. William B. Hale, and we take the opportunity of the aroused interest in the subject to consider the matter a little more fully. Of Mr. Hale's peculiar talent for abuse of the brethren by misrepresentation and misproportion we have already spoken, and we may dismiss him altogether from the discussion.

At every point of its activity the church is bound by the law of witness bearing. It is free, but it is to be judged by the law of liberty, and its mission in the world is to commend its Lord and the life which his disciples are called upon to lead. This it can do by uprightness, by sympathy, and most readily of all, perhaps, to the superficial observation of the world, by cheerfulness. It is a good life which we follow and it brings good tidings with it to the world, and these should be witnessed by a cheerful face and cordial manner. Gloom is testimony against the Master, but it is well to remember that it does not follow that gayety is testimony on his side.

It is self-evident that our church sociability must be popular in its methods—for that is only saying that it must be effective as sociability. In one sense this is the first thing to be considered, but it can by no means be the only thing. The law of popularity must be joined with an unvarying law of propriety. "He who lifts must be high," and the world of taste and sentiment should never be called upon to look down to discover where the church stands. Public opinion is to be restrained, as well as molded, by our Christian thinking, and what the church does and admits in its own

efforts to minister to the social nature of its members ought to be well above the lowest point allowed by the social conventions of the community. The thought of Christ's presence, who is always with his people, ought to guard this point and insure that dignity of bearing in enjoyment as well as worship which alone can hold the respect of the world.

On the other hand, there are diversities of opinion among us, both in different localities and within the limits of single churches, and compromise is as essential here as in any other part of common life. Conservatism must not be too much disturbed by the breaking of its conventions, and liberalism must not be too eager to have its way. If all deliberations were of the apostle's fashion of the Christian walk, "in all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace," there would be little trouble on this score.

The real stress of the question comes, however, when it is attempted to combine social and financial ends, and when the eyes which look to profit overlook the dignity and honesty which best become the church. That church is wise which raises the money which it needs by the direct contributions of its congregation. The larger part of its social temptations are eliminated, and it is free to regard those who come to its gatherings as guests who are to be entertained and helped, rather than as customers to whom it must give at least enough in return so that they shall not go away grumbling that they have not had their money's worth. But if the needs of the church and the usage of the community do not warrant this step toward freedom, the canon of strict honesty must be joined to those of testimony and propriety in all social decisions for which the church can be held responsible.

## RUSSIA IN TURKEY.

The responsibility for the Armenian massacres, the most cruel in all Christian history, rests chiefly on England, and its weight is not lessened by Lord Salisbury's speech last week at a meeting of Nonconformist Unionists in London. But no one familiar with the facts has any doubt that England would have put an end to these atrocities if Russia had not hindered her. For many months before the massacres of Sassoun and Moush an Armenian revolutionary society was active in fomenting disturbances. It was small in numbers, but it was especially busy in raising funds and discussing its plans among Armenians in the United States. Russian agents were among them, and it was believed by those best informed in Turkish political affairs that Russian influence was prominent in that society. Such provocation as gave any color of excuse for the attacks on Armenians came from that society. Its plans have been fulfilled as made known by Dr. Cyrus Hamlin in our issue of Dec. 28, 1893. He quoted a statement of a defender of the revolutionists as follows: "These Huntchagist bands, organized all over the empire, will watch their opportunities to kill Turks and Kurds, set fire to their villages and then make their escape into the mountains. The enraged Moslems will then rise and fall upon the defenseless Armenians and slaughter them with such barbarities that Russia will enter in the name of humanity and Christian civilization and take possession." Feb. 8, 1894, we published a communication from Rev. Dr. Barnum of Harpoot, showing how the movements of this society were dreaded by Armenians, and how nearly unanimous was their repudiation of its schemes. Its success could hardly have been possible without Russian influence and money.

To discerning eyes the hand of Russia appears in every movement in Turkey which has attracted the world's attention during the last fifteen months. These horrible atrocities have been managed with consummate system and skill. Moslems hate Greek Christians as much as Armenians. But Russia has absolutely protected the Greeks. Living side by side with Armenians, their homes, business and churches have been unmolested. As the facts come slowly to light, it is found that mobs have broken forth at well understood signals, have been effectively checked whenever they attempted to pass beyond certain boundaries, have been kept to limits of selected work and have stopped when signals were given. Whenever the other Powers have approached decisive action, Russia has blocked their way. She wants the territory where the chief disturbances have occurred, but she wants absolute authority in it and she does not want in it the spirit which has kept the independence of Bulgaria. She is willing to have those who might foster the national spirit in Armenia put out of the way and she prefers to have the odium of that work rest on Turkey.

That work is now well advanced. England has been alienated from the other Powers, or her influence with them has been weakened. The time has come for Russia to develop her plans more openly, and the understanding which she long has had with the sultan is allowed to become known as a quasi alliance. Nobody doubts that Russia is master and Turkey the servant.

We may now expect that after a time the massacres will cease. What may be left of Armenia will again have under Russia the peace of which she has been robbed by Russia's servant. But will the world be better off because of the peace thus gained? Russia is nominally Christian, but she is as barbarous and implacable as Turkey. Her statesmanship is gaining remarkable triumphs in Europe and Asia. But her victories are ominous for the world's religious advancement and political freedom.

The great conflict which impends, in which enlightened Christianity must join battle with Old World nationalities and religions, may by these recent movements be for a short time postponed, but it is surely coming, and Russia is not arrayed on the side of freedon and enlightenment.

## THE FELLOWSHIP OF BELIEVERS.

So long as human nature, even when consecrated, continues to be what it is, and that doubtless will be while the world endures, everybody will have, and will indulge, personal preferences. We like some people better than others and cannot help it, even did we wish to. It is not to be expected therefore that the fellowship of Christians ever will cause us to be equally attached to all Christians. But there is a real, practical meaning to Christian fellowship, nevertheless.

It grows out of common interests and helps to promote them, and they are our highest, holiest interests. They concern not merely our property and our most important worldly affairs, nor even our intellectual development, but also the prosperity of our souls. True Christian fellowship makes itself felt in every department of life. It does not abolish social distinctions, but it robs them of injustice and bitterness and even renders them helpful.

The nearer men and women approach Jesus Christ, the nearer they approach one another. They find more in each other to be respected and liked. They learn to see life from one another's points of view, which begets sympathy and promotes good will. The more that Christ's spirit fills any heart, the more the aims and interests which are merely those of this world grow to seem unimportant compared with those which have to do with the higher and eternal world as well as with this.

The strength of the church depends largely upon the sincerity and efficiency of the fellowship of its members. Every one of them is inspired by it, even the youngest, the feeblest, the most ignorant. And if it be a true church of God, one in which the rich and the poor, the wise and the uncultured, the social leaders and the obscure, all meet together on the same footing, recognizing their common bond of union in Christ, and not allowing any worldly conditions to keep heart from quickening heart; if it be a church, the knowledge of which leads observers to say, "See how those Christians love one another"; its fellowship will be a mighty power to stimulate the devout, to uphold the weak, to save the tempted and even the fallen, and to win to Christ the skeptical.

## THE WEEK IN REVIEW.

**The Decay of the Senate.**

The vulgar speech of Senator Tillman of South Carolina in the United States Senate last week, attacking the President, the Secretary of the Treasury and his fellow-senators who were not Populists, in the most virulent and coarse way, deserved rebuke from the presiding officer or from some of his colleagues. Such resolute action would have redeemed, somewhat, the waning reputation of the Senate for dignity and patriotism. Justly or unjustly, we think justly, public respect for the Senate is lessening, and every speech like that of Senator Tillman, every wrangle and compromise such as the one that passed the Wilson-Gorman Tariff Bill, every vote like that of Feb. 1, when Senator Jones's Free Coinage Silver Bill, by a vote of forty-two to thirty-five, was substituted for the House Bond Bill, increases the suspicion and disrespect. Personal and sectional interests seem to count for more than the national weal. The gravest problems are approached and settled in such a way as to gain partisan capital if possible.

**The United States and Cuba.**

The majority of the Senate Committee on Foreign Relations reported to the Senate last week the following resolutions:

Resolved by the Senate (the House of Representatives concurring), That the present deplorable war in the island of Cuba has reached a magnitude that concerns all civilized nations, to the extent that it should be conducted, if unhappily it is longer to continue, on those principles and laws of warfare that are acknowledged to be obligatory upon civilized nations when engaged in open hostilities, including the treatment of captives

who are enlisted in either army; due respect to cartels for exchange of prisoners and for other military purposes; truces and flags of truce; the provision of proper hospitals and hospital supplies and services to the sick and wounded of either army. Be it further

Resolved, That this representation of the views and opinions of Congress be sent to the President; and if he concurs therein, that he will in a friendly spirit use the good offices of this Government to the end that Spain shall be requested to accord to the armies with which it is engaged in war the rights of belligerents as the same are recognized under the laws of nations.

Spain has everything to gain and nothing to lose by carrying on the contest in Cuba in accordance with the methods of war—not those of massacre. So long as she hesitates in recognizing the rebels as belligerents she incurs responsibility for all damage done to the property of foreign residents in Cuba and her liabilities now on this score must be enormous. With credit almost exhausted in Europe, with the certainty that if this rebellion fails another will soon develop, it would seem to be folly for Spain to continue longer the present method of dealing with Cuba. Even now Congress is nearly, if not altogether, ready to recognize the Cuban revolutionists as belligerents, and atrocities on the part of General Campos's successor may impel both Congress and the Executive to act in a decisive way. We may be too far from Armenia to help her, and it may be inexpedient for us to begin to interfere with European politics as they affect Europe and Asia, but Cuba is a part of America, and Cubans struggling for liberty are not to be slaughtered save in fair conflict.

**The United States and the Armenian Atrocities.**

"If the balance of power is justly a cause for jealous anxiety among the governments of the Old World, and a subject for our non-interference, none the less is an observance of the Monroe Doctrine of vital concern to our people and their government" was President Cleveland's re-statement, in his famous Dec. 17 message to Congress, of our historic policy of non-intervention in European affairs. It is said that because of this very recent re-affirmation of our position and its use as the basis for an argument why we resent European interference with affairs on this continent, the President is reluctant to obey the instructions of Congress when it ordered that its resolutions be transmitted to the European Powers signing the Treaty of Berlin. The Secretary of State is said to be sounding the Powers to see how they will receive such comment by our national legislature on their shortcomings. Some of the best authorities on international law and statecraft in the country do not hesitate to affirm that Congress erred in pressing its declaration upon the Powers. They hold that the moral weight of the opinion would have been quite as effective without the clause ordering the verdict to be brought formally to the attention of the Powers, and our technical position would have been kept much stronger.

But the resolutions of Congress are only the restrained expression of popular feeling, which is surging in the soul of every lover of liberty and humanity, and dominated by such feeling men care little for traditions or the conventionalities of diplomacy. An Iowa congressman was chaffed last week because he ventured to speak in favor of giving the Turkish minister his passports, but here come sixty or more bishops of the Protestant Episcopal Church in this country and they go right to the mark in their petition to President Cleveland saying:

We feel profoundly that our nation should cease to recognize the Turkish Government as a civilized Power so long as its barbarous treatment of the Armenians continues, and that it should bring every influence to bear upon the civilized nations of Europe which may cause them to present a united front in demanding that such atrocities cease at once and forever.

**The United States and Turkey.**

In the debate in the House of Representatives it was affirmed by those supposed to be in the confidence of Secretary Olney that Turkey had consented to grant *exequaturs* to the consuls we appointed and sent out to the interior of Turkey last year, but who got no farther than Constantinople for lack of recognition by the Porte. It also was asserted in the same debate that Turkey had agreed to satisfy the demands of the United States for reparation for the damage done to the property of Americans—almost exclusively that of the American Board and its servants. This is good news if true, but what does it amount to if, after the *exequaturs* are issued, protection for the consuls while they are traveling inland is denied? Of what avail a pledge to make restoration? It is hard cash and permits to rebuild buildings immediately that are needed.

**Great Britain Deserts Armenia and Repudiates Treaties.**

Bismarck once described Lord Salisbury as being a "lath painted black to look like iron." There have been times when this character analysis seemed to be unjust. The present is a time when it fits exactly. Never did a prime minister of Great Britain make a more pusillanimous, craven, ignoble, lamentable declaration respecting British foreign policy than that made by Lord Salisbury in addressing the London Nonconformists on Jan. 31. We are told by cable that they cheered him. We prefer to believe that they hissed him. If they did not then they are not the Christian patriots we take them for. Liberals and Unionists denounce the speech. Tory journals scarcely know what to say of it, and a storm of wrath has been generated that will break as soon as Parliament opens. Distrust of Lord Salisbury's management of all of Britain's foreign interests must follow such a confession of weakness in Constantinople, and British foes on the Continent will take courage. Lord Salisbury is condemned for what he did not say as well as for what he did. He did not say that the British Foreign Office was laboring for a peaceable and honorable solution of the dispute with Venezuela and the United States. He contented himself with the statement that Great Britain had no opposition to the Monroe Doctrine as interpreted by Monroe. Hon. John Morley, in a speech earlier in the week, reflected the average Englishman's position better when he said that the Foreign Office had blundered lamentably in refusing to arbitrate with Venezuela. Lord Salisbury discussed the affair in the Transvaal as if it were a comparatively trivial affair, to be settled along lines of state policy and not those of principle. As for Armenia, Turkey and British treaty obligations, he denied that Great Britain by the Treaty of Berlin was bound to maintain or restore order in any Turkish provinces save by the use of moral suasion, and declared that, as that had failed, to enter upon war was not its duty. The atrocities he ascribes to the passions of race and creed. The sultan has had no share in causing the massacres, and his authority is the only possible means of restoring order, the return of which Lord Salisbury detects, and yet as late as Dec. 28 3,500 Armenians were killed at Oorfa.

No wonder the London *Daily News*, commenting upon this speech, says:

The little monster who gloats in Constantinople over the butcheries and worse than butcheries which he orders and rewards will receive this announcement as glad tidings of great joy. It will come as a last message of death, misery and despair to those Armenians who have not yet suffered death by torture for worshiping Christ. Unless we are much mistaken, it will be read with inexpressible shame and disgust by thousands of decent men and women in England. . . . What Lord Salisbury says is not true. It is a hideous and ignoble distortion of the truth. This country is bound, as one of the great Powers, by the treaty of Berlin and by her own special agreement with Turkey, commonly called the Cyprus Convention, besides, to protect the Armenians and to guarantee their security against Circassians and Kurds. Lord Salisbury's speech will be considered by the sultan as a definite recantation of all the warnings which the prime minister had previously addressed to him and an apology for uttering them.

**A Permanent Anglo-American Court of Arbitration.**

At a conference held at Sion College, London, Jan. 14, the Bishop of Durham, Dean Farrar and Canon Wilberforce, representing the Anglican Church, Cardinal Vaughan of the Roman Catholic fold, Rev. Hugh Price Hughes, president of the Free Church Congress, Dr. John Clifford, president of the London Nonconformist Council, Rev. Dr. Matthews, secretary of the Alliance of Presbyterian Churches, Rev. Dr. John Brown of the Congregational Union, Dr. Adler, the chief rabbi, Lady Henry Somerset, president of the W. C. T. U., Mr. W. T. Stead and others of like quality met to further the cause of human brotherhood by setting on foot a movement intended to create a permanent court of arbitration for Anglo-American disputes. They signed a declaration expressing their deep conviction that "all English-speaking peoples, united by race, language and religion, should regard war as the one absolutely intolerable mode of settling the various differences of the Anglo-American family"; that "any appeal to the arbitrament of the sword in disputes between English-speaking nations is reprehended by the conscience of the race," and, that, therefore, "without expressing any opinion upon pending controversies which may be regarded as *sub judice*, they hoped that the British Government would recognize that the present is a fit occasion for giving effect to the resolutions in favor of arbitration passed by the House of Commons and by the United States Congress." They determined to proceed to secure signatures to the declaration—the essence of which we have given—from as many of the influential citizens of Great Britain as possible, to hold meetings and special services throughout Great Britain, to enlist the press in behalf of the movement and to present the declaration when signed to the British Government. Ere long prominent citizens of this country and lovers of peace will be called upon to co-operate in this movement along similar lines, and it seems hardly necessary for us to say anything inciting all Christian patriots to co-operate heartily when the opportunity comes.

**Professor Rontgen's "Cathode Rays."**

We are evidently a long way yet from full knowledge of the wonderful world in which God has placed us. Added to recent advances of knowledge are further discoveries

about light announced by the German Professor Rontgen and verified by other chemists of Europe and America. The power of photographing substances through a hindering medium, which is the essence of the discovery, depends upon invisible rays; that is, heat and not light rays, produced between the positive and negative current points in a Crookes tube, which is a tube in which both currents are produced in a vacuum. Certain substances offer resistance to these rays and are photographed, while others admit the passage of the rays as glass does that of the light rays by which ordinary photographs are taken. To these "cathode rays" flesh and wood and, in a somewhat less degree, the metals are practically transparent so that the bones of the living hand may be photographed through the flesh or other substances through a sheet of iron. Aside from the theoretical interest in this new glimpse of nature's secrets there is a probable side to this discovery which promises to be very helpful in the sphere of surgery. If it becomes possible to photograph the internal organs of the living body so as to locate exactly the obstructions, or the centers of disease, both the physician and the surgeon will have extraordinary help in their diagnosis of difficult cases.

### NOTES.

One hundred city officials of Iowa met last week to organize an association to secure better legislation governing municipal affairs.

Another uprising in Formosa is a proof of the plottings of the former rulers, the Chinese, and reveals the magnitude of the task which Japan has entered upon.

The New York Stock Exchange has shown a fine sense of propriety in compelling the withdrawal from a firm wishing to do business on its floor of a recently-acquired partner who wrecked a bank in Boston.

Chief of Police Conlin of New York city agrees with the police commissioners that the police stations should cease to be lodging houses for vagrants. During 1895 these station houses accommodated 65,556 inmates, only two per cent. of whom were the worthy poor.

The concession made by the Greek Government to the American School of Classical Studies in Athens, granting it exclusive permission to proceed with excavations at Corinth, is especially gratifying to archæologists and students of the classics, but it pleases all Americans, for it is a tribute to the standing of American scholars in Athens.

Ex-President Harrison's frank, unmistakable declaration that he will not permit his name to come before the St. Louis Republican national convention as a candidate for renomination clears the field for other men, and should be interpreted as Mr. Harrison's expression of a natural desire to regain once more the legitimate privacy of a private, though greatly honored, citizen.

Thirty-nine and a half millions more passengers traveled on the electric railroads of Massachusetts during 1895 than traveled on them in 1894. Nearly 150 miles of new track were laid. The railroad commissioners of the State in discussing, in their annual report, these and other like interesting phenomena oppose resolutely those who are urging municipalities to sell franchises to the railway companies.

It is not unexpected, but none the less gratifying, to have such men as Hon. Edward J. Phelps, Mr. J. Pierpont Morgan, Hon. William C. Whitney, Capt. A. T. Mahan and Mr. G. L. Rives report that Lord Dunraven's charges against the American gentleman and yachtsman who sailed the Defender last summer are "completely disproved and that all the circumstances indicated by him as giving rise to his suspicions are entirely and satisfactorily explained."

No conclusive proof of the existence of a treaty between Russia and Turkey has come to light during the week, but that an understanding has been perfected between the two Powers is accepted in every European capital. Bulgaria seems liable to be a storm center before long, the deposition of its nominal ruler, Ferdinand, being expected almost any time now, and then the revelation that Russia is in control there as well as at Constantinople and in the far East.

The game of politics in the Dominion of Canada is won or lost by the use of such loaded dice as the following telegram sent last week by the Bishop of Charlevois to all the Roman Catholic clergy in his diocese: "We do not wish to interfere in politics, but there is a matter of conscience involved in the question of remedial legislation, and it will be the duty of Catholics to vote only for the candidate who has pledged himself to a remedial bill which shall have been approved previously by ecclesiastical authority."

The world moves! A joint resolution has been introduced, and probably will be passed, in the legislature of South Carolina, committing that State to leadership in a movement by the Southern States to join in the erection of a statue of George Peabody, the great philanthropist, to be placed in the rotunda of the Capitol at Washington. The reason assigned is that "South Carolina and the other Southern States have, since the organization of the Peabody Educational Board, received and are still receiving continual and most helpful aid from the annual distribution of the income from the fund."

## IN BRIEF.

We have put one of the choicest books—Ian Maclaren's Bonnie Brier Bush—within reach of every one of our readers. See announcement on page 204.

Many and enthusiastic are the expressions we have received of the beauty and value of our itinerary, New World Pilgrims at Old World Shrines.

Lord Salisbury asks for patience with Turkey. "O Lord, how long?"

Bostonians will miss the First Parish meeting house, the oldest landmark in Dorchester, which was destroyed by fire Feb. 3.

Immigration places heavy burdens on public charity. Out of 6,123 families helped last year by the Chicago Relief and Aid Society more than 5,000 were foreigners, the Irish heading the list with 983.

In the minutes of an ecclesiastical council lately held in one of the Interior States appears the following: "Individuals, Rev. —— ——, D. D., who sent letter of regret, and was therefore reckoned as if present." This surpasses Hon. Thomas B. Reed's skill in counting a quorum.

The genius of the Scotch has made many and great contributions to literature, but none, we think, more precious and none that comes closer to the heart than the prayer that Robert Louis Stevenson wrote for his family the night before he died in distant Samoa, which we print this week in Closet and Altar.

The New York *Tribune* deserves credit for making some of the leading literary and society women of New York city realize what they were doing in countenancing the indecencies of Yvette Guilbert by their presence at her concerts. "Art for art's sake" is a most dangerous phrase to adopt as a guide in conduct or thought.

An interesting question of ethics as well as etiquette is suggested by the fact that four vice-presidents of the New England Cremation Society were not cremated. Relatives protested and won. Seemingly a man who believes enough in a cause to stand sponsor for it during life should be permitted to advance the cause by the disposition of his remains after his death.

The National Woman's Suffrage Association came to its senses ultimately, and by a vote of fifty-three to forty repudiated the so-called Woman's Bible. The resolution of the association declares that:

> This association is non-sectarian, being composed of persons of all shades of religious opinion, and that it has no official connection with the so-called Women's Bible or any theological publication.

The photograph on the cover, just received from Trebizond, tells its own story of the blessed work being carried on by our missionaries in Turkey, in the "daily ministration" of food and clothing to the starving survivors of massacre and famine. Fuller accounts of this and other scenes in Turkey will appear in the "Conversation Corner" of next week, through the letters of children and others connected with the Turkish missions.

In view of the interesting work of the A. M. A. among the mountain whites of Virginia, Kentucky and neighboring States, the region in which Abraham Lincoln spent his boyhood, that society proposes that the churches observe Feb. 16 as "Lincoln Memorial Sabbath," and join in an effort to cancel its debt. Next October the association will celebrate its jubilee year with an anniversary meeting in Boston. If its burden of debt could be lifted, its rejoicing at that meeting would be great.

Elsewhere we discuss the effect that Russia's control of Turkey would have, probably, upon the fate of Armenia and the work of the American Board. It is interesting to note that Mr. Hagop Bogigian, the leading Armenian merchant of Boston, in a letter to the *Boston Transcript*, expresses the wish that Russia may enter in and take possession of Armenia. He says that the Armenians under Russia would be safer, happier and more prosperous. Mr. Bogigian also seems to believe that England has been entirely outwitted by Russia, and deservedly.

The imagination of Rev. Hugh Price Hughes of London "reels with delight at the mere prospect of happiness so great, so widespread, so enduring," as would follow the establishment of a permanent court of arbitration between Great Britain and the United States. Hell opened beneath his feet and he shivered as he realized what might follow, "the savage yells," "the inhuman riot," which he thinks we indulged in here after President Cleveland's "rude," "shocking message." Mr. Hughes should master his emotions.

It is significant that even projectors of new magazines state that by so doing they hope to help usher in the kingdom of God. Thus *Cosmopolis*, the new quarterly which publishes English, French and German contributions, says in its prospectus:

> *Cosmopolis* has inspired the hope in its originators that, by its independence and partiality, by its moderation and urbanity of tone, it may, in some slight measure, help to bring about a sense of closer fellowship between the nations—a larger sympathy making slowly, no doubt, but effectually, for the far-off goal of perfect culture, peace and concord.

Our Baptist brethren deserve much sympathy. A million dollar fire in Philadelphia Feb. 2 destroyed, among other properties, the building of the American Baptist Publication Society. The loss is estimated at $250,000 on the stock and machinery and $150,000 on the building. Whether the plates of publications stored in the vaults were destroyed or not is not known now, but if they were $300,000 more

must be added to the loss account. Most serious of all, however, was the destruction of the valuable library of the Baptist Historical Society, including documents and books which can only be replaced, if at all, with the utmost difficulty.

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The promises of the Bible mean something n the land of the Bible, in the midst of such perils as our missionaries are exposed to now in Turkey. A lady missionary leaving her home to go alone to the aid of the station at Trebizond writes in a private letter: "We are always accustomed to reading the Ninety-first Psalm when starting on a journey. I turned to it now, and it never impressed me before as so *very* appropriate. 'Neither shall any plague come nigh thy dwelling.' Had I not closed and left my dwelling with the thought of what had occurred to so many homes in this land in the last few weeks? 'A thousand shall fall at thy side' (how literally true), 'but it shall not come nigh thee.' *I am not afraid.*"

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Dr. Parkhurst, learning of a Presbyterian home missionary born on the same day, month and year that he was, sent the missionary some acceptable presents. The missionary wishes to reciprocate and has asked Dr. Gray of *The Interior* whether Dr. Parkhurst would appreciate a red-stone Indian pipe and hatchet as a gift. Dr. Gray thinks that Dr. Parkhurst would.

The doctor has a large assortment of hatchets in all varieties, from the mere ornament and emblem up through the battle-ax to the pole-ax. The peace pipe attached to the home missionary's weapon will be a constant and needed reminder. He can wipe the gory blade when he comes in from his day's labor, fill the opposite bowl with Kennickenic and puff peace and good will over the city to all good willing men.

All very good, but quite imaginative, inasmuch as Dr. Parkhurst does not smoke.

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The publisher of the *Chicago Despatch* is on trial for publishing "certain obscene, lewd, lascivious matters in print." His counsel in challenging jurors ruled out as many church members as he could, which is direct testimony that if the devil should happen to come to Chicago he would encounter opposition from church members, Mr. Stead to the contrary, notwithstanding. It is gratifying to note that the attorney for the United States in his opening plea said:

If the family be corrupted, if the young be tainted, over the doors of the government is written the condemnation of its speedy fall. And it ought to fall! Any government which would establish such a gigantic system as the mail service of this country, and then suffer it to be put to base uses; which would permit that great arterial system to run rotten and reeking with the low sayings and worse imaginings of vile men—any such government ought to fall!

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Among the brethren on the other side of the Atlantic, who are as strenuous for peace between Great Britain and the United States as any of our own religious leaders, is Dr. James Stalker of Glasgow. In a meeting of Free Church people in that city not long ago he deprecated every attempt to foment strife, and his words, if we may judge from newspaper reports, struck a responsive chord in the hearts of his listeners. From a private letter recently received from Dr. Stalker we quote these generous words, referring to warlike threats in the newspaper press: "The earnest desire here is that the memory of these may be wiped out in the proceedings of the future by friendliness and conciliatoriness on the part of our government. The glory of the United States is almost as dear to us as our own, for we regard the great and deserved influence of your country as one of the principal guarantees of the progress of the world."

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Only a strong, self-controlled and divinely led man could have done as Mr. Moody did at his mother's funeral last week. His address was not only a most beautiful revelation of filial love, but it also abounded in details of an autobiographical nature that revealed the man's character and gave glimpses of the family and church life of New England's hillside towns. The first money Mr. Moody ever earned was in the way of reward for tending cows and the remuneration was at the rate of one cent a week, but even that pittance had to go into the common family treasury so bereft of worldly goods were the mother and her nine children after the death of the father. Mother Moody believed in the proverb: "Spare the rod and spoil the child," and Mr. Moody is glad that she did. He believes that the whippings which he received were a means of grace. Going to church was not a debatable question in the Moody family and many a time Mr. Moody when a boy trotted to church barefooted, carrying his shoes in his hand to save wear and only putting them on when near the sanctuary.

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## STAFF CORRESPONDENCE.

### FROM NEW YORK.

**The Congregational Club.**

The January meeting was devoted to hearing Dr. Bradford, just returned from Japan, on the social and religious outlook of that country. President Marples and Dr. Virgin both pleasantly introduced the speaker, explaining why the ever sensible American Board came to the club when it had need of special wisdom. Dr. Bradford began by comparing our St. Denis entertainment with his first dinner in Kyoto, consisting of eleven courses, soup, seaweed, green turtle and rice, served by pretty Japanese girls, bowing profoundly to the floor every time they entered. One pair of chopsticks served each person from the beginning to the end of the meal, the remains of which were taken home in small boxes for the guests for breakfast—if one having sat on his underpinning for hours could recover the use of it in time for breakfast.

Leaving San Francisco on the first of July and traveling until Dec. 1, the deputation had not a single accident and scarcely a detention. The beauty of the approach to Yokohama, with the Fuji Mountain, over 12,000 feet high, he claimed could never be exaggerated. Yokohama is like a European city, but the people are very different—the men doing horses' work and the houses seeming like miniature chicken coops. Japanese politeness he found something wonderful. Two schoolboys meeting on the street bow so decorously that one might think them to be two kings. A Japanese on the scaffold would turn to the executioner and thank him with a smile or bow. Of their railways much the same may be said as of the New Jersey "D. L. & W." (Delay, Linger and Wait), but with their electric motors they kill nearly as many as do the Brooklyn trolleys (which have this week slain their 136th victim). They take their form of government from Great Britain, army from France, educational ideas from Germany, their notions of practical affairs from America, and their form of religions from "all over." What they need is more scholarly people to teach them Christianity, when they will soon be able to do their own missionary work.

**Dr. Storrs on Long Pastorates.**

The Manhattan Ministerial Association held its January meeting with Dr. Storrs, who spoke by request on the Conditions and Advantages of a Long Pastorate—a matter on which in his fiftieth year of service he could speak from experience and with authority, having seen eight pastors come and go, meanwhile, in one of the principal churches on the Heights, and more than thirty in neighboring churches. Among the conditions he named: a patient people; good health, preserved by avoiding night work and worry; sincere interest in his church, people and city; resolution, patience and a habit of measuring his work's success more by its quality than quantity. Drs. Virgin, Lyman and Bradford also made addresses.

**Brooklyn Church Extension.**

The Congregational Church Extension Society held its third annual meeting in Clinton Avenue Church on Thursday evening. Supt. William T. Stokes reported an advance all along the line over last year. Twenty-five churches and missions are now under its care, only four of which are ten years old. Membership in nineteen churches directly helped, 1,618; in their Sunday schools, 3,876; their benevolent offerings, $1,726; home expenditures, $38,237; church property paid for, $210,000. Every month is illustrating the benefits of this society to the denomination and the churches at large.

**Greater New York.**

This is still the chief matter of excitement on both sides of the river, and scarcely less lively in the legislature, where a joint committee, with Senator Lexow at the head and a decided majority in favor of consolidation, was appointed to hear both sides and report. There was much talk to hear, the strongest of it urging, as before, a new reference of the question to the people. Dr. Storrs spoke for many when he said: "I am not fully committed in my own mind whether consolidation is or is not the best thing. But on the question of resubmission I am as solid as the county courthouse. Neither I nor my friends have ever accepted the vote of 1894 as anything more than an expression of opinion." The final hearing is to be held on this side on Saturday, to hear the New Yorkers' closing arguments on the question, and Mr. Lexow says the decision will soon thereafter be reached.

**A New Comer.**

Rev. J. C. Wilson, since August, 1892, with the Center Church, Meriden, Ct., has formally accepted the call of the Puritan Church, Brooklyn, has been looking for a home there, and is expected to begin his new pastorate next Sabbath, Feb. 2. He was born in Philadelphia about thirty years ago, was graduated from Amherst in 1885 and Yale Seminary in 1888, after which he was settled in Stonington, Ct. The Puritans will afford him an abundant field for his best services. HUNTINGTON.

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### FROM THE INTERIOR.

**Japan and the Congregational Club.**

It was Japan night at the club Monday. E. J. Bennett, Esq., a member who has traveled extensively in Japan and gathered many pictures of its life and scenery, entertained the club with their exhibition through a stereopticon. But excellent as were the pictures the interest centered in the report given by Dr. J. G. Johnson of the New England Church of the results of the visit of the deputation sent to Japan by the American Board. Dr. Johnson was singularly felicitous in his statement of affairs as they came under his observation. Upon the whole the report was encouraging. One could but feel that the

missionaries have done a work among the Japanese over which the constituency of the Board has every reason to rejoice. The conditions under which the property of the Doshisha has been held and other property occupied by our missionaries in the interior were fully explained as well as the attitude of the leaders in the Doshisha toward the fundamental doctrines of Christianity. It was made very clear that our churches cannot continue to furnish money to support an institution whose trustees will not affirm their belief in the personality of God or the immortality of the soul. No one present could help being glad that at last the missionaries are left free to push the work of evangelization or thankful that the churches and their pastors have so universally held fast to the truths revealed in the New Testament. Dr. Johnson convinced his hearers that the estrangement of a few brilliant men, who naturally attract a good deal of attention at present, will only be temporary and that ere long the fundamental truths of the Christian religion will be maintained and defended in Japan more earnestly and successfully than ever. At the Ministers' Meeting in the morning Dr. Johnson also spoke on the same subject, having the hour to himself.

**Booker T. Washington and the Negro Problem.**

Chicago Christians have had the rare privilege of hearing this distinguished colored educator describe the condition of his race in the South and set forth the results of his own work at Tuskegee. A week ago he was in Milwaukee, where he received a warm and appreciative welcome. Sunday evening he delivered a noble and instructive address to a very large audience in the Union Park Church. The story of what he has done in fourteen years sounds like a romance, yet, as he tells it, it seems to be the simplest thing in the world. Certainly he has discovered a way to reach the colored people and encourage them to make something of themselves. With a property under his control worth not less than $225,000 and 750 students in training, industrially as well as in the ordinary branches of study, he cannot fail to exert an immense influence for good in that "black belt" where his institution is situated. Monday morning the Presbyterian ministers gave him a hearing, and Tuesday at noon he addressed the students of our seminary.

**Gifts for the University Library.**

This time they are in books. First and most important is the so-called Buddhist Bible in 400 volumes, half of them corresponding to our Old Testament and half to the New Testament. They were sent to Dr. Barrows by Buddhist priests in appreciation of his courtesy toward them at the Parliament of Religions, and by him have been transferred to the university. They will be kept in the building, now nearly complete, erected for the Haskell Oriental Museum, where they will be accessible to all Oriental scholars. Five thousand volumes of translations and original manuscipts illustrative of Biblical scholarship, gathered by the late Dr. C. C. Conant of the American Bible Union, have been brought from the Morgan Park Academy and added to the university library. They form an exceedingly valuable collection. Mrs. W. S. Everett of Chicago has made the university a present of 120 volumes of American history. In them will be found all, or nearly all, that has been written concerning our late Civil War. The university has just received from Germany a splendid copy of the Koran, one of three known to have been made in the fifteenth century.

**Another Woman's Temple.**

We have one already erected, by the energy of Mrs. Matilda Carse, for the W. C. T. U. and serving the purposes of this organization admirably. Another temple for the use of women is to be erected by Potter Palmer, Esq., in honor of his wife and in memory of the World's Fair. It is to cost not less than $200,000. It has been proposed to connect it with the Art Institute and make it a museum wherein may be found all that is of interest to women; also that it be brought into connection with the university, be used as a down-town building for university extension purposes. Another plan is to have the building entirely independent of any organization, to place it on what is to be our Lake Front Park, and so construct it as to make it the home for women's clubs and the center of all their benevolent and educational efforts. Great care is to be taken, wherever it may be placed, to make it worthy of the objects it will seek to further. Both Mr. and Mrs. Palmer have given it a great deal of thought, and are obtaining advice in regard to its architecture and its location from those most competent to give it.

**Dr. Gladden's Lectures.**

These came to an end Friday night with a lecture on the church. The positions taken have been reasonable and Christian. There has not been the least hint of prejudice or of an unwillingness to consider facts from whatever source they may come. The Tuesday evening lecture on railways advocated control by the people on the ground that the railway is a semi-public corporation, depending for its existence and its powers on the public. The state should protect stockholders in their property, should prevent unjust discrimination in railway charges, and gradually prepare the way for government ownership, or such absolute control as will render them the righteous servants of the people.

Dr. Gladden's views on the city, the theme of Wednesday evening's lecture, are well known. The city is a corporation—one of the most necessary corporations of the time. The city has grown because of the social instinct, because it has been made a point of convergence for railways and water traffic, because many who want to live at other people's expense find better opportunities for doing so in the city than in the country. Its weakness is in its government. There is no reason why American cities should not be as well governed as those in Europe. They will be when our best men are willing to give their time to them as the best men in Europe are. On the subject of the church, discussed Friday evening, Dr. Gladden was at his best. He would use it as the great and divine agency of reform and, through it meet and remove the evils which now threaten society.

**Day of Prayer for Colleges.**

This has been observed with much earnestness and faith by our Christian institutions in the West. In our colleges there is a conviction that the blessings which have followed its observance in former years may, if we will, be realized anew. The faculty of our theological seminary met by themselves at eleven o'clock in the morning for prayer, the students by themselves at the same time. All came together at three in the afternoon in the chapel. This meeting was led by Professor Taylor. Dr. Johnson spoke of his impressions of what missionary life means as it was revealed to him in Japan and expressed his conviction that to us the Holy Spirit can come only as we are entirely obedient to God and willing to make use of all our powers in his service. Professor Dewey spoke for the public schools of the city, in which an army of hardly less than 220,000 children are gathered, which faithful teachers, five hours a day, five days a week, are training for good citizenship, striving to give them a character which will be ready for the truths which are spoken from the sacred desk. Reports were made from the German University and from Redfield College, whose main edifice has just been destroyed by fire, and a collection taken in its behalf. Requests for prayer for various other colleges were presented and prayers offered by President Fisk, Vice-President Blatchford of the American Board, Mr. Herbert Gates and Dr. Goodwin, of great tenderness and power. The meeting was very long but full of interest. Professor Mackenzie spent the day with Washburn College, Topeka. In many of the churches the Wednesday evening meeting was entirely devoted to prayer for students in our academies and colleges.

**Dr. Ide Returns to Milwaukee.**

Dr. Ide of the Grand Avenue Church, Milwaukee, received a royal welcome on his return to his pulpit Jan. 26. Dr. Ide has been laid aside for nearly four months, but seems now to be in perfect health. At the formal reception in the church parlors, Wednesday evening, Jan. 29, the congregation were present in large numbers, vying with each other in the expression of their gratitude over their pastor's restoration to health. Mr. Bridges, on behalf of the trustees and the whole church, made the address of welcome, which was as hearty and appreciative as any pastor could desire. Dr. Ide replied tenderly and gratefully. The rooms were crowded all the evening with the friends who were anxious again to grasp the hand of their pastor and look into his face. The excellent condition of the church is largely due, as Trustee Bridges gladly acknowledged, to the service rendered by Rev. H. T. Sell, who has acceptably supplied the pulpit during Dr. Ide's absence. Both Mr. and Mrs. Sell were present at the reception by special invitation.

*Chicago, Feb.* 1. FRANKLIN.

## THE BOSTON OF TODAY.

*Dear Deacon Upright:*—Here your pastor is at Old's Hotel. Being white they admit me, for, you know, black men, however intelligent and Christian, have difficulty in finding lodgings now in Boston's hotels.

In walking across the Common to the hotel from the station, I thought of the chaos out of which the cosmos evolved. Piles of dirt, high board fences, an elevated railroad and all the *débris* incident to constructing a great subway make the historic and beautiful breathing place at present very unlike its former self. Nor is this the only change. The new Tremont Temple and the new office building on the site of the old Tremont House make Tremont and Beacon Streets seem, in this vicinity, like Colorado Cañons. The doctors here say that such new conditions are sure to injure the health of people who use these streets

or occupy adjacent buildings. If so, all the good people in the Congregational House are subject to deterioration.

You know you told me once that Boston was a good place to live and die in as well as to be born in, and that when a man once settled here he never left it; but men come and go here, even clergymen, much as in other places. 'Tis true that a Protestant Episcopal church in Brooklyn, N. Y., has just tried to steal Rev. Leighton Parks away from Emmanuel Church here and he has declined to go, but Rev. M. J. Savage will leave Boston for New York soon, to become the assistant and ultimately the successor of Rev. Robert Collyer of the Church of the Messiah in that city. If half of what they said about Mr. Savage at a farewell dinner given to him the other evening is true, New York has won a first-class missionary, for Mr. Savage says that the reason he goes to New York is because they need the liberal Unitarian doctrine there more than Boston does. I suppose Dr. John Hall and other men of like caliber in New York will have to take a back seat now!

The Roxbury Presbyterian Church has just installed Rev. G. L. Robinson, a graduate of Princeton Seminary. He seems to have traveled and studied more than most young clergymen, and although long exposed to the alleged deadly virus of German theologians in Berlin and Leipsic Universities he passed muster in orthodoxy, and President Patton of Princeton was on hand to give him a true blue Presbyterian send off. Dr. Gordon's former pulpit at the Clarendon Street Baptist Church is to be filled presumably by Rev. Cornelius Wolfekin, now of Brooklyn, N. Y. At least, he has been called. We never heard of him in Zionville, and the reporters and editors here in Boston don't seem to know much about him, but those who do say that he is a fit successor to the lamented Dr. Gordon.

It seemed to me as I read the paper this morning that everybody in Boston the night before must either have been dining out or attending a meeting summoned to help set the universe right. Prison reform, divorce reform, cremation, municipal betterment, eulogies of Stepniak—it amazes my wavering rural soul to see how many subjects there are on which Bostonians have firm convictions. We leave some things unsettled in Zionville, and trust in the Lord.

According to Major R. W. McLaughry and Dr. F. H. Wines of Illinois, the expert penologists who spoke at the prison reform meeting, our Massachusetts prisons are not as well managed and reformatory in their character as they should be. Of course Massachusetts pride is humbled by such criticism, but I fear it's true. The National Divorce Reform League, through its secretary, Rev. S. W. Dike, LL. D., seems to be doing valuable work without making much fuss about it. Through influence brought to bear upon legislators, through lectures by its secretary before theological seminaries, colleges and preparatory schools the society is molding public opinion, and while the treasury is leaner than it should be I know it must be because people are ignorant and not indifferent to the work the society is doing.

We and our fathers before us have buried all our revered dead up among the pines on the hillside, but there are many folks down this way who favor burning instead of burying, and among them are Mr. E. D. Mead, editor of the *New England Magazine*, Rev. Stopford Brooke, pastor of the First Unitarian Church, Dr. Conrad Wesselhoefft and Mrs. Margaret Deland, the novelist, all of whom spoke at the meeting held the other evening. The society controls and owns a crematory at Forest Hills Cemetery and cremated more bodies last year than in any previous year. It will be some time before we see a crematory up our way, but I incline to the idea. How does it strike your conservative mind?

They look mighty sharp after their public officials down here, what with their municipal leagues and other similar organizations, and although a man may get office by favor of the "boys," yet when he has secured the office he becomes circumspect. The new mayor, Mr. Quincy, is going to have an advisory committee of representative business men to help him keep things straight while he is in office. They will have no legal authority, but much moral influence.

The new public library and its branches are to be brought into more intimate relation with the public schools of the city if the plans of the board of trustees, the present librarian and the school authorities bear fruit. Why not? It seems to me that our town library and our school might follow the example with advantage. Perhaps you will speak to the selectmen about it.

Sunday I am going to hear Dr. Gordon of the Old South, for they say he is the strongest thinker we have now among our younger clergymen, and he preaches doctrinal sermons, too. Think of that! You who sit in the pew every Sunday can't understand how much I am counting on tomorrow's treat. Salute the brethren, give Brother Bones-on-fire a large congregation and a hearty welcome next Lord's Day, and believe me,

Faithfully yours, PASTOR GOODMAN.

## CURRENT THOUGHT.

### AT HOME.

The February *Review of Reviews* contains two articles written by experts on the present marvelous increase of gold output. "The prediction of an impending outpour of such a quantity of gold as the world has never seen —1,300 millions in the five years of the century that remain, with a production of more than 300 millions for the year 1900, would seem not wholly unreasonable. Will it be possible for our monetary systems to survive the addition of such an overwhelming flood? Our present system was framed to meet exactly the opposite conditions which now present themselves. Its authors had in view a scarcity, not a glut, of gold. Could they have foreseen the future they would have been frightened. . . . The mechanism of finance may some day have to be remodeled or readjusted to meet a situation not merely novel to this generation but unique in the history of trade. And this will come about, not through the fiat of a government, but through science and invention grappling with nature for her hidden store of gold," says Carl Snyder.

Elizabeth Stuart Phelps Ward, in the February *McClure's*, tells of Emerson's surprise at finding a Chaucer Club in Andover and other revelations of culture. She proceeds to consider his attitude as typical of the Unitarians of that period toward "the Orthodox," an attitude which she describes thus: "So by virtue of one's religious views the man or woman of Orthodox convictions, whatever one's proportion of personal culture, is regarded with a gentle superiority as being of a class still enslaved in superstition and therefore *per se* barbaric. Put in undecorated language, this is about the sum and substance of a state of feeling which all intelligent evangelical Christians recognize perfectly in those who have pre-empted for themselves the claims belonging to what are called the liberal faiths."

*The Interior* waxes sarcastic. "Two or three of our Presbyterian contemporaries have objected strongly to the course of the 'official organ' in committing the church to a vigorous foreign policy against the aggressions of England. We see no objection to the course of the *Assembly Herald* in speaking for the Presbyterian Church on any subject. The establishment of the paper was a part of the policy of centralization and absorption of the functions of synods, seminaries and presbyteries, which has been pushed so vigorously by our now complaining contemporaries for the last four years. If the legislative rights of the presbyteries, the judicial rights of the synods and the freedom of private benevolence to establish, own and control educational institutions are to be invaded, the liberty of the press ought to go with the rest. The *Assembly Herald* has not exceeded its limitations. An Assembly Church ought to have an organ of its own."

### ABROAD.

*The Christian Guardian* (Toronto) urges: "A Supreme Court of Arbitration for Great Britain and her colonies and the United States, consisting partly of English judges and partly of American judges and partly of colonial judges, is a step forward in the interests of peace which nothing should prevent and every one support. Will our Parliament in Ottawa turn its attention from internal affairs for a brief space and speak respectfully to the British Government on this matter?"

Most of the Boers are members of Reformed churches that are Calvinistic in doctrine and Presbyterial in polity, and they are devout and scrupulously particular in adhering to their doctrinal tenets or ritual practices. Rev. Andrew Murray is one of them. Rev. W. T. Cousins, writing in the *Independent and Nonconformist* concerning them, says: "They are verily children of Nature, and of Nature in her sterner moods—but they are exempt from the charge of a careless and ease-loving spirit in regard to matters of religion. To those who all their lifetime are living in the open veldt, in the midst of warring elements, rushing torrents, overshadowing mountains, and fierce winds and storms, such influences must enter largely into their religious life. The cold, stern doctrines of hyper-Calvinism have a special charm for the Boers, and they delight to read, above everything else, of the judgments of the Lord and his readiness to punish evildoers. They have been trained in a very severe school, and the pangs and heart-throbs of their forefathers still have an abiding place in their memories and hearts."

George B. Smyth concludes a highly interesting and finely illustrated article in *Harper's Weekly* on the massacre at Kucheng, China, and the work of the Kucheng Commission, thus: "There is not a foreigner in China who does not hope that England and America will repudiate the old despicable method of settling anti-foreign riots, accepting a money indemnity, the receiving of so much money for the spilling of so much blood. This is one of the principle sources of all our troubles in China; it brings us into contempt with the people, and has led them to feel that whatever they do can be settled for without serious results to any one. We have reached a critical time in our relations with China, and upon what is done now much in the future will depend. If drastic measures are not taken it is safe to say that in the very near future the residence of foreigners in the interior will be impossible. Vague promises of protection from Peking are worthless, and wherever it is possible the Chinese ministers mean that they shall be."

# From the Scenes of the Massacres.

By Rev. H. N. Barnum, D. D., Harpoot, Turkey.

In such a disaster as has come upon this country it is impossible to secure accurate information. Even where an attempt is made to secure reports in a village they are sometimes much exaggerated, and in some cases there is an underestimate. The reign of terror is not yet over, and many of the prominent Christians whose lives are spared scarcely venture from their hiding places, and oftentimes do not know what has befallen some of their nearest neighbors. The desolation is almost universal. Even the Christian villages that have been spared have suffered so much in one way and another that in ordinary times they would be considered to have met with calamity. The reports of deaths in our own field that have reached us amount to some 16,000. We now know that in many cases they have been much exaggerated, but there are large numbers of villages from which we have heard nothing except that there has been plunder and massacre, and we are confident that if we had all the facts our reported aggregate would be less than the reality.

There is another feature of the case of which we are just learning, and that is the death of children. This has not previously been reported. Men, when they found their own death was inevitable, have killed their daughters to save them from a fate worse than death. Even mothers in their flight cast away young children, and some were thrown into streams to save them from the Turks. In some cases families who had secreted themselves strangled their infant children lest their cries should reveal their location.

The forcible conversion to Mohammedanism is perhaps the darkest side of this awful picture. Many men have died as martyrs, Gregorians as well as Protestants. They would not for a moment listen to the proposition to save their lives by changing their faith. A still larger number, some through the natural fear of death and some out of regard to their families, have professed a conversion to Islam, and have submitted to its rites and are practicing its worship in the confident expectation that relief will come from this pressure. Some of this latter class are among our best brethren, and our hearts are rent and torn by the recital of their distress. They say: "We die daily. If our wives and children could be kept from the hands of Turks and Kurds, or if they could be killed and so put out of danger, we would welcome death with great joy, even were it accompanied with torture."

The pressure in the cities is not open and strong, although in the hight of the massacre it was severe, but in the villages it still abides, though I believe the government has taken some mild steps to relieve it. When I hear of the awful condition of families that have been bereft of their natural protectors, it is not in my heart to pass severe judgment on these poor people who are now in such distress of mind. To many of these poor stricken ones Christ is more precious than ever before. They are more faithful in maintaining private and family prayers. On the other hand, there are many who have little care for religious things, who are fully committed to Islam, and who try to persuade others to follow their example. Christian public worship is suspended almost everywhere. Even where the Christians have not changed their faith, and where churches and chapels are not in ruins, they are afraid to meet lest their coming together might invite attack. Very few houses of worship remain uninjured. Where they have not been burned they have been badly damaged and are unfit for use. Some have been converted into mosques.

Five pastors and four licensed preachers have been killed, another preacher is wounded, a pastor is in prison, and most of the remainder are fugitives from their places of labor or are afraid to show themselves in public. There seems to be special animosity against Protestantism. It gives too much light and cultivates too much liberty of thought. In some places the Turks declare that they will not tolerate Protestantism any longer — that they will recognize hereafter only one Christian community. There has also been a large sacrifice of Gregorian priests. Many places have neither priest nor preacher. In some cases the priests have accepted Mohammedanism. In one instance of which I have heard an old priest was tied to a post while he was circumcised, and one of our Protestant preachers was dragged from his sickbed and held by two men while the rite was performed. In the same village the chief man of the community, a Protestant, was informed by his Turkish neighbors that he must accept their faith. He replied that he could not do it. He told them they were welcome to his house and all his property if they would spare his life, but if they would not do that he was ready to die for his faith. When he was sorely pressed he bared his neck and begged them to kill him. They said "We do not want to kill you. This is only a form. You can retain your own belief, only pronounce the formula, 'There is no God but God, and Mohammed is the prophet of God.' If you will do this others will follow your example, and in this way we can turn the Kurds away from the village and you will be the means of saving the village."

He was at last constrained to accept and the village was spared. These Turks had it in their power to save the village if they had been so inclined. After the waves had swept by and the danger from outside was past, the Turks of the village compelled this man and others to make complete their conversion by circumcision. Yesterday we received word that this man had died, probably of a broken heart. He was buried by a Turkish *imaum*. The rest of the villagers are required to conform to the Moslem mode of worship. And so it is without the whole region. It is a cruel, relentless, Mohammedan crusade, such as one could never have dreamed possible in this age of the world. I have even heard of Moslems catching the blood of Christians in their hands and drinking it as a draught refreshing to their souls. Thus it will be seen that Christianity is under a dense, dark cloud. The foundations are for the present broken up, and we hardly know where we stand, but of this we are sure, that God's purposes are immovable. He has a church in Turkey and in his own time and way he will bring it out into the light.

The government makes a desperate effort to lay the blame of all this on the Armenians in its official reports. I presume that the same charge has been made by the central government for this region, although the Christian population were like frightened sheep and in the hope of relieving suspicion and averting disaster they voluntarily surrendered their arms to the government before the raid. In all the massacres, the plundering and burning of houses and the firing of soldiers in this vicinity, I have not heard that a single Kurd or Turk was even wounded, or that a Christian offered any resistance. This attitude of the Christians doubtless saved a great many lives. Nevertheless, the mayor of this city had the effrontery to tell me the other day that the riot in this city was caused by an Armenian firing a gun, and the chief of police at the same time said that the massacre in Malatia began by an Armenian barber cutting the throat of a Kurd whom he was shaving. An Armenian did cut a Kurd's throat, but not until he saw his brother and others cut down at the door of his shop and realized that the Turks and Kurds had begun a massacre in the streets. In Malatia and Arabkir the Armenians, when driven to their houses and churches, saw that no quarter would be given so they defended themselves as best they could, but this, doubtless, greatly increased the mortality on their own side as it still more exasperated the Turks.

For months past we have received fewer and fewer American papers and magazines and those which did come had torn out of them all reference to Turkish politics. *The Congregationalist* has been a rare visitor of late and now our papers have stopped altogether, except now and then one that never refers to political matters. We are, however, extremely glad that our letters reach us for the most part. We are beginning to receive expressions of sympathy from friends in the dear home-land—a land never so precious as now—written after the first dispatches in regard to our disaster. During the crisis here I do not think that a tear was shed by even the feeblest of our number, but these letters so full of loving sympathy and containing the assurance that many prayers are offered for us and for this stricken people have moved our hearts to their very depths and, I am not ashamed to say, have drawn out our tears. Our own sufferings have been very slight. It is true, we fled from one place to another until we finally took refuge in the Male College, and we have met with the loss of almost all our worldly possessions, but the consciousness of God's presence and the manifest tokens of his guiding and protecting care made us so truly happy that we have regretted the anxiety and pain of our friends in our behalf.

Much disappointment has been felt here that all our buildings were not burned, as it was the manifest determination of even some high in authority to do, in the hope that they would be rid of us altogether. Since the riot a petition has been circulated by Turks, who constrained many Armenians to sign it through fear, asking

for our expulsion as disturbers of the peace and as promoters of the revolutionary sentiment among the Armenians, but here we are, and, God helping us, here we shall remain to lay anew the foundations of this work, confident that it is divinely ordained, and that out of these ruins shall arise a temple to the divine honor. We do not need to ask Christian people to pray for Turkey and for the coming of Christ's kingdom here, a kingdom of joy and peace, for they do that already. All the indications are that the struggle against Christianity is not yet past and that it is to be a severe one.

*Dec.* 24, 1895.

## SOME OF THE PECULIAR PEOPLE OF JERUSALEM.

BY REV. E. S. WALLACE, UNITED STATES CONSUL.

There are few intelligent Christians who do not reverence the city in which the Founder of their faith did so many mighty works, crowning all by his humiliating but triumphant death. No better proof of this can be presented than the fact that each year the number of visitors to the Holy City is increasing. It is certainly no absorbing desire to see modern Jerusalem that brings them, for there is little to satisfy curiosity or to please the eye. The mere sight-seer will depart disappointed, for the things to see are rather insignificant and to insignificance is added uncertainty. Few of the places connected with the ministry of our Lord and his disciples are certainly known. That which attracts in Jerusalem is the religious power that has gone out from it. It is the source of the greatest moral and religious forces that have influenced the world.

It is a small city now. Fifty thousand is a number that will include all its inhabitants, of whom two-thirds are Jews, one-seventh Moslems and the rest Christians. Among the Christian population are representatives of every civilized nation and many who have not yet been advanced to a condition that enables them to be so characterized. If a list were made it would be found to include people from all the countries mentioned in the second chapter of the Acts and a great many from lands then unheard of. Jerusalem truly is cosmopolitan, for it contains "all sorts and conditions of men."

A student of mankind could here find an abundance of subjects. To treat them partially would require a volume. To attempt a treatment of the various Christian orders in the city one would have to be well up on theology and church history, for every sect of the Eastern and Western churches is here, representing a variety of polity and creed that must be perplexing to the Jew and Moslem.

There are Christians here whom church history knows nothing about, at least never considers. They are men and women whom the regular Christians term peculiar, owing allegiance to no church and usually at enmity to all. I will not call them "cranks," though most persons would. They cannot be classified, for each is *sui generis*. It would be easier to classify them by nationalities. In such a division our own America would take the lead, with England a good second and Germany not far behind.

In all this variety there is one respect in which there is pretty general agreement. It is this which has brought the people to the Holy City, namely, a firm belief in the immediate coming of the Lord to reign in his millennial glory. I have conversed with nearly all of them upon this their favorite theme, and have wondered not so much at the belief as at the various ways in which it has been attained. The arithmetic of Daniel has proved it to one, the mysteries of the Apocalypse to another. Several have been convinced by Professor Totten's theorizing. At least three, otherwise normal, Americans are sure of it because the world has now reached the lowest depths of iniquity, and humanity, in its subjection to Satan and love of sin, is worse than were the dwellers of Sodom and Gomorrah, therefore Christ's coming must be near at hand. This method is the very opposite of those who reach the same conclusion by saying that the world is now ready to receive the Lord because his chosen ones are prepared for him and the conditions that were to precede his coming have been met.

All these agree, also, that the coming will take place before the opening of the twentieth century and is liable to take place any day. Anxiously expectant eyes are daily turned toward the Mount of Olives in the fond hope that they will behold "that radiant form divine." Some even go farther. One good old lady, recently gone to her rest, went every afternoon to the top of the mount carrying with her a little tea service. On each occasion she made tea for a guest who never came. Questioned as to her reason for doing this she would reply devoutly: "The Lord is near at hand. When he comes he will first appear on Olivet. I want to be there and be the first to offer him a cup of tea." This sounds sacrilegious, but, as she intended it, was not. It was simply the form her devotion took.

Every once in a while some deluded mortal arrives in the city claiming to be the Messiah. These are individuals of unbalanced minds whose insanity shows itself in this form. They are only to be pitied, for the absolute indifference with which their claims are received alike by Jew, Moslem and Christian, combined with their own poverty in temporal resources, would dampen any enthusiasm. Unknown and unattended they come and so they leave, often assisted in their departure by the hand of charity.

A community of peculiar make-up and habits is that living near the Damascus Gate, which is known as the "Overcomers." Lately they have been getting some notoriety in Chicago courts. The original members came from Chicago fifteen years ago, under the leadership of Mr. Spofford, an attorney of some note in that city. One of their beliefs was that none of their number should die before the Lord's coming. This had to be given up, for death soon claimed some of them, and now there are thirteen buried in the little American and English cemeteries on Mount Zion. Nobody seems to know what their real religious beliefs are, for the members never reveal them. They do not believe in missions and so never make any missionary efforts among Jews or Moslems. They are simply waiting, "overcoming" the weaknesses of the flesh and the wiles of the evil one. One of the community informed me that they could do nothing until Christ had perfected them. Then they would go forth to teach the world that higher life which God was teaching them. Mrs. Spofford is now the acknowledged leader and claims prophetic powers.

Of the character of the community as a whole various opinions are held. Some consider the members very good, others as very bad. Certainly their influence over non-Christians is anything but good, as they are hopelessly in debt and do nothing to cancel it. The men, of whom there are six, strong and able-bodied, do no kind of work and have no savings of any past labors. Their creditors have been put off for several years with the promise that "the Lord will soon come and make it all right with them." These "Overcomers" are the worst "cranks" in the city, because they do nothing themselves and discredit the honest efforts of other Christians. Reports are current that Mrs. Spofford, who is now in America, is soon to return with a number of additions to the community.

Of the individuals who have been "sent" to the Holy City under special divine orders there are many, too many to briefly enumerate. A few must be mentioned, however, as specimens of their kind. A year or so ago a reformed Mormon arrived and called at the consulate to announce his coming and mission. His first request was to be given the names of the leading newspapers of the city that he might publish his new "gospel." This was an easy matter as there was no such thing as a newspaper. A small obstacle such as this was of no consequence. His mission was proclaimed in other ways, but his "gospel" was not appreciated by either Jew, Moslem or Christian. After three years without a convert he still remains, no less firm in his belief in his "mission" and consoling himself that the world is not yet ripe for his "gospel."

Another of this class had been "sent" to build the New Jerusalem. The time was at hand and the Spirit had chosen him for the architect. For days he could have been seen inspecting all the ground in and around Jerusalem as it now is, so that he might intelligently make the city what it was to be. The fact that he was devoid of any means mattered not to him. When he had done his part the Lord was to provide all the other means. He finally grew discouraged at the Lord's delay and quietly departed.

An individual, whom many of *The Congregationalist* party will recognize from the description, came last spring commissioned for thirty days to proclaim the gospel to the Jews. His original plan was to erect a large tent to which the Jews could come and hear his message. He called at the consulate to learn if the plan was practicable. He was informed that there would be no difficulty in securing a tent and a place to pitch it, but that he would find difficulty in getting his audience. As his commission was good for only thirty days, no time could be lost, so the tent idea was abandoned. Instead, an address in Hebrew was issued to the rabbis and another to the common people. The rest of his time was spent in house to house visitation. True to his "call" he left in thirty days. So far as can be seen nothing was accomplished toward the conversion of the Jews.

One thing may be said of all these people with special missions—they are intelligent and rational on all subjects except their favorite one. As soon as this is reached their "crank" is exhibited. It is unfortunate for Jerusalem that they all feel called to begin their work here, unfortunate for real missionary work among the large Jew-

ish and Moslem population. There is a charm about the name Jerusalem which has and always will attract. The number of the attracted is each year increasing. May the increase of healthy-minded Christians continue and the representatives of the class, a few of whom have been here described, correspondingly diminish.

## A MONTH WITH THE PATRIARCHS.

BY MRS. C. L. GOODELL.

Those who have followed prayerfully the Bible readings on the life of Christ during the month of January cannot have failed to catch new glimpses of the divine loveliness, as well as fresh inspiration for Christian living and serving. As the light of his radiant face has been shining upon us, we have felt the warmth of its glow, and our hearts have burned within us while he talked with us by the way. If it is so with us, we may be sure his heart also has been gladdened by our nearer approach and tarrying, and we can fancy we almost hear him saying to us, "Ye are they which have continued with me."

As we enter now upon a month with the patriarchs it is a joy to feel that we do not part company with our dear Lord. We simply take for our companions on the road a few of the earlier saints, who once lived on earth, but are now in the great cloud of witnesses surrounding us and beholding our progress heavenward. Christ will still be by our side interpreting to us valuable lessons from their lives. The same principles that governed them he is laying down as the true foundation for our own—faith and obedience and loyalty to the will of God. We shall see, however, that the peculiar characteristic of the patriarchal age was the direct and intimate communion of God with his people.

The first in our study is Noah. Let us not be afraid of him, nor stand in such awe that we fail to profit from his companionship. The marked thing about Noah was that he was obedient. He found grace or favor with the Lord because he did "according to all that God commanded him." It was for this the word of approval came, "Thee have I seen righteous before me." Imagine his surprise and joy when his ear caught these words addressed to him from God's own lips! They seem the very counterpart of the "Well done, good and faithful servant" of Christ's time.

God then proceeded to unfold to Noah his great purposes and the part he was to have in them. In all that followed, so strange and appalling, it is almost pathetic to read, "God remembered Noah," "And God blessed Noah." He even made a covenant with him and sealed it with a visible token, the beautiful rainbow of promise, which has repeated itself down through the ages with undimmed splendor—a perpetual memorial of God's faithfulness. But this was not all. He added, "And I will remember my covenant which is between me and you." Is there not here a thought of incalculable comfort for every child of God in every age and every condition that the real ground of our safety is not our remembering God, but God's faithfulness?

Four hundred years later we come into touch with another of the patriarchs, a figure more prominent than any other in the whole history of the world save one. From our earliest childhood we have been accustomed to regard Abraham with deepest veneration and love as "the friend of God"—"of all earth's names the purest"—and the acknowledged father of the faithful. God called him apart from his home and kindred and early environment into closer nearness with himself, that he might give him the necessary preparation and discipline for the specific service to which he appointed him. And by faith he went out, not knowing whither he went. He could not understand God's far-reaching designs, and so, by way of comforting assurance, God said to him, "I will bless thee"; after that, "Be thou a blessing." Here we find Abraham's endowment and commission.

It is a wonderfully interesting study to trace the divine hand in his dealings with this man, and to note the hard and trying experiences through which he was led, and the temptations from which he was mercifully delivered, when God said, "I withheld thee from sinning against me," as well as the final victory with which his life was crowned. We are reminded how sacred each individual life is to God, and that it can be pure and strong only as his grace is wrought into it and molds it.

Next comes Isaac into view. Who would think of looking in the Bible history of the patriarchs to find a genuine love story! And yet a whole chapter, one of the longest chapters, too, in the book of Genesis, is devoted to a detailed account of the wooing of Rebecca and her betrothal to Isaac. It is a sweet and simple romance of the olden time. We have the stately preparation for the journey, Abraham's eldest servant starting out with ten camels of his master, the meeting by the well, Rebecca coming forth with her pitcher on her shoulder, the letting down of her vessel to give drink to the servant and to the camels, the raiment and precious jewels for the bride, the costly presents for her relatives, the meeting with Isaac, Rebecca lighting off her camel, and the putting on of her veil.

These particulars, so full of touches of nature as to speak to men's hearts in every age, furnish a lively picture of Oriental manners and customs, while the sequel tells us that "Isaac took Rebecca, and she became his wife, and he loved her, and was comforted." The narrative as a whole brings out the truth that God has hallowed the most ordinary affairs of human history, and made his sweetest benedictions to cluster around the family life.

In the lives of Jacob and Joseph we read of many and strange complications and events, designed to illustrate the power of God, as manifested in those who walk with him by faith, and his sustaining grace in death. Of all these it is said, "and he died," but Jacob is the only one we are permitted to accompany to his very last hour. We see how the deathbed of this Old Testament saint was surrounded with the brightness of peace, the fear of death being lost in the quiet hope of the rest that remaineth to the people of God. He falls asleep on the bosom of the Eternal, to awake amid the glories of the upper realms.

To these Bible stories, among the most interesting and thrilling of our childhood, we may well give our maturer thought, for they will surely lead us to a profounder trust in the Hand that is guiding our own lives onward and upward to the gates of light. Christ said, "Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven."

## AN ORIGINAL PHILANTHROPIST.

BY E. B. S.

The procrastinating being who is obliged to make desperate shifts to write to his own kith and kin will find it difficult to credit the following veracious tale.

A good Prohibitionist, whom we will re-christen Paul Chandler, chanced to be spending a few weeks in Jacksonville, Fla. The first time he had occasion to visit the post office he noticed a long file of colored men and women standing before one of the general delivery windows, each in turn inquiring anxiously and vainly for mail. Again and again, when Mr. Chandler went to the post office, this scene was enacted—the long dusky file of men and women patiently waiting, only to go away disappointed as before, the while their wistful glances at the letters of their more fortunate white brethren told only too plainly the sickness of hope deferred.

Mr. Chandler's interest grew rapidly to pity, and he finally asked the postmaster if they never received any mail.

"Never," said the latter. "They have been coming here every day, year in and year out, and they never get anything. They don't seem to understand why other people get letters while they never do. Of course they write none themselves, still they have a vague faith that the post office will some day deliver something for them."

To the careless passer-by and to those who had seen the spectacle for years the darkies' naïve illusion was simply a joke, so old that it had even ceased to excite comment. Not so was the waiting throng photographed on the sensitive soul of Mr. Chandler. Many a night his dreams were haunted by shadowy faces, now bright with expectancy, now grim and somber with the old disappointment. The piteous vision was at last dispelled by the query, "Why shouldn't I write them some letters?"

Thereupon Mr. Chandler asked the postmaster for a list of the colored men's names, resolving to write to all of them as soon as he went North. The correspondence thus originated has probably never been surpassed for unique flavor and pathos. Mr. Chandler's letters were full of good cheer and Christian counsel. The replies were brimming with childish delight and satisfaction that at last the post-office was doing its duty to all, regardless of color or previous condition of servitude.

The nondescript character of the names on his "correspondence list" often left Mr. Chandler in doubt whether he was writing to a man or to a woman. In such cases he would make his counsels cover broadly generic temptations, and use no differentiating titles of sex. One of these common gender epistles (to Perseverance Jones) brought a touching reply.

Dear Mister Chandler [it ran], i have ben going to the post office for seventeen year to get that letter. Why didn't you write it before? I am an old man ninety years old.

PERSEVERANCE JONES.

Mr. Chandler sent this pathetic life-summary to a friend, requesting him to return it at his earliest convenience. Several weeks later it came back with the following apology:

*Dear Paul:* You will pardon this delay, I know, when I tell you what I have done. I took your letter to prayer meeting with me and read it. The entire audience wept. A collection of ten dollars (which I inclose) was taken up to help you continue in the new field of philanthropy you have discovered.

During the three years after Mr. Chandler left Jacksonville he wrote three thousand letters to his colored brethren and received about as many answers, and all this in addition to other business duties and philanthropies.

(He) doeth little kindnesses,
Which most leave undone, or despise;
For naught that sets one heart at ease,
And giveth happiness or peace,
Is low esteemèd in (his) eyes.

# The Home

## THE PATHWAY.

BY CLINTON SCOLLARD.

Dwell ye within cot or hall,
Be ye lord or be ye thrall,
Have ye joy or grief for store,
Know ye this—from every door,
Straight across the sky's blue meads,
Up to heaven a pathway leads!

Though ye wander faint and far
Underneath an alien star,
Or do nightly sink to rest
Near the loving mother breast,
Everywhere—to him who heeds—
Up to heaven a pathway leads!

How far does the experience of mothers who read *The Congregationalist* verify this statement, made by Edward Everett Hale in a recent letter to *Book News?* He says: "In half a century of ministerial experience I have often been consulted by sensible women as to a course of reading to be followed by their boys, and I do not remember that any woman ever asked me what would be good books for her girls to read." He then adds: "Making this statement the other day at a birthday party, where I met some very intelligent young friends of mine, the girls and boys both agreed that girls always like to read boys' books and that boys never want to read girls' books. It has seemed to me that this remark alone is worth printing as the text of an article on reading for boys."

Let those who live in constant dread of disease germs remember that a beneficent Creator has provided wonderful means of protection against the bodily ills to which his children are exposed. Modern medical science has discovered the "phagocyte," whose sole business is the destruction of the pathological "germ," thereby almost neutralizing its power to work harm. A drop of water seen under the magnifying glass might tempt one to discard this useful fluid altogether, as a beverage, but the squirming animalcules once incorporated in the body personal become quite well behaved citizens. In no department of knowledge is the familiar adage, "A little learning is a dangerous thing," more applicable than in hygiene. A wise physician writes: "It is well to remember that disease germs have existed for many generations and yet left quite a respectable population in the world. The common sense precautions as to personal cleanliness, which our Jewish friends have practiced since the time of Moses, will keep both our dwellings and persons in very good hygienic condition."

The delightful picture of Scottish home life in Dr. Stalker's article must be a great encouragement to parents in humble circumstances who are striving to rear their households upon the enduring foundations of character rather than upon the shifting sands of material possession. How clearly he shows that industry, piety, self-denial, mutual consideration for each other constitute the true dignity and happiness of family life. That possibilities of real joy can exist in a home of actual want is incomprehensible to some persons. In a recent comparison of the writings of Elizabeth Stuart Phelps and Sarah Orne Jewett a thoughtful woman remarked in substance: The former sees the pain, the poverty, the limitations of human life and is stirred with a profound sympathy. She would go to almost any length in the direction of personal self-sacrifice in their behalf. But she cannot discern, as Miss Jewett can, that sweet human affections and innocent fun and merriment are found in homes where daily rations run short and the problem of shoes, of jackets or frocks presses sorely upon the hard-working parents. But the great men of America, as well as Scotland, have been reared in precisely such circumscribed conditions as Dr. Stalker mentions in the case of Cairns, Carlyle and Paton.

## DISCOURAGEMENT AND MR. GREATHEART.

BY MRS. M. E. SANGSTER.

Of all the discouraging convictions which force themselves upon us, the most depressing known to human experience is, I think, the one common to us wherever we are—that we are not advancing as we ought in the Christian race. An old-fashioned phrase, infrequently heard now, used to be much on the lips of good people—experimental religion. This is so largely the period of activity in every line that even in the religious life the habit of meditation does not much obtain.

Possibly it is a narrow and misleading way of speaking that makes an apparent division between the life religious and the life secular, the daily tasks being hallowed if undertaken in the consecrated spirit, but I do think there is a legitimate use of the term religious. We may apply it in certain phases of meaning and regard certain moods and dispositions and certain obligations and employments as pertaining to the sacred rather than to the everyday engagements of our lives. The shewbread on the table was holy by reason of its setting apart, and so is our sacramental loaf the outward and visible sign of an inward and spiritual reality.

To return to the discouragement. It is this, and I call it a burden grievous to carry and one only to be dropped when one gets a clear look at Calvary. You have been following the Master these many years. You have prayed and trusted and toiled. You have sat with him in heavenly places, and, as you have walked in darkness, he has made the way around and before you light as the rising of the new day. Often he has been to you as the shadow of a great rock in a weary land. You are his, and the glory of it and the comfort of it is the dearest secret of your soul.

But, whether because the body is tired and the nerves on edge, or because you have uncongenial persons about you, or because the plans you make tumble down at a touch like a child's tower of blocks, there comes a day when you behave as ignobly as if you had never set your foot upon the edge of the kingdom. You are fretted and fretful. You are not easy to live with. You wound a sensitive child or a dependent, or are rude to a servant. You fall into some even more shameful sin; you are vindictive, resentful or unforgiving. And after a while, in the hush of your chamber at midnight, or in the midst of the throng in the congregation on the Sabbath, it comes over you how you have wandered, how you have stained the whiteness of your robes, how you have ceased to shine and turned an opaque and lightless lamp to the world around you. No wonder you are discouraged.

But "rejoice not over me," then, "mine enemy, though I fall, I shall arise again." Mr. Greatheart has been sent for my defense and he will help me; let me interpret him as I may, there will always be a Greatheart ready when a pilgrim is dismayed. Dearer still is the knowledge that the Lord himself has pity and help and loving favor for his children and disciples in the hour of their greatest seeming discomfiture. Inch by inch we do make progress, the foothold lost, sometimes, but at once regained; and the pilgrim path leads ever upwards to the city of our God.

## THREE SCOTTISH HOMES.

BY REV. JAMES STALKER, D. D., GLASGOW.

The opening chapters of the Life of Principal Cairns, given to the world the other day by Dr. MacEwen, adds another to a series of Scottish domestic interiors with which literature has recently been enriched. The most brilliantly written of them all is to be found in the first two chapters of the autobiography of Dr. Paton, missionary to the New Hebrides. The most renowned is Thomas Carlyle's memoir of his father, forming the first chapter of the posthumous work entitled Reminiscences. If any one wishes to understand Scotland, let him read these accounts together of the homes in which three famous Scotsmen were born and brought up. All were typical Scottish homes, and any one who will acquaint himself with them will learn what are the true sources of the finest and most characteristic elements of Scottish life. In all three the parents belonged to those sections of the Scottish Church noted for independence of spirit. The Carlyle and Cairns parents were Burghers, the Patons Cameronians. In both the Paton and Cairns ancestry there was a Covenanting strain, the memory of which had descended as a proud possession.

All three homes were poor. The narrowness of the resources of the Cairns household fills the reader with astonishment. The father's income was only £30 a year. The home consisted of a single room, with bed recesses, and a closet six feet broad. On this income and in this home eight children were brought up. The Paton circumstances were less cramped; but this family, too, knew what it was in a bad year to be on the verge of starvation, and there was a cherished family tradition—paralleled, I believe, in many Scottish homes of the same stamp—of how help arrived in a way almost miraculous, in the nick of time. The Carlyle resources were somewhat more affluent; the father, in the best year he ever had, made £100, and he left £1,000 at his death. But Thomas Carlyle himself had a long struggle with want, or, at least, with the dread of it, and this made him fond of quoting the lines of Goethe:

Who never ate his bread in sorrow,
Who never spent the midnight hours
Weeping and watching for the morrow,
He knows you not, ye heavenly powers!

Yet none of these homes was sordid; in none of them was the spirit of either parents or children broken; on the contrary, all presented an appearance of superiority and sufficiency, and parents and children could appear in church on Sunday, attracting no attention by their shabbiness, but the reverse. A brother of Dr. Cairns supplies the explanation, "Our mother's fine management, without being painful or sor-

d in its thrift, I have never seen sur-
assed." And Dr. Paton gives the same
eason. Referring to the bad year already
entioned, he says: "Perhaps amidst all
eir struggles in raising a family of eleven,
is was the hardest time they ever had,
nd the only time they ever felt the actual
nch of hunger; for the little they had was
arvelously blessed of God, and was not
ss marvelously utilized by that noble
other of ours, whose high spirit, side by
de with her humble and gracious piety,
ade us, under God, what we are today."

These are words full of instruction in
onnection with the social problems which
e pressing on all thoughtful minds at the
resent time. The material condition of
ie Scottish peasant in the days to which
ese three books carry us back was one
orely requiring improvement. Carlyle,
eaking of his father, gives one ghastly
impse into the state of matters a hundred
ears ago, "In the 'dear years' (1799 and
800), when the oatmeal was as high as ten
illings a stone, he had noticed the labor-
rs (I have heard him tell) retire each sep-
rately to a brook, and there drink instead
f dining, without complaint, anxious only
o hide ft." It is a subject for profound
hankfulness that since then the lot of the
orking man has so greatly improved, and
hat he is now able to eat the fruit of his
bors. May it go on improving!

But increased wages will do little for the
eal elevation of the working classes with-
ut those virtues which made inadequate
eans suffice—the frugality and sobriety of
ie household, and the management of the
nother. The happiness of a home depends,
o doubt, to a considerable extent, on the
mount of its income, but it depends still
ore on the manner in which the income is
pent. Reformers are at present contend-
ng for "a living wage," and this contention
sometimes supported by the argument
hat, where a living wage is not obtained, a
ecent life is not to be expected. This
ay be an excellent argument when used
gainst capital or in expostulation with
onstituted authorities, but I should not
ke to see it accepted as a creed by the
oor themselves. The homes I am describ-
ng show how, by wise management and
ersistent well-doing, the best of life—its
unshine, elasticity and affection—may be
reserved even where means are inadequate.
hey prove that man is not the sport of cir-
umstances; he is the master of his fate.

Another characteristic of all these house-
olds was industry. They accepted it as
he law of nature and of God that for their
canty daily bread they should perform
ard, honest labor. Cairns was sent out
o be a shepherd in his tender boyhood.
aton speaks of laboring at stocking-weav-
ng, to which he was apprenticed, from six
n the morning to ten at night. This was
xcessive, but it was far better every way
han the idling or dawdling to which many
re now brought up. The reason why the
ons, especially of the tolerably well-to-do,
ften turn out nonentities is that they never
ake off their coats to their work or believe
hat hard work is their appointed lot in
ife, and thus many of them fail to take ad-
antage of the foundation laid for them by
heir hard-working parents, and, instead of
scending the ladder, descend.

Carlyle speaks with intense pride of his
ather's work. He was a builder, erecting
ottages, farms, bridges in his vicinity, and
he son rejoices in the assurance that his father's handiwork will last long and do him credit, being sound and honest every bit of it. There is no healthier element in Carlyle's own writings than what may be called his gospel of labor—that hard work is the portion of every son of Adam; that the best of it is not the wages, but the work itself well done; that the work reacts on the worker, honest work making a man, scamped work a scamp—and this gospel he not only preached but exemplified. In his voluminous writings there may be unwise pages, but there is not a slovenly or dishonest one in them all.

No doubt this addiction to industry helped these families to rise in the world, and another trait, particularly attractive, contributed to the same result — they were possessed with the love of knowledge. Meagre as were their means, they all had books — a constantly increasing store—and reading was their principal recreation. The desire so characteristic of the Scottish peasant to give his children the best education in his power has probably more roots than one. Primarily it is religious. He wants his children to be able to read the Word of God; and, indeed, for the majority this was, two generations ago, the limit of education. Then, his shrewdness suggested to him that a good education was the best weapon for fighting the battle of life and carving a path to success. But the love of knowledge grows by what it feeds on; and, if utility be the first motive, this is soon superseded by delight. In the realm of knowledge the soul expands, breathing an ampler air, and, in communion with the great spirits of literature, is lifted above the sordidness of a narrow lot. There is nothing of better omen in a poor man's home than a well-filled bookcase, and a young man cannot better begin to provide for his future home than by buying now and then a good book—not the trash diffused by circulating libraries, but a book which, as Milton says, is "the precious lifeblood of a master-spirit, embalmed and treasured up on purpose to a life beyond life."

Carlyle says of his father: "Without religion he would have been nothing." Of his mother—one of the most remarkable figures disclosed in the literature of this century—he might have said the same thing; and exactly the same might have been said of both father and mother in the Paton and Cairns households also.

Religion was in the very air which all three men, with their brothers and sisters, breathed. They felt it as a power which had laid hold of their parents, separating them from the world and making them different from their neighbors. It connected their parents in their eyes with a supernatural system of things, and they all declare that they never found a more cogent demonstration of the reality of the supernatural than the change produced by it in the lives of their parents. Carlyle's father had never been vicious, but at one time he had been wild, and the whole family knew perfectly by what kind of influence he had been separated from the evil past and led to take his stand decisively among the godly.

The symbol of religion in these homes was family worship. When Paton's father became a decided Christian there was family worship in the grandfather's home on Sunday evenings; but the young Christian insisted upon having it morning and evening every day, and so he continued till the end. "None of us can remember," says Dr. Paton, "that any day ever passed unhallowed thus. No hurry for market, no rush to business, no arrival of friends or guests, no trouble or sorrow, no joy or excitement ever prevented our kneeling around the family altar."

More affecting still, however, is what this writer says of a habit practiced by his father of retiring from time to time into a small room for secret prayer. It was secret; but well did the children know what was taking place. When the father was in and the door shut they instinctively crept past on tiptoe, and when he came out with the light of another world on his face they did not require to ask whence the change had come. Robert Burns also knew from the experience of the parental home this priestly function of the father in the family, and he has done it justice in his greatest poem. In no other position is any father so venerable. The practice of bringing all the children together for this exercise at an appointed hour is one of the simplest modes of keeping up family discipline, and the minds of the children almost unaware become stored with the Word of God and the language of prayer.

It need hardly be added that these families were regularly in church on Sundays. They had all far to go, and one of the reminiscences of the children was in regard to the conversation of their parents with their neighbors on the way home. It was not idle talk. They went over what they had heard, taking the sermon to pieces and putting it together again; and from listening to these conversations the children learned that the Word of God was to their parents the very bread of life. Carlyle's description of the church of his childhood is classical: "A select few had united themselves. They had built a little meeting house at Ecclefechan, thatched with heath, and chosen them a priest, by name John Johnstone, the priestliest man I ever under any ecclesiastical guise was privileged to look on. He in his last years helped me well with my Latin (as he had done many) and otherwise produced me far higher benefit. This peasant union, this little heath-thatched house, this simple evangelist, together properly constituted the church of that district. They were the blessing and the saving of many. On me, too, their pious, heaven-sent influences still rest and live. Let me employ them well."

The Sabbath evening was spent in the recapitulation by the children of what they had heard in church, in reading aloud and in thorough drill in the Shorter Catechism. A great deal has been said by writers of a certain type of the gloominess of such a mode of spending the Sabbath. But let any one read these books and judge for himself. Here is Dr. Paton's testimony on this very point: "Others must write and say what they will and as they feel, but so must I. There were eleven of us brought up in a home like that, and never one of the eleven, boy or girl, man or woman, has been heard, or ever will be heard, saying that Sabbath was dull or wearisome for us, or suggesting that we have heard of or seen any way more likely than that for making the day of the Lord bright and blessed alike for parents and children."

But there is far better evidence than any such testimony in the glow of sunshine resting on all three books. These homes

were manifestly full of love and mutual confidence. The children not only loved each other as children, but held firmly together in subsequent life, esteeming one another and helping one another. And the regard of all for their parents only stopped short of idolatry. In the English language there are few things finer than Carlyle's tribute to his father; Dr. Paton's is at least as enthusiastic and the biographer of Cairns says: "If out of that lowly cottage there came one at whose simplicity of heart and breadth of nature and obvious communion with the living God his countrymen have wondered, he did not excel in those high graces the man to whom he owed his birth and the pure, godly surroundings of his early days."

## FRESH AIR STUDIES.

### BIRDS IN WINTER.

BY HOWARD E. PARKHURST.

Nothing promotes health of mind and body like active life out of doors. Multitudes would doubtless find their way into fresh air and sunshine vastly more than they do, if they had a definite object in going out, but aimless wandering affords slight incentive. Just here the natural sciences serve an admirable purpose in giving a meaning to one's walks through fields and woods, entertaining and educating the mind, and affording the body nature's best medicine.

Along some lines of natural science, however, the student suffers a long annual interruption. The botanist finds very few specimens before April, and his year's work is practically over by the first of November, and the same is true in entomology. The subject that can be followed with most success all through the year is ornithology. In this, as in all similar studies, the chief harvest time is spring and early summer, but there is no month in the year that does not give interesting discoveries to the persistent inquirer, and I will mention briefly a few things that can be looked for when snow covers the ground and the thermometer is down to zero.

Of the birds of prey one can expect to see an occasional hawk and owl, the former flying by day, the latter by night. There are few nobler sights among birds than a hawk on the wing, and our natural repugnance to these birds has been proved groundless, for they are far more beneficial than hurtful to a man's interests, as they live chiefly upon animals injurious to the farmer's crops. The same is true of owls. The antipathy of other birds for owls is very curious. There is a strange legend in the East that it is due to the fact that the owls saw the Saviour during the darkened period of the crucifixion.

Quite rampant in many woods are the crow and his more stylish but not less villainous brother, the blue jay. Many of the song birds, too, though silent, are to be found on trees and bushes that contain seeds and berries, for these are their principal source of diet; among them the brilliant goldfinch, which in winter exchanges his yellow dress for a brown suit and will even warble in the cold when he feels well and the sun is bright; the handsome cedar bird, usually, like the goldfinch, in small flocks; the brown creeper, and, more rarely, the song sparrow and the white-throated sparrow. You need not be surprised, also, to find the robin in twos and threes in some secluded spot, looking rather dilapidated at this season, but most of his kindred have gone south.

The chief advantage of winter ornithology is in studying many species that come down from the north to spend the winter, just as the majority of our summer birds go south in fall and return in the spring. Most of our winter birds go north in April, spending the summer in Canada and British America. Among this class are the dainty, but hardy, golden-crowned kinglet, one of the smallest of our birds, to be seen in small flocks exploring the rough bark of trees containing the eggs and larvæ of insects and cheerily sounding his *zee, zee, zee*. Another interesting specimen is the crossbill, of the size of a bluebird, usually seen among the cones of evergreens extracting seeds with his twisted bill. In winter, too, comes the savage little "butcher bird," as large as a robin, a miniature bird of prey dressed in ash, with a harsh cry and a sullen look. Of woodpeckers perhaps the most abundant are the "golden-winged," larger than a robin and with the entire under side of the wings of a rich gold color; and the little "downy," no larger than a sparrow, but very evident as he hammers on a bare tree as if his life depended on it—as, indeed, I suppose it does.

It is worth while to go into the woods to find the queer little nuthatches that can walk down the trunk of a tree without a rush of blood to the head, and whose great curiosity in looking at me as I pass them leads me to think that it has usually not been the masculine member of the family that I have seen. A handsome winter specimen is the snow-bunting, which often travels about in large flocks, which in their chiefly white attire look, on the wing, like magnified snowflakes. The snow bird is quite another species, almost black above and white beneath, a dressy little fellow, and quite generally distributed.

The most attractive to me of all winter specimens is the merry chickadee, that radiates its own sunshine in the stormiest day, always seeming desperately hungry and so never wanting the best kind of sauce, while its jovial spirit would find a feast in a dinner of herbs. If my soul ever undergoes transmigration, and enters into anything less than six inches long, may I wake up in a chickadee.

An occasional summer bird is left stranded here over winter, and occasionally one will find a catbird, a chewink, a fox sparrow, a hermit thrush, etc., that look strangely out of place at this season. I have given only the merest glance at the subject, with the hope that it may lead others to go out and find for themselves how much there is to see in what blind people call a dreary winter landscape.

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Next to the grace of God nothing helps a mother more in the training of her children than good reading matter, and some of this may be light literature if wisely chosen. We have laughed over Helen Hunt Jackson's Cat Stories with the little ones, have enjoyed Little Women with the next older and read The Squirrel Inn and the Adventures of Mrs. Lecks and Mrs. Aylshine with the boys, and enjoyed them all. But we do protest at the pictures of society life as they are presented to us in our new line of stories, where domestic infidelity, not purity, is the sauce that gives piquancy to the whole.—*Interior.*

## Closet and Altar

*Prayer moves the hand that moves the world.*

He who trusts in God is secure, but let him remember that the ground of his security remains outside himself, or he will find that he is resting his faith upon his faith—and this means subjection to many bitter fears and questionings. It is our lot to change; it is God's glory that he changes not. When we think of our faith it is like the cable, which seems to move and tremble with the movement of the waves, but when we think of Christ it is like thinking of the anchor, which holds fast. Because our security is beyond the tempest of our own moods and changes it is eternally secure.

Yet still
Our change yearns after thine unchangedness;
Our mortal craves thine immortality;
Our manifold and multiform and weak
Imperfectness requires the perfect One.
For thou art One and we are all of thee—
Dropped from thy bosom, as thy sky drops down
Its morning dews, which glitter for a space,
Uncertain whence they fell, or whither tend,
Till the great sun, arising on his fields,
Up calls them all.

—*Dinah M. Craik.*

See all things, not in the blinding and deceitful glare of the world's noon, but as they will seem when the shadows of life are closing in. At evening the sun seems to loom large on the horizon, while the landscape gradually fades from view; and then the sunset reveals the infinitude of space crowded with unnumbered worlds, and the firmament glows with living sapphires. Even so let the presence of God loom large upon the narrow horizon of your life, and the firmament of your souls glow with the living sapphires of holy thoughts.—*F. W. Farrar.*

"Thou art our potter." What a representation of God. He has taken up this as a vocation, namely, the redemption and glorification of your nature and mine. Between your soul and God there is a wonderful relation established. The sculptor is not more enchained to the marble he is employed in chiseling, nor the gardener to the spot which he is converting into a garden.—*George Bowen.*

We beseech thee, Lord, to behold us with favor, gathered together in the peace of this roof: weak men and women subsisting under the covert of thy patience. Be patient still, suffer us yet a while longer with our broken promises of good, with our idle endeavors against evil—suffer us a while longer to endure, and, if it may be, help us to do better. Bless to us our extraordinary mercies; if the day come when these must be taken, have us play the man under affliction. Be with our friends, be with ourselves. Go with each of us to rest; if any awake, temper to them the dark hours of watching; and when the day returns to us—our sun and comforter—call us with morning faces, eager to labor, eager to be happy, if happiness shall be our portion, and, if the day be marked to sorrow, strong to endure it. We thank thee and praise thee, and in the words of him to whom this day is sacred, close our oblation. Amen.

# Mothers in Council.

### SUNDAY AMUSEMENT FOR LITTLE CHILDREN.

The problem of Sunday amusement for children under five years of age is not one that can be met by books or games alone, however appropriate they may be to the years of the little ones. In order to interest them it is necessary that some one—and the mother is the best one—should give herself to the children with the books and games. When this is done there will be little difficulty in finding means for the proper and profitable occupation for them even with meager resources, while without this sympathy and company the little ones will fail of satisfactory amusement, however appropriate and complete the outfit of games may be. The reason for this is obvious. The child under five has not yet developed the powers of concentration of mind and continuity of thought on a single subject to a sufficient degree to enable it to entertain itself for any length of time without the assistance of sympathy and suggestion from some one else. Often on a week day, amidst a roomful of things adapted to its amusement, the little one will say, "I don't know what to do," and time has to be taken and ingenuity used to excite a new interest in the old objects. So it is certain that if the child is to be amused on Sunday the Sunday books and games must be supplemented by the devotion of a sympathetic and patient soul.

But this does not answer the question as to books and games for little children. Perhaps that can best be suggested by telling what has been successfully used for the amusement of one such little one. Before he was two years old the sources of special Sunday amusement were the pictures found in Doré's Bible Gallery and a book entitled Gems of Art, neither of them expensive volumes. These, with little stories about the pictures, made the Sabbath a delight to the little one. At two and a half years Sunday playthings began to be introduced. The first was a well-stocked Noah's Ark. During the leisure hours of the day the child amused himself with this for long periods without assistance. "Leisure hours" are spoken of because the child had been for some time a constant attendant at church and Sunday school. In connection with these the Sunday school book and paper come in to be explained and read to the child by the mother.

Gradually other sources of Sunday amusement were added. At three years there came the Temple of Knowledge, an ingenious and instructive Bible puzzle often recommended and freely advertised. Soon after that Sunday Sawyer Cards, illustrative of the life of Joseph, were purchased and proved attractive and useful. Later The Temple in Blocks was procured, and the latest source of amusement adopted is one that would scarcely be thought of in this connection — Byington's Chart of Jewish National History. These things, with pictures illustrative of the Sunday school lesson drawn on the blackboard, and a scrapbook filled with pictures of temples, churches, saints and madonnas, have furnished sufficient variety of material for Sunday amusement for the boy. Not all of these treasures are used every week, but, whatever the material selected, if lovingly and thoughtfully used by the mother, it has always served to make the day pass so quickly and pleasantly that the child looks forward to Sunday. One rule, that has insured the enjoyment of the Sunday games and pictures, is that under no circumstances, not even the entertainment of company, are they to be used by the child on other days, and the boy so thoroughly understands and respects the rule that he emphatically objects to, and sturdily resists, the handling by his little callers during the week of things sacred to Sunday.

I might also suggest an entirely different set of material to be used for such purposes: a home-made scrap-book filled with pictures from religious papers; Seven Years in Ceylon and one of the smaller illustrated Bible Dictionaries for picture-books; a home-made sand map; a set of dolls dressed to represent different missionary countries; a few wooden or tin camels, donkeys or sheep. These last can be used in an endless variety of ways. The camels would make the train with which Eliezer went to seek a wife for Isaac; one of the donkeys, the ass on which Balaam rode; the sheep, the flocks tended by Moses or David; they all would represent the wealth of Jacob or of Job. It is not so much the material used, so be it there is something of appropriateness in it, as the sacredness with which it is devoted to the Sabbath, and the ingenuity and time the mother puts into its use that will make Sunday a day of joy to the child.

It may seem to some that the mother is deprived of mental and spiritual enrichment by such a course. But there is no better mental discipline than making one's self understand a thing so thoroughly as to be able to explain it intelligently to a little child, while the effort to become as a little child in thought and faith is a source of true development for the soul.

MRS. ALBERT DONNELL.

### A COMMON NEED.

In response to a request in our issue of Jan. 9, and also in an earlier issue, that we mention a few books and picture charts suitable for the use of quite young children on Sunday afternoons, we append the following, all of which can be ordered through the Cong. S. S. & Pub. Society:

| | |
|---|---|
| The Story of the Bible, | $1.50 |
| Bible Pictures and What They Teach Us, | 1.50 |
| Story of the Gospel, | .50 |
| First Steps for Little Feet. By Charles Foster, | .50 |
| Little Folks' Bible Gallery Board. By Jenny B. Merrill, | 1 00 |
| The Child's Bible. Introduction by Bishop J. H. Vincent, | 1.50 |
| The Child's Life of Christ. Introduction by J. L. Hurlburt, | 1.50 |
| God Is Love. 24 large color-plates, | 1 50 |
| That Sweet Story of Old. Colored plates. Introduction by Archdeacon Farrar, | .50 |
| Bible Steps for Little Pilgrims, | 1 25 |
| Bible A B C in Colors, | .20 |
| Bible Stories in Simple Language, | .50 |
| Life of Christ in Picture and Story. By Louise Seymour Houghton, | 1.50 |

### CRUELTY TO CHILDREN.

Our human love is blind and selfish even to cruelty when the future good of our children is all forgotten in the gratification of indulging them in any way or any thing which is harmful. It is the opinion of medical men that much suffering and permanent injury is done to little ones by ignorant and irregular feeding. Certainly the helpless innocents are often the victims of thoughtless, selfish convenience; it may be easier to give a child a cooky than to stop and divert it, and this oft repeated becomes a habit, until the little body is not all that suffers. The child's ideal of the best which the parent has to give is of something to gratify the appetite; he has learned no self-control and has become greedy, selfish and probably willful. Parents who love (?) their children so well that they can never punish them unless angry with them are most cruel, and the sharp, quick words make wounds the scars of which may last through life. The parents are grieved and disappointed that their children are so irritable and disagreeable, little thinking the cause is their own unintentional cruelty.

E. B. W.


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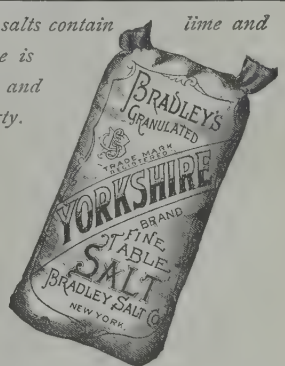
*All other salts contain lime and dirt — lime is unhealthy and dirt is dirty.*

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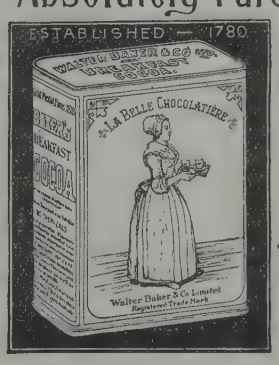


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·AVOID IMITATIONS·

# The Conversation Corner.

HERE is another picture of "two little pilgrims" for you, but I do not believe that any of you will guess that they are the same, or even twins. But they are surely both "pilgrims," for one is traveling on his rocking-horse and both of them on a canal boat; the last would probably make about the same rate of speed as the other! The picture was kindly furnished to the Corner by Mr. Clifton Johnson, the artist, but he did not tell the names of the children or of the boat, or any story about them. I think their home is Leyden in Holland, where, you remember, our ancestral Pilgrims lived for several years. Of course most of you know that in that very odd, but most interesting, country many families live all the time on such boats, and there the children eat and sleep and play. If any of the Cornerers join "*The Congregationalist's* Pilgrimage to Holland" next summer, you must find those children and tell us about them. Meantime, the best I can do is to print a letter (which has been in my drawer several weeks) from a boy, who writes about his vacation in Holland:

ANDOVER, MASS.

*My Dear Mr. Martin:* The canals in Holland are very dirty, especially at the Hague and Amsterdam. There is green scum all over them. Out in the country the canals are higher than the railroads, so that the canal-boats look very strange. It is said that Amsterdam is a northern Venice. The only resemblance is that they both have a great many canals. But the canals in Venice are for pleasure, and are the only way of getting about, as there are not any streets there. But in Amsterdam there are regular streets and horses and carriages, and the canals are merely for freight, and carrying things from ships to different buildings.

At the Italian lakes I met a very nice gentleman and his wife from Holland. They were very nice indeed. When we left there we exchanged cards and on his was *Count Schimmelpenninck.* We did not know he was a count, but he had told us he was burgomaster. After we came home he sent me a picture of Queen Wilhelmina, and he wrote this on the back of it:

"To Master George H——, in remembrance of our acquaintance made in Lugano and hoping he may always remain equally enthusiastic at seeing his dear American flag, as I knew him to be when it was hoisted at Bellagio. *Count F. D. Schimmelpenninck,* burgmeister [mayor] of Amersfoort, member of the states general of the Netherlands. Amersfoort, Sept. 26, 1894. *Orange forever!*"

I always took my hat off to the American flag. Yours truly, GEORGE H., JR.

That is very interesting, even if it does not tell anything about the canal-boat children, and I wish that George would call and see me when he comes to town. I like his way of saluting the flag of his country!

FROM NEW MEMBERS.

SAUGUS, MASS.

*Dear Mr. Martin:* I have some money for Pomiuk. I am not a Cornerer, but I want to be. I am nearly eight years old. I have not any Newfoundland stamps. JOHN L.

I have sent to my old friend at St. John's to try and obtain more dogs' heads and seals and ships, etc., for you and other friends of Pomiuk.

CLEVELAND, O.

*Dear Mr. Martin:* A little while after the song, "The elephant now goes round," was put in the Corner my father began singing it without knowing it was in the Corner. I want to be a Cornerer. Can I? I am ten years old, and I am in the fifth grade. I have not skipped or lost a grade. My Christmas presents were a pencil box with lead pencil, penholder, knife, ruler and rubber, three games and three books—Blue Jackets of '61, Little Arthur's History of France, and Natural Law in the Spiritual World, also another book, Paul's Angel. I got a big, blue silk necktie. I am glad to see the old Captain back. ARTHUR N.

Your presents seem to be of a very useful character, but don't you find Natural Law in the Spiritual World rather hard reading?

KENNEBUNK, ME.

*Dear Mr. Martin:* I am a girl twelve years old and wish very much to be a Cornerer. I used to have a black coon cat who grew to such size and looked so much like a bear that we called him Bruin, but he died in a fit. The same friend who sent that sent us another coon cat. She is a tiger cat, with a white breast and paws, pink nose and beautiful eyes. We can't seem to find a name that suits her. We thought at one time that we would call her Trilby, but papa said "that is a back number." I would be greatly obliged if you and the Cornerers would suggest names for her. GERTRUDE L.

You might name her for your historic *Mousam* River, of which a Corner girl sent us a photograph last summer, or you could combine geography and zoölogy and call it *Kennecooin*—that would have the advantage of rhyming with Bruin if you should wish, when she shall have had a fit, to give her a poetical epitaph, after the manner of the girl in the Corner Scrap-Book.

N. B. Look out for Armenian picture, and for Corner letters about it.

Mrs. Martin

## CORNER SCRAP-BOOK.

**Who Have Been Poet Laureates of England?** This question is raised by the queen's recent appointment of Alfred Austin to fill the position vacant since the death of Tennyson. The question is not entirely easy to answer. The earlier poets sometimes mentioned as laureates were not strictly such, only receiving occasional royal pensions or grants. The laureateship proper may be reckoned as beginning with Ben Jonson in 1619. Before that the following names are given with their sovereigns and dates of birth and death:

| | | |
|---|---|---|
| Geoffrey Chaucer. | 1328–1400. | Edward III |
| Henry Scogan. | | Henry IV. |
| John Kay (Caius). | | Edward IV. |
| Andrew Bernard. | | Henry VII. |
| John Skelton. | 1460–1529. | Henry VIII. |
| Edmund Spenser. | 1553–1599. | Elizabeth. |
| Samuel Daniel. | 1562–1619. | James I. |

In the second list the years indicate the duration of the laureateship:

| | | |
|---|---|---|
| Ben Jonson. | 1619–1637. | Charles I. |
| Sir William Davenant. | 1637–1668. | Charles I. |
| John Dryden. | 1668–1688. | Charles II. |
| Thomas Shadwell. | 1688–1692. | William and Mary. |
| Nahum Tate. | 1693–1714. | William and Mary. |
| Nicholas Rowe. | 1714–1718. | George I. |
| Rev. Lawrence Eusden. | 1719–1730. | George I. |
| Colley Cibber. | 1730–1757. | George II. |
| William Whitehead. | 1758–1785. | George III. |
| Rev. Dr. Thomas Warton. | 1785–1790. | George III. |
| Henry James Pye. | 1790–1813. | George III. |
| Robert Southey. | 1813–1843. | George III. |
| William Wordsworth. | 1843–1850. | Victoria. |
| Alfred Tennyson. | 1850–1892. | Victoria. |
| Alfred Austin. | 1896– | Victoria. |

Of the first list two names only come down to us with fame; of the second, five. It is too early yet to judge the present laureate; his first official poem, "Jameson's Ride," sounds tamely beside "The Charge of the Light Brigade." Keepers of scrap-books would better save it, however.

**"Orange Forever!"** One of the most interesting juvenile books on Holland is Mary Mapes Dodge's The Land of Pluck. Here is an extract illustrating George H.'s letter in the Corner:

The Oranges are loved by the Dutch because they can boast of many a valorous and wise ancestor, but principally because the head of the house, Prince William, who was murdered in 1584, freed the people from the Spanish tyrant whose despotic reign had become unbearable. The sole descendant of this long list of princes and kings is our little Queen Wilhelmina, much beloved by the people, who cherish her as something very precious.

**Abraham Lincoln.** Prince William reminds us of our "martyred President," whose birthday occurs the coming week. If you are preparing a school essay upon him for that day you will find new material for illustration in the articles about his youth in *McClure's Magazine*, also in Mr. Henry Watterson's address in Boston, Jan. 20, reported in the papers. In the first you will see what helped to make the boy a great man—self-reliance, perseverance, mastering whatever he read or studied.

**Whittier's Rhymes for Children.** One of the January magazines has an article on the dear Quaker poet, which tells of a little girl, a particular friend of his, who asked him to write a verse on the death of her favorite kitten. Its name was worthy of the learned list proposed for our editorial cat a year or two ago—it was *Bathsheba!* Without hesitation, the poet solemnly repeated this epitaph:

Bathsheba! to whom none ever said scat—
No worthier cat
Ever sat on a mat
Or caught a rat—
*Requiescat!*

At another time the little girl's pony broke his leg, and again she asked Mr. Whittier for help, saying that she had written part of a verse, but could not think how to finish it. He asked her for her lines and she gave them:

My pony kicked to the right, he kicked to the left,
The stable post he struck it,
He broke his leg short off—

And the poet immediately added—

And then he kicked the bucket!

L. H. M.

# The Sunday School

LESSON FOR FEB. 16. *Luke* 7: 2-16.

## THE GREAT HELPER.

BY REV. A. E. DUNNING, D. D.

The evangelists wrote as preachers rather than as historians. They did not seek to give a record of the events in the Lord's life in the order in which they occurred, but to show from his acts and words who he was and why he came into the world. Luke tells us how Jesus, as the all-powerful friend of mankind, touches human life at every point and shows his supremacy over it. In this lesson Luke groups together two miracles demonstrating Christ's beneficent power to dispel sorrow by conquering fatal disease and even death itself. They disclose to us:

1. Our Lord's compassion. Jesus never sought a single case of sickness or sorrow that he might relieve it. His business was not to relieve individual distresses, but to purify the fountains of life through the truth to which he bore witness. Yet he who came to bring life to all mankind could never refuse it to one man. No one ever sought him for relief in vain. At Capernaum Jewish citizens pleaded for the help of Jesus for a Roman officer. He responded at once, though it must have seemed strange that he should be summoned by messengers and not by the person who sought his help.

Nain is a little village about four hours' walk southwest from Capernaum on the road toward Jerusalem. Perhaps Jesus was on his way thither to attend the second Passover of his ministry. He had reached the gate of the town, and with him a number of Galilean pilgrims. The most striking disclosures of his character appear to have resulted from surprises, purely incidental. His meeting with this funeral procession was one of them. In a willow basket, borne by friends and neighbors, lay the body of a young man. Before it walked the widowed mother bowed with grief. The sad faces of the large company of sympathizers showed how pathetic was the effect of the death, not only in the one home, but in the entire village. Instantly the affection of the Son of Mary went out to this mother and he became one in sympathy with the mourning multitude.

In both these cases the people were deeply moved and the presence and power of Jesus blessed them all. What pastor, whose heart has ached for sorrow which he could not relieve in the chamber where a beloved one was at the point of death, or as he has performed the last sad rites of burial, does not better understand Jesus because of the scenes here described? What mourner does not value more the privilege of telling his grief to Jesus as he sees him sending his message in answer to the faith of that centurion or standing beside that widow and before that bier? What he was then he is to every parent, husband, wife or friend coming to him bearing a burden of fear or grief.

2. Christ's expression of his compassion. The centurion was a foreigner, but Jesus not only dispelled his grief but honored his faith above that of his own countrymen. He did not even see him, but he sent him an assurance of friendship which overcame the national barrier between them and witnessed to the compassion of Jesus for every stranger in distress. To the bereaved widow he showed a sympathy which she had not even asked. Others wept with her. His first words were, "Be not weeping." They would have been unsympathetic had not their tone showed that he meant to remove the cause for weeping. Those who did weep would not touch the dead body, nor, if they could help it, that on which the body was borne, for they dreaded defilement. But Jesus, a stranger, stepped forward and touched the bier. The bearers halted. By these words and this act he made the mother's sorrow and the friends' sympathy completely his own. He was one with them.

Then the word of power broke the wonderful silence, "Young man, I say unto thee, Arise." The word which had called worlds into being commanded life to revive the dead. In the eyes of the Son of God this body was still, "young man." In calling him back to life Jesus invoked no other power than his own: "*I* say unto thee." To his word there was prompt response in life, action, utterance. The compassion of Jesus was fully expressed when he had made the mother realize that her son was hers once more.

3. The effect of Christ's compassion on the world. In these two incidents Jesus appears as the world's Saviour. Not one broken heart is ever brought to him unnoticed. Not one sympathizing prayer for others is ever offered to him unheard. He still bears our griefs and carries our sorrows. We have not a high priest who cannot be touched with the feeling of our infirmities. Death had grasped the centurion's servant. No human power could have delivered him. But life was still in him. The young man of Nain was dead. In all history the Jews had known but two instances of the exercise of power over death, and those by their greatest prophets calling upon God. A sense of awe came on the people when the young man was raised from the dead. The impression spread throughout Palestine and came to John in his prison. It seems strange that no mention is made of the feeling towards Jesus of the young man and his mother; but Luke's thought is centered wholly on Jesus, for he writes to disclose him.

Christ did not come to change human conditions so as to banish sorrow by miracles, for its discipline is necessary in making holy character. But he wrought miracles to show his will toward men, and his power to deliver them from all ills. He began a new kingdom whose might will "bring to naught him that had the power of death, that is, the devil." So surely does what he accomplished insure the perfection of that kingdom that he could say even before he was crucified: "I have overcome the world;" and the apostle could proclaim with confidence, "Our Saviour, Christ Jesus, who abolished death, and brought life and incorruption to light." These miracles are the assurance to every mourner that Jesus is the resurrection and the life; that he "shall wipe away every tear from their eyes, and death shall be no more; neither shall there be mourning nor crying nor pain any more." Christ's disciples are touched by human sorrows as he was, but cannot, as he did, banish them by a word. Yet by proclaiming his Word we are surely conquering sorrow and sin and death, and bringing in the time of which prophets dreamed and which Christ foresaw, when "men shall obtain gladness and joy, and sorrow and sighing shall flee away."

## THE CHURCH PRAYER MEETING.

*Topic, Feb.* 9-15. The Fellowship of Believers. Mal. 3: 16-18; Acts 2: 41-47; Eph. 4: 1-7. Mutual interest. Helpfulness. Sharing in spiritual experiences.

(See prayer meeting editorial.)

The London *New Age* (Socialist) says the difference between the Turkish horrors in Armenia and the British horrors in Matabeleland is merely a difference of motive. Men wearing the queen's uniform fired into South African kraals filled with women and children and mowed down with seven-pounders thousands of poor Lobengula's men, simply for satisfying the Christian thirst for gold and creating an African thirst for rum; the Turks have organized massacres in Armenia either to put down threatened revolt or out of sheer fanaticism. And it says that for Lord Rosebery to "be haunted by the horrors of Asia Minor" is much to his credit, but it points out that he is the man who decorated and honored the "chief incendiary in South Africa," Sir Cecil Rhodes.

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## PROGRESS OF THE KINGDOM.

### AN EMINENT SCHOLAR ON AMERICAN MISSIONARIES IN TURKEY.

Prof. W. M. Ramsay, author of a Historical Geography of Asia Minor, as well as of two volumes concerning the early church in the Roman Empire and St. Paul's travels, in the course of an important speech on the Armenian atrocities recently delivered in Aberdeen gave a discriminating analysis of Armenian characteristics and paid an unqualified tribute of praise to our missionaries in Turkey. Though frankly owning at the outset that of the many races which he has met in the Ottoman Empire there is none to whom he personally owes so little gratitude for kindness shown to a traveler, none whose character has seemed to him in general so repellent, so selfish, so little alive to the loftier motives, so bound down in the lowest estimate of life according to the standard of money as the Armenians, Professor Ramsay at the same time emphasizes the possibilities which these people possess for rapid and high development under favorable circumstances. He declares that the most striking examples he has ever encountered of ability to receive and assimilate and rise to the level of higher education and nobler nature have been among the Armenians, and instances two men in particular, one a young Armenian educated at Robert College, who was some years ago attached to the service of the British consul-general; another, a young pastor, a graduate of Aintab, whom Professor Ramsay ran across in his round of inspection of the out-stations of the American missionaries. Of this man the speaker said: "Meeting him accidentally and unawares in the squalid street of a wretched mud-built village, I felt as he approached the air of education and refinement and high purpose that belonged to him."

The expressions of confidence in and hearty approval of the missionaries and their work in Turkey, coming from such an authority as Professor Ramsay, are worth quoting at length. Referring to the recent atrocities he said: "With regard to the facts the testimony of the American missionaries is enough to convince me and to convince all who have known the missionaries. I have already referred to their educational foundations, their colleges and their schools. But I have given no account of their position in the country, their knowledge of the people, the magnificent work they have done, their singleness of purpose, the good judgment with which they have abstained from all political bias and all interference with the established facts of the country (except in so far as an attempt to educate and to bring to a higher type of Christianity the Armenian people produces some change in the existing facts of the country). Their work has been to create an educated middle class in the Eastern lands; such a class did not exist in these countries, and without such a class no free constitutional government is possible. It is these missionaries that have made Bulgaria fit to govern itself by educating such a class of men. Politicians may say that Bulgaria was created by the Berlin Treaty or by King Alexander, but I believe that in a more real sense it was Robert College that has made Bulgaria." In another eloquent allusion to this same college Professor Ramsay declared that it "has done more to facilitate a safe solution of the Eastern question than all the diplomacy of all the European powers throughout this century."

This magnificent testimony from a man so thoroughly familiar with Asia Minor and so distinguished for his researches in this region is in striking contrast to the irresponsible statements of such a superficial observer as Mr. F. Hopkinson Smith.

### OUR OWN WORK.

**A Wellesley for Spain.** At the recent annual meeting in Boston of the International Institute for Girls in Spain, which is incorporated under the laws of Massachusetts, strong emphasis was laid on the pressing need of funds for suitable buildings for this college in San Sebastian, which is a humble beginning of what may prove a Vassar or a Wellesley College for Spain. As a result of the earnest efforts of Mrs. Alice Gordon Gulick, who is director of the institute, many intelligent girls have gone out from its doors with an education hitherto almost unknown to the women of Spain. Among them are two bright girls who have passed the rigid examinations of the Royal University at Madrid with the highest honors, and forty-seven pupils who are already teachers.

The corporation has nearly $10,000 in hand for the purpose of new buildings and a site of several acres has been selected for purchase when the funds will admit. The desire is to raise $50,000 before beginning. Numbers of Spain's most progressive young women are now pressing for entrance into the school, but are debarred because of the meager accommodations. In the classrooms the girls are packed into uncomfortably close quarters, and a kitchen twelve by fourteen feet serves as a laboratory for the classes in chemistry, physics, botany, physiology and zoölogy. Thirty children in the kindergarten department are crowded into a room only eight by ten feet in dimensions, while in small rooms called dormitories three to six students are obliged to sleep with no light save that which comes from a window reached by a ladder. After learning of these conditions one reads with sympathy this appeal of Mrs. Gulick: "After twenty-five years of life and work in Spain we turn to our friends and ask them to help us place this precious jewel in a worthy and permanent setting. We can only give ourselves, our lives to this work, which we have gladly done. If we had a fortune probably we would be selfish enough not to let others share even in this necessary work, for the one whom God allows to do it will be immortalized in the history of Spain." John N. Dennison has been elected president of the corporation and Edwin H. Baker of Greenwich, Ct., treasurer.

**Shall Missionaries Remain in Turkey?** In an impressive article in *The Missionary Herald* Rev. W. A. Farnsworth of Cæsarea, now in this country, discusses the question whether our missionaries, in view of the ominous future and present danger and distress, ought to remain at their stations in Turkey or seek places of greater safety. While the writer acknowledges that the first impulse of those who look at them merely as American citizens with no reference to their work and responsibilities would be to advise flight, especially on the part of single women and mothers with little children, he glories in asserting that none of the workers in the smitten regions have doubted the duty of standing bravely by the men and women to whom they are devoting their lives. "Has there ever been a time when the missionaries in Turkey could do so much for the good of the people as they can just at this time?" asks Dr. Farnsworth. "Not to mention the great relief work that they are doing at Trebizond, at Van, at Harpoot, and at every station, indeed, where massacres have occurred, their very presence is both a comfort and protection to very many afflicted, frightened, sorrowing people. These are the great opportunities of their lives and nobly are they meeting them. The missionaries in Turkey are making history. If they are able to remain in the land there is a noble future. All the Armenians in the empire are ready as never before to accept the messengers of the gospel." These are the brave words of a man whose daughter and five grandchildren are now on the ground in hourly dread and in peril of their lives.

**Another Florence Nightingale.** Attention has been recently called in the letters from the Tokio correspondent of the New York *Herald* to the noble work and the wide influence of Miss Eliza Talcott, for twenty-two years a missionary of the American Board in Japan. Her services in the Nurses' Training School in Kyoto fitted her to work successfully in the military hospitals at Hiroshima, where she went soon after the beginning of the war. The head surgeon commended her very highly and the Japanese soldiers, as well as the Chinese prisoners, looked upon her with profound gratitude and veneration. A Chinese officer, captured at Wei-hai-wei, has declared that "her very face was sunlight, beaming with Christian love. Her countenance was aglow with an inward delight and seemed ever ready to soothe and bless the sorrowful and broken-hearted. Our officers had not given an exaggerated account of her kindness and acts of charity, for we had the rare opportunity to share them and to appreciate their divine effects."

## Y. P. S. C. E.

### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, Feb.* 16–22. Loyalty to Our Church. Ps. 84: 1–12.

Christian Endeavorers who keep in mind the motto of their society hardly need to be reminded that it is as much their business to uphold and increase the honor of their church as it is to witness to Christ before the world. Yet one hears a good deal of talk nowadays that is likely to deceive those who are attracted by what seems to be an exhibition of remarkable breadth and charity. We are told that one church is as good as another—that all are after the same thing. Usually such reasoning proceeds from persons who think that one religion is as good as another, and in the great majority of cases the line of argument means practically absence of devotion to any church or any religion.

Our religion, to be real and effective, must gather itself around some center where it can receive nourishment and from which it can go forth to service. For most of us church relations are fixed by the providences that guide our lives. As a rule the fellowship in which our parents found comfort and inspiration is the one that appeals to us. Some men, to be sure, feel called, as did Martin Luther and John Robinson, to pass out from the church of their fathers into a larger liberty and greater purity. But such cases are exceptional, and one is likely to be happiest in his Christian life if he can stay in the church in which he was born and reared, and can there think his thoughts of God and men and do his work for God and men. If the church of his birth seems to him narrow and exclusive let him strive in the right way to broaden it, if it seems to him cold and sleeping let him bend his energies to its awakening, but let him at all events hold to it if possible and labor for its purification and efficiency.

Loyalty to a cause, a person, an institution, is kindled by knowledge concerning the object to which devotion is professed. If we knew more about our church we should love it better. We Congregationalists have a record of which we need not be ashamed. What believers in our polity and faith have accomplished is writ in large letters. They freed the minds of men from unbearable bondage. They planted the seeds of civilization in a new continent. They established educational institutions on a comprehensive and generous scale, they sent the gospel to the remote regions of the earth. Today Congregationalists are standing for principles and are doing a work whose importance cannot easily be overestimated. To recognize these facts is not to despise or ignore any other branch of Christ's church, but to fit us for better and more loyal service in the place where our lives are set.

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The irreligious man is an imperfect creation; the irreligious woman is a monster.—*Prof. John Stuart Blackie.*

# Literature

## BOOK REVIEWS.

### MISCELLANEOUS STUDIES, A SERIES OF ESSAYS BY WALTER PATER.

This volume gathers together what is left of the uncollected work of Pater, with the addition of a preface and complete bibliography by Charles L. Shadwell. The essays in the book extend over the whole period of the author's literary activity, from the example of his youthful work in the last paper (which has been added, Mr. Shadwell says, "as the only specimen known to be preserved of those early essays of Mr. Pater's by which his literary gifts were first made known to the small circle of his Oxford friends") to the most recent of his works. This inclusion is fortunate, as it enables us to study the changes of a noble style, cloistered and reserved at first, but broadening out through knowledge and sympathy in the growth of a feeling of the human relations with which it deals, and the desire of appealing more directly to men.

A glance at the bibliography gives us the range rather than the purpose of Pater's work. It is a man of the Renaissance who speaks to us, one who has felt the charm and power of the old pagan life with all the freshness of its new discovery in the libraries and palaces of Italy in the time of the intellectual awakening. It is art, poetry, history, the quiet life of the spirit aloof from the busy ways of men which we call practical; and yet it has the mark of a deep study of and purpose for humanity. It is this sense of repose, not purposeless but strenuous, which attracts and holds us as we read. The author is never in a hurry. He never slights the work of preparation, but always makes us feel that he has seen his subject in its wide relations to environment, and in its orderly and natural place in the development of the spirit of man without which criticism is forever barren. Whether he is tracing Raphael through the changes of his short and brilliant career, in which "he has already habitually this strange effect, not only on the whole body of his juniors, but on those whose manner had been long since formed; they lose something of themselves by contact with him, as if they went to school again," or studying the soul history of Pascal, or making us feel the stirring of the people's life in the building of the great cathedrals of France, or recalling his boyhood in the wonderful picture of The Child in the House, we feel the power of an insight which grows and is not hurried, and the vigor of a wide and calm knowledge informing a powerful and finished style. The book, with its predecessors, has a value apart, because it is a witness to the repose of beauty and the calm in which the most enduring works of art must needs be wrought. We note a misprint on page 29, which makes a fine passage of sustained description nearly unintelligible. [Macmillan & Co. $1.75.]

### ASTRONOMY.

*Mars.* Of our celestial neighbors Mars is by far the most interesting at the present stage of knowledge. Unlike Venus, who covers her face with clouds, the ruddy star lies open to inspection, except when the differing voyages of the planets carry us out of range or the conditions of our own atmosphere are unfavorable. These two hindrances are, however, so great that knowledge of our neighbor has progressed very slowly. In a sumptuous volume of more than two hundred pages Percival Lowell has given us the result of research in other quarters, enlarged and supplemented by nearly a year's systematic study, during the last opposition of the planet, in the dry and clear air of Arizona. To the name of Schiaparelli, the most famous of the students of Mars, that of Mr. Lowell must henceforth be linked. We have room for only the briefest statement of a few of his conclusions, which, it need not be said, are of the highest interest to every thoughtful student of the thoughts of God.

It is Mr. Lowell's conclusion that Mars, a planet whose surface is only one-quarter that of the earth, is in a much more advanced stage of planetary life than ours, nearer, that is, to the final extinction which seems to have overtaken the life (if any) of the moon. With few hights and depressions and with continual cloudlessness in an atmosphere rarer than that at the summit of the Himalayas, the one important question for the Martians is that of the conservation and utilization of the sparse water supply derived from the melting of the polar snows. This is conducted by a network of irrigating channels to a great part of the surface of the planet. Wherever these channels go, there are broad bands and ovals of vegetation thirty to one hundred and fifty miles wide, which grow green in spring and fade in autumn into a dull yellow, and these broad bands of vegetation, fed by the polar snows, are the only oases in the deserts to which the planet owes its peculiar ruddy light. In considering the enormous extent of the canals, it is to be remembered that "a Martian would be, physically, fiftyfold more efficient than a man," while "a mind of no mean order would seem to have presided over the system we see—a mind certainly of considerably more comprehensiveness than that which presides over the various departments of our own public works."

If we have any fault to find with the book it is with a certain exuberance of satirical humor which sometimes breaks the dignity of the style, as where it reads (page 111): "To have drawings simply swear at each other across the page is, in the interests of deduction, objectionable." Aside from two or three flaws of this kind, the style is delightfully clear and refreshingly light and humorous in touch. [Houghton, Mifflin & Co. $2.50.]

Some idea of the rate of progress of modern scientific research may be gathered from the fact that Professor Young of Princeton has been obliged after only fourteen years to make a complete revision, including the entire rewriting of many parts, of his standard treatise on *The Sun.* And, even so, "the progress of discovery with respect to Helium," he says, "has been so continuous and rapid during the revision and printing of the work that I have found it necessary to append a supplementary note upon the subject." Written by the greatest American master of the subject in a clear and yet condensed style, with illustrations which are illuminating and a full index, this handbook starts on a new career of usefulness. [D. Appleton & Co. $2.00.]

### BIBLICAL CRITICISM.

*Introduction to the Synoptic Gospels*, by Paton J. Gloag, D. D. This book completes Dr. Gloag's series of introductions to the books of the New Testament. The most important problem in this field is the synoptic problem. It is the correlate of the Pentateuchal question in the Old Testament. Are these three gospels independent, mutually dependent or compilations from one or more previous works? Dr. Gloag pronounces against their independence. He thinks that each of these gospels has oral tradition at its foundation, but considers this theory inadequate to account for their remarkable similarity. He favors the view that they are mutually dependent, and makes these propositions. 1. Mark is an original gospel. 2. In all probability, though not certainly, Matthew and Luke used Mark as one of their sources. 3. Matthew and Luke wrote independently of each other. Eichhorn, the great Biblical critic of the last century, was the first to bring into prominence the hypothesis of earlier written sources. Since his time it has been adopted in various forms by many of the leading students of the subject. Our author affirms that the theories of an Ur-Matthew and an Ur-Marcus are not supported by the fathers, although we might reasonably suppose them to refer to them. He argues that they are in themselves improbable and rejects them. Each gospel is taken up separately, pronounced genuine, and written by the evangelist whose name it bears. Mark and Luke were written in Greek. We cannot be positive about the original language of Matthew. The testimony of the fathers favors Hebrew, but the internal evidence points to Greek. A date in the neighborhood of A. D. 60 is assigned to each, Mark being the earliest. Dr. Gloag rejects the doxology in the Lord's Prayer. He gives the arguments for and against the last twelve verses of Mark, and accepts the passage, although admitting the preponderance of the evidence to the contrary. He accepts both genealogies and endeavors to reconcile them by supposing Mark to give the line of Joseph and Luke that of Mary. A special dissertation is devoted to this subject. The quotations from Matthew and the census of Quirinus are fully treated. This book give us a clear, vigorous and honest presentation of the synoptic gospels. In addition to the list of *errata* we note a misuse of the word "antedate," on page 134. [Charles Scribner's Sons. $3.00].

*The Elements of the Higher Criticism*, by Prof. A. C. Zenos [Funk & Wagnalls Co. $1.00], can justly claim to be the pioneer in its field. It is a carefully written inquiry into the legitimacy, objects, methods and history of what is known as the higher criticism. The author declares its object to be the solution of all questions referring to the origin, form and value of any literary production. To answer them is legitimate and desirable, but not indispensable, as is proved by the great work of the Bible before these questions were raised. He distinguishes three methods, the literary, the historical and the theological. The first deals with the peculiarities of language and style, the second with the historical features and the third with the characteristics of the theology. The last may be more properly termed the argument from the content of

thought. The presuppositions with which a critic enters upon his work are discussed with the conclusion that the only proper postulate is the verification of all facts before their consideration. The eighth chapter is the climax of the first part of the book. In it Professor Zenos makes a strong argument in favor of the evangelical school. The remainder of the book is occupied with the history of Biblical criticism. The rise and development of the most important questions and the arguments advanced on both sides are briefly and fairly presented. Much careful and laborious work is shown here. The book will prove of real value to all students of the subject. The occasional summaries and the careful analysis of the contents are very helpful to the reader.

POETRY.

It is a pleasure to welcome in the convenient permanence of book form work which first saw the light in our own columns, as is the case with several of the poems which Richard Burton has published under the title of *Dumb in June*. The author possesses the insight and sympathy which are the fundamental qualifications of the poet and no one can read this little book without feeling the stirring of the wonderful life of nature and the answering thrill of the heart which recognizes something of its meaning. In this feeling of the close companionship of nature and of man the book is in the best sense modern, expressing at its poetic hight the spirit of the time. Mr. Burton's work will broaden and deepen, we believe—there is every promise of it in these few pages—but already he has given us delightful glimpses of the

> Mounting moon
> With her white lures to the sea,

and the farewell of

> Birds numberless, yet one in joy of flight,

and, best of all, the atmosphere and scenery of the book are distinctly American. If, with this high praise, some qualification is necessary in order to strike the exact level of achievement, we find here and there a line which seems a little forced, and we cannot help regretting that the title poem should have approached its great theme upon the negative rather than the positive side. To express the inexpressible is the high office of poetry, and it should not begin by striking the minor key of a confession of weakness in the presence of a joy for which it alone can afford us words. [Copeland & Day. 75 cents.]

Poetry is to be judged at its best, and the best in *Down the Bayou, The Captain's Story, and Other Poems* by Mary Ashley Townsend is very interesting indeed. In the first place the book is one more instance of the extension of our literature into new fields. Its background is that of the Mississippi delta or the plateau of Mexico, and Mrs. Townsend shows a power of describing natural scenery which carries the reader along with her and needs only selection and pruning to give it still greater strength, with an occasional power of seeing and grasping a strong dramatic situation. Singularly enough the most finished poem, from the artistic point of view, is the one piece of blank verse which the book contains. We do not like, however, some of the studied alliterations, as, for example, where the disagreeable lines,

> Where the broad banana's banner
> Droops above the bamboo hut,

mar the music of a descriptive song. [J. B. Lippincott Co. $1.50.]

*In Clover and Heather*, by Wallace Bruce, challenges comparison with Skakespeare in sonnets voicing Ferdinand's love for Miranda and Juliet's for Romeo. We like Mr. Bruce's face in the engraved frontispiece, and we enjoy the enthusiasm of his love for nature in Scotland and America, but the list of commendations with which the book concludes almost induces us to believe that poets are the worst judges of poetry. Mr. Gladstone has established a reputation for good nature, but Longfellow, Whittier and Holmes we think were imposed upon. The verses, as Dr. Holmes says, "are very easy, fluent, lively and well compacted"—too easy and fluent, we fear, to have much value except as souvenirs for friends.

ESSAYS.

We cannot help feeling that the title of Leonard Woolsey Bacon's volume of collected essays, *Irenics and Polemics*, shows a yielding to his sense of an external fitness, the other order of the words seems so much more appropriate to the work which he delights in and does with such neat dispatch. The book is thoroughly readable, and if we ever are completely in the wrong we can hardly wish for a more kindly and expeditious "setting down" than that which the author here gives to more than one religious humbug. To those who have not read it we especially commend the first essay in the book, Two Sides of a Saint, which is a delightful example of witty iconoclastics as well as an instructive chapter of church history, while the review of Garrison is a lesson to the writers of biographies of adulation. [The Christian Literature Company. $1.00.]

The keynote to Mr. George H. Ellwanger's *Idyllists of the Country Side* may perhaps be found in a chance sentence from his study of Thoreau: "The practical we have always with us; it is the poet and the dreamer of whom the world stands most in need." It is his purpose to make us better acquainted with the poets and dreamers of the country side, and he takes for this purpose four Englishmen—Walton, Gilbert White, Hardy and Jeffries—and two Americans, Thoreau and Burroughs. It is to some extent nature at second-hand which he gives us, but those who know and love the authors upon whom he comments will be glad to listen to a sympathetic interpreter. [Dodd, Mead & Co. $1.25.]

*Menticulture, or the A. B. C. of True Living* [A. C. McClurg & Co. $1.00], is by Horace Fletcher and is a series of papers in which all the evil passions are traced to either anger or worry, and victory over these, which the author terms emancipation, is represented as the object of life and, when attained, as the source of happiness. The book harmonizes with the teachings of Christianity, but does not rest upon them directly or make them specially prominent. It is rather the utterance of a philosophical mind, anxious to make the best of things and reasoning from observed facts without putting special emphasis upon duty. It does not seem to us to go deep enough to revolutionize many lives, while what there is of it is commendable.

STORIES.

Tragedy has its undoubted place in literature, but we think it is not often found within the narrow bounds of the short story. It is true that De Maupassant taught us how much of horror might be compressed within the limits of thirty pages, but we have never felt that the world was better for the lesson. When Louise Imogen Guiney, therefore, gives us four tragedies in unbroken succession in her *Lovers' Saint Ruth's* we feel some of the indignation with which Darwin regarded stories which did not end well. They are written in Miss Guiney's highly wrought style (highly embroidered, we are tempted to call it when we discover phrases like these, "The flooring was of the perfect plush of the English grass," "His heart-thuds made it hard for him to be punctilious," and "Her tacticianary social eye") and show a keen sense of the picturesque changes of life and nature, but we confess that we much prefer the author among the literary heroes whom she has sketched so pleasantly for us in previous books. [Copeland & Day. $1.00.]

Five well-told stories of by no means equal merit are tied together in a tasteful volume which takes its name from the initial tale, *An Accidental Romance* [The Republic Press. $1.25]. The author, W. S. Rossiter, reminds us a little of Stockton in the cleverness of his plots and his style is sparkling and graceful. The atmosphere of New York city pervades many of the pages, but there are also some excellent descriptions of Green Mountain and other rural scenery. If we miss in the stories any traces of moral purpose, the author has in his preface prepared us for that by disclaiming any desire to frame a homily or enter the field of social problems. He has, however, furnished stories whose interest never flags, which take a strong hold on human life and not only entertain and rest the reader, but leave him with an appetite for more of the same sort.

*Herbert Vanlennert*, by C. F. Keary, is an English society novel which illustrates at once the provincialism and cosmopolitanism of the British Empire. The story takes the reader in its course to India, Afghanistan and Egypt, but everywhere the interest is wholly in English types and English social questions. We cannot wholly commend it, in spite of its general cleverness of construction and character drawing, to readers who believe in the old-fashioned proprieties and reticencies of social life and its mirror in fiction. [J. B. Lippincott Co. $1.25.]

In another story, less pretentious but more agreeable, of British life, Sarah Tytler tells of *A Bubble Fortune*, which comes late in life by the death of a distant relative to an Australian long settled at home, only to be lost again by the success of another claimant. How that loss was, in effect, made up to the lawyer's clerk whose life as an English squire was so brief, the book very pleasantly tells.——From the same publishers comes the latest story of Mrs. Hungerford ("The Duchess"), *A Point of Conscience*, which needs no special characterization to the readers of her always popular stories. [J. B. Lippincott Co. Each, $1.00.]

*The Least of These* is the title of a collection of short stories by L. T. Meade [Cranston & Curts: Cincinnati; Hunt & Eaton: New York. 75 cents]. They are evidently English in origin as well as in the scenes which they depict, and deal with the pathetic life of poverty and especially the life of children in the crowded London streets. More than one of the stories shows the

power of simple, childish faith in leading hardened lives upward, and there is considerable power and pathos throughout the book. It is well above the level of the "made to order" religious stories in its grasp of human nature and knowledge of the art of story telling.

MISCELLANEOUS.

By way of reprints we have *Tom Brown's School Days* by Thomas Hughes and *Silas Marner* by George Eliot, both in the Riverside Literature series [Houghton, Mifflin & Co. 60 and 40 cents. 50 and 30 in paper covers]. These are well printed on strong paper and simply and tastefully bound in linen. Every boy reads Tom Brown without urging and could hardly have it in better form; and Silas Marner, in addition to its intrinsic interest as a work of art, is one of the literary masterpieces required for admission to American colleges.——We have also a reprint of *Sybil* by Disraeli [Macmillan & Co. $1.25], with an introduction by H. D. Trail and agreeable woodcuts illustrative of the text by F. Pegram. Disraeli—the man who, when he wanted to read a novel, wrote one—will always be read through curiosity, at least, and in Sybil we probably have him at his best. It seems odd, however, to be assured in the introduction that he was the inventor of the political novel, and that with him it ceased. ——*Peter Simple* by Marryat [Macmillan & Co. $1.25] is issued in the same style with illustrations by W. Ayton Symington and a critical introduction by David Hannay.

*From Vermont to Damascus*, by Adna Brown [George H. Ellis: Boston], is an interesting record of a business man's impressions and experiences in a journey through parts of Italy, Egypt, the Holy Land and Turkey. Mr. Brown and his wife were members of *The Congregationalist's* party last year, and the letters were first published in the local paper of his own town, Springfield, Vt.

In *Macaire*, a melodramatic farce by Robert Louis Stevenson and William Ernest Henley, we have the mind of the lamented author of Treasure Island in full play, with only a sense of literary responsibility. Light as is the matter of the book it is full of delightful touches and does not lack the moral which is the shadow of all powerful transcripts of human life. Stevenson loves an expressive word—how many of our readers know what "titubant" means? Particularly clever are some of the rogue's definitions: gold, "love's whistle"; ideas, "the protoplasm of wealth"; honesty, "the strategic point for theft." [Stone & Kimball: Chicago. $1.00.]

Volume I. of the *Report of the Commissioner of Education* is a treasury of materials for the study of educational systems at home and abroad, enriched by the statistics and reports of the Columbian exhibition at Chicago. It may surprise some of our readers to know that Nebraska stands first among the States in point of literacy, in company with Kansas, Iowa, South Dakota, Wyoming, Oregon and Washington, and that Vermont, New Hampshire and Maine show an increase of illiteracy, in the latter case amounting to thirty-six per cent. for the decade. This, of course, is due to the influx of a foreign and illiterate element from Europe and Quebec.

In *The Songs and Music of Friedrich Froebel's Mother Play* Susan E. Blow has prepared and arranged a new translation, furnished with new music, of the famous songs of the kindergarten. The translations are really adaptations by such well-known writers as Emily Huntington Miller and Laura E. Richards, and are very well done. Some of the original woodcuts are enlarged and all of them are large enough to be clear to childish eyes, to which they will be none the less interesting for their old world quaintness. [D. Appleton & Co. $1.50.]

Volume LXVII. of the *Sailor's Magazine* brings the record of the good work of the American Seaman's Friend Society for 1895, together with a collection of original and selected matter bearing upon the sea and the experience of seamen. It contains a useful map of the world, showing the thirty-one ports at which the society meets the sailors with its help. The magazine, with its distinct sea flavor, is always readable.

The Presbyterian Board of Publication sends us the *Sabbath School Blackboard*, which is a series of full-size designs in black and white, illustrating the Sunday school lessons for the year, together with a descriptive supplement called *The Superintendent's Assistant*, with questions and hints for desk review and a reproduction of the designs in little. Since the blackboard is only a means to an end, it would seem to us better to abandon the imitation of it for the greater range and variety of pictures in color. Since, however, it is a tradition in many schools and the talent for suggestive drawing is too rare among our teachers to be reckoned upon, these designs will no doubt be a great help in holding the attention of the children. [$3.00 a year.]

NOTES.

—— A musical adaptation of Longfellow's Evangeline has recently been received with great enthusiasm in Brussels.

—— It is stated that Eugene Field left an estate of $25,000, besides the home which he had recently conveyed to his wife.

—— The death of Lord Leighton removes the most striking figure in English art. Whatever may be finally thought of his pictures his gracious and commanding personality will not soon be forgotten.

—— A book which must be taken into account in a final estimate of the Old Testament higher criticism has just been published by Professor Sayce under the title of The Egypt of the Hebrews and Herodotus.

—— By an error in our issue of Jan. 23, it was stated that Rev. Frederic Palmer's Studies in Theologic Definition was published by Houghton, Mifflin & Co. The publishers are E. P. Dutton & Co. of New York, and the price $1.25.

—— A copy of the second printed book with a date, a psalter printed on vellum in 1459 at Maintz, is offered by a well-known London antiquarian bookseller for the modest sum of $26,250. At its last sale it brought only $1,500 less than this.

—— We congratulate *The Critic* upon the attainment of the good age of fifteen years with a useful and prosperous history behind it. Its anniversary number of Jan. 18 contains an interesting review of the history of American literature during the period of its life.

—— Six large volumes of papers have already been printed with reference to the paleontological material gathered by Princeton University during the last eighteen years in annual expeditions to the arid regions of the West. The university possesses already one of the great geological collections of the world.

—— It is asserted by the *Chap-Book* that a London publisher recently offered a distinguished novelist an extra £200 if the latter would consent to have his latest story issued under an assumed and feminine name, which, if true, goes to show the public love of sensation and its commercial value rather than the triumph of women in the field of literature.

—— The American copyright law and the stranding of the steamer Cephalonia on the Welsh coast after collision have combined to delay the publication of the Slatin Pasha's book describing his captivity in the Soudan. The type was set in America and sheets shipped to England for the simultaneous publication which the law requires, but the sheets were ruined by sea water and the book must wait until others are received in England.

—— The Newberry Library in Chicago, through purchase from its owner and gatherer, Gen. G. W. Bailey of Nevada, Io., has become the fortunate possessor of one of the best Chinese libraries in existence. It contains only about 1,200 volumes, but embraces all of importance that has been written about China, and the most famous works of the Chinese themselves. There are many precious manuscripts and other treasures which it would be difficult to duplicate.

BOOKS OF THE WEEK.

*Ginn & Co. Boston.*

THE TIMON OF LUCIAN. Notes by J. B. Sewall. pp. 145. 55 cents.

CHEMICAL EXPERIMENTS. By R. P. Williams. 60 cents.

ALL THE YEAR ROUND. PART III. *Spring.* pp. 99. 35 cents.

*Roberts Brothers. Boston.*

LIFE OF JESUS. By Ernest Renan. pp. 481. $2.50.

THE RELIGION OF HOPE. By P. S. Moxom. pp. 330. $1.25.

*Lee & Shepard. Boston.*

STUDIES IN THE THOUGHT WORLD. By Henry Wood. pp. 269. $1.25.

*H. L. Hastings. Boston.*

PEBBLES FROM THE PATH OF A PILGRIM. By Harriet B. Hastings. pp. 319. $1.50.

*G. P. Putnam's Sons. New York.*

RUSSIAN PORTRAITS. By Vte. E. Melchior de Vogüé. Translated by Elizabeth L. Cary. pp. 143. 50 cents.

A PRINCESS OF THE GUTTER. By L. T. Meade. pp. 307. $1.25.

*Dodd, Mead & Co. New York.*

FLEET STREET ECLOGUES. By John Davidson. pp. 219. $1.25.

THE PAYING GUEST. By George Gissing. pp. 191. 75 cents.

THE UPPER ROOM. By "Ian Maclaren." pp. 128. 50 cents.

THE SEVEN WORDS FROM THE CROSS. By W. Robertson Nicoll. pp. 112. 50 cents.

CHRIST AND THE FUTURE LIFE. By R. W. Dale. pp. 159. 50 cents.

POEMS. By Ernest McGaffey. pp. 267. $1.25.

*Charles Scribner's Sons. New York.*

THE LOVE AFFAIRS OF A BIBLIOMANIAC. By Eugene Field. pp. 255. $1.25.

THE SUICIDE CLUB. By R. L. Stevenson. pp. 174. 75 cents.

*Macmillan & Co. New York.*

ALFRED LORD TENNYSON. A STUDY OF HIS LIFE AND WORK. By Arthur Waugh. pp. 268. $2.00.

NEW POEMS BY CHRISTINA ROSSETTI. Edited by W. M. Rossetti. pp. 397. $1.75.

*Thomas Whittaker. New York.*

THE GREAT MEANING OF METANOIA. By Treadwell Walden. pp. 166. $1.00.

*D. Appleton & Co. New York.*

MOVEMENT. By E. J. Marey. Translated by Eric Pritchard. pp. 323. $1.75.

*Baker & Taylor Co. New York.*

THE VICTORIOUS LIFE. By Rev. H. W. Webb-Peploe. Edited by D. L. Pierson. pp. 208. $1.25.

*C. W. Bardeen. Syracuse.*

AN OUTLINE STUDY OF UNITED STATES HISTORY. By Harlow Godard. pp. 143. 50 cents.

*S. C. Griggs & Co. Chicago.*

THE HISTORY OF ORATORY. By Lorenzo Sears, L. H. D. pp. 440.

PAPER COVERS.

*Ginn & Co. Boston.*

SYLLABUS OF GEOMETRY. By G. A. Wentworth. pp. 50. 27 cents.

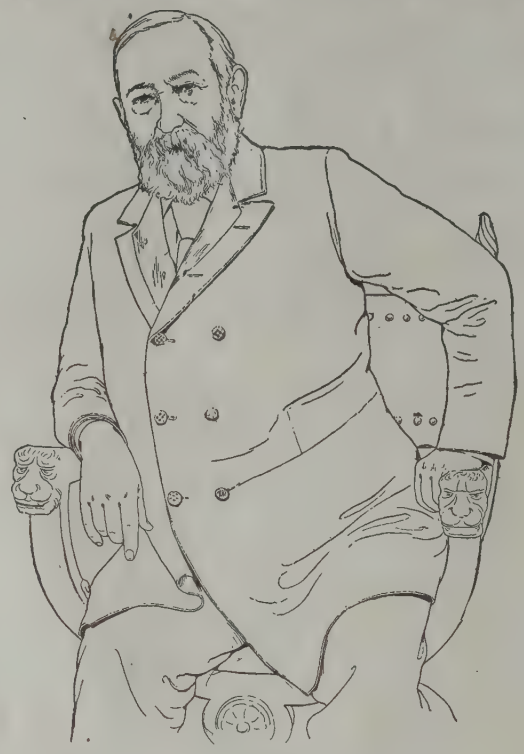
*Lafayette Press. Easton, Pa.*

ADDRESSES IN HONOR OF PROF. FRANCIS A. MARCH, LL. D., L. H. D. pp. 118. 50 cents.

MAGAZINES.

January. NEW ENGLAND HISTORICAL AND GENEALOGICAL REGISTER.—BABYLAND.—BASIS.

February. PALL MALL.—HARPER'S.—ATLANTIC.—ST. NICHOLAS.—SCRIBNER'S.—PLEASANT HOURS.—HOMILETIC REVIEW.—LIPPINCOTT'S.—NICKEL.—NEW ENGLAND.—ART AMATEUR.—CHAP-BOOK.—FORUM.—TREASURY OF RELIGIOUS THOUGHT.—AMERICAN KITCHEN.



[PHOTOGRAPH BY GILBERT, PHILADELPHIA]

# General Harrison on the Presidential Office

In which an ex-President of the United States explains, for the first time in history, the Presidential office. And General Harrison does it in his remarkably clear and simple manner

**In the FEBRUARY issue of**

## THE LADIES' HOME JOURNAL

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# News from the Churches

### Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Feb. 10, 10 A.M. Subject, The Social and Family Life of the Pilgrims and the Puritans. Speaker, Rev. E. H. Byington, D. D.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A.M.

UNION BIBLE CLASS, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 3 P.M.

TUSKEGEE NEGRO CONFERENCE, annual meeting, Tuskegee, Ala., Wednesday, March 4.

ESSEX NORTH ASSOCIATION, Riverside Church, Haverhill, Feb. 18, 9.30 A.M.

WORCESTER CO. BRANCH W. B. M., Blackstone, Feb. 6. Collation provided. Mrs. J. K. Browle of Harpoot, speaker.

INTER-SEMINARY MISSIONARY ALLIANCE, Central District, ninth annual meeting, Hartford Seminary, Hartford, Ct., Feb. 27-March 1.

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston. 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood; 701 Sears Building Boston. Address applications to Rev A. H. Quint, D. D Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62 Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## PASSING COMMENT.

"There are new voices in the meetings," writes a pastor. Without knowing more of his church, we may be well assured that encouragement is present. Pastors are continually trying to teach their prayer meeting congregations that the responsibility of affording greatest benefit at the midweek gathering is not with the few persons invariably heard from, but with those whose only contribution to that hour, the year around, is their presence. Not unworthy the forcible appeal for better spiritual support made on a recent Sunday from a suburban pulpit was the comment of an inactive parishioner concerning himself, "I must get to work or get out!"

A certain church, having decided to build, became discouraged even before it had set about preparing for the task. A few urged on the enterprise and inspired consecrated giving, which multiplied both faith and figures to a successful outcome, demonstrating what can be done "on any field," writes an eyewitness, where all give with the spirit of sacrifice.

A perusal of the items for a few weeks past justifies the comment that church debts are fast going, going. Now comes in a good hint which would seem hardly necessary, but a church gives it: Not to incur extra heavy expenses until the prospect of meeting them is good.

The seminaries seemed to be full of the spirit of the Day of Prayer for Colleges, affording the students a peculiar fitness to meditate upon the institutions with which they have so recently dissolved their relations.

The far Northeast is heard from this week. It seems to be a land of promise as set forth by the former secretary of the State Missionary Society, who for many years has watched that field.

It is a Connecticut idea, and a good one, to have the free library of a small community in the parsonage.

## FROM NEW HAVEN.

The two churches upon the historic New Haven Green have been unique in their character and in their influence among the churches of Congregationalism. Center Church and United Church have been the centers of much that has molded the thought and life of the Congregationalism of New England and consequently of the country at large. They stand today mainly as representatives and leaders of modern Christian thought.

Dr. Munger, in a recent sermon, preached on the occasion of the tenth anniversary of his pastorate, gave an interesting review of the history of United Church. Owing to the close connection of the church with the university, there is a constant stream of membership flowing through by letter. Theological students come and go. Whole families, locating in New Haven for educational purposes, do likewise. A large part of the membership being of this character, it is not possible for such a church to attempt modern institutional methods; and yet, despite all this and in the face of an almost exclusively intellectual atmosphere, this church has, to a considerable degree, conformed itself to modern practical methods.

Ten years ago the external form consisted in a well-attended morning service, a small evening service, a small Sunday school, and that was about all. But the aspect has changed. United Church now has its live Christian Endeavor Society, its Men's Club, Boys' Brigade, Women's League, girls' gymnasium class and the general features of modern institutional methods.

Dr. Munger attributes this change to a variety of causes. First, a traditional spirit in the churches of New Haven which makes for peace and unity. Then, of course, the growth of the city. When Dr. Bacon said that New Haven would always go to church on the Green he did not anticipate a growth from 30,000 to 100,000 people. The employment of an assistant pastor, which means more pastoral work, has had much to do with the growth. Dr. Munger thinks that something of gain is due to the fact that it is understood that United Church stands for certain ways of thinking and of procedure that were ahead and are now abreast of the times.

But above all he holds that the enlargement of its functions has contributed most to the strength of the church, and that without this it would have declined.

And yet United and Center Churches still stand mainly and conspicuously for intellectual Christianity, and the atmosphere of the campus and the Green are the same.

There are those who would not think that such a spirit could unite or participate in the spirit of the evangelist, and yet New Haven has been the seat of more than one great religious revival. It was on such an occasion that Horace Bushnell, then in Yale College, was converted. Probably the greatest religious awakening that has come to New Haven for many years has been brought about by the Mills meetings during the past month. All the evangelical churches united. Figures do not convey much in themselves, and yet the attendance at these services indicates the large number of people who have come directly under their influence.

Up to Jan. 29 about 5,000 cards, reading "I desire henceforth to live a Christian life," had been signed. Sunday, Jan. 26, 2,000 boys were at the armory in the morning, and over 4,000 people were at each of the afternoon and evening services, the latter meeting being advertised as exclusively for non-church-goers. The attendance at the daily noon meetings has averaged over 1,000. The daily afternoon meetings averaged about the same, and the week day evening meetings about 2,400. Meetings for men only have been attended by 2,200 men at the Grand Opera House, and about 3,200 when held in the Hyperion Theater. The general interest and co-operation is evidenced by the fact that on last Wednesday the business houses of the city were very generally closed from 2.30 until 5 o'clock, including even some saloons. Mr. Mills has reached all classes, from the labor unions of the city to the theological students of the university.

The meetings have been much unlike those which one usually associates with revival occasions. They have been entirely free from excitement, yet an intense spiritual feeling has characterized them throughout. The interest has been deeply thoughtful.

During his stay of a month, preaching two or three times a day, Mr. Mills has not once over-stepped. He does not berate; he persuades. He criticises without belligerency. His strongest strictures, and he makes such, are given with graciousness and courtesy of tone. He does not reject what is modern because it is modern. He succeeds, however, in translating the language of modern thought into the language of today's life. He measures every question by the standard of love.

That Mr. Mills has reached widely differentiated classes is evidenced by the invitations which he received and accepted to address the laboring men under the auspices of the Central Labor Union, the college undergraduates and the students of Yale Divinity School.

Mr. Mills called attention to one fact which must be admitted and which is to be deplored. That is the lack of connection between the university and the public life of the municipality. He contrasted New Haven with Cambridge in this respect. While it is evident that the conditions in these two cities are entirely different, yet it is just as evident that Yale University and its faculty live too much within a world of their own.

Not among the least of the influences of Mr. Mills's great awakening must be its effect upon the effort which is being so vigorously and ably led by Dr. Newman Smyth to purify the civil and social life of the city.

Yale University is still acquiring property. Recent purchases include the College Street Church for the use of the musical department. Yale now owns nearly all of the land which is bounded by its scattered buildings. The Phelps Memorial Building with its massive arch is nearly completed and gives the university an imposing front facing the green. The cry is for more money. Perhaps one of Yale's sorest needs is a proper endowment for her library. The sum available for the purchase of books is very meager.

At the divinity school Professor Stevens has acclimated himself to the atmosphere of systematic theology and bids fair to make as marked a success in this department as in

that of Greek exegesis. President Dwight is renewing his youth in his old chair of New Testament exegesis.

There is a growing disposition among the students to develop the social life of the school. Renewed interest in debate has been awakened by the selection of theological students to represent the university in the intercollegiate debates, which has resulted in the organization of the Leonard Bacon Debating Club.

The advantage of advanced entrance requirement enacted last year is already showing itself in the standard of the new men who entered this year, especially as regards the upper classes. C. S. M.

### THE NORTHERN MAINE FIELD.

A council met at Ashland, Jan. 15, and a church of sixteen members, four on confession, was organized and recognized. Rev. C. L. Parker has been the pastor in this vicinity since last June. There is no house of worship, but the movement for one is already begun and will be accomplished without doubt. The recognition services were deeply interesting and left a favorable impression. A fine congregation gathered in the evening at the hall now used for the services, and excellent music was given by the choir. Addresses were made by the visiting ministers, Rev. Messrs. Moore, Noyes, Hescock, Harbutt, Strong, Adams and Whittier.

This is now a point of much promise. It has been settled about fifty years and quite a village has gathered not far from the new depot. The business, the hotels, the fine school building and an Episcopal church indicate thrift in the community. The farms are especially good, and are neatly cleared and tilled. The foundations are now well laid, and there is good prospect of solid, if not speedy, growth. There are several similar points in the vicinity. The primitive forests, streams and lakes stretch far to the west and north, and these abound in fish and game, which will delight the incoming sportsmen until new clearings have been made, followed by new towns and the school and the church.

Rev. Charles Harbutt is prospering in the work at Presque Isle. The church buildings are more attractive and convenient since being improved quite extensively, and the congregations are increasing each Sunday.

Rev. G. B. Hescock of Fort Fairfield, after seven years of solid service marked by unusual progress, is as popular as ever, and is giving sermons solid in matter yet timely and calculated to catch and hold attention. His is a strong, working church, and it will be ready to entertain the next State conference.

Rev. H. L. McCann of Houlton has gone into the parsonage just finished. The church moves along as usual. Some of the many churches in the town perhaps ought never to have been born, but the pioneer of them all does not feel ready to die, and will put forth strong power for continued existence.

Rev. H. H. Noyes of Island Falls continues to lead in that prosperous community, and good additions to the church are received from time to time. He enjoys the convenient parsonage, newly finished, and the question now arises, How can the house of worship be enlarged? This was the youngest Aroostook church till the organization of that in Ashland. Rev. T. C. Craig, son of the first deacon of this church, is now visiting the old homestead, and is interesting his friends by his excellent sermons.

Rev. J. S. Strong of Patten is doing grand work there. Some repairs have already been made upon the meeting house and more is to be done another season. The conditions for growth in this place are promising, since a branch to the Bangor and Aroostook Railroad is well along towards completion.

The Sherman church also, which is ministered to by the indefatigable pastor, Rev. I. C. Bumpus, is prospering as usual and his people respect and love him, co-operating in all his plans.

Thus it will be seen the churches of the Aroostook County are in a prosperous condition, in spiritual as well as material things. But there is much yet to be done, and there is need of wisdom, energy and money to keep the work fully abreast of the push in secular business. J. E. A.

### EVENTS IN IOWA.

A bill in the legislature proposing to license the manufacture of liquor is creating renewed interest in the temperance question. Iowa has fought too many battles and gained too many victories to take any back step willingly in her opposition, either to the use or the manufacture of intoxicants. Still many of her best people feel that while the so-called "mulct law" is not the best conceivable, it is perhaps the best attainable in the circumstances and are inclined to leave matters as they are. But a certain element in the State wants the liberty of manufacturing liquor even if it cannot be sold within the State. Probably its thought is that if the privilege of establishing a liquor industry in the State is made legal it will not be so difficult to obtain the further privilege of selling the product wherever a market for it can be found, even in Iowa itself.

Grinnell had a temperance day Jan. 19. The evening before, J. G. Woolley gave one of his characteristic lectures. All who heard it were delighted with its eloquence, although many dissented from its positions. Temperance people in this State hardly care to have a stranger come within their borders to tell them how to vote. Sunday morning Rev. E. M. Vittum preached a sermon on temperance and in the evening the laymen had a free parliament, speaking for and against present and proposed laws as they pleased. The house was full at both services. While there was great diversity of opinion expressed, all were agreed that Iowa must continue to be a temperance State and that saloons must not be licensed within her borders.

Contrary to hope, but hardly to expectation, the Iowa Home Missionary Society closed the year with a small debt. The contributions fell behind those of the previous year about $1,600. Considering the times and the difficulty of obtaining money in Iowa this is a good showing. During the year five churches have been brought to self-support, five missionary churches have dedicated houses of worship, and fourteen new churches have been organized.

The Sunday school work is hopeful. Last year there was a gain of 3,238 in pupils connected with the schools. For ten years the gain has averaged each year 1,305. The number of schools has increased from 185 to 314, the pupils from 23,614 to 36,668. More persons were received from them into the church than in any previous year. About twenty schools have been organized, and independent and mission schools have increased from thirty-two to fifty. Five of these have developed into churches. Many special meetings accompanied with conversions have been held. The society has expended rather more than $500 beyond what the State has given it. But as less than one-fourth of the churches, two-thirds of the Sunday schools and few Endeavor societies have contributed to the treasury of the society it ought not to be hard to make up the deficiency and increase the income for this work considerably. The society year closes Feb. 29. To the special appeals for contributions there will doubtless be hearty and swift response. F.

### THEOLOGICAL SEMINARIES.

#### Bangor.

The Seniors are preparing theses in church history on subjects drawn from the religious, political and literary character of the Middle Ages.——On the Day of Prayer for Colleges a devotional meeting, led by Professor Denio and attended by the professors and students, was held in the chapel.——Outraged Armenia was the subject of earnest prayers and remarks at a recent meeting conducted by Professor Sewall.——Several Armenians and Missionaries Wheeler, Cole and Allen are graduates of this seminary.——The semi-annual meeting of the Rhetorical Society was held Feb. 4 in the Hammond Street Church. Addresses were given by J. T. Berry on What's in a Name; E. H. Newcomb on Washington; W. J. Minchin on Church Fun and Finance.

#### Andover.

Professor Smyth has returned from the South and resumed his lectures to the Seniors in church history.——Rev. E. H. Chandler of Taunton preached last Sunday in the seminary church, exchanging with Professor Ryder.——The past week has been chiefly occupied with the regular mid-year examinations, although in the courses ending in March the examinations have been deferred until that time.——A large number of the students have attended the meetings held by Mr. S. M. Sayford, the college evangelist at Phillips Academy. Mr. Sayford is expected to speak at the seminary at least once this week.

#### Hartford.

Monday and Wednesday afternoons of last week the students had a rare treat in attending two song recitals by Miss Villa Whitney White in the seminary chapel. The first included examples of the sacred folk song and church song of Germany from the fifth century to 1685, the second the church song of Germany from 1662 to the present time and six Christmas songs by Peter Cornelius.——The regular exercises were suspended last Thursday, the Day of Prayer for Colleges. Morning prayers were held as usual and an afternoon service. Six students spoke on the Christian work carried on in six of the colleges represented here. The seminary was represented at Mount Holyoke, at Williams and at Amherst by a graduate who is now studying at Hartford.

#### Yale.

The Missionary Society was addressed last week Monday by Rev. G. W. Knox, D. D., of Tokyo, Japan.——The regular exercises were suspended on the College Day of Prayer. Three meetings were held during the day. The noon meeting was conducted by Professor Curtis. Mr. Rice and Mr. Ladd of the Middle Class represented Yale at Amherst and Williams.——The Leonard Bacon Club held a public debate in Marquand Chapel last week on the question, Resolved, That the Socialistic Tendencies of the Day Unduly Subordinate the Rights of the Individual. The affirmative was supported by Messrs. Brown and Williams, the negative by Messrs. Caton and Toomay.——Over twenty students of last year's classes are permanently settled at work.——The method in Professor Stevens's class in systematic theology is largely that of discussion. Last week Tuesday the Redemptive and Retributive Aspects of Divine Punishment were presented, the former by Messrs. Short, Macfarland and Rice and the latter by Messrs. Ladd, Merrill and Rall.

Last week papers were presented before the class in homiletics on The Preaching Characteristics of Henry Ward Beecher by Messrs. Ladd, Bronson, Harrington and Rall.——Canon Mozley is now being discussed. Professor Brastow lectured on his character as a man and preacher last week Monday.

### CLUBS.

MASS.—The Essex Club at its annual meeting in Salem, Jan. 27, listened to an address by Dr. A. W. Moore on Daniel Webster and His Influence on the Growth of American National Sentiment.

PA.—The club of Pittsburg and vicinity met Jan. 28 in Braddock, the subject being Missions and Massacres in Armenia. A paper by Rev. A. H. Claflin was read on the political situation, and Rev. H. M. Bowden followed, speaking on missions and reading interesting letters from Aintab, which gave thrilling accounts of the massacres and destitution.

MINN.—The Minnesota Club held its 161st meeting at Park Church, St. Paul, Jan. 27. The topic was: Would the United States Be Justified in Declaring War with England in Defense of the Monroe Doctrine as Applied to the Case of Venezuela? The speakers were Hon. F. F. Davis and Hon. W. B. Dean. The discussion was able and interesting.

### NEW ENGLAND.

#### Massachusetts.

BOSTON.—*Shawmut.* The last number of volume one, and probably of the existence, of *The Signal* chronicles especially the events of the fiftieth year

of the church. Benevolences were stated as $2,484 and the membership is 425, including the twenty-six additions during the year. The Woman's Foreign Missionary Society has given $546 to the Woman's Board, and took a special thank offering of $120 for the year.——*Immanuel.* The reports of the annual meeting indicate a prosperous condition. The present membership is 420, twenty persons having been received last year; benevolences for the year amount to $4,000, home expenses to $7,500, all provided for. The church is united and aggressive under the leadership of its pastor, Rev. C. H. Beale, D. D.

The Boston Superintendents' Union last Monday night at Berkeley Temple had one of the best attended meetings of the season, occasioned by the announcement of a novel subject and attractive speakers. Dr. G. M. Boynton's paper on The Upper End of the Sunday School received a warm response from the audience, as it dealt with the method of reaching and holding the young in the schools. Then Mr. M. C. Hazard and others extended the discussion.

NEEDHAM.—The special meetings in which Evangelist E. E. Davidson has been assisting for a few weeks recently are felt to have given the greatest uplift to the community that is remembered at any time. Good congregations and a large chorus encouraged the services throughout. The methods used were considered as above criticism, and from the outset the work increased in power. The subjects of the discourses were such as to inspire continued efforts as well as to arouse interest at the time. Union services with the Baptist church were also held. Many persons, especially among the young, were converted. The collection taken for Mr. Davidson was $291.

WORCESTER.—*Belmont*, organized in 1890, was hardly holding its own until the coming of the present pastor, Rev. W. B. Oleson, in 1894. Since then it has developed rapidly. Congregations have multiplied fourfold, thirty-six persons have been added to the membership, eighteen on confession. The Sunday school has increased more than 100 per cent. The attendance at the C. E. meetings is double the membership. A live Junior Society of forty members has recently been organized and the church has been self-supporting the past year. Free pews and voluntary offerings are in use.——*Immanuel.* At the annual rally and roll-call more than ninety of the 117 members responded, after which the Lord's Supper was observed.——*Union and Salem Street.* The proposed consolidation of these two churches is practically assured, both having voted in favor of it and appointed committees to arrange the details. Last Monday afternoon the corner stone of the new $150,000 meeting house of the former was laid, the acting pastor, Rev. F. F. Emerson, giving the address. The event also marked the sixtieth anniversary of the society.

CHARLTON.—The additions during the past year were five, the present membership sixty. The benevolences last year were $64 and the expenses $791. The church has been holding cottage prayer meetings this winter in different parts of the town, which have been successful.

MILLBURY.—*First.* One of the most notable and interesting events in connection with this church took place, Jan. 29, on the twenty-fifth anniversary of Rev. G. A. Putnam's pastorate. The annual reunion was held at this time, the old meeting house being filled with a large company, including many ministers from neighboring towns, many of whom spoke. The social hour was followed by a banquet. The pastor was presented with a fine stereopticon and money from the church besides a purse of gold from the people of the Second Church.

GILBERTVILLE.—*Trinitarian.* Owing to a severe storm the annual meeting was not largely attended, but about fifty persons responded to the roll. The reports showed a slight increase in membership and attendance at the morning and evening services. The benevolences for the year amounted to $1,239. Rev. D. C. Stone is pastor.

EASTHAMPTON.—*First.* The additions last year numbered nineteen and the present membership is 333. Home expenses of all departments were $3,074 and the benevolences $1,071.

### Maine.

ISLAND FALLS.—*Whittier.* The first roll-call meeting of the church was held Jan. 21. Of the original members thirty-seven years ago, one was present who has faithfully served in all its growth. The church in its pioneer days was fostered by patient, varying activity for many years in a log schoolhouse, but now it is doing its enlarged work in a thoroughly equipped, but not too large, house of worship and parsonage of its own. The reports for the past year showed activity and gave satisfaction. The finances are in good order and the church owns new property to the value of more than $5,000, less than one-fifth of this amount remaining to be paid for, part of it a loan from the C. C. B. S. To pay this amount, besides the different societies of the church, two others of the town are giving their aid, the Ladies' Relief Corps and the W. C. T. U. The Ladies' Aid Society of thirty-five members is working vigorously. The band of Andrew and Philip meets Sunday mornings with an average attendance of twenty young men. The C. E. Society in the past year and a half has increased its membership almost twice, and numbers at present 103. The Juniors number seventy-six. The Sunday school membership is 160, with an average attendance of 100. The church during the past year has added thirty-one members, twenty-five on confession. Of the present church membership, ninety-three, seventy-seven responded to the roll. Rev. H. H. Noyes is pastor.

PORTLAND.—*St. Lawrence Street.* The young business men of the church have taken hold of the new building enterprise with great enthusiasm. Ten thousand dollars have been subscribed, which, with money already paid in, makes the amount raised thus far over $13,000. The church will raise $2,000 more and the public will be solicited for $10,000. The pastors of the other churches have cordially indorsed the movement by a public recommendation and appeal to this effect.

DEERING.—*Woodford.* At the annual meeting, Jan. 28, there were responses from 243 members at the roll-call. The membership is 319. Those added during the year number twenty-six. The benevolences were $1,643 larger than ever before. Home expenses amounted to $4,470. The membership of the Sunday school is 366 and its average attendance for the year was 221. One member present, and responding to her name at the roll-call, is ninety-three years old. Rev. E. P. Wilson has been pastor for eight years.

BELFAST.—The new pastor, Rev. G. S. Mills, and wife are winning the love and esteem of their people. The congregations are large and interest is good, the Harris system of offering is used, a home department of the Sunday school is established and benevolences are increasing.

BANGOR.—*Hammond Street.* The United Workers have furnished a new hard wood floor for the church parlor and a range for the kitchen and show enthusiasm in all their work. Rev. H. L. Griffin recently gave a reception at his home to gentlemen.

JACKSON.—The work under the care of Rev. F. S. Dolliff is progressing steadily. The church attendance is good, the contributions are on the increase and $40 have recently been paid for library books. The Sunday school and C. E. Society are doing well.

FRANKFORT.—The meeting house has been raised and a vestry and kitchen fitted up at an expense of about $1,000. The people by great effort have already raised half that sum and the work is progressing.

ELIOT.—A new furnace in the meeting house adds greatly to its comfort. The Ladies' Aid and Endeavor Societies have sent a barrel of clothing to Florida.

HOLLIS.—The Ladies' Circle has supplied a new furnace and also contributes to the pastor's salary. Rev. R. B. Mills and his sister received generous gifts at the holidays from the people.

MONSON.—Rev. H. A. Freeman says the outlook is hopeful for the new year. There are new voices in the meetings and several additions to the church. The congregations increase in numbers and interest.

SACO.—A temperance revival under Mr. T. N. Doutney has been occupying the attention of the churches of late. Rev. G. W. Hinkley gave the history of his Good Will work last Sunday evening.

WATERVILLE.—A great revival is in progress by the labors of Evangelist Gale. About 100 persons have signified their determination to live Christian lives.

### New Hampshire.

BARTLETT.—On account of the refusal of a majority of the pew-holders to relinquish their claim and make transfer to the parish recently incorporated, the executive committee has been instructed at a late meeting of the parish to make arrangements for building a new house to furnish better and larger facilities for doing its work. Of this there is great need, and it is hoped that the necessary effort will be crowned with complete success.

MARLBORO.—Mrs. C. J. Lawrence has just celebrated her 100th birthday. She has been a church member since she was nineteen years old. She is the oldest member of the Women's Cent Society, a missionary organization of the State. The residents made special demonstrations in her honor, including a parade past her home, and her pastor, Rev. J. S. Colby, preached a commemorative sermon.

WILTON.—During 1895 upwards of $200 were contributed in benevolence. The church voted at its annual meeting to put the six societies on its list for offerings the coming year, and in addition the Ministers' and Widows' Charitable Fund of the State. The society began the new year with all bills paid and over $100 in the treasury. The parsonage has been painted, much to its improvement.

ATKINSON.—This is the only church in town and includes nearly all the Christian residents. It covers the ground successfully and furnishes an example which might be profitably imitated in many other towns. The pastor, Rev. G. H. Scott, is now giving a series of Sunday evening lectures on the great reformers.

UNION.—During the past year general harmony has prevailed with increased attendance and interest in the Sunday school. An attractive and convenient parsonage has been built, much to the comfort and joy of the appreciative occupants.

MANCHESTER.—Detailed reports of the recent home missionary rally show that of the $1,000 raised by three churches, $536 came from the First Church and $100 from the women's union meeting in the afternoon.

CHARLESTOWN.—A Boys' Club has been organized for purposes of debate on important and interesting questions according to strictly parliamentary usages.

### Vermont.

EAST ARLINGTON.—During the church service on a recent Sunday the barn of the pastor, Rev. A. C. Field, was entirely destroyed by fire, together with all its contents, including the family horse and carriages. The origin of the fire is unknown and there was no insurance.

BENNINGTON.—*Second.* The new board of trustees, in order to increase the present inadequate receipts, has decided to rent all the seats by a new appraisal. The sittings will be rented by auction.

BURLINGTON.—*First.* Benevolences last year were increased $500 over 1894, additions numbered twenty-seven, and a more earnest interest has been awakened.

NEW HAVEN.—A net gain of nine during last year increased the membership to 280. Fourteen new members in all were added.

Rev. Thomas Bickford of the First Church, Springfield, has been requested to withdraw his resignation.

### Rhode Island.

WOONSOCKET.—*Globe.* The annual meeting showed a satisfactory record for the year. There were twenty-eight additions, all but seven on confession. The congregations are larger than ever before, the Sunday school has outgrown its present accommodations, the Armenian work is thoroughly organized and is systematically carried on, the missionary collections have been good. There is at present an agitation for an enlarged church building and as the membership has increased largely in the last two years it is a necessity. The church has an Armenian assistant preacher and the missionary society of the State has been asked to help with a Swedish assistant. Since the adoption of the free pew system the church has never run behind at the end of the year. Rev. J. C. Alvord is pastor.

### Connecticut.

HARTFORD.—*South.* At the annual meeting last week a committee was appointed to consider the remodeling of the Sunday school rooms. The expenditures during the year for the poor were $211, leaving a balance of $536 in the fund. Over $1,700 were received from collections in 1895, and $1,661 were disbursed, leaving a balance with what was left over from last year of $1,216. One hundred dollars each were contributed by the Sunday school to the H. M. S. and the American Board.——*Fourth.* At the adjourned meeting last week the financial reports were presented, being on the whole satisfactory. The sum raised for the society was $7,632; for church administration, $641; for benevolence, $1,018; a total of $9,292. The cost of the various societies and work of the church was $9,920. The membership is 351, including 102 additions last year, fifty-eight on confession.

NEW HAVEN.—*Howard Avenue.* The church will continue the work which has been started by the influence of the Mills meetings. Nightly evangelistic meetings are being held this week with a series of sermons by the pastor, Rev. W. J. Mutch, on The Christian Life; What It Is and How to Achieve It. A deep and widespread interest prevails.——*United.* A largely attended reception was given the retiring assistant pastor, Rev. H. R. Miles, and his wife at the residence of Dr. Munger, on Wednesday even-

ing of last week. The Men's Club service last Sunday evening was addressed by Dr. Alexander McKenzie of Cambridge, Mass., on The Church and Men.

SIMSBURY.—At the recent annual meeting a committee of seventeen was appointed to arrange for an appropriate celebration of the 200th anniversary of the organization of the church to be held next year. Work on the new chapel has been suspended for a few days, owing to litigations over the ownership of the land. In the meantime the repairs and alterations on the interior of the meeting house will be pushed, all the services for the present being held in the town hall.

TALCOTTVILLE.—The annual meeting was one of the most memorable ever held here. During the year there was a revival that affected the whole community. The church members were greatly quickened, the Sunday school was increased in numbers, and the C. E. Society has almost doubled its membership. Forty-four persons joined the church, thirty-three on confession. The benevolences were $1,878. Rev. F. R. Waite is pastor.

BRANFORD.—The pastor, Dr. T. S. Devitt, is gaining strength after a severe sickness with typhoid fever, and is able to occupy the pulpit once each Sunday. The church is in a prosperous condition. The benevolences this year were $1,166, a good gain over previous years. A new tablet has just been set in the meeting house in memory of Rev. T. P. Gillett, who was pastor for fifty-eight years.

CHAPLIN.—The additions last year were thirty-five, on confession thirty-three, making the membership 147. The church has given in benevolences $375, a great increase over the preceding year. Legacies for benevolent objects amounting to $900 have also been paid. The expenses of the home work have been $1,400. Under its present pastor, Rev. E. M. Frary, the church shows a strong and healthy growth.

NORTHFIELD.—The new parsonage is now completed and the pastor, Rev. F. L. Grant, and his bride have moved in. In addition to being the residence for the minister, it will also contain a public library for the use of the people of the community. The building is a pretty one and stands nearly opposite the meeting house.

STONINGTON.—*Second.* The last fellowship meeting of the season was held with this church last week Wednesday. There was a large attendance of ministers from the surrounding churches. Rev. J. R. Danforth of Mystic preached the sermon, and after lunch the afternoon was given up to discussions.

SOUTH COVENTRY.—Union religious services are being held by the Congregational and Methodist churches under the auspices of Rev. Messrs. B. F. Perkins and H. H. Martin. Many conversions are reported.

WINSTED.—A check for $370 was sent recently to the Armenian relief committee at Boston. The sum was raised by the different churches, also by private subscriptions.

PLANTSVILLE.—This church will unite with the Baptist church in a series of revival meetings. The evangelist who has been assisting Rev. B. Fay Mills at New Haven will have charge of the meetings.

NEW LONDON.—The late Charles D. Boss left $1,500 each to the C. H. M. S. and to the American Board. He also left $2,000 to the Second Church of this city, to be held in trust and the income applied to relieve the parish poor.

TORRINGTON.—*Third.* About $1,300 were given for church benevolences in 1895, much more than the previous year. The additions numbered twenty-nine, all but ten on confession. Rev. H. B. Roberts is pastor.

## MIDDLE STATES.

### New York.

NEW YORK.—*Pilgrim.* The present membership is 742, forty persons having been received during 1895, nineteen on confession. The Sunday school has nearly 700 members and the industrial school an equal number. The amount raised for home expenses and benevolence last year was $17,875, of which $12,948 were for expenses. The benevolences were for foreign, home and city missions. The special gifts to the church aggregated $1,000.

BROOKLYN.—The annual meeting of the New York and Brooklyn Church Extension Society, held last Thursday evening in the Clinton Avenue Church, was addressed by Drs. R. R. Meredith and R. S. Storrs.—*Broadway Tabernacle.* Six persons united with the church last Sunday, three of whom were Armenians, bringing letters from mission churches in their native land.

PELHAMVILLE.—Rev. T. B. Kellogg was ordained pastor, Jan. 14, by a council of fifteen churches and six ministers, of which Rev. H. A. Stimson, D. D., was moderator. The sermon was by Rev. A. J. F. Behrends, D. D., and other parts by Dr. H. A. Stimson and Rev. G. N. Kellogg, the candidate's brother. The young pastor has charge, also, of the new church enterprise in Vernon Heights, where he preaches every Sunday in a crowded schoolhouse. A flourishing Sunday school is organized there.

FLUSHING.—*First.* The annual reports show the total membership to be 222. The Sunday school contributed $243 to benevolent objects and the total of other benevolences was $273. The amount raised for expenses was $4,126, and the disbursements were $4,041. The additions last year were eleven, seven on confession. Dr. J. A. French is pastor.

### New Jersey.

BOUND BROOK.—The roll of the church has recently been thoroughly revised, cutting down the membership by about thirty. The Ladies' Missionary Society enjoyed a delightful missionary tea last week. Interesting addresses were given by Dr. and Mrs. S. W. Howland. A stereopticon, the generous gift of certain of the gentlemen, is proving a great help in the work. The evening services are crowded and impressive. The spiritual tone is deepening. In connection with the Young People's Reading Club the pastor is giving a series of readings on foreign travel. These are illustrated by the stereopticon and are open to the public.

ORANGE.—The pastor, Rev. C. A. Savage, is continuing his series of evening discourses on Christ, the Miracle Worker. The new missionary library consists at present of forty-six volumes, some of them gifts and others loans. They are kept in a committee-room for ready reference. Eighteen persons have been added to the membership the past year, while the beneficence has amounted to about $2,500.

NEWARK.—*First.* The church committee has decided to take up a collection at least once a year for all seven of our denominational benevolent causes. That for the American Board will be taken at the last prayer meeting of each month, the others will be taken only once, on Sunday mornings. Forty-six persons have been added to its membership within a year, and forty to the Sunday school.

CHATHAM.—The church has suffered severely from the hard times, the membership being small and without any wealthy constituents. The past year, however, its benevolent contributions have been a little over six dollars per member.

WOODBRIDGE.—The church entertained the neighborhood ladies missionary meeting Jan. 22. Miss Ward of Turkey and Mrs. Bates of Natal were among the speakers. There was a large attendance of delegates, and the addresses were much enjoyed.

### Pennsylvania.

PHILADELPHIA.—*Central* held its annual meeting Jan. 29. Sixty-four new members were received during the past year, thirty-one on confession. The membership Jan. 1 was 661. The benevolent offerings were $5,736, and the collections for home expenses and improvements $12,430, making a total of $18,166. A movement is on foot to secure a new Sunday school building, as the present quarters are inadequate. In the two weeks of special meetings just held D. L. Moody preached to an immense congregation one night, and Robert Nourse closed the series with his address on Why I Am Not An Infidel.

## THE SOUTH.

### Maryland.

BALTIMORE.—*First.* The annual reports show the church to be in good condition. The new year begins with no debt. The extra-cent-a-day plan has been adopted to enlarge some collections.—*Canton.* The Young People's Society reports were features at the annual meeting. That organization has become now a financial aid as well as a spiritual help to the church. A week's series of special meetings has just been held and seven or eight persons have given evidence of conversion.

### Tennessee.

NASHVILLE.—*Union.* Since Rev. H. S. Burnett's death Rev. C. W. Dunn has been the nominal pastor. He is a professor in the theological department of Fisk University, and the preaching is assigned to the various members of the faculty. At its last communion the church received four on confession and one by letter. The attendance in the university is larger this year than last, and, considering the excessive drafts made upon the constituency of the churches in other directions, it has made a fair financial showing.

## THE INTERIOR.

### Ohio.

MADISON.—Rev. D. A. Strong, in his three years' work, has brought the annual meeting from an attendance of a score to a hundred by making it a church rally where all the auxiliary societies report. In 1895 the home expenses were $1,682. The benevolences were $316 in money and $312 in supplies sent to missionaries. During the present pastorate forty persons have united with the church.

CHATHAM CENTER.—Union services with the Methodist church have been held for four weeks, resulting in more than twenty conversions. Evangelist A. T. Reed assisted ten days. The pastor preaches in the afternoon at Lafayette, where he was recently generously remembered with specia gifts.

SPRINGFIELD.—*First.* After several months of experience with candidates the church has heartily voted to call Rev. E. A. Steiner of the Pacific Church, St. Paul, Minn., as the successor of Rev. S. P. Dunlap, now of Chicago. It is believed that Mr. Steiner will accept the call.

CLEVELAND.—*Plymouth* has two pastor's assistants, laymen, who are paid by the church, and their missionary work is bearing fruit in building up the congregation and Sunday school, with indications of a revival. They are conducting cottage prayer meetings.

NORWALK.—The annual meeting was attended by 120 persons. Reports showed a healthy activity and progress in all lines. Rev. T. J. Collier is pastor.

TROY.—Union meetings with the Methodist Church since the Week of Prayer have been greatly enjoyed by all Christians and had a helpful influence on the community.

### Illinois.

ELGIN.—*First.* The annual reports are full of encouragement. The financial interests are in good care and the pecuniary obligations have been fully met. The total church expenses were $8,868, and the year closed with a balance in the treasury. There were received into fellowship during the year sixty-one persons. The present membership is 797. A harmonious spirit prevails, the women of the congregation showing special devotion and enterprise in the conduct of their work. Rev. J. H. Selden is pastor.—*Prospect Street* reports marked prosperity under the pastoral care of Rev. J. S Rood. The additions in 1895 were larger than in any previous year.

CHICAGO.—*Pilgrim.* Dr. G. R. Wallace of Portland, Ore., has accepted a call to this church in Englewood, the former pastor, Rev. A. L. Smalley, having just left for Jamestown, N. Y. Dr. Wallace was formerly an assistant of Dr. Gunsaulus in Plymouth Church and later pastor of the church in East Saginaw. He has been only a short time in Portland, but finds the Western coast uncongenial.

KANGLEY.—This church, Rev. J. R. Stead, pastor, has just received twenty-two new members, largely the result of the unremitting labors of the pastor, both in meetings and in the homes. The erection of horse sheds, which have just been completed, has promoted attendance among those living somewhat remote from the house of worship.

BARTLETT.—Rev. D. A. Evans, late of Lamoille, has accepted a call to this church, which has now a hopeful outlook. It is a vigorous nucleus in a foreign center, where the Sunday school and the Endeavorers are getting hold of the young people.

LA HARPE.—In December Evangelist McCord held special services, assisting Rev. Frederick Bowen. As a result twenty-three persons have united with the church, closing the year out of debt. There were about 200 persons present at the annual supper.

QUINCY.—*First.* At the annual meeting of the church, Rev. S. H. Dana, D. D., pastor, there were reported benevolences for the year of $4,073, expenses $5,786, additions thirty-four and total membership 446.

MINOOKA.—Rev. W. H. Chandler has been assisting Rev. P. M. France at this place, where with marked interest a score or more of persons have found Christ.

### Indiana.

FAIRMOUNT.—It is gratifying to note that this church, which has suffered recently from internal dissensions, is again united. A mutual council, called by the church and pastor in October, advised a dissolution of the pastorate. The council's advice was accepted and the pastor left for Illinois. After being supplied for some time through the agency of the Home Missionary Society, during which period the Sunday school and prayer meeting were again started, Rev. W. F. Berger, late of Camden, N. Y., commenced a series of meetings. The result was a removal of the entire financial difficulty. The cases in court have been dismissed and the former pastor is paid. The congregations

are large, and there have been several conversions. The church is anxious to have Mr. Berger become its pastor.

Rev. Thomas Smith has closed his meetings at Cardonia, where there were twenty-five conversions, and has begun work in Porter, assisting the pastor in a protracted meeting.——Rev. C. E. Grove, assisted by the singing evangelist, Mr. Jackson, is holding nightly meetings in Fremont. There is great spiritual interest.——Rev. H. A. Shearer has closed revival services at Hobart and gone to Ross to engage in special services. Meanwhile Mrs. Shearer supplies the home pulpit with acceptance.

### Michigan.

PORT HURON.—*First.* For the second time within a year the church has assisted in the organization of a new church as the outgrowth of its mission Sunday school work. The new society was organized Jan. 24 with thirty-four members, twelve by letter from this church. The name Ross Memorial Church was adopted in memory of the late Dr. A. H. Ross, who assisted Mr. G. C. Meisel in starting the mission. Rev. B. T. Brundige has accepted a call to become the pastor.

MUSKEGON.—*First.* Additions last year were twenty-two, thirteen on confession, making the membership 301. Besides the expenses the church has raised $1,702.

At Mill Creek Sunday school and preaching services have been maintained throughout the year under the leadership of Mr. E. E. Stanton, a layman of the First Church, Grand Rapids.——The churches in Cedar Springs and East Nelson hope to retain the services of Rev. O. B. Thurston for another year. They have prospered and grown in numbers, but by reason of poor crops the people are depressed.

### Wisconsin.

RACINE.— *First.* The annual roll-call was held Jan. 23. The women transformed the chapel into a beautiful reception-room, and the pastor, Rev. Charles Percival, and wife and the officers received in the evening. New members have been received at every communion save one during the year. The Sunday school has a membership of 500 in three divisions and fifty in the home department. The Y. P. S. C. E. and juniors have a combined membership of 210. The Boys' Brigade of twenty-five is growing. The Ladies' Aid Society raised $400, and $90 were used by them in beautifying the chapel. Harmony and good fellowship prevail throughout the church.

BELOIT.—Six churches of different denominations are uniting in a series of all day weekly fellowship meetings to be held at the different meeting houses in rotation. The central topic of the first meeting was Christian Fellowship, and the evening sermon was preached by Dr. G. R. Leavitt. The series will culminate in a union evangelistic effort with the assistance of Rev. Henry Ostrom.——*Second.* The Men's Sunday Evening Club, with short, practical sermons and fine music led by an orchestra of twelve pieces, completely fills the church, and the interest is deepening. Simultaneous cottage prayer meetings are held on Monday evenings in six or more parish neighborhoods.

Rev. K. A. Burnell, the veteran "children's evangelist," is making a rapid and busy tour through the State.

## THE WEST.

### Iowa.

SIOUX CITY.—*First.* Dr. M. W. Darling is just closing the tenth year of his pastorate, during which time the membership has grown from 150 to 525 and the financial and social strength accordingly. Unusual interest has been manifested since his return in October from a four months' vacation in Europe. The treasurer pays by check on the first day of every month the expenses of the month past, which means a great deal in these hard times. ——*Mayflower.* Rev. R. W. Jamison of the West Side is now preaching to a full house every service. ——*Pilgrim* has closed the fiscal year with an even balance sheet.

FAYETTE.—Special meetings have been conducted by Evangelist H. Cordner, in which the Methodist and Congregational churches united. As a result there were 300 professed conversions. Rev. J. E. Snowden received 107 persons into the church Jan. 26, baptizing seventy-five. About fifty young people have joined the C. E. Society. The work was well prepared before the coming of the evangelist and the people took hold of it with great enthusiasm.

FORT DODGE.—Since the coming of Rev. E. R. Latham, May 1, 1894, there has been a steady and strong growth in all lines of work. During 1895 forty-nine members were received and the net increase was twenty-seven, making the present membership 190, the largest in the history of the church. The home expenses were $1,600, the benevolences $306, and the average Sunday school attendance increased twenty-three per cent.

OTTUMWA.—*South.* Forty-one persons were added on confession and two by letter Jan. 26. These were about evenly divided as to sex. A number of them were boys from fifteen to seventeen years old, the fruits of last year's faithful work in the Sunday school and the Endeavor Society and of the recent special meetings conducted by the pastor, Rev. J. R. Beard. The people are much encouraged.

MITCHELL. — The church has been greatly strengthened by the three weeks' meetings recently held by Evangelist Packard, in which there were thirty professed conversions. Sixteen members were added Jan. 19. The C. E. Society has been holding meetings at the parsonage, but its membership has increased from nine to thirty-one, making it necessary to meet in the church building.

NEWTONVILLE. — This church and those in Quasqueton and Pleasant Prairie, associated under the pastoral care of Rev. A. J. Benton, closed the year with good prospects. Their pastor was remembered at Christmas with a fur overcoat. Special meetings are now in progress at Newtonville, in which Mr. Benton is assisted by Rev. G. L. Shull.

DUBUQUE.—Preparations are making for the coming of Evangelist Munhall to conduct a series of revival services under the direction of six or more of the leading churches, which have united for the work.

The Williamsburg church is rejoicing in a new pastor, Rev. Abram Jones, who comes from Carbondale, Pa.

### Minnesota.

ROCHESTER.—The tenth anniversary of Rev. J. F. Taintor's pastorate has just been observed in special services. The Men's Club had the evening exercises in charge, when addresses were made by some of the leading laymen, reviewing the ten years. Many material improvements have been made, the church has grown numerically and has become a strong spiritual force in the city. The benevolences for the decade were $9,000.

LAKE CITY.—During the year the church has contributed nearly $300 for benevolence and the women have raised $331, thus practically paying the debt on the parsonage. Twenty-five new members were received during the year, nineteen on confession. Evangelist C. N. Hunt is holding a series of meetings.

MINNEAPOLIS.—*Fifth Avenue.* During the three years' pastorate of Rev. E. C. Whiting the church has more than doubled in some departments.—— *Forest Heights.* Rev. J. P. Dickerman's pastorate has been brief, but fruitful in material and spiritual results.

MAZEPPA.—There has been substantial progress here and at Zumbro Falls since the coming of Mr. J. E. Ingham. At his ordination, Jan. 21, Dr. E. P. Ingersoll preached the sermon, Rev. Messrs. W. H. Medlar, James Oakey, J. F. Taintor, L. L. West and J. A. Williams taking the other parts.

WADENA.—Since the coming of Rev. J. H. B. Smith and his wife, both of whom are ordained ministers, congregations have increased and there is growing religious interest. Mrs. Smith has assisted in the neighboring churches in evangelistic services with much acceptance.

NORWOOD.—Evangelist Davis of Lakeland has been holding revival services with the hearty cooperation of both pastor and people. About fifty signed cards, and at the last meeting all the persons present, numbering 200, placed themselves on the Lord's side.

STILLWATER.—A remarkable conversion occurred at one of the Sunday morning services, the prosecuting attorney, who was the head of the infidel fraternity, being converted and uniting with the church the following Sunday. It had an impressive influence upon the community.

VERNDALE.—A series of meetings has begun, Rev. James McAllister of Minneapolis assisting. The church has had many discouragements, having been pastorless for two years, but is making a brave effort to live.

PARK RAPIDS.—This church, pastorless for several months last year, is again disappointed by the resignation of Pastor W. J. Spire, who leaves on account of his health.

BURTRUM.—Revival seryices have been held, an evangelist assisting Rev. E. N. Ruddock. There have been a few conversions and the reclaiming of some Christians.

GRAND MEADOW.—A successful series of meetings has just closed, Evangelist A. W. Hare of the Moody Institute assisting. Several conversions among the young people have resulted.

MONTEVIDEO.—A union C. E. Society has been formed in the Congregational and Baptist churches. Rev. J. W. Todd is assisting at Granite Falls, where he was formerly pastor.

One of the most creditable church papers that comes to our table is the *Congregational Visitor*, successor to the *Morley Church Visitor*, devoted to our denominational interests in Duluth and Superior. News from the churches represented, one or more first-class articles and a serial story combine to make a stirring and readable monthly. The six Congregational pastors of these cities, with the wife of one of them, compose the editorial staff.

### Nebraska.

OMAHA.—*St. Mary's.* The services under the auspices of the Men's Club continue with unabated interest. The members of the club maintain a steady interest in the work, the congregations are large, the musical features attractive and the pastor, Rev. S. W. Butler, improves the opportunity to give an earnest gospel talk.——*Plymouth* is much encouraged in meeting its part of the obligation as recommended by the late council. The holder of the mortgage has generously offered to contribute the interest due, and there is hopefulness all along the line.

CURTIS.—The annual meeting was made a time of reunion both for the members in town and for the branches in the country. Reports from all departments showed cheering progress, the Sunday school membership having been the largest in any year of its history and the Y. P. S. C. E. having done the most varied work yet undertaken. The accessions to the church during the year were thirty-seven. At the same meeting a fine communion service was presented by Dr. S. R Razee, one of the deacons. Rev. C. W. Preston is pastor.

BURWELL.—Rev. H. M. Evans has returned to his work after three weeks of special services at Taylor. The latter church will be greatly strengthened as a result of these meetings, there having been forty-two hopeful conversions in all, thirty-one uniting with the church Jan. 23. When the right hand of fellowship was extended to so large a number the impressive scene touched all hearts. Five more are already pledged to join and other names will be added. Mrs. Evans's singing added much to the effectiveness of the meetings.

MCCOOK.—The women tendered a reception on the evening of Jan. 21 to the pastor, Rev. H. L. Preston, and the members of the choir, which was a success in every respect. The rooms were tastefully and elaborately decorated. Mr. Preston has held a series of successful meetings at his country out-station, five miles distant. The church owes nothing except the loan on its building from the C. C. B. S., and payments on this are promptly made.

RIVERTON.—The evangelistic meetings held by Mr. Billings have refreshed and strengthened the members and have also reached a large number of non-church-goers. The pastor, Rev. S. Williams, who has been a little more than a year on the field, has accomplished a good work in the community, and Mrs. Williams has been very efficient in developing missionary interest. They remain here another year.

FRANKLIN.—The church gave a pleasant reception, Jan. 10, to the members who had joined during 1895. The annual meeting was held Jan. 7 and the next evening there was an address by Rev. W. P. Bennett on Mutual Relations and Interests of Churches and Academy. The pastor, Rev. G. W. Mitchell, has been conducting a series of evangelistic meetings at the Blake Schoolhouse, a few miles into the country.

NELIGH.—The adjourned annual meeting, held Jan. 20, was largely attended and gave promise of good work during the coming year. The pastor, Rev. J. F. Bacon, is making friends for himself in the town and among the students of Gates College. An entertainment was given Jan. 18 by the choir and friends of the church to raise funds to repair the pedal organ.

RISING CITY.—The weekly offering plan has been adopted for 1896 and promises good success. The pastor, Rev. C. J. Sage, has lately assisted the pastor of the Lutheran church at Surprise in special meetings, and will aid in evangelistic services at Silver Creek. He was also to speak before the Doane students on the Day of Prayer for Colleges.

FREMONT.—This church had a large gathering and helpful service at its annual meeting, 150 answering the roll-call. Rev. W. H. Buss is pastor. It will unite with the other churches of the city in

evangelistic meetings during the month of February, the pastors doing the preaching.

CAMPBELL.—Rev. W. A. Davies, pastor here and at Bladen and Upland, lately held a three weeks' series of meetings at the schoolhouse south of this place, awakening widespread interest in the community.

**North Dakota.**

WILLISTON.—The new church building was dedicated Jan. 26 with appropriate services. It has been built under great difficulties, the pastor, Rev. George Extence, having showed great skill and persistence in securing its erection. Superintendent Simmons preached the sermon. There is not another church edifice within 100 miles except an abandoned one at the military reservation at Fort Buford.

MAYVILLE.—This church has one of the largest and best equipped Sunday schools in the State, its enrollment being 144. The building is hardly large enough to accommodate a school of this size. A valuable work has been done by the pastor, Rev. George Curtiss, who is now entering upon the seventh year of service here.

CANDO.—The Sunday school has more than doubled within a year under the efficient lead of Rev. C. A. Mack, the present pastor. This field has been difficult and discouraging but is now more promising. The church has been quickened by a series of meetings just closed.

SANBORN.—Rev. J. R. Beebe accepted, Jan. 26, a unanimous and hearty call to take charge of this church for a year. It is a wide field for work and Mr. Beebe seems admirably fitted for it.

FORMAN.—Rev. J. H. Kevan has been called to a church in the Black Hills. The people would be sorry to have him leave and it is hoped that he may decide to remain.

WIMBLEDON.—Rev. W. R. Whidden, assisted by Evangelist Gimblett, is holding special meetings and arousing considerable interest here and at Kensaw.

OBERON.—Successful evangelistic services have been held in which Rev. O. P. Champlin was assisted by Rev. W. H. Gimblett.

**South Dakota.**

DE SMET.—This field, under the ministrations of Rev. E. J. Sarkis, is in an encouraging condition. Since the meetings of Miss Henry fourteen persons have been received into the church and more will soon unite. Fifteen members have recently joined the C. E. Society, and the Sunday school numbers eighty-nine. A Bible club of eighteen members was organized Jan. 26, Superintendent Daley giving an address on that occasion upon the importance of studying the Scriptures.

A series of fellowship meetings was held last week at Worthing.

**PACIFIC COAST.**

**California.**

LOS ANGELES.—*First.* The organ is being set up and is a marvelous piece of construction. The church is making steady progress along all lines. ——*Plymouth.* Rev. N. T. Edwards, recently of Bloomington, Ill., was greeted by a large congregation as he began his work here.——*Bethlehem* proposes to place a paid deaconess in the field and to extend its institutional features.——*Central Avenue.* This church, situated in a new and rapidly growing part of the city, was gathered by Rev. C. S. Vaile, recently pastor of Plymouth Church. It numbers twenty-five members, has been recognized by council and is in a fair way to obtain a fine property free of debt.——*Pico Heights* began the new year with an increase of fifteen members.

STOCKTON.—This church begins the year with a small balance in the treasury, being probably the only one so fortunate in this city of 15,000 people. For some time the congregations have been steadily increasing and at nearly every communion season during the past year there have been additions. Of the debt of $250 to the theological seminary the pastor contributed $150, the C. E. Society $40 and the balance was given by the congregation.

OAKLAND.—Justice and Mrs. Walter F. Frear of Honolulu are here on a brief visit to their parents. The former, recently promoted to first associate justice of the Supreme Court of the Hawaiian republic, is a member of the Central Union Church, of which his father was pastor from 1870–80. He speaks highly of the present prosperous condition of the church under Rev. D. P. Birnie.

SOQUEL.—The annual reports were encouraging, eighteen persons having been added to the membership. By a unanimous vote Rev. A. B. Snider was given a call, which he accepted the following Sunday. Both he and his wife have in their several months of service greatly endeared themselves to the people.

SONOMA.—The young men's class has presented the Sunday school with a new supply of hymn books. Under the leadership of J. W. Roberts, a business man of San Francisco, who spends his Sundays on the ranch, the young men are gradually being led into the fold.

REDLANDS.—*First.* The church grounds have been beautified by private munificence. A legacy bequeathed by Mrs. Edna Keagle has been forwarded by Supt. J. T. Ford to the C. H. M. S.

During the Week of Prayer the First Church, Pasadena, united with other churches in what proved to be most helpful services.——Under the pastorate of Rev. L. H. Frary the membership of Pilgrim Church, Pomona, has grown from seventy-nine to 279.——A council has been called to install Rev. Allen Hastings as pastor at Rialto and Bloomington.——Mayor Hilton has held special services at Ventura and Nordhoff.——Fifty members have been added at Escondido within the year.——Eighteen churches in southern California report 111 additions received on the first Sunday in the new year. ——Sixty chairs have recently been added to the sittings of the Lorin church, Rev. J. D. Foster, pastor.——Severe storms compelled the closing of special meetings at Sierraville, where there were indications of interest.

**Washington.**

WALLA WALLA.—*First.* At the annual reunion a thank-offering of $150 was made to meet the small deficit for the year. This is one of the four or five self-supporting churches in the State. Twenty-seven new members have been received, and with a total membership of 150 it has given $195 to home missions during the past year, the full amount raised for benevolences being $376. The church maintains two Sunday schools in out-districts and is doing all in its power to extend the good work. The Eastern Washington and Northern Idaho Association will meet here April 7–9.

For Weekly Register see page 234.

Whenever I meet a man who disbelieves in God, and thinks he has not any reason for accepting the Christian idea, I invariably find on inquiry that it is either because he has mixed up the Christian doctrine [of God] with the Biblical doctrine, or else he has no idea of the Christian doctrine as such, but simply knows the dogmatic form, the metaphysical position which was assumed by historical Christianity.—*R. F. Horton, D. D.*


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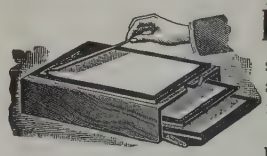

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## THE BUSINESS OUTLOOK.

After today all that has been uncertainty will be certainty regarding the new government loan. Money, which has ruled tight, will be easier, for funds have been accumulated and locked up for the purpose of subscribing to the new issue of bonds, and this hoard will seek employment in the open market.

If the loan is a success the credit of the nation will be established on a higher basis and foreign capitalists' respect will increase in proportion, and this will cause probably the repurchase of many of the securities which they have sent back to us during the past two or three years.

The rise in wheat and iron has acted as a stimulus to other branches and the spring season is looked forward to with much hope. Some important industries are quiet, however, as boots and shoes, cotton goods and woolens. Cuts have been made by jobbers at trade centers in cotton goods, which cuts have demoralized the market.

The exports of wheat and corn, particularly the latter, continue in large volume and the shipments of cotton show a gradual increase. Bank clearings continue comparatively light, reflecting both the effect of the recent December panic and the policy of waiting for the settlement of the bond issue. The stock market for the past week has ruled strong. Little pressure to sell has been one of the features, and there is also steady buying of specialties by interested parties.

## THE DAY OF PRAYER FOR COLLEGES.

At Yale prayer meetings, class and union, were held, and in the afternoon Rev. B. Fay Mills preached.

At Lasell Seminary the entire day was given to religious services. Rev. C. M. Southgate of Auburndale delivered one of the addresses.

Rev. Dr. Alexander McKenzie preached at Wellesley, Rev. Dr. George A. Gordon at Williams, Rev. Dr. H. S. Hunt at Wesleyan, Rev. Dr. A. J. F. Behrends at Smith and Rev. N. E. Wood at Brown.

At Amherst the alumni prayer meeting in the morning was as usual a deeply impressive service, greetings being given in person and by letter from graduates in professional schools and in active life. For the first time in many years Prof. W. S. Tyler was absent on account of the infirmities of his advanced age. In the afternoon Dr. C. M. Lamson preached.

In Adelbert College class prayer meetings were held and also a general prayer meeting of both students and professors. A public meeting was also held in which Rev. Dr. Paul F. Sutphen gave an able and enthusiastic address upon The Growth of the Best Manhood. In the College for Women class prayer meetings were also held and addresses were given by Rev. Dr. A. G. Upham and by Rev. Dr. H. C. Haydn. Dr. Upham spoke upon the responsibility of privileges and Dr. Haydn upon the formation of a college settlement by the graduates and students of the College for Women in connection with a parish house which is soon to be built in Cleveland.

## EDUCATION.

— Vassar College receives $8,000 from Miss Helen Gould.

— Redfield College, South Dakota, suffered a loss of $30,000 by fire Jan. 27.

— Benzonia College at Benzonia, Mich., has opened a university extension department with Rev. J. G. Rodger at the head. He is a graduate of Yale and has had postgraduate training at Harvard, Leipsic and Edinburgh Universities.

## CHRISTIAN ENDEAVOR NOTES.

A letter conveying New Year's greetings was sent to Dr. Clark by the society in Liegnitz, Germany, every member of which signed the letter, the pastor adding a personal postscript in Latin.

During a minstrel show arranged in the penitentiary at Huntsville, Tex., by some of the inmates for their amusement, the prisoners' society was holding a prayer meeting that resulted in the conversion of two men.

A series of studies for Juniors has been prepared by the Junior superintendent of Allegheny County, Pa. The first number consists of questions and answers giving a summary of the history in the Pentateuch. Junior workers that may be interested in these helps can obtain a copy by sending a stamp to Mrs. Ella H. Jolly, Stanton Avenue, Pittsburg, Pa.

Full reports from local unions should be made to Secretary Baer before June 15, as a basis for deciding who shall receive the prize banners to be awarded at Washington. One banner is offered for the union doing the best work in Christian citizenship, one to the union forming the most new societies during the year, and the third to the union reporting the largest number of members systematically giving not less than one-tenth of their income.

The convention of the District of Columbia, held Jan. 17-19, was naturally most enthusiastic and successful. The new hall in which it was held was used on that occasion for the first time as an auditorium. The Doxology was the first hymn heard in it. Washington, '96, was, of course, the most prominent theme throughout all the sessions. Convention committees had charge of their appropriate branches of work at these meetings, and were all brought together for the first time Saturday evening. The official flags were largely used in the decorations, and the first that was made was presented to Mr. Frank C. Bliss, the designer; the second to Dr. Clark; and the third to Mr. Miles M. Shand, president of the District of Columbia Union. These three flags were beautifully made of silk. Each of the committees was then called to rise in turn and receive from Secretary Baer a fitting Scripture motto. Frequent mention was made of the motto of the general committee, "Not by might, nor by power, but by my spirit, saith the Lord of hosts," which was repeated by all at the close of the consecration service.

A contemporary has thoughtfully opened a Christmas Gift Exchange, the following extract from which will touch a responsive chord in many a clerical breast:

Thirty-eight pairs of slippers, 14 vellum prayer-books, bound in morocco, and 10 pairs of black mits will be given in exchange for a pair of shoes or trousers. Address "Reverend."

The Modern Health Food

Made From Cocoanut Oil,

Guaranteed to Contain NO ANIMAL FATS

Pure Cocoanut Cooking Butter

is the purest, most wholesome and palatable shortening. Two pounds of it will accomplish as much as three pounds of lard, butter, or any other shortening Never becomes rancid.

We also make all grades of table butter from the unadulterated oil of the cocoanut.

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partial or complete, locomotor-ataxia, epilepsy, all show a diseased or deficient condition of the brain, once considered incurable. We can show letters from hundreds of well-known physicians, telling of positive cures by

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Freligh's Tonic

The phosphorus is what does it. Absolutely pure. Positively harmless. Can be taken for any length of time.

Regular bottle $1.00. 100 doses. All druggists. Sample by mail, 25 cts. Concentrated, prompt, powerful. Descriptive pamphlet, formula, testimonials, etc., mailed to any address.

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Manufacturing Chemists,
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*Send for our Bond List.* 33 Equitable Building, Boston.

"GOOD WIVES GROW FAIR IN THE LIGHT OF THEIR WORKS," ESPECIALLY IF THEY USE SAPOLIO

## WEEKLY REGISTER.

### Calls.

BEATTY, B. T., to Edgewood, Io. Accepts.
BEEBE, Julius R., to preach for a year at Sanborn, N. D., where he has been supplying. Accepts.
BRUNDIGE, B. F., to Ross Memorial Ch., Port Huron, Mich. Accepts.
CLEWORTH, W. C., to Willow Lakes, S. D. Accepts.
CORWIN, Carl H., Kaukauna, Wis., to Fairmont, Minn.
FOSTER, John, Pawnee, Okl., to Wisner, Neb. Accepts.
HEFFLON, G. H., Drew Seminary, to Tremont, Me.
HEINZELMANN, Henry W., Pilgrim Ch. (German), Chicago, Ill., to Emmanuel Ch. (German), Michigan City, Ind. Accepts.
HYSLOP, Jas., Imlay City, Mich., declines call to First Ch., Brantford, Ont.
JOHNSON, Chas. C., Arcade, N. Y., to Gaines. Accepts.
JONES, Abram, Carbondale, Pa., to Williamsburg, Io. Accepts.
PADDOCK, Geo. E., Third Ch., Denver, Col., accepts call to Vermillion, S. D.
PALMER, Edward G., Covert, Mich., to Bellaire and to Rochester. Accepts the latter.
PALMER, Oscar A., Trenton, Neb., accepts call to Berlin and Avoca.
PILE, Francis, of Birmingham, Eng., more recently of Hartford, Ct., to Bolton. Accepts.
REED, Wm. E., Avoca, Io., to First Ch., Dallas, Tex. Accepts.
SHANTON, J. A., Stouffville, Ont., to permanent pastorate of Pres. Ch., Mt. Pleasant, Mich.
SNIDER, Asa B., to Soquel, Cal., where he has been supplying. Accepts.
STEINER, Edward A., Pacific Ch., St. Paul, Minn., to First Ch., Springfield, O.
SUTHERLAND, Jno. M., Hammond, Ind., to Havana, Ill. Accepts.
WAINWRIGHT, Geo. W., Blair, Neb., to supply at Ainsworth for six months.
WALLACE, Geo. R., First Ch., Portland, Ore., to Pilgrim Ch., Englewood, Chicago, Ill. Accepts.

### Ordinations and Installations.

POGUE, Jno. A., *o. p.* Hawley, Mass., Jan. 28. Sermon, Rev. Joshua Coit; other parts, Rev. Messrs. A. C. Hodges, J. P. Bixby, R. M. Taft, S. P. Cook, J. A. Woodhull and Lyman Whiting, D. D.

### Resignations.

BICKFORD, Thos., Springfield, Vt., to engage in business.
EVANS, David E., Cable and Farlow Grove, Ill., but remains at Sherrard.
GOODWIN, Sam'l H., Farmington, N. H.
RUNALLS, Jno. H., Illini, Ill.
UNDERHILL, Wm. H., East Paris, Mich.

### Dismissions.

DAVIS, Wm. H., First Ch., Detroit, Mich., Jan. 30.
WILSON, Jno. C., Center Ch., Meriden, Ct.

### Churches Organized.

WILSON'S CREEK, Wis., Jan. 15. Eight members.

### Miscellaneous.

BROWN, Dan'l M., who has been serving the churches in Anna and Cobden, Ill., has given up the former and taken Alto Pass instead.
DALTON, M. L., and his wife, of Salamanca, N. Y., received an unexpected visit a few evenings ago from seventy friends, who left as a token of esteem more than two pounds of silver in the coin of the realm and numerous other pound packages containing household supplies.
GARFIELD, Frank L., and wife, were recently presented by their parishioners at Feeding Hills, Mass., with a roll-top oak desk, a fur carriage robe and assurances of good will and appreciation.
SHOEMAKER, Elmer E., who is in his third year of service in Mound City, Ill., feels constrained to go East, much to the regret of his church, town, association and friends in the State.
TAYLOR, Edward, of Binghamton, N. Y., has been engaged to preach at Newark Valley until April 1.
WELLS, Geo. H., of Minneapolis, Minn., left San Francisco for Japan, Jan. 28, on a trip which may extend around the world.

### OTHER CHRISTIAN WORK.

By the will of Mrs. Anna R. Aspinwall of Pittsburg the Protestant Episcopal Hospital in Philadelphia receives an estate estimated to be worth $3,000,000.

Rev. J. Wilbur Chapman, D. D., who will be installed as the pastor of Bethany Presbyterian Church, Philadelphia, Feb. 10, does not expect to give up the evangelistic work, but has leave of absence for three months during the winter.

For a full week of late the Evangelistic Association of New England has held union services in different churches in Cambridgeport, the results being exceedingly satisfactory in the deepening of the spiritual life. This is the first object in view in these conferences, which are being held here and there throughout New England. Among the participants in the Cambridge series of meetings were Dr. J. L. Hill, Rev. Messrs. C. L. Jackson and C. I. Scofield and Mr. H. M. Moore.

Rev. L. B. Maxwell, recently pastor of the First Congregational Church, Savannah, Ga., has begun work among the colored people of the South in the interest of the International Sunday School Association, with much promise. Within the last two months he has visited a number of points in Kentucky, and recently he addressed large audiences at Memphis, Tenn. The *Commercial Appeal* of that city speaks highly of him and his work. He proposes to effect State organizations of Sunday school workers in the Southern States.

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STOPS TOOTHACHE INSTANTLY.
Ask for DENT'S; take no other. Sold everywhere, or by mail 15 cts. C. S. DENT & CO., DETROIT, MICH.
*Dent's Corn Gum Cures Corns, Bunions, Warts.*

**HOOPING-COUGH CROUP.**
**Roche's Herbal Embrocation.**
The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, London, England.
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ESTABLISHED 1822.
**WE DOUBLE IT.**
FIRST PRIZE.
No. 737
To Marion Hunter Hon
for Two Golden Cabbages
$ 5.00
We will duplicate all **first premiums** offered in 1896 by any Horticultural or Agricultural Society in the United States, that may be secured with the produce of seeds or bulbs purchased of us. **We will pay** the amount on presentation of the certificate of the society's award accompanied by a statement that the seeds from which the prize winners were grown, were BRECK'S SEEDS.
(THE ABOVE OFFER IS COPYRIGHTED.)
We made this offer last year in the interest of growers, with the hearty endorsement of Horticultural and Agricultural Societies throughout the country. To show how it worked we select as an example H. P. West, of Fayetteville, Wis., to whom we have paid $90.50 being an amount equal to that awarded him for premiums on the produce of our seeds at the Wisconsin State Fair, Walworth Co., Wis., Agrl. Soc. Exhibit, Minn. State Fair and La Cross, Wis., Inter-State Fair.
*Full particulars of this offer in our 1896 illustrated catalogue, 170 pages; mailed free. Replete with cultural directions, news about novelties, standard varieties of vegetable and flower seeds, and the most approved agricultural and horticultural implements.*
*"Everything for Farm, Garden and Lawn."*
**JOS. BRECK & SONS, Boston, Mass.**

**NEW CHRYSANTHEMUM SEED.**
These charming new Chrysanthemums from Japan bloom the first year from seed. They embrace all styles varieties and colors, including the exquisite new Ostrich Plume types, Rosettes, Globes, Fimbriated, Miniature and Mammoth. Sow the seed this spring; the plants will bloom profusely this fall. 25 cts. per pkt., or
**For only 30c. we will mail all the following:**
1 pkt. NEW JAPANESE CHRYSANTHEMUM SEED.
1 pkt. SCARLET PANSIES, fine red colors.
1 pkt. MARGARET CARNATION, all colors, blooms in 3 mos.
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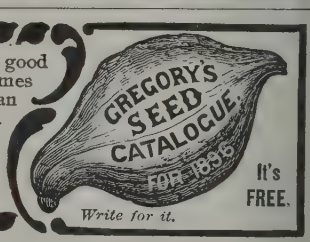
1 pkt. DWARF GIANT FLOWERED CANNA, mixed, ex. fine.
1 pkt. CUPID DWARF SWEET PEA (3 Seeds).
10 Bulbs FANCY GLADIOLUS, all different colors.
2 " NEW CRESTED GLADIOLUS, exquisite colors.
3 " MAMMOTH CALLS, different colors.
and our GREAT CATALOGUE, 136 pages, with magnificent colored plates and covers. These 7 packets of seed Novelties and 15 choice Bulbs (worth $1.35) will all flower this season, and we send them for 30 CENTS only to introduce our superior stock. Order at once.
**OUR CATALOGUE** of Flower and Vegetable Seeds, Bulbs, Plants and Rare new Fruits is the finest ever issued; profusely illustrated with elegant cuts and colored plates. We offer the choicest standard sorts and finest Novelties. We are headquarters for all that is New, Rare and Beautiful. This elegant Catalogue will be sent **Free** to any who order or expect to order after getting it.
**JOHN LEWIS CHILDS, Floral Park, N. Y.**

**RARE SWEET PEAS FREE!**
Our **BEAUTIFUL BOQUET COLLECTION**, comprising over 30 varieties of Eckford's, New Giant, Gilt Edge Strain. The finest collection ever brought together by any seedsman. Every color, combination and shade are represented, from darkest crimson to snowy white, with flowers double the size of ordinary sweet peas. The very cream of the newest and rarest sweet peas, the fashionable and popular flower of the day. This magnificent collection contains over **one ounce** of seed (enough for a hedge), and we send it FREE, together with printed directions for growing sweet peas, a copy of our charming new **Illustrated Catalogue** for 1896, and **20c Premium Coupon** on receipt of only 10c., the exact cost to us of postage and putting up. Our catalogue contains many new things that cannot be obtained elsewhere. If you send silver for the above, we include absolutely **Free**, a regular 20 cent packet of our world famous **ROYAL PRIZE PANSIES**, said by good judges to surpass anything in Pansies seen at the World's Fair; flowers three inches across, spotted, striped and mottled in endless variety. We make this offer to get you to try our seeds, as we know after a trial you will use no others. The offer is good for 30 days only. The above seeds are exactly the same as we advertise in our catalogue for 45 cents, and thousands of packets have been sold at that price.
Address at once,
**O. M. RICHARDSON & CO.,**
**Florists and Seedsmen, - CANTON, MAINE.**

**BURPEE'S SEEDS, Philadelphia**
A postal card addressed as above will bring you **BURPEE'S FARM ANNUAL for 1896**, if *you intend to purchase Seeds*, otherwise the price is ten cents (less than cost). It is **a bright BOOK of 184 pages**, with hundreds of illustrations and colored plates painted from nature. It tells all about the **BEST SEEDS that Grow!**

**HALE PLUM, TRIUMPH PEACH, BOUNCER STRAWBERRY**
and all other best fruits from Hale, who makes more money in fruit culture than any man in America. *Free* book, tells whole story, no secrets. Address **HALE, South Glastonbury, CONN.**

The planter's success depends most upon good seed. The greatest measure of success comes from planting *Gregory's Seeds.* Better than others because Home grown and selected with greater care, from superior stock. All the newer varieties worth growing, all the old sorts that have proven best—vegetable and flower.
**J. J. H. GREGORY & SON, Marblehead, Mass.**


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BEAR IN MIND—Not one of the host of counterfeits and imitations is as good as the genuine.

## SUNDAY SCHOOL NOTES.

Haverhill district will hold its annual meeting Haverhill on Wednesday, Feb. 12, and includes e towns of Bradford, Georgetown, Groveland, 'est Newbury and Merrimac.

Gardner district convention at South Gardner id North Worcester district at Groton were held 'ednesday and Thursday of last week with larger idiences and better results than in any previous ear.

A normal training class for a course of ten weeks being organized from the Primary Teachers' nion in Boston and will begin on Saturday, Feb. , at 3 P. M., to be conducted by Miss Bertha F. ella, State primary secretary.

Southern Essex district held its annual convention the North Congregational Church, Lynn, Jan. 22. was the largest in the history of the district. gypt's Witness to the Bible was the subject of an ddress by Rev. F. A. Horton, D. D.

There are many indications that the conversions the schools for last month are more numerous an in other years. Not a few of them are reported om the home departments, while Sunday school ommittees of the Endeavor Societies are helping bring others.

New York State has 8,558 schools and stands second number with 122,289 officers and teachers, and 050,738 scholars. Ohio and Illinois follow, each aving about the same, or 7,250 schools, with Ohio aiming to lead by about 40,000 with a total en- llment of 737,319.

Pennsylvania reports 9,243 schools, the largest number for any State. Each of the twelve districts include several counties. Altogether they report 144,155 officers and teachers with 1,160,151 scholars, twenty-five per cent. of the population being enrolled in the schools.

The Boston reception, tendered recently in Berkeley Temple to the State executive committee, was a successful and helpful gathering. Several hundred of the local workers met the members of the committee socially, and then enjoyed a series of brief addresses in which the aim and plan of the association was plainly stated.

Eighty-six superintendents in Baltimore have organized a union as a result of addresses made by B. F. Jacobs and William Reynolds of the international executive committee.——Messrs. Bailey and Wanamaker entertained a company of 131 prominent business men in Philadelphia, Jan. 15, in order to hear addresses by representative men on the relations of the international convention to the State S. S. Association. Liberal support was pledged.

Boston's Primary Union has introduced a series of supplemental lessons for the present quarter. They comprise blackboard work, opening and birthday exercises, general principles of teaching, how to interest, at the same time, the forward and the listless child, children's socials, graded work, promotion exercises and how to interest, at the same time, the bright and the dull child. The class meets at 2 P. M. Saturday in Broomfield Street Methodist Episcopal Church.

The Worcester district convention was held at Leicester, Friday, Jan. 31. The district comprises the towns of Auburn, Shrewsbury, West Boylston, Holden, Princeton, Rutland, Paxton, Spencer, Leicester and Worcester with over eighty schools. The attendance was the largest at any district convention in the State, over 200 officers and teachers being present. Three sessions were held with President A. E. Gray of Worcester in the chair. Intermediate Work was treated by Mrs. J. A. Ware, Normal Work by A. W. Edson of the State Board of Education, The Home Department by J. N. Dummer and The Relation and Responsibility of the Local School to District and State Work by H. S. Conant. Addresses were made by Miss Bertha F. Vella on Primary Teachers' Equipment, Rev. Sherman W. Brown on Teachers' Responsibilities and by Rev. Alexander Lewis, Ph. D., on Tact and Contact.

THE house of Walter Baker & Co., Limited, Dorchester, Mass., the well known manufacturers of breakfast cocoa and other cocoa and chocolate preparations, has had uninterrupted prosperity for nearly a century and a quarter, and is now not only the oldest but the largest establishment of the kind on this continent. The high degree of perfection which the company has attained in its manufactured products is the result of long experience combined with an intelligent use of the latest methods. The full strength and the exquisite natural flavor of the raw material are preserved unimpaired in all of Walter Baker & Company's preparations, so that their products may truly be said to form the standard for purity and excellence.


# A Cloud of Witnesses.

Most people are skeptical about the cure of Asthma, Catarrh, Bronchitis and similar diseases, and this advertisement is intended for any "doubting Thomas" who is a reasonable person. Are *you* open to conviction? We *know* from thousands of letters (hundreds from readers of this paper, in which we have advertised for months) that **Hyomei,** the new and wonderful Australian **"Dry-Air"** treatment, comprised in

# Booth's Pocket Inhaler Outfit, by mail, $1.00

*relieves* 99 out of every 100 people who try it, and **cures** 99 out of every 100 who use it conscientiously and according to directions. Here are the endorsements of living men and women *whom you* **must** *believe* — you can't help yourself.

## Bronchitis.

**Hon. FRANCIS H. WILSON**, Member of Congress from Brooklyn, writes:

Temple Court, New York City, November 26, 1894.

*My Dear Mr. Wyckoff:* On your suggestion, I procured from your friend, Mr. Booth, one of his Pocket Inhalers. It has worked like a charm. The Bronchitis has *entirely disappeared*, and, thanks to you, is the first thing I have found in ten years that has given permanent relief. There is certainly a great field for a remedy having such merit.

Cordially yours, F. H. WILSON.

[The above is to the late W. O. Wyckoff, Esq., President Remington Typewriter Co.]

## Colds.

Boston, Mass., July 30, 1895.

In my family of three we have used the Hyomei, and have been pertectly satisfied with the result. None of us have had a cold since we have had it. I believe it is a great preventitive as well as a cure.

Rev. STANLEY SEARING, 10 Carter Street.

## Loss of Voice.

Brooklyn, N. Y., February 1, 1895.

Booth's Pocket Inhaler works like a charm. The first inhalation gave relief. It *is a blessing to humanity, and I am sorry it is not better known.* I add my name to the "Pass-It-On-Society."

Sincerely yours, Rev. J. M. FARRAR, D.D.

## Asthma.

Deer Park Parsonage, Baltimore, Md., Oct. 7, 1895.

The Pocket Inhaler came Friday morning. Mrs. Honey had been suffering severely for three weeks daily with Asthma. As soon as the Inhaler came, she began using it, and after a few inhalations, the Asthma ceased, and now, Tuesday, it has not returned. She has had this trouble since she was seven years old, and is now forty. We have spent hundreds of dollars in search of relief, purchasing everything we saw advertised.

Rev. GEORGE H. HONEY.

## Catarrhal Deafness.

Syracuse, N. Y., March 6, 1895.

Having been personally relieved from Catarrh through the use of an Inhaler charged with Hyomei, I take pleasure in recommending it most highly. Mr. H. H. Warner, of Rochester, of Warner's Safe Cure fame, according to his own statement, made in the presence of a friend of mine, Dr. Frank E. Howe, Barrett House, Broadway, New York, has been cured of Catarrh and Catarrhal Deafness of several years' standing through the use of Hyomei.

E. G. WYCKOFF, No. 209 Genesee Street.

## Chronic Cough.

Manchester, Mass., March 26, 1895.

Inclosed find $1.00 for Pocket Inhaler outfit. The one I bought of you for my mother did her a world of good. She writes me that her cough is completely cured. Success to you.

ABBIE J. GANNET.

## Catarrh.

Boston, Mass., April 20, 1894. (Care Jordan, Marsh & Co.)

I had Catarrh for twenty years, and the last ten years (passed in this great establishment) I suffered fearfully. It extended to my throat; the base of my tongue was badly affected. I could not sleep with my mouth closed. I began using Hyomei in December, and in two weeks I was entirely — and now, after four months and no return of the disease, I can say, *permanently* — cured. I am going to ask the head of this firm, Mr. Eben D. Jordan, to indorse this statement. ELVIRA E. B. GIBSON.

**Indorsed, EBEN D. JORDAN.**

## Consumption.

Buffalo, N. Y., August 21, 1895.

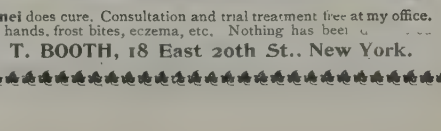
In thirty years' experience in the practice of medicine, I have never given my name in support of a proprietary remedy; for I have never seen one that performed all and more than was claimed for it, until I met with Hyomei, which I indorse with all my heart (professional ethics to the contrary notwithstanding), for I believe it a duty I owe to humanity. Since testing Hyomei in Laryngitis, Bronchitis, Catarrh, Asthma, Hay Fever, and last, but far from being least, Galloping Consumption, in an advanced stage, which by the use of the Exhaler one hour a day, and the Pocket Inhaler ten minutes every hour, with no other medicine, in four weeks, was transformed into an assured recovery; I believe in it for itself for what it has done, and I gladly add my name to the "Pass-It-On-Society."

S. H. MORRIS, M.D., 159 Franklin St.

P. S.—You are at liberty to use this as you may deem best

**Hyomei** is a purely vegetable antiseptic, and destroys the germs and microbes which cause diseases of the respiratory organs.

The air, thoroughly charged with **Hyomei**, is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest air cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.




**Pocket Inhaler Outfit, Complete, by Mail, $1.00,** consisting of pocket inhaler (made of deodorized hard rubber, beautifully polished), a bottle of **Hyomei**, a dropper, and full directions for using. If you are *still* skeptical, send me your address, and my pamphlet shall prove that **Hyomei** does cure. Consultation and trial treatment free at my office.

**Hyomei Balm.**—An antiseptic skin food for weak chests, burns, scalds, chapped lips, rough hands, frost bites, eczema, etc. Nothing has been so effective for the purposes named. Price by mail, 50 cents.

**R. T. BOOTH, 18 East 20th St., New York.**

# Unanimous Choice

The New York Morning Journal recently offered ten leading makes of bicycles as prizes in a guessing contest, giving the winners free choice of any one of the ten machines. The result was ALL of the ten winners selected

# Columbia Bicycles

The Journal accordingly bought ten Columbias, paying $100 each for them, without discount or rebate. On even terms few will choose a bicycle other than the Columbia

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GRATEFUL—COMFORTING.
COCOA
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Delicious in flavor—Best in quality. Requires no boiling. Put up in pound and half pound tins.
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REX BRAND
Extract of BEEF
Sample, 4 cents. *Book free.*
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## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JAN. 31.

Mrs. E. W. Greene read Gen. 32, directing attention especially to Jacob's prevailing prayer and spoke upon the calendar topic for the day: Prayer for those who are not interested in foreign missions. Prayer was mentioned as the chief means and many instances of personal experience were given where those present stated that they had received direct answers to definite prayers: the lost had been found, relief was found forthcoming, supplies had been received, books needed by a college student who had no money were supplied, business perplexities were made clear.

Among the methods used to win others' interest these were mentioned: personal invitations to a missionary reception, influencing mothers through the children and, notably, the efficiency of the "cradle-roll," definite effort in behalf of an individual, inviting missionaries to address ladies' clubs, such experiment being fully justified by the interest aroused by Mrs. De Forest and others who have addressed clubs upon other topics than missions, but whose knowledge has been gained in missionary work and who are known to be closely identified with it. Successful classes in current events were mentioned as furnishing the opportunity to learn a great deal of the mission side of the world's work of today and as proving the prominent place which the development of missions has in any comprehensive view of what now transpires. Mrs. Judson Smith alluded to the close connection between the executive committee of the Woman's Board and its constituency and spoke of the letter which the committee has recently sent out (through the branches) to all the auxiliaries, with an appeal to each auxiliary member to "pledge herself to make an earnest effort to secure by April 1 as member of the auxiliary one woman hitherto not identified with the work of the Board."

A TRIP TO FLORIDA AND THE BAHAMAS.—A party for a grand round of travel in Florida and the Bahama Islands is announced by Messrs. Raymond & Whitcomb, the date of departure from Boston being Feb. 13. These tourists enjoy the benefit of personal escort and attention throughout the entire journey. Atlanta is visited on the outward trip, and Washington, D.C., on the return. Excursions will be made on the romantic Ocklawaha and St. John's Rivers, and all the leading resorts in Florida are to be visited. The voyage from Palm Beach to Nassau will prove a novel feature of the tour. Full particulars of these charming winter trips are given in an illustrated circular, which is furnished free by Raymond & Whitcomb, 296 Washington Street, opposite School Street. Parties for Florida, omitting the trip to the Bahamas, will leave Boston Feb. 6 and 27.

Pure! That's why the Ivory Comb is good for Baby. The soft hair and tender scalp should be touched only by a clean, delicate Baby Comb. We are the largest Ivory Comb cutters in the world. We make them with or without handles—in three grades of Ivory—called, 1st, Pratt Read—2d, American—3d, Saybrook. We will send you a pure Ivory Comb of small size, together with a full description of our many varieties upon receipt of 8 cents in stamps.

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No church ought to be without facilities for furnishing pure recreation. With a Stereopticon the interesting places of the world can be shown; inspiring moral and temperance stories illustrated; humor made realistic; choicest statuary and artistic gems flashed upon the screen. Do you know of anything better? We don't.

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*I was afflicted with catarrh last autumn. During the month of October I could neither taste or smell and could hear but little. Ely's Cream Balm cured it.—Marcus Geo. Shautz, Rahway, N. J.*

CATARRH

**ELY'S CREAM BALM** Opens and cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied to each nostril and is agreeable. Price 50 cents at Druggists or by mail.

ELY BROTHERS, 56 Warren Street, New York.

## BOSTON MINISTERS' MEETING.

A large audience assembled in Pilgrim Hall last Monday morning to listen to the review of Dr. Gordon's book, The Christ of Today, by Dr. A. H. Plumb. After praising Dr. Gordon's literary style, vividness of imagination and command of language he said that the thought was often lamentably obscure. These writings set forth the Trinitarian view of the person of Christ, the Unitarian view of the work of Christ, which is declared to be purely educational and not at all redemptive. On this point the speaker claimed that Dr. Gordon goes far beyond most Unitarians of the present, and quoted from eminent Unitarians in the past to prove that his views were more advanced than those of the original apostles of Unitarianism. He then stated that the book was Universalist in its teachings as to the result of Christ's work, thus setting aside the Bible, and in its treatment of the scenes of the last judgment absolutely contradicting the Master.

At the close of Dr. Plumb's remarks Mr. Walcott Fay moved that, as a matter of courtesy to Dr. Gordon, the committee be requested to secure a speaker of equal standing with Dr. Plumb to give a review in favor of the book. An amendment was offered to the effect that Dr. Gordon be invited to speak on the points raised by Dr. Plumb, but it was generally conceded that this would not be considered fitting by Dr. Gordon, and the whole matter was tabled.

A resolution protesting against the indignity offered Bishop Arnett last week was adopted as follows:

Resolved, That the Congregational ministers of Boston and vicinity, assembled in Pilgrim Hall Feb. 3, desire to express their regret at the spirit and the deed which denied to Bishop B. W. Arnett of the A. M. E. Church the hospitality of three leading Boston hotels. Bishop Arnett's elevated character and attainments entitle him to the highest consideration. Our hotels are not wont to demand any test on the part of their guests which he did not furnish. We can only infer that he was discriminated against because of his African descent. To say that such discrimination is dishonorable to those who make it is to put the case very mildly. We hope that it does not represent the Boston public. We emphatically declare that the indignity to Bishop Arnett utterly misrepresents our conception of Christianity, humanity, American citizenship and civil rights. And we do not see that any apologies can wipe out the dishonor attaching to the doers of this act. We most emphatically protest that the like should not occur again in Boston or in the Commonwealth of Massachusetts.

**Men who Work Hard**
**Need Horsford's Acid Phosphate.**

Taken at bedtime it brings sound, sweet sleep; quiets the nerves and builds up brain tissue It's good for digestion, too—take a little after meals.

## CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

| | |
|---|---|
| The Century Magazine | $3.60 |
| Harper's Magazine | 3.25 |
| Atlantic Monthly | 3.25 |
| Scribner's Magazine | 2.60 |
| Harper's Weekly | 3.25 |
| " Bazar | 3.25 |
| " Round Table | 1.60 |
| St. Nicholas | 2.60 |
| American Kitchen Magazine | .75 |

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

"NEVER found an equal to Pond's" is the way J. R. Harrison speaks of Pond's Extract.

"CONGRESS IN SESSION."—A visit to Washington at this season is full of interest. The numerous important matters before the House and Senate insure a memorable session of Congress. Royal Blue Line personally conducted excursions to Washington leave Boston Feb. 19, April 3 and 15 and May 6. Twenty-three dollars covers transportation, hotel accommodations and every expense. For illustrated itinerary address A. J. Simmons, N. E. A., 211 Washington Street, Boston.

Some soap is too soft for economy, other soap too hard for convenience.

COCO
TRADE MARK.

the *perfect* bathsoap is always just right in substance—in quality. It enhances the pleasure and healthfulness of the bath about tenfold.

**The N. K. Fairbank Company,**
Chicago,
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MADAME PORTER'S BALSAM

"To-morrow may be too late!" This lady believed that. It's common sense.

She has made hosts of friends, because she knew how to prepare this Balsam, and they say: "Had it not been for 'Madame Porter's,' the cold and cough would have been worse, perhaps fatal." Madame Porter's portrait has appeared for sixty years on every bottle of Balsam sold, and has become familiar in homes without number. It is a Balsam perfectly safe and pleasant to take. Everybody likes it.

Druggists everywhere sell it, with their approval. It costs but 25 and 50 cts. (two sizes).

Proprietors: HALL & RUCKEL, Wholesale Druggists, New York.

MR ZADOC PORTER'S BITTERS

THE PROGRESS OF MEDICAL SCIENCE.

CONSUMPTION.

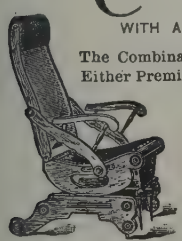
A scientific discussion of this dread disease, its cause, treatment and cure, by Dr. Robert Hunter, the father of inhalation and most eminent lung specialist of the day. After a period of research extending over half a century, Dr. Hunter explains his perfected discovery of a specific remedy for consumption, and proves its success not only scientifically but through the grateful testimonials of his patients, Dr. Hunter was for forty years the *sole* advocate of the *germ theory* of consumption, which is now accepted by the medical profession throughout the world as the *only* correct theory — thus establishing beyond doubt his superior knowledge of this disease. Readers of *The Congregationalist* can obtain Dr. Hunter's book explaining his treatment without charge, by addressing him at his residence, 117 West Forty-fifth Street, New York.

"SWEET HOME" SOAP.

YOU CAN HAVE YOUR CHOICE

A "CHAUTAUQUA" RECLINING CHAIR
OR A "CHAUTAUQUA" DESK,

WITH A COMBINATION BOX FOR $10.00.



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Either Premium Ditto, . $10.00
Total, . . . . . $20.00

YOU GET BOTH FOR $10.00

WE WILL SEND BOX AND EITHER PREMIUM ON THIRTY DAYS' TRIAL; IF SATISFACTORY, YOU CAN REMIT $10.00 IF NOT, HOLD GOODS SUBJECT TO OUR ORDER.

THE LARKIN SOAP MFG. CO. BUFFALO, N.Y.

*Our offer fully explained in The Congregationalist, Nov.* 14, 21, 28.

NOTE.—We have examined the goods and premiums as described above, and know they will give satisfaction. We know the Company, have personally visited their establishment in Buffalo, have purchased and used the goods, and gladly say everything is as represented.—*Epworth Herald, Chicago.*

It Never Fails

to cure the most severe Coughs and all forms of Throat and Lung Troubles. It has stood the test of public opinion for thirty years and the continued and increased demand proves its value and popularity.

ADAMSON'S Botanic Cough Balsam

**More than 10,000 Testimonials**

have been voluntarily sent, showing spontaneous and heartfelt gratitude for the miraculous cures it has effected.

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**Sold by all Druggists.**

B

# HER FACE HER FORTUNE.

## Good Looks Women's Strongest Attraction.

## How to Have a Clear and Brilliant Complexion.

### Here is the Secret of How to Look Your Best.

Women, since the beginning of time, have ruled by their beauty. It is at once their pride and their power. By the fascination of their beauty they attract and conquer. It is therefore a woman's first thought, aye, her first duty, to establish and maintain her beauty in its highest perfection.

All women are by nature beautiful. Beauty does not consist of regular features. Many of the most noted beautiful women of the world's history had decidedly irregular features. Beauty means attractiveness, and attraction is commanded by clearness of skin, pureness of color, brilliancy of complexion, vivacity of expression, sparkling eyes and rosy lips.

All these attributes of beauty must come from within the system. No external application, no face powders, washes or preparations can give anything but an artificial look. Beauty must first of all be natural; it must glow in the skin from within.

The reader's first thought is, how can I improve and maintain my beauty?

Easily enough. First and foremost, you must have good health. By health is not meant that you feel fairly well, you must get your nerves strong and vigorous, for nothing marks and lines the face like the worry of weak nerves; you must get your blood enriched and pure, for it is the blood which gives that natural rosy glow to face and lips which no art can imitate. You must keep stomach, liver, kidneys and bowels in natural activity, for the sluggish action of these organs causes the skin to become dark, sallow, bilious and clogged with impurities and humors.

To do all these things, to keep the system in perfect condition, use that greatest of modern discoveries, Dr. Greene's Nervura blood and nerve remedy. It will not only give you perfect health, but the beauty which you so ardently desire. It will make your skin pure, clear and fair, your features full and plump, give you a brilliant complexion with rich, red lips, and put the glow of health and color into your cheeks.

To prove this to your complete satisfaction, read these few of the vast number of enthusiastic testimonials received from grateful women who know from their personal experience the wonderful effects of Dr. Greene's Nervura blood and nerve remedy on their complexions. Then follow their advice and example and you will be as pleased as you are surprised at the wonderful improvement in your looks.

Mrs. Mary Frances Lytle, of 2 Hunter Alley, Rochester, N. Y., says:—

"I was very pale and delicate—had no color. I took Dr. Greene's Nervura blood and nerve remedy and now I am well and strong, my face is plump and cheeks red, and my complexion pure."

Miss Alice Hopkins, of 632 So. Tenth St., Philadelphia, Pa., says:—

"There was an entire loss of healthy color in my face. After taking Dr. Greene's Nervura my system was toned up, the natural color returned and the effect on my complexion was most satisfactory."

Mrs. Wm. Bartels, 239 East 87th St., New York City, says:—

"Dr. Greene's Nervura made a wonderful improvement in my health and that dark, sallow look left my face. My friends hardly knew me. I have gained in flesh and am like a different person."

Mrs. C. S. Allen, of 128 Pearl St., Portland, Me., says:—

"There was hardly any more color in my face and hands than in chalk. Dr. Greene's Nervura made me well and restored my natural color and complexion."

Mrs. Elizabeth Brown, of 236 Hartwell's Ave., Providence, R. I., says:—

"My face broke out with pimples and I was almost giving up in despair when I got Dr. Greene's Nervura. Now I am well and strong, thanks to this wonderful remedy."

Dr. Greene's Nervura blood and nerve remedy is purely vegetable and perfectly harmless and is the discovery and prescription of the successful physician, Dr. Greene, of 34 Temple Place, Boston, Mass., who can be consulted free, personally or by letter.


## HOME MISSIONARY FUND.

JAN. 14, 1896.

I have been the recipient of your very valuable paper through the generosity of some friend's gift to the Home Missionary Fund. I am still unable to subscribe for the paper. This is my third year *in the drought belt.* A part of two years' salary is yet unpaid. A family of seven to support, trying to keep two in college by their working for board. Only by your continued courtesy can I continue to have the help of *The Congregationalist.*

The publication of such letters as the above always brings a number of inquiries for the address of the writer. In a sense these communications are confidential, and usually we do not think it wise to comply with the request. Moreover, letters we print are only specimens of others received, and these cases, thus given publicity, are like scores of others who through this fund are recipients week by week of *The Congregationalist.* We repeat what we have said before. A second-hand copy of the paper to such workers is only a partial benefit, so much of the matter is of current value, and the home missionary, above all others, needs the best equipment for his work.

| | |
|---|---|
| Rev. G. L. Walker, D. D., Hartford, Ct. | $10.00 |
| Mrs. A. M. D. Alexander, Northfield. | 2 00 |
| A Friend, Pittsfield. | 2.00 |
| Miss M. A. Simpson, Somerville. | 7.00 |
| C. E. P., Fort Logan, Cal. | 6 00 |
| Mrs. J. J. Abbott, Whitinsville. | 2.00 |
| Mrs. H. A. Mansfield, Newton. | 2 00 |
| Mrs. B. C. Dudley, N. Guilford, Ct. | 2.00 |
| Sabbath School Class, Claremont, N. H. | 4.00 |
| Ellen Gordon, Kendall Green. | 2.00 |
| M. B. Swetland, Chicopee Falls. | 2.00 |
| R. H. Andrews, Brookline. | 2.00 |
| Mrs. Wm. Hill, Eliot, Me. | 2.00 |
| Mrs. S. J. Sinclair, Eliot, Me. | 2.00 |
| A Friend, Brockton. | 2.00 |
| W. H. Edwards, Watertown. | 2 00 |
| F. S. Newcomb, New London, Ct. | 10.00 |
| Mrs. W. F. Merrill, Brooklyn, N. Y. | 2.00 |
| Addie W. Earl, Fall River | 2.00 |
| Mrs. A. L. Paige, Hanover, N. H. | 2.00 |
| Mrs. L. B. Joyslin, Boston. | 2.00 |
| H. P. Bliss, Providence, R. I. | 2.00 |
| Member of First Church, Chelsea. | 5.00 |
| A Friend, Pelham, N. H. | 2 00 |
| Mrs. E. Putnam, Philadelphia, Pa. | 2.00 |
| E. T. S., Bath, Me. | 2.00 |
| Thank Offering, Nashua, N. H. | 2.00 |
| O. M. Hyde, Ellington, Ct. | 2.00 |

## THE PASTORS' FUND.

ADDITIONAL NAMES FOR THE AMERICAN BOARD DEBT.

Rev. Martin L. Berger, New York city.
Rev. J. Allworth, Ovid, Mich.
Rev. Henry Hetzler, Eureka, S. D.
Rev. B. F. Perkins, So. Coventry, Ct.
Rev. Edson D. Hale, Lincoln, Cal.
Rev. Doremus Scudder, M. D., Woburn, Mass.
Rev. A. T. Perry, Hartford, Ct.
Rev. P. F. Barnard, by the aid of a friend, Dummerston, Vt.
Rev. L. G. Rogers, Buffalo, N. Y.
Rev. D. T. Fiske, D. D., Newburyport, Mass.
A Friend, Worcester, Mass.
A Friend, Minneapolis, Minn.
Rev. T. A. Pharr, Rose Hill, Ala.
Rev. H. S. Barnum, Constantinople, Turkey.
Rev. George W. Crater, Carthage, S. D.
Rev. C. H. Daniels, D. D., Newton, Mass.
Rev. W. W. Jordan, Clinton, Mass.
Rev. T. T. Munger, D. D., New Haven, Ct.
Rev. J. T. Otis, Grand Junction, Mich.
Rev. Moses K. Cross, Waterloo, Io.
Rev. A. S. Parsons, Cherokee, Cal.
Rev. Lyman Whiting, D. D., East Charlemont, Mass.
Rev. W. H. Moore, Hartford, Ct.
Rev. R. Crawford, Clinton, Ct.

Total amount received, $1,567.

## Marriages.

*The charge for marriage notices is twenty-five cents.*

BROOKS—FAIRBANKS—In Springfield, Mass., Jan. 29, at the home of the bride's sister, Mrs. J. T. Herrick, by Rev. C. M. Lamson, D. D., of Hartford, Ct., assisted by Rev. Theron Hawks, D. D., of Springfield, Frank Hilliard Brooks and Ellen H. Fairbanks, youngest daughter of the late Col. Franklin Fairbanks, of St. Johnsbury, Vt.

FOSTER—KNOWLTON—In Manchester, Feb. 2 by Rev. James E. Enman, Edward S. Foster of Boston and Jennie F. Knowlton of Manchester.

## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

BROWN—In Utica, N. Y., Jan. 26, Mary Elizabeth, daughter of the late Rev. Francis Brown, D. D., third president of Dartmouth College. Interment Wednesday, Jan. 29, at Hanover, N. H.

DAY—In East Derry, N. H., Jan. 13, Mrs. Harriet N. Day, aged 79 yrs., 9 mos. "Blessed are the dead who die in the Lord."

DOW—In Cleveland, O., Jan. 21, at the home of her brother, J. H. Dow, Lucy E. Dow, formerly of Hampton, N. H. Miss Dow was the editor and publisher of her father's History of Hampton.

FOSTER—In Boston, Jan. 30, at the residence of his son-in-law, Rev. S. E. Herrick, John F. Foster of Quogue, Long Island, aged 88 yrs., 6 mos.

HOTCHKISS—In Sharon Valley, Ct., Jan. 22, suddenly, Frederick A. Hotchkiss, aged 66 yrs.

MOORHOUSE—In Evansville, Wis. Jan. 20, Rev. Charles M. Moorhouse, a retired minister, aged 81 yrs., 3 mos.

PLATT—In Alton, Kan., Jan. 18, Rev. L. H. Platt, formerly pastor of the Congregational church of that town, aged 60 years.

ROBINSON—In Washington, D. C., Jan. 23, suddenly, of pneumonia and heart failure, Anna Sarah M. Robinson, beloved daughter of Sarah B. A. and the late Rev. E. W. Robinson.


EVERY FAMILY SHOULD KNOW THAT

PERRY DAVIS' VEGETABLE PAIN-KILLER

*A very remarkable remedy, both for INTERNAL and EXTERNAL use, and wonderful in its quick action to relieve distress.*

**Pain-Killer** is a sure cure for Sore Throat, Coughs, Chills, Diarrhœa, Dysentery, Cramps, Cholera, *and all Bowel Complaints.*

**Pain-Killer** IS THE BEST remedy known for Sea Sickness, Sick Headache, Pain in the Back or Side, Rheumatism and Neuralgia.

**Pain-Killer** is *unquestionably* the BEST LINIMENT MADE. It brings *speedy and permanent relief* in all cases of Bruises, Cuts, Sprains, Severe Burns, &c.

**Pain-Killer** is the well tried and trusted friend of the Mechanic, Farmer, Planter, Sailor, and in fact all classes wanting a medicine always at hand, and *safe to use* internally or externally with certainty of relief.

IS RECOMMENDED

By *Physicians*, by *Missionaries*, by *Ministers*, by *Mechanics*, by *Nurses* in *Hospitals*.

BY EVERYBODY.

**Pain-Killer** is a Medicine Chest in itself, and few vessels leave port without a supply of it.

☞ No family can afford to be without this invaluable remedy in the house. Its price brings it within the reach of all, and it will annually save many times its cost in doctors' bills.

Beware of imitations. Take none but the genuine "PERRY DAVIS."

Grand National Prize of 16,600 FRANCS at Paris

QUINA-LAROCHE

Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for FEVER AND AGUE, MALARIA, POORNESS OF THE BLOOD, GENERAL DEBILITY and WASTING DISEASES; INCREASES THE APPETITE, STRENGTHENS THE NERVES and builds up the entire system.

Paris: 22 Rue Drouot
New York:
E. FOUGERA & CO.,
26-30 N. William St.

# A Well-Attested Statement.

The Compound Oxygen Treatment by Inhalation has cured the most obstinate cases of disease and debility during the past twenty-five years. We have hundreds of testimonials from grateful patients to its wonderful remedial power, and we are constantly receiving new evidence.

We shall be pleased to furnish this proof to any one who may desire it. If you will write us we will send you, free of charge, our book of two hundred pages, giving a history of our Compound Oxygen Treatment, with testimonials and records of surprising cures in many forms of disease. Home or office treatment.

**Drs. Starkey & Palen,**

1529 Arch St., Philadelphia, Pa.

San Francisco, Cal. Toronto, Can.

## BIOGRAPHICAL.

### REV. HENRY S. DE FOREST, D. D.

The life of this gifted and useful man was terminated suddenly by a stroke of apoplexy on Monday, Jan. 27, at his home in Talladega, Ala. He has suffered for several years past by impaired health, but the end came as unexpected as it was sudden. Notwithstanding the pressure of ill health, he has devoted his energies of mind and body faithfully to the work assigned him.

Dr. Henry Swift DeForest was of Huguenot descent, being the seventh generation from France, his ancestor, with other Walloons, reaching New Amsterdam (New York) in 1636. He was born in South Edmeston, N. Y., March 17, 1833. He entered and graduated with the class of 1857 at Yale College, and his theological education was obtained at Yale and Union Theological Seminaries. He was tutor in mathematics in Beloit College and in Latin at Yale. He was ordained at New Haven, Aug. 2, 1863, and served as chaplain in the Eleventh Connecticut Volunteers during the Civil War. He was called to the pastorate of Plymouth Congregational Church, Des Moines, Io., Oct. 17, 1866, where he remained until October, 1879, when he accepted the call to the presidency of Talladega College, a position he has filled with great acceptance to the day of his death. He was married Aug. 25, 1869, to Miss Anna M. Robbins, daughter of Rev. Alden B. Robbins, D. D., of Muscatine, Io.

Dr. DeForest was a man of fine personal presence, affable in manner, gifted as a speaker, a scholar and a man of practical affairs. His life has been varied, but in whatever position he has been employed he has soon won the confidence and esteem of those with whom he has been associated. As president of Talladega College he has devoted all his powers to his work and has been successful in obtaining funds, and, if health had been spared to him, he could beyond doubt have secured an endowment for the institution. A good man has gone to his reward.

The funeral service was held at Sherburne, N. Y., Jan. 30, Professor Owen of Talladega and Rev. Messrs. William A. Trow and Samuel Miller officiating. The interment was at New Berlin, N. Y., the former family home.

### REV. DANIEL S. TALCOTT, D. D.

Dr. Talcott died in Bangor, Jan. 19, aged eighty-three. He was born in Newburyport, Mass., March 7, 1813; graduated at Amherst in 1831, at Andover 1834; was assistant instructor in Hebrew at Andover till 1836; was ordained pastor at Sherborn, Mass., Dec. 7, 1836. In 1839 he became professor of Biblical literature in Bangor Seminary, and held this position till 1881, when, on account of failing health and advancing years, he retired. He received the degree of D. D. from Waterville in 1853 and from Bowdoin in 1858.

Dr. Talcott was a rare scholar and patient teacher and will be remembered with affection by multitudes of graduates whom he influenced in the most critical period of life. His library contains books in about twenty languages, with all of which he was more or less familiar. He spent much time with his books and came to regard them with real and almost personal affection. He retained his interest in events, and especially in the literary world, and during the last few months read and discussed some of the most scholarly books with as much keenness, relish and discrimination as in years past. Those who knew him appreciated his gentleness, courtesy, warm sympathy and simple piety and will miss his companionship.

### REV. WILLIAM H. EVANS.

Mr. Evans, who died Jan. 26, in Big Lake, Minn., was born in London, Eng. In 1863 he enlisted in the United States navy and served in the Civil War. Converted at a German evangelical meeting, he joined that body, prepared himself for the ministry, and for several years acceptably supplied churches of that sect in Ohio. His Congregational ministry began at Big Lake in 1892, where his work has met with marked success. Mr. Evans's career was a striking example of triumph over early surroundings and difficulties.

### REV. DR. WILLIAM H. FURNESS,

Who died Jan. 30, was one of the most distinguished, as well as the oldest, of the ministers of the Unitarian denomination. He was born in Boston in 1802, was graduated at Harvard in 1820 and was pastor of the First Unitarian Church in Philadelphia from 1825 till his death. After fifty years of service he became pastor *emeritus*. He was the oldest graduate of the Boston Latin School and the only surviving member of any class in Harvard up to 1820, though Rev. William H. Russell, who graduated six years later, was born in 1800.

### GEORGE FREDERICK MAGOUN, D. D.

Few men have been more influential in any of the new States of the West, or longer active in public life, than Dr. Magoun. Born in Bath, Me., 1821, graduated from Bowdoin in 1841, ordained to the ministry in 1848, he has been in Christian work in Wisconsin, Illinois and Iowa for more than half a century. He held pastorates at Shullsburg, Wis., Galena, Ill., and in Iowa at Davenport and Lyons. He became connected with Iowa College at Grinnell in 1862, and was chosen as its first president in 1864. This position he held till 1884. Since then he has lived most of the time in Grinnell, where he died Jan. 30.

Dr. Magoun was a familiar figure in all national gatherings of Congregationalists. He was a corporate member of the American Board, and till recently was one of the most prominent men on the platform of its annual meetings. He was strongly conservative in his theology, an able preacher, always welcome in his prime in the pulpits of the largest churches. His life work was done as president of Iowa College, where the memory of his wisdom, self-sacrifice and untiring energy will be more and more appreciated with the increasing age and reputation of the institution.

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The world is running mad with the notion that all its evils are to be relieved by political remedies, whereas the great evils lie deep in the heart and nothing but religion can remove them.— *Wordsworth, quoted by Professor Hunt in Bibliotheca Sacra for January.*

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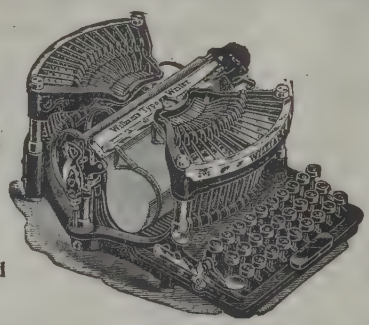

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*Volume LXXXI* *Number 7*

# THE CONGREGATIONALIST

Boston Thursday 13 February 1896

WILLISTON WALKER, D. D.

*Waldo Professor of Germanic and Western Church History at Hartford Seminary.*

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## CONTENTS


EDITORIAL:
- Paragraphs 245
- The College in the Community 246
- "Are There None Righteous?" 246
- Our Pilgrimage 246
- The Testing of the Storm 246
- Love of Country Essential to Christian Character 247
- Puritan or Impuritan 263
- Week in Review 247
- In Brief 249

STAFF CORRESPONDENCE:
- The Interior 250
- Northwest 251

CURRENT THOUGHT 251

CONTRIBUTIONS:
- Grounds for Renewed Enthusiasm for Missions in Japan. Rev. Sidney L. Gulick 252
- Talmage at the National Capital. H. A. B. 252
- Certain Historic Creeds. I. Prof. Williston Walker, D. D. 254
- The Home Missionary Crisis. Rev. Henry A. Stimson, D. D. 255

THE HOME:
- A Weeping Cupid—a selected poem 256
- Paragraphs 256
- The Wooing of Margery Brews. Edward Porritt 256
- Yet Love Can Last—a selected poem 257
- The Way to Get Happily Married. Amelia E. Barr 257
- Closet and Altar 257
- Matrimony as Viewed by Young Men Today 258
- Why Men Should Marry—a selection 259
- Tangles 259
- The Conversation Corner. Mr. Martin 260
- Corner Scrap-Book 260

THE SUNDAY SCHOOL—Lesson for Feb. 23 261

Y. P. S. C. E.—Topic for Feb. 23-29 262

PROGRESS OF THE KINGDOM 262

LITERATURE 263

NEWS FROM THE CHURCHES:
- A Lawrence Vacancy Filled 266
- A New Leader among Worcester Churches 266
- Jottings from Rhode Island 267
- From Northern Minnesota 267

MISCELLANEOUS:
- Notices 266
- Christian Influence at Cambridge 272
- Business Outlook 273
- General Howard Roll of Honor 274
- Woman's Board Prayer Meeting 275
- Loyalty to Our Church 276
- Dr. Grenfell in Boston 277
- Additional Returns from the Day of Prayer for Colleges 277
- Biographical 278
- Deaths 278
- Education 279
- Sunday School Notes 279



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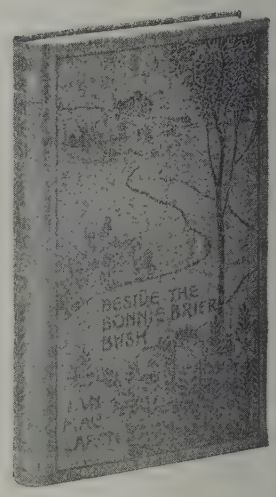


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# THE CONGREGATIONALIST

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PROF. WILLISTON WALKER, whose portrait appears on our cover-page this week, belongs distinctively to the younger generation of men who are today shaping and extending American Congregationalism. Though he has but recently passed his thirty fifth birthday, he has by thorough and brilliant work in the field of scholarship and by the singleness and force of his moral and Christian purpose earned the respect and admiration of a large and increasing number of persons throughout the country. His collegiate course at Amherst College and his seminary training at Hartford were supplemented by instruction in Germany, from which he returned to teach at Bryn Mawr and then to take up his work at Hartford Seminary. To this he is now giving the entire energy of a nature that loves study for its own sake and that is also peculiarly gifted with the power to impart to others the knowledge he has acquired and the habits of study through which such knowledge is attained. Professor Walker has also won distinction as an author, his most notable publications thus far being Creeds and Platforms of Congregationalism and The History of Congregationalism, which appears in the series on different denominations published by the Christian Literature Co. Our own readers will be able to form an estimate of Professor Walker's scholarly and popular qualities by following the valuable series of articles on The Historic Creeds which begins in this issue.

Our missionary societies are struggling in sloughs of debt, and the worst of it is that, while one foot is being lifted out by earnest friends, the other sinks deeper than before. In each of the three larger societies, as is the case with the Home Missionary Society—whose condition Dr. Stimson describes on another page—the gifts of the living have been considerably increased in the hope of canceling the debt, but they have not been sufficient to balance the great falling off of the legacies. When a shrinkage in values comes the dead cannot be moved by the pressure of present needs to increase their gifts. These societies, we fear, will continue to suffer severely through every time of business depression till they adopt the method of distributing their legacies over a term of years, thus, in a measure, equalizing the amounts yearly at their disposal. This is the method adopted by the Sunday School and Publishing Society, and, though it has been obliged to cut down its appropriations and restrict its work, it has been able to do this gradually, with much less suffering to its workers and its work than if it had suddenly found itself, with a depleted treasury, crying for help.

As a result of the disposition shown by the officials of the Baptist Young People's Union to draw the color line and refuse to Negroes their rights as men and Christians, the large and flourishing local chapter of that organization identified with Tremont Temple in Boston has withdrawn from the Union and become a Society of Christian Endeavor. Dr. Lorimer, the pastor, heartily approves of this significant action, which could scarcely be otherwise, for Tremont Temple was established in order to provide an arena where men and women could freely express their hatred of slavery and friendship for the Negro. This action, together with the Boston Common Council's condemnation of the landlords who spurned Bishop Arnett, shows that there are still those in the city of Phillips and Sumner who are not victims of color-phobia. It is quite likely that the Massachusetts legislature will enact supplementary legislation making it an even more dangerous and costly infringement of the statute-law for hotel proprietors to treat any American citizen as they treated Bishop Arnett last week.

Letters received at the missionary rooms in Boston from different parts of Turkey bring the cheering news that the generous sums already contributed for the relief of suffering have reached the field and are accomplishing their work. These letters also make plain that the dimensions of the suffering to be relieved are even greater than we have supposed. One fact brought to view deserves special attention. No small part of the suffering to be relieved is found in families of pastors and preachers in the mission churches who have been slain or driven from their homes, and also among the teachers in the many schools that have been closed because of the troubles. That part of the support of these helpers in the missionary work which has come from native sources can no longer be provided, and these men are doubly dependent upon the grants which they have been accustomed to receive from the missions. Whatever is bestowed on these is in reality a part of the relief work now in progress, so that churches and Sunday schools and young people's societies that desire to contribute to the work of relief may with all propriety, if so minded, designate the sums which they gather for this purpose as intended to provide for this class of the native agency in Turkey, so suddenly thrown out of all means of support. Such sums will accomplish to the fullest extent the purpose of relief desired and at the same time will provide a welcome relief to the mission treasury.

Many people, in cases of severe illness, feel a dread of being taken or of sending their friends to the hospital. Yet when these institutions are well managed, as they usually are, a hospital is a safer place for a sick person than the majority of homes can be. Recently we have known of several ministers and other public men who have either been patients in public hospitals in Boston or have had members of their families in these institutions. Their testimony is uniform and emphatic in their appreciation of the ability and faithfulness of physicians and nurses and of the comforts provided for all classes of patients. Rev. Dr. W. E. Barton of Shawmut Church, having found it necessary to place one of his children in the department of the City Hospital provided for contagious diseases, writes feelingly to the *Herald* of the patience, courtesy and kindness he has experienced. His words may reassure some who contemplate with anxious hearts the necessity of sending loved ones into the hands of strangers. He writes:

> When parents, with a grief that none can measure save those who have experienced it, for the sake of the better care than the home can secure, and to protect the lives of others, send to the hospital those to whom they would gladly minister, it is no small satisfaction to know, if they may know, that alike in the private rooms, where those who can afford it pay for their treatment, and in the open wards, where the poorest are tenderly cared for, devoted and conscientious physicians and nurses care day and night for the trusts sacredly committed to them.

The Sublime Porte, which means the sultan of Turkey, has cabled to the Turkish legation at Washington to deny most emphatically the statements of Rev. Dr. Barnum in the article published in last week's *Congregationalist*. We appreciate the sultan's estimate, thus indicated, of the importance of Dr. Barnum's testimony to the atrocities in Armenia. The Sublime Porte affirms that "the stories related therein are mere inventions of revolutionists and their friends intended to attract the sympathy of credulous people. There is no forcible conversion to Islamism in Turkey and no animosity against Protestantism." This is sublime impudence. The statements thus contradicted are not made by Dr. Barnum alone, but represent conditions certified to by official reports, by careful investigations made by correspondents of newspapers in England and the United States and by hundreds of private letters from persons in the region where the massacres have occurred. Moreover, this declaration of the sultan is contradicted by centuries of Mohammedan history. Perhaps he will also deny that the following is the daily prayer of Mohammedans, concerning Christians, counted by them as infidels, to which recent indescrib-

able inhumanities in Armenia may be regarded by them as an answer:

O Allah! make their children orphans, and defile their abodes! Cause their feet to slip; give them and their families, their households and their women, their children and their relations by marriage, their brothers and their friends, their possessions and their race, their wealth and their lands as booty to the Moslems, O Lord of all creatures!

## THE COLLEGE IN THE COMMUNITY.

This is the season of alumni reunions. When college graduates gather around the festive board they are boys again, and every allusion which brings back the scenes of academy life evokes unbounded enthusiasm. But these reunions are by no means confined to college reminiscences. No assemblies show a keener interest in public affairs, a broader outlook or a more comprehensive knowledge of world movements as related to our own country and communities. Education, religion, social questions, politics, international affairs are all within the range of the after-dinner speeches, and, though no extended discussion is possible, epigrammatic allusions often call forth spontaneous applause, which shows how deep is the interest in the subjects mentioned.

It is the glory of the American college that it fosters no class distinctions. It takes its students from every social rank; it receives rich and poor on the same level, measures them according to the manhood they develop in their academic life, and sends them out to work with and for the people. The highest value of the college is the leaven it puts into common life. So far as any college fails to do this it is un-American and unworthy of support. The university that should encourage scholasticism, and that should aim to create a class by itself whose members pride themselves on exclusive knowledge and authority in a country like ours, would be a nuisance which ought to be suppressed. And the educated man who sneers at the opinions of college professors on public affairs, as though the atmosphere of the university unfitted men to be leaders in citizenship, by so doing dishonors his *alma mater* and his country.

No other assemblies manifest a more hearty appreciation of genuine religious feeling and high moral principle than these alumni reunions. They show that a liberal education promotes manhood, increases the sense of responsibility for others, and fits men for heroic self-sacrifice when the country calls for it. If a frivolous spirit reigns supreme at any of these reunions, it is remembered with the same mortification which an honorable alumnus feels when the students of his *alma mater* are caught in some foolish escapade. But such occasions, so far as our knowledge extends, are rare. Our colleges are our best fortresses. They train men to see the folly of fighting without just cause, and give them the courage of wisdom to do battle when the need for battle arises. No more patriotic investments are made than those which equip these institutions for training American manhood, and which intrust the money to those whose aim is to build character rather than monuments of stone.

These alumni gatherings do much more than keep alive loyalty to the colleges they represent. They help to keep men in touch with the college spirit, and to preserve it as a vital element in the community. No honest words spoken anywhere are more effective than in these assemblies. Nowhere is enthusiasm more earnest; while, if really representative men attend them, the revelry of these occasions is as wholesome as it is harmless. Educated men owe it to their colleges, their communities and themselves to maintain these gatherings and to keep their influence strong for sound learning, religion, patriotism and humanity.

## "ARE THERE NONE RIGHTEOUS?"

British authors can scarcely be won to a cordial liking for *The Bookman* as they read its assertion that they appealed to American authors for joint co-operation in maintaining peace between the United States and Great Britain because they "were afraid of losing the income which they might derive from their American copyrights." Notwithstanding some peculiar incidents that have followed the issuing of the address by the British authors, we prefer to believe that Sir Walter Besant when he wrote it, Mr. Hall Caine when he edited it, and the authors when they signed it meant just what they said they did, irrespective of any effect it might or might not have on their royalties from American publishers.

*The Bookman's* charge is one of many that might be cited showing how common now is the practice of imputing ulterior and base motives for almost all acts or words that are spontaneous, generous and intended to conserve peace and secure justice. The President of the United States, standing as a bulwark against those who would place this country on a level with Mexico and China must, forsooth, be charged with venal motives by a vulgar blackguard, Mr. Tillman, who now represents South Carolina in the United States Senate. Mr. J. Pierpont Morgan lends his ability and weighty connections with financiers abroad to the furthering of our national finances, and the *New York World* forthwith charges him with having no higher motive than pouring millions into his own pocket. The most eminent clergymen of the country and our ablest professors of international law in our colleges and universities dare to plead for peace between Great Britain and the United States, and men like Mr. Theodore Roosevelt and the editor of the *New York Sun* immediately call them cowards and traitors and advise them to cease attempting to influence public opinion. William Watson ventures to express in plain English his opinion of Great Britain's humiliation and infamy in refusing to save the Armenians by living up to her treaty obligations, and immediately the new poet laureate, Mr. Austin, intimates that Mr. Watson must be seeking notoriety or he would not so castigate his motherland. No wonder Mr. Watson replies thus:

Treachery's apologist, whose numbers rung
This eventide, remonstrant in my ear;
Thou to whom England seems a mistress dear,
Insatiable of honey from thy tongue:
Because I crouch not fawning slaves among,
How is my service proved the less sincere?
Have I not also deemed her without peer?
Her beauty have not I too seen and sung?
But for the love I bore her lofty ways,
What were to me her stumblings and her slips?
And lovely is she still, her maiden lips
Pressed to the lips whose foam around her plays!
But on her brow's benignant star whose rays
Lit them that sat in darkness, lo! the eclipse.

Diogenes might seek far and wide for a wise man were he to return to earth, but we aver he would not have to go far to find honest men. Patriotism and righteousness are not extinct.

## OUR PILGRIMAGE.

The interest expressed in England in the visit of Americans proposed by *The Congregationalist* is already much beyond our anticipations. The religious newspapers have spoken of it in the tone of cordial welcome. Private letters give us warm assurances of purposes to leave with our party the pleasantest memories of Old England. We had expected that brethren of our own denomination would afford us such courtesies as they could conveniently extend. But each week brings us also evidences that the friendly feeling toward Americans is ready to manifest itself quite beyond denominational bounds. The mayor of Plymouth wishes to give us a public reception on our arrival at that port. The Dean of Wells Cathedral, one of the most interesting in England, has kindly offered his services to conduct the party through and about that ancient minster. The Dean of Westminster has invited us to an afternoon service, after which he will address the party in the Jerusalem Chamber. Dean Farrar's cordial invitation to visit Canterbury has been accepted. Ambassador Bayard has promised to deliver an address at the laying of the corner stone of the Congregational church at Gainsborough, and arrangements are being made for this service to take place when the American Congregationalists visit that town. These are only a few of the tokens of friendly interest we have received during the last three or four weeks.

It is most important under these circumstances that our denomination should be suitably represented. We have decided to limit the party to a small number for obvious reasons. We especially invite ministers and laymen who are interested in the history of our Pilgrim fathers and in the inheritance which has come to us through them from England and Holland. We shall be pleased to have their wives and sons and daughters accompany them, and we hope the members of our party will come from the Interior and the West as well as from the East. We are confident that they will find the journey one of the most memorable in their lives, not only in the things seen and learned, but in the friendships made and in inspiration for future Christian work.

Already a number of clergymen and business men have signified their intention to join the party. Of the success of the enterprise we feel well assured, and we invite especially the co operation of those whose presence will bring Congregationalists of England and America into closer fraternal relations and will promote friendly feeling and a community of interest between the two nations.

## THE TESTING OF THE STORM.

Such a storm as swept over the coast cities last week puts every exposed structure to the test. Roofs are shaken, chimneys overturned, trees uprooted, ships driven on shore. Among other exposed and threatened structures at such a time is the spirit and temper of man. He is tried by the small annoyances of pelting rain and buffeting winds, by delays and losses and sometimes by the sudden access of danger, which calls into play the heroic qualities of soul. Such emergencies are prefigurings of the judgment. They divide men according to the true bravery of their spirits and not according to any outward seem-

ng. In their presence we find ourselves compelled to revise our social prejudices and to acknowledge that there is a worth which does not of necessity go with outward show.

Most of our readers must have noticed the account on the day after the storm of an accident to a railroad bridge in New England. The bridge was shaken by the storm and a train broke in two as it passed over the swaying timbers. The engineer recognized the peril and the one means of meeting it—ran back, and by a quick coupling pulled the runaway cars off the structure just in time to save them. Next it became necessary to replace the ruined bridge with the new steel span which was ready to be put in position. In wind and rain and the darkness of the evening a gang of men worked to clear the wreck and replace it by the new structure. Standing upon a fragment of the old bridge some support gave way, and they were precipitated into the swollen wintry stream. Some were rescued by the heroic efforts of their fellows, others were killed by the fallen timbers or drowned in the rushing stream.

We are so much used to take the security of our travel as a matter of course that it may be well to consider for a moment that it is absolutely dependent upon the faithfulness and courage of these men whom we see every day—trackmen, engineers, brakemen and conductors, without whom the best machinery is of little use. The quick recognition of the peril and the opportunity, the work under hard conditions to clear the way as swiftly as possible for our easy journeys, the facing of risk and the self-forgetful help in danger, all are qualities which call for recognition—the recognition of fellowship in a common human obligation and of joy in the best qualities of human faith and courage wherever shown. It is not often that an opportunity of courage comes which claims and wins the public notice, but all are tried in little ways or in large, and it is pleasant to remember how often the swift peril finds the ready mind and hand to meet it.

## LOVE OF COUNTRY ESSENTIAL TO CHRISTIAN CHARACTER.

It is possible to be a zealous patriot, and to be the nobler for one's patriotism, without being a Christian, but nobody is a true Christian whose Christianity fails to include the love of his country. This seems to be an inborn quality for it endures throughout life and it is independent of conditions. The native of the most sterile and uninviting land loves his country as loyally as the native of the most attractive region. Yet patriotism often becomes feeble, especially when it appears to conflict with personal interest and ambition.

The most serious peril to the true love of country is that its nature be misunderstood. Too many, even among quite intelligent people, regard it chiefly as the spirit which takes for its motto the utterance, "My country, right or wrong," and is disposed to be boastful, arrogant and regardless of the merits and the just claims of other countries. This is not genuine or useful patriotism and, if unchecked, it always leads to evil consequences.

The only proper estimate of the love of country is that which is made from the Christian point of view and which regards it in its relation to religion. It is a real element of a properly developed Christian character. It is not fundamental, like penitence for sin or faith in Jesus Christ as our Saviour. But no one can remain a true, and therefore an increasingly enlightened, Christian without it.

Such a Christian realizes that God has given us our country to be loved, saved and cared for. Because it, rather than any other, is ours, we have a responsibility for it. We cannot do our duty before God if we deny or forget this obligation. By as much as we allow ourselves to be indifferent, by so much our Christianity is defective and useless. This truth needs present emphasis. And in connection with it should be remembered the fact that great national heroes, such as Washington and Lincoln, seldom, if ever, have failed to make prominent their belief in it. He who loves Christ aright must feel a deep concern, because he is a Christian, for the highest welfare of his country.

## THE WEEK IN REVIEW.

**The Bond Issue Over-subscribed.**

In response to the circular letter of Secretary Carlisle issued Jan. 6, asking for bids for $100,000,000 thirty year, four per cent. bonds, the bankers and people of the United States have intimated a desire to take $568,289,850 worth, that is to say the loan was over-subscribed nearly six times. For the $100,000,000 which the nation pledges to pay in 1925 and upon which it must pay interest at the rate of four per cent. for twenty-nine years, it will receive within a few months about $111,000,000 in gold. The bondholders will receive a rate of interest averaging slightly less than 3⅝ per cent., according as their bid equaled or exceeded the rate bid by Mr. J. Pierpont Morgan and his syndicate who bid 110.6877 for the entire issue and will receive about one third of the loan. Those whose bids exceeded 110.6877 numbered 780, many of them thrifty individuals or executors of estates bidding larger or smaller sums for investment, but most of them banking corporations or speculators who already have sold their assignments with profit, the bonds bringing today 116 or 117 in open market. Strictly speaking it has not been a "popular" loan, but contrasted with the last loan it has been popular and infinitely preferable to it though lacking in some essential safeguards that make its ultimate effect problematical. Not until it is proved that the gold with which the successful bidders make their payments comes from sources other than the national treasury gold reserve is there much ground for optimism save that of a temporary kind. It is true that we have demonstrated the ability of our people to absorb an issue of such magnitude without resorting to foreign capitalists, but it cannot be forgotten that the loan is placed in times of peace to pay current national expense, that it adds to the debt of the nation a load which a generation must carry, and all, forsooth, because of the lack of wisdom and courage of past and present legislators. The Senate persists in its devotion to free coinage of silver. The House, fortunately, refuses to accept any such legislation, but insists on its revenue-increase measure, and the President stands ready to veto either scheme should it pass. As an interesting side light on the situation comes a document, an open letter to Eastern manufacturers signed by sixteen Republican senators—fifteen from States west of the Mississippi—making future legislation protecting American industries dependent upon legislation restoring the free coinage of silver in the United States at a ratio of sixteen to one. "You must indorse such a platform by the Republican party or there will be no Republican party," says Mr. Wharton Barker of Philadelphia, who issues the letter.

**The Wonders and Uses of Applied Science.**

Throughout Christendom, wherever there is a laboratory devoted to physics or a workshop equipped with electricity, physicists and professional inventors like Mr. Edison, Nikola Tesla or Mr. Elihu Thomson are working day and night to develop and utilize the hitherto unsuspected X rays discovered by Professor Roentgen, to which we referred last week. From Hanover, N. H., Montreal and London come well-authenticated reports of the use of the process in surgery, in Montreal serving to locate a bullet in a man's leg, in London to discover the broken point of a knife-blade thrust between vertebræ which had caused paralysis that had baffled the physicians for weeks, from Dartmouth Medical College in revealing clearly the fractures in a broken arm. The experiments of several American investigators have made certain the fact that the use of the Crookes tube is not a *sine qua non* for securing results. Mr. Edison has made some remarkable experiments, using what he calls "fluorescent tubes," using which the X rays have penetrated steel of the best grade, revealing structural defects where they existed and demonstrating what has been predicted from the first, viz.: that methods of testing metals, armor and the like would be revolutionized. Our consul in Berlin promptly called attention to this aspect of the discovery in his valuable report which first brought the matter officially to the attention of the authorities in Washington.

Dr. Selle of Brandenburg, Germany, is reported as having contrived a photographic instrument which will reproduce with minute details the various colors of objects, persons and landscapes brought within range of the instrument. Five years of Dr. Selle's time have been spent in perfecting the invention. Many of the photographs so taken have been submitted to and praised by experts and there seems to be no doubt of the results achieved but the method Dr. Selle keeps to himself.

Pursuing a different policy and in accord with the ethics of his profession, Dr. Cyrus Edson of New York city has given to the public and his fellow-physicians the formula of a preparation to which the name "aseptolin" has been given, a preparation containing phenol which Dr. Edson and fifty other physicians possessing the preparation have found beneficial in dealing with 212 out of 216 cases of consumption treated by them. Dr. Edson has high rank as a physician. His statement in the *Medical Record*, showing how he thought out and perfected his discovery, is a model of candor and a demonstration of the value of the inductive method, and he seems to have waited for results long enough to warrant him in speaking now with authority. If it proves to be true that a foe to phthisis has been found thousands of his fellowmen will rise up to call Dr. Edson "blessed" and mankind will take a new lease of life.

**A Halt to Prize Fighting.**

Congress is to be commended for the

alacrity with which it drafted and enacted a law last week making prize fighting illegal in any of the territories of the United States. Pugilists, driven from Florida, Louisiana, Texas and other former familiar haunts, had conspired to fight soon what they were pleased to call "a great event" in New Mexico, and El Paso, Tex., even now is full of toughs and sports from all parts of the North, South and West. But now, owing to this law, they must either flee to Mexico and fight or risk a contest on some of the islands in the Rio Grande whose ownership is disputed by Mexico and the United States. There is this to be said in connection with this prompt action by Congress, that the legislators would win even more praise if they would show a like degree of solicitude for the welfare of honest business men throughout the country and like alacrity in giving sane financial legislation.

Colonel Clarke's bill, now before the Massachusetts legislature, has been amended so as to satisfy the criticism of those who feared it would prevent games of football and other sports in which rough play is at times an incident, but it retains enough grip if enacted to put an end to such exhibitions of prize fighting as the Boston aldermen recently licensed, and it is to be hoped that the bill will commend itself to all right minded men among our State legislators.

**Our Foreign Policy.**

The Turkish Government has replied to our request that a second naval vessel be permitted to pass the Dardanelles and anchor off Constantinople that the request must be preferred to the European Powers who signed the Berlin Treaty and thus govern the passage of Dardanelles. Russia is said to have stood in the way of granting our request and suggested this answer. We suspect that, let the issue be critical enough to warrant such action, our vessels will go where they are ordered whether Turkey and her new ally desire it or not. Our consul at Smyrna is credited with decisive action there, action that saved the lives of many Armenians. Minister Terrell will designate Miss Barton and her assistants as Americans worthy to give aid and administer alms to the suffering in interior Turkey, and, trusting that all will go well after she arrives in Constantinople, Miss Barton and her lieutenants have left Paris for Constantinople *via* Geneva. Mr. Terrell is said to be the only foreign minister invited to dine with the sultan nowadays. It may be politic for him to do so, but we fear they will prove barmecide feasts—for Mr. Terrell. As we go to press there come reports of the attempted arrest of Rev. G. P. Knapp at Bitlis, charged with sedition and murder. Minister Terrell is rightly insisting that, if the charge is to be pressed, Mr. Knapp must be brought to Constantinople and tried before him.

The members of the Foreign Relations Committee of the Senate have decided to go a step farther in recognizing the Cuban rebels, and have reported to the Senate the following resolution, which as soon as the appropriation bills are out of the way will be debated and voted upon:

Resolved by the Senate (the House of Representatives concurring), That in the opinion of Congress a condition of public war exists between the government of Spain and the government proclaimed and for some time maintained by force of arms by the people of Cuba; and that the United States of America should maintain a strict neutrality between the contending Powers and accord to each all the rights of belligerents in the ports and territory of the United States.

Our minister to the Hawaiian republic, Mr. Willis, in declining to participate as an official in the celebration of Jan. 17, the anniversary of the founding of the new government, seems to have done it in such a way as to revive the old feeling of dislike for him among the inhabitants of Honolulu and to have merited the protest which President Dole and his cabinet have filed at Washington. If we have recognized the Hawaiian republic by retaining Mr. Willis there as our representative and if we have accepted its representative in Washington, it is not apparent to the mind of the ordinary citizen how it can be truthfully said that we have not recognized the republic, and yet this was Mr. Willis's defense for not accepting the invitation.

**Sectarian Aggrandizement at Public Expense.**

Three of the great English-speaking peoples are vitally concerned just now with the question of public support of sectarian institutions. The A. P. A. in the United States draws most of its strength from the conviction of American citizens that in the past altogether too much of the money raised by State and municipal taxation has gone to the support of Roman Catholic charitable institutions; and during the past fortnight our Federal legislators have shown a new degree of sensitiveness on this subject, compelling the withdrawal from the appropriation bill for the District of Columbia of appropriations for Protestant and Roman Catholic eleemosynary institutions—worthy no doubt, but not deserving of such further aid from the national treasury as would commit the Government to a recognition of their claim or establish the precedent of a union between church and state.

In Canada the question of questions today is whether in the elections now being held legislators in sufficient number will be returned who believe in the Dominion's attempting to coerce Manitoba into establishing Roman Catholic schools and supporting them by general taxation. Sir Charles Tupper, who believes in this policy, has just been returned by a Cape Breton district, but notwithstanding the influence in his favor brought to bear by Roman Catholic ecclesiastics and American capitalists—Bishop Cameron describing all who oppose coercion of Manitoba as "hell-inspired hypocrites"—his majority was very small, indicating that many of the Roman Catholic laity agree with Archbishop Walsh of Toronto who has come out recently in favor of abandoning the attempt to coerce Manitoba, his speech indicating that the Roman Catholic hierarchy is by no means a unit on the subject and that the ultra-conservatives hereafter are not to govern without opposition from within.

We do not care to continue a discussion with the *Sacred Heart Review* over our differing opinions about the merits of the question of schools in Manitoba. The facts of a prolonged controversy cannot even be fairly stated in the brief space which we can give to the subject. That the Treaty of Paris secured to the Roman Catholics of Manitoba the privilege they claim, the highest court of the British Empire has decided, as we have repeatedly stated. As between a treaty concluded in 1763, however, when the new territory was practically without population, and the matured convictions of a vast majority of the present inhabitants of Manitoba in favor of the total separation of church and state in education, we repeat that we think the Province is justified in its revolutionary action. The question is, in a word, whether the needs of the present are to be determined by a treaty made by Europeans in Paris one hundred and thirty years ago, or by the living voice of Manitoba today. The legal decision, determined by the dead hand, may be in favor of the Roman view, but the Dominion can hardly venture to enforce a law so made against the will of a whole Province.

Mr. Balfour's public admission last week that the British coalition ministry now in power intend to introduce a bill at the session of Parliament which opened on Tuesday, calculated to give to the Anglican and Roman Catholic churches additional authority over English schools and added revenue from taxation for such schools as they would control, means that a great conflict is about to open in Great Britain which may compel the ministry to realize that, despite their intention to stand or fall by their foreign policy, there are pitfalls in their domestic policy, for the Nonconformist conscience is aroused as it has not been since 1870, and the spirit of Independency is once more belligerent, prepared to fight.

**How to Use Washington's Birthday.**

With the opening of the British Parliament on the 11th it became possible for the British people to determine and shape their foreign policy, or at least to determine whither their leaders were taking them. Lord Salisbury and his associates have had a free hand up to date and the result can scarcely be said to be gratifying to British pride. Concessions to France and Russia have been made that are unexplainable and unpardonable—from the British standpoint—unless there has been a decided reversal of British policy and corresponding gains. The movement for a permanent arbitration tribunal of Anglo American difficulties takes shape slowly in Great Britain, and in this country an appeal has been issued by some of the best citizens of Chicago to all who intend to celebrate Washington's Birthday in any way that each assemblage shall, in its own way, embody its views on the following questions:

1. Do we wish the governments of the United States and Great Britain, by formal treaty, to establish arbitration as the method of concluding all differences which may fail of settlement by diplomacy between the two Powers?
2. What is our opinion of war as a mode of deciding controversies between the United States and Great Britain?

Dr. William C. Gray, 69 Dearborn Street, Chicago, and William E. Dodge, 11 Cliff Street, New York, will receive the record of such proceedings, which should be sent in duplicate, and arrange them for transmission to the President of the United States and the queen of England.

While this praiseworthy movement is developing another quite as significant should not be lost sight of, viz., the call issued by Ecuador for a Pan-American Congress of South and Central American republics to be held in August, 1896, to discuss the Monroe Doctrine and the future political and commercial relations of the United States and the Latin-American nations.

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Things move faster today than when the last century was drawing toward its close. The President's Venezuela message was pub-

shed all over this country and Europe the ay it was given to Congress, but the Decla- ation of Independence, adopted by Congress uly 4, 1776, in Philadelphia, did not appear n the chief newspaper of that town till July 3 and was not published in Boston till nine ays later.

## IN BRIEF.

We expected a good deal from our "80th an- iversary offer" (*The Congregationalist* twelve eeks and The Bonnie Brier Bush for twenty- ve cents), but the response during the past hree days has surprised us. Orders and ames come by the hundred. Pastors and rominent church officers recognize this op- ortunity of circulating a religious paper and most useful book. A prominent layman in n inland city writes us that he proposed to ave a canvass made and double our list. A pastor of a country church says he expects o send fifty names. It must be remembered hat the time during which the offer holds ood is limited. We shall stop with a week's otice.

Read Mr. Gulick's optimistic article on apan and be cheered by it. He knows what e is writing about and gives good reasons or his statements and his hopes.

Nearly one-fifth of the persons engaged in he retail liquor business of the United States ive in New York State. No wonder that that tate is the chief center of political interest.

The *Interior* boasts of a subscriber with a ubscription paid up to 1930. That man has aken from his posterity the privilege of sing the argument, so dear to minds of a cer- ain caliber, "Stop my paper."

Present discussions in Congress give new ertinence to the remark of James Freeman Clarke that the difference between a statesman nd a politician is that the former looks to he next generation and the latter to the next lection.

Dr. A. J. F. Behrends says: "Assuming, for he sake of argument, that the Venezuelan nessage was a wise piece of policy, I think t would be as wise if that same fist were loubled up under the nose of the Turk." Yes. If the fist must be doubled up that is he place to put it.

The Yale Alumni Association of Boston umbers 450 members. It is the largest asso- iation in the United States except one, the Yale Association of New York. This is one of the signs that the enthusiasm of the sons of Yale is unsurpassed by the alumni of any American university.

The many friends of Mr. Percy Alden of the Mansfield House Settlement, London, who ectured in this country in the summer of 1895, will regret to hear that a fire in the Settlement House recently brought the heavi- est loss to Mr. Alden. His library, his papers nd a manuscript almost ready for the press, representing the labor of years, were de- troyed.

It is again announced that Rev. Dr. A. T. Pierson has become a Baptist, having been mmersed at Croydon, Eng., by Dr. James Spurgeon, brother of the famous pastor, late of the London Tabernacle. Though the son, Rev. Thomas Spurgeon, succeeded him, he had a formidable rival in Dr. Pierson. The only obstacle in the way of Dr. Pierson getting the place was that he was not a Baptist. Now that that obstacle is removed the waters of the London Tabernacle seem to be stirring with premonitions of a storm.

A minister in a town not far from the Miss- issippi River rebukes *The Congregationalist* sharply for criticising the United States Sen- ate because of its support of free coinage of silver. He says that such criticism "indicates a narrow provincialism incomprehensible to a Western man." Well, this is bad. But when he sees how this narrow provincialism has possessed the other branch of Congress, how confused his brain must be! We ven- ture to suggest a text for his private medita- tion: "To get understanding is rather to be chosen than silver."

The heir to the throne of Bulgaria is about to renounce allegiance to the Roman Catholic Church and join the Greek Church. The na- tions of Europe are greatly interested in the young prince's conversion. Yet he himself has never said a word on the subject. He is only two years old. In this case religion is politics, as it is in much of Christian history where changes of belief mean merely changes of human masters. God forbid that kings or legislatures should ever decree in this coun- try to what particular church any of its chil- dren shall belong!

A Boston association, seeking sermons for a syndicate of Sunday newspapers, recently of- fered four prizes for the best sermons. Three of the four were taken by Episcopal clergy- men, whereupon the *Churchman* sees occasion to compare the preaching abilities of Episco- pal ministers with those of other denomina- tions. Inasmuch as the object of the associa- tion appears to be mainly to secure the in- dorsement of Christian ministers for the Sunday newspaper, we venture to guess that the competitors for these prizes were mostly within the Episcopal and Unitarian denomi- nations.

The *South Western Presbyterian* of New Or- leans, in changing from the folio to the octavo form recently, wished its subscribers to un- derstand that, although changing its exterior, nevertheless "with respect to the Westmin- ster Confession of Faith and the Longer and Shorter Catechism it has been and will con- tinue to be immovable. We doubt if one can improve the multiplication table." We doubt whether a denomination led by an organ so devoted to the definitions of the past will have much reason for resorting to the multi- plication table, or even to the addition table.

The entire country may well join in this prayer of Rev. Dr. Hoge in the Virginia legis- lature:

Almighty God, our Heavenly Father, may we remember that all successes gained by fraud or by measures which enlightened con- science comdemns are but temporary tri- umphs, and result only in demoralizing the people and in subverting the only true and safe foundations of the public warfare. We bless thee that the great principles which un- derlie all duty are unchanging, and that to the end of time truth, honor and justice will be the only foundations on which good gov- ernment can rest.

The *Standard* of Chicago has been to the Baptists of the Interior and the West what the *Examiner* and *Watchman* have been to those of the East. Much of its commanding influence and position has been due to the toil, ability and devotion of its editor, Rev. Dr. Justin A. Smith. At a dinner given in his honor in Chicago not long since he said that no fact was more noticeable to one who had served as long as he in the profession of religious journalism than the improved tone, diminished asperity, increase of professional courtesy and fraternal regard among religious journalists. Our Chicago correspondent re- fers to the esteem in which he was held locally.

Upon the ecclesiastical connection of the priest who was convicted of arson in Roches- ter, N. Y., the other day we have no comment to make. Ministers in every denomination of Christians are men, and it is a tribute of praise to their work that so few of them go astray. It is stated, however, that while holding the pastorate of the Roman Catholic church whose school building he was con- victed of setting on fire he was engaged in extensive speculations, and this points a moral which we have more than once in- sisted on. The pastoral office rightly re- garded is quite enough to absorb a man's whole executive energy, and with its highest development wide business speculation is wholly incompatible.

It is in the police courts more frequently than anywhere else that the amazing com- plexity of American life comes to notice. Here in Boston, for example, the other day was a priest of the Greek Church on trial for marrying two Arabians without a license. It was shown that he had acted in good faith and he was discharged, but what had hap- pened was this. The priest had been but a few months in America and spoke little but Greek. The Arabians, being told that they must have a license, went to the Ottoman consul, who gave them a permit written in French, and this the priest, not being able to read either French or English, accepted with- out understanding, and proceeded to perform the ceremony. Here is a curious tangle of nations and tongues — elements of the na- tional life which must be shaped to a Chris- tian civilization.

Several letters from Presbyterian ministers assure us that we did them a valuable service by warning them against being drawn into speculation through the blind pool which they were invited by a prominent clergyman of that denomination to join. One of them relates an incident, which we hope is a rare one, of a gullible minister involving an inno- cent victim in the same fate with himself. He is said to have tried to induce a lady to invest a considerable sum in a speculative scheme which promised very large profits. She hesitated. He proposed that they seek divine guidance. After he had prayed with her she was still undecided. But a second prayer turned the scale. She handed over her money and lost it. A minister risks more than other men when he becomes absorbed in financial ventures which make great promises on uncertain foundations.

The January report of the receipts of the American Board is not an encouraging one, for the total amount is $60,008 as against $74,647 for January, 1895. Last month closed the first five of the current fiscal year, the total receipts for which amount to $234,924, while during the same period in the pre- ceding year the sum of $269,593 was given. The falling off, as in the case of the Home Missionary Society, arises from an unprece- dented decrease in legacies. Doubtless the fact that the hard times make it difficult to convert securities into cash explains to some extent the falling off in legacies. Just as much money may have been bequeathed dur- ing the last year or two, but the settling of estates proceeds more slowly, and legacies which several years ago would have realized their face value are likely to undergo a large shrinkage.

Last week the Boston Association of Smith College Alumni gave a dramatic presentation of Shakespeare's Tempest at the Bijou Thea- ter. The Emerson College of Oratory pre- sented Shakespeare's Othello on Monday afternoon at the Museum and on Friday Bul- wer Lytton's Richelieu. At all these per- formances the theaters were filled with the friends of the institutions in whose names the plays were given, and the proceeds, which were large, were devoted to the needs of the colleges. The work of those who took part in these dramas, especially that of the profes- sors and students of the College of Oratory, was of a high order, giving brilliant illustra- tions of the possible results of elocutionary training. If such dramas, rendered as these were, could be separated from the ordinary associations of the theater their influence would be as wholesome as enjoyable.

Although the late Rev. Dr. T. W. Chambers of New York was an eminent light in the Dutch Reformed Church, he occupied a few years ago the chair of New Testament exe-

gesis in Hartford Seminary for a year. He was a good exegete, but could not remember names or faces, and the exercise was always conducted with a printed list of names on the desk to which the professor constantly referred. On one occasion, when the class was reading in Colossians, the Doctor called for Mr. X. to read the next verse. A moment's pause, and some one volunteered the information that Mr. X. was absent that day. O! would Mr. Y. please read it? Mr. Y. was reported also absent. Ah! was Mr. Z. present? Yes? Then would he read the verse? Mr. Z. began, but was interrupted by the outburst of mirth from the class. The verse was, "For though I am absent in the flesh, yet am I with you in the spirit."

As often as the birthday of Washington returns, the words of the Farewell Address should be recalled, and never with more emphasis than at the beginning of a "presidential" year. "Of all the dispositions and habits," he says, "which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. . . . And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure—reason and experience doth forbid us to expect that national morality can prevail in exclusion of religious principle." The added observation and experience of a hundred years of national life only add force to this onclusion.

## STAFF CORRESPONDENCE.

### FROM THE INTERIOR.

**A Righteous Verdict.**

For a long time Chicago has been cursed with a sheet whose managers seemed determined to do all in their power to pervert and destroy the moral sense of its patrons. Its advertisements are said to have been of the most questionable character, and the atmosphere of the paper so miasmatic as to render its presence dangerous. Finally the publisher and editor, Mr. J. R. Dunlop, who had long defended his course by saying he was simply giving the people what they wanted, was arrested, brought to trial, and by the decision of the jury which patiently listened to his defense found guilty. If the motion for a new trial is denied, the case will go to the Supreme Court, where it is to be hoped the decision will be clear enough to prevent any repetition of the crime of which Mr. Dunlop is charged. The penalty is a fine ranging from one hundred to one thousand dollars on each indictment—five were brought against Mr. Dunlop—and from a month to ten years' imprisonment.

**Murder and Suicide.**

As already mentioned in these columns Chicago seems to be suffering from an epidemic of crime. Possibly the influence of such sheets as the one alluded to above may have had something to do with it. At any rate twice since New Year's have whole families been swept out of existence by the husband and father. Jan. 14 Jens Hansen, a milkman with a fairly good business, turned on the gas in his house and deliberately smothered himself, his wife and five children. Business disagreements are thought to have been the cause of this distressing act, and efforts have been made, thus far without success, to fix the responsibility for it on a man whom Mr. Hansen accused of robbing him of money which in some way had come into his hands. Feb. 5 Richard Klaettke, a German anarchist, murdered his father and mother, his wife and three children by shooting them, and then finished the tragedy by sending a bullet through his own brain. The man was thirty-eight years of age, able but unwilling to work. The family had been supported by the wife, who had gone out washing and nursing, and by the father, who had recently come to this country. Brooding over the wrongs done the laboring man and drink are undoubtedly the immediate causes of the crime, although his acquaintances speak of him as a man who might be expected to do just what he has done. Although these horrible crimes are committed nearly always by foreigners, most frequently by Germans who have sunk from the swamps of social democracy into the deeps of anarchy, Chicago must bear the disgrace of them.

**Justin A. Smith, D. D.**

It is refreshing, therefore, to turn from the contemplation of a life like that of the murderer Klaettke to think of one like that led by Dr. Smith, from its foundation in 1853 editor of the *Standard*, the leading Baptist paper of the West. Dr. Smith died at his residence at Morgan Park, near Chicago, Tuesday afternoon, aged seventy-six. A fine scholar, a man of wide reading, large experience and almost unerring judgment, a Christian gentleman, ready always to grant others the privilege of cherishing opinions diverse from his own, intensely interested in the welfare of his own denomination and doing all in his power to increase its influence, he will be sincerely mourned not only by thousands of Baptist households to which his words brought comfort and encouragement week by week, but by multitudes outside his more immediate associates to whom his pleasant smile, his hearty greeting and his sympathetic words were a joy and a refreshment. At the funeral appreciative words were spoken by leading men of the denomination. Dr. Smith was the Nestor of our religious editors and a favorite with them all. Between himself and Mr. Edward Goodman, a partner during all these years and the publisher of the *Standard*, there has existed a most delightful fraternal relation. To him, to the surviving family, to all associated with him on the paper, which will miss him so sadly, we extend our heartiest sympathy.

**Dr. George F. Magoun.**

It seems fitting that mention should again be made of the man who has done so much for Iowa College and for the State in which his long and active life was spent. Passing away in the early morning of Jan. 30, the funeral services were held in the church at Grinnell Sunday afternoon, Feb. 2. They were conducted by Rev. E. M. Vittum. The audience-room was crowded, not only by residents of the village by whom the doctor was honored and beloved, but by people who came from other parts of the State. President Gates made an eloquent address, giving his predecessor due honor for the work he had accomplished for the college and the State. The sermon was by Dr. A. B. Robbins of Muscatine, for half a century an associate with Dr. Magoun in all religious, educational and reformatory movements. Both have long been corporate members of the American Board. For many years both were directors of the Chicago Theological Seminary. The discourse was a heartfelt tribute to the friend of a life time, all the more tender because uttere at the open grave of his son-in-law, Presi dent De Forrest of Talladega. Dr. Magoun' influence was emphasized by a personalit which few could successfully resist. Had h chosen a political life rather than the minis terial he might have added another to th illustrious statesmen whom Maine, his na tive State, has produced. That he ha served his generation quite as effectively i the pulpit and as a college officer none wh have known what he has done can doubt.

**Rabbi Hirsch.**

Sinai congregation, the large, wealth and influential Chicago Jewish congrega tion to which Dr. Hirsch has for fiftee years ministered, has been greatly trouble for some weeks over rumors that its pas tor was to be called to New York at a muc higher salary than he has received here Sunday Dr. Hirsch set these rumors at res by saying that he had declined the Ne York call and intended to remain with hi people here at least two years longer, an to make them test years of their purpos to work with him for the moral welfar of the city. Recognizing the generosit shown him in his salary, he asked the in all seriousness if they had co-operate with him in all his efforts, if they had a ways been present as they might have bee at the services on Sunday, if they ha shown that deep interest in the welfare o others which, as their pastor, he had a righ to expect from them.

There are few abler men in any of ou pulpits than Dr. Hirsch, few who have ha a better training or have made a better us of it. As the leader of the Reformed Jew the pastor of their strongest organizatio it is only natural that his influence shoul have been the widest and most decisive i the West. His removal to New York woul be the withdrawal of a strong moral forc from the city. Although an earnest Jew Rabbi Hirsch is yet able to work in heart sympathy with others in all movements tha look to the welfare of society or that see to alleviate suffering. Many Christian peo ple trust that he will long remain one o our citizens. He has done a great deal fo the university, has been the moving spir in the establishment of a hospital, whic is a model of its kind, and of a missio among the more needy of his race on th west side of the city which has brough light and hope into multitudes of wear hearts.

**Christ of Today.**

Dr. Gordon's book, now fast becomin famous, was reviewed at the last Minister Meeting by Drs. Gilbert and Beaton. Bot gave it high praise, although both seeme to feel that some of its positions may no prove to be absolutely impregnable or it arguments entirely convincing. For it style, its movement, its magnificent rhe oric, its illustrations and its lofty spiri there were only words of commendation With this estimate of the reviewers most o our brethren who have read the book woul undoubtedly agree. To many what may per haps be termed the episodes of the boo give the greatest satisfaction. None ca fail to recognize its ability or to see in i promise of still better work in the future All rejoice to be borne along by the spirit ual earnestness of the author even whe they doubt if the discussion, especiall that in the second chapter, really estab lishes the points at issue. But the book

ailed as an omen of good, as a proof that e power of the pulpit has not waned and not likely to wane while it has in it such illiant preachers of righteousness as the astor of the Old South Church, Boston.

*Chicago, Feb.* 8. FRANKLIN.

## FROM THE NORTHWEST.

**ublic Protests.**

The cause of oppressed Armenia has lled out large mass meetings in the Twin ties, where men and women of all shades political and sectarian opinion expressed rror at the atrocities. Strong resolu- ons have been passed, condemning the osition of the sultan, and calling on the resident to protect American citizens, nd to impress on Turkey the sense of umanity as entertained by Americans. iberal offerings and pledges have been ken, and Mayor Pratt has been appointed receive money in Minneapolis for the ed Cross Society.

**axpayers' League.**

For some months the citizens of St. Paul ave been protesting against exorbitant xes. A committee was appointed, ask- g that the salaries of certain municipal fficials be reduced and that appropriations ade by the common council for public nprovements be carefully scrutinized. As result already a reduction of almost a alf-million of dollars in taxes has been ade, and the end is not yet.

Minneapolis is in the midst of a hot fight ong similar lines. The council recently assed a resolution recommending the pave- ent with asphalt of a large district in the nter of the city. The charter provides hat the city engineer make estimates gainst property affected and that prop- rty holders be consulted, but neither of hese things was done, and as a result the axpayers called a mass meeting to pro- st against the illegal procedure of the ouncil and also to declare that the im- rovements contemplated are extravagant nd unwise. They also protest against the nbusinesslike methods of the council in acing contracts in lines where competi- on is quite limited, and in making of fu- re repairs it is restricted. Mayor Pratt as just vetoed the paving resolution, and is hoped that the aldermen will see to that his action is sustained. The tax- ayers favor improvements, but only after onsultation with property holders. They so desire to reduce to a minimum the mptation of boodle methods for the board f aldermen. This Taxpayers' League has ready a membership of more than a hun- red of our best business men and heaviest axpayers, who are determined to stand for harter rights and municipal fair play.

**rayer for Colleges.**

At the University of Minnesota a large ody of students gathered in the audito- um of the library building to listen to an arnest and searching address on Denying f Self, by Rev. A. E. Thomson, the evangel- t, now leading union services among the eighboring churches. Nearly ninety per ent. of those present testified to their alle- iance to Christ. Others also rose indicat- g a desire to lead a Christian life. At arleton College the day was anticipated y some special services the week before nd the result was quite manifest. Dr. Mer- ll of Minneapolis gave two addresses of un- sual power. Although nearly all the stu- ents are Christians the day called forth eeper consecration and some pledged themselves to Christ's service for the first time. In both of these institutions vital Christian principles are not only respected but are daily exemplified in the life and conduct of the students.

**Booker T. Washington.**

This foremost champion of negro problems has just concluded a series of addresses in the Twin Cities in behalf of the education of his people. His earnestness, his eloquence, his rare ability have won for him and his cause many new friends in the Northwest. Hereafter the great institution of which he is the head will find warm friends in this region, notably among men who do not belong to ecclesiastical bodies already doing aggressive work in the training and salvation of the negro race.

**Sign of the Times.**

The editor of the Minneapolis daily *Penny Press*, a paper popular among laboring people, has asked four pastors to write for each Thursday's issue short, suggestive, helpful comments on the Bible school lesson for the following Sunday. These, together with the full text of the lesson, are issued each week. The enterprise is pushed, not primarily for religious reasons, but rather as a financial scheme. The results are already quite marked in the increase of circulation and the many commendatory letters from all parts of the State. It emphasizes anew truths which need constantly to be remembered in these times when so much eloquence and printer's ink are used in trying to tell us that the working people care less and less for Christ. In this region, so largely occupied by people from over the sea, this simple desire for Christ's word and helpful suggestions concerning it is strong evidence that the carpenter's Son has a deeper place in the hearts of toiling men and women than shallow reformers are wont to think.

**Here and There.**

For some years the Saturday Union Bible teachers' class has experimented with different leaders with only fair success. Recently they have asked Dr. Merrill of the First Church to lead the meeting and the attendance is growing rapidly. Already many wish that he could devote his entire time to training teachers in the different sections of the city. The annual meetings of our Twin City churches reveal varied burdens and struggles but, in many instances, a distinctive advance in benevolences. This is largely due to the systematic method in many of the churches of getting some offering, if possible, from every member of the congregation, Sunday school and Endeavor Society. Our churches are brave and hopeful on entering this year of service and aspire still to shine as stars of the North. J. A. S.

## CURRENT THOUGHT.

### AT HOME.

*Zion's Herald*, commenting on the retrenchment ordered by the American Board, confesses its "amazement that the Congregational denomination, in which there is so much wealth, could consent to take such action. And we must be equally frank in saying that it does not seem to us to have been necessary. If the love for the cause of missions had been cultivated in that church during the last decade as in its previous history, we cannot believe that a situation involving so much of distress and humiliation would have been reached. The cause of missions everywhere is greatly harmed thereby."

Moses Merrill, head master of the Boston Public Latin School, writes to the New York *Sun* protesting against the formation of a national interscholastic athletic association: "The local leagues demand quite as much time as pupils can afford to give and yet pay proper attention to their studies. I am quite sure that the teachers desire to give every reasonable encouragement to athletics in these schools, but the multiplication of leagues and associations tends to give altogether too much prominence to what should be a recreation from study and the proper development of physical health and strength; but they wish athletics to be unattended as far as possible by the undue excitement and nervous strain which come from contests among rival teams for the championship. If such contests are allowed at all, they should be confined to a few schools in the immediate vicinity of one another."

Prof. Albion W. Small of the University of Chicago, in *The Standard*, discussing International Arbitration, says: "Peace and friendliness between individuals and between states is an ideal to be striven for with serious purpose, but it is a lesser evil to dissolve factitious harmony between individuals and nations than to suffer impairment of the integrity or proper dignity of the personalities concerned. Whoever thinks a different view is Christian has failed to calculate the perspective in Christian doctrine between ideal conditions and the moral economies of conduct in present relations. No nation is respectable that permits itself or its citizens to be victimized. It is a part of the moral mission of nations to be bulwarks of justice, at all hazards, against every form of injustice."

### ABROAD.

Mr. James Bryce, M. P., in the February *North American Review*, speaking for Englishmen on the Venezuelan question, says: "The notion that Great Britain is not a free country, because the head of the state is not elected, but (greatly to the convenience of a democratic people which has elections enough already) is selected by statute from a particular family according to a defined rule, must surely long since have disappeared from the United States. Yet the converse idea seems to linger that a community is free and self-governing because it calls itself a republic and its head is a president. What a singular illustration of the power of a name! . . . So far from endeavoring to increase our influence as against the United States, on the shores of the Gulf of Mexico or Caribbean Sea, I believe that if the United States were presently to annex Guatemala, say, or Venezuela itself, Britain would look on with unconcern, so far as no treaty rights of her own were affected. Many of us would rejoice at the prospect of improvement for these countries, and would entertain no apprehensions save for the well-being of the United States Government itself, which would be embarrassed by incorporation of populations unfit for the civic duties and powers of citizens of a free republic."

*The London Chronicle*, commenting on the revelations of the British Blue Books respecting the Armenian massacres at Sassoun and Moush says: "The moral of the report is that the outrages were instigated, perpetrated and sustained by the regular soldiers of the Porte under orders from Constantinople. It is state directed murder with which we have to deal. It is rape and child-slaying organized by a European ruler, with whom—faugh!—the Queen of England is compelled to have dealings. And these things have all happened in a country of which we are the virtual suzerains, and which we have bound ourselves to defend against a Russian invader. Now here it is in letters red as blood and black as hell. What do we think of it all? What does Russia think of it—Russia, the sworn defender of Eastern Christianity, whose czar is the recipient of costly presents from the chief malefactor, and who is the supposed protector of this modern kingdom of Attila?"

# Grounds for Renewed Enthusiasm for Missions in Japan.

By Rev. Sidney L. Gulick.

Well-founded, indomitable enthusiasm is an essential of successful missionary work. One of the most discouraging signs of the times is not the state of the work in Japan, but rather the state of feeling here in America—the lack of zeal, of enthusiasm for the missionary work in Japan, as also in other lands, which characterizes the attitude of so many of our leading Christians and churches. Because the enormous growth of the churches in Japan anticipated and prophesied ten years ago has not been realized, many in America seem to think that disastrous reverses have overtaken the enterprise. Because critics of missionaries and their methods have arisen among the Japanese Christians many supporters in America are disheartened. Because a few rationalists and Unitarians and agnostics have appeared in the *Kumiai* churches and in the Doshisha some would withdraw and leave the field and the churches to them. Because under the inevitable limitations of international treaties some property, costing no more than $5,000, held by the natives in the interests of the Board's work, has been diverted from its proper uses, some, indignant and disheartened, pronounce the work thus far a failure and would abandon the whole field.

It is this feeling of disappointment and discouragement, now entertained by some of the Congregational churches of America, which is the most disheartening feature of the situation. We seem to lack the courage of faith in God and the assurance of the coming of his kingdom. Instead of withdrawing, or even relaxing, our efforts, do not these very difficulties call for added zeal and fidelity and vigor? So it seems to many of us. But there are good reasons for thinking that the difficulties and so-called reverses and dangers are real blessings in disguise. They are providential. Through them God is working out a nobler plan than we had dreamed.

In the shortness of our vision, what ten years ago we deemed success and growth was a most fearful danger. The very successes of those days of success are the curse and the weakness of the church in Japan today. A misleading standard of growth was set up. Hundreds, if not thousands, flocked into the churches and became members who had little or no Christian experience or training. Had the growth continued as prophesied by the oldest and most experienced Christians and missionaries alike, there would today have been in Japan two or three millions of Christians instead of a paltry 30,000. Such growth would in all probability have been fatal. Japanese Christians would have been dominated by Confucian and Buddhist thought, habits of life and superstition.

The real cause today for anxiety over the theological situation in the *Kumiai* churches is the emergence in their religious thinking of Confucian metaphysical thought, supported and stimulated as it is by the agnostic and materialistic metaphysics of the West. This Neo Confucian movement of thought was sure to come. It was certain to chill the faith and weaken the Christian life of many. It would have been far more general among the churches and far more destructive to Christian faith and life had it been the movement of semi-Christian millions in the church today, instead of the reaction and unrest of the scores and possibly hundreds who are now wrestling with the great problems of Christian thought.

Providential, too, and in its broadest sense far from disastrous, was the coming of the Unitarian and German missionaries to Japan. Without doubt they did much to start the ball of doubt, of "higher criticism," of comparative religion and the philosophy of religion. But who would have the infant churches of Japan ignorant of these things? Only as they grow up, knowing and choosing between the good and the evil, the true and the false, will they be steadfast and strong. It is, therefore, a merciful providence that stemmed the flood of crude Christians flowing into the church, removing the artificial political stimulus that was leading them on and suffering this period of doubting and sifting while the church is still small. Political popularity is the greatest evil Christ's cause has to fear in Japan.

Not otherwise is it regarding the problems of property and administration. Ere the churches grew to be large, undertaking to meet national problems, it was needful that certain principles should be settled, settled forever because settled right. It was needful that the native churches themselves, as well as the missionaries and the Board, should know and acknowledge that the churches are absolutely free and independent in organization, in support, in faith, in creed and in administration. The churches must do their work in their own way with their own money. It was needful, also, for all to learn and acknowledge that foreign money and men must be controlled and administered by the Prudential Committee and the mission. But such knowledge could come only by some mistakes, by some criticisms more or less just, and by mutual consultations and agreements. I believe this experience has been won and this plan accepted. The visit of the deputation to Japan has helped to secure and confirm this result.

Turning from the difficulties, let us see whether there are solid grounds for enthusiasm. The great results which have already been accomplished in Japan, largely though not wholly through the missionary enterprise, should cause every Christian's heart to leap for joy. These results are not to be measured by any statistics of conversions and baptisms, of churches organized and pastors ordained. God's kingdom is not limited to those on the church rolls. It cometh not with observation. The kingdom of God is coming in Japan as in no other non-Christian land. The national ideals as to government, education, morality, justice, law and the family have become, in fact, largely Christian. The aim is for universal education and for girls as well as for boys. Between three and four million children are in attendance in the schools. Ethical instruction receives increasing attention and emphasis. Government is representative and is progressively democratic. Like all Christian nations, and like them only, Japan no longer looks to the past but to the future for her golden age. Her laws aim at justice; her prisons at reform. Her police and her courts repress crime and vice. Religion and morals are increasingly identified, a thing to be found only in lands enjoying pure Christianity. Marriage is honored as never before. The silver wedding of the emperor, celebrated two or three years ago, was the first instance on record in Japan of such an honoring of the marriage relation. Japan's face is set Christward.

Marquis Ito, one of Japan's greatest statesmen, who has done so much to bring in the new Japan of today, though not a Christian himself, has recently said that he and his associates have looked upon mission schools with favor from the first, and that now they are certain that the presence of the Christians in the land saved the students, even in the government schools, from sinking into immorality which would otherwise have been unavoidable. A leading Christian in Tokyo lately said in an address that the younger men did not know what old Japan really was, and that practically the Christian missionaries had saved the empire.

If ever there was a time when the Christian Church should be filled with enthusiastic joy because of the growth of the kingdom in any land, it is today over the coming of the kingdom to Japan. Its real coming is far more rapid than its appearance. And I believe that, notwithstanding the presence of some doubters and some agnostics in the ranks of the Christians, there was never a time in Japan when the kingdom was making more wholesome, positive growth than it is at present.

It is not necessary to paint the Japanese character black or to describe the Japanese civilization in lurid colors in order to show Japan's need of Christ and his salvation. If America and England need Christ so does Japan. If ever there was reason for and justification of enthusiasm in the missionary work, it is now in these closing years of the nineteenth century, when we can see more clearly than ever before the marvelous results of missionary work, the imperative need for it, and the assurance of its final, perfect success throughout the world.

## TALMAGE AT THE NATIONAL CAPITAL.

BY H. A. B.

As the Washington Monument looms impressively above all lesser structures, so the famous divine known the world over as T. De Witt Talmage rises conspicuously above his fellow-pulpiteers today in the nation's metropolis. It may not be well to press the comparison too far and contrast the quality of this conspicuous preacher with able men preaching elsewhere in the city. But it is only the recognition of an obvious fact to say that Washington is not one whit behind New York and Brooklyn and other great cities of the world in its desire to hear Talmage.

It is true that the few months during which he has been co-pastor with Dr. Sunderland at the First Presbyterian Church have not been without their element of fric-

tion, arising largely from the difficulties naturally inhering in a triple pastorate, for besides the senior pastor, who has been one of the war horses of the denomination for many years, Dr. Talmage has had until recently a second colleague in Rev. Adolos Allen, who, somehow or other, has come to feel that his particular usefulness in this section of the Lord's vineyard is about at an end. One gathers from newspapers and current talk that the trustees of the church have been inclined to indulge in what is known ecclesiastically as the "freezing" process, arousing thereby the indignation of Mr. Allen's circle of strong friends. Matters reached such a degree of intensity that the local presbytery stepped in and after careful investigation issued a document that bears down heavily on the trustees and gives Mr. Allen as warm a vindication as his admirers could desire. Notwithstanding this support he has left for pastures new, and rumor hints that before long Dr. Sunderland will follow suit, leaving Dr. Talmage in sole and glorious possession.

Meanwhile the old First Church, on Sunday evenings when Dr. Talmage preaches, is invaded by a throng the like of which it has not sheltered on successive Sundays for many a year. More than an hour before the doors are open people begin to gather on the steps, and by 7.30 a struggling mass of humanity is working its way through the vestibule and up the stairs to a point where, at a given signal, it can scramble for available seats. Being constitutionally averse to such crowds, I had in the afternoon exhibited the assurance characteristic of my craft and called at the Arlington, where Dr. Talmage lives, and intimated my desire for a reserved seat. This was courteously accorded me, and, armed with a note in the doctor's own handwriting, I easily passed all the sentinels and, after a short wait while the belated pewholders were being seated, succeeded in establishing myself in a good seat about half way up the broad aisle. On entering the auditorium one soon discovered that, beside the great preacher himself, the anticipated presence of Mrs. Cleveland was a hardly less potent magnet to some of the crowd. "Don't seat me so far up that I can't see Mrs. Cleveland," I overheard a woman say to the usher.

This First Church, be it said in passing, is one of the furthest down town of all the Protestant organizations, and from it has almost entirely receded the wealthy and fashionable population which years ago occupied comfortable mansions thereabouts. The result is that the down-town problem in its most aggravated form confronts the trustees, and it is intimated that one object in securing Dr. Talmage is that he may recruit the financial resources of the church. It is certainly a bold experiment, looked at from the monetary point of view, and it remains to be seen whether silver-tongued eloquence is more successful in sustaining an old plant in a discouraging environment than the adoption of institutional methods. It is said that when Dr. Talmage came to Washington he intimated his willingness to rely on the evening collections for his salary, but, judging from the looks of the plate when it got down to me, I should say that an average evening collection would about pay for one day's board at the Arlington.

No barren formality characterizes the services with which Dr. Talmage has anything to do. Promptly at the moment he appears on the platform and his resonant voice rings out with a brief invocation. "We want," he prays, "that this occasion should be different from all others. May it be defined as more solemn and more joyous than all previous gatherings. Speak courage to our fears and comfort to our sorrows." Then he opens a Bagster Bible to the Forty-second Psalm. "This Psalm," says he, "is only understood by people of mercurial temper. Phlegmatic persons don't get hold of it." Then he reads the Psalm, accompanying the reading with brief epigrammatic comments. When he reaches the verse "Why art thou cast down, O my soul," he says, "This is one part of David talking to another part of him," and to emphasize the realistic picture the doctor smites first the left side of his manly bosom and then the right. When he reaches the verse where the Psalmist tells of his songs in the night, Dr. Talmage remarks that David must have been troubled with insomnia and says the best thing a man can do when he can't sleep is to sing songs. The long prayer follows and it is a comprehensive, specific and devout outpouring of the heart. Reference is made to the fact that the assembly is gathered in the nation's capital and to the question of the national finances as seeming to be beyond human solution, but the doctor calls to mind as an apparent encouragement the way in which God interposed at the time of the war to settle questions which human wisdom was powerless to decide.

After a simple gospel hymn—sung by the congregation, for there is little separate choir work—the sermon begins, the text being Matt. 27: 24, "He took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person. See ye to it." The introduction is a brilliant word picture of the appearance of Christ before Pilate, the two men being sharply delineated and contrasted. The main thought of the discourse is then put forth, which is that a man can never escape the monitions and rebukes of his conscience. It was empty ceremony when Pilate washed his hands. The sermon then proceeded to illustrate by numerous historical references the remorse and misery of men goaded by their conscience, Adam and Eve, Felix, Charles II. of Spain, Charles IX. of France and other erring mortals in high places being cited in evidence. But the nail was driven even more closely home and in the congregation before him the preacher discerned men and women whose consciences were to them at that moment an accusing fury. These were pointed to the only remedy for sin, the only fountain for uncleanness. And the sermon closed with these words: "Over against the disappointing and insufficient laver of Pilate's vice and Pilate's cowardice and Pilate's sin, I place the brazen sea of a Saviour's pardoning mercy."

Enough has been given to show the trend of the sermon, but it is impossible to reproduce its dramatic force, its brisk movement and its tender appeal. "Talmage is a born actor," whispers some one at your side. And it is true that it would not take a very vivid imagination to see Irving or Booth in the man before you. When he wrings his hands to show Lady Macbeth's wretched plight, you can almost see the water dripping from her finger tips. The cowardly, cringing Pilate reappears, and the humble, holy, hunted Man of Nazareth lives again on the canvas. Talmage is a master of facial expression too, and, as he has the habit of picking out individuals in the audience and fastening his gaze upon them, there is a subtle power in his look that irresistibly influences the susceptible listener.

Though he speaks without a word of notes, the phrases and sentences are carefully wrought out, which, considering his frequent indulgence in similes and metaphors, is all the more remarkable. The only blemish in the discourse which I heard was the expression, "snowbanks of white and glistening sculpture," and perhaps only ultra-fastidious critics would take exception to that. A strong factor in his style is his use of antitheses. Not only did the sermon begin and close with them, but they abounded throughout. He was especially happy in comparing believers in God with atheists and skeptics, who, though they deny it, have a creed of their own which runs about like this: "I believe in nobody, in the forgiveness of nothing, in the communion of Nothingarians and in the life that never shall be." Against this chain of negations he put in vivid contrast the noble Apostles' Creed. One other excellent feature of style was, to my mind, the sharp and almost abrupt termination of the discourse. This was characteristic of the prayer also, and I am persuaded that it was a distinct and decided element of power. The sermon did not come to a good stopping place and then go on, to the weariness of the listener.

One realizes, too, how much pure animal force counts in preaching. A tall, commanding figure, a penetrating, resonant voice and a superabounding vitality constitute in themselves an equipment for pulpit work which goes far toward guaranteeing success from the start. And yet there is far more in Talmage than a superb physical constitution. He knows how to put truth in picturesque and glowing forms. He knows the way to the inmost citadels of the human heart and he knows what the gospel is. To be sure one misses certain notes of what we call modern preaching. The discourse is built almost altogether on the old lines, but the heart of the gospel is in it, and it is thrust home with no apology and yet with a sweetness of persuasion that must and does have its effect. Certainly the man who, now that Spurgeon and Phillips Brooks are gone, is heard and read by more persons throughout Christendom than any other living preacher cannot be disposed of as a humbug and a mountebank. It is a great thing to see at the nation's capital a splendid company of men and women, white and black, rich and poor, learned and ignorant, filling Sunday after Sunday the seats and galleries and aisles of one of the largest edifices in the city, to hear, not Talmage only, but the gospel of his Master that he so powerfully proclaims.

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Every Christian ought daily to remember his own church, to think of his duties to it and to pray for its prosperity. The church in Wakefield has provided for its members an aid in doing this both ingenious and beautiful. It is a church calendar in which every part of the handsome edifice is brought before the eye, with appropriate sentiments on every page.

# Certain Historic Creeds.

## I. The Apostles' Creed.

By Prof. Williston Walker, D. D.

The history of the Christian Church has illustrated two extreme positions regarding the value and use of general confessions of faith. On the one hand, the vast majority of the bodies into which the church has been divided have looked upon their acceptance as essential to salvation; and if so fundamental an importance is not usually attributed to them today, they are, nevertheless, regarded by the greater part of Christendom as the natural tests of ministerial orthodoxy and of ecclesiastical communion. On the other hand, certain religious associations, especially in recent years, have prided themselves on a disregard of creeds, and have viewed any general statements of belief as an infringement of individual liberty. Between these two antagonistic positions the Congregational churches have always taken a middle ground. Unlike the Greek, Roman, Anglican, Lutheran, or Presbyterian communions, they have never recognized general confessions as tests of binding force, but have asserted the right of each congregation of believers to formulate its faith in its own way. Yet they have been ready at most periods of their history to bear public and united witness to their convictions of Christian truth, as in the approval of the Westminster Confession by the Cambridge Synod in 1648, the Confession of 1680 in Massachusetts, and of 1708 in Connecticut, and, coming nearer to our own day, the Burial Hill Declaration of 1865 and the Commission Creed of 1883. But these general confessions of Congregationalism are testimonies, not tests.

Holding thus an independent standpoint in regard to the authority of general creeds, a Congregationalist is in a position to study with peculiar profit the great historic testimonies of the church universal to its belief, without feeling compelled to find in any one that perfect rule of his own faith which he believes exists in the Word of God alone. Unfortunately the necessary limits of space in a religious newspaper like *The Congregationalist* will permit only the most superficial glance at a few of the symbols which possess peculiar importance either in themselves or in connection with the Congregational communion.

Some confession of belief is natural to every Christian heart. Christ spoke the strongest words of commendation he addressed to any disciple to Peter when that apostle confessed him as the Son of God [Matt. 16: 16]. Paul presents the confession of "Jesus as Lord" as a duty incumbent upon the believer [Rom. 10: 9]. Traces of creed-like statements are to be found in the epistles [1 Cor. 8: 6; 15: 3; 1 Tim. 3: 16]. But doubtless the formula of baptism [Matt. 28: 19] was the portion of the teaching of the Master which was most influential in giving shape to the creed expressions of the primitive church. Converts to Christianity were from the first interrogated as to their belief before receiving the rite, and as the perception of Christian truth deepened it became the custom, as Tertullian records of the African church about the year 200, to "answer somewhat more fully than the Lord prescribed in the gospel." This fuller statement of faith, which thus grew out of the New Testament formula of baptism, was the original form of the Apostles' Creed.

According to the belief of the Western church, held from the third century till the era of the Reformation, this creed was the work of the apostles themselves; and, as this belief grew ancient, legendary representation came to describe with increasing detail the circumstances and time of its composition. As related, for instance, by the Franco-German missionary Pirminius, for the benefit of his just Christianized disciples, about 750, the origin of this creed was as follows:

> Then the disciples of the Lord returned [from the Ascension] to Jerusalem, and continued with one accord in prayer till the tenth day, which is Pentecost . . . and on that day . . . they were all filled with the Holy Spirit, and began to speak with other tongues as the Holy Spirit gave them utterance; and they composed the creed. Peter [said]: "I believe in God the Father Almighty, maker of heaven and earth." John: "And in Jesus Christ, his only Son, our Lord." James said: "Who was conceived by the Holy Ghost, born of the Virgin Mary." Andrew spoke: "Suffered under Pontius Pilate, was crucified, dead and buried." Philip said: "He descended to hell." Thomas spoke: "The third day he rose from the dead." Bartholomew spoke: "He ascended to heaven, [and] sitteth at the right hand of God the Father Almighty." Matthew spoke: "From thence he shall come to judge the quick and the dead." James [the son] of Alphæus said: "I believe in the Holy Ghost." Simon Zelotes spoke: "The holy Catholic Church." Judas [the brother] of James said: "The communion of saints, the forgiveness of sins." Thomas also spoke, "The resurrection of the flesh, the life everlasting."

Picturesque as the story is, it has long been recognized to be only a legend. Not only is the Apostles' Creed not the work of the apostles; the form of words given by Pirminius, and with which all Western Christians are now familiar, is much later than the conversion of the Roman Empire; and was completely developed not in Jerusalem but in southern France. But while the Apostles' Creed in its modern form cannot be traced back of the fifth century, and a few of its turns of expression not beyond the seventh, its essential portions are embraced in a much older creed—the oldest elaborate creed of Christendom, the original Apostles' Creed—which ran thus:

> I believe in God the Father Almighty; and in Christ Jesus, his only-begotten Son, our Lord, who was born of the Holy Ghost and the Virgin Mary, who was crucified and buried under Pontius Pilate, rose the third day from the dead, ascended into heaven, sitteth at the right hand of the Father, whence he shall come to judge the quick and the dead: and in the Holy Ghost, the holy church, the forgiveness of sins, the resurrection of the flesh. Amen.

This ancient compendium of the Christian faith can be traced back to about the middle of the second century (A. D. 140–160), and first definitely appears as the symbol of the Roman church—a creed which probably originated at Rome, though it is possible that it was brought thither from a yet earlier beginning in Asia Minor. It is interesting for a Congregationalist to observe, however, that this noble confession was at first the creed of a local church. From Rome outward, as from the great center of religious and political life in the western half of the Roman empire, it speedily spread to and was accepted by the churches of northern Africa and western Europe. But though these various churches kept the essential elements of the confession unaltered, they treated it with considerable freedom, adding to it and rendering its clauses more graphic. Thus the church at Aquileia, on the northern shores of the Adriatic, inserted a phrase which has continued in the Apostles' Creed to this day, but which had no place in the Roman original: "He descended into hell"; and the always "high church" African communion made its version declare a belief in "eternal life through the holy church." Meanwhile, as the creed grew older legend came to ascribe its origin to the apostles themselves.

It is one of the curiosities of ecclesiastical history that this original Roman creed came to be laid aside in the church of its birth, probably about the beginning of the sixth century, its place being taken by the Nicene symbol, either because that seemed a fitter test to bar out Arianism, or because of the political supremacy of Constantinople. After two or three centuries the old creed came back, not, however, in its original form, but wearing the garb of that Frankish land which, under the leadership of Charlemagne, had established a new empire and had made Rome once more the capital of western Europe. And so it came about that the form of the creed which we call the Apostles' was given it in southern France, while its content has come down essentially unaltered from the early days of Christianity in that city to which Paul wrote his chief epistle and where he suffered martyrdom.

The last three or four years have seen a controversy in theological circles in Germany as to whether this creed, ancient as it is in its original form, really represents the belief of the apostolic church as to the birth of our Lord, and whether the interpretation which represents the Holy Ghost as a person is not foreign to the creed itself. The criticisms of Professor Harnack of Berlin have been ably answered in some of their more important elements by Professor Swete of Cambridge, and the scope of this article will allow no more than a mention of this debate, a discussion which, though eagerly contested, is not likely ultimately to rob this creed of its time-honored repute as an epitome of the primitive teaching of the church.

For this is the crowning merit of the Apostles' Creed—it is a simple, nonpolemic statement of the more important facts of the gospel. It does not contain the whole of Christian truth, it has no theory of the Scriptures or of the method of salvation. Its treatment of the work of Christ or of the future state is most rudimentary. Whatever it may be for individual Christians, it is not a full or an adequate expression of the belief of a Christian body after nearly nineteen centuries of fulfillment of the Saviour's promise of the Holy Spirit as a guide "into all the truth." But it does contain the essentials of Christianity. It links itself distinctly to the baptismal formula given by our Lord himself. Its three primary divisions are the three divine names in that rite—"I believe in God the Father . . . and in Christ Jesus

. . . and in the Holy Ghost," is the backbone of the ancient confession. But it goes further than the baptismal formula, in that it answers the question to which every Christian should be ready to make reply, "Dost thou believe on the Son of God?" by a simple presentation of the primary facts of Christ's relation to the Father, of his miraculous birth, his passion, resurrection and glory, and of his future coming in judgment. And it also presents the three fundamental facts in the Christian life and hope—union in fellowship with the Master in his church, pardon for sin, and the resurrection unto eternal life. These characteristics of the earliest type of the Apostles' Creed are the features also of its later recension that has come down to our own day as a statement of faith in which the Latin, Anglican and Lutheran churches agree. The more modern form is amplified rather than altered. Of all the confessions of the Christian Church now in use that called by the name of the Apostles' is the simplest, the oldest and the most deserving of honor.

## THE HOME MISSIONARY CRISIS.

BY REV. HENRY A. STIMSON, D. D.

The debt of the Congregational Home Missionary Society on April 1, 1895, was $134,000. Since that time $56,446 of this have been paid, almost entirely from the General Howard Roll of Honor, leaving a balance still due on that account of $77,554.

In the ten months of the current year the society has received as contributions from the living $181,200, an increase of $17,649 from the same source in the corresponding months of the preceding year. This, added to what has been paid on account of the debt, represents an increase of $73,000 in the gifts of the living for the ten months of the current fiscal year, which would be a most encouraging fact in our Home Missionary situation if this were the whole truth. But, by a strange providence, the $148,000 received from legacies in the corresponding ten months of the previous year have fallen in the past ten months in the current year to $92,000, a loss of $56,000.

The appropriations of the society last year were cut down $75,000, following a year in which the greatest care had been exercised to reduce the outlay to the smallest possible sum. Notwithstanding this reduction in the appropriations and expenses, the society is behind, at this date in the current year, $101,446. It is true that the months of February and March generally bring into the treasury considerably more money than is expended, and, ordinarily, that surplus would go far towards reducing the present deficit, but there are exceptional reasons why it may be expected that the surplus of these two months this year will be less than usual.

As a consequence the friends of the society ought to know its present condition and the possibility that its present indebtedness, composed of the current deficit added to the still unsettled balance of last year and representing a total of $179,000, may stand at the end of the fiscal year, April 1, substantially as it is now. This would be a condition of things so unprecedented in the history of the society as to create the gravest anxiety and inevitable distress. The movement to reduce the debt last year has been wide reaching and largely successful. With the ordinary receipts from legacies the society might have expected to close the current year with little if any greater indebtedness than what may remain unpaid of the balance of last year's account. As it is common business prudence should require us to recognize the probability of facing on April 1 the indebtedness I have indicated.

What is to be done? It is a question not for the executive committee only or for the officers or servants of the society, but for our entire Congregational constituency. It is a question which concerns the very life of the land. In view of the continuance of the hard times the executive committee in January planned a reduction of appropriations for the coming year of between $30,000 and $40,000. The difficulty of carrying such a reduction into effect will be appreciated when it is understood that all new work must still continue to be refused and that the outlay in support of the existing work and of missionaries actively engaged in the service has already been seriously reduced and must now be cut to the point at which the work is imperiled, but no alternative seems left. This is a possibility so painful in its execution and so wide reaching in its consequences that all who are called to administer the affairs of the society may well beg to be excused from facing it, but these facts are of such a compelling nature that they must be dealt with.

What then can be done? Our people, at least those who give at all, are already giving largely. Special appeals, which may meet occasional exigencies, are apt to be measured by a diminution in regular receipts. These facts can be brought home by personal conversation to many who perhaps are not aware of the situation, and in that way many individual gifts may be secured if the friends of the society will charge themselves with this duty. Many churches might increase their regular contributions, and perhaps in some cases take a special one.

There is money enough in the hands of Christian people for all the Lord's work, if its necessities were understood and the blessings attending it were appreciated. The information which will bring the giver in touch with the work is what is perhaps most needed, but one other suggestion just now has timeliness.

The inevitable consequence of the hard times is the increased urgency with which all forms of incidental appeals for outside charities are everywhere pressed. There is an unusual number of such appeals today. As a consequence, a large part of the benevolences of our churches and of individual givers is turned into these channels. The appeals are personal, the causes are good, the exigency in each case is great and the pressure is strong. There are few of them, perhaps, which are not wholly worthy of all they may receive, but it ought to be borne in mind in regard to the work which we as Congregationalists are doing through our great missionary societies that if we do not support our own work no one else will support it for us, and that if we suffer a work which has been going on for nearly a hundred years to flag and want for needful appropriations, not only do we suffer in the diminution of work today, but we introduce a paralysis into the system which will be felt for years to come. Confidence is impaired and distrust created, by which the courage and hope so essential to young movements are made impossible. Besides, trained workers, detached from their work and scattered, are hard again to secure. There is therefore special reason why the churches and givers should be urged to put aside as far as possible all pleas for incidental benevolences until the critical condition of our great societies be alleviated or removed.

The difficulties which confront us are not due to any neglect or misjudgment in the administration, as is shown by the fact that our brethren in other denominations are all encountering the same condition. The intelligent zeal with which they are bravely meeting their burden should inspire us to corresponding efforts, and if the thoughtful and the generous will recognize the force of this appeal and come forward to the support of the Home Missionary Society as a first obligation, because upon the prosperity and strength of our churches largely depends our power both to guide and to do in the Lord's cause, there is good reason for hoping that we shall soon be able to exercise that breadth of benevolence along the whole line which has been the glory and the joy of our Congregational churches.

In any case it should be recognized that the exigency of the Home Missionary Society is as critical as it is real and that it rests upon our entire constituency. Impairing our missionary churches we strike the heart of the Lord's cause. Every dollar that can be contributed or saved by economical administration is a dollar for which there is the utmost need in a department of Christian work upon which the blessing of God has abundantly rested from the beginning, and upon which we may joyfully say the same blessing may be expected in the future.

That the International Sunday School Convention to be held in Boston next June will be a success we have no doubt, for those most interested in it have proved already their ability to prepare for and manage successful conventions. The meeting of representative workers last Thursday evening at the Brunswick Hotel in this city made preliminary arrangements for its coming. But it is of great importance that the Christians of Massachusetts should be alive to their opportunity and make the most of it. Our State, through energetic efforts made during the last three or four years, has the best Sunday school organization of any State in the Union. This great triennial convention now comes to New England for the first time, and it probably will not again be held in this section of the country during the present generation. Every Sunday school in New England ought to receive a new impulse from this gathering, and will do so if its leaders plan for it wisely. Each church should hear of it frequently, should know what is expected from it and how the best results are to be obtained. It has sometimes been said that the International Sunday School Association does not adequately represent the churches. Let it be remembered, then, that it is the organization which, far more than any other, determines the character and methods of the Sunday school work of America. It does represent the churches, for its delegates are all members of the churches; but if this coming meeting shall prove to represent the churches more fully and ably than any of the seven which have preceded it none will be more gratified than those who have been most prominent in this great movement.

# The Home

## A WEEPING CUPID.

Why love! I thought you were gay and fair,
Merry of mien and debonair.
Why love!
What then means this brow so black,
Whose sullen gloom twin eyes give back,
Poor little god in tears, alack!
Why, love?

Why love! I thought that in your smiling cheek
Dainty dimples played hide and seek;
Why love!
Passing by like a winter's night,
With stormy sighs from lips all white.
Poor little god, how comes your plight,
Why, love?

A maiden said you were tall and bold,
With an arm of steel and a heart of gold;
Why love!
Whose changing face would make her day;
When came a frown, the sunshine play
Of smiles would chase the clouds away.
Why love!

A youth once said you were like a maid
With sunny hair in a golden braid;
Why love!
Whose cheeks were each a rose uncurled;
And brow a lilybell unfurled;
The fairest maid in all the world;
Why love!

Why love! I find you so weak and small,
A human child, not a god at all;
Why love!
Two angry, sleepy eyes that cry,
Two little hands so soft and shy,
I'll hush you with a lullaby.
Come, love!

—*The Pilot.*

A few months ago, in our issue of Sept. 5, we printed the opinions of five unmarried young women on the subject of matrimony. The girls voiced the sentiments of different classes—the daughter at home, the college graduate and the wage-earner, and the geographical representation was correspondingly broad. A discriminating reader remarked of their utterances: "Nothing impressed me so much in reading those articles as the absence of sentimentality and sensationalism. The writers were dignified, modest and practical, but they discussed the matter as dispassionately as they would calculate an eclipse." Must we therefore conclude that sentiment has no place in the life of the typical young woman of today? This week, in honor of the old-fashioned knight, St. Valentine, we have invited several young bachelors to air their views on matrimony, and it will be interesting to compare the two sets of opinions.

It is strange how seldom mothers seem to realize the force of their example in regard to public interests. Take, for instance, the church housekeeping. In the care of the kitchen, its cupboards, table linen, etc., the standard of neatness and carefulness differs greatly from that observed at home. Simply because it is a public concern individuals shirk the responsibility for order that is essential to good management. This reacts on the children more directly than seems possible at first thought. A dish in a church kitchen is broken heedlessly and all the furnishings are handled carelessly. The harm of such education upon the child is far greater than the intrinsic value of the property. Young Americans are naturally too regardless of the public welfare, especially of property rights, and every mother should do all she can to emphasize practically a due respect for them. Boys and girls who are reckless with utensils belonging to the church will not make ideal church treasurers when they are older.

Not long ago an advertising periodical reproduced in its pages one of the "interesting" pictures given away with cigars. It was the copy of a living picture photographed by a famous firm. The publication which reproduced it commented on the fact that a United States official judged it sufficiently moral to be sent through the mails! Let us lift up our hands once more against these miserable pictures. But can we not lift them in effort rather than in holy horror? One class of men has seldom been asked to help crush the abominable efforts of tobacco manufacturers to ruin boys' lives and bodies, and that class is the smokers. We all must admit that there are hosts of good men who smoke and who claim that the habit properly indulged in does no harm. With them, therefore, should lie the chief burden of ridding the trade of its debasing embellishments. Many parents who keep their boys from low museum shows would be shocked to find in their sons' pockets pictures taken from tobacco or cigarette boxes far worse in their influence than the ballet.

## THE WOOING OF MARGERY BREWS.

### A FIFTEENTH CENTURY VALENTINE.

BY EDWARD PORRITT.

All the parties concerned in this story of a fifteenth century valentine lived in the County of Norfolk. One of the families, that of the Pastons, although of the lesser landed gentry, occupied a prominent place in East Anglia in the times of Edward IV., Richard III. and Henry VII. In those days, as now, in marriages in this rank of English life, the settlements stand out as matters of great importance; but in the wooing of Margery Brews, these famous old Paston letters show that, while on the part of the father of the bride and the mother and brother of the bridegroom, emphasis was laid on the settlements in land and in money, there was much real love-making on the part of the two young people most concerned.

The Brews and the Pastons were already connected. Sir Thomas Brews and his wife, Dame Elizabeth of Topcroft, were cousins to John Paston and his elder brother, the Squire of Paston. The acquaintance between John Paston and Margery Brews had existed for some months before St. Valentine's Day, 1477. John Paston had heard of the comeliness of his half cousin of Topcroft from many and diverse persons, and "specyally by my right trusty frend Rychard Stratton," by whom he sent his first letter to Margery. The original of this letter is now one of the manuscript treasures of the British Museum. Its present interest is the boldness with which John Paston made his choice. As yet he had not seen Margery. He was content to take her on the word of his friends, and in asking to be permitted to pay his addresses he sought to know Margery's own desires in the matter. Then comes a gap in the love letters.

But Margery and her mother, Dame Elizabeth, were both willing that matters should proceed. Dame Elizabeth looked with great favor on even a younger son of the Pastons, and wrote pretty and encouraging letters to Margery's suitor. She labored hard, also, with her husband, Sir Thomas, to make settlements which should be satisfactory to the Pastons; and as Valentine's Day approached success was apparently attending her efforts. If John Paston's friends would secure him an income from land of twenty pounds a year, Margery's father was willing that the suit should proceed, and he would contribute £100 towards the housekeeping of John and Margery. Nor was this all that was to go with Margery. Dame Elizabeth adds:

> And cosyn, that day that sche is maryed, my fadur will gyffe hyr fifty merk. But and we accorde, I schalle gyffe yowe a grettere tresur, that is, a wytty gentylwoman, and, if I sey it, bothe good and vertuous; for if I shuld take money for hyr, I wold not gyffe hyr for a thousand pounds. But, cosyn, I trust zowe so meche that I wold thynk hyr wele besett on zowe, and ze were worthe meche more.

Margery herself was quite eager for the match and wearied of the delays involved by the discussions between the families on ways and means. On the eve of St. Valentine, Dame Elizabeth writes to John that Margery has now become such an advocate of him that "I may never have rest night nor day for calling and crying upon to bring the said matter to effect." "And Cosyn," continues Dame Elizabeth,

> uppon Fryday is Sent Volentynes Day, and every Brydde chesyth hym a mate; and yf it lyke yowe to come one Thursday at nyght and so purvey yowe that ye may abyde there tyll Monday, I trusty to God, that ye schall so speke to myn husband; and I schall prey that we schall bryng the mater to a conclusyon. For, cosyn,
>
> It is but a sympill oke,
> That is cut down at the first stroke.

After this comes the first letter from Margery. It reads:

> Ryght reverent and wurschypfull, and my rryght wele beloved Voluntyne, I recomende me unto yowe, ffull hertely desyring to here of yowr welefare, whech I beseche Almyghty God long for to preserve unto Hys plesur, and yowr hert's desyre. And yf it please yowe to here of my welfare, I am not in good heele of body, nor of herte, nor schall be tyll I her ffrom yowe;
>
> For there wottys no creature what peyn that I endure,
> And for to be deed I dare it not dyscure.
>
> And my lady my moder hath labored the matter to my ffadur full delygently, but sche can no mor gete then ye knowe of, for the whech God knowyth I am full sory. But yf that ye loffe me, as I truste verely that ye do, ye will not leffe me therefor; for if that ye hade not halfe the lyvelode that ye hafe, for to do the grettest labur that any woman on lyve myght, I wold nor forsake yowe. No more to yowe at this tyme, but the Holy Trinite hafe yowe in kepyng. And I beseche yowe that this bill be not seyn of none erthely ccreatur, safe only your selffe. And thys letter was indyte at Topcroft, with full hevy herte,
>
> By your own, MARGERY BREWS.

The Brews family was less careful of letters and papers than the Pastons. John Paston replied to Margery's valentine, but his letter is not preserved. Margery's next letter shows that the Pastons were still insisting on better terms. Margery assures her lover that her father cannot do more than he has promised, and, anticipating that this inability or unwillingness of her father's to make a better settlement may put an end to the suit, she adds that the idea of such a termination "causyth myne herte to be full hevy." If John Paston went to Topcroft and his visit ended as he had suggested it might, then writes the much-tried Margery, "schuld I be meche mor sory and full of hevynesse." Marriage with a younger and almost landless son had no terrors for Margery, who was now very much in love with John Paston, and she tells him that if he could be content

with what her father had offered "and my por persone, I wold be the meryest mayden on grounde."

Margery's mother never got discouraged. When matters were at a standstill between Margery's father and John Paston, a neighbor of the Brewses, evidently at Dame Elizabeth's instigation, wrote to tell Paston that the bride's chamber and her raiment would be worth two hundred marks, and that Dame Elizabeth was willing that the newly married couple should have their board with her for three years after their marriage. He tells him also that Dame Elizabeth thinks it might be better if he pressed Sir Thomas still further, and adds: "And I harde my lady say,

That it was a febill oke,
That was kit down at the first stroke."

Later on John Paston thinks that something can be settled if Dame Paston, his mother, and Dame Elizabeth meet at Norwich to discuss the matter, and in urging this conference reciprocates the pleasant things Dame Elizabeth said about him. "I trow," he writes to his mother, "ther is not a kynder woman leveing then I shall have to my modyr in lawe if the mater take, nor yet a kynder fadyr in lawe then I shall have, though he be harde to me as yet."

Next the two knights get into communication and discuss settlements at first hand. Sir Thomas would do more for Margery, but he has younger daughters to provide for, and consequently assures his cousin, the Knight of Paston, that he is "ryght lothe to bestowe so mech upon one doghter that the other her sisters schuld far the wars." And so the conferences and correspondence go on through the spring and summer of 1477, until Dame Margaret gives up one of her manors to her second son, Margery's father increases the marriage portion to four hundred marks, and the marriage takes place at the end of the year. It was a happy marriage, for seven years later, when John Paston was detained in London over Christmas, Margery writes from Norfolk expressing her sorrow at his absence and telling him, "I shall thynke myself halfe a wedow because ye shal not be at home."

## YET LOVE CAN LAST.

Yet love can last, yet love can last,
The future be as was the past,
And faith and fondness never know
The chill of dwindling afterglow,
If to familiar hearth there cling
The virgin freshness of the spring,
And April's music still be heard
In wooing voice and winning word.

If when autumnal shadows streak
The furrowed brow, the wrinkled cheek,
Devotion, deepening to the close,
Like fruit that ripens tenderer grows;
If, though the leaves of youth and hope
Lie thick on life's declining slope,
The fond heart, faithful to the last,
Lingers in love-drifts of the past;
If with the gravely shortening days
Faith trims the lamp, faith feeds the blaze,
And reverence, robed in wintry white,
Sheds fragrance like a summer night,
Then love can last!

—*Alfred Austin.*

The effect of uncovered electric lights upon the eyes is claimed by London oculists to be extremely detrimental. The feeling among them is so strong that it is even suggested that Parliament take up the matter and prohibit the use of plain glass globes for electric lights unless they are properly shaded.

Children generally hate to be idle. All the care, then, should be that their busy humor should be constantly employed in something that is of use to them.—*Locke.*

## THE WAY TO GET HAPPILY MARRIED.

BY AMELIA E. BARR.

Marriage is destiny, and when we say "Marriages are made in heaven" we make no mistake. True marriages are foreordained, and the good and wise Orderer of human lives not only selects the parents best for the childhood of individual souls, but also takes thought for the companion with whom the active and influential years of life must be spent. Not all men and women are elected to matrimony. Many in every generation have characters which would attain their highest excellence under the fine discipline of solitary life. But as they are creatures of free will, they often insist on finding mates for themselves. In such self-elected marriages there is a conscious violation of the unwritten Scripture, enlightening every human heart, and they who make it must take whatever sorrow they have invited to themselves by the forcing of their destiny. These are the marriages of convenience, juxtaposition, self-will, vanity, etc. And they are also the marriages that furnish the tragedies of life, and for whose relief the divorce courts have been brought into existence.

But with true marriage there is no doubt and no difficulty. The parties to it may be far as the east and the west asunder, but when the hour strikes for their meeting the whole circumference of the world will not keep them apart. Some happy accident—for we always call God's part in any affair an "accident"—will bring them face to face, and as soon as they meet they look, they love, and then tell each other the reason why. Such marriages are always happy. They may not be always prosperous, but they are happy. Poverty does not kill this love, personal faults make it more patient, sickness more tender, death more pure and enduring. Whatever is predestinated is good and right, and these marriages arranged by a prescient love and wisdom—though not without the sorrows incident to the condition—have the strength of the predestined. They bring forth love and joy, united hopes and double happiness.

These being indisputable facts, what then is the best way for a woman? To be at rest. To be serene in waiting. To keep busy in the duties she has, for it is in the way of duty a good destiny is met. Was not Rebecca going to the well for water when Abraham's envoy put on her the golden bracelets and bespoke her for his master Isaac? It is good for a woman neither to hurry her destiny nor to cross it by her own meddling. If anywhere in the world there is a true husband for a woman, he is as sure to come at the proper hour as the sun is sure to rise after the dawning. And when he comes her heart will know him; there will be no delays and no uncertainties, and the meeting will grow to matrimony as surely and as naturally as the dawn grows to the noontide.

But if the Preserver of men has said to any soul, "Be thou solitary and alone, for it is best so," in vain will that soul seek a mate. There is no mate provided. It may break through the bars of providence and circumstance and choose its own lot, but in some way or other a bitter lot it will be. From such willful spirits come willful woes of all kinds. There is but one word of warning for them—*if God has shut the door to the house of marriage, do not get in at the window.*

## Closet and Altar

*Prayer moves the hand that moves the world.*

We misunderstand each other—it would be strange if we did not often misunderstand the ways of God. The essential thing is that we should be at rest in heart in the remembrance that it is impossible that he should misunderstand us or judge us hastily or harshly. It is when our minds are most perturbed that we are inclined to quarrel with his dealings, and then (if we will but stop to consider it) our opinion is not valuable. As one who waits for a cloudless day to estimate the genial warmth of the sun, we must wait for the clearing of our clouds of doubt before we imagine that we know the purpose of God's love.

We need to be more alone with God that we may learn, as only in solitude we can learn, the sweet secret of his Fatherhood.—*George Dawson.*

Jesus comes and looks into your face, with that calm, holy, searching gaze of his, and says, "Lovest thou me?" As you are about to answer you think of all that you have done that is dishonorable and sinful. You are dumb before him. Yet you are conscious that you do love him, that in your heart, beneath all your sins and failures and faults, there is love for him. What a comfort it is to cast yourself on his knowledge of what is in you! I am glad that perfection is not the test of discipleship. We may be full of faults. We go on stumbling every day. We do nothing beautifully. We misrepresent the Christ whose name we bear. We hurt the friends we want to help. Christ knows all these sad failures. But, while he sees the worst, he sees also the best, and he loves on—loves unto the uttermost.—*J. R. Miller.*

Lord, many times I am weary quite
Of mine own self, my sin, my vanity.
Yet be not thou, or I am lost outright,
Weary of me.

And hate against myself I often bear
And enter with myself in fierce debate;
Take thou my part against myself, nor share
In that just hate.

—*R. C. Trench.*

Our Father, let us hear thee say to us as we step forth into the untried day that thou art with us, holding our right hand. We are like the bruised reed and the smoking flax. Instead of being fervent and earnest, constrained by the love of Christ, we are fickle and changeful and uncertain. We creep where we should fly, we stumble where we should run. We are often weary with ourselves, but do not thou weary of us, Saviour of men, until thou hast done in our life what thou shalt yet do in the world in causing the deserts to rejoice and blossom as the rose. Make darkness light before us and crooked places straight. Let thine angel lead us forth into the liberty of the sons of God. Some of us shrink from our life work, from those with whom we have to associate, from unwelcome toil and irksome tasks. Enable us to see thy plan and to trust thee, who art working out thy plan in our lives. May we find the pearls at the heart of sorrow. Let thy presence be as a film of protection between ourselves and everything that might hurt spirit, soul or body. Amen.

# Matrimony as Viewed by Young Men Today.

### SENSE AND SENTIMENT.

When I was a boy my mother said to me, "Never look for a wife, my son. When the time comes for you to be married you will find the right one." I have watched my friends, and have found that those who took up the duties of everyday life, and thought nothing about their matrimonial future, were the ones who were best prepared to meet it when it came.

Young men are often misjudged and called flirts, when they are simply seeking those whose society will develop their manhood most fully. Physiologists tell us that a man is not fully developed until he is twenty-five years old, and I have reason to believe that some are not matured till long after that. The first thing a young bachelor should learn is that he can make progress alone without serious inconvenience. He should understand that a wife is not absolutely necessary for his existence. Many have lived single and accomplished as much as the majority of married men. As I write, I think of a far-famed artist, a prominent Boston philanthropist, and a preacher who was loved and honored on both sides of the Atlantic, who died unmarried. . . . Marriage brings responsibilities and duties which prevent a man from performing social service that he otherwise could. An eloquent pulpit orator recently said to an audience of Christian Endeavorers, "You can work as we older Christians cannot, with our load of cares and anxieties." True, but who is to direct these earnest, eager disciples? It can best be done by some older man whose time is not absorbed in planning to make a salary of seventy-five dollars a month pay monthly expenses of eighty-five dollars.

A young man is expected to be more generous when single than when he has a wife to support, and his home duties and ambitions give him an object in life which makes him more decided in refusing outside calls where he would otherwise yield.

When a young man is attracted to a lady his first thought should be, "Does she satisfy all the higher elements of my nature?" When he is certain that she fills a place in his life that no one else does, giving him hopes, aspirations and desires that are unselfish, he can feel sure that he is justified in availing himself of her society, until marriage seems the consummation of their happiness. He who depends on God for aid and direction in all other affairs of life is not warranted in neglecting him in considering that sacred union which not only affects his own happiness but that of many others. I think there would be more happy marriages if the following saying of the old Greek philosopher were adopted: "God is ever drawing like to like, and it is he who gives to those whom he intends should be friends letters of introduction."

A Man About Town.

### FROM THE THEOLOGUE'S STANDPOINT.

This is the bitter cry of an unhappy theologue. A tyrannical church decrees that, whether I will or no, I must be married directly. That particular society which is somewhere waiting to become the object of my first efforts at ministerial leadership has prepared a dwelling place for me and my non-existent family, has made ready a lot of thankless work for my hypothetical wife to do when she arrives, has become predisposed to look with curiosity if not with suspicion upon bachelor preachers, and has within it a modest quota of gossips and mischief-makers, who will lose no opportunity of annoying me as long as I refuse to take unto myself a help-meet (who will also be a help-eat, and that on a painfully small income).

But, alas, I have no wife, nor am I to any extent engaged, nor—so far as I can judge—irrecoverably in love! What, then, shall I do? Shall I seek out some approachable young person of suitable age and condition—say some city missionary or pastor's assistant, whose charms are ethical rather than æsthetic—and say to her, "My dear young lady, I am in a most embarrassing position. My profession demands that I support an establishment. I consider you, on the whole, a most unobjectionable young woman, and I should esteem it a favor if you would be so kind as to render me a little assistance in the present exigency." Is that what these ladies and gentlemen would have me do? And yet, from my own point of view, it would be an abominably bad thing not to marry, though I might be pardoned for not doing so on the ground that I was born a bachelor. But, seriously, I know that if I remain single I shall become a queer stick, only loosely bound to my fellows, much distorted by the influences of my profession, living in the world as an outsider, very lonely at times, and, worst of all, deprived of the best opportunity life offers for the development of the higher affections. And these things weigh the more heavily when I see that their influence is deeply personal, and that in no profession in the world is personality so largely the basis of success as in the preaching of the gospel. Such, then, is my complaint—which I think to be second only to the groans of the Britons—and I can see but two ways out of the predicament. One way is to fall madly in love, to be regardlessly married and to live happily ever after. The other is to shave off my beard and go over to Rome.

A Senior in a Theological Seminary.

### LOOK BEFORE YOU LEAP.

Marriage seems to me a great separation, because when a man marries a woman he surrenders his problematical interest in all other women. At present, I regard all the unmarried women as mine. If I should marry one of them I should be separating myself from all the rest. But the impression left by actual experience may be quite otherwise. . . .

My impression is that almost always a man meets with a girl suitable for him by the time he is one and twenty. The notion that there is only one person in the universe who could satisfactorily fill the rôle is the product of ignorance and vanity, though I do not suppose suitable persons are so common that if a man fairly loses one good opportunity it may not be years before he meets with another.

The suitability of the person should be the first consideration and the ways and means quite subordinate. As a rule, however, I should say it is not wise for people to be engaged until they can see pretty clearly how they are going to live. The attraction of one sex for the other is often so powerful as to overthrow all rational and prudential considerations. Hence, it is seldom that one is safe in trusting exclusively to his own judgment. Every one has a few friends (parents or others) whose judgment he feels bound to respect, and if he does not literally consult these he should at least consider what they will think of the matter when they know it. As a means of discovering the right person, I have said on two or three occasions to young men who have spoken to me on the subject: "It is the person whose society is not only pleasing but wholesome and, in some sense, restraining in its influence upon the mind."

There must, of course, be substantial agreement on some fundamental questions, but married people should not agree in opinion beyond the dictates of their judgment. Many a woman will agree with her husband in everything in return for a good home and plenty of money to spend. She would like to go to church on a Sunday, but if her husband does not want any religion and prefers to stay at home she too will stay at home. This is the sort of relationship that is often called a happy married life, but it does not strike me so. Each should have the full benefit of the other's opinions and convictions. . . .

As to why I myself have lived half a century without marrying I do not wish to say and yet I do not know why I should not, especially as that is just what people would like to know. Briefly, then, for about ten years—say from twenty to thirty—I was decided against married life because I believed that, as a Christian, I could live a more satisfactory life single, being, indeed, under the influence of the monastic principle—though far removed from sacerdotalism. Since a change of sentiment the circumstances have never seemed favorable to a change of state. My present position is this: I have so much confidence in the goodness of God and in the wisdom of his providence as to desire nothing in my future but the fulfillment of his good pleasure. What, however, this may be on the subject in question I feel at present unable to divine; but this I know, the first step towards improving your position, by marriage or in any other way, is to make yourself perfectly contented just where and as you are and this is what I do.

Another Business Man.

### A WISTFUL BACHELOR'S REFLECTIONS.

Our feminine college graduates seem to be worrying because they do not marry faster. Their fears, if well based, are important to their former professors and boards of trustees for, if it become an ascertained fact that her sheepskin is likely to keep a woman "spinster of arts," grass will soon be growing in the halls of Wellesley and of Smith. For one, however, and as a patriotic man, I do not believe it, else Mrs. Poyser's remark will obtain a new and shameful significance: "You say women are fools? God knows he made 'em to match the men." Men are not altogether without sense and have some consciousness of the value of a quickened intelligence.

But I have not quite touched the point. The trouble is supposed to be, not that men are afraid of women graduates, but that the women's ideal of a husband is raised out of sight of the practicabilities. True in some cases, no doubt, but, if we are fair in our review of the feminine collegians whom we have known, we shall emphatically disbelieve it for the most part. A women's college is a new thing, relatively, and strong in its ideals therefore, but I question whether the ideal of married life is much higher in it than in a man's college, temperamental differences of the sexes being taken into account. Remember, too, that in the earliest days a girl graduate could marry none but a minister or a missionary, and admit that at any rate the ideal is rapidly decli— ahem! changing. (I am a minister myself.)

As to college men, they are quite given to matrimony, although they marry later than their schoolmates who do not have the impediment of four years of collegiate unproductiveness. I have been out of college ten years and seventy-five of my 115 classmates are married. The other forty want to be, and some of them would be if it were not for the contrariness of woman.

Marriage is a custom which will not go out of fashion. When it becomes obsolete we shall have entered on the heavenly state. (Somehow, the sound of that implies more than I meant.) The survival of the fittest favors fatherly men and motherly women. The refining of life increasingly exalts the home. It makes men and women more sympathetic and more necessary to each other. It intensifies the love of children and yearning for them. It makes the lot of the solitary harder.

Yet solitaries there will continue to be, men and women who by reason of some coldness of temperament have missed the great rapture, persons disappointed in love, or of broken purposes, sons who had to take fathers' places, maiden aunts summoned to care for motherless children, women in half-deserted farming districts, men full of some great work and remaining unmarried "for the kingdom of heaven's sake." Will they not have heartsicknesses for that closest friend whom they have never known? Will they not almost ache for the touch of little bodies leaning trustfully against their own? Most surely. And just then, while the bachelor college graduate meditates wistfully, sitting in his classmate's happy home, that classmate will exclaim, jovially, out of the excess of his happiness, "Jones, old man, you ought to be married!" Does he not know it? And does he not realize a little, yes, a little, how Enoch Arden must have felt when an old friend advised him: "Man, you ought to look up some nice girl. You're not old yet." No, he was not old. Well, the heart knoweth his own bitterness, but I wish rather to think, not bitterly, of the multitude of happy marriages which help to keep the stranger a "living soul," though he may not intermeddle with their joy. JONES, UNWILLING BACHELOR.

### DON'T WAIT FOR RICHES.

I am thoroughly in favor of marriage, but not at too early an age. I do not think it always wise to wait for better circumstances. I believe in the support of the family being borne by the man, but a true wife, realizing the dignity and beauty of the relation of wife and mother and care-taker of home will take her share of the responsibility. Each should help the other in the best way. A man's character is strengthened by a good marriage, and I believe that a good wife intellectually is the best business partner a man can have, looking at it from a worldly point of view.

A YOUNG BUSINESS MAN.

## WHY MEN SHOULD MARRY.

It was clearly meant that all men, as well as all women, should marry; and those who, for whatever reason, miss this obvious destiny are, from nature's point of view, failures. It is not a question of personal felicity (which in eight cases out of ten may be more than problematic), but of race responsibility. The unmarried man is a skulker, who, in order to secure his own ease, dooms some woman, who has a rightful claim upon him, to celibacy. And in so doing he defrauds himself of the opportunities for mental and moral development which only the normal experience can provide. He deliberately stunts the stature of his manhood, impoverishes his heart and brain, and chokes up all the sweetest potentialities of his soul. To himself he is apt to appear like the wise fox that detects the trap, though it be ever so cunningly baited; that refuses to surrender his liberty for the sake of an appetizing chicken or rabbit, which may, after all, be a decoy, stuffed with sawdust; while, as a matter of fact, his case is that of the cowardly servant in the parable, who, for fear of losing his talent, hid it in a napkin, and in the end was deemed unworthy of his stewardship.—*H. H. Boyesen in North American Review.*

Elizabeth Stuart Phelps Ward tells an amusing story of Professor Park of Andover. He had been preaching somewhere in the days of his prime, and after the service a man lingered and, approaching him, declared Dr. Park's discourse had moved him so much that he should owe the salvation of his soul to the preacher. The stranger continued, "I wish to offer, sir, to the seminary with which you are connected a slight tribute of my admiration for and indebtedness to you"; whereupon he drew out his purse, and while Dr. Park waited with breathless expectancy of a generous contribution, the gentleman drew out with indescribable dignity a five-dollar bill. Was this the price at which he valued his soul?

## Tangles.

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

### 13. TERMINAL DELETION.

The Christian world reproachfully hath gazed
On happenings where, its worship's birthplace near,
Armenia cowers, gaunt and pale with fear,
Before the Turk's assassin arm upraised—
Hath gazed and, horror-stricken and amazed,
Dropping the while a sympathetic tear,
Hath muttered threats of vengeance swift and dear
For wrongs of those poor souls oppression-crazed.

Our boasted "Land of Liberty" within,
Meanwhile, Mob-murder stalks, erect and proud,
Plying his tortures; and, although the crowd
ONE fulminating 'gainst the Islam's sin,
We ALL in vain to hear amid the din
One manly voice arise in protest loud.

SWAMP ANGEL.

### 14. THE DONATION PARTY.

(Fit into each blank the name of some city or country.)

The minister's donation party was over, and he was examining the things so kindly brought him. It was a strange collection of the useful and the ornamental.

Most conspicuous of all his gifts was a fine large ******, ready stuffed for the oven. It was lying on a flowered platter of ******* ware, which was, of itself, a beautiful addition to his small ***** closet. There were two aromatic paper bags, the smell of one suggesting the **** drink without which his breakfast was never complete, and the other being his favorite ******* tea. There was also a large bag of ***, that brought to his mind the goodness of muffins. Two packages held toilet articles: one had a cake of ******* soap and the other a bottle of sweet smelling *******. Then there was a ******* **** clipped from the big rock of Gibraltar, that he was to use for a paper weight. It had been a good donation indeed.

E. P. TAPLEY.

### 15. EXCLAMATORY NUMERICAL.

He said that when the moon was full
We would go sailing in the "Gull."
But when we reached the place at night,
Our white-winged craft was not in sight.
"1-2!" "2-3!" "3!" "2-3-4!"
Resounded on the sandy shore,
As we exclaimed at adverse fate,
And sulkily sat down to wait.
Now as we talked of various things,
In rambling chat that twilight brings,
"1-2-3-4!" "2-1!" rang loud and clear.
All started up: "The Gull is here!"
"4!" "3-2!" "2-1!" then we cried,
And quickly "speeled the vessel's side,"
While Echo swooned in consternation
At so much noisy exclamation.

M. C. S.

### 16. CHARADE.

The FIRST is always incomplete;
The LAST describes a furnished fleet,
Which still but little can avail
Until it gets the WHOLE to sail.

NILLOR.

### ANSWERS.

9. Fire-place.
10. A cock.
11. Colored. (Color-red.)
12. 1. Thomas Carlyle. 2. Bayard Taylor. 3. Napoleon Bonaparte. 4. William Makepeace Thackeray. 5. Michael Angelo. 6. Thomas Jefferson. 7. Herbert Spencer. 8. David Farragut. 9. Charles Darwin. 10. Lew Wallace.

Solvers of No. 7 included Nillor, Middletown Springs, Vt.; A. L., Hartford, Ct.; and Corporal, Cambridge, Mass.

Since the last Tangles were sent to the printer several corrections of the supposed error in the settlement of the "Business Tangle" have arrived, proving this to have been a particularly neat "catch." The point so many overlooked was mentioned two weeks ago.

### THE PRIZE AWARD.

The "County Fair" was a great success. The solvers who obtained complete lists of the counties were unexpectedly numerous, nearly 100 of the lists received being practically perfect. It was provided that neatness should be counted in case of a tie, and in this respect the list of Henry Lincoln Bailey, Middletown Springs, Vt., appears to be slightly better than any other. He is therefore awarded the prize. A little confusion was caused by the placing of counties 30 and 43 in Montana instead of Missouri, but most solvers quickly detected the error and were not misled.

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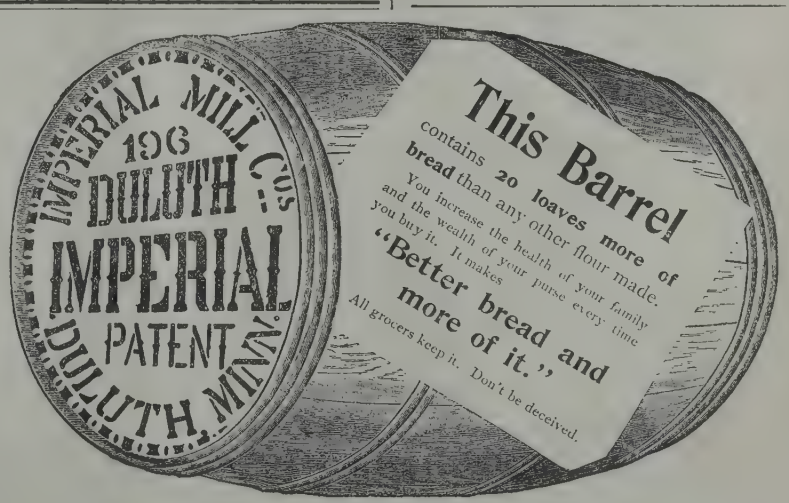
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# The Conversation Corner.

MY DEAR CORNERERS: I have had many letters showing your kindly interest, all over the land, in our suffering Eskimo boy, Pomiuk, as he lies on his bear skin in the little shore hospital and sings "Takpanêle, takpanêle," all the long arctic winter. I hope you will continue to remember him and to pray for him, but this week our thoughts go to another part of our great world, where also we have "Corner" friends in peril and in suffering.

To begin with, get out your map and find Armenia in Turkey in Asia, the scene of the fearful massacres, where so many hundred Christian people have become martyrs for Christ's sake and where thousands of others are still suffering the loss of all things and threatened with death if they still believe in His name. Make a blue pencil mark under Trebizond, on the southeast shore of the Black Sea, and find in the interior Yozgat (where our "Turkish Twins" live), Cæsarea (where the Fowle children are), Marsovan, Marash, Harpoot, Oorfa, Mardin, Van, and other stations where are missionary families which some of you know. (At Oorfa lives Miss Shattuck, a Corner correspondent and contributor to the Cabinet, who has suffered most of any, but has bravely kept at her post through two fearful massacres.)

The photograph on the cover of last week's *Congregationalist* is a picture of a part of the people who were at the mission house at Trebizond on one of the distributing days (Dec. 28). The first letter about it is from a dear little Cornerer in that city, from whom I have often had messages and whose photograph is in the Corner Album. She is ten years old.

TREBIZOND, TURKEY, JAN. 8, 1896.

*Dear Mr. Martin:* I have never written to you before, but my brothers have. A few days ago we took a picture of some of the people who come for help. We have sent you one. We are helping over 5,000 people. The massacre here began on Oct. 8, 1895. About 500 people were killed in town. At the villages there were not many, but many houses were burned. I am your constant reader,

RUTH PARMELEE.

You can see little Ruth sitting beside her brother Julius (whose letters have been in the Corner) at the left of the picture, their father, Dr. Parmelee, standing behind them against the house without a hat. Mrs. Crawford of Brousa—near Constantinople on your map—who just joined her husband at Trebizond to assist in the relief work, writes in explanation of the picture:

This mission house sheltered two hundred people after the massacre, some for a week, some for a longer time. The string is not a clothesline. It represents an Oriental custom. When there is a ring at the gate, somebody above or below pulls it to lift the latch, *à la* Red Riding-hood: "Pull the string and the latch will fly up." The stone building is a Persian khan, which is filled every night with great, big camels, and from which the camels, loaded with European dry goods and groceries, start out every day, hauled at and bawled at by funny looking drivers with caps as big as half bushel baskets made of camels' hair. From the upper windows of the mission house little Ruth Parmelee saw a man shot in the road that runs between the mission house wall and the khan.

Miss Astina, with an open book in her hand, an Armenian lady teacher, who keeps the list of the city poor and pays them their weekly allowance, with Miss Chambers, who stands beside her, visit in all the homes to see who are needy. Behind Miss A. is Takouhi Doudon, servant at the mission house. If the string connected with the outer door of the house had been pulled one minute later on the day of the massacre her little boy would have been killed. As it was he just escaped inside, and then the gun that would have been fired at him was aimed at the man whom Ruth saw shot. Next to Julius Parmelee is one of his little playmates, Dihran, whose father was massacred and buried in the trench. Dihran's brother, Aram, stands next to Miss Astina. He had to give up his college course at Marsovan and come back to attend to his father's business.

The men in front are the head men of the different villages, who were all well-to-do farmers. When the massacre began they escaped to the mountains with the clothes they had on their backs. Their clothing, their bedding, the food that they had laid up for winter, bushels of filberts from their filbert groves, cows, oxen and sheep were taken away from them. After complaint was made to the government some things were returned to them—old, worn coverlets where new ones had been stolen, and one cow where ten had been taken away. The old man in the center is blind. The dark-bearded man in front is Paul, the son of Black Ishmael.

Other letters, too, have to do with the missionary families in Turkey. A Chicago boy writes about his cousin in Harpoot:

. . . Cousin Herbert is nearly eight years old. He lives in Harpoot, because Uncle Frank is a missionary. When the Kurds were trying to kill the Christians and burn their houses they left their house and went into the yard of the girls' school. They had to wake the baby up. He was having his nap. Pretty soon the flames came out of the schoolhouse beside them and a bad man came into the yard and shot at Uncle Frank. He missed him. Cousin Herbert was not afraid. He said to his papa: "Papa, it is not that I am afraid to die, but I am afraid I may be badly wounded." They sent them a box from Mardin, and when that reached them they undressed that night and went to bed for the first time in seventeen days. Herbert said, when he saw what was in the box: "How wonderfully the Lord has supplied our needs."

You can see the house (President Gates's) where Herbert lived in the picture of the Harpoot mission premises in the *Missionary Herald* for January. That house, although robbed and set on fire, escaped the destruction which came to the other buildings. We send our love to him. How little we can realize how much those missionary families must suffer as they bravely stay at their posts and care for the persecuted Christians among whom they work. Another letter says that Herbert G. said: "The angel of the Lord must have encamped round about us so that we were not harmed."

And now I have a letter from the brother of Ruth and Julius, who, with the mother, is in this country.

CLIFTON SPRINGS, N. Y.

*Dear Mr. Martin:* Thank you for certificate of admission to the Corner. We had a very nice time in Europe, visiting Genoa, Turin, Geneva, Macon in France and Paris. We were four days in London and went to Chester, stopping at Oxford for a few hours. On Sunday we walked around the town and went to the Cathedral. On Monday we had a bath in the river Dee, and went up to Eton in a little steamboat. In the afternoon we went to Hawarden. We walked around in the park and passed Mr. Gladstone's house. We tried to get into the old castle, but it was closed. Then we went to the church and there we were told that Mr. Gladstone would be there at the evening service. So we waited and when he came he passed right behind us, us, and Mrs. Gladstone was with him. Then we went to Aberfoyle. There we rode on a stagecoach to Loch Katrine, which we crossed on a steamboat and went to Glasgow. The next day we sailed for New York on the "State of Nebraska." It took eleven days to cross the ocean. Yours truly, MAURICE P.

BRIDGEPORT, CT.

*Dear Mr. Martin;* I had a new writing-desk for Christmas. May I belong to the Corner? I am twelve years old. Did you know that three pennies will pay a boy's board for a day in Turkey? HERBERT G.

Is not that about the rate we paid for Aram and Vahan? Poor boys—I wonder if the cruel Turks have killed them!

Mr. Martin

## CORNER SCRAP-BOOK.

**How Big Are We?** An article in a recent English magazine upon "The Measurement of a Man" has some very interesting facts worthy of preservation. They were collected by the "British Association." The average Scotchman is 5 ft., 8⅝ in. high; the average Irishman 5 ft., 7⅞ in.; the average Englishman, 5 ft., 7½ in.; the average Welshman 5 ft., 6⅝ in. The British professional class, according to the bulk of the statistics, average 5 ft., 9 in., and are the tallest men in the world, except some of the South Sea Islanders. About 10,000 persons were examined at the Health Exhibition: the tallest man was 6 ft., 7½ in.; the tallest woman, 5 ft., 10⅜ in.; the heaviest man was 22 stone (how much in pounds?); the heaviest woman, 15 stone, 12 lbs. Yet it was remarkable how level were the dimensions of the vast majority.

**Comparative Stature.** It is asserted in the same article that the Briton is evidently getting longer and heavier, and seems to be approaching the time when he will average 5 ft., 8 in. high, and weigh 10 stone, 10 lbs. His recruiting stature is three inches higher than that of any European army and two inches higher than it was eighty-five years ago. The professional man in the country is taller than his fellow in the town, and the country schoolboy is taller than the schoolboy of the great cities. It would be well to compare these figures with similar statistics in the United States.

**Who Can Run the Fastest?** Even if the Britons are so tall they were beaten in running by an American native—that is, by "Deerfoot," a full-blooded Seneca Indian, whose death was reported as occurring at the Cattaraugus Reservation a few days ago. I remember seeing him in one of the Indian camps at the World's Fair in 1893, and I have a memorandum in my note-book that at Cambridge, Eng., he ran 11½ miles and 29 yards in one hour. "Deerfoot" was then sixty-five years old, and looked stolid and stupid enough, but it was in 1861 that he defeated the English champions in running and was presented with a purse by the Prince of Wales.

**Holland Canals in Winter.** Those who read the Corner letter of last week about the canal boats of summer should read a sketch in the London *Leisure Hour* for January on the skating tour of two English girls in that same queer, quaint Deutschland, for in the winter the canals are all frozen from the Zuider to the North Sea, and everybody travels on them, either for business or pleasure. It is the usual custom to skate in single file, either using a pole or taking hold of hands. At one time the writer says, "We heard through the snow skates behind us, and three giant Dutchmen loomed through, skating in this way, one behind another. I thought the last of them invited me to take his disengaged hand, at any rate it was held out behind him, so I took it and away we all went. Suddenly bells are heard, a sleigh, drawn by three dogs, laden with barrels and a woman, baby, and man in fur cap, comes in sight. The track is very narrow. Our leader's skate catches in a rut, he shoots into deep snow on the right side head first. Instantly we all separate, we dash on without turning, and never see our three men, or those three dogs with the woman, the man and the baby, again."

**The Two Moons Again.** One statement in the *Scrap-Book* of Jan 30 was a little ambiguous and ought to be made plain. The "seven instances of the same phenomenon within fifteen years" were of two full moons *in one month, not in the month of December;* of this latter there was one case during that time—in December, 1884.

L. H. M.

# The Sunday School

LESSON FOR FEB. 23. *Luke* 8: 43-55.

## FAITH ENCOURAGED.

BY REV. A. E. DUNNING, D.D.

Two incidents are before us in this lesson old by the evangelist to show what is faith n Christ and how he rewards it. The climax f the lesson is in verse 50, in the words of esus, "Fear not, only believe."

1. Faith is confidence in Jesus Christ born f a sense of need. That is just what Jairus llustrated. He was a man of wealth and fficial position. Such a man expects to naintain his dignity, to summon help for his vants and to pay for it. But he had come to crisis in his life where he had a supreme eed. The utmost pathos is compressed into is simple statement as he fell down at Jesus' eet: "My little daughter lieth at the point f death."

He was shut up in his need to Jesus alone. Ie may have had confidence in physicians, nd rightly. But there was no longer help or him in them. The touch of death already pparent in his child's face told him that they vere powerless. No human device could ave her. It was Jesus or nothing, and that vithout delay.

He knew some reasons for placing confi- ence in Jesus. Many sick had been healed y him. Some hopelessly diseased ones had een restored to health. Jairus knew that esus had cured persons as sick as his daugh- er was. Though he was shut up to Jesus his ase was not hopeless.

He had also a strong claim to present to esus—the claim of humanity. Jesus was a an, and no true man will turn away from nother's need when he knows that he alone an help it. Every supreme need gives to the ne who has it a claim on Jesus. Such a per- on has reason to expect help if he asks for it. uppose you had a son in a distant city and ad suddenly learned that he was homeless, riendless, in great trouble. Suppose he were s far beyond your power to help as Jairus's aughter was beyond her father's help. But ou knew of one man who had it in his power o save your boy. What hope would you ave? You would say, "If he has the heart f a man in him, he'll help my boy." But uppose you had heard that he was a good an and that he had often done like service or strangers. You would feel confident that e would respond to your need.

This claim which we have on Jesus when ve want what only he can give is not based n our worthiness. It is the claim of human- y. When the slave, Sojourner Truth, as she alled herself, became free, she set out to nd her children who had been sold and were ost to her. She told how she found them: I kept praying as I searched. I used to say, O Lord, if I was as rich as you be, and you as as poor as I be, I'd help ye, you know I ould; and, O Lord, do help me'; and he id." She prayed aright. "We have not a igh priest that cannot be touched with the eeling of our infirmities." "Let us there- ore draw near with boldness unto the throne f grace, that we may receive mercy and find race to help in time of need."

What are supreme needs? Some of them ve may mention. One is desire for forgive- ess because of remorse for sin. The longing f parental affection to recover to righteous- ess a lost child; a passionate, pure love for nother which one longs to have returned; he ambition of youth to realize a life of use- ulness; that highest love for our fellowmen vhich seeks their salvation—all these may be upreme needs. They are distinguished from ommon desires in that they shut us up to esus for help.

How can we gain satisfaction of these needs? irst, tell them to Jesus as Jairus told his eed. Your confidence may be small, based nly on what others say about him, but it is nough to justify you in telling him what you want. Next, study the life and work of Jesus in the spirit of prayer. In doing this hope rises into confidence and the heroic life begins. For heroism is supreme devotion to the highest welfare of others with confidence in Jesus Christ.

2. Faith is made controlling by Christ's response to the cry of need. Jesus did not at once answer the petition of Jairus in words, but he left the feast and started to go with him. That act inspired hope. But soon obstacles appeared. The crowd blocked the way. It must have seemed to Jairus that they would never get to his child. Then another person with her own need claimed and received the attention of Jesus. He seemed to have forgotten Jairus and his daughter in his absorbed interest in the woman who had been twelve years a sufferer. Despair crept like a cloud over the light of faith. Next, Jesus declared that the woman's faith had made her whole, and hope kindled again. But at that moment came the servants with the message which crushed all expectation: "Thy daughter is dead." Up to this time no word had been spoken by Jesus in answer to the prayer of Jairus. His reputation and his action had been sufficient to sustain the anxious father's faith. But now something more was necessary, and it was given—"Fear not, only believe." Here was something new for faith to rest on, a personal promise. "He has done it for the others," Jairus said to himself, as he hurried to find Jesus. "He acts as though he meant to do it for me," he said, as he went toward home with Jesus following. Then, after the moment of despair, Jairus could say, "He has told me that he will heal my child."

Such an experience marks a great advance in the history of one who has begun to follow Christ. The pressure of a supreme need has awakened him to his condition and its possibilities. The wonders which Christ has wrought in history have inspired him with hope. New convictions of sin, new conceptions of life have come. But new and unexpected obstacles have also appeared in the way of realizing the ideal, and hope fails. Then, to him who turns steadfastly to Jesus, there comes the new, sweet, personal assurance which is beyond all testimony from without. Then agonizing desire passes into trust, the tone of prayer rises into confidence, and the believer, as a partaker of Christ and of the heavenly calling, goes forth to his work as if victory were already achieved. How can we reach that experience? Ask for it. Life is a failure without it. Life with it is great beyond expression.

3. Rewarded faith lays great responsibilities on men. Jairus could not restore his daughter to life. But he had done the one thing he could do for her—he had placed her case in the hands of Jesus and had trusted her to him. The power belonged to him, but their faith made his power operative. Perhaps you thought that prayer of Sojourner Truth an easy one to offer. But could you make it? He has put into our hands a great power to serve him. Though he was rich, yet for our sakes he became poor. Would you help him if you could? Will you help him? He calls on us to co-operate with him to raise the spiritually dead. Have you a man's heart in you? Will you complete the work for which he gave his life by bringing those in need of him who do not know their need into contact with him? It is our privilege to exercise the faith inspired by our experience of his promises fulfilled to save souls to make others feel his renewing power. This is success indeed. Nothing can defeat the aim of those who are united to him in his supreme purpose, because they have had experience of his power to satisfy their supreme need.

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Have the courage to remain "on the fence" as long as the mud is knee deep on both sides. —*H. L. Hastings.*


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## PROGRESS OF THE KINGDOM.

### OUR OWN WORK.

**Miss Child's First Letter** from Bombay is a very attractive feature of *Life and Light* this month. Especially interesting is her description of the American Mission high school under the charge of Mr. and Mrs. E. S. Hume. This is, so far as known, the only high school in India where coeducation exists. After speaking emphatically of the necessity of larger dormitories and of the over-crowded condition of the schoolhouse, Miss Child writes: "With all its needs and disadvantages, however, the school is a splendid success, and when the nearly 200 boys and girls are in the compound it presents a very busy, animated scene. Almost all the pupils are children of Christian parents and come from different parts of the mission as well as from Bombay, and in time go out as trained teachers and Christian workers either in their own homes or elsewhere." Of the missionaries to whom the success of the institution is due, she says: "You do not need to be introduced to Mr. and Mrs. Hume. I need only say that I am more and more impressed by the overmastering love they have for these pupils and their native people, and the abounding enthusiasm for the work which makes them the power they are."

**Influence of the Bible in Mexico.** A letter from Mr. Case of Mexico tells of the opening of mission work at Batopilas, a new point connected with the Hermosillo station. It is a mining town having a population of 4,000 and is the center of a well-populated region. Direct beginnings of Protestant faith can be traced to copies of the Bible introduced there many years ago by a Mexican returning from California and another visitor from Parral and more recently to the Bibles sent to this region from the Chihuahua. Various other circumstances have operated to prepare the way for the gospel, and assure successful results to the native preacher from the El Paso school who occupied the field last summer. It is noteworthy that the just and Christian conduct of an American mining company in Batopilas has been an indirect but powerful influence in favor of Protestant Christianity. Of the present status of the work Mr. Case writes: "Since our arrival the interest has continued to increase. The chapel is usually filled with attentive listeners, while many gather about the doors. The C. E. Society numbers more than twenty active members. A regular Sabbath school has been established and in January we hope to organize a church."

### THE WORLD AROUND.

**New York Indians.** There is an interesting movement on foot under the auspices of the Presbyterians to found an industrial school for young Indians in Western New York. It is a surprise to learn that there are about 1,500 children of school age among them. These youth are growing up with little or no education of any kind, only a fourth of the whole number having attended any school last year, and this fourth was composed largely of different pupils from week to week. During the last two years' of President Harrison's administration permission was given to send a limited number of New York Indians to the Carlisle and Hampton schools at Government expense. No fewer than 125 thus received a practical education, and three times that number would have gladly entered these institutions had there been sufficient accommodations. With a change of administration, however, the privilege was withdrawn, so the synod of New York now proposes to have a school of its own in Portville, Cattaraugus County, taking Carlisle and Hampton as models, and an effort is being made to secure an endowment of $10,000. A farm of 100 acres has already been pledged. This will furnish opportunity for agricultural training and the plan is to have, also, one or more shops for instruction in machinery and trades. A dairy, a bakery and a laundry will give the girls employment. It is hoped that the enterprise will be self-supporting, in part, from the first. Intellectual and religious, as well as industrial, training will be given. Rev. Dr. W. S. Hubbell of Buffalo, one of the trustees, says: "We expect to start in a modest way with some twenty or more pupils, out of at least 100 who desire to attend. The head of the school will be Miss Clara E. Snow, who for many years has had charge of the Indian girls at Hampton, where she has been the confidential friend and adviser of the Indian lads."

**United Movement Towards Self-Support.** New York was again the place of meeting for the fourth conference of the representatives of foreign missionary organizations in the United States and Canada. Twenty-two societies were represented and the sessions extended through two days. Among the most interesting topics under consideration were the Missionary Training in Our Theological Schools, and Self-Support on Mission Fields. The latter has proved a particularly fruitful subject of thought and discussion during the past two or three years, a special committee, of which Rev. Dr. Judson Smith is chairman, having been appointed to collect statistical information along this line and to stimulate the native churches to larger contributions. The report of this committee shows decided encouragement. Last year it sent out a pastoral letter to a large number of native churches of various denominations, showing friendly interest and urging self-support. This epistle was well received, and in some cases, notably in the Zulu Mission of the American Board, has given a decided impulse to the effort towards financial independence. The following tables show how some of the mission boards stand in this matter:

| | Appropriations. | Native Contributions. | Per cent. |
|---|---|---|---|
| Methodist Episcopal (North), | $1,009,018 | $372,817 | 37 |
| Evangelical Lutheran (General Synod), | 53,883 | 16,984 | 32 |
| United Presbyterian in North America, | 130,580 | 29,045 | 22 |
| American Board, | 715,231 | 109,603 | 15 |
| American Baptist Missionary Union, | 564,199 | 45,679 | 8 |
| Presbyterian (North), | 976,102 | 65,828 | 7 |
| Protestant Episcopal, | 238,102 | 7,409 | 3 |

### PEN AND SCISSORS.

The editorial paragraph in the February *Missionary Herald*, which sets forth in clear, concise terms the situation in the Transvaal, is of more value to the average busy man and woman than all the articles which have appeared in the daily papers.

The French Protestants have begun to feel a sense of responsibility in regard to missionary work in Madagascar. The committee of the Missions Evangeliques has appointed a delegate to convey to the Malagasy churches the fraternal greeting of the Protestant churches of France and to inquire how help can best be rendered. It is reported that the newly-appointed resident general in the island is a Protestant.

Mr. Currie of the American Board's West Central African Mission writes that there is a good prospect that the little church in Chisamba will soon be ready to undertake not only the support of its pastor but also that of several assistants. But he adds: "We have need to make haste slowly and cautiously. The changes that are going on in the country make these trying times for an infant church and for the cause of Christ in the land."

The Woman's Board has issued an attractive illustrated leaflet calling upon the C. E. Societies to make special pledges for the coming year, assuming not only the salaries of Miss Abbie G. Chapin and Miss Sarah H. Harlow, which have been paid by contributions from the young people during the past year, but in addition undertaking the support of Miss Annie Stockbridge, a young missionary who is doing evangelistic work in Ahmednagar, India. Societies are also urged to aid in erecting the much needed new building for the girls' normal school in Madura, to be called Capron Hall.

## Y. P. S. C. E.

### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, Feb.* 23–29. What Faith Can Do for Us. Heb. 11: 1–10; 12: 1, 2.

It is perfectly proper for us to consider what good the possession of faith will do us. Every young man choosing his profession naturally seeks not only a place where he may do good, but the kind of employment which will develop and enlarge all his powers. The youth with an artistic bent desires to know what the cultivation of it will do for him. Will it pay him better than the development of some other gift with which he may be endowed?

Now the Christian religion in the highest sense of the word pays. First of all, the faith faculty rounds out and gives symmetry to all our other powers. No matter how highly gifted and how broadly equipped a young person is, something is lacking if faith does not crown and control the other faculties of mind and heart. Sometimes in winter we see a tree incased in ice. How cold and lifeless its beauty is until the morning sun strikes it and illumines it from the trunk to the furthest twig. So a life, otherwise beautiful and attractive, needs the glow of a living faith and that is received only from the Sun of Righteousness. "Awake, thou that sleepest," says the apostle, "and Christ shall shine upon thee." And when one sees a life otherwise strong and valuable, but destitute of faith, one feels like crying to it, "Awake, O thoughtless soul, to the divine possibilities of your being."

Faith provides a refuge and a resource for us when everything else fails. I care not how rich a life may seem or may be, how full of satisfaction and delights. Sooner or later, and sooner rather than later, come the dark days when all around one looks gray and blank. The things to which in ordinary times one betakes himself for comfort fail now to solace. He runs over his book shelves and finds nothing there which just meets his case. He gazes upon beautiful works of art, but they have no ministry to the weary or the diseased spirit. The society of his friends brings a measure of relief, but the sore spot in his heart is not healed. Then it is that the man of faith rises to the glory and the value of his possession. How much securer he is than one who walks by sight! Who are the calmest men today in Turkey? Not the fanatical Turks, not the scheming, diabolical politicians, but the missionaries of the cross, who know that their God is able to prevent a hair of their head from being harmed. The calming, steadying power of faith only those who have cast themselves without reserve upon a sublime confidence in God understand.

In brief, it may be said that faith will do just as much for us as we will let it do. If we think of it as a puny thing, if we never do anything to cultivate it, if we never actually put it to use, it will have about as much practical value in our eyes as a piece of useless bric-a-brac on the shelf. But if we live under the daily inspiration of a great faith in Christ, that will become a priceless possession, the effects of which upon our characters and influence will be incalculable.

## THE CHURCH PRAYER MEETING.

*Topic, Feb.* 16–22. Love of Country Essential to Christian Character. Ps. 122; Luke 19: 41–44.

How is this love nurtured? How manifested? Who have furnished its noblest examples?

(See prayer meeting editorial.)

Low chapel is as bad as High Church.—*Charles Spurgeon.*

# Literature

### PURITAN OR IMPURITAN.

Believers in the theory that the history of man returns upon itself may find encouragement, perhaps, in the recurrence of French influence upon American thinking at the interval of a century. It was French infidelity of the school of Voltaire and the deists which gave our religious leaders such anxiety, and it is French impurity associated with the names of Zola and De Maupassant that threatens the established canons of our literary morality and the future of our children. It was useless then to think about borrowing an *index expurgatorious* from our Roman cousins, and it is useless now to appeal to anything else than the good sense and self-restraint of our countrymen. It is an age of liberty, and those who have passed beyond the restraints of parental authority must be won and not driven. It is a testing such as God permits for human souls, and we must leave the results to him.

It grows increasingly clear that this is no imaginary danger. The floods of impurity are let loose. It has come already to the choice—in the words of Hazlitt—between puritanism and impuritanism. It began in the theaters. It has extended to the novels. It is the burning question of criticism. It allies itself to the interest in woman's widening sphere and to her protest against man's injustice. It finds its echo in the columns of society gossip. The veil of reticence and decorum which has made the intimacy of the sexes purer and more delightful is ruthlessly torn away. Modesty, we are told, is childishness. Urania was a myth, but Venus and Priapus, naked and not at all ashamed, are the proper studies of literature and art. Prurience pays, and publisher and author do not stop to reason further than the proceeds of their sales.

Set apart from the fascination of the manner—the artist's skill in color or in style—this indecency would be disgusting to every healthy mind. Let us take an instance from the current criticism of the theater, that we may see what it all comes to in cold blood. Here is a French artist—a woman—who comes to us with a performance of music and song, and the criticism is from the regular report of the highest class newspaper of one of the great cities. "What is really marvelous in the use of her voice," the critic says, "is the astonishing 'high flavor' of suggestiveness she can throw into it. Take, for instance, her delivery of *Les Vierges* [The Virgins], when she sings the refrain there is a sort of sing-song mock devotedness in her tone and inflection that reaches the very acme of scurrilous sarcasm; seldom has maidenhood come in for such contemptuous flagellation." What kind of man—much more, what kind of woman—is it which can enjoy the contemptuous flagellation of maidenhood by a woman on the public stage? What can have been their memories of childhood? What love can they have for wife or husband, or hope of happiness in marriage? With what eyes can they look upon the innocence of their daughters?

## BOOK REVIEWS.

### THE LOVE AFFAIRS OF A BIBLIOMANIAC.

To be loved as Eugene Field was loved by thousands is better than any merely literary reputation. It insures, also, for a long time at least, the permanency of a writer's fame. The aroma of a notable and lovable personality increases the vogue of an author in his own time, but it does more than this, it calls attention to his work in the generations following. Every advantage which this loving curiosity can give Eugene Field is sure of, in his own West especially, where he has done so much to raise the level both of public opinion and of literary consciousness, but elsewhere as well. It is too soon to determine what his permanent place as a poet and essayist will be, but the appearance of his not quite finished *Love Affairs of a Bibliomaniac*, which is, perhaps, the most deliberate and well-considered work he did, and, therefore, most characteristic, gives occasion for this tribute to his powerful and delightful personality. The book belongs in the little group of wise and humorous works where Elia and the Autocrat have their place. It is full of a genuine love of humanity, a genial view of life, and of that delight in "quips and cranks and wanton wiles" without which the author would have written under pressure of an irksome constraint. All book lovers will delight in it, and we think it will make converts to their ranks, but those who laugh at bibliolatry will find material for laughter, and its humor is of the pleasant kind which bears no sting. [Charles Scribners' Sons. $1.25.]

### HISTORY.

*The Growth of British Policy*, an historical essay by Sir J. R. Seeley [Macmillan & Co. 2 vols. $3.50]. In the death of Professor Seeley English literature lost one of its clearest thinkers and most incisive writers. History and religion were the subjects which most interested him, and in both fields his utterances were of weight in shaping the thought of his generation. In each field there is, indeed, a certain arrogance of assured conviction which, especially on the religious side, made him many enemies, but no one doubted his strength or his sincerity. He was not an accumulator of material after the German fashion, though he could do this work also; but he had a rare talent for acute and comprehensive generalization joined with a power of abstraction which kept the particular phase of the subject with which he chose to deal always in focus. For example, this last and not quite finished book is a powerful review of British history on the side of its external relations through the time in which, from Elizabeth to the Revolution, Great Britain was growing to its present imperial position, and of that alone. It begins by a history of the causes through which the Hapsburg dynasty grew so great, in the course of which for many pages England is hardly mentioned, yet all the while the purpose of the book is kept constantly in view. If this historical abstraction and absorption seem easy to attain, at least the recurring changes and cross purposes of many other historians will show that they have not found it so. The book contains a striking portrait of Professor Seeley, and a careful and appreciative memoir by G. T. Prothero.

Mr. Hamblen Sears, editor of Harpers' Round Table, has published through Flood & Vincent of Meadville, Pa. [$1.75], a handbook of contemporary history called *Governments of the World Today*. It is intended for the use of newspaper readers, especially those who, as Mr. Sears says in his preface, "are not and never will be students,' because they have but little time for study, but who desire to become better acquainted with the affairs that are taking place in the world. That there is a large and increasing number of newspaper readers who desire this knowledge for intelligent reading we do not doubt. The book suffers somewhat from compression, and the English is careless at times, but the author has forestalled criticism by the explanations of his preface, and the age moves so swiftly that any book must soon be left behind in the progress of events. We like the plan of the book, which puts in small compass a great deal of useful information which it is sometimes difficult to find without much trouble and waste of time, and hope its success may warrant a new and improved edition.

A monograph devoted to one of the most interesting personalities of the French court in the later years of Louis XIV. is *The Second Madame*, a memoir of Elizabeth Charlotte, Duchesse d'Orleans, by M. Louise McLaughlin. The Madame of the book was the second wife of Philippe Duc d'Orleans, the brother of the king, and her son was regent during the minority of Louis XV., surviving his mother only a year. Madame was a German princess and went very reluctantly to the uncongenial splendor of Versailles, and it is to her voluminous correspondence with German relatives and friends that we owe a large part of our acquaintance with the inner life of the court in the later years of the king's time, and on through the extravagancies of Law's Mississippi Bubble and the distress of its collapse. Brought up in the Reformed Church and accustomed to the comparative simplicity of a small German court, combining the quietest of personal tastes with a strong sense of her own dignity, she looked with cool and impartial eyes upon the artificial life in whose center she stood. The book is well put together and interesting. [G. P. Putnam's Sons. $1.25.]

### HISTORICAL FICTION.

To the making of a successful historical novel a combination of qualities is necessary. First of these is the historical imagination, by virtue of which the past becomes real to the writer, so that for the time he lives in it and thinks the thoughts of its people. Next is the imaginative grasp of character, which reads the heart and knows the sequence and expression of thought and passion. Then must come the constructive ability, seeing the end from the beginning and keeping a nice balance of values in character and incident. Last of all, though by no means to be dispensed with, is a competent knowledge. Without imagination the book will inevitably be dull, and might better be written as a simple history. Without grasp of character neither history nor fiction is worth the ink it costs to write it. Without constructive skill we shall look in vain for the dramatic power which is the salt of fiction. But granted all these and a book may be great even though it is not always accurate. Let our author set flesh and blood before us and make us breathe the air and feel the movement of the spirit of forgotten times and we shall not quarrel too earnestly with his petty anachronisms or the geographical liberties which he may choose to take. And, on the other hand, almost the surest way to make a book of this kind unreadable is to overload it with details dug from the mines of the archæologists.

It is hard to say why *The Red Republic*, a Romance of the Commune, by Robert W. Chambers, is not a greater success. There is knowledge enough, evidently secured through personal experience in the scenes depicted, and there is no lack of exciting incident or of sharp delineation of types of character. Perhaps it is because the scenes were so real and vivid in the memory of the author that he found it hard to put himself aloof from them so as to select the elements of his plot solely in the interest of its artistic development. When all this is said, however, the book is interesting, and it moves on toward a dramatic end with full and increasing power. [G. P. Putnam's Sons. $1.25.]

Of *The Shield of the Fleur de Lis*, by Constance Goddard Du Bois, it is not possible to say so much. The book is handicapped from the beginning by its choice of a subject which is necessarily an anti-climax, the story, that is, of the legendary survival of Jeanne d'Arc after her trial and (supposed) execution by the English in Rouen. If it were true that the maid was spared by the pity or contempt of the English, and married and was seen here and there in France and even at the court of the king, the thought of the earlier and larger career which has touched the heart of all the world hangs like a blight over the author's effort to interest us in these lesser scenes. There is evident careful study of the historical setting, but the picture is poor and thin. [The Merriam Co. $1.50.]

Nor do we wholly like *Antipas, Son of Chuza*, by Louise Seymour Houghton, though it is a much less ambitious book than either of the others. It requires a hand at once so reverent and so firm to bring before us in a different setting the actors whose words and deeds preserved in the gospels are the marvel of all literature for simplicity and strength that it is not to be wondered at that we find most modern efforts in this direction disagreeable. The reverence is here and the power of story telling, but not the lightness of touch which is the final mark of strength in this field of work. The author has done careful work which may be useful in some cases in helping slow imaginations, but we like her work better in a different field, referred to elsewhere in this department. The book is beautifully printed and the illustrations are admirable. [Anson D. F. Randolph & Co. $1.50.]

RELIGIOUS.

From the Bible Study Publishing Co. we have two little books devoted to the study of the life of our Lord. Both are worked over from material previously used in newspaper comments on the Sunday school lessons suggested by the Bible Study Union—*The Life of Christ* by Lyman Abbott in the *Outlook*, and *The Life of the Lord Jesus* by Mrs. Louise Seymour Houghton in the *Evangelist*. Although the books correspond chapter for chapter, as the method of composition necessitated, they are written upon quite a different plan and could easily be used in conjunction. Mrs. Houghton's method may be called the critical, and Dr. Abbott's the graphic. The one is thinking first of the questions that will arise in the mind of the student, and meets them point by point, the other fuses the whole matter under consideration into a picture informed by large knowledge and set in its relations to modern thinking. Both methods have their advantages and each admirably supplements the other. [Each 75 cents.]

In a brief hand-book for the use of those who read only English Prof. George W. Gilmore of Bangor Seminary has given us a *résumé* of the Johannean problem. It is an attempt to make a presentation of "the weightiest evidence, the most decisive indications" for "those who have not time to wade through the flood of literature on the subject." The author confines himself strictly to the narrower meaning of his title, viz., that which concerns itself with the antiquity and authorship of the fourth gospel. He has succeeded in the difficult task of finding room for the learning necessary to the discussion of the problem without overweighting his style. The book is not easy reading for those who have no acquaintance with the questions involved, but it is exactly suited to many who wish to get at the real facts of the controversy and to understand the grounds upon which the authorship of John is attacked and defended. [Presbyterian Board of Publication. $1.00.]

*The Teaching of St. John the Apostle* by Augustine F. Hewitt, D. D. (Father Hewitt of the Paulist Congregation) consists of a polemic introduction and a revised translation of the first epistle, the gospel and the epistles to the seven churches. Although made from the Vulgate, as the law of his church requires, it is interesting to see how closely, in the interests of "a correct version *in good English* of the antique pattern" (the italics are the author's) Father Hewitt conforms to the received version which we know so well. The questions at issue with those outside the Roman communion are summarily begged throughout the book, as is made clear, for example, by the assertion that "Nicene, Tridentine and Vatican Christianity are identical," which indicates the spirit of the dogmatic parts of the book. The abundant process illustrations are now and then rather smudgy, and the publishers have put a severe tax upon the eyes of readers in the use of a hyper-glazed paper, but we are glad that so good a version of a part of the Word should be circulated among our Roman Catholic brethren. [Catholic Book Exchange. $1.00.]

JUVENILE STORIES.

*Oliver Bright's Search* and *Reuben Stone's Discovery* are numbers in two parallel series of stories for boys by Edward Strattemeyer. There is probably no more difficult task in literature than the writing of a succession of wholesome and natural stories for boys, well-spiced with reasonable adventure and yet kept within the bounds of truth and simplicity. Mr. Strattemeyer's conception of these bounds is very different from ours, and we confess that we think that he has approached his task with far too light a heart. That we are not prejudiced against stirring experiences goes without saying, but we do object to adventures which are dragged in by the ears to keep the blood stirring. The Oliver Bright of the first of these stories is quite too much of a hero for us. He is a mere schoolboy, and yet plays detective upon a bloodthirsty Spanish adventurer who has cheated his father of the possession of a mine, meets wild adventures on the Isthmus on his way to California, puts out a fire in the hold of the steamer when none of the sailors would venture, jumps overboard to rescue his chum and incidentally kills a monstrous shark with a knife, is imprisoned in a mine and escapes to capture and unmask the villain quite in the style of the pantomime. There is no true character drawing and the English is not up to the mark, as a single sentence, "I know the value of such," may show. We have dwelt upon the book because it is a sample of the sort of thing which, without being positively bad, gives our boys' taste a bias toward the theatrical rather than the natural in literature. [Merriam Co.: New York. Each $1.50.]

In *His Great Ambition* we have a bright and wholesome story of boys and girls in a Western college town, by Anna F. Heckman. It evidently has a background of personal recollection and experience which contributes very much to the descriptions of the book. It hardly has dramatic unity enough to hold the attention of most boys, we fear, and perhaps it would be truer if there were more of the shadow side of life depicted in it, the shadow of sin and not of suffering, but there is a well-sustained sense of humor, and the friendships of the young folks who figure in the book are pleasant to read about. [Presbyterian Board of Publication. $1.50.]

*Twilight Stories*, by Elizabeth E. Foulke, is a book of bright, original verses and stories for little children, which show a full appreciation of the needs of the wee folks who are just beginning to read. The print is large and the pictures bright and pertinent to the text, nor is the moral at any point too obtrusive for the taste of children. [Silver, Burdett & Co. 36 cents.]

MISSIONS.

In his timely little book, *Madagascar of Today* [Fleming H. Revell Co. $1.00], Rev. W. E. Cousins, who went out to the great African island in 1862 as an agent of the London Missionary Society, has set forth the main facts regarding the country, people, history and missionary activities of Madagascar, together with a concise explanation of the political situation. Its fresh facts regarding the present state of Christianity among the Malagasy will be of special value to students of missions.

In writing *In the Path of Light Around the World* Rev. Thomas H. Stacy has given us a pleasant glimpse of the possibilities of travel for one who is interested in missions. The style is too often that of hastily-written private letters, and the author's journey was much too rapid for impressions of very permanent value, but there is a fuller account than we have elsewhere seen of the Free Baptist missions in Bengal and Orissa, to which a trip of official inspection was made. Many of the illustrations are effective, but we hope, for the sake of the author's reputation in Japan, that his pictures of the Mikado and of Fujiyama may not fall under the notice of the art-loving people of that country. [Fleming H. Revell Co. $2.00.]

MISCELLANEOUS.

*Darwin and after Darwin* by the late Prof. G. L. Romanes, LL. D., is the second of three projected volumes discussing the development theory and its growth and changes since the death of its great expounder. The book begins with a statement of the later division of opinion between those whom Professsor Romanes considered true Darwinians, who hold that natural selection is the main cause of de-

velopment but not necessarily the only cause, and the divergent party led by Wallace and Wissman, who maintain that natural selection is the sole method of change, although Wallace at least expressly excludes the production of the higher side of man from its working. Most of this volume is devoted to the discussion of hereditary and acquired characters in opposition to this narrower view. There is a good portrait prefixed to the book. [Open Court Publishing Co.: Chicago. $1.50.]

In a little book called *Great Words from Great Americans* G. P. Putnam's Sons have brought together the Declaration of Independence, the Constitution, Washington's Inaugural and Farewell Addresses and Lincoln's Inaugural and Gettysburg Addresses. A few historical notes add to the value of the book, and there is a good index. There could be no better gift for an ambitious boy in this month of the birthdays of Washington and Lincoln. [75 cents.]

FEBRUARY MAGAZINES.

Bradford Torrey contributes one of his breezy papers of outdoor life to *The Atlantic*, carrying us (as is appropriate at this time of the year) to the South. There is a warning, not unnecessary, as the newspapers show, in the article on Unclaimed Estates, by H. Sidney Everett, while an anonymous article on the Presidency and Mr. Reed is at once a proof of his great popularity and a statement of some reasons why sober-minded people are wondering what kind of a president he would make. ——An article in *The Century*, by Kenyon Cox, on Puvis de Chavannes will be of special interest to all who have seen his large fresco in the Boston Public Library. History, both recent and more remote, finds full recognition in the installment of the life of Napoleon, which brings him to the hight of his triumph at Tilsit, in Captain Mahan's article on Nelson at Cape St. Vincent and Stanley's Story of the Development of Africa, while Edward Mortimer Chapman seeks to explain the present isolation of England by showing that it is the logical result of Lord Palmerston's ideal of Diplomacy.

Casper W. Whitney's description of his expedition to the unexplored Arctic north of our own continent, under the title of On Snow Shoes to the Barren Grounds, is the freshest of the contributions to *Harper's*, but the number maintains the accustomed level of interest.

*McClure's* continues Miss Tarbell's life of Lincoln, with new and interesting process portraits which we wish might be more carefully printed. While we are finding fault we may as well call attention also to the difficulty in finding the table of contents in this magazine, of which we have heard more than one complaint. Of more purely literary interest are a chapter of autobiography by Elizabeth Stuart Phelps, which gives us an interesting glimpse of Emerson on Andover Hill and an unpublished story by Stevenson.

An article in *Scribner's* on the Colorado Health Plateau will give many readers a new idea of the charm and limitations of the Rocky Mountain resorts. President Andrews continues his history of the last quarter-century of the United States, Barrie's powerful story moves on through later stages of the boyhood of Sentimental Tommy, and H. F. B. Lynch contributes a finely illustrated article on the ascent of Mt. Ararat.

The *New England Magazine* prints the titles of its prominent articles in red ink, The Passing of the New England Fisherman, Rogers the Sculptor, Ibsen, and Modern Providence are the titles thus selected, and they are the most important of the number.

The most popular article, in the sense of its appeal to the interest of laymen, in the *Popular Science Monthly* is that of Lee J. Vance on Gathering Naval Stores, which is fully illustrated. There is also the usual miscellany of articles of a special scientific bearing and interest.

The complete story in *Lippincott's* is Ground Swells by Jeannette H. Walworth. Frederic M. Bird contributes an article which he calls Paralyzers of Style, which we recommend to those who write and wish to make the most of the little helps afforded by the mechanical aids of printing, and especially to some who are given to overmuch punctuation.

The lithographic presses of *The Cosmopolitan* are put to use in supplying cover and frontispiece for the February number. These have at least the benefit of careful printing as compared with the process plates in the body of the text. For young folks we have the ever popular *St. Nicholas* and Frank Leslie's *Pleasant Hours*. Other February magazines and periodicals received are *The Forum*, *Nineteenth Century*, *The Review of Reviews*, *Frank Leslie's Popular Monthly*, *Cassell's Family Magazine*, *The Pall Mall Magazine*, *The American University Magazine*, *The Chautauquan*, *The Chap-Book*, *The Journal of Hygiene*, *The Nickell Magazine*, *Music*, *The Art Amateur*, *The Progress of the World*, *The Catholic World*, *Donahoe's Magazine*, *The Homiletic Review*, *The Treasury*, *The Preacher's Magazine*, *The Abbot Courant*, *The Phrenological Journal*, and *The American Kitchen Magazine*. We have also the bound volume for the quarter of *Littell's Living Age*, in which we get much of the cream of the English reviews and magazines in a form to make them easily and permanently available.

## NOTES.

—— An Arabic translation of Lew Wallace's Ben Hur, the *Critic* says, was the last work done by the late Dr. Van Dyck of Syria.

—— A sign of reaction in the matter of the cheapening of the magazines is the raising of the price of the *Chap-Book* from five to ten cents a copy.

—— The posters for the February magazines are unusually effective, especially the full length portrait of Lincoln in a tall hat, which is issued by McClure's.

—— Gilbert Parker, whose novel is nearing its conclusion in the pages of the *Atlantic*, is another member of the Canadian contingent in the ranks of our literature.

—— Cecil Rhodes seems to have succeeded in attaching his name to the dream of a South African commonwealth. "Rhodesia" has at least advanced as far in the direction of literature as the songs of the London music halls.

—— Of W. Clark Russell, whose stories of shipwreck and the sea are familiar to all novel readers, the London correspondent of *Music* says, in a recent letter, that he is such a martyr to rheumatism that he practically lives in an easy-chair.

—— The publisher of *McClure's Magazine* announces that he has on hand more than sixty different portraits of Lincoln, most of which are unknown to the people of the United States, while many of them have not been reproduced in any form.

—— The world of literature will take much interest in the new international magazine, *Cosmopolis*, which contains articles in English, French and German and admits of no translations. It will naturally appeal to a comparatively small circle, but may do much to enlarge the sympathy and good understanding of the three nations.

—— It is announced that Milwaukee is about to have a convention of poets and authors, admission to be granted not only to those who have written, but also to those "who feel that they can write." Let us hope that Milwaukee has for its convention a public hall of the largest capacity and a managing committee of more than editorial patience.

—— The papers are full of descriptions of the beautiful house which the late Lord Frederick Leighton built for himself and which he had enriched with priceless art treasures of his collection and creation. It is stated, we are not sure upon what authority, that it was his intention to leave it as an official residence for his successors in the presidency of the Royal Academy.

—— The editor of *Scribner's* evidently has no fear of Ruskin when he says, in criticising a picture now on exhibition in New York, "To the present writer it seems that the epithet most descriptive of Turner's genius, here as elsewhere, is 'theatrical,' or, better, 'operatic.' He should have painted drop curtains and would have done so magnificently, but his pictures are true neither to nature nor to the higher canons of art."

—— An interesting book of reminiscences has recently been published in England by Henry Russell, whose songs were popular fifty years ago, when A Life on the Ocean Wave, Cheer Boys, Cheer, and There's a Good Time Coming were heard everywhere. The book gives an interesting picture of the musical infancy of America. Mr. Russell, in addition to his concerts here and in England, confesses that he has composed the music for nearly 800 songs.

—— The librarian of Congress reports that under his charge the library has grown from 70,000 volumes in 1864 to 725,000 in 1895. Much the largest proportional increase comes by the regular working of the copyright law, but, since all the important books are copyrighted, this is only saying that the best books of the generation are included in the collection. The new library building, with its noble architectural features, will have as worthy a collection to house.

## BOOKS OF THE WEEK.

*Mass. Bureau of Statistics of Labor.*

THE ANNUAL STATISTICS OF MANUFACTURES FOR 1894. pp. 300.

TWENTY-FIFTH ANNUAL REPORT OF THE BUREAU OF STATISTICS OF LABOR. pp. 337.

*Maynard, Merrill & Co. New York.*

THE CONQUEST OF MEXICO. By W. H. Prescott. With Notes. pp. 102. 36 cents.

LEGENDS OF GERMAN HEROES OF THE MIDDLE AGES. By Prof. Johannes Schrammen, with notes, etc., by A. R. Lechner. pp. 156. 40 cents.

LE CHANT DU CYGNE. By Georges Ohnet. Edited by A. H. Solial.

*R. F. Fenno & Co. New York.*

THE PROFESSOR'S EXPERIMENT. By Mrs. Hungerford ("The Duchess"). pp. 432. $1.25.

PAPER COVERS.

*The Amer. Academy of Political and Social Science. Philadelphia.*

THE NICARAGUA CANAL AND THE MONROE DOCTRINE. By L. M. Keasbey, Ph.D. 25 cents.

MAGAZINES.

December. AMERICAN FOLK-LORE.

January. THE PULPIT.—THE ABBOT COURANT.—THE ICONOCLAST.—OUR COUNTRY.

February. THE BOOKMAN.—CATHOLIC WORLD.—McCLURE'S.—THE CHAUTAUQUAN.—PREACHER'S MAGAZINE.—PHRENOLOGICAL JOURNAL.—THE CENTURY.—JOURNAL OF HYGIENE.—POPULAR SCIENCE MONTHLY.—CHRISTIAN LITERATURE.—EDUCATIONAL REVIEW.—COSMOPOLITAN.—REVIEW OF REVIEWS.—KINDERGARTEN NEWS.—THE MUSICAL RECORD.—MUSIC.—THE DIAL.—DONAHOE'S.—PANSY.—BOOK NEWS.—BOOKBUYER.—AMERICAN MAGAZINE OF CIVICS.—POCKET.—NORTH AMERICAN.

# News from the Churches

### Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Feb. 17, 10 A.M. Address by Rev. William Elliot Griffis, D.D., of Ithaca, N.Y. Subject, Japan and the Missionary Problem.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A.M.

UNION BIBLE CLASS, conducted by Rev. Alfred A. Wright, D.D., Bromfield Street Church, Boston, Saturday, 3 P.M.

TUSKEGEE NEGRO CONFERENCE, annual meeting, Tuskegee, Ala., Wednesday, March 4.

ESSEX NORTH ASSOCIATION, Riverside Church, Haverhill, Feb. 18, 9.30 A.M.

INTER-SEMINARY MISSIONARY ALLIANCE, Central District, ninth annual meeting, Hartford Seminary, Hartford, Ct., Feb. 27-March 1.

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

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MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building Boston. Address applications to Rev A. H. Quint, D. D Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892. and Year-Book, 1893, page 62 Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover st. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

### PASSING COMMENT.

Had the account of the Minnesota quarter-centennial come from any one but the pastor his participation in it would have had greater recognition as well as the courage and energy which he is displaying in his new field.

We could look for an early appearance of the Year-Book if other States would adopt New Hampshire's rule.

We doubt not that the two Massachusetts churches have welcomed their newly settled pastors with a warmth equal to the intensity of the regret with which their former flocks parted with them.

A new Colorado edifice is dedicated none too soon, for within short radius of it on all sides there are, by actual count, hundreds of persons who are non-church-goers. A pleasant feature of the building enterprise was the children's contributions of pennies and "two bricks," which are placed conspicuously in the wall.

# Pastoral Changes in Massachusetts.

### A LAWRENCE VACANCY SUPPLIED.

A general expression of regret was heard from the members of Union Church, Boston, on Jan. 12, when the assistant pastor, Rev. F. H. Page, resigned to accept a call to Lawrence, Mass., as pastor of Trinity Church. This action closed a term of service among an appreciative and loving people, which was marked in several ways as remarkable. The chief results of Mr. Page's efforts here were along pastoral and administrative lines, and the entire harmony existing throughout be-

REV. F. H. PAGE.

tween the pastor, Dr. Nehemiah Boynton, and his co-laborer was the occasion of extensive comment. The training which Mr. Page has received in this one of Boston's most useful parishes has been such as to fit him admirably for leadership in his new field.

Mr. Page was about thirty-three years old when, in 1893, after graduation from Andover Seminary, he began pastoral work in Boston and was ordained and recognized as assistant pastor. In the same city, previous to his seminary course, he had had about ten years of experience in journalism with several of the leading papers, subsequent to a brief period of preparation in journalistic work with the local newspaper of Haverhill, his native city. Thus initiated, he steadily advanced in his profession, but his early inclinations toward the ministry became stronger than ever about this time, and with full conviction he resolved to enter upon a new career.

The call from Trinity Church did not come as to a man seeking new environments, but as the choice of a church whose pulpit was vacant and which had heard but one possible candidate. The membership is a strong body, formed more than ten years ago by the union of the Central and Eliot Churches. The spirit of the members and community cannot be better shown than by the fact that after the death of the former pastor, Rev. W. A. Keese, Sept. 1, 1895, the pulpit was supplied gratuitously for three months by neighboring ministers and the professors at Andover, so that Mr. Keese's widow might receive the full amount of his salary until the end of the year. The excellent condition of the church and its force of 400 members offer to its chosen leader a large opening and excellent prospects.

At the installing exercises, Feb. 5, the council was unusual in size and in the warm interest and harmony manifest. The candidate's paper was well received and was entirely satisfactory. The sermon, full of strong words of encouragement, was by Dr. G. A. Gordon and the prayer by Rev. C. H. Oliphant. In his charge Dr. Nehemiah Boynton referred tenderly to the fraternal relations which had existed between himself and Mr. Page.

### A NEW LEADER AMONG WORCESTER CHURCHES.

Rev. Alexander Lewis, who on Thursday of last week was installed as pastor of the Pilgrim Church, Worcester, Mass., was born in Hudson, Wis., in 1864. His early education was received in the public schools of his native town, and on graduating from the high school he entered the preparatory department of Carleton College in Northfield, Minn. Not until the close of his first year at Carleton did Mr. Lewis make a public profession of religion, but to this day he reflects with gratitude upon the influences thrown about him by that institution and her consecrated teachers. Entering the Freshman Class in 1883 he pursued the four years' course, in the meantime taking an active part in the Y. M. C. A. and other special work.

In the fall of 1887 he entered the Boston University School of Theology, where he remained two years, during which he was a member of Park Street Church. Believing that a preacher gathers his material largely from men, Mr. Lewis divided his course, taking his third year at Union Seminary, New York city. While there he was pastoral helper at Pilgrim Church, over which Dr. S. H. Virgin has presided now for nearly a quarter of a century. So satisfactorily did he fill the place that after graduation he was called to the assistant pastorate, where he remained for another year.

This training prepared him for the work of the New England Church of Brooklyn, to which he was called in May, 1891. Through a series of misfortunes this church had run down until its membership was less than 150, with a Sunday school of about the same enrollment. Mr. Lewis left the church with a membership of 368 and a Sunday school of 450. The Y. P. S. C. E. numbers over 100 and is called one of the most active in the city. In December, 1893, the house of worship was destroyed by fire, a catastrophe which seemed at first more than the church could stand, but through the united effort of pastor and people a modern, convenient and attractive

REV. ALEXANDER LEWIS.

building was erected and occupied in less than a year.

From the first Mr. Lewis entered actively into the work of the denomination, holding for two years the position of secretary and treasurer of the Manhattan Conference, and at the time of his removal from Brooklyn he was a member of the board of trustees of the Congregational Church Building Society. In connection with his work in Brooklyn he also attended a course of special study at the University of New York in philosophy and the history of religions, receiving in view of his work the degrees of M. S. and Ph. D. Last November Mr. Lewis was called to his present

pastorate to succeed Rev. C. M. Southgate, now of Auburndale. He began his work here Jan. 1.

His statement before the installing council, Feb. 6, was full, and covered his doctrinal views and practical ideas of Christian work. In a word, his position may be defined as mildly conservative in theology, evangelistic in spirit, progressive and aggressive in practice. He expressed his dislike of the term "institutional" church, but believes in "institutions" for a progressive church and as many as it can supply with power. The

PILGRIM CHURCH, WORCESTER.

sermon was preached by Dr. S. H. Virgin, and the prayer offered by Dr. Archibald McCullagh.

Mr. Lewis has the help of an efficient wife, who enters into all the life and work of the church. She is a graduate of Wellesley and is already a member of the Worcester Wellesley Club. With heart and soul in the work, with an efficient corps of workers and a united people, the new pastor and his wife look forward to a happy and prosperous term of service in Worcester.

### JOTTINGS FROM RHODE ISLAND.

The month of January brought to Congregationalism and all it stands for in our State repeated losses in the removal by death of several of its representative men—ex-Lieutenant Darling of Pawtucket, John McAuslan of Providence and his partner, John E. Troup, who fell dead suddenly while preparing to attend the funeral of Mr. McAuslan. All these men had been eminently successful in business and were pillars of integrity in their several communities.

On the last Sunday in January a home missionary rally was held in most of the churches of Providence and the neighboring city of Pawtucket. Secretaries Kincaid and Choate from New York, Field Secretaries Wiard, Puddefoot and Shelton, with Mrs. Caswell and others, did good service, speaking, most of them, several times during the day with good promise of financial returns. On the Monday following, at the Beneficent Bible Room, a free parliament was held at which the secretaries of the national society made explanatory addresses to the ministers of the State, with interested laymen. With pain we learn of the serious illness of the venerable Dr. Laurie, for whom and his esteemed wife resolutions of tender sympathy were passed at the recent Ministerial Association of Rhode Island.

With one exception, every Congregational pulpit is filled, and perhaps never with better satisfaction. Some of them are already on record as leaders in movements toward Christian citizenship. The churches outside of Providence have been doing good, aggressive work in Newport, Pawtucket and Central Falls, as well as in Woonsocket and at other points. The December festival of the Congregational Club was successful, Rev. Mr. Porter from Auburndale and Dr. McCullagh of Worcester delivering admirable addresses, culminating in the passage of vigorous resolutions concerning the Armenian atrocities. A.

### FROM NORTHERN MINNESOTA.

A quarter-century of Congregationalism in the north Northwest was celebrated last week in the twenty-fifth anniversary of Pilgrim Church, Duluth, the exercises having a wide interest in this region at the head of the great lakes. Organized under Dr. C. C. Salter as pastor, the church has not only grown to fair proportions, but has sent forth or inspired several other enterprises. Its offshoots in Duluth number three, while two churches in Superior reach their hands across the narrow waters which divide the two cities only in name. Several mission churches also have sprung up northward in the mining towns on the Iron Ranges.

All these joined to make the silver wedding of the Pilgrim mother a success. The former pastor, Rev. E. M. Noyes of Newton Center, came 1,500 miles to preach the sermon and to receive the hearty welcome of his first charge. The eleven years of his pastorate entitle him to be called the father of Congregationalism in this vicinity. It was during this time that Pilgrim Church grew to its present proportions and the denominational extension occurred. Dr. E. P. Ingersoll of St. Paul brought the greetings of the older churches of the State and preached a rousing Sunday evening discourse. On the historical day Deacon W. S. Woodbridge, who has been here from the first, and to whom the organization really owes its life at the beginning, reviewed the record of the past. On the same evening was presented a fine portrait of the first pastor, Dr. Salter, whose venerable face is full of geniality and love. He was present to recall old days. When he left the pastorate he organized Bethel Mission, Duluth, which grew rapidly and is the chief city mission enterprise and noted widely for its efficiency.

Perhaps the most delightful feature of the quarter-centennial was a supper on Tuesday night, when over 200 persons sat down together and after the supper listened to speeches from pastors of neighboring churches. The annual meeting of the church followed, and the reports showed a successful year, although one of much hardship on account of the deepening financial distress in the city and the fearful epidemic of typhoid fever which has recently swept over us. The church has been wonderfully uplifted by the anniversary services. Rev. C. H. Patton, the present pastor, began his work here last year.

The epidemic has been traced to the impure water supply furnished by a corporation which has long held the city in its grasp. A forced investigation by the citizens whose homes had been stricken developed revelations of such an incriminating nature as to cause intense excitement and personal violence was imminent for several days. The manager of the company was indicted for manslaughter and action was begun to annul the charter. The city furnished pure drinking water free in carts. The company has since sold out to parties favorable to the interests of the people. As a result of these measures the fever waned rapidly and now new cases are rare. Nevertheless, the city has decided to build its own water plant and an election will soon be held to place in office a mayor pledged to water reform.

Duluth is situated on one of the finest sheets of fresh water in the world and there should be no trouble in securing a pure supply. The new pumping station will be placed seven miles down the lake where the shore is steep and rocky, and as an additional precaution a great filter system is also urged. The health of the people will be secured at any cost, and the Zenith City may be said to have redeemed herself already.

While affliction has filled many homes during the epidemic and pervaded much of the city life, gayety has not been lacking in certain quarters. The children are happy even when the parents are sad, and there is no place like Duluth for little folks. The winter sports for boys and girls of rugged fiber easily surpass those of other places. On the hills is superb coasting, and the whole city rings with the merry shouts of children on their sleds, toboggans and double runners. Some of the boys slide on the Norwegian "skis"—narrow staves about ten feet long with a loop for the feet. They steer with wonderful accuracy by means of a pole held behind, and the speed attained looks alarming to the uninitiated.

Snowshoe parties are popular when the snow is deep, but they have not had much advantage this year. Skating, of course, is without end. Rinks abound in various parts of the city and the ice on the harbor is always ready for those who want a long course and do not mind a little roughness. The open weather has thus far prevented the lake from freezing permanently, but any day this may happen and then the iceboats will be seen skimming from shore to shore with the speed of railroad trains and vastly more poetry of motion. It would seem as if every schoolroom in the city, and there are many of them, has had its sleigh ride, if we can judge from the almost incessant tooting of horns and the shouts of red-cheeked youngsters on Saturday afternoons.

The great sport for adults is curling. The grand Scotch game has been adopted enthusiastically in this region. Those who have played all the out-of-door sports say this recreation beats everything. Ministers, doctors, lawyers and business men, young and old, vie with each other in enthusiasm for this healthy and exciting game. The Northwestern Annual Bonspiel of Curling Clubs has just been held here. The crack rinks of the Northwest were present and contested for prizes during ten days. Their plaid colored jackets, with toques or huge fur caps, gave them a unique appearance on the streets and drew many to witness the contests at the club house. Scotchmen naturally predominated, and frequently the broad, hearty accent was heard when the game grew hot. Brooms would fly with a rapidity which astonished the best housekeepers when the great forty-pound stones went too slowly down the ices for the satisfaction of the "skip." The prize this year went to the Canadian boys from Winnipeg, and great was the chagrin of all the American rinks. But the sport will be the more keen next season. The game has not a single bad feature, and is certainly a blessing to many a man with brain tired from professional strain or business anxiety. P.

### THEOLOGICAL SEMINARIES.

#### Bangor.

Professor Ropes has made a careful study of the Armenian troubles and addressed the teachers' training class of the public schools, Feb. 1, on the Situation in Turkey.——Mr. W. J. Minchin of the Senior Class has received a call to St. John, N. B. ——Rev. Mr. Hawthorne, a graduate of Princeton Seminary, who has been preaching in Buxton, Me., is taking a special course for the remainder of the year.——At a memorial service for Professor Talcott, Feb. 5, Professor Paine spoke feelingly of the long and valued friendship with him, dating from his own coming to Bangor, and Professor Talcott's broad scholarship and faithful work. Professor Ropes referred to his kindness and graciousness as his predecessor in the Greek department. Others of the faculty participated in the service.——The Bond lectures will be delivered early in the spring by Rev. Dr. Newman Smyth of New Haven, Ct., on the Relations of the Minister to Social and Municipal Work.

#### Hartford.

Members of the seminary have recently sent $111 to the American Board for Armenian relief.——Professor Paton has entirely recovered from his illness and has returned to his work.——At the missionary meeting on Wednesday afternoon of last week Secretary Barton of the American Board spoke on recent events in Armenia, the present condition of the people and the prospects for the future.

### Yale.

The Middle Class closed this year's work in homiletics last week, papers on the preaching characteristics of Canon Mozley being presented at the last session by Messrs. Johnson, Macfarland, Merrill, Page and Rice. The class has derived inspiration from a study of the great preachers and looks forward to a continuance of its work with Professor Brastow next year.——Last Saturday Rev. B. Fay Mills addressed the students in Marquand Chapel and answered many questions of all kinds which were presented to him.——At the meeting of the Semitic Club last week Mr. H. F. Rall reviewed Moore's Commentary on Judges.

The Leonard Bacon Club debate on Wednesday evening was on the question, Resolved, That the reading of the Bible in the public schools should not be prohibited. The speakers were Messrs. Bliss, Briggs, Ferris and Hodges.——Professor Sanders gave an illustrated lecture last week on Canaan and Egypt Before the Exodus, in connection with his course in Biblical literature.——Mr. P. H. Epler of the Senior Class has entered upon his duties as assistant pastor of Phillips Church in South Boston, Mass.——Professor Fisher's new History of Christian Doctrine is now in press. It will constitute one of the International Theological Library series. At least one of Professor Harris's new books on systematic theology will probably be out this year. ——Mr. H. B. Hutchins of the graduate class has accepted the pastorate of the Second Baptist Church of Pawtucket, R. I.——On Wednesday afternoon of last week Mr. W. M. Short of the Senior Class delivered one of the most thoughtful and suggestive addresses of the year on The Preacher and the Critic.

### Chicago.

Prof. H. M. Scott is delivering an elective course on the Roman World in the Time of Christ.——The faculty and two other representatives of the seminary have pledged $560 towards the debt of the American Board.——Mr. Wilbur Messer, secretary of the Y. M. C. A., addressed the students last Thursday on the National and Local Work of the Association in Relation to Churches and Ministers.

### Pacific.

The members of the faculty find delightful fellowship with the professors of the Presbyterian school at San Anselmo. Last year the latter invited the former to dine with them; this year the compliment is returned at the Occidental Hotel, San Francisco. The evening was fair, the number large and the occasion greatly enjoyed. Both institutions are now well equipped and the increased attendance in each is encouraging. Graduates are doing efficient service all along the coast, some also in the East and some in foreign lands.

## CLUBS.

VT.—The club of western Vermont held its annual meeting at Rutland, Feb. 4. The subject was The Ethical Element in Politics. This subject is the fitting close of the year's discussions, all of which have been related to morals as allied with social and political problems. Rev. C. R. Seymour is the newly elected president and Mr. H. E. Bentley, secretary.

## NEW ENGLAND.

### Massachusetts.

SALEM.—A meeting of the citizens in behalf of the suffering Armenians was held with the Tabernacle Church last week. Addresses were given by Rev. Mr. Santikian of Harpoot and others. A generous collection was taken and a committee appointed to solicit further contributions.

MALDEN.— *Forestdale Chapel.* The work begun here four years ago, with eighteen persons present at the first service, has extended so that recently the Sunday school numbered 108. From time to time conversions have stimulated encouragement, and the work now appears full of promise. Rev. C. G. Hill is conducting the enterprise.

ANDOVER.—Dr. Grenfell of the Deep Sea Mission spoke at the West Church in the morning and addressed a union meeting in the South Church in the evening. In the latter his effective presentation of the "deep sea" work in European Labrador was made still more vivid by the exhibition of views taken with his own camera.

WAKEFIELD.— *First.* The annual meeting was held Jan. 3. Reports from the pastor, Rev. A. P. Davis, and from the various officers and societies were encouraging. Thirty-four persons have joined the church during the year, and prosperity has been felt continually.

LOWELL.—*First.* Following the invitation of the Lawrence churches asking this church to submit its differences with the society to a council, the Congregational pastors in Lowell have sent a similar request. Meanwhile there have been two ministers in the pulpit for two Sundays past, Rev. G. F. Kenngott and the supply provided by the lessees. The two have amicably divided the services. Legal notices have been served on Mr. Kenngott forbidding him to enter the pulpit or act as pastor on any part of the leased premises, and to such notice the deacons of the church have replied in a formal protest against the interference with the church's worship.——*Highland.* On account of its debt incurred in building, this church has for some years depended on congregational singing, but at a recent meeting it was voted to appropriate $600 for music, and a choir will shortly be secured.

DRACUT.—*First.* Considerable religious interest is manifested and the pastor, Rev. E. L. Baker, has been assisted in a series of special services by Lowell pastors.——*Central.* Rev. Hugh Montgomery, the noted temperance agitator, has been supplying the pulpit during the absence of Rev. W. A. Lamb in California.

WELLFLEET.—The increase of spiritual interest is encouraging. The revival is beginning in the church and every meeting has a deeper tone of earnestness. The pastor, Rev. Albert Donnell, is urging on the work by sending to his parishioners a sympathetic pastoral letter, with cards to sign pledging special prayer.

HAVERHILL.— *Union.* A Home Missionary collection was taken last Sunday in a novel manner. Since the free pew system is in use the regular offering for home expenses cannot be omitted, and to avoid two collections the members of the missionary committee stood at the foot of the aisles, with baskets, and received a good offering.

WAREHAM.—Rev. J. H. Yeoman has become pastor here. Since his coming there has been an increased attendance at the services He is giving a course of Sunday evening talks on Good Citizenship

AUBURN.—The ancient wooden edifice, 120 years old, was burned to the ground at noon, Feb. 4, and the front and roof of the chapel were badly damaged. None of the church furniture was saved. The building was situated on the hill and its steeple was a landmark for miles around. The first settlers of the village planned to build the meeting house in 1773, and the pews were taken by families in 1775, but the edifice was not completed till ten years later. It was nearly square. The first pastor was Rev. Isaac Bailey, his pastorate lasting thirty years. Rev. C. M. Pierce is the present pastor. The centennial of the church was celebrated in 1876. The basement of the meeting house has always been used as a town hall, and now no common meeting room remains for the citizens. The total valuation was estimated at over $10,000, partially covered by insurance. The cause of the fire was an accident.

LEICESTER.—During last year sixteen persons united with the church on confession and five by letter, making the present membership 212. The benevolent gifts were $1,257. The church building was painted and electric lights were put in.

WEST BROOKFIELD.—After an appeal for the Home Missionary Society recently a collection of $75 was taken.

WILLIAMSTOWN.—*College.* Last Thursday a council examined Mr. J. H. Denison as a candidate for ordination. He is a descendant of Ephraim Williams, the founder of the college, and of Mark Hopkins. His father, Rev. John Dennison, was pastor of the college church. The candidate has served previously as an assistant to Dr. Henry Hopkins of Kansas City and of Dr. C. H. Parkhurst of New York. At the services President Carter gave an address in behalf of the college.

### Maine.

BANGOR.—*Central* has a Mutual Aid Society which employs poor women without regard to anything but their need, paying for their work in supplies. Twenty-seven have been thus employed and more than 1,050 yards of cloth distributed. A half hour's Bible study precedes the work and the class seems much interested.

CARRITUNK AND THE FORKS.—Congregations are good, and Rev. T. B. Hatt has devoted his efforts especially to the children and young people. A five-minute talk before the sermon is much appreciated. The C. E. Society is active and helpful. At the latter place the children are supporting a little girl in India with money earned by their own efforts.

CUMBERLAND MILLS.—*Warren.* The reports show a total membership of 267, with twelve additions during the year. Benevolences amount to $1,083 and the total receipts were $3,014.

LITTLE DEER ISLE—Deacon J. E. Parker, who was instrumental in forming and ministering to this church, has died, but the meetings have continued through the winter. His loss is severely felt.

CRANBERRY ISLES —Through the indefatigable efforts of Rev. C. E. Harwood the meeting house, disused for eleven years, has been renovated and opened for worship, an opportunity for which was so much needed by that people.

PHILLIPS.—A series of interesting meetings is arranged by Rev. W. W. Ramsey on sociological topics. A speaker, usually a member of the Andover Band, presents the subject and is followed by a member of the Young People's Union.

### New Hampshire.

NASHUA.—*Pilgrim.* The members of this congregation were aroused last week by rumors that the pastor, Dr. R. A. Beard, had been called elsewhere. Their fears were happily removed by a written communication from him last Sunday making a statement to the contrary. He has no desire to leave his promising work here. The summary of reports shows that there have been added to the church during last year thirty-six persons, fifteen on confession. The present membership is 413. The Sunday school numbers 377. The number of regular pew holders has increased by forty-five. The pew rentals and weekly offerings have more than provided for current expenses, $500 being left in the treasury. The benevolent contributions have been the largest in the history of the church, amounting in all to $1,087

EXETER.—*Second.* The pulpit of the new meeting house, to be erected the coming season, will be given by descendants of John Phillips, founder of Phillips Academy, to his memory as one of the founders of the parish. The communion table will be a gift from Mrs. W. A. Norton, a niece of Mr. Phillips's wife, in memory of Rev. Isaac Hurd, D. D, pastor from 1817-56. Dartmouth and Princeton Colleges and the president of Bowdoin College have pledged corner stones suitably inscribed. Dr. Bancroft of Phillips Andover Academy and Dr. McKenzie of Lawrenceville have pledged stones for the base of the tower, and it is assured that Phillips Exeter Academy will do the same. Other memorials are pledged by William G. Brooks of Boston, brother of the late Phillips Brooks, and George Blagden of New York.

ORFORDVILLE.—The new church edifice to take the place of one damaged by fire beyond repair a year ago has been completed, and was dedicated with appropriate services Feb. 4. The new pastor, Rev. O. G. McIntire, is gaining a strong hold on the affections of his people.

WHITEFIELD.—A series of union revival meetings of nearly two weeks' duration, under the lead of Rev. Ralph Gillam, formerly assistant of Rev. B. Fay Mills, and Charles Estey, singer, resulted in great good, over 200 persons signifying a purpose to begin the Christian life.

CANDIA.—By the will of Mrs. Nancy Parker the church receives $2,000, and, after private bequests, the residue, inventoried at $9,000, is to be divided in equal shares with the New Hampshire Home Missionary Society, the American Missionary Association and the Woman's Board.

CHARLESTOWN.—Under the lead of the new pastor, Rev. E. T. Blake, assisted by the missionary workers, Misses Milton and Howard, a series of gospel meetings are being held with deepening interest and indications favorable to an extended work in the community.

PLYMOUTH.—The annual report gives a present church membership of 138, thirteen having been added during the year, three on confession. The Sunday school enrolls 272. The total benevolences were $490 and home expenses were $3,945.

RAYMOND.—At the annual roll-call seventy-five persons out of a membership of 120 responded. A supper was served and a sociable was enjoyed. At a union service in the evening many of the Methodists were present.

TROY.—Union meetings beginning with the Week of Prayer were continued three weeks, resulting in a good degree of spiritual quickening and a few conversions.

HANOVER.—The Day of Prayer was observed by Dartmouth with an address to the students by Rev. J. M. Dutton, who also occupied the college pulpit on the previous and following Sundays.

The church in Bristol receives $100 by the will of the late Mrs. Lovina Fellows.

The General Association in 1894 fixed upon Feb. 1 as a time limit after which returns from the churches of their statistics would not be used. At that date this year seven of the smaller churches had made no report. From those that have come in it appears that last year shows a net gain of 263 members, though the actual admissions were 340; a

gain in Sunday school membership of 438; in the Y. P. S. C. E. of 1,800, and in benevolent contributions of $2,941. There is an apparent loss of families and in home expenses, but the latter is accounted for in the exceptional expense reported last year of building the First Church in Nashua. About $58,469 have been paid in legacies, within $1,000 of the entire contributions of the living.

**Vermont.**

ESSEX CENTER.—As a result of a special effort a new spirit is manifest here, most of the conversions being reported from the academy, in which there was probably never greater interest. All the churches are uniting.

BRATTLEBORO.—*Center.* The annual reports show total contributions to benevolences of $2,791, of which $342 were for foreign missions.

WEST BRATTLEBORO.—*First.* Eighteen new members were received last year on confession and seven by letter. The membership is now 179. Benevolences amounted to $1,419.

**Rhode Island.**

PROVIDENCE.—*Central.* The mortgage debt has been nearly all provided for, besides large contributions to regular and special appeals, such as $1,200 for the debt of the American Board, $1,100 for the H. M. S., of which $300 was for three names on the General Howard Roll of Honor, $260 was given for the Armenians through the missionary which this church supports in Turkey. Ten boxes for the West and South have been sent out by the home mission unions. This church is closely connected with a rescue mission enterprise in the city. —*Pilgrim.* The Men's Club contributed 300 handsome antique oak chairs for the vestry to replace the settees which are to be given to those churches in the State whose wants in that line have been made known.—*Highland.* Large and steady growth in the Sunday school is a marked feature of the church life.—*Elmwood Temple.* The first year's report of this reorganized church shows a present membership of 174, of which 121 were added during 1895 since Rev. S. J. Fleming began his pastorate. Necessary repairs, enlargements and improvements had added $600 to the mortgage debt, but by a special effort, Jan. 2, all incumbrances were provided for and the year opened free from debt. The Y. P. S. C. E. has fifty-five active members. The Sunday school, beginning with less than fifty, now numbers 336 scholars after a little more than a year. A new library of over 500 volumes is part of the equipment. The school contributes more than its own expenses.

WOOD RIVER JUNCTION.—This latest on the roll of Congregational churches in the State has raised $700 for the building fund for a meeting house.

EAST PROVIDENCE.—*United* has just welcomed its new pastor, Rev. Henry C. Crane.

**Connecticut.**

NEW HAVEN.—Nearly all the churches are continuing the services started by the Mills revival. Messrs. Biederwolf and Murray, Mr. Mills's assistants, are still here. Special union services are being held at Fair Haven, with the hope that Mr. Mills may be able to return there for a few days. —*Grand Avenue.* At the recent annual meeting thirty-eight additions were reported for the year. The present membership is 707. The current expenses were $4,400 and benevolences $750. Rev. Burdett Hart, pastor *emeritus*, has been here since his ordination in 1846. Rev. J. Lee Mitchell is pastor.—*United.* The Men's Club service last Sunday evening was addressed by Prof. George Harris of Andover on The Economic Factor in Social Regeneration.

MIDDLEBURY.—The 100th anniversary of the church occurred Feb. 10. Formal exercises in its recognition have been deferred until May, but on a recent Sunday the pastor, Rev. W. F. Avery, preached a historical sermon, describing especially the great revival of 1799.

## MIDDLE STATES.

**New York.**

JAMESPORT.—Rev. Frederick Osten-Sacken has resigned his pastorate and accepted a call to Rockville Center. His two years' pastorate here has been successful, sixty converts being reported during the past year, thirty-two having joined the church. A new pipe organ, costing $800, has been purchased, and a W. C. T. U. has been organized. The pastor and his people have assisted in driving out a saloon keeper from the place, and another was prevented from getting a license. The Y. P. S. C. E. has been doubled and is doing excellent work, and a Junior C. E. Society has been started. On the Sunday of his farewell sermon the house was filled, and the young people presented him with a testimonial in appreciation of his services. The pastor departs to a young field organized a year ago. The people now worship in a hall, but a chapel is being built which can doubtless be occupied in a short time.

ANTWERP.—The Week of Prayer was observed with marked evidences of blessing. Then followed two weeks of special services conducted by the pastor, Rev. Duncan McGregor, which were largely attended. The results are gratifying. The church has been revived and quite a number of persons have professed conversion. The pastor is in his seventh year here.

CORNING.—This church, so much blessed in the past, has recently been enjoying a season of refreshing. Some 100 names are in the pastor's hands of those who feel they have been converted. There were some remarkable cases. The edifice was too small and much need was felt of the larger house soon to be built. Rev. N. E. Fuller, the pastor, was assisted by a friend.

WATERTOWN.—This church is prosperous under Rev. S. G. Heckman, and he is in frequent demand for services outside his parish.

**New Jersey.**

CHESTER.—This venerable church, now over 150 years old, is still decidedly the strongest in the community. It is about to lose its pastor, Rev. A. L. Shear, who has resigned after a brief but fruitful pastorate. During the year past, seventy-eight persons have joined the church, all but five on confession and forty-three adults have been baptized.

NEWARK.—*Belleville Avenue.* The past year has been prosperous with this church, notwithstanding the burden of debt it has to carry. The Sunday school and C. E. Society show an encouraging advance, while the church itself has succeeded in paying thirteen months' expenses in a year and finds itself in a position to increase the salary of its pastor, Rev. S. L. Loomis.

**Pennsylvania.**

ALLEGHENY.—*First.* At the recent annual meeting the reports showed collections for the past year to be $3,350, and the church is in better financial condition than for several years. Rev. A. H. Claflin is pastor.

BRADDOCK.—Rev. H. M. Bowden, pastor, has organized a fraternal league among the men, for mutual aid in sickness or need. During the last three months of last year the Sunday school attendance was seventy-two per cent. of the enrollment.

TAYLOR.—*Welsh.* The church has reopened its renovated edifice, which has been improved at considerable expense. New Sunday school rooms have been added and the main auditorium has been raised. Rev. Ivor Thomas is pastor.

SCRANTON.—*Tabernacle* paid $700 of its debt last year, and since Rev. D. P. Jones became pastor, nine years ago, it has paid $16,000 of its debt.

EBENSBURG.—The church has had one of the most prosperous years in its history, thirty-four new members having been added. Rev. R. S. Jones has been pastor for thirteen years.

KANE.—At the recent annual meeting six additions were reported for 1895. The present membership is 104. The collections were $1,978, of which $187 were for benevolences. The Sunday school numbers 125. Rev. C. A. Jones is pastor.

## THE INTERIOR.

**Ohio.**

SANDUSKY.—The new edifice is now nearly finished and will be occupied in part in a few weeks. The work of the church will be extended considerably in institutional lines and will be supplemented by a reading-room, kindergarten, labor exchange and dispensary, besides gymnasium classes and entertainment courses. Additions last year numbered fifty-eight, making the present roll 334. The receipts were $4,459, the expenditures about the same. The building fund report includes $23,163 of receipts, of which there remains $1,139. The period of Rev. C. A. Vincent's pastorate since 1894 has been entirely successful.

JEFFERSON.—The annual meeting of the church and society was held Feb. 6. A severe storm and nearly impassable roads detained many, but a large and pleasant company sat down to supper and remained through the roll-call. Reports showed progress along several lines, notably in the C. E. Society and in the formation of the "covenant circle" of young women for missionary study and aid. By a necessary change of pastors during the year the church secured without delay the services of Rev. L. J. Luethi, who was recognized as pastor Dec. 3.

CINCINNATI.—*Vine Street.* Rev. Norman Plass has resigned the pastorate of this church, causing deep regret on both sides. The step was made necessary by the pastor's insufficient strength for the demands of the down-town work. Rev. H. L. Bige low has been supplying the pulpit for several weeks. —Rev. E. I. Jones, recently the successful pastor in Newark, has been chosen superintendent of the City Missionary Society.

LORAIN.—In Rev. C. J. Dole's three years' pastorate the church has been restored to a harmonious and healthy activity. When he began his work the membership was torn with factions and dissensions, but the growth toward better things has been steady and sure, financially and numerically. On his recent departure he was tendered a farewell reception and presented with a purse of $50.

BURTON.—The annual men's social, Feb. 5, surpassed all held previously and netted $275 to apply to the church debt, which is rapidly being liquidated.

CHAGRIN FALLS.—A lot has been donated and $1,800 raised for a new parsonage, which is to be built at once. The church is well united in the new pastor, Rev. W. H. Blose, and he is drawing large congregations.

CLEVELAND.—At the February Cleveland Ministers' Meeting a strong, earnest paper was given by Rev. L. L. Taylor on Current Criticism of the Christian Ministry and What We May Learn from It. The discussion which followed was prolonged and of unusual interest.

**Illinois.**

LEE CENTER.—The pastor, Rev. J. M. Markley, was rejoiced on a recent Sabbath at the reception of thirty one new members, all but three on confession. Others will soon follow. This makes a total of eighty-four additions during Mr. Markley's pastorate of a little over two years. The past year has been one of prosperity in all lines of work, the benevolences show a gratifying increase, the attendance has been large, often crowding the house. A Young Men's Sunday Evening Club has done good work during the year.

BUNKER HILL.—This church, Rev. A. F. Hertel, pastor, held its annual meeting Jan. 16 The year was prosperous in all departments. The benevolences were the largest for any year in the history of the church, amounting to over $450. Home expenditures were $2,200. The Boys' Brigade and Literature Club, under the auspices of the church, are doing excellent work. A handsome $1,200 pipe organ was a recent gift of the Ladies' Social Society.

**Indiana.**

MICHIGAN CITY.—*First.* The sixty-first year opens with promise. Large congregations are the rule morning and evening and earnest work is done in every department. Last year the meeting house was thoroughly repaired through the kindness of Mrs. C. E. Haskell. The Young Men's Sunday Evening Club, formed soon after the coming of the present pastor, Rev. W. C. Gordon, is doing more effective work than ever. At the midweek service The Life of Christ and The Apostolic Church have been studied with great profit. Since August, 1893, seventy-one members have been added to the church. At the last communion eleven adults were received into membership, the majority being men of high moral character and holding positions of trust and honor in the city, and being over forty years of age. They were received on confession. A free kindergarten was established a year ago, which is now undenominational.

INDIANAPOLIS.—Rev. O. C. Helming, while at home in this city recovering from illness, has supplied for several times a new Congregational enterprise at Broad Ripple, a northern suburb of the city. He now goes to Atchison, Kan. Rev. S. W. Pollard of Pilgrim Church will, for the present, look after the new enterprise.

ELKHART.—Rev. F. E. Knopf, in the seventh year of his pastorate, is greeted with unusually large congregations. All departments of the church are in excellent working order. Mr. Knopf serves also in an acting professorship of the Mennonite College at this place.

WASHINGTON.—Meetings have been continued for four weeks by the pastor, Rev. Rocliffe Mackintosh. The membership has been quickened and others are entering upon the Christian life. The B. & O. shops run only six hours a day and the men are pinched financially.

ALEXANDRIA.—Superintendent Curtis was here Feb. 2, and services were conducted in a hall. A prayer meeting and Sunday school have been organized.

**Michigan.**

SAGINAW.—A foreign missionary rally, in charge of the corporate members of the American Board, was held Feb. 4, addressed by President Angell of the University of Michigan and others. A large collection was taken for the debt.

## THE WEST.

### Missouri.

KANSAS CITY.—*Clyde.* This church, Rev. J. L. Sewall, pastor, has by vote petitioned the Board of Education in the city to take steps for preparing a manual of Bible selections for use in the schools.

### Iowa.

TRAER.—A fruitful series of revival meetings recently closed. The pastor, Rev. O. O. Smith, was assisted by his brother, Rev. F. G. Smith of Abingdon, Ill., in a two weeks' campaign, during which about 100 persons professed conversion. Twenty of these were welcomed to fellowship Jan. 19, forty-five Jan. 26 and twenty-two Feb. 2. All but five of this large number were received on confession. There is now scarcely a family in the church of which a single member is left out of Christ. The work reached all ages, from children to men of threescore and ten. At the last meeting two men seventy years old grasped each other's hands and came forward together. A new building is greatly needed, as the membership now exceeds by fifty the seating capacity of the present edifice.

CHARLES CITY.—Union revival services, under the direction of Evangelist Williams, have recently closed with about 200 professed conversions. Of these the Congregational church will receive a good share. Rev. C. C. Otis is a hard and earnest worker, and, as pastor of this church, is leading on to permanent good results. He uses a stereopticon frequently at his evening service and secures large congregations. For four years the current expenses had been allowed to run behind until there was a debt of $700. On the morning of Jan. 26 the pastor appealed for money to meet the deficit, and it was provided for in about twenty minutes. During the few months of the present pastorate there have been about seventy additions to the membership.

CRESTON.—After a faithful pastorate of nearly nine years, Rev. A. J. Van Wagner has severed his relations with this church to go to Carthage, Mo. He preached his farewell sermon the morning of Feb. 2 to a large congregation. In the evening a citizens' meeting was held under the direction of the trustees and the house was crowded. Many persons testified to the work of the retiring pastor. Tuesday evening the church tendered Mr. and Mrs. Van Wagner a reception. Their home was crowded until a late hour by friends, many of whom, though not members, had received sympathy and help from the pastor in times of need.

NASHUA.—Dr. and Mrs. H. C. Scotford were heartily welcomed to their new work by a public reception tendered them by more than 200 members of the church and congregation. The church has recently held its annual meeting. Eighty-five members united during the last year and the benevolent contributions were about $168. Union services were held with the other churches during the Week of Prayer, and plans have been made to renew them in March with an evangelist. Seven members have recently joined the church.

GRINNELL.—A plan has matured for utilizing second-hand periodicals. Tables are placed in the vestibules and the people are requested to bring each Sunday such papers as they are willing to spare. The distribution is in charge of the good literature committee of the C. E. Society. Some of the magazines are used in town and a box has also been shipped to the lumber regions of Wisconsin.

FONTANELLE.—A ten days' series of meetings conducted by Evangelist H. J. Petron of Albert Lea, Minn., has given the church an impetus and will increase its numbers by ten or more, mostly adults. On a recent evening the pastor, Rev. C. B. Taylor, and his wife were treated to a pound social by their parishioners. A Junior Endeavor Society of twenty members has been organized.

LAKEVIEW.—Encouraging reports were presented at the annual meeting. The present membership is seventy, an increase of fifteen. All debts were paid and a small balance remained to begin the year. The benevolences amounted to $95. Rev. R. L. McCord, a former pastor, and his wife, with Secretary Douglas, attended this meeting.

LARCHWOOD.—Rev. William Jones closed his labors Jan. 29. At a farewell reception the people presented him with a complete set of Dr. Guthrie's works as a token of appreciation. During his pastorate the prayer meeting attendance has increased from seven to forty-four, and a debt of $700 has been reduced to $100.

SALEM.—A great awakening is reported, resulting from a series of union revival meetings conducted by Evangelist Hartsough. In the first four days 136 cards were signed. The Congregational edifice seats 428, but it will not accommodate the congregations, so special meetings are held for various classes.

POSTVILLE.—The Young People's Societies of the three churches of the city have organized a union executive committee for the purpose of working together in lines of mutual interest. The Junior Society is flourishing, the attendance being thirty-five.

ROCKWELL.—The new parsonage is highly satisfactory and the lecture-room provides needed accommodation for special occasions and is a great convenience. These improvements, recently completed, cost about $3,850.

IOWA CITY.—Rev. J. T. Marvin, who is visiting here, assisted at the communion service Feb. 2, when twelve members were received, five on confession. This church will raise $50 or more for the debt of the American Board.

REINBECK.—The pastor, Rev. H. E. Warner, presented the matter of the church debt, Dec. 29, and the people responded with an offering of $353. The church rejoices in one of the largest and best regulated Sunday schools in the State.

PLEASANT GROVE.—The people have purchased new hymn-books for church and Sunday school. The church is considerably weakened by deaths and removals from other causes.

CHEROKEE.—Reports at the annual meeting show forty-four accessions to the church, benevolences amounting to $1,874 and $2,100 expended in the local work of the church.

A new house of worship was dedicated at Eagle Grove, Feb. 9, President Gates of Iowa College preaching the sermon.——At Burdette the evening service is generally conducted by the C. E. Society.——A series of union meetings at Mt. Pleasant, conducted by Evangelist Hartsough, resulted in eighty-six professed conversions.——Rev. G. L. Shull, pastor of the Baxter church, is being assisted by Evangelist Packard in a series of revival services.——The pastor at Osage, Rev. W. W. Gist, assisted by Rev. F. G. Wilcox of Mason City, has been holding a series of special meetings.

### Minnesota.

MINNEAPOLIS.—*Fremont Avenue* The pastor, Rev. James McAllister, has been instrumental in procuring evidence resulting in the closing of a gambling establishment. His church published a series of resolutions, commending his course.——*Fifth Avenue.* The pulpit is being supplied by different ministers until a pastor shall be secured. Over $300 has been pledged to pay a floating debt.——*Thirty-Eighth Street Mission.* A company of believers of various denominations has been organized, which, without any affiliation with Congregationalists, has secured Rev. A. P. Lyon to preach. A building has been erected.——*Mayflower* is supplied by Rev. T. H. Lewis of New Brighton and, with the aid of a gift from the C. C. B. S., has freed its property of all encumbrance.

WINTHROP.—Revival meetings continue, it being found impracticable to close them as soon as intended. Large congregations, a deepening of the spiritual life, the expression of a desire to become Christians on the part of sixty persons, with many hopeful conversions, a considerable number being heads of families, are reported. At Gibbon, an out-station where a society has been formed which may result in a church, meetings have been commenced as an overflow from the central organization. Much credit belongs to the faithful pastor, Rev. C. A. Ruddock, through whose instrumentality a parsonage has just been built.

MOORHEAD.—Since the coming of Rev. C. E. Harris, Jr., of New Bedford, Mass., to preach for three months, congregations and Sunday school have increased and a desire has been expressed to make the arrangement permanent. This church, organized two or three years since, has been self-supporting, has a good attendance from the Normal School and a fine opportunity for usefulness.

WATERVILLE.—The Sunday school has outgrown its apartment and the basement has been fitted up to accommodate the overflow, making a warm, cheerful room. This will be devoted to the primary class and the C. E. meetings. Arrangements are being made for a reading-room. Much enthusiasm has developed in this church, which recently, under Rev. W. A. Warren, declared self-support.

ALEXANDRIA.—This church is planning, through the counsel of its pastor, Rev. G. E. Soper, to organize work in the adjacent country. Rev. J. H. Morley was present Feb. 2, and presented the cause of home missions. An offering was made and individuals pledged enough money to put a missionary at work in the surrounding region, which is extensive and destitute.

PILLSBURY AND SWANVILLE.—These pastorless churches have been supplied by neighboring ministers. An evangelist has been secured and some religious interest has developed. On account of financial stringency the churches have been unable until now to raise the salary of a pastor.

DETROIT.—Union evangelistic meetings have been held here for four weeks with outside aid. The attendance was good, a few conversions resulted, with some increase of spiritual life. Several children will unite with the church, but the business men have been untouched.

LAKELAND.—Rev. T. H. Lewis of New Brighton has been assisting in revival meetings here with one or two conversions. The church is weak, having suffered from removals, but a large number of persons who are not identified with any church need to be reached.

SPRING VALLEY.—A three weeks' course of special meetings has just closed, in which Rev. P. M. Harman, the pastor, was the evangelist, preaching afternoons and evenings. They were largely attended by Christians as well as outsiders, and a large number professed conversion.

MORRISTOWN.—Revival meetings have been held with several conversions, six persons uniting with the church and others expressing a purpose to join later. The work has been substantial, the whole community being affected. Some wandering Christians have been reclaimed.

FOSSTON AND MCINTOSH.—These pastorless churches have been visited by Evangelist C. B. Fellows with some conversions at the latter point. Foreign nationalities, few religious people and lack of interest make this one of the hardest and most needy fields.

EXCELSIOR.—The church is being supplied by different ministers for three months, with the expectation of calling a pastor in the spring. Financial depression makes the salary small but the church is one of the pleasantest in the State.

WEST DORA.—Revival meetings have been held by Rev. E. P. Crane for three weeks, with nearly a score of conversions. A parsonage has been secured and the church hopes in time to have a resident pastor.

PELICAN RAPIDS.—The reorganization of a C. E. Society, the distribution of household goods among the destitute and the payment of a portion of the loan to the Church Building Society are reported.

FAIRMONT.—The payment of the debt on the parsonage, the securing of a new pastor, increased contributions for the support of preaching and a hopeful spirit are reported.

SAUK RAPIDS.—Improvements in the town and the establishment of a manufacturing industry enable the church to secure a pastor, and the outlook is more hopeful than for a score of years.

RANDALL.—The church has secured a lot and is planning to build a meeting house. Work has been opened at two or three out-stations destitute of religious services.

MARSHALL.—This strong church has had a prosperous year, $2,289 being raised for church purposes, of which $301 was for benevolences. The roll of membership has been carefully revised.

The parsonage of the Swedish Church at Rush City has been burned, but the loss was fully covered by insurance.

### Nebraska.

CRETE.—The communion service Feb. 2 was one of tender interest. Following the Day of Prayer for Colleges some of the young people gave themselves to Christ, and others who attended service at Burks, an out-station maintained by the church, wished to unite with the church. Eighteen persons joined at this time, twelve on confession. The membership has so increased that the communion service is held in the afternoon without a sermon and the evening preaching service is omitted.

RIVERTON.—Following the Billings meetings twenty-eight persons joined the church, all on confession. Of these five men were heads of families, and two boys were from the Junior Society. Sixteen were baptized. Seven others had united before the evangelistic meetings began, five on confession, making thirty-five received since the beginning of the year. By the addition of others who are to unite soon the membership will be doubled. Rev. Samuel Williams is pastor.

CORTLAND.—An interesting service occurred Jan. 5, when fifteen persons were received into fellowship, twelve on confession. Four young people of one family were baptized, which brings the entire household within the fold of Christ. This is the result of the usual ministry of the gospel without reference to special efforts. During twenty-seven months the membership has increased from sixty-five to 101. Rev. F. G. McHenry is pastor.

OMAHA.—*Plymouth* received seven members Feb.

2, all of whom were men and all were baptized. The pastor, Rev. H. S. MacAyeal, gave one of the lectures in the Weeping Water Academy course. ——*Saratoga.* The pastor, Rev. E. L. Ely, has been elected superintendent of the Sunday school, which has reached a membership of ninety-eight. He has also received a bicycle for home missionary use.

INDIANOLA. — This church has lately secured a parsonage with the help of the C. C. B. S. The pastor, Rev. A. S. Houston, followed the Week of Prayer with special services, and eighteen persons expressed hope in Christ. At the communion service Feb. 2 thirteen of these united with the church, eleven on confession.

STOCKVILLE. — Rev. C. W. Preston of Curtis preached Feb. 2 to this pastorless church and Mrs. Preston conducted the service in the home church. She has given her address on the Boston C. E. Convention before several societies in the vicinity, arousing great interest.

IRVINGTON.—Nine persons were received Feb. 2, seven on confession, bringing the membership up to ninety-eight. At Bennington, Rev. B. O. Snow's other church, two united on the same day, both on confession.

### South Dakota.

FORT PIERRE.—Congregational mission work was begun in this frontier town as early as 1872. In 1889 it received new life through the reorganization of the Sunday school by Superintendent Gray, then in charge of Congregational Sunday school work in this State, and the appointment by the H. M. S. of a regular pastor. The money for founding this school was generously contributed from her savings by the sainted Nancy Marsh of Providence, R. I., whose abundant prayers have blessed the church even more richly than her substance. A council convened, Jan. 28, to ordain Mrs. Henrietta C. Lyman, wife of Rev. W. A. Lyman, pastor at Pierre on the opposite side of the river. Mrs. Lyman during the past year has efficiently conducted the work here with such successful results that the church desired her ordination and continuous services. The exercises were of more than ordinary interest. Among those who took part was Mr. Stephen Yellowhawk, pastor of the Bad River (Indian) church, who offered the opening prayer in the Dakota language. After the ordination five persons were received into membership, four children were baptized by the pastor-elect and the Lord's Supper was observed. Missionary Tomlin closed a two weeks' series of meetings Jan. 27.

HOWARD AND VILAS.—Work on this field, under Rev. Z. H. Smith, is hopeful, though the church has lost heavily by removals during the year. The C. E. Societies have doubled in membership and a Bible Study Club, of twenty members, will meet Wednesday evenings.

TYNDALL.—Superintendent Thrall spent Feb. 2 here. The church is growing and has already taken steps toward building a commodious edifice. The pastor, Rev. A. H. Mulnix, is at present in Maine, whither he was called by the sickness of his father.

HIGHMORE.—The services here, held by Rev. B. H. Burtt of Huron, were of much benefit and it was regretted that he could not remain longer.

Miss Henry is conducting a series of meetings at Meckling.——Rev. John Sattler is holding special meetings among the German churches of Nebraska. ——General Missionary Tomlin is conducting evangelistic services at Waubay.

### Colorado.

DENVER —*Boulevard.* This church, at its organization in 1882, had eleven members, who held their first meetings in a tent. Within a year a small brick edifice was built, and five years later it was necessary to double the capacity of the building. The Sunday school increased so rapidly that in a few years larger quarters were again needed and a small store was rented for six months, when the school moved into the new City Hall. In thirteen years the church has grown to 325 members, and the Sunday school from twenty-five to nearly 700, ranking in point of numbers first of its own denomination in the State, and fourth among all. This phenomenal growth as a graded school is largely due to the executive ability of Mr. J. W. Jackson, who has been superintendent from its beginning. The Y. P. S. C. E. numbers eighty and the Junior C. E. fifty-three. A live missionary society and an efficient Ladies' Aid are also connected with the church. The first Sunday Evening Club of the State was organized here in 1893. The first steps were taken Jan. 1, 1895, toward the erection of the present meeting house, to be large enough for all the departments of an institutional church. It was dedicated Jan. 26, 1896, the fifteen Congregational churches in the city being represented. The first floor contains the audience-room, which, with the galleries, seats 600 persons, the lecture-room and ladies' parlor seating 300, all of which can be thrown together by folding doors. On the same floor is the pastor's room. The basement contains three large rooms with folding doors for the Sunday school. The kitchen and other rooms are also on this floor. The kindergarten room is used by the Y. P. S. C. E. as well as for a reading-room with a circulating library, which is highly appreciated, as it is the only one of the kind in the vicinity. The building is in the Romanesque style, faced with red pressed brick and stone trimmings. The front entrance is handsomely ornamented with carved stone and the windows are stained glass, nine being for memorials. Steam heat and electric lighting are used. The audience-room, one of the handsomest church interiors in Denver, is of pleasing proportions and tastefully decorated. The building cost $20,000 exclusive of the site, furniture and organ. The architect, Mr. F. E. Kidder, formerly of Boston, designed the five Congregational edifices that have been built in Colorado during the last two years. The pastor, Rev. C. H. Pettibone, has been indefatigable in his efforts for the new building. His Eastern friends contributed generously and at the dedication service a floating debt of $1,000 was canceled.

LAFAYETTE.—A blessed work of grace has resulted in the quickening of many and over twenty conversions. Eighteen members were received Feb. 2, fourteen adults and four children being baptized. Rev. J. F. Smith is pastor, and Evangelist A. E. Arrington has rendered valuable assistance during the past few weeks.

GRAND JUNCTION.—Mr. C. N. Crittenton, the millionaire evangelist, with his Florence Crittenton Rescue Car, after his campaign in Utah held a helpful series of meetings here. The reported conversions number 175.

### Utah.

SALT LAKE CITY.—The evangelist, C. N. Crittenton, left here Feb. 3 for Ogden, after a sojourn of about ten days. He accomplished an excellent work, about 300 adults, besides children, being converted. He is a man of great earnestness and singular devotion, and is kindly remembered here for his personal worth, as well as for the cause to which he is giving his life.

## PACIFIC COAST.

### California.

SAN FRANCISCO.—*Park.* Rev. J. B. Orr, who had a successful pastorate of two years at Benecia, has begun work here, and, though it is now overshadowed by the new Presbyterian enterprise near it, he is encouraged to look for larger things.

*First.* The committee of the Bay Association, appointed in response to the request of Dr. C. O. Brown to examine charges made against him in the case of Mrs. Davidson, whom he is prosecuting for blackmail, finds it inexpedient to pursue its investigation while the trial before the court is pending. The church itself, assisted at its own request by a council, is the proper ecclesiastical body to make the investigation before any action by the association. But the committee ask a suspension of judgment while the case is before the court, stating that Dr. Brown has shown himself eager to assist in the most thorough investigation and that they have continued confidence in his integrity. He has invited Professor Lloyd of Pacific Seminary to occupy the pulpit temporarily.

ALAMEDA.—The third anniversary of the Brotherhood of Andrew and Philip was recently observed and greatly enjoyed. Neighboring clergymen made addresses on The Divine Life of Men as manifested in the individual, the home, the church, the state. About 100 were present, the happiest man being the pastor, Rev. W. W. Scudder, who, during his nearly eleven years of service, has won all hearts. Alameda is a growing suburb, and the church cannot do otherwise than advance.

WATSONVILLE.—The Chinese mission, now two years old, was recently visited by Dr. Pond, superintendent of Chinese work. Baptizing ten Chinese, the largest number to whom he has ever administered this sacrament at one time, he organized them, with the teacher and helper, into the Bethany Church.

SONOMA.—The hymn-books given by the Young Men's Bible Class have on the back a printed label setting forth the importance of a thorough knowledge of the Bible and inviting young men to join in studying it at 10 A. M. every Sunday.

COTTONWOOD.—The midweek prayer meeting is attended largely by young people, most of them not yet Christians. Many of the church members live too far away to attend. A C. E. Society of thirty members has been organized.

Rev. E. S. Williams, who is well acquainted with the stations and missionaries in Armenia, is arousing much sympathy for the persecuted and raising considerable money by stereopticon lectures. A pleasant feature is that the various churches of a community unite in the service.—— Rev. Walter Frear, agent of the American Board, is putting forth strenuous efforts to raise toward the debt the $1,000 apportioned to California.——The Turlock church has canceled its debt.

### Washington.

SEATTLE.—*Plymouth.* The congregation which crowded the audience-room, Feb. 2, was with difficulty restrained from cheering at the close of an address by the pastor, Rev. W. H. G. Temple, in which he dealt vigorously with methods and measures pertaining to the revision of the city charter, on which the people are to vote at the coming election.

MCMILLIN.—A neat little meeting house was dedicated Jan. 29 at a cost of $640. At the afternoon service Mrs. Lydia T. Bailey gave a helpful address. The sermon in the evening was by Rev. L. H. Hallock, D.D., of Tacoma. The pastor, Rev. O. L. Fowler, has worked hard for this enterprise and deserves great credit for its success.

COLFAX.—Encouraging reports were presented at the annual meeting. This church has suffered much from removals but is courageously pushing forward. The benevolences were over $130 and the home expenses more than $1,400. Rev. H. P. James is pastor.

RITZVILLE.—Rev. J. W. H. Lockwood is having good success in interesting the people of neighboring communities in Christian work. Rev. T. W. Walters is helping him in special meetings.

PLEASANT PRAIRIE. — This church, which has worshiped in the Methodist edifice, now finds itself driven into the schoolhouse, as the Methodist people have decided to occupy their house alone.

YELM.—The pastor, Rev. H. E. Gregory, has held a series of special meetings which strengthened the church and extended its influence, people coming six or seven miles to attend.

KENNEWICK.—Interesting services, with good results, are being conducted by Rev. Messrs. Samuel Greene and E. J. Singer, both of the C. S. S. and P. S.

The revival in Springdale, so well started during Rev. T. W. Walters's meetings, is continuing under the labors of the pastor, Rev. H. M. Mobbs.——Mrs. Lydia Tichenor Bailey is having large audiences at Snohomish, where she is conducting special services in which all the churches unite.——Rev. L. Adams Smith of Christopher is helping Rev. D. H. Bicknell of Kirkland in special meetings.

## WEEKLY REGISTER.

### Calls.

ADAMS, Clinton B., Lansford, Pa., to Park Ch., Philadelphia. Accepts.
BERGER, Wm. F., late of Camden, N. Y., to Fairmount, Ind.
BLOSE, W. H. (Pres.), Belmont, N. Y., to Chagrin Falls, O. Accepts, and has begun work.
BUTLER, Thos. W., Everett, Wn., to Vancouver.
CORWIN, Carl H., Kaukauna, Wis., accepts call to Fairmont, Minn.
COUSINS, Edgar M., recently Field Secretary of Maine Missionary Society, to supply at Gray, Me. Accepts, and has begun work.
CRANE, Henry C., Providence, R. I., accepts call to United Ch., E. Providence, and has begun work.
DAVENPORT, Merriam B., formerly of So. Woodbury, Vt., to Albany. Accepts, and has begun work.
GLEASON, Chas. A., Wakeman, O., to South Ch., Columbus. Accepts.
GRISBROOK, Edward O., Worcester, Vt., to Plainfield.
HAINES, Oliver S., W. Ferndale, Wn., to Sprague. Accepts.
HARDING, Wm. F., to remain another year with Second Ch., Terre Haute, Ind. Accepts.
HEFFLON, G. H., Drew Seminary, accepts call to Tremont, Me.
HELMING, Oscar C., Indianapolis, Ind., to Atchison, Kan. Accepts.
HINCKLEY, Frank E., Second Ch., Oakland, Cal., to Woodland.
HURD, Alva A., Vancouver, Wn., to Stellacoom. Declines
LEE, Wilberforce, missionary to Africa, to Olivet Ch, Toronto, Can.
MARSH, Hammond L., Winona, Minn., to supply at Oneida, Kan., till spring. Accepts.
MARSH, Robt. L., formerly of Wichita, Kan., to Humboldt and Weaver, Io. Accepts.
MINCHIN, Wm. J., of Bangor Seminary, Me., to St. John, N. B.
OSTEN-SACKEN, Frederick V., Jamesport, N. Y., to Rockville Center. Accepts.
ROSE, Sam'l, Provo, Utah, accepts call to Tiverton, R. I. He began work Jan. 1.
SMITS, Bastian, Ypsilanti, Mich., to Benton Harbor.
SURDIVAL, Wm., Wilkes Barre, Pa., to Jermyn. Accepts.
YEOMAN, J. Herbert, Atlantic, Mass., to Wareham. Accepts, and has begun work.

### Ordinations and Installations.

DENISON, John H., *o.* Williamstown, Mass., Feb. 6 Address, Pres. Franklin Carter; other parts, Rev. Messrs. L. W. Spring, W. L. Tenney, John Bascom, D. D., J. H. Denison, D. D.
GRAY, H. P., *o. p.* West Branch, Mich., Jan. 29. Sermon, Rev. S. S. Grinnell; other parts, Rev. Messrs. C. T. Patchell and H. C. Snyder.
HASTINGS, Allen, *i.* Rialto and Bloomington, Cal.
LEWIS, Alexander, *i.* Pilgrim Ch., Worcester, Mass., Feb. 6. Sermon, Dr. S. H. Virgin; other parts, Rev. C. M. Southgate, and Drs. Archibald McCullagh, G. H. Gould, A. L. Conrad.
LYMAN, Mrs. Henrietta C., *o. p.* Fort Pierre, S. D., Jan. 28. Sermon, Rev. D. B. Nichols, D. D.; other parts, Rev. Messrs. D. R. Tomlin, W. H. Thrall, B. H. Burtt, Stephen Yellowhawk.

McINTOSH, William, *i.* First Ch., Ottawa, Can.
PAGE, Frederick H., *i.* Trinity Ch., Lawrence, Mass., Feb. 5. Sermon, Rev. G. A. Gordon, D. D.; other parts, Rev. Messrs. C. H. Oliphant, W. E. Wolcott, A. H. Amory, G. H. Reed, W. H. Ryder, D. D., Nehemiah Boynton, D. D.
VROOMAN, Henry C., *i.* Third Ch., St. Louis, Mo., Jan. 30. Sermon, Dr. Michael Burnham; other parts, Rev. Drs. J. H. George, G. C. Adams, and Mr. O. L. Whitelaw.

**Resignations.**

CADWALLADER, Jno., Whittier, N. C.
DUNHAM, Warren N., Kellogg, Io.
ELLMS, Louis, Halifax, Mass.
FONDA, Jesse L., Providence, Ill., to take effect April 1.
FOSTER, Jesse D., Lorin, Cal.
IRVINE, A. L., Pilgrim Ch., Omaha, Neb.
JENKYNS, Ebenezer H., Bloomfield, Ct.
MILLIGAN, Jno. A., Nordhoff, Cal.
MORSS, Geo. H., Marshfield Hills, Mass., to take effect May 15.
MORTON, W. Henry, Unionville and N. Madison, O., to take effect April 30.
PLASS, Norman, Vine St. Ch., Cincinnati, O.
PRESTON, Elmer E., Overbrook and Ridgeway, Kan.
SHEAR, A. Lincoln, Chester, N. J., to take effect April 1.
SHOEMAKER, Elmer E., Mound City, Ill.

**Churches Organized.**

PORTERSVILLE, Ala., Feb. 2. Nine members.
WATSONVILLE, Cal., Bethany Ch. (Chinese). Twelve members.

**Miscellaneous.**

DUNHAM, Moses E., pastor of Plymouth Ch., Utica, N. Y., is temporarily laid aside by illness, and his pulpit is being supplied.
ROWLEY, Loveland T., for twelve years pastor in Danville, Io., is about to retire from active service on account of advancing years. He was ordained in 1850.
WHITON, Dr. J. M., has joined the editorial staff of *The Outlook*. His literary ability and experience will be a valuable addition to that journal.

## ADDITIONS TO THE CHURCHES.

| | *Conf.* | *Tot.* |
|---|---|---|
| **CALIFORNIA.** | | |
| Los Angeles, First, | — | 22 |
| Needles, | 1 | 3 |
| Paso Robles, | — | 4 |
| Sacramento, | 8 | 12 |
| San Francisco, Plymouth, | 1 | 9 |
| Watsonville, Bethany, | 10 | 12 |
| **CONNECTICUT.** | | |
| Hartford, Fourth, | — | 17 |
| Redding, | 3 | 4 |
| **ILLINOIS.** | | |
| Centralia, | — | 39 |
| Chicago, California Ave., | 26 | 38 |
| Warren Ave., | 17 | 30 |
| Fall Creek, | 86 | 88 |
| Galesburg, Knox St., | 3 | 10 |
| Kangley, | 21 | 22 |
| Lee Center, | 30 | 31 |
| Ridgeland, | 1 | 8 |
| **INDIANA.** | | |
| Andrews, | — | 16 |
| Cardonia, | 23 | 23 |
| Dwight, | 2 | 5 |
| Elwood, | — | 3 |
| Fremont, | 4 | 4 |
| Indianapolis, Mayflower, | 2 | 3 |
| Kokomo, First, | 24 | 28 |
| **IOWA.** | | |
| Anamosa, | — | 7 |
| Aurelia, | 10 | 10 |
| Corning, | — | 3 |
| Des Moines, Pilgrim, | 4 | 6 |
| Elkader, | 1 | 4 |
| Elma, | 6 | 7 |
| Fayette, | 75 | 107 |
| Green Island, | — | 8 |
| Iowa City, | 5 | 12 |
| Manson, | 5 | 5 |
| Mitchell, | 16 | 16 |
| Nashua, | — | 7 |
| Nora Springs, | 5 | 13 |
| Ottumwa, South, | 41 | 43 |
| Rodney, | 4 | 5 |
| Traer, | 82 | 87 |
| **KANSAS.** | | |
| Almena, | 9 | 9 |
| Kirwin, | — | 6 |
| Lenora, | 12 | 12 |
| **MASSACHUSETTS.** | | |
| Brockton, Porter, | 45 | 55 |
| Jamaica Plain, Central, | 8 | 15 |
| **MICHIGAN.** | | |
| Alpine and Walker, | 17 | 17 |
| Grand Rapids, First, | 2 | 12 |
| Owosso, | 1 | 6 |
| Pittsford, | 9 | 11 |
| **MINNESOTA.** | | |
| Morristown, | 5 | 6 |
| New Richland, | — | 4 |
| St. Paul, Bethany, | — | 10 |
| **NEBRASKA.** | | |
| Cortland, | 12 | 15 |
| Crete, | 12 | 18 |
| Indianola, | 11 | 13 |
| Irvington, | 7 | 9 |
| Riverton, | 28 | 28 |
| Taylor, | 36 | 36 |
| **NEW YORK.** | | |
| Jamestown, First, | 5 | 10 |
| New York City, Broadway Tabernacle, | 2 | 6 |
| **OHIO.** | | |
| Elyria, | 8 | 21 |
| Kelloggsville, | — | 5 |
| Oberlin, Second, | — | 3 |
| **PENNSYLVANIA.** | | |
| Rochester, | 5 | 7 |
| West Spring Creek, | 4 | 4 |
| **SOUTH DAKOTA.** | | |
| Fort Pierre, | — | 5 |
| Pierre, | — | 7 |
| **VERMONT.** | | |
| Castleton, | 3 | 5 |
| Dorset, | 5 | 6 |
| Hyde Park, | — | 4 |
| Newport, | 2 | 4 |
| St. Johnsbury, South, | 3 | 4 |
| **WASHINGTON.** | | |
| Colfax, | 2 | 3 |
| Rosalia, | — | 3 |
| **WISCONSIN.** | | |
| Antigo, | 12 | 13 |
| Baraboo, | 3 | 3 |
| Hartford, | 7 | 7 |
| Wilson's Creek, | — | 8 |
| **OTHER CHURCHES.** | | |
| Lafayette, Col., | 18 | 18 |
| Nashville, Tenn., | 8 | 11 |
| Oregon City, Ore., | — | 3 |
| Portersville, Ala., | — | 9 |
| Truro, N. S., | — | 12 |
| Churches with less than three, | 27 | 37 |

*Conf.*, 939; *Tot.*, 1,271.

*Total since Jan. 1. Conf.*, 2,710; *Tot.*, 4,693.

## CHRISTIAN ENDEAVOR NOTES.

Iowa Endeavorers are earnestly supporting a petition for a law to keep young prisoners from being thrown into close association with older convicts.

A New Zealand society has as an honorary member a physician, who contributes to the relief work of the society by giving his services and medicine to those in need.

The forming of a new society of twelve members on the first Sunday of January was the way in which an Endeavorer of Clifton, Tex., began to fulfill his New Year's resolution to organize more societies this year.

A society in Launceston, Tasmania, has divided its neighborhood into twenty-five districts and appointed two persons to each district to distribute tracts and to give to the church information as to newcomers or any other matters of interest.

Partly as a result of the formation of a society a year ago in the Masonic Widows' and Orphans' Home at Louisville, Ky., there are now nearly one hundred Christians in the institution, while there were very few when the society was organized.

The postal authorities of Victoria, Australia, lately issued postal cards on which were printed advertisements of beer and tobacco. A protest was first made at a Christian Endeavor convention, and the movement ended in the rebuke of the authorities and the withdrawal of the cards.

For use in European countries, the topics for the prayer meetings and the list of daily readings have been translated into French, German, Dutch, Danish, Hungarian, Polish, Italian and Russian, and inquiries regarding them have been made in Norway, Sweden, Spain, Austria and Greece.

An organizing committee of ten members is found useful by the Jackson County Union of Texas in starting new societies, the ten members representing different branches of a society; and when the committee goes to establish a new society it conducts a model prayer meeting to illustrate the Christian Endeavor methods.

Connecticut, which had the honor of being the home of the first local union and the first State union, has organized the first Veteran Association of Christian Endeavorers, made up of past and present State officers and presidents of Junior unions, while others may be added by vote of the members. Annual meetings are held in connection with the State convention, and at these gatherings the secretary presents information about the members selected from letters that each furnishes him at a given time.

## OTHER CHRISTIAN WORK.

Rt. Rev. Henry C. Riley, late Bishop of the Valley of Mexico, has been suspended from the office of bishop by the Protestant Episcopal Church.

## CHRISTIAN INFLUENCE AT CAMBRIDGE.

A large number of Harvard students attend the Sunday morning service at the First Church, Cambridge, regularly, and remain during the Bible class, conducted by Francis Gaylord Cook, Esq. In closing a series of lessons Mr. Cook has arranged to have three valuable lectures delivered by university professors. Last Sunday, in spite of the severe storm, about one hundred persons listened to a lecture of great interest on The Bible and the Reformation, by Prof. E. Emerton. Next Sunday Prof. J. H. Thayer, one of the American revisers, will speak on The Revised Version, and Feb. 23 Prof. G. L. Kittredge on The Authorized Version. Through this class Mr. Cook has done a great work for Harvard students.

At the meeting on the Day of Prayer for Colleges three Harvard students spoke of the religious life at Harvard, describing the college Y. M. C. A. and the volunteer Christian work done each week by groups of Harvard students in Boston, as well as of a recent significant religious movement called the United Societies.

The vesper services held at five o'clock on Thursday afternoons during the winter are so popular that Appleton Chapel is filled with students and their friends. The new Harvard Hymn Book is much appreciated.

This is the fiftieth year of Cambridge under its city charter, and for forty years the university has been represented on the school board by some of its professors.

## HOME MISSIONARY FUND.

I have been wondering whether I should be favored this year with the presence of the dear old *Congregationalist* in my home, as I have changed my location. This change has not improved my financial circumstances but it has my opportunities for doing the Master's work. It is needless to describe the field—a town where vice and sin held carnival until the introduction of religious influences. The Congregational church of which I am pastor is the only English church in the town, which numbers 1,200 people and thirteen saloons. Working in communities of this kind you can, if you have ever been a home missionary, realize the blessing of having such a paper as *The Congregationalist* coming weekly into your home, but if you have not it is an impossibility to realize what an inspiration it is to the virtually exiled pastor from all intellectual inspiration.

We regret to say that the fund thus far is much smaller than last year and quite insufficient to meet the large demands upon it. We shall ourselves do all that is possible to keep upon the list the names now there, but we cannot carry the burden alone. We invite further generous contributions.

Mrs. L. H. Swallow, South Ashburnham.....$2.00
Elijah Howe, Jr., Dedham.....2.00
Mrs. Horace Cousens, Redlands, Cal.....2.00
A Friend, Chelsea.....2.00
Miss M. C. Sawyer, Somerville.....2.00

What you give at the door God sends back by the window.—*Charles Spurgeon.*


# Merit

Is what gives Hood's Sarsaparilla its great popularity, its constantly increasing sales, and enables it to accomplish its wonderful and unequalled cures. The combination, proportion and process used in preparing Hood's Sarsaparilla are unknown to other medicines, and make Hood's Sarsaparilla

## Peculiar to Itself

It cures a wide range of diseases because of its power as a blood purifier. It acts directly and positively upon the blood, and the blood reaches every nook and corner of the human system. Thus all the nerves, muscles, bones and tissues come under the beneficent influence of

# Hood's
## Sarsaparilla

The One True Blood Purifier. $1 per bottle.

**Hood's Pills** cure Liver Ills; easy to take, easy to operate. 25c.



# READY-MADE.

This combination of Cashier's and Bookkeeper's desk is a good illustration of the many specialized productions of our Office Furniture Department. Scores of pieces that a few years ago were built only to order are now to be found ready-made in our extensive stock.

As this is one of the most popular of our new Desks we build it in four different sizes: 6 ft., 7 ft., 8 ft., and 10 ft.

The construction is of the highest order. The book closet has roll front and spring lock. The cash till (upper right hand drawer) has change cups, bill partitions, and is fitted with the best automatic, self-locking mechanism. There are adjustable partitions in all drawers. The large storage closet below the desk has wide shelves and sliding paneled doors.

We finish the top rail of this desk so that it can be fitted with glass frame or wire screen if desired. The desk is 5 feet 8 inches in hight from floor to front edge of top. We offer it at a very low price.

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*Not a Patent Medicine.*

# Insomnia

shows trouble with the brain, indicating the need of a Brain Tonic, especially one containing phosphorus.

# Freligh's Tonic

*A Phosphorized Cerebro-Spinant*

acts differently from opiates and bromides; gives food to the brain; tones up the nervous system to the normal pitch. Nature intended man to sleep.

Prescribed and endorsed by forty thousand physicians. Sample by mail, 25 cts.; regular bottle, $1.00, 100 doses. Concentrated, prompt, powerful. Descriptive pamphlet, full directions, testimonials, etc., mailed to any address.

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Manufacturing Chemists,
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*Formula on Every Bottle.*

# Massachusetts Benefit Life Association,

[FOUNDED 1878.]

**Exchange Building, 53 State Street, BOSTON.**

## STATEMENT OF BUSINESS FOR 1895.

| | |
|---|---|
| Insurance in force Dec. 31, 1895 | $112,568,780.00 |
| Policies written during the year | 22,862 |
| Insurance written during the year | $24,115,750.00 |
| Amount carried to Surplus Fund during the year | $264,693.61 |
| Dividends paid to Policyholders during the year | $424,269.14 |
| Cash assets | $1,165,410.93 |
| Total Membership | 51,940 |
| Amount paid in Losses | $1,703,958.34 |
| Total amount paid in Losses since organization | $11,856,494.25 |

*The following is an extract from report of recent examination of the Association:*

"The Company and the certificate holders are to be congratulated upon the correctness and clearness with which the books and accounts are kept and the careful manner in which the business is conducted."

Signed,
GEORGE S. MERRILL, *Insurance Commissioner, Massachusetts.*
S. W. CARR, *Insurance Commissioner, Maine.*
C. W. BROWNELL, *Insurance Commissioner, Vermont.*
ALBERT C. LANDERS, *Insurance Commissioner, Rhode Island.*
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## THE BUSINESS OUTLOOK.

Paramount in importance in the business world during the past week has been the success attending the Government bond issue. Financiers were prepared for a two or three hundred million subscription, but not for the overwhelming subscription of over a half billion. But it has shown in vivid colors the determination of the American people to sustain the national credit and also their perfect confidence in the future prosperity of the country.

The merchant, manufacturer and capitalist feel much elated at the showing made by subscribers to the bonds and uniformly declare that the result will be a great revival in industrial activity. And, in truth, the atmosphere in financial and business circles has perceptibly cleared. This increase of confidence has reflected itself in higher prices for securities at the stock exchanges and for various staple products.

The volume of trade has not yet felt the stimulus so visible in general confidence, but authorities declare that the tendency towards improvement is plainly evident. The settlement or completion of the bond sale must naturally release the vast amount of money hoarded and withdrawn for bond subscription purposes and easier money rates will do much to stimulate business activity.

The stock market has been higher and maintains the rise from day to day in a remarkable manner, considering the heavy realizing which took place after the success of the bond issue was announced. The advance in prices has included well-nigh the entire list. Special features were the rapid advance in the stock of the American Sugar Refining Company and the serious decline in the Boston market of the stock of the Butte & Boston Mining Company.

WILL arrest at once any bleeding of the gums—Pond's Extract Dentifrice.

A CASE OF PROGRESS.—With the growth of modern business methods it is possible to secure today many pieces of furniture which have heretofore been only available as ordered work. A short time ago if a business firm desired a cashier's bookkeeping desk it could only be had by placing an order in advance and paying the high cost necessitated by building a single desk to order. Today the business man can go to the great warerooms of Paine Furniture Company, on Canal Street, and see every type and description of bookkeepers', cashiers', shippers', messengers', clerks' and proprietors' desks, beside all varieties of desks for home uses. He may take his choice of any wood, size or style, at about half the cost of a few years ago.

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## of New York.

Formerly New York Guaranty and Indemnity Co.
Mutual Life Building,
65 CEDAR STREET, N. Y.

CAPITAL, - - - - - $2,000,000
SURPLUS, - - - - - - $2,000,000

ACTS AS TRUSTEE FOR CORPORATIONS, FIRMS AND INDIVIDUALS, AS GUARDIAN, EXECUTOR AND ADMINISTRATOR. TAKES ENTIRE CHARGE OF REAL AND PERSONAL ESTATES.

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ADRIAN ISELIN, JR., Vice-President.
GEORGE R. TURNBULL, 2d Vice-President.
HENRY A. MURRAY, Treas. and Sec.
J. NELSON BORLAND, Assist. Treas. and Sec.

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# Bubbles or Medals.

"Best sarsaparillas." When you think of it how contradictory that term is. For there can be only **one** best in anything—one best sarsaparilla, as there is one highest mountain, one longest river, one deepest ocean. And that best sarsaparilla is ——?.... There's the rub! You can measure mountain height and ocean depth, but how test sarsaparilla? You could if you were chemists. But then do **you** need to test it? The World's Fair Committee tested it,—and thoroughly. They went behind the label on the bottle. What did this sarsaparilla test result in? Every make of sarsaparilla shut out of the Fair **except Ayer's.** So it was that Ayer's was the only sarsaparilla admitted to the World's Fair. The committee found it the best. They had no room for anything that was not the best. And as the best, Ayer's Sarsaparilla received the medal and awards due its merits. Remember the word "best" is a bubble any breath can blow; but there are pins to prick such bubbles. Those others are blowing more "best sarsaparilla" bubbles since the World's Fair pricked the old ones. True, but Ayer's Sarsaparilla has the medal. The pin that scratches the medal proves it gold. The pin that pricks the bubble proves it wind. We point to medals, not bubbles, when we say: The best sarsaparilla is Ayer's.

**DENT'S CORN GUM**

*Cures* Corns, Warts, Bunions, etc. *So easy to apply—it sticks fast.* Ask for **Dent's**; take no other. Sold everywhere, or by mail 10 cents. C. S. DENT & CO. DETROIT, MICH.

*Try Dent's Toothache Gum.*

**HOOPING COUGH CROUP**

*Can be cured* by using
ROCHE'S HERBAL EMBROCATION
The celebrated and effectual English cure, without internal medicine. W. EDWARD & SON, Props., London, Eng. Wholesale, E. FOUGERA & CO., New York

Write to The Cudahy Pharmaceutical Co., So. Omaha, Neb., for free copy of "Ranch Book," and enclose 4-cents in stamps for sample of REX BRAND EXTRACT OF BEEF, which gives to soups, stews, etc., extra **Flavor**

## Religious Notices.

*Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.*

GORDON MISSIONARY TRAINING SCHOOL, Clarendon Street Baptist Church, Boston, opens Oct. 2. Evening classes Oct. 10.

THE AMERICAN SUNDAY SCHOOL UNION has been at work seventy-one years for the retired rural districts. Its union methods specially commend it to communities of sparse populations divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has larger results for the amount expended. 11,000,000 children are yet out of Sunday School. Will you help to save them? Send to Rev. Addison P. Foster, D. D., New England Secretary, 1 Beacon St., Room 40, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, *President.*
REV. W. C. STITT, *Secretary.*
W. C. STURGES *Treasurer.*

## GENERAL HOWARD ROLL OF HONOR.

TO PAY THE HOME MISSIONARY SOCIETY DEBT IN SHARES OF $100.

"Two Connecticut Sisters.
A Friend, Windsor Locks, Ct.
Cong. Church, Melbourne, Fla.
Cong. Church and Sunday School, Williamsburg, Mass.
Deacon L. W. Hubbard, Lyndon, Vt.
Mrs. H. O. Harris, South Church, Springfield, Mass.
First Cong. Church, Danbury, Ct.
In Memory of H. S. C., Ivoryton, Ct.
West Cong. Church, Manchester, N. H.
Franklin St. Church, Manchester, N. H.
Ladies' Union Meeting, Manchester, N. H.
Hanover St. Church, Manchester, N. H., five shares.
First Cong. Church, Buffalo, N. Y.
Y. P. S. C. E. First Cong. Church, Spencer, Mass.
Mrs. Hannah Brown, West Brookfield, Mass.
South Florida Conference of Cong. churches.
Ladies' Aid Society, First Cong. Church, Oberlin, O.
Northern and Central California, six shares.
Sarah Conzelman, Bristol, Ct.
Elmwood Temple Church, Providence, R. I.
Highland Church, Providence, R. I.
A Friend of Home Missions, Berkley, Mass.
E. L. Freeman, Providence, R. I.
Marian A. Kendall, Cambridge, Mass.
Sunday School of First Cong. Church, Hinsdale, Mass.
In Memory of Mrs. Sally Marsh Hill, East Douglass, Mass.
Elijah Howe, Jr., Dedham, Mass.
Mrs. C. C. Burr, Auburndale, Mass.
Mrs. B. U. Bugbee, Southbridge, Mass.
North Church Industrial Society, Haverhill, Mass.
Mrs. H. R. Gould, Jamaica Plain, Mass.
Plymouth Church, Framingham, Mass.
Young Ladies Society, Pilgrim Church, Cambridgeport, Mass.
Mrs. John H. Washburn, New York city.
Sunday School Class of E. C. Hungerford, Chester, Ct.
Third Cong. Church, Chicopee, Mass.
Second Cong. Church, Greenfield, Mass.
Ladies' Western Missionary Society, First Church, Winchester, Mass.
Ladies' Home Missionary Society, First Church, Braintree, Mass.
Wm. S. Carter, Lebanon, N. H.
Jonathan G. Parkhurst, Beneficent Church, Providence, R. I.
North Cong. Church, New Bedford, Mass.
Trinitarian Cong. Church, New Bedford, Mass.
Ladies' Union Meeting, New Bedford, Mass.
Seabury N. Haley, Brooklyn, N. Y.
Sunday School of First Cong. Church, Bridgeport, Ct.
Woman's Society of First Church, East Orange, N. J.
The Misses Seabury, New Bedford Mass.
Members of Cong. Church, Plainfield, N. J.
Y. P. S. C. E. Cong. Church, Brighton, Mass.
In Memory of My Mother, a Friend of Missions, Hopkinton, Mass.
First Cong. Church, Adams, Mass.
Young Ladies and Children, North Adams, Mass., per W. H. M. A. Auxiliary.
Previously reported, 572; added above, 62; total pledges, 634.

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## CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

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## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, FEB. 7.

The name Scudder, so long associated with mission work in India and Japan, sounded eminently appropriate when the leader was introduced as Mrs. Doremus Scudder, recently of Japan and now of Woburn. Her Scripture selection was 2 Cor. 12: 1–10, where Paul glories in his experiences of infirmities, reproaches, necessities, persecutions and distresses for Christ's sake—an experience in which some modern saints have occasion to sympathize, as Dr. Barnum of Harpoot, who is "ready" for whatever comes; Mrs. Montgomery of Adana, who counts it the joy and crown of her whole life that she is permitted to be in her chosen work in this time of trial; Dr. Sheffield of Tungcho, who in the midst of terrible physical suffering has had wonderful visions of the grace of God.

Mrs. Thompson referred to Dr. Hamlin's anxiety for his daughter, Mrs. Lee, and her family in Marash, and to their experience at the time of the massacre when death seemed to stare them in the face. Mr. and Mrs. Lee and their two children committed themselves to God, even the two children taking it calmly —and why? Because, as their dear grandfather says, "Their angels do always behold the face of my father which is in heaven."

Mrs. Scudder introduced Miss Adelaide Doughaday, a fellow-worker in Japan, who spoke of the continued need of outside Christian help in that country where so small a proportion are Christians, even though rapid strides have been made in civilization. She gave a brief account of her work in Tottori with Mr. and Mrs. Rowland, relating an incident of a priest's announcing at one time that they would celebrate the funeral of Christianity. He talked four evenings, and then a lawyer, not a Christian, came in and interrupted him with wise questioning. The meeting was broken up in great confusion, and the cause which was to be hindered was promoted.

Miss Ellen M. Stone noted points of similarity in missionary work in different countries and gave encouraging words from Bulgaria. A good example of a prayer meeting was one held during the Week of Prayer, where the women prayed all around, then the children present took it up and all prayed, and then the women prayed all around again. The Bible women are giving most efficient service, and the Samokov school for girls is a great power among the people. "But what shall we do with this tremendous cut?"

Mrs. Codwise repeated the beautiful little poem, My Lady, and missionary interests in Christian Endeavor Societies were especially mentioned. As usual the hour seemed all too short for the words which were waiting to be spoken, letters to be read and prayers to be offered, while the crowded rooms represented interested workers from near and far.


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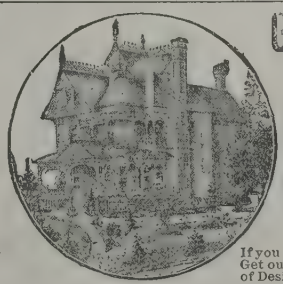

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## Subscribers' Wants.

*Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.*

**Wanted,** position as matron or managing housekeeper by an educated young woman of several years' experience. Address "M. E. G.," care of *Congregationalist.*

**Housekeeper.** An educated woman of experience and good executive ability desires a position as housekeeper or mother's assistant, accustomed to children, would care for invalid, a good sewer. Address "M.," care of *Congregationalist.*

**Wanted,** by an agent of experience, an agency that has merit in it. Would prefer New England. Best of reference given. Address, Agent, Lock Box 57, Danielson, Ct.

**For Sale.** A sweet-toned Mason & Hamlin Cabinet Organ. Black Walnut Case, Roll Top Cover, little used, in good order. Reasonable price. Address G. A., care of *The Congregationalist.*

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## LOYALTY TO OUR CHURCH.

Christian Endeavorers of different denominations are invited at their prayer meetings next week to answer the following questions. We suggest some answers which might be given by Congregationalists:

1. Who founded our denomination? Jesus Christ and the Apostles. The primitive churches were Congregational in their organization and government. Congregationalism finds some of its principles first set forth in modern times in the writings of Robert Browne, more fully proclaimed and illustrated by John Robinson and his Pilgrim associates.

2. What are its fundamental principles?

(*a*) The acceptance of the Scriptures of the Old and New Testaments inspired by the Holy Spirit, as containing all things necessary to salvation, and as being the rule and ultimate standard of Christian faith.

(*b*) Discipleship of Jesus Christ, the divine Lord and Saviour and the teacher of the world.

(*c*) The Church of Christ, which is his body, whose great mission it is to preach his gospel to the world.

(*d*) Liberty of conscience in the interpretation of the Scriptures and in the administration of the church.

The peculiar principles of Congregationalism are the autonomy of the local church and the fellowship of believers on a basis of entire equality. Its motto is, "One is your Master and all ye are brethren."

3. Who have given up their lives for its faith? The three latest martyrs for Congregationalism were John Greenwood, Henry Barrowe and John Penry, who were hanged in London in 1593.

4. What is one of the most striking scenes in its history? The landing of the Pilgrims at Plymouth, 1620.

5. What great books have been written by men of our denomination? The early literature of New England was mainly produced by Congregationalists. Among its illustrious authors in America are John Cotton, Thomas Hooker, Cotton Mather, Jonathan Edwards; in later years, Leonard Bacon, Horace Bushnell, Henry Ward Beecher; among living writers, George P. Fisher, Harriet Beecher Stowe, Elizabeth Stuart Phelps.

6. What is the greatest hymn written by one of our denomination? Choose from the hymns of Watts and Doddridge. Dr. Dwight's I Love Thy Kingdom Lord, Dr. Palmer's My Faith Looks Up to Thee, and Dr. Gladden's O Master, Let Me Walk With Thee, are great and precious hymns.

7. What are the greatest missionary triumphs of our denomination? The Sandwich Islands, India, Turkey and Japan suggest thrilling records of the triumphs of missions of the American Board.

8. What is the greatest need of our denomination today? The gift of the Holy Spirit, raising up consecrated leaders and moving all the members to more devoted labors and more generous gifts. The greatest immediate need is the payment of the debts of our benevolent societies.

9. What can our Christian Endeavor Society do to become more familiar with the workings of our denomination? Form clubs to study Congregational history. In some places such organizations have taken the appropriate name of Scrooby Clubs. Read Congregationalists in America and the Story of the Pilgrims. Take *The Congregationalist* and keep in touch with the work and growth of the denomination. Study and aid the work of our missionary societies.

10. What are some of the chief excellences of our denomination? The necessary self-development of the individual; the fellowship of our churches, together with local self-sufficiency in government; our willingness to recognize and fellowship all Christian churches; love for education and missionary zeal.

11. Why is loyalty to our denomination a condition of loyalty to all God's church? Because our first responsibility is to maintain the prosperity of that branch of God's church into which he has led us, and with which we have entered into covenant.


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## DR. GRENFELL IN BOSTON.

Dr. Jacob Chamberlain, the veteran missionary from India, offered prayer at the Ministers' Meeting, Monday, and Rev. E. H. Byington, D. D., read a paper on The Social and Family Life of the Pilgrims and Puritans.

Dr. Wilfred T. Grenfell of the Mission to Deep Sea Fishermen, having spent the Sabbath in the vicinity of Boston, was called out for a few words about his unique work. Dr. Grenfell is a young Englishman of interesting history—an Oxford student and athlete, a London surgeon who was converted under the influence of Dwight L. Moody in that city and consecrated his life to caring for the physical and spiritual wants of sailors. For several years he worked in the North Sea, at first with one mission vessel, afterward with several—every one having inscribed on its starboard and port bows the legends: *Preach the Gospel* and *Heal the Sick*. The grog-ships, which had been the terrible foe of the deep sea sailors, have at last, by international compact, been driven from the high seas, the gunboats of any of the nations having authority to seize any such floating saloon.

For four years Dr. Grenfell has spent his summers cruising along the wild coast of Labrador, carrying on the same double work among the fishermen of ship and shore, healing those that have need of healing and holding simple, religious services in whatever harbor his mission steamer was anchored. The doctor alluded pleasantly to the fact that of all the 1,900 cases of medical or surgical treatment the past season that of Pomiuk, the Eskimo "Corner" boy from the World's Fair, seemed to be the best known in the United States! It is expected that Dr. Grenfell will speak at Dr. McKenzie's church in Cambridge next Sunday evening.

## ADDITIONAL RETURNS FROM THE DAY OF PRAYER FOR COLLEGES.

At Colorado the early morning prayer meeting, conducted by President Slocum and attended by about fifty, was marked by a spirit of deep earnestness and was participated in by at least two-thirds of those present. Half-hour meetings under the auspices of the Y. M. and Y. W. C. A.'s followed, and were in turn followed by the service in the chapel, where a straightforward and helpful address was given by Rev. Allan Tanner of Pueblo, whose father was so long president of Illinois College. A union meeting of the Christian Associations in the evening was led by the presidents of the organizations.

At Wyoming Collegiate Institute regular classes and exercises were dispensed with, and the day was devoted to the one purpose for which it is designed. In the morning and afternoon addresses were given to the students and numerous citizens who were present on significant topics and gave encouragement for the future. The interest steadily increasing brought out a large congregation in the evening to the students' meeting, in which pastors, instructors, students, citizens and others participated. It was a good day, which augured well for the student body.

It was a good day in Weeping Water Academy. The services were held with impressive and able discourses, the interest was deep and the Spirit present. It was good to listen to the testimony of the students, all but five of whom have a hope in Christ.

Fargo College observed the day with special services of great interest. Invited guests were present to give addresses, and meetings were held morning, afternoon and evening and were well attended. The earnest words spoken left an impression not to be forgotten. There are indications that Fargo is to be an important educational center for the future and that the people of the Red River Valley and North Dakota are determined to give their children the best educational advantages. The college, with its 100 students now in attendance, never had better prospects.

As usual the day was observed with great profit in Ripon College, Wisconsin. Some of the teachers, whose memory goes back to the beginning, might have been somewhat disappointed because the scenes of some former times were not repeated. There was not a large number of conversions, but most of the students are already professing Christians. The entire body in attendance rose to their feet in testimony to this fact. The reverent stillness of the meetings, the eagerness with which the words of the speakers were received and the deep heartiness of the prayers and testimonies were sufficient evidence that the impression made was deep and lasting. Ripon does not forget its mission as a Christian college.

"CONGRESS IN SESSION."—A visit to Washington at this season is full of interest. The numerous important matters before the House and Senate insure a memorable session of Congress. Royal Blue Line personally conducted excursions to Washington leave Boston Feb. 19, April 3 and 15 and May 6. Twenty-three dollars covers transportation, hotel accommodations and every expense. For illustrated itinerary address A. J. Simmons, N. E. A., 211 Washington Street, Boston.

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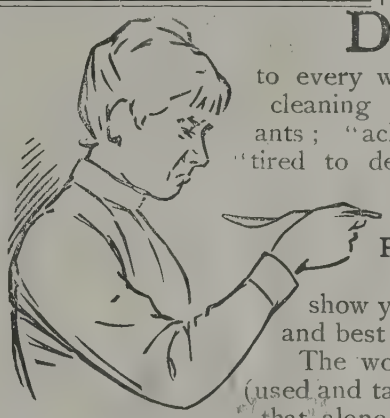

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THREE IMPORTANT POINTS: The frying pan should be cold when the Cottolene is put in. Cottolene heats to the cooking point sooner than lard. It never sputters when hot.

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IN A WORLD WHERE "CLEANLINESS IS NEXT TO GODLINESS," NO PRAISE is TOO GREAT for SAPOLIO

# ONLY RUN DOWN.

## Many People Complain of Being Out of Order.

### By No Means Sick, But They Don't Feel Just Right.

### Are Weak, Nervous, Tire Easily and Work is an Effort.

There are numberless people who do not call themselves sick, and yet who feel weak, nervous, languid or tired; they have lost their vim, power of endurance and ambition to work. They feel miserable, not because they are actually sick, but because they are not well.

People complain that they are weak, nervous, tired and exhausted; that they have a poor or variable appetite, no strength, no nerve; they become irritable, cross, blue and discouraged. In some cases there are pains and aches in various parts of the body, and there is often indigestion, dyspepsia, belching of wind, dull, cloudy head and general dispirited feeling. Sleepless, restless, wakeful nights follow. The brain tires easily and there may be a tendency to drowsiness during the day. Neglect of these symptoms results in excessive nervous prostration or paralysis, with numbness, trembling, cold feet and legs, prickling sensation and weakness and weariness of the limbs.

MISS BERTHA A. ELMER.

Look to the symptoms in time, nervous sufferers, to avert the dread results. Do as did Miss Bertha A. Elmer of Etna, N. H., who says:—

"About two years ago last fall I was obliged to leave off work on account of ill health. The doctor told me I had overworked. I suffered from severe headaches and grew so poor and pale that people told me if my eyes were closed they would believe me dead.

"My nerves seemed all unstrung. I suffered in this way all winter and there was nothing that seemed to help me. At last my mother persuaded me to try Dr. Greene's Nervura blood and nerve remedy. I took one bottle and that helped me, and I decided to try another. I took three bottles in all, after which I was as well or even better than I had ever been before.

"Please publish this testimonial if it would be likely to help others, for I feel sure Dr. Greene's Nervura blood and nerve remedy saved my life."

Remember that this marvelous medicine, Dr. Greene's Nervura blood and nerve remedy, will make you strong and well; that it is the discovery of the successful specialist in nervous and chronic diseases, Dr. Greene of 34 Temple Place, Boston, Mass., who can always be consulted without charge, personally or by letter, in regard to the action of the medicine. Try it; you will not regret it.


## BIOGRAPHICAL.

### REV. LUTHER H. PLATT.

Mr. Platt was born near Mendon, Ill., but most of his life was spent in Kansas, where he filled several pastorates and was especially useful in developing home missionary interests. His father's farm was a station on the Underground Railway and the thrilling experiences connected with efforts to help the fugitive slaves awakened a fearlessness in reforms which characterized his whole life. He served in the Civil War and in 1869 began work at Eureka, Kan., under the C. H. M. S. and labored efficiently for many years. He died at Alton, Kan., Jan. 18, at the age of 60. He leaves a wife and two sons, one of whom, Rev. Dwight H. Platt, is a pastor at large under the C. H. M. S. in Kansas and the other is a student in Washburn College.

### MONS. H. ALFRED ANDRE,

Who died suddenly Jan. 23, was a Chevalier of the Legion of Honor, a regent of the Bank of France and one of the ablest financiers of Paris. Having been brought up by a noble Christian mother whom he deeply loved, and having been converted early in life, he gave much of his time and largely of his means to religious and philanthropic work. He was the recognized leader in all the Protestant movements in France, was president of the great missionary society of the Protestant State Church and was connected directly or indirectly with every Protestant agency in the republic. It was said that he gave annually to 500 religious and benevolent societies. His elegant home on Rue Boetie was a resort of pastors, missionaries and their families, and was the center of Christian fellowship and good will. He had a beautiful summer home in the mountains of Switzerland, and during the summer it was his custom to gather the peasants of the neighborhood and hold religious services with them. He was president of the national committee of the Y. M. C. Associations of France and a leader in the Paris Y. M. C. A., to which he gave $70,000 toward the erection of their present elegant building. He was deputized by the president of the French republic to confer upon Mr. James Stokes of New York the decoration as a knight of the Legion of Honor, in recognition of his gift of $100,000 to this same building. But for the generosity of Mr. André and Mr. Stokes this building would not have been possible. Mr. André was so prominent as a leader in all Protestant movements that it is difficult to see how many of them will be able to carry on their work without his supervision and generous assistance. He was a thoroughly spiritually-minded, earnest, Christian man and a genial, cultured gentleman.


**For Nervous Headache Use Horsford's Acid Phosphate.**

Dr. F. A. ROBERTS, Waterville, Me., says: "Have found it of great benefit in nervous diseases—nervous headache, nervous dyspepsia, neuralgia, and think it is giving great satisfaction when it is thoroughly tried."


## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

CARTER—In Warren, Ct., Jan. 30, Benjamin E. Carter, aged 68 yrs.

EMERSON—In Ashmont, Dorchester, Mass., Feb. 7, Rev. Alfred Emerson, aged 83 yrs.

FOSTER—In Boston, Jan. 30, at the residence of his son-in-law, Rev. Dr. S. E. Herrick, John F. Foster of Quogue, Long Island, aged 88 yrs., 6 mos.

HACKETT—In Lowell, Mass., Jan. 21, Benjamin N. Hackett, formerly of Brewer, Me., aged 73 yrs., 2 mos.

HAMES—In Chelsea, Feb. 4, of apoplexy, Mrs. Lavinia Hames, aged 80 yrs., 5 mos. Interment at Forestdale Cemetery, Malden.

PARSONS—In Derry, N. H., Feb. 3, after a lingering illness, Rev. Benjamin F. Parsons, aged 75 yrs., 7 mos.

PEABODY—In Longmeadow, Feb. 9, Rev. Charles Peabody, a retired minister, aged 85 yrs.

### CHARLES B. RUGGLES.

This Christian brother died in Cincinnati, O., Jan. 31, aged 62 years. He was born in Boylston, Mass., graduated from Williston Seminary and Amherst College. He spent two years in Bangor Theological Seminary, went to Springfield, O., in 1865, where he was principal of the schools. He entered the service of the great book concerns, first of Scribner's, afterwards of Appleton's. For several years past he was manager of a teachers' agency. His life in Ohio was spent in Springfield, Cleveland and Cincinnati, in which places he was prominently identified with Congregational churches, filling the office of Sunday school superintendent for a number of years and being a deacon nearly all of his life in Ohio. Mrs. Ruggles survives him.

### DEACON S. C. WELD.

The Congregational church at South Hadley Falls feels keenly the loss of Deacon S C. Weld, whose death occurred Jan. 30. For many years he had been closely identified with all phases of the church's life, and in addition to his position as senior deacon he was for nearly thirty years the efficient clerk and treasurer, and for more than twenty-five years had served as superintendent of the Sunday school. He was in hearty sympathy with the work of the Christian Endeavor Society, and every movement having for its purpose the building up of Christ's kingdom found in him a loyal supporter. Resolutions in recognition of his devotion have been adopted by the church and the several societies connected with it.


# a runaway train

Sometimes, through accident or neglect, the control over a train is lost and it speeds down the grade at a terrific rate. It is so easy to go down hill; but the journey back is slow and hard. Have you been climbing up in strength, accumulating force, ready for the new work of spring? Or have you been going the other way, losing ground?

**Scott's Emulsion** of Cod-liver Oil, with the hypophosphites, checks the downward course. It causes a halt; then turns your face about, toward the top of the hill. You cannot do anything without good blood: Scott's Emulsion makes it. Your tissues must have the right kind of food: Scott's Emulsion furnishes it. Your nervous system needs a tonic: Scott's Emulsion supplies it. You need a better appetite: Scott's Emulsion gives it. You have hard work ahead: Scott's Emulsion prepares you for it. Take no substitute.

*just as good is never as good as* **Scott's Emulsion.**

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To avoid imitations **BLAUD** is stamped on each pill.

# STRANGE BUT TRUE.

## A Clergyman's Narrative.

As there are many letters to write to inquiring friends in regard to my welfare, I will take this way to write to all at once. As many of you well know, my health has been rapidly failing for three years or more past. I have been growing weaker and weighing less, until from one hundred and forty-five pounds I have got down to one hundred seventeen and one-half pounds. My trouble is the dreadful lung disease. The best medical service in Fairhaven and New Bedford has given me up. They cannot reach my complaint, as I knew full well myself. The terrible disease fastened itself upon me afresh some nine weeks ago, prostrating me on a bed of sickness, and I felt that my days were numbered. With wife and the little ones we talked it over amid our prayers and tears; and unless God's hand should intervene, we must part. We were ready, and could say, Thy will, O Lord, be done. I rallied, however, from that, and with much trembling got to my pulpit again, but only to take cold, and then the terrible relapse. My suffering was intense, and I longed to go to sleep and awake in the glorious kingdom. I was so weak that my wife had to wash my hands and face, and bring me what little nourishment I took. I can never forget the kindness of my dear people, nor repay them, only the Lord can and will do that. They so kindly come in every day to see me and bring me something to tempt my poor appetite.

While in this condition, through prayer, I was divinely directed myself to a physician in the city of New York, whom I had never heard of before. I stated to him my case, and he wrote me back that he would give me relief and finally a permanent cure. I got the medicine at once, although at quite a cost for a poor Advent minister, and although I have been taking it only a few days I am now much better, and can walk up and down stairs with ease. His method is entirely new. He puts the medicine directly into the lungs, thus checking the disease at once. Please remember me in prayer, that I may grow stronger in body and spirit, and soon be able to proclaim the unsearchable riches of Christ. Your brother in Him,

O. L. Waters, Pastor,
Fairhaven, Mass.

Rev. Mr. Waters reports his further progress as follows, January 13: "Am still improving. Last night I slept without waking, which I have not done before for many months. I am in all respects a different man."

January 22: "I attended services in my church last Sunday, which is the first time since December 1. Can now walk out pleasant days. My lungs feel as though they had been washed out and the diseased tubes cleaned off."

This testimony is quite voluntary on the clergyman's part, being neither asked nor sought for.

Note.—The physician referred to by the pastor is Dr. Robert Hunter, 117 West 45th Street, New York, from whom all particulars of the treatment can be obtained.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR **ADVERTISING COLUMNS** MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN **THE CONGREGATIONALIST.**

## EDUCATION.

— Columbia *University*, N. Y., hereafter, not Columbia College.

— The trustees of Ahtanum Academy, Washington, have at last secured the $2,500 on which aid from the Education Society is conditioned. This will strengthen the school and greatly relieve those who have been carrying its financial burdens.

— Meetings have been held at Wilton German-English College, Iowa, since the Day of Prayer for Colleges, with satisfactory results among the German students. All but two of them are praying and all but eight or nine feel that they are converted. The work never looked more encouraging.

— The fire at Redfield College, Jan. 26, is supposed to have been caused by coals dropping from an open stove. The library and most of the valuables were saved. Many of the students, however, lost their clothing and belongings. The work of the college was hindered very little, however, as the meeting house, vacant store buildings and one room in the public school building were at once offered for recitation rooms. The upper rooms of a commodious business block have been fitted up for lodging rooms for the students. A large and enthusiastic citizens' meeting was held on Tuesday, when help was furnished the students who had met with losses, and several hundred dollars were subscribed toward the creation of another building. Friends also from different parts of the State sent in clothing and bedding. Though this is a great blow to the college the work will by no means stop. It is the great desire of the college to rebuild free from debt. On the Day of Prayer for Colleges Pres. H. K. Warren of Yankton gave the address.

## SUNDAY SCHOOL NOTES.

Haverhill district, including the towns of Bradford, West Boxford, Georgetown, Groveland, Merrimac and West Newbury, with the city of Haverhill, hold their annual meeting this week Wednesday in the Portland Street Baptist Church.

Belmont, Newton, Waltham, Watertown and Weston schools, which number nearly forty, organized a district association at Watertown, Feb. 5, which they named Norumbega, after the familiar name by which that section was once commonly known.

Palmer district held its winter convention in North Brookfield, Feb. 6. Through a severe storm delegations came from nearly all of the sixteen towns and remained throughout the three sessions. Modern Discoveries in Archæology by Rev. A. R. Nichols, The Jewish Tabernacle, with a model, by Rev. F. E. Jenkins, and The Institutional Church by Rev. A. M. Osgood were the principal and helpful addresses.

The Indiana State secretary reports for the last half of 1895 thirty-seven regular county, four township conventions, and seven special single session meetings, requiring him to travel 5,201 miles and making 144 addresses. Seventy-eight out of ninety-two counties, or eighty-five per cent. have adopted the home department and have appointed one or two persons in each to have special supervision of the work. Twenty-five counties have decided in convention to make a complete canvass of the entire county on or before April 15. The State has recently been able to cancel its indebtedness of $659 which had been of long standing.

Cured, After Giving up Hope.—After giving up all hope of relief, thousands have been completely cured by taking Adamson's Botanic Cough Balsam. No one need suffer with any form of throat or lung trouble, if he will simply take this priceless remedy. Sold by all druggists.

How? Does the World Look to You

If it looks dark and you have evil forbodings, blue spells, or you are troubled with insomnia, headaches and a general restless feeling, get a bottle of Dr. Miles' Nervine. It will help you. If first bottle does not relieve, your money will be refunded by all druggists. Everyone should read, "New and Startling Facts." Sent free by Dr. Miles Medical Co., Elkhart, Ind. Dr. Miles' Nervine Restores .....Health Sold by Druggists Everywhere

MADAME PORTER'S BALSAM

THIS LADY

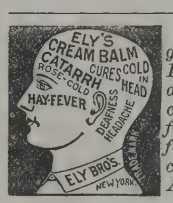
She has done more than any other one woman in America to relieve people of their bothersome coughs and colds, and has often saved life. She has doubtless, gone into millions of homes the past 60 years; that is, her portrait has, for its on every bottle of Balsam sold. "Madame Porter's?" It's a household word!

Do you recognize her?

A safe and pleasant preparation, it is sold by all druggists with their approval as pharmacists, and costs but 25 and 50 cents per bottle (two sizes).

Proprietors: Hall & Ruckel, Wholesale Druggists, New York.

MR ZADOC PORTER'S BITTERS

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A particle is applied to each nostril and is agreeable. Price 50 cents at Druggists or by mail.

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Allcock's Porous Plaster

Bear in Mind—Not one of the host of counterfeits and imitations is as good as the genuine.

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## Don't Hold Off Your Order Till Too Late.

Order today. This is the greatest bargain ever offered. Six of the handsomest full-sized tripl plate silver souvenir Teaspoons ever made, and only **ninety-nine cents, prepaid by mail**

The stock of famous Souvenir Coffee Spoons is **nearly exhausted.** We are now offering the balance—**our Souvenir Teaspoons**—muc larger and finer than the souvenir coffee spoons, and we say without reserve or hesitation that no such opportunity as this ever before existed. The must be sold! We cannot afford to carry them longer. After you see these spoons you will readily understand why we held them back until th souvenir coffee spoons were disposed of.

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**· FOR ALL SIX ·**

## Full Size Souvenir Teaspoons.

**THINK OF IT!** You will pay three times the price for ordinary teaspoons with plain bowls—here you get the prettiest patterns and **gold plated bowls**—the entire bowl, inside and outside, plated with gold, and each bowl representing a different World's Fair Building. Money cannot buy them elsewhere. They are the identical stock sold on the World's Fair grounds for $9.00 a set, but you can now have the set of six for only **99 cents,** about one-tenth their original price.

This is the finest souvenir collection ever produced of the World's Fair. Every family and every individual ought to have a set as a **souvenir,** or as a beautiful collection of spoons for extraordinary occasions, or for a **birthday** or **wedding gift,** or as a set for **every-day-use.** You may never have another chance to get such exquisite silverware at such a remarkably low price. The thousands and thousands of subscribers to religious papers who bought our souvenir coffee spoons will read this offer with delight. **They know that any offer we make is a genuine bargain,** and cannot be duplicated anywhere. There are twelve different buildings.

Set No. 2 comprises the Manufactures, Horticultural, Woman' Fisheries, Machinery, and Transportation buildings.

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Send us 99 cents by postoffice or express money order registered letter only, as we **do not accept personal check**

Our references are the First National Bank, Chicag the Mercantile Agencies and all the Express Companie

If the spoons are not exactly as represented you ca have your money back. You know our advertisement woul not be in this paper if the offer was not genuine.

We still have some of the Souvenir Coffee Spoons on han

**Address LEONARD MFG. CO., Dept. M., 152 and 153 Michigan Avenue, Chicago.**

*Volume LXXXI* *Number 8*

# THE CONGREGATIONALIST

**Boston Thursday 20 February 1896**

## THE LORD'S PRUNING KNIFE.

[Phil. 4: 4.]

REJOICE! yea, rejoice in God alway!
Rejoice in him, I say again, rejoice!
In Him! For otherwhere is naught but grief,
Pain, losing, dying, partings worse than death;
Therefore, I, Paul, the pris'ner of the Lord,
(Remember this my chain!) I say to you,
I say again, rejoice. For what is pain,
But need of clinging closer to his hand?
The hand that smites that we may turn and cling!
And what is loss but his own smile let in
By sudden lopping of the tender twig,
Or stubborn branch, that kept it from the grape?
Yea! nearness, nearer than the flesh can know
Abides in gentle death.

Now, therefore, let
Your patience and your gentleness be gems
To make you ever lovely in his sight,
For lo! he cometh quickly. Look not, then,
Anxiously forth towards the dawning day;
Be like to little children, who, at eve,
Gather around a father well-beloved
And, amid many kisses, tell him all
The joys the day has brought them, and put up
Their innocent petitions, sure of this,
That, if he grant, his joy out-measures theirs,
Denying, he denies because he loves.
So, o'er your hearts, shall his strong Peace keep guard,
A calm, pure angel, with uplifted eyes,
And brow bright with the glory of his smile.

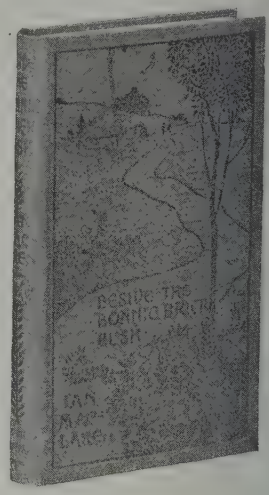
*Written for The Congregationalist by*
*KATHARINE PEARSON WOODS.*

## The Congregationalist 12 Weeks for 25 Cents and "The Bonnie Brier Bush" FREE.

# 40,000 New Trial Subscribers.

We celebrate this year our 80th anniversary—the special number of the paper commemorating the event being issued in March. Before that time we wish to secure 40,000 new names, so as to place *The Congregationalist*, and that particular number, in the hands of as many new readers. We therefore propose that each of our present subscribers shall secure for us one or more names for "12 *Weeks' Trial Subscriptions*," 25 cents accompanying each name. This payment will entitle the old subscriber to a copy of *Ian Maclaren's* "BESIDE THE BONNIE BRIER BUSH" for each new name sent, and *The Congregationalist* will be mailed for twelve weeks to the new subscribers.

## The Paper for 12 Weeks & The Bonnie Brier Bush for 25 Cts.



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TEACHERS may give an acceptable present to their scholars at nominal cost.
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☞ This offer is made for a limited time only and the publishers of the paper reserve the right to discontinue it with one week's notice. Send stamps, silver or bills at our risk. Packages of books will be sent by express, if desired, at the expense of the person ordering. We expect to fill all orders within two weeks of the date of their receipt.

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## CONTENTS

EDITORIAL:
Paragraphs 285
The Triumphs of Peace 285
The Board's Peril—the Churches' Opportunity 286
To Help the Poor 286
The Old Covenant and the New 286
Current History 287
In Brief 288
STAFF CORRESPONDENCE:
New York 289
The Interior 290
CURRENT THOUGHT 317
CONTRIBUTIONS:
The Lord's Pruning Knife—a poem. Katharine Pearson Woods 281
The Armenian Patriarch. An American Resident in Constantinople 291
Certain Historic Creeds. II. The Nicene Creed. Prof. Williston Walker, D. D. 292
Here and There in Washington. H. A. B. 293
The Christian Life. I. Life. Rev. Floyd W. Tomkins, Jr. 295
THE HOME:
Victor and Vanquished - a selected poem 296
Paragraph 296
Overdoing in Kindness. Mrs. M. E. Sangster 296
Four Types of Bachelorhood. A Confirmed Celibate 296
Ode for Washington's Birthday—a selected poem 297
Five Dogs. Mr. Martin 297
About People 298
Closet and Altar 298
Mothers in Council 299
How Washington's Birthday Was Made a Holiday 299
The Conversation Corner. Mr. Martin 300
Corner Scrap-Book 300
THE SUNDAY SCHOOL—Lesson for March 1 301
Y. P. S. C. E.—Topic for March 1-7 305
PROGRESS OF THE KINGDOM 302
LITERATURE 303
NEWS FROM THE CHURCHES:
The New Year in Canada 305
Louisiana Congregational Association 306
MISCELLANEOUS:
Christianity and Buddhism 302
Notices 305
Dr. Griffis on Japan 310
Foreign Notes 310
To the Sultan of Turkey—a selected poem 310
Gleanings 311
Solicitude for Sunday School Pupils 312
Praise for American Congregationalism—a selection 312
Business Outlook 313
Education 314
Critical Days in Iowa 315
Woman's Board Prayer Meeting 316
The English Press on *The Congregationalist's* Pilgrimage 318
Biographical 319
Marriages and Deaths 319

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OF THE

# Phœnix Mutual Life Insurance Company,

OF HARTFORD, CONN.

JANUARY 1, 1896.

**ASSETS.**

| | | |
|---|---|---|
| Loans on First Mortgages of Real Estate | | $5,978,010.92 |
| Premium Notes and Loans on Policies in force | | 706,192 09 |
| Loans on Collateral | | 5,600 00 |
| Cost Value of Real Estate owned by the Company | | 858 950.29 |
| City and Municipal and Railroad Bonds and Stocks | | 2,185 435 63 |
| Bank Stocks | | 178,981.00 |
| Cash in Office | | 269 58 |
| Cash Deposited in Banks | | 202,997 30 |
| | | $10,116,436.81 |
| *Add:* | | |
| Market Value of Stocks and Bonds over cost | $41,205 31 | |
| Interest accrued and due | 146,502 32 | |
| Net Deferred and Outstanding Premiums | 151,393.68 | $339,101.31 |
| **Gross Assets January 1, 1896** | | **$10,455,538.12** |

**LIABILITIES.**

| | | |
|---|---|---|
| Reserve on Policies in force at 4 per cent. interest (Conn. and N. Y. standard | $9,487,291.00 | |
| Claims by death outstanding | 54,430.00 | |
| Premiums paid in Advance | 7,710 00 | |
| Special Policy and Investment Reserves | 327,550.00 | $9,876.981.00 |
| **Surplus at 4 per cent.** | | **$578,557.12** |

| | 1893. | 1894. | 1895. |
|---|---|---|---|
| Policies issued | 4,769 | 5,428 | 6 203 |
| Insurance written | $8,835,062 | $9,960,858 | $11,237,658 |
| New Premiums received | 225,960 | 290,939 | 307,719 |
| Total Premiums received | 1,027,092 | 1,198,561 | 1 330,804 |
| Policies in force | 21,420 | 22,797 | 24,999 |
| Insurance in force | 33,681,523 | 36,381,049 | 40,460,331 |

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# THE CONGREGATIONALIST

*Volume LXXXI* Boston Thursday 20 February 1896 *Number 8*

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INCREASING indications come to us of a desire among our readers for that which ministers to their soul life and of a keen appreciation of material of this kind already provided, particularly in our column Closet and Altar. We have, therefore, this year arranged our program with a special and generous provision for this deep-seated yearning. Of such a character is the series which begins in this issue of the paper entitled The Christian Life. It will continue in weekly installments through the Lenten season and will take up these successive themes: Responsibility, Prayer, Bible Reading, Church Worship, Fellowship and Communion Service. The author, Rev. Floyd Tomkins, Jr., is the rector of one of the most prominent Episcopal churches of Providence, R. I., and stands in the communion of which he is so eminent a representative for the largest breadth and the warmest evangelical piety. He has been heard from time to time at interdenominational gatherings like Y. M. C. A. conventions conducting, in a number of instances, the devotional hours known as "retreats," and the quality of his leadership on these occasions has evinced a deep grasp of things unseen and a real power of apprehending Christianity in a vital and virile way. What he is writing for our paper is unmistakably in the sphere of personal religion. One who does not care for such themes will undoubtedly pass the articles by, but the great multitude of our readers who long for a closer walk with God will find them inspiring and rewarding. We seldom have begun a series of articles from which we anticipated so large results of the best sort.

Our Pilgrimage next summer offers an opportunity not likely soon to recur for American Congregational pastors to become acquainted with their brethren in England, and to come into touch with the religious and social life of those in the mother country in whom we are naturally most interested. The arrangements are so made that no time need be wasted and, while the trip is only for two months, a great deal can be learned and enjoyed in that short time at comparatively small expense. It would be to the advantage of many churches, especially of those whose pastors have served them for several years, to help their ministers to improve this opportunity. Many of these faithful leaders of our churches have not yet been abroad because they could not afford the money. The investment by a church in such an outing for its pastor would bring in large returns in richer sermons and more comprehensive views of Christian work. It is evident that the limit of membership in the party may soon be reached. But we especially desire that as many ministers as possible should avail themselves of the privileges of the Pilgrimage, which has been planned with a great deal of thought and labor.

There are many who confidently expect that from the investigations of modern psychologists vital religion is to receive an indorsement all the more convincing to some because secured by the processes termed scientific. To all such the words spoken by Pres. G. Stanley Hall of Clark University to Boston Unitarians last week will have peculiar interest, and by others, who are quite satisfied with the validity of their religious convictions without any corroboration from modern psychology or science, they should not be deemed unimportant, for they herald the coming of an ally that cannot be despised. Said President Hall, whose theme was Modern Methods in the Study of the Soul:

> We are coming to realize from this modern psychology that the heart—the emotional nature—is more fundamental to the soul than anything else. The test of a civilization is the soundness of the heart. The study of the emotions points to the existence of something we may as well call God. Perhaps not much of a God, you say, but certainly a sanifying thought in these days of unrest. We get, too, a new idea of Christ. The old antagonism of science and religion is dead. The idea of a divine Man is coming home to biological students.

St. Paul was voicing a profound truth when he wrote to the Romans, "For with the *heart* man believeth unto righteousness."

## THE TRIUMPHS OF PEACE.

War is never honorable except when it is waged in behalf of righteousness, nor then except as a last resort. Righteous principles, established and maintained in and between nations without war, are the manliest and bravest achievements possible. Between countries which have the same Christian standards of righteousness war ought to be impossible.

We believe that these are settled convictions of the great majority of the people in Great Britain and the United States, marking the advance of Christian sentiment during the nineteenth century. The Venezuela controversy has given an opportunity to the people of both countries to express their convictions of the importance and wisdom of providing permanently for the arbitration of such differences between them as are properly subjects for arbitration. This is no new thing. It has been favorably considered in the British Parliament and in the American Congress in recent years. But now, for the first time, it has become a matter of great popular interest. In England public sentiment among all classes favors the appointment of a tribunal, representing both nations, for the settlement of controversies between them. A memorial has been prepared in England asking for such a tribunal. Its authors have received assurances from the responsible advisers of the government that their action was cordially approved. The memorial bears the names of many who are eminent in church and state, and its list of signatures is rapidly growing. In the United States the desire for international arbitration is not less strong. Movements have started spontaneously in Chicago, New York and Philadelphia to give expression to public opinion on this subject. A conference of representative men is to be held in the last named city Feb. 22, our national holiday, in response to the English movement. Among the speakers announced are Dr. Lyman Abbott, Dr. Washington Gladden and Mr. S. B. Capen. Many meetings will be held this week which will show the strength of the sentiment in favor of the peaceful solution of all questions between the two nations according to the principles of righteousness which both nations acknowledge. This will be the theme of sermons in many pulpits next Sunday. The call for these meetings, of which we gave some account last week, also bears the names of many representative men.

The establishment of this principle of arbitration between Great Britain and the United States, if accomplished, will be one of the greatest triumphs of Christianity in the Christian era. Contrast the elevation of both nations in fraternal purpose to maintain just relations with the humiliation of one and the exhaustion of the resources of the other at the close of a long and bitter war. Think of the influence of this principle, once established, in maintaining fair and kindly feelings between individuals and communities as compared with the spirit of strife in each country which would be fostered by international conflict. Think of the ambition to help and upbuild one another's interests as compared to the spirit aroused to injure and destroy others. How much more the appeal of the gospel to individual souls will be enforced by Christian nations in mutual forbearance seeking to promote one another's welfare than would be the effect if ministers blended appeals to accept Christ as their Saviour and Lord with appeals to stir them to destroy his disciples who live under another flag? Is any theme more fitted than this at this time to inspire both patriotism and Christian devotion? The blessings of international arbitration ought to be proclaimed from all Christian pulpits in this and our mother country. The results of establishing it will be far more important now that the people have become deeply interested in it than would have been the provision for an international tribunal by the congresses of

both nations a few years ago, as was then contemplated. This movement means an advance in Christian character and fellowship, a higher idea of the relations between man and man and of the responsibility of nations for the welfare of mankind, in which all the people may share.

We do not care to discuss at this time the methods by which international arbitration may be secured. These we may leave for the present to the consideration of statesmen who have at heart the welfare of both nations. When once the people show their determination to secure these triumphs of peace, their leaders, sharing their spirit, will obey their will. We do not desire any alliance with Great Britain which will involve us in the possibility of war to settle the relations of the countries of Europe to one another. We seek only that these two foremost nations may maintain peace between themselves with the united purpose to uphold the highest interests of both for the good of the whole world. If this century shall close with such a bloodless victory for righteousness the world will have advanced swiftly toward the millennium.

## THE BOARD'S PERIL—THE CHURCHES' OPPORTUNITY.

It will be remembered that at the last annual meeting of the American Board in Brooklyn the question of the debt had most serious consideration. A gentleman present, of another denomination than ours, gave a magnificent challenge to the loyalty of our churches by pledging the sum of $25,000 toward the debt provided the whole should be raised before the first of March. In order to accomplish this object and not interfere with the regular receipts from the churches a special committee was appointed whose duty should be to secure the balance of the debt, namely $90,000. It was advised that this be accomplished through individual pledges rather than from church collections. The Board must depend upon the church collections for its regular income.

In planning their work the committee hoped that the district of the Interior, with Chicago as its center, would raise $25,000; the middle district, with New York as its center, $30,000, and the New England district $35,000. At present something more than $55,000 is pledged in addition to the original sum. We are face to face with this alternative: nearly $35,000 must be secured before the first of March, a date which is perilously close at hand, or, failing in this, all these generous pledges amounting to more than $80,000 must be lost.

It is evident to all that haste is necessary in order to meet this real crisis in the history of the Board. To lose these large pledges now would be little less than an irreparable disaster, from which every missionary, every mission and all our churches would suffer. For years it would be impossible to renew efforts to cancel this debt. The debt will be paid, of course, and paid by our Congregational constituency, aided by magnificent help from some beyond our order. Today is the best time in which to meet this obligation. The time has arrived for all who love the old American Board and the work it represents to come at once to its rescue. The gifts of sacrifice must be multiplied. It cannot be possible that thoughtful men and women will allow a failure. Our Congregational churches have too great courage to falter at this critical time. Meanwhile there is the greatest solicitude on the part of all the friends of the Board—and we share it fully—as to the outcome of this most deserving effort to clear the Board of its crushing burden. "Quick help is double help."

## TO HELP THE POOR.

In a book on mission philanthropy, which is reviewed in another column, the author emphasizes two especially of the difficulties which stand in the way of successful help for the poor. In the broadest terms these are lack of knowledge and lack of love. The essential qualities of successful philanthropy are therefore, from this point of view, intelligence and tact.

To the church as well as the philanthropist the condition of those who herd together in the slums is pathological—a condition painful and unnatural. It does not follow, however, that sincere belief that this is true is a full equipment for philanthropic work. The human soul is the most complicated of all organisms and he who would deal rightly with it must understand it. The first prerequisite for work among the sick must be an understanding of the working of the powers, not only in health, but also under the influence of disease. The alienist must learn to look at life from the madman's slant. If abject and unambitious poverty is disease or madness, knowledge of the way of thinking of the hopeless poor, and imaginative sympathy with their opinion of life must precede success. The man or woman who plays with the problems of relief and education in the fashion of the noble lady whose experience on a certain occasion is so graphically set forth by Barrie in his story of Sentimental Tommy ought to consider that he is playing with human souls, and is about as likely to improve his playthings as if he were playing quoits with chronometers. Nor can the unimaginative people, whose one thought is to make their beneficiaries toe the line of their own private prejudice, hope to find a willing acquiescence in their plans. It is a fact too often overlooked that a very large proportion of the people of the slums deliberately prefer their life to any other which is open to them. The price of trouble and self-restraint is too great for them to pay for what we deem improvement. To give them money, clothing or food is to make them comfortable in the life which they have chosen, but not to wean them from it. The one hope is to awaken their ambition, and this it is utterly hopeless to expect from those who approach them in blank ignorance of their true state of mind.

The other quality rests upon knowledge but transcends it. Tact is consideration and the only consideration which is at once winning and effective is that which rests on love. We have always believed that a large share of the dislike of the very poor for the wealthier classes arises from the inconsiderate and impolite intrusions and interferences of would-be helpers. The man who has only a single room may dislike to have his door passed by strangers quite as much as the millionaire. If careless ease is his chief joy in life he may resent criticism as much as the society man would resent being called out of his club to be lectured upon the vice of luxurious living. God respects the free individuality of men while he calls them to repentance. If he forced them to repent it would be no repentance after all. This respect, which overrides all social distinctions to show consideration to the man himself, is more essential in dealing with those whom we think beneath us and whom we wish to help than in any other possible relation of life. Without it that confidence can never be gained without which there is no uplifting. And surely, if we are justified in believing that there is something of mental and moral unsoundness in the condition of those who are content to remain without effort in the slums, toward them most of all we are bound to show courtesy and consideration. Who would be boisterous or intrusive in the sickroom, even if he disapproved of the physician, or who would think that he could help the weak by showing open contempt for their opinions?

If these considerations seem to make the path of philanthropy difficult, at least the difficulties are those inherent in the work and if recognized they may be overcome. And in their overcoming, through knowledge and through love, there is prevention of wasted energy and extinction of hate and efficiency of effort—the divine economy of perfect work among the helpless of which our Lord himself is the great example.

## THE OLD COVENANT AND THE NEW.

The old covenant between the Almighty and his earthly people was adapted to the childhood of Israel. It was a statement of their obligations in detail, accompanied by specific promises on God's part. They were to abstain from certain sins and to fulfill certain righteous practices in token of their desire for divine protection and blessing, and God was to guide, keep and prosper them in reward of their obedience. It is not to be supposed that the covenant had to them merely the appearance of a bargain, or that there were not among them many who appreciated its inward and spiritual significance. Yet characteristically it was a compact somewhat carefully particularized, and thus well suited to the undeveloped mental and spiritual condition of the children of Israel.

The new covenant, instituted by Jesus Christ, recognizes the possibility of better things. It pays small heed to details and emphasizes a few great underlying principles. It treats men as no longer immature children, needing minute directions, but as having attained to some power of self-control, of judgment, and of manly loyalty to truth. It puts force chiefly on the inward spirit rather than the outward conduct. It teaches us to learn even from our failures. It thus promotes a broader, deeper, more intelligent and more useful type of piety. Identifying us with Jesus as our personal Saviour, it inspires us, by the thought of his loving, redeeming sacrifice for each of us, to strive not for a painful and, in a sense, even a petty correctness of conduct, but for a large, free, noble consecration of convictions and motives. This attained, the atmosphere of our lives, as well as most of their particular actions, may be trusted to be righteous.

Into the new covenant we enter only through Jesus Christ. It is a covenant unspeakably solemn, because sealed in his blood, and infinitely precious, because it is the proof and manifestation of his love. It

is equally binding with the former covenant. Indeed, upon every generous heart it is far more binding. It confides in us. It puts us upon honor. It appeals to all which is purest and noblest in us. It is worthy of him who has made it with us. And it never will be supplanted by another because it embodies eternal principles.

## CURRENT HISTORY.

**The National Legislature.**

The popular branch, that which more directly represents the will of the people up to date, first in the committee of the whole and then by a formal vote in the House of Representatives, by a vote of 90 for to 215 against the Senate's free coinage of silver substitute for the House revenue bill, has given a severe blow to the free silver crusade and revealed the gratifying fact that the people have no use for any such financial legislation. Four of the free silver Republican senators from the West, uniting with the Democrats, have refused to take up the House Revenue Bill for discussion. Apparently Congress will adjourn without any substantial change either in our fiscal or revenue policy. Meanwhile public sentiment hostile to the Senate increases and finds expression in and out of Congress. Congressman McCall of Massachusetts last week spoke out most plainly on this aspect of our public life, saying boldly that a time has come to agitate for a change in the character of the Senate and that the problem is one demanding the most heroic and urgent treatment. Senators Lodge and Wolcott have stood by the Civil Service Commission and defended it—and the cause for which it stands—from aspersions. The House committee charged with the responsibility of admitting new States very wisely has decided to report unfavorably on Arizona's admission, and it is to be hoped that it will show like discretion in dealing with New Mexico.

**Lincoln's Birthday.**

In four States of the Union the 12th, Lincoln's birthday, was observed as a legal holiday, and everywhere throughout the nation men, if they did nothing else, gathered in the evening and paid tribute to the "saviour of his country." Contrast the case of Lincoln with that of Manning, the Anglican ecclesiastic and Roman cardinal, whose recent biographer, just because he has dared to tell the truth about him, is being castigated by those who wished no illusion dispelled, who preferred to have posterity deem Manning to have been what he should have been rather than what he was. Lincoln, on the other hand, the more his career is studied, the greater the accumulation of anecdote concerning him or the more relentless the search for spoken word and written document, the nobler, the gentler, the more masterful, patient and wise he is found to have been. Of the many speeches made last week in Lincoln's honor it is difficult to name the one most worthy of perusal and preservation. Gen. O. O. Howard, in an address given at Burlington, Vt., contributed valuable reminiscences. Mr. Chauncey Depew in New York said in his felicitous way much that was true. Mr. McKinley in Chicago rose to a high level. As dramatic and significant as any of the utterances were those given by Southerners, the old Confederate general, J. A. Walker of Virginia, now a Republican congressman from the Old Dominion, stirring Bostonians with his tribute of tardy but hearty admiration for "Honest Abe," and Booker T. Washington, born in slavery and now the foremost Negro of the nation, calling forth the enthusiastic applause of the best citizens of Brooklyn, N. Y., by his uncommon gifts as a speaker and apparent wisdom as a leader. Considered separately or together, as utterances of typical men of the New South, the sentiments of these men probably would have made Lincoln's heart gladder than any other words spoken last week could he have heard them. They tell of an era of toleration and better understanding that is dawning, of a reconstruction period in which ballots and bank accounts are to be more potent than bayonets and bludgeons.

**Roentgen's X Rays.**

American experimenters with the new discovery are finding out that Professor Roentgen knows more about the *X* rays than they do. None of them as yet have been able to secure such clear-cut records of the action of the rays—call them shadowgraphs or what you will—as he has furnished with his communications on the subject to his fellow-European scientists, and just at present most of the American investigators are bending their energies toward attaining similar perfection, so that during the past week there have not been as many interesting developments as we were able to record of the week before. Professor Trowbridge of Harvard has perfected a device for aiding surgeons in locating exactly the depth of penetration of a bullet after the *X* rays, acting upon a sensitive plate, have revealed the relative position of the bullet or opaque foreign substance. Mr. Edison, in experimenting with metals, testing their suitability for apparatus which he is contriving to aid him in further investigation is said to have stumbled upon the fact that the action of the rays upon aluminum is such as to give it a temper equal to that of steel. At the great Carnegie armor producing plant in Pennsylvania they are preparing to test thoroughly the value of the new method of revealing the structural quality of armor—its degree of perfection or imperfection.

**Has the North Pole Been Discovered?**

In July, 1893, Dr. F. Nansen set sail from Norway for the North Pole in a vessel which in English would be called The Forward, a vessel specially built and equipped by the Norwegian Government and as well fitted for its prospective service as any ever constructed. Dr. Nansen's theory was that if driftwood from Siberia found its way in open water across the polar region to Greenland, then a vessel could, and with this theory as a working principle he sailed away, entered the Kara Sea, skirted the Siberian coast to the New Siberian Islands, and was last seen on Aug. 3, 1893, at Chaborowa, on the Strait of Jugor, Siberia. Dr. Nansen's record as an Arctic explorer before this venture had been such as to warrant the faith in him shown by the Norwegian Government and the Royal Geographical Society of England in advancing funds and his theory had the merit of plausibility and originality, so that it was not entirely surprising to have the report come last week from Irkutsk, Siberia, that a Siberian trader had brought the news from the mouth of the Lena that Nansen has found the North Pole and land as well. Later in the week a similar report came from the British consul at Archangel, but whether based on more reliable data or to be attributed to the story from the same trader cannot be determined now. The leading authorities in Great Britain and the better known of the Arctic explorers in this country, including Borchgrevink, a friend of Nansen and famous as the investigator of Antarctic regions, who is in this country lecturing now, do not credit the reports.

**Great Britain and the United States.**

The formal announcement of the queen's speech said:

> The Government of the United States of America have expressed a wish to co-operate in the termination of the differences which have existed for many years between my Government and the republic of Venezuela upon the question of the boundary between that country and the colony of British Guiana. I have expressed my sympathy with the desire to come to an equitable arrangement and trust that further negotiations will lead to a satisfactory settlement.

This, while not especially informing, was valuable as revealing, perhaps, the spirit of the queen, who still shapes foreign policy in times of special stress. But would Lord Salisbury and Mr. Balfour, under fire of the Liberals in Parliament, show the same conciliatory spirit and give information confirming the hope of the best people of Great Britain, irrespective of party, that the quarrel was to end? That was the question to which Lord Salisbury made answer thus:

> Considering the position of Venezuela in the Caribbean Sea, it was no more unnatural that the United States should take an interest in it than that we should feel an interest in Holland and Belgium and, from that point of view, I trust the negotiations will continue.
>
> I have had an increasing belief during the past few weeks that we shall, perhaps not till after long negotiations, find some satisfactory settlement and all danger or rupture of relations between the two nations be entirely removed. At the same time I do not wish the House to think that we have arrived at any agreement. I think we are rightly relying upon the question of arbitration. America attaches more unrestricted value to that mode of adjusting controversies than has hitherto been done here, but I believe that means may be found by a combination of negotiations with arbitration to bring the matters, which are not difficult, to a settlement.

And Mr. Balfour thus:

> There has never been the slightest intention on the part of this country to violate the substance or essence of the Monroe Doctrine. . . . I should rejoice if out of this evil should spring some general system of arbitration. If that were the issue I should feel that all misunderstandings and evils done had been more than removed and that a permanent guaranty of good will between the English-speaking nations on the two sides of the Atlantic had been attained for all time.

Supplemented by the information that Great Britain had gladly consented to give the Venezuelan Commission an advance copy of the document which Sir Frederick Pollock has been preparing for Parliament as the British case in the controversy with Venezuela, these statements of the responsible leaders of the ministry went far toward assuring the friends of peace and civilization that all would be well in time. Nor should the splendid speeches of the Liberal leaders, Vernon Harcourt and Lord Rosebery, be overlooked or underestimated, the speech of the former being exceptionally unequivocal in its adherence to the ideal of a perpetual peace between the two great English speaking peoples, and most frank in its recognition of the reasonableness of the Monroe Doctrine and our policy throughout the affair. It is thought now that Great Britain is about to receive from Venezuela advances which will restore diplomatic intercourse and in due time a thorough understanding.

**Great Britain and the Transvaal.**

It is difficult to write with confidence concerning the exact attitude of Mr. Chamberlain toward the Transvaal republic, the British South African Company and the future of British authority and territory in South Africa. His latest utterances would seem to indicate that he has accepted Cecil Rhodes's interpretation of events and his policy, and is determined to compel the Transvaal to grant the reforms demanded by the Uitlanders, to overlook the gross outrage of Dr. Jameson's act, and is prepared to proceed by force if necessary to annex the Transvaal to the territory already British. The highly moral tone of a fortnight ago, when he reprobated Jameson's raid and brought the South African Company officials up with a round turn, has changed to one of stern condemnation of President Kruger and the Boers for their refusal to grant reforms, while his dispatch to Sir Hercules Robinson announcing the British policy was so impolitic and so threatening that President Kruger naturally protested both at its content and spirit. Hence it is by no means certain now that President Kruger will visit Great Britain, and the situation in South Africa is more strained than at any time since Jameson's defeat. A statement of a responsible German cabinet official last week indicates that Germany persists in the intention to shape, when she can, the foreign policy of the Transvaal. President Kruger reasserts his intention to enact or withhold domestic legislation independently of any pressure from without, and Mr. Chamberlain reasserts Great Britain's unwillingness to permit any other European Power to interfere in the Transvaal's affairs. Whether the Liberals and their Unionist allies in the British Parliament can force the ministry to thoroughly probe the Jameson raid and the British South African Company's affairs to the bottom remains to be seen, but that is their plan now and dramatic scenes are ahead.

**The Situation in Armenia.**

The work of forced proselyting goes on apace. The letters from the missionaries that are coming in now are as full of discouragement as any ever received. There are great areas of despoiled territory where not the slightest work of relief has followed the massacres. Cholera has made its appearance, as was to be expected where poverty reigns and multitudes of men are herded together without shelter and the necessities of decent living. Rev. George Knapp of Bitlis has been granted an escort to Constantinople, there to be tried by the United States minister, charged with sedition by Turkey. There is no probability of his guilt, but once in Constantinople, away from his friends and those who could substantiate his denials of the charges against him, the trial will drag on its weary length; in time it will be dropped by Turkey if he will consent to be cut off from his field of work, and the first victim of the new Russo-Turkish policy will have fallen. If successful in this case charges will be trumped up against other missionaries and the work of undermining and destroying the work of American missionaries and citizens will go on unless our Department of State is made to feel that it must act more resolutely. We have Russia to parry and thrust with now. She has no desire to see Armenia become another Bulgaria. She wishes no flourishing colleges or Protestant churches in the domain that sooner or later she intends to seize. The British blue-book, published last week, shows that from the first Russia has withstood any concerted action in Turkey. She tolerated if she did not incite the Armenian massacres. Great Britain has not dared to protest effectually, although under obligations to do so, Lord Salisbury to the contrary notwithstanding. Lord Rosebery, in his speech at the opening of the British Parliament, challenged Lord Salisbury's interpretation of the Berlin Treaty, and Mr. Gladstone is said to be so indignant at the betrayal of Armenia by Great Britain that he is tempted to re-enter Parliament and stand forth as the champion of wronged humanity. He also deprecates the signs of forthcoming British bad faith with the Boers, and he may become so aroused as to defy fate, sally forth as the rebuker of national sins, and give to the world one of the sublimest spectacles ever witnessed of a king of men setting forth in his old age to succor the weak and recall a nation to paths of honor and unhesitating action.

**Russia Versus Japan in Korea.**

Marquis Ito, premier of Japan, was recently asked in Parliament whether the government was determined to adhere to its policy of maintaining Korean independence in defiance of all difficulties and of the possible influence of any Power or Powers. He replied that there were limits beyond which it might be unwise for Japan to go; that it was absolutely necessary to shape the empire's policy in accordance with current events. Marquis Ito since then has had to face some new developments the news of which has just come to us, and it will be interesting to see whether Japan considers it wise to defy Russia now or submit a while longer until better equipped for the inevitable contest.

The revolution of October, in which the queen of Korea was assassinated, was decidedly favorable to the Japanese interests, but Russian plotting and subsequent events have quite prepared the world for the latest news telling of a recent counter revolution, the murder of the prime minister, the flight of the king to the Russian legation, the calling of a conference of diplomats at the Russian legation to consider the situation, and the dispatching of British, French and American marines from Yokohama. While Japanese statesmen have been wrangling in Parliament over the disposition of the Chinese indemnity, Russia has been doing that which makes it imperative for Japan to act decisively if she has ambitions other than insular.

**NOTES.**

President Cleveland will arbitrate between Brazil and Italy, and Great Britain has consented to submit the question of the ownership of the island of Trinidad to arbitrators to be selected by herself and Brazil. The dove of peace finds land here and there whereon to rest its feet.

The new United States ambassador to Germany, Mr. Edward F. Uhl of Michigan, goes from the Department of State to serve as a diplomat at a foreign court equipped with a technical knowledge which we hope will prove so useful that his case will establish a precedent. Credit also should be given to Secretary Olney and President Cleveland for their recognition of personal worth and the principles of Civil Service reform by the appointments and promotions in the Department of State that followed naturally after Mr. Uhl's elevation.

Our Department of State has been convinced that Mr. Waller, formerly United States consul in Madagascar, was justly arrested, tried and sentenced by French officials there for giving to the Hovas valuable information concerning the French military plans. France has courteously consented to release Mr. Waller from longer imprisonment, and he has been advised by the Department of State to accept such commutation of sentence and cease pressing any claims for damages.

## IN BRIEF.

The graphic character sketch of The Armenian Patriarch in this issue gives deserved prominence to one whose character and influence are little understood.

Witticisms respecting the new process of photography abound. "No British vestryman will be safe," says the London *Chronicle*, "for the *X* rays penetrate wood."

The Western Reserve University receives $50,000 for its college for women from Mr. S. V. Harkness of New York. The gift is for the establishment of a chair of Biblical Literature. Large gifts for the endowment of colleges for women are rare as yet, but such examples as this ought to stimulate larger giving for a work whose importance is secondary to none.

There will be a sizable vacancy in Boston and vicinity if Mr. Beach accepts his flattering call to Minneapolis. Twelve years of unflagging labor have made him seemingly indispensable to many lives and many good causes. This is the second time that the Plymouth Church has looked to Cambridge for leadership, and were it not for our high regard for its people and our desire for its best welfare we should not even try to exhibit a meek and forgiving spirit.

Queen Victoria's opinion is evidently still decisive in many points of English social life, as is shown by paragraphs which are going the rounds of the papers to the effect that the principal reason why Sir John Millais is not chosen as president of the Royal Academy in what would seem the natural succession to Lord Leighton is that he long ago married the divorced wife of John Ruskin. It is well, in view of other influences, that there is a rallying point for this feeling left in England.

An opera entitled The Scarlet Letter, based on Hawthorne's great work of fiction, written by George Parson Lathrop and set to music by Walter Damrosch, was rendered for the first time anywhere in Boston, Feb. 10. A full dress rehearsal was given Sunday morning, Feb. 9, at which we are told "the leaders in the musical, literary and society circles of the city" were present. This is a straw which shows how the tide is running, and it is, we grieve to say, not running the right way.

It is no doubt a tribute to the character of our Lord that so many of the heroes of the hour are compared to him by their partisans, but it is certainly in the worst possible taste. A well-known Western politician, after Senator Tillman's disgraceful speech in the Senate, wrote to him: "Keep your whip in your hand. It is the same one twice used in the temple scene in Jerusalem." We wonder that the dullest mind does not see far enough to avoid such an emphasis of contrast in speaking of his friend.

A new Episcopal paper is to be started in Boston next month, to be called *The Church*. Episcopalians will then be able to choose for their denominational paper either *The Church*, *The Living Church*, *The Churchman* or *The Church Standard*. That word "church" the Episcopalian dearly loves and would fain

persuade himself that he monopolizes. For all that, Congregationalists, Presbyterians, Methodists and other bodies of believers in Christ would extend to him the hand of Christian fellowship if he would accept it.

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"It is the dead, emotionless, frozen, pitiless hate of the Puritan the Negro encounters in Boston," says the Memphis *Commercial Appeal*. The actual facts are bad enough, we confess, but why drag the Puritan forth from his grave? He was quite as respectable, quite as Christlike, quite as deserving of respect as the Cavaliers who settled Virginia and the South, as Mr. Lowell demonstrated in one of the Bigelow Papers. The Boston of today is Irish, German, French, Italian, Russian, Armenian, as well as English, and the sins of the children are those of will and environment as well of heredity.

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The Presbytery of Brooklyn has formally dissolved "The Tabernacle," as Dr. Talmage's church used to be called. For years it stood at the head of the list of Presbyterian churches in numbers, with a membership of more than 3,000. Like Jonah's gourd it disappeared in a night after Dr. Talmage left it. The presbytery could not have any real funeral for it, for, like the Colorado man who was kicked by a mule, there were no remains. Dr. Talmage, who for twenty-five years preached brilliantly a genuine gospel in Brooklyn, has sowed beside all waters and done good service of its kind, but church building is not his forte.

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Rev. Wolcott Calkins, D. D.'s, retirement from the pastorate has not meant departure from the sphere of pulpit and platform influence. He is in frequent demand as a supply in leading churches, and of late he has shown a peculiar fitness for conducting evangelistic services in colleges. From Ann Arbor comes an enthusiastic report of his recent ten days' work at the University of Michigan under the auspices of the Students' Christian Association. His scholarly, tactful and forcible presentation of Christianity reached the heart of both the thoughtful and the thoughtless element in the student community, and the seed sown is bearing gratifying fruit. Dr. Calkins has also spoken recently at Cornell. Our colleges need just such arousement as he and Mr. Sayford give.

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While the most sanguine hopes of its projectors have not been altogether realized in the responses to the Pastors' Fund started several weeks ago for the relief of the American Board treasury, there is a gratifying measure of interest in it as shown by the number of names already printed as contributors to this special movement. The sums already received amount to $2,000 or more, and while the earlier subscriptions were $50 each this standard is by no means a fixed one and offerings as small as five or ten dollars are gratefully received. Thus far, in comparison with the number of resident clergymen, Rhode Island is the banner State. Local committees in New York and Chicago are pushing forward the undertaking, which had its inception in the Boston Ministers' Meeting.

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Seldom has an article reprinted from our columns been so widely and warmly welcomed as Mrs. C. L. Goodell's A Month with Jesus, which an admiring reader of it, herself an invalid, an entire stranger to Mrs. Goodell, has published in leaflet form. Many persons in different parts of the country, learning through *The Congregationalist* that copies could be obtained from her, have already availed themselves of her generosity, and the letters which every mail is bringing to her indicate how responsive earnest Christians in all walks of life are to that which brings them nearer to Christ. The edition has already reached 5,000, and we are glad to suggest again that any one desiring copies of this leaflet which is being so abundantly blessed of God send a two-cent stamp to Mrs. S. M. Scott-Slauson, Piqua, O.

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A letter from Portland, Me., to a New York journal states as a fact, which, if true, is creditable alike to the church and Mr. Reed, that years ago the people of the State Street Congregational Church in that city discovered the potentialities existing in a youth named Thomas B. Reed, and furnished him with the funds necessary to pay his way through Bowdoin College, the understanding being that he would enter the Congregational ministry. But, failing to receive the "call" from on high, Mr. Reed chose another profession, and, desiring to have the approval of his own conscience, he in due time repaid to the State Street Church, with funds earned in teaching school, all that its generous members had advanced for his education. This story, even were it not true, would be worth telling for the moral it points. In former days churches were wont to select worthy youths, educate them and watch over their future careers with solicitude and pride. Sometimes, but not usually, men, who owed their education to assistance given as the State Street Church is said to have given its aid, did not show the same sense of honor with which Mr. Reed is credited.

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## STAFF CORRESPONDENCE.

### FROM NEW YORK.

**Our Politics.**

Our politics are in a bad way. With an eye to nominations for the next presidency active men of both parties have been sturdily working for "harmony." But it wouldn't come. On the contrary, quite the reverse. All because of the "bosses" on both sides. The Republican boss and his "machine," in collusion with Tammany, have been found to have stuffed the rolls of nominally Republican voters with names, not only of the enemy but of non-residents and even of the dead. The Grecian horse once in the city, his living contents were to be used—and the bogus names fraudulently voted on—for the boss's personal ends at election time. The exposure so roused the righteous wrath of honest men that a revolt from the machine, the greatest in numbers and weightiest in character ever known here, seems inevitable. A general committee, that was to be of 500 but already numbers more than 800, is openly organizing the rebellion.

Meanwhile Tammany, elate with premature joy at the sure prospect of a victory to be gained over a divided foe, and that in its own loved way, by fraud, prepared a royal feast, at forty dollars the plate, in honor of King Croker. To him was to be given—presumably at his own expense—a "loving cup," costing $2,000, as a pledge of his subjects' loyalty and closest harmony. But, alas for the best laid schemes of mice and men! Into the midst of the feast, and in face of the loving cup itself, stalked the demon of discord. Verbal revolvers, daggers and bowie knives gleamed in the whisky-scented air, and the end is not yet.

**Lincoln's Birthday.**

Contrasting with such a debasing state of things, how timely come the associations of Lincoln's birthday. The stars and stripes were liberally displayed; schools, courts, public offices, banks, etc., were closed; military and civic societies and clubs met and heard addresses commemorative of the martyred hero—notably the Republican Club, with Depew, Foraker, Seth Low, Mr. Hirsch of Chicago and Rev. W. E. Park of Gloversville as speakers. Gen. Wager Swayne gave reminiscences of Lincoln before the Quill Club. The colored people met in Cooper Union and heard Booker Washington, Professor Greener and R. M. Pattersen. The Union League Club, Brooklyn, listened to Governors Greenhalge of Massachusetts and Lippitt of Rhode Island, Judge Howland, Rev. H. M. Gallaher and Mr. Washington. John H. Littlefield, an intimate associate of Lincoln, gave reminiscences before the Pratt Institute. Editor McKelway spoke at the "camp-fire" of the Fifty-sixth Regiment. Col. C. B. Morton addressed the Brooklyn Unity Club. Jersey City, Newark, Plainfield, Rutherford and other New Jersey cities loyally observed the day.

But it needs no set speeches—awakened memory is enough—to call up before any one who was often privileged, in the days that tried men's souls, to see the burdened president, his tall form bowed under the weight of responsibility, his face seamed with anxious care, and those sad, black, weary eyes heavy with sorrow for the dead, with sympathy for the wounded and dying and, as it seemed later, with foresight of his coming martyrdom. No one who ever looked into those eyes can ever forget them. To none who ever heard that great soul utter itself in heart throbs will those ever memorable words at Gettysburg seem other than natural and spontaneous. Nothing less than annihilation could ever blot from memory the voice and features of Lincoln—the man raised up of God for his country's salvation.

The Broadway Tabernacle's midweek meeting, occurring on the first anniversary of the funeral of Dr. Taylor (Feb. 12), the prayers and addresses naturally took tone from that event. Dr. Stimson and several lay members of the church gave utterance to sentiments appropriate to the occasion, which, though wholly informal, showed the tender and loving place held by that great and good man in the esteem of his successor in the pulpit and in the hearts of the people who for more than a score of years were fed by his ministry. It is comforting to feel that he is not dead; he has only changed his place.

O, the loved, the unforgotten,
From our hearts they perish not.

**Things in Brooklyn.**

It has been a busy time in the more advanced schools, with the half-yearly examinations, promotions, prizes, diplomas, special lectures and entertainments. This class of schools, kept independent of politics, give high-toned Brooklynites just occasion for pride and to their children opportunities for culture seldom equaled.

In one of the public schools there was a contest for offered prizes between twelve girls, who, unassisted, made and submitted specimens of bread, and six who made pound cake. The prize committee "allowed" that the loaves both of bread and cake were almost "as good as mother used to make."

Dr. Lyman Abbott last Sunday solidly discoursed of the Relations of Capital and Labor in the Light of Christ's Law of Service.

The Law Enforcement Society sent a heavy committee to talk to Mayor Wurster

about the excise violations, common all over Brooklyn, and why they were allowed —they wanted to know, you know. He is going to see about it.

Dr. M. B. Buell came from Boston last week and set the Methodist Ministers' Meeting all in a roar with his witty and sarcastic setting forth of the way in which sundry of his brethren deal with "the higher critics" and their work. He intimated that too many in their assaults upon the adversary fare much as he did, when younger, in a woodchuck hunt—the result of which was that he stoned his faithful canine to death, but let the woodchuck triumph.

Some of Brooklyn's "very best" are vigorously moving for a great free library to equal, if not surpass, the coming combination (Astor, Lenox and Tilden) on this side. Their success is only a question of time.

"Father Halidey" has been employing his leisure, in conjunction with Dr. D. S. Gregory, in compiling a book on revivals, which they call The Church in America and Its Baptisms of Fire. Its 750 pages are filled with a vast mass of facts concerning revivals in America from the earliest times to the present.

**And on This Side.**

The entire corps of our scientists, specially the electrical experts and photographers, are absorbed day and night in experiments in connection with the new "Roentgen X rays." Met in the street they appear to be well-nigh beside themselves, their bulging eyes seem trying to look through iron with a startled expectation that something wonderful will turn up shortly. And nearly every morning the papers show that in one direction or another the expection has been realized. Nobody dares guess what will come next.

The Provident Loan Society reports a year of altogether satisfactory prosperity. It has loaned $600,000 and earned more than six per cent. over all expenses and losses. It is to establish one branch directly and no doubt many more will follow, until a deathblow is given to the thieves' dens called pawn shops.

All attempts to keep Commander and Mrs. Ballington Booth on this side of the Atlantic prove to be futile, as was to have been anticipated, though greatly to the disappointment of the army's outside friends. These feel that no other pair can possibly do the work this couple have done and are doing. But so long as this work is carried on by an army, and not by a church, military command and implicit obedience are inevitable. The exigency has naturally raised in some minds the question whether, after all, the general's invention is really an improvement on the Saviour's institution.

HUNTINGTON.

## FROM THE INTERIOR.

**An Interesting Sunday.**

Sunday morning Professor King of Oberlin, present in the city to attend the meeting of the Oberlin graduates, preached a very suggestive sermon on the personal Christ to Dr. Noble's congregation. In the evening the Sunday school had a service at which all the living superintendents of the school save one were present. Three of them are physicians, Hollister, Haskell and Lyman, and eminent in their profession. Professor Rockwood, now in service, is a teacher in the High School. Of the others Saw, Dorr and Tewksbury are business men. One only, and he one of the most efficient, now in service in the South Church Sunday school, is a lawyer and at the same time president of the Metropolitan Elevated Railroad. None of these busy men have declined to preside over the interests of a school enrolling at least 1,000 pupils because they needed Sunday as a day of rest. While members of the school had part in the service, and each superintendent spoke briefly, Mr. Jenkins made the principal address of the evening and was listened to with great pleasure by old neighbors and friends who have not yet ceased to mourn that he has removed from them to the South Side.

Sunday evening Dr. Hillis of the Central Church arranged a farewell service for Dr. J. H. Barrows, who preaches for the last time in his own pulpit next Sunday morning, and who, as he himself has said, has been saying farewell in various places for the last six or seven weeks. In the afternoon he gave the sixth and closing Haskell lecture on Comparative Religions at the university, every seat in Central Music Hall being taken and hundreds were turned away. Drs. Hillis and Gunsaulus presided jointly. Both made appreciative but not fulsome addresses. Other speakers were Dr. F. M. Bristol, who spoke for the Methodists, Professor Henderson of the university, Dr. Delano, a Baptist, W. J. Onahan, Esq., who as a Roman Catholic expressed his respect and admiration for Dr. Barrows, Mr. Higinbotham, the president of the World's Fair organization, Dr. T. C. Hall of the Fourth Presbyterian Church, and Bishop Fallows, Reformed Episcopalian, a fellow-trustee of the United Society of Christian Endeavor.

Dr. Barrows was peculiarly happy in his response. As all who had preceded him had expressed the hope that he would return to us in a few months, it was gratifying to hear from his own lips that nothing would give him greater happiness than the privilege of continuing to reside in this city. The meeting was a rare testimony to a man who has deserved well of the city, who has spent his time and strength freely for whatever would further its interests or those of mankind. Naturally references to his service for the Parliament of Religions were prominent in all that was said. It is for his work here that much of his reputation is due. Yet this is the least of the services which for fourteen years he has rendered the city and the State. It is as a faithful minister of a great church, as the founder of mission schools and churches, as a leader and helper in the benevolent enterprises of his denomination, in whatever would elevate morals or contribute to the prosperity and good name of the city that Dr. Barrows deserves most honor. For this more quiet work those who know him best honor him most. But all alike rejoice that he is to have the privilege, after a needed rest in Germany and a period of special study, of presenting the gospel to thousands of cultured people in India. We believe that out of this mission may come a new departure in the method of missions, that both those who serve the Master abroad and those that serve him at home will feel themselves drawn more closely together.

**Woman's Day in Chicago.**

This same Sunday might be so termed with great fitness. Mrs. Ormiston Chant was with us, and with her usual fire and eloquence addressed three congregations. In the morning Centenary Methodist Church, West Side, was filled to overflowing with an audience ready to receive every word she might utter. In the afternoon she was equally warmly welcomed at Unity Church (Unitarian), North Side, and in the evening at St. Paul's Church (Universalist), South Side. Her addresses were thoroughly Christian. She exhibited in them all her sympathy with America and her appreciation of its best characteristics, but she did not close her eyes to the dangers from which we are suffering.

She recognizes the sociability of American homes, the comfort which they furnish their inmates, the fineness of their architecture as compared with English homes of the same grade, the facilities which we enjoy in travel, the energy and value of our churches. But she thinks that the late comers who are so numerous should be required to take back seats in our churches, and be labeled as tardy till they reform. Nor does she believe in the employment of a few persons to do the singing for a great congregation.

We have had another distinguished light among us during the week, Miss A. M. Beecher, a cousin of the famous preacher and, like him, gifted in speech. She addressed a few ladies in Mrs. Armour's parlors. She dwelt on the necessity of a woman's recognizing her sphere as a domestic sphere, but held that in this sphere she is to allow herself neither to be a slave nor a machine nor a pampered idol. As a mother she is to be true to her race in being true to the children God has given her.

By request the subject of the Keeley treatment of inebriates was discussed at the Ministers' Meeting. In order that the facts might be before us Rev. Mr. Wright, pastor at Dwight, where the main institute is situated, was asked to give us his convictions as to the results of this method of dealing with drunkards. Although not unaware of the criticisms which have been made upon it, or of the relapses into old habits which have occurred, his testimony was entirely favorable. That given by Rev. G. H. Bird of South Chicago, who for years has been sending men to Dwight and watching over them on their return, was even more convincing than that of Mr. Wright. A good many of the brethren, in spite of these testimonies, felt that Dr. Keeley ought not to use his methods for private advantage, that he should make his remedies known to the public, that he should place more emphasis on the moral element in the cure and less on the so-called medicinal. Others thought that the inebriate should be at once brought to Christ. The general feeling was that the Keeley cure is valuable and that, while its use is to be commended, we ought not to neglect the opportunity which is afforded us, after the cure has taken place, to bring its subject to Christ.

**Lincoln's Birthday.**

Feb. 12 was observed with increasing enthusiasm in Chicago. The chief attraction of the anniversary was the address by ex Governor McKinley of Ohio. It was worthy the man who delivered it and the hero whose virtues it commemorated. The Lincoln Council, a good many lodges and not a few societies celebrated the day both in speech and song. In many of the schools pains were taken to inform the pupils something about the man whose name we in Illinois specially honor.

*Chicago, Feb.* 15. FRANKLIN.

# The Armenian Patriarch.

By an American Resident in Constantinople.

There is one man in Constantinople, not often mentioned in the public press, who is playing a mighty part in the life and death struggle between the Armenians and the Porte — Mattheos Ismirlian, patriarch of all Armenians in Turkey. If one crosses the Golden Horn into old Stamboul, and, passing through the ancient Hippodrome, descends towards the Marmora, he will find himself in the quarter known as Kum-Kapu and in the immediate vicinity of the Armenian patriarchate. The building is old and has nothing impressive in its outward appearance. If a visitor be provided with proper letters of introduction, he will be conducted with little formality into the presence of a man a trifle above medium hight, thin, of dark complexion and clothed in the usual black gown. The face is strong, resolute, not handsome, scarcely sympathetic. It is an Armenian face with large features, the lower part massive, the nose large. A flowing beard, now turning gray, falls over the chest and nearly conceals the outline of the mouth. The lips are full, but not sensual, and close firmly together, indicating well the resolute character of the man. The eyes are large, dark, heavily lidded and are arched over by heavy brows. The countenance altogether conveys the impression of melancholy and force.

The Armenian people are happy—if indeed the term *happy* can be applied in any restricted sense to this unfortunate race—that the mantle of authority in this critical hour rests upon the shoulders of this man. Tennyson prayed:

Ah, God, for a man with heart, head, hand,
Like some of the simple great ones gone
Forever and ever by,
One still, strong man in a blatant land,
Whatever they call him, what care I?
Aristocrat, democrat, autocrat—one
Who can rule and dare not lie.

In Mattheos Ismirlian Tennyson's prayer has been granted word for word. If the present conflict results in the enfranchisement of the Armenians from the rule of their oppressors, Patriarch Mattheos will be recognized and remembered among the saviours of his people; if it fails, he will go down with his nation, sacrificed either to the revenge of the Turks or to the malice of disappointed revolutionists.

Mattheos Ismirlian is still a young man. He was born in 1845 in Kum-Kapu, the Armenian quarter of Constantinople, and there in the patriarch's church he was christened with the name of Simeon. He is of humble family, as is true of all the Armenian clergy. His grandfather was a tailor from Smyrna, and the name Ismirlian, or "the man from Smyrna," was assumed when the family came to Constantinople. Simeon's boyhood was passed in Kum-Kapu in attendance on the Armenian grammar schools. From early youth the religious temper of his mind was apparent, and when he was nineteen years old he was made deacon of the Armenian church in the little village of Ortakeuy on the Bosporus.

The Armenian, like the Greek, clergy is divided into two classes—the parish priests, who are married and can never rise above this position, and the celibate clergy, to whom the highest offices in the church are open. To a young man entering the church the alternative always presents itself—married life with the career of parish priest, or celibacy with the possibility of promotion. With young Ismirlian there was no hesitation. He entered the celibate clergy in 1869; when twenty-four years of age he was ordained as arch-priest and received the name of Mattheos. The next five years were busy but not especially eventful. He was elected successively secretary to the patriarch, member of the assembly and member of the synod. During these years no man in Constantinople was so indefatigable as preacher and teacher; no amount of official work was allowed to interfere with what he has always held to be the two prime duties of the servant of the church — preaching and teaching. His preaching, as well as his public speaking, was remarkable for its simplicity, directness and intensity. No man who ever heard an address from his lips doubted the depth of conviction that lay behind every word. Naturally this kind of preaching, unfortunately far removed from what the people are wont to hear, produced a profound impression, and the preacher's reputation grew rapidly. At the same time he was becoming recognized at the patriarchate as a man of unusual soundness of judgment and purity of motive.

MATTHEOS ISMIRLIAN.
*The Armenian Patriarch.*

The reward of his services came in 1876, when he was ordained as bishop by the Catholicos George IV., at Etchmiadzin. From that time his promotion from one position of authority to another was rapid. In 1886 he was made leader or director of the parish of Egypt, under the authority of the patriarch of Constantinople. The improvements that he instituted were numerous; the parish was cleared of debt, the churches and official buildings were refurnished and repaired and assemblies were organized. The efficiency of his service in that country brought him the decoration of a golden cross from King Menelik of Abyssinia and the second class of the Medjidieh from the sultan; and, what was much more cherished, the devotion of all the Armenians of Egypt. Failing health finally compelled him in 1891 to return to Constantinople. The following year brought Ismirlian a remarkable proof of the love of the nation. The death of the catholicos of Etchmiadzin necessitated a new election by the national assembly. Naturally the office of catholicos, the highest in the gift of the Armenian church, is coveted by all men of ability, and the candidates who flatter themselves with hopes of election strain every nerve to secure the prize. Bishop Mattheos, though prominent in all the councils of the church, refused to make any effort to secure his election, and even declined to declare himself a candidate. Nevertheless, on the first vote of the assembly, he was among the four receiving the greatest number of votes, and, on a subsequent ballot, his name was one of two sent to the tsar for appointment to the office of catholicos, for, by the constitution, the final appointment is made by the czar from two names sent to him by the assembly.

Although Ismirlian's name was rejected by the czar, it was felt from that time that he would be the next patriarch. The sentiment was justified when the great political and religious assembly of the Armenian people was summoned to meet in Constantinople in December, 1894, for the election of a new patriarch. From the first there was but one voice among the delegates. The question of intense interest was, "Will the sultan confirm the election of a man of such known resoluteness and patriotism?" Great was the exultation among the deputies of the assembly when it was signified from the palace that the choice of Bishop Mattheos Ismirlian would be approved. Accordingly, in December, 1894, the election was completed and was immediately confirmed by the sultan.

Since that time Patriarch Mattheos has been in a very real sense the champion of his people, bearing their griefs and carrying their sorrows as few have done even in an office that has been filled by men of conspicuous consecration. If the hearts of all Christendom have been stirred by the stories of suffering that have come from Armenia, how much more have these stories wrung the heart of a man who feels that he has been called to be the leader and the father of this people! By every legal means in his power he has fought for the deliverance of his nation, despising death and the threats of imprisonment. About a month after his installation as patriarch he sent to Riza Pasha, the minister of justice, a letter requesting power to appoint new bishops in those places where, as in Moosh, the bishops had been in prison for periods of from one to three years. The minister immediately dispatched a note in reply, saying that the statements about Moosh were false and demanding their withdrawal. The patriarch replied, "The statements are true and the truth I cannot withhold." The minister made no further reply; he had found a man who could not be bullied.

The government of the sultan naturally regards the patriarch as its arch-enemy. The Turks demand a man who shall be subservient to them. They have found in Mattheos Ismirlian a man of indomitable courage who cannot be bribed, flattered or deceived. His first audience with the sultan, on Jan. 11, filled Constantinople with

amazement. Instead of offering to his Majesty the usual honeyed flattery of the Eastern court, this plain priest of a conquered people stood before the ruler, thanked him for the confirmation of his election and then said: "As far as my conscience permits me I will obey you, but at the same time I must look to the welfare of my people." Not a word of hypocrisy, not a syllable of flattery, not an intimation of prayers for the life and health of the sovereign! The sultan in a rage ordered him to be sent away and omitted the customary decoration.

One other communication between these two men is worth recording. About one month after the last interview the sultan again sent for the patriarch and offered him, as a decoration, the first class of the Osmaniyeh, the highest decoration that can be given to a civilian subject of the empire. "Your Majesty," was the reply, "what have I to do with such things? I am a simple priest. I live on bread and olives, as do my people. I have no place in my house for such gorgeous things. I pray you do not ask me to accept it." And so the royal bribe was rejected.

Personal courage, rising from a deep conviction of duty to his office, is a notable characteristic. In a city where no freedom of speech exists, he has made remarks in public that would have caused his death or removal at any other time. At the installation service in the great church, in the presence of his people, he mounted the pulpit, holding in his hand the constitution granted by Abdul-Aziz. Turning to the people, he said: "Before God, and in presence of this meeting, I swear to remain faithful to my government and my nation, and to watch over the just and explicit fulfillment of this constitution. My understanding of the word faithful is this: faithfulness involves, on the side of the government, protection of life and property. Without this 'faithfulness' on the side of the subject is hypocrisy." The boldness of these words becomes apparent when we realize that the word "constitution" is absolutely prohibited in Turkey, and if heard in the mouth of an Armenian means imprisonment and perhaps death; and with the memory of the Sassoun outrages fresh in every mind, his definition of "faithfulness" sounded like high treason.

The difficulties of his position are, it is sad to say, daily growing greater. On the one hand stands the government, seeking by every means to destroy him and his power; on the other stand the Huntschagists, rabid revolutionists, who hope to free Armenia by the knife. The patriarch, yearning with all his soul for the deliverance of his people, nevertheless sees, as every wise man must, the futility of the Huntschagist plans, and refuses to lend an ear to their counsels. Hence they declare that he has betrayed the cause, and they call for his life. Rarely has man been placed in harder position; never, I believe, has he borne his lot with more unflinching heroism, in simple consecration to duty. Every true friend of Armenia prays that this man's life may be spared to see a happier day for his race, and to be the patriarch, the father and ruler of a restored nation.

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As a result of reading Mr. Capen's little pamphlet, Denominational Loyalty, a subscriber writes that having just joined a church of another denomination she should be loyal thereto and subscribe for its representative organ. As a warning to others against falling into error, we suggest that they prove loyalty to their denomination by remaining in it, thereby precluding any further mistake.

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## CERTAIN HISTORIC CREEDS.

### II. THE NICENE CREED.

BY PROF. WILLISTON WALKER, D.D.

The Apostles' Creed, in its brief early Roman form, is the oldest of the symbols of Christendom, but it is not so generally accepted as the confession of Nicæa. It has never attained to any such authority in the churches of the Orient as it has enjoyed in the Latin and the Protestant communions. But the Nicene Creed has been reckoned for fifteen hundred years by the Eastern and Western Churches alike as a corner stone of faith, and its authority is scarcely less distinctly asserted by the Anglicans and the Lutherans. By the Roman emperor Justinian it was declared to be as authoritative as the Scriptures themselves, and a similar feeling gives this creed the most exalted place in the ritual of the Greek Church to this day, and led the Roman Catholic Council of Trent to describe it as a foundation against which the gates of hell shall never prevail and in which all Christians necessarily agree.

Yet this widely accepted and profoundly venerated creed acquired its distinctive form in the greatest of early theological contests; unlike the Apostles' Creed it was largely the product of battle, and it bears forever the memorials of the severest doctrinal struggle through which the early church passed—that regarding the relation of our Lord to the divine Father.

Each successive age of the history of the church has some question which seems of primary importance. The Reformation epoch battled over the method of salvation, the nature of Christ's presence in the sacrament, and the exclusive authority of the Scriptures. Our own time does not wholly ignore these problems, but its interest in them is largely historic, since their important results have been incorporated into the life and faith of the church; and it turns its chief attention rather to questions of criticism and inspiration and of the broader application of the gospel to the needs of the world. In the church of the fourth century the focal point of discussion was the person of Christ; and naturally so, for, as the question, "Dost thou believe on the Son of God?" is the fundamental query addressed to men by the gospel, so the answering inquiry, "Who is he, Lord, that I might believe on him?" is the primary question of personal faith and the starting point of theologic investigation. But the attempt of the early church to answer this query led it far onward into the profundities of dogmatic speculation.

The fathers of the first three centuries recognized clearly the divinity as well as the humanity of our Lord. But they had not thought out the problem of his relations to God the Father, and hence we find a great variety of shades of opinion on this theme from an identification which declared that the Father was incarnate and suffered, or that the Trinity is simply three different forms of revelation of the one God, to a separation and subordination that represented the Son as of a different essence from the Father, and inferior to him as an object of worship. But nowhere had these divergencies of view come so sharply into conflict as in the learned Greek-Egyptian city of Alexandria in the opening years of the fourth century. There, not far from the year 319, we find the principal church in charge of a scholarly, ascetic pastor of middle age, Arius, who, in his desire to avoid seeming to divide the Godhead, advanced the theory that the Son, though divine, was not eternal, but was a created being, the maker of the world indeed, but standing part way between man and the infinite and incomprehensible Father. Christ was before all time, he was almost equal with the Father, but "once he was not." This view had the very serious difficulty that it immeasurably increased the distance between the eternal Father and man by placing an intermediate being between; while it deprived the Son of that full divinity which alone could make him the complete revealer of the Father, or the adequate Redeemer of mankind. It no less gravely erred in denying Christ's perfect humanity. Arius's bishop, after some wavering, excommunicated him in 321; but the real opponent of his theory was a young secretary of the bishop, of diminutive stature and unimpressive appearance, but of high intellectual ability and intrepid firmness, Athanasius. In the view of Athanasius and of his bishop, Christ and the Father are one in essence, the substance of the Son being one with that of the Father by an eternal generation.

These seemingly abstruse but vastly momentous speculations soon divided the city of Alexandria. Artisans quarreled over them as they went to their daily work, merchants as they trafficked in the market. Both parties appealed to the bishops of other churches, and both gained a following. The Alexandrian dispute soon involved a large part of eastern Christendom in its acrimonious debates.

Such a controversy could not but excite the attention of the Emperor Constantine, who had accepted the Christian faith in 312, though he was to delay his baptism and full admission to the church till just before his death, twenty-five years later. To his political mind the quarrel seemed to be a needless dispute "respecting things of no importance and of no use," and he wrote to Alexandria urging both parties to make peace. But instead of decreasing, the controversy waxed more fierce. It was then that the emperor conceived the great thought of a general council of Christendom which should give issue to the dispute. He therefore invited all bishops, each accompanied and served by two presbyters and three slaves, to come at public expense to the centrally located Bythinian city of Nicæa to meet him in the late spring or early summer of 325. The body which gathered in obedience to these summons was perhaps the most remarkable in the history of Christendom, and has been regarded for fifteen hundred years with a veneration which attaches to no other council of the church. Yet this veneration was not due to its numbers. It embraced not more than 318 bishops out of the 1,800 then in the empire, and it included no member from Britain and only seven from the Latin-speaking West. Nor was this later respect due to the distinguished abilities of its attendants, for though there were present such lights of the age as Hosius of Cordova and the church historian, Eusebius of Cæsarea, and confessors like Paphnutius and Potammon, who

bore in their bodies the evidences of their faithfulness under persecution, the great majority of the council were in no way prominent. But the gathering of this body signalized in the clearest way the new position of political importance which the church had attained; it was the inauguration of a new era. And its work was at the same time the crystallization of the results of previous debates regarding the relations of the Son and the Father into the one formal statement which, as a result of the decision of this council, ultimately became the accepted view of the church universal. To the thinking of a great portion of the church from that day to this it was under the special guidance of the Holy Spirit.

But the actual circumstances of the adoption of the Nicene decision show plainly enough that, whatever may have been the overruling of divine Providence, the council was not exempt from the usual political and partisan motives which sway all large bodies of men. Three parties appeared in it at first: the two relatively small opposing factions led by the Alexandrian bishop and his archdeacon Athanasius on the one side, and by a few episcopal friends of Arius and that presbyter himself on the other, and between them the mass of the membership, to whom the exact form which the question at issue had assumed was a novelty, but who generally inclined toward the Athanasian position, if a choice between it and that of Arius had to be made. Not the least influence was that of the unbaptized emperor, to whom the Greek Church still ascribes the title of "equal to the apostles," who took part in the discussions and negotiations in public and in private. It was, however, primarily the politician's instinct that Constantine followed, for his chief concern seems to have been that the council end in agreement.

After considerable excited argumentation, eighteen of the sympathizers with Arius presented a statement of their faith, only to have it rejected by the council as a whole. The next attempt came from the great middle party in the body when Eusebius of Cæsarea, with the approval of the emperor, offered for acceptance the creed of his own home church. This confession, largely Scriptural in language, was to serve as the basis of the symbol adopted by the council, but it was not in sharp enough antagonism to the Arian view to be acceptable to the Athanasian party. They desired a formula which no Arian could stretch into toleration of his own theory, and they found it in a letter of Eusebius of Nicomedia—the leading bishop of Arian sympathies—in which the phrase "of one substance" (homoousion), as expressing the relation of Christ to the Father, had been rejected as implying that he was an uncreated being. This word, though not to be found in Scripture, was already in theological use, and the Athanasian party now insisted that it be inserted in the creed presented by Eusebius of Cæsarea, and other expressions of that formula be modified in an anti-Arian sense. In this position, the Athanasians had the support of the emperor and his spiritual adviser, Hosius of Cordova, who saw here a way of agreement. Thus powerfully approved, the amended creed of Cæsarea was laid before the council and accepted by it in words as follows (the additions made by the Athanasian party being indicated by italics):

We believe in one God, the Father Almighty, Maker of all things visible and invisible; and in one Lord Jesus Christ, the *Son* [Eus. word] of God, begotten of the Father, only begotten *that is of the substance of the Father*, God of God, Light of Light, *very God of very God, begotten not made, being of one substance with the Father*, by whom all things were made, *both things in heaven and things in earth*, who *for us men and* for our salvation *came down and* was made flesh, *and was made man*, and suffered, and rose on the third day, and ascended *into the heavens* [Eus. to the Father], and is to come to judge the quick and the dead. And in the Holy Ghost. *But those who say, "there was when he was not," and "before he was begotten he was not," and that, "he came into existence from what was not," or who profess that the Son of God is of a different "person" or "substance," or that he is created, or changeable, or variable, the Catholic Church anathematizes.*

This assertion of faith in terms fully acceptable to the Athanasians was, undoubtedly, of the nature of a surprise to the greater part of the council, who, though without sympathy with Arius, would hardly have reached such sharp definition of expression had it not been for the energetic leadership of the Alexandrians. This reluctance was made evident by the semi-Arian reaction which followed the council, and which threatened for half a century permanently to modify its decision. Yet at its presentation this creed, under the stimulus of the emperor's support, received the signatures of all the episcopal members of the council save two, and was enforced with imperial edicts of banishment against its opponents.

But, curiously enough, as the form of the Apostles' Creed in general use is not its original pattern of words, so the Nicene Creed of the church universal differs very materially from the symbol adopted at Nicæa. That generally accepted creed, though evidently embracing the Nicene decision, differs from the Nicene symbol in several important particulars. It wholly omits the anathema at the conclusion. It enters a little more fully into detail respecting the earthly life of our Lord. It adds a considerable section on the divinity of the Holy Spirit, the result of the discussions of the half-century which followed the Nicene Council, making the conclusion read thus:

And in the Holy Ghost, the Lord and Giver of Life; who proceedeth from the Father; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And one Holy Catholic and Apostolic Church. We acknowledge one baptism for the remission of sins; and we look for the resurrection of the dead, and the life of the world to come.

Indeed, so considerable are the divergences between the generally accepted form of this creed and the Nicene original that it would seem to be an adaptation of the local creed of Jerusalem to the Nicene principles made as early as 374, rather than a direct revision of the standard of Nicæa itself. Possibly approved by the second general council in 381, it received the formal commendation of the fourth council in 451, and won general acceptance by reason of its greater definiteness regarding the divinity of the Spirit and its less polemic tone.

Yet emendation has not stopped even here, and the Spanish Council of Toledo in 589 introduced an expression into the accepted form of the Nicene creed which gradually won favor in the Latin Church, while the Greek Church to this day bitterly opposes it. That council, eager to assert the full equality of the Son with the Father, caused the phrase descriptive of the Holy Spirit to read, "who proceedeth from the Father *and the Son*."

But, however much of human passion and weakness may have attended the formation of the Nicene creed, the Nicene faith can never be outdated. The feeling of Athanasius was right that nothing less than full participation in the substance of the Father was the divinity of Christ. There was indeed subordination on the part of the Son; but it was a subordination of office and relationship, not of nature. Nor can any assertion that the divinity of the Son of Man consisted in the perfection of his humanity, or in his complete obedience and entire fulfillment of the divine purpose, suffice at the present day to solve the problem. A divinity which lays hold on the full God-head at all points and from all eternity is the only adequate conception of the divinity of the God-man.

## HERE AND THERE IN WASHINGTON.

BY H. A. B.

**Multiplying Attractions.**

One who visits the national capital only once in two or three years notes first the outward and material development of the city, its expansion east, west, north and south, new buildings and monuments and other external indications of growth. The changes are all in the direction of making Washington a richer and more delightful habitation for those whose lot is permanently cast there and an increasingly fascinating and rewarding place of resort, not merely for newly wedded couples, thirty or forty of whom are said to be an average daily installment, but for all kinds of visitors from every quarter of the world.

The transient population is indeed very cosmopolitan in its character, and in no city of this country is one so likely to meet on the main streets so large a variety of types. In the vicinity of certain hotels, frequented largely by Southerners, you see the broad, slouched hats and hear the peculiar drawl that distinguish men from the Cotton States. To say nothing of the array of diplomats from other nations whose gay and unusual attire attracts attention in many places, there are always at Washington during the session individuals or delegations from different sections of our own land who are there with a definite purpose. Every little while Boston, or some other New England city, sends a representative deputation of business men to lay before the proper committee certain projects in the carrying out of which national aid is invoked. No sooner do these well-dressed and favored representatives of New England commercial life pass out of view than, as likely as not, a squad of Indians comes into the range of one's sight, with moccasins for their foot gear and certain adornments of their person that suggest the chase and the war dance.

**Protesting Indians.**

I happened to be present at a hearing given a delegation of Chippewa Indians from Minnesota by Commissioner Browning in his private office. It was a suggestive transition to pass from one of Washington's handsome business streets, lined with shops displaying in their windows the tempting comforts and luxuries of modern civilization, into the midst of this group of men who, while they could hardly be called savages, stand for the few survivors of the aboriginal inhabitants of this country. They had come East at the Government's expense to lay before the

commissioner certain grievances in reference to the sale and occupation of their land. I gathered that they were probably justified in their feelings of resentment, and that it was only another case of the white man's cupidity and indifference to sacred obligations. These dozen or more men, some of whom must have been well along to the threescore and ten mark, had evidently come East with a serene confidence in the Great Father of the nation, and through an interpreter—himself a half-breed and one of their own number—expressed their views with definiteness and vigor. The commissioner heard them with the utmost politeness, and as he is a man of kindness and high purpose he will, no doubt, do everything in his power to send the red men back measurably satisfied with the result of their embassy.

**Virile Christianity.**

The annual halt in social festivities occasioned by the approach of Lent is near at hand, but up to the very moment when that merciful barrier interposes itself in the path of those who come to Washington chiefly for the display of their fine gowns, and the kind of pleasure which inheres in luncheons, dinners, teas, receptions, dances and charity balls, the pace which society people in their coming and going maintain grows daily more intense. Yet detailed accounts in the papers of grand dinners at the White House and at the homes of Cabinet officials and members of Congress, as well as of balls and elaborate public and private "functions," ought not to blind the observer to the amount of charitable, benevolent and distinctively Christian work that goes on within the bounds of the city. A Florence Crittenton Rescue Mission, for instance, has just been projected under the auspices of prominent men and women, and as respects church-going in general and the carrying on of aggressive Christian work Washington need not fear comparison with other cities. Indeed, the vigor with which preparations are being made for the International Christian Endeavor Convention next July indicates a good supply of earnest pastors and resourceful laymen, who together will leave nothing undone to make the great gathering a fit successor to the remarkable assemblages which it succeeds. Permission has been obtained to pitch tents on the "White Lot" near the Executive Mansion, and the largest auditoriums in the city will also be utilized.

**A University Town.**

The denominations are not slow to recognize the strategic importance of Washington as a center of educational and religious influences. The Baptists have had their Columbian University in the center of a fine residential section for a number of years, and the coming of Dr. Whitman to the presidential chair has quickened the institution in all its departments. The Methodists are on the eve of laying the corner stone of their new university several miles out of the city, and the new Catholic University is already in working order. Representing as it does the liberal wing of the church, it naturally is not warmly welcomed by the old Jesuit institution at Georgetown, which has had the right of way for so many years, but the new school is being managed with great wisdom and tact. The opening of certain classes to residents of the city, after the style of university extension movements, and the securing of Carroll D. Wright as a lecturer on economic topics indicates a disposition to cater to a wide constituency.

The chief educational representative of our own denomination, Howard University, with its 600 students and its efficient corps of teachers in the various departments, still stands for the uplifting of the blacks, and the denomination ought to be as proud of this school and its noble history and its present day influences as are other branches of the Christian Church of their present and prospective standing in the national capital from the point of view of education.

As a strategic move it is equally wise for the denominations to strive, as they seem to be doing, to build up one or more strong churches in Washington. When Garfield was president, as a result of a national agitation, the Christians established a church which has not ceased to be a worthy representative of that denomination, and one of the newest edifices in the city is that of the Swedenborgian church, which has also seen fit to concentrate its strength in one vigorous and well-located organization.

**Enthusiastic Congregationalists.**

The First Congregational Church, with its membership of about a thousand, its band of enthusiastic and admirably trained young people, its excellent plant, on which for repairs were spent last summer several thousands of dollars, is too conspicuous and influential to be overshadowed by any other church in the city. The spirit of comradeship is strong among the people, as shown by their tarrying in the vestibule and anterooms after the morning service. Dr. Newman, the pastor, has certainly welded together the diverse elements of his congregation, representing in their former church relations many sections of the country. He preaches without a scrap of notes and the strength and variety of his pulpit work insures him both morning and evening an audience that literally fills the house.

Just now Dr. Newman is giving a series of sermons on Congregationalism—simple, clear and illuminating discourses on what that polity stands for in distinction from the three other types of ecclesiastical polity and why it appeals with peculiar force to those who love freedom and immediate access to the source of spiritual power. Such ardent but well-considered advocacy of Congregationalism cannot offend any but the most narrow partisans and will do much to make clear the basal ideas of our system in a city in which it has been misunderstood and where it has had to struggle hard for a standing place. That now has been fully won, through the efforts of Dr. Newman, Dr. Rankin and their noble coadjutors.

**On Capitol Hill.**

In political circles the talk runs principally to the national finances, that great problem overshadowing in its gravity even the important complications with foreign nations that are now so much in evidence. On the street and in the lobbies of the hotels one overhears such significant phrases as "the gold basis," "the single standard," "the Sherman Act," "the contraction of the currency," and the most important debates in the houses as well as the most notable action of the year have had relation to this complex theme. To point out the way, in a manner that shall measurably satisfy the sharply conflicting opinions of men who represent communities altogether unlike in their traditions and present day attitude, seems thus far a superhuman undertaking.

It is interesting indeed to sit in the gallery of the House or Senate and study the men supposably there to crystallize public opinion into law. My impression of the House as a whole was that it is a group of men younger, better dressed, and on the whole better behaved than their predecessors. In the Senate one misses true statesmen like the scholarly and patriotic Edmunds and the high-minded and conscientious Dawes. But as long as John Sherman and the venerable Morrill of Vermont, and Massachusetts's senior senator, Mr. Hoar, are seen on the floor, one feels that the old guard has not altogether given place to the new type of men who seem to be now foisting themselves forward into senatorial chairs. It is not very far in space, to be sure, from the row where these noble veterans sit to the chairs of their colleagues who represent bossism, or the almighty dollar, or the wildest theories of finance and of the functions of the national Government. Certainly the heterogeneity of our American population is nowhere better reflected today than in the *personnel* of the United States Senate.

The magnificent structure nearing completion a few rods to the east of the Capitol and designed for the Congressional Library is by all odds the finest structure that has been added to the beautiful edifices of Washington since the Capitol itself. The new Corcoran Art Gallery and the Washington Post Office, both of which are nearing completion, are the only recent structures that deserve to be mentioned in the same breath, but in point of size they are to the library as pygmies to a giant. Its great octagonal rotunda, with its pillars of beautiful marble and its splendid decorations, conveys an impression of strength, symmetry and spaciousness which one associates with only Europe's stateliest cathedrals.

As one issues from this building, soon to be consecrated to literature which represents the higher life of man, and stands in front of it gazing at the great Capitol building across the way, the national consciousness which slumbers in every citizen of the republic awakes and asserts itself. It is a glorious country after all in which we live, and these noble buildings that embody concretely the national idea stir one to pride and to devotion. There may be, there doubtless are, incapacity and trickery in legislative halls, but one cannot but believe that patriotism is still regnant there, and every now and then an American citizen should ascend the Capitol hill and let his soul be moved by the suggestiveness of the scene. To this shrine he should come often enough to revive and strengthen his own faith in the government "of the people, for the people and by the people." And to it he should bring his children to learn, as nowhere else in this country they can learn, the meaning and the possibilities of American citizenship.

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We have referred more than once to the experiment in New York of the company formed to loan money on personal property in competition with the pawnbrokers, and at a smaller rate of interest. We are glad to see that a dividend of six per cent. to stockholders, most of whom no doubt invested their money without hope of returns, has been declared and that the work of the society is to be enlarged by the raising of more capital.

# The Christian Life.

## I. Life.

By Rev. Floyd W. Tomkins, Jr.

What is life? What does it all mean, this rushing, pushing, nervous existence which seems at times so entrancing and at times so strange and hard? "What does my life mean?" How many of us have asked that question, and yet the clear, peace-giving answer has not come! There must be an answer. We cannot for a moment believe that it is a bit of chance that has placed us here, and a bit of chance that at last is to take us away again. Mill's pathetic epitaph, after all, is more of an unconscious assertion than a crying prayer: "What am I? Whence came I? Whither am I going?" The very asking makes positive the assurance:

> For I *must* be immortal,
> Not doomed to die, but surely called to live
> Here and hereafter by his loving will
> Who placed me where I am.

For the common desire and judgment go out to meet the message of Christ, and together, the human longing and the divine assurance, give us peace.

> Let me not cast in endless shade
> What is so wonderfully made,

sings Tennyson in the Two Voices, and we echo the cry. Some being must have made me for nothing makes itself. If the cliff huts of Arizona claim builders, if the book I hold in my hand, though anonymous, proves an author, how much more does the fact that *I am* prove that I am from some creative hand. And this creator must be wise, for no foolish, unintelligent power could shape a man. Work is generally inferior to the workman who has wrought. What we do is less noble than our ideals. The maker must be greater than that which he makes. Hence, out of his wisdom this Being made me.

He must love me, for the maker loves that which he has made. The artist half caresses the canvas from which he cannot bear to turn away, even after the last touch of his brush. The author lingers over the last pages of his story, hesitating to send a part of his very self flying out amongst men. So Dickens speaks in that pathetic preface to David Copperfield. Even the schoolgirl holds affectionately her first essay, and the carpenter looks with something more than pride upon the first house he has built, and the sculptor loves his marble out of which has come, with almost mysterious force, the vision of his soul. If the father and the mother love the babe, then he who made us must love us.

And he must have made us for some definite purpose. Such a work as the human could not have been a throwing off of chance particles, useless to the Center whence they came, to live or die, prosper or fail as may be. If the watchmaker makes his watch to keep time, and the lens is skillfully cut to magnify, and the locomotive is fashioned to draw, and the painting is made to create emotion, can it be possible that the Creator of man had less purpose, not merely for the race but for the individual, in his work? Surely I am forced to answer the arising doubts with the assertion: The intelligent, loving being who made me must have made me for a purpose. My life must mean something; short or long, strong or weak, here or there, my personality has a character which I must discover and develop.

There is yet another step. I cannot believe for a moment that such a being as man is, with his mind reaching so high and including even the things beyond knowledge in its calculations, and his soul so full of lofty emotion, and his heart so pressed by the throbs of love—I cannot believe that he is only for these few days or years which we call life. What chance has he to fulfill the purpose of his creation? Even the picture lasts for centuries, and we stand before a Raphael or a Da Vinci and drink in that which for hundreds of years men could not appreciate at all. We read our Homer and delight in our Juvenal, works of men which have endured. Can the men themselves have been made to endure only for a breath, while their thoughts and their ideals continue? Should a book outlive the man who conceived its truth, or a cathedral the architect and the builder who gave it shape? Man must have been made for lasting years; and while his earth sojourn is the beginning of his life, and while he starts here in the formation of that character which is unlimited, before him is eternity, into which he enters more and more even now as he grasps the greatness of things, into the fullness of which he enters at last, eclipsed from our sight by the radiancy which surrounds him.

All this, of course, is pure reasoning; what the man must think for himself, if he thinks at all, calmly and frankly. But, as he takes the next step, he touches the spring which opens reason into the realm of revelation. Has this being, intelligent and loving, who has made me for a purpose and has given me immortality for the fulfillment of that purpose—has he never revealed himself to man? Has he never been himself where men could hear his voice and see his face and listen to his assurances that human hopes are not vain? "It must be," the man reasons, "it must be that the Maker will, in some way, show himself to that which he has made.

And then, before him, not on the pages of history only but on the earth as a great fact of human interest, stands Jesus Christ. There he is, once in all the ages, a being who proves his superhuman character not by his miracles only, or by his teachings, but by his life. He was sinless. He was perfect—even his enemies being judges—and, therefore, he was divine. From his lips flow the gracious words satisfying the thirst of man for knowledge. From his hands comes the healing touch for which the poor human body was aching. He shows what it is to live, and tells the purpose of living by himself granting a perfect example. He speaks of the unknown Maker and calls him the Father. He claims that this Father longs to have his children know him and, therefore, has sent his own son Jesus to reveal him. He urges the wisdom and the love of this Father, and his purpose in every man's birth. He declares the continuance of life beyond the mortal limit, and "opens the kingdom of heaven to all believers."

Not one longing which the intelligent man has known but this Jesus promises sure gratification. Not one aspiration but this dear Christ claims there is a reality to meet it. He makes plain the duties and the struggles. He declares the advance of knowledge under the unceasing care of God the Holy Spirit. He proves that death is nothing but an incident by calling back from its mystery three who had entered, and by rising himself by his own inherent power and coming out of his tomb and mingling forty days with his friends, yet apparently unseen by his enemies (for the heart which cares not for life cannot know life).

O, that blessed visitation of God to his earth, which must stand through all days as the signal redemption of earth and man alike! What a meaning it has, because it makes clear all the dark doubt of life and in the light of the Christ leads us to see light.

This, then, is life, as Jesus says, that we may know him who made us. Yes, this is the Christian life. You are not a Christian because you have "joined" the church. You are not a Christian because you are "trying to be good." Going to church, reading your Bible, "saying" your prayers, receiving the holy communion—these are not the parts or the proofs of true religion. They are helps, blessed helps, means of unceasing and much needed grace; but back of them and as the user of them must stand the man who has learned to know God, learned to know his Father and to love him.

There is the interpretation of your life and mine. I know it is all so strange at times. We are perplexed, tired, lifted into ecstasy only to react into dead despair. Things are not real, and do not, apparently, follow any rule. And into the midst of the struggle death comes, before any light has shone on the problem or any ease has come to the years, and laughs at our amazement. What shall we say? That we cannot know? That we must wait? That life is probation in which man's patience is tested? Surely it is a rest to find something deeper and surer. Not a hope only, not a faith only, not a system only; no; but a *life*, whose beginning we know, whose meaning we know, for we can read through all the contradictions and find the harmony, whose continuation we know because the Father has prepared for us many mansions.

And so, if I can look up all the while to God as my Father, and talk to him, and grow to understand him more and more, then I am in the truest sense a Christian, a follower of Christ. Out of this will flow loving words and deeds. From my face, which has been looking into my Father's face, will beam the reflected sunshine to make the world happier and weary hearts lighter. I will learn gentleness from his voice, bravery from his strength, wisdom from his truth. But my dearest and best part will be the daily communing which shall make me more and more like him, and bring my life nearer to the purpose for which he made it.

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A torn jacket is soon mended, but hard words bruise the heart of a child.—*Longfellow.*

# The Home

## VICTOR AND VANQUISHED.

I.

Through the crowded streets returning, at the ending of the day,
Hastened one whom all saluted as he sped along his way;
In his eye a gleam of triumph, in his heart a joy sincere,
And the voice of shouting thousands still resounding in his ear.
Passed he 'neath a stately archway toward the goal of his desire,
Till he saw a woman's figure lolling idly by the fire.

"I have won," he cried, exultant; "I have saved a cause from wreck,
Crushed the rival that I dreaded, set my foot upon his neck!
Now at last the way is open, now at last men call me great,
I am leader of the leaders, I am master in the state!"

Languidly she turned to listen with a decorous pretense,
And her cold, patrician features mirrored forth indifference.
"Men are always scheming, striving for some petty end," said she.
Then, a little yawn suppressing, "What is all of this to me?"

II.

Through the shadows of the evening, as they quenched the sunset glow,
Came the other, faring homeward with dejected step and slow;
Wistful, peering through the darkness, till he saw, as oft before,
Where a woman stood impatient at the threshold of the door.

"I have lost!" he faltered, faintly. "All is over"—with a groan;
Then he paused and gazed expectant at the face beside his own.
Two soft eyes were turned upon him with a woman's tenderness,
Two white arms were flung about him with a passionate caress,
And a voice of thrilling music to his mutely uttered plea
Said, "If only you are with me, what is all the rest to me?"

III.

All night long the people's leader sat in silence and alone,
Dull of eye, with brain unthinking, for his heart was turned to stone;
While the hours passed all unheeded till the hush of night had ceased,
And the haggard light returning flecked the melancholy east.

But the other, the defeated, laughed a laugh of merriment,
And he thrust his cares behind him with an infinite content,
Recking not of place and power and the smiles of those above,
For his darkness was illumined by the radiance of love.

Each had grasped the gift of fortune, each had counted up the cost;
And the vanquished was the victor, and the winner he that lost.

—*The Bookman.*

Too often we think of economy as something belittling, practiced by those of small, selfish and grasping natures, or, by nobler souls, from stern necessity. That any one should exercise economy from a belief in it as the true and natural method of life is usually incomprehensible. Yet no close observer of the natural world and no careful student of the Bible can fail to discover that economy is a law of nature and of God. In the incident at Cana, Christ used what was at hand. The hungry multitudes in the desert must have marveled to see him take the meager portion which they had thought hardly worth mentioning and convert it into sustenance. And if he, who of all others had the right to be lavish and extravagant, was never wasteful, surely no person can feel justified in wasting where Christ would have saved. If he, in every emergency, could discover some resource which needed only power and wisdom to render it effective, ought we not to be more quick to see, more wise to improve the capabilities of good in the people and things about us?

## OVERDOING IN KINDNESS.

BY MRS. M. E. SANGSTER.

"My dear," the other day said a lady to a young relative, who was insisting that a delicate mother should not wear herself out by undertaking some work on which the mother's heart was set, "you tire her a great deal more by your opposition than she would tire herself by doing as she wishes to." It was true, though it was hard for the loving daughter to understand why. Youth is eager, impetuous and strong of will, and often, in its very beautiful and unselfish impulsiveness, it wounds those it would help. One has to arrive at a certain place in life to comprehend that the largest kindness which may be done to any one is, in nine cases out of ten, just to let her alone. Especially in the dealings of the young with the old, of grown-up sons and daughters with the parents who stand a generation in front of them, there is need of caution, for even kindness may fail of its good intention if it be overdone.

Everybody has noticed and many have smiled at the quick sensitiveness of the aged where their acceptance of aid in things smaller or greater seems to imply a falling off of power. Probably the real reason why people as a rule object to growing old, and cling desperately to the retreating skirts of youth, is because, little by little, age does grow conscious of infirmity, age feels that it is pushed from its position in the activities of life and forced to stand aside. When age is still far away, a mere shadow in the distance, there are those who forecast the future and rebel against its limitations, and they are more than ordinarily ready to resist when their juniors lay, though softly and sweetly, stumbling-blocks in their way. It makes them a little difficult to get on with, and they are brusquer and more prickly than they would be but for the constant endeavor to hold their own, which has the effect of all struggle and toughens and hardens the one who conquers, so there is a little tarnish on the gold of victory.

Yet this is better than the too easy giving up, the relinquishing of privilege, the loss of standing ground which we sometimes see. I have known a mother at fifty, when she should have been in the splendor and prime of her years, abandon her appropriate chair of state in the family councils simply because her strong-willed children were too much for her. Their overzeal in kindness effaced her as inevitably as if they had treated her with rudeness or neglect. In the latter alternative, indeed, she would have had more scope for growth, for the wind and the sun and the dew of heaven are better for the rooted plant than is the breath of the hothouse. Few human beings are improved by constant living in a glass case, and when a human being ceases to grow and develop, he or she then, and not till then, becomes past usefulness and a cumberer of the ground. By what right, by what excuse do children ever thus impose an arresting kindness on their parents?

Generally speaking, to be very plain about it, children should not interfere too much with the mother's freedom of action. It is a stormy Sunday morning. "You surely are not going to church," says Jane; "in this weather," adds Elizabeth; and "the church will be as cold as a barn, and you will get your death of grippe or pneumonia," supplements Katharine, till among them they either persuade the poor lady to yield against her inclination, or so excite her by their well-meant resistance to it, that she is in no frame of mind to enjoy the sanctuary.

All the while it has never occurred to one of the girls that her mother knows her own preference, has sufficient common sense to take precautions against the weather and has a perfect right to choose her course and act with independence. I know instances where the affectionate despotism of daughters hinders their mothers from taking a share in church work for which they are eminently qualified, and absolutely ages and invalidates the elder women in lines where they would be most valued and most useful.

This is not a plea against considerate sweetness and gentle treatment on the part of children where old people are concerned; it is a small word by way of reminder to those who do not know or comprehend how too much zeal in sincere and well-meant kindness may be as deleterious as its opposite. Not always do age and youth see things alike. The point of view differs. Age, it must be admitted, is often capricious and unreasonable, but youth, which we all have had, is so great an advantage in itself that it should learn magnanimity and restrain its desire to rule. One of these days, these flying days, the youngest of us all will be old and will, it may be, remember and regret what can never be atoned for.

## FOUR TYPES OF BACHELORHOOD.

BY A CONFIRMED CELIBATE.

I imagine that most of the contributors to the recent symposium on matrimony gave ostensible rather than real reasons for their single estate. The peculiarity of the bachelor's consciousness, so far as I have been able to fathom it, is a disposition to shunt the topic off on a side track whenever it comes up for discussion. My friend Morgan, for instance, who is going on forty, invariably curls his under lip and says, contemptuously, "O, marriage is a flat failure, anyway." If his charming hostess, who invites him to dinner the third Sunday in every month because she thinks he must get so tired of the club, undertakes to remonstrate with him, he enumerates all the conspicuous instances of alleged *mésalliances* from Shakespeare to William K. Vanderbilt, and I have known him, when hard pressed in the argument, to cite the garden debates and recriminations of our first parents. He takes a South Dakota paper in order to keep the run of the divorces which take place there, and he glories in pointing to the National Divorce Reform League as conclusive proof of his dictum. "For," says Morgan, "what would Dr. Dike and his friends want to reform the divorce business for, anyway, unless they thought there was a large and legitimate field for divorce in this country." Under the temporary sway of his own

reasoning Morgan has been known to contribute two dollars to the league.

Now, as a matter of fact, Morgan knows better. He himself is the product of one of the happiest marriages this century has witnessed. His brothers and sisters have pleasant homes and lovely children, of whom Morgan himself is extremely fond. He is the only one of the fifteen members of his college society who has not wedded, and at the marriage of at least five of them he has officiated as best man or usher. It used to be said, until he got a little corpulent, that no man could keep the distance better when promenading up the aisle, and it is still true that no man enjoys a wedding better than he. I caught him the other noon coming out of St. George's just as the company that had gathered to witness a ceremony was streaming out into the warm sunshine. "Friends of yours, old man?" said I, inquisitively. "No," he replied, looking a bit shamefaced, "but I had a few minutes to spare and thought I'd just slip in and see the young things started."

The world would judge Morgan more kindly if it knew that, just as he was graduating from the law school, he proposed to a New Haven girl and was rejected. She subsequently went into college settlement work and after a while married a social reformer. They have a quiet evening at home together about once in eighteen months. Morgan accepted his fate manfully. Life still had and yet possesses many resources for him, but he hasn't had the courage to ask another girl since. He always was constitutionally averse to being around where he didn't seem to be wanted, and a single no chilled him to the marrow. This is the real reason why Morgan is still single.

Charrington, whom I meet in business relations whenever I go to a certain city, has never admitted it in so many words, but he encourages the impression that the true cause of his abstinence from marriage is that he never has seen the incarnation of his ideal. People say he is looking for a paragon. I must admit that Charrington is a bit critical. He lives well and he would like to see at the head of his table and of his household machinery a woman under whom the servants would do their work noiselessly and efficiently, whose sparkle and gift of repartee would fascinate the friends whom he likes to bring together in little dinner parties. He is rather musical, too, and knows a good thing in pictures, and he craves sympathy in these spheres. Moreover, as he is on the board of directors of a number of benevolent societies and is reasonably attached to his church, he thinks it rather important that his wife should be at least moderately pious. All the same, Charrington in his secret heart knows that there are plenty of girls in his own social circle who would fulfill all these requirements and who are far too good for him any way. Now and then we think he is exhibiting a hopeful weakness in a certain direction, but Charrington never launches out into the deep. He simply dabbles and putters. The real trouble with him is a constitutional weakness and timidity which easily shade off into selfishness. He would rather be lonely than run any possible risk of being bored.

Whenever I ask my friend Fowler why he does not wed he is apt to reply, "O, you know there are my sisters and mother." To be sure, Fowler has showed himself since his father's death a blameless son and brother, and as yet he is rather of a young bachelor, but when he runs to cover with this excuse I get a trifle impatient, and not long ago took him in hand something after this fashion:

"What do you want to talk nonsense for, Fowler? You know that your mother and sister have a comfortable competence and would be glad to see you happily married. The fact is that you like to roam from flower to flower. I sometimes think that some men are really designed on the Mormon pattern, and that your proper place of abode is not New York State but Utah. This free and easy touch-and-go style of life, unhampered by any close obligations, just suits you. You want nothing better. When I met you the other day you were mailing your acceptance of an invitation to dine with Julia's mamma. From the letter box you went straight to the florist to order some flowers sent Alice, and then hurried off to the steamer to see Helen sail, returning just in time to drive with Mary Jane. Before the day ended you found an opportunity to send a new book to a friend at Vassar and to indict an epistle to a Smith Senior. There is not only safety in numbers for you but an absolute guarantee against the dual life." Fowler took this chastising meekly, but when that wearisome query with which bachelors are somewhat familiar was put to him again the other day I heard him murmuring something about "family ties."

I know a minister who is a pastor in a quiet New England town. His people say that an earlier and unfulfilled, but still regnant, passion explains his single estate. She died, so the story goes, the month after they were engaged. Then the maiden ladies of the parish lower their voices a little and say in profoundly confidential tones: "You know there was something of the sort in the experience of the famous preacher, Dr. Silverton, and how beautifully the disappointment ennobled his after life." There is, I confess, not a little in the outward mien of the village dominie that gives color to this illusion. There is the suggestion of the confirmed celibate in his face and garb. He is decidedly mystical in the temper of his mind and his chief interests are certainly not of the earth earthy.

But when I sit down with him by his open fire and we get to talking confidentially, Harry, who is one of the best fellows in the world and in whose veins courses the full red blood of a rich human nature, tells me that, while the village yarn saves him from frequent embarrassing situations, as a matter of fact the notion of a former passion is pure rot, that he never met a girl who called forth the lover in him, that while he has the utmost respect and admiration for women he never saw one whom he wanted to marry. But as the fire burns low he owns up that he would like best of anything else in the world to be married, and any day now I expect to get his cards. There is a large boarding school for girls in the town where he preaches.

I started to tell the real and not the ostensible reasons for my own refraining from matrimony, but my description of the four men who mask their real attitude under plausible but specious pretexts has left me no space.

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In bringing up a child, think of its old age. —*Joubert.*

## ODE FOR WASHINGTON'S BIRTHDAY.

FEB. 22, 1856.

Welcome to the day returning,
Dearer still as ages flow,
While the torch of Faith is burning
Long as Freedom's altars glow!
See the hero that it gave us,
Slumbering on a mother's breast;
For the arm he stretched to save us,
Be its morn forever blest!

Hear the tale of youthful glory,
While of Britain's rescued band,
Friend and foe repeat the story,
Spread his fame o'er sea and land;
Where the red cross, proudly streaming,
Flaps above the frigate's deck,
Where the golden lilies, gleaming,
Star the watchtowers of Quebec.

Look! the shadow on the dial
Marks the hem of deadlier strife;
Days of terror, years of trial
Scourge a nation into life.
Lo, the youth became her Leader!
All her baffled tyrants yield;
Through his arm the Lord hath freed her;
Crown him on the tented field.

Vain is empire's mad temptation;
Not for him an earthly crown!
He whose sword hath freed a nation
Strikes the offered scepter down.
See the throneless conqueror seated,
Ruler by a people's choice;
See the patriot's task completed;
Hear the father's dying voice.

By the name that you inherit,
By the sufferings you recall,
Cherish the fraternal spirit;
Love your country first of all!
Listen not to idle questions,
If its bands may be untied;
Doubt the patriot whose suggestions
Whisper that its props may slide.

Father! we whose ears have tingled,
With the words of doubt and shame,
We, whose sires their blood have mingled
In the battle's thunder-flame,
Gathering, while this holy morning
Lights the land from sea to sea,
Hear thy counsel, heed thy warning;
Trust us, while we honor thee!

—*Oliver Wendell Holmes.*

## FIVE DOGS.

A SHORT SERMON FOR SMALL BOYS.

BY MR. MARTIN.

I will tell you to begin with why I selected this subject for a sermon. A boy friend came to see me two or three days after the New Year's sermon on the *Five Does* was printed in *The Congregationalist* [Dec. 26]. He had not seen it before and taking up the paper read the title—the Five *Dogs*. Soon after a lady called, opened the paper and read the title in the same way. (Perhaps the printer made a mistake—should it have been *Five Do's?*) Then I saw that the subject they had mentioned would be a good one for another sermon—and here it is.

The text is, *Beware of dogs.* (You can find it in the Bible yourselves.) At the same time that Paul wrote these words in Rome a gentleman in the city of Pompeii, not far away, had on the floor of his vestibule a fine representation of a dog in mosaic and placed the same warning under it: *Cave canem*—which means, "Beware of the dog." (The boys in Pompeii understood it, for they could read Latin as well as you can English!) The city was, as you know, buried a few years later under the lava and ashes of Vesuvius, but after all these cen-

turies it has been unburied, and there are the dog and the inscription under it to show that people in Bible times were afraid of dogs, just as we are now.

But Paul did not refer to real dogs. He was thinking of dog-like people. Human folks often show traits nowadays which belong to the lower animals. That is what the text says to boys—*beware of acting like dogs.* I will mention five dogs they ought to look out for.

1. *The lazy dog.* You have seen him. The Old Testament describes him—"sleeping, lying down, loving to slumber." Lying down in the sunshine all day long, of no use to anybody. You have heard a man called "a lazy dog." It is because he acts like one. He probably got into that habit when he was a boy. Don't you get into that habit! When there is so much that a boy can do for his own enjoyment and for the happiness of others, in play, in work, in study, I cannot understand why he should be willing to do nothing and be nothing. If you ever find yourself (except when you are sick) inclined to be idle and lazy, wake up, look out—beware of that dog!

2. *The cross dog.* You are acquainted with him also. You know him quite too well. He is always growling and snapping, even though you do not trouble him at all, and one learns to give him a wide berth. Whenever I see him I think of one of Captain Marryat's stories which I read when I was a boy, the title and the hero of which was "Snarly-yow"—a very cross dog. This may not be wrong for animals. Your grandparents used to recite a poem which had these lines—they will tell you the rest:

> Let dogs delight to bark and bite,
> For 'tis their nature to.

But it is not your nature, and you must not let it be your nature. Do not be like a surly dog in your family, always scowling and growling and grumbling, finding fault and making a fuss. Beware of *Snarly-yow!*

3. *The cruel dog.* Biting is worse than barking. A dog fight is a sad thing, even though begun in sport—the poor animals tearing each other till both are nearly dead. Travelers in the land of Pomiuk have seen the wolf-dogs of that coast fall upon some weaker dog of their own kind and cruelly fight him in the water or on the shore till he is drowned or killed. Isn't it awful? Yes, but not half as much so as for boys to do the same thing. I sometimes see two or three little fellows on the street throw another down and pound him or plague him till he cries with anger and pain. I have heard of college students combining to abuse some fellow whom they think it is their business to deal with. It may be amusement for them, but it certainly is not for the poor "freshman" who is the victim of their sport, and who sometimes, like the Labrador dog, dies in the process. Such "fun," whether carried on by small boys or big boys, is not manly or gentlemanly—it is cruel, brutal, shameful. I wonder if Paul was not thinking of this same comparison between dogs and men when he cautioned the people in Galatia—*where the Turks and Armenians now live*—not to "bite and devour one another"? Boys, play and have a good time at it, but beware of acting like savage wolf-dogs!

4. *The conceited dog.* I suppose there must be such a canine specimen, else the phrase would not be so common, applied to men and youth. What can be more disagreeable than to see boys who are fine-looking, intelligent and otherwise pretty good boys so conceited that it spoils all their good qualities? They think they know more than their parents or teachers, and sometimes show it by the way they treat them. Excuse me for mentioning this head, for as a matter of fact I do not think it applies to the grade of boys I am preaching this sermon to. But this trait so often attacks boys in the next grade older than you and hurts their appearance so much for a few years (they are usually ashamed enough of it afterwards) that I thought I would bid you beware of it beforehand. "*Brag* is a good dog, but"—

5. *The selfish dog.* You recognize this dog easily. He is very common. The Bible speaks of "greedy dogs." The Dutch proverb says that "a dog with a bone knows no friend." "The dog in the manger will neither eat himself nor let the horse eat." Beware of that kind of doggishness! It will surely make a boy—or a man—unworthy, unlovable, unhappy. Don't keep everything for yourself. Be kindly, friendly, helpful to the other boys—and everybody else. This dog, like a composite photograph I have just seen, combines in it all the other dogs. If you can conquer No. 5, you will have the other four mastered, too, for selfishness is at the bottom of laziness, crossness, cruelty and conceitedness.

If it were proper to interrupt the sermon—as people sometimes wish they could do—you would say, "But all dogs are not altogether bad." No, nor boys. But here are five things which are bad in dogs or boys. So when you are tempted to be lazy, cross, cruel, conceited or selfish, remember that those traits belong to the lower animals and bravely reply, "Is thy servant a dog, that he should do this thing?" Yes, dogs have good qualities, and you might make an excellent ending to the sermon by thinking up—and writing down—five *good things* about dogs, which it would be well for boys to imitate.

## ABOUT PEOPLE.

Mr. John Burroughs, speaking of his love for nature as expressed in his books, says: "My aim has been not to tell that love to my reader, but to tell it to the trees and the birds and to let them tell him. I think we all like this indirect way the best."

That the "new woman" is rapidly developing in Japan is evidenced by the active part taken by Mme. Hatoyama in politics. When her husband, a leader of the progressionist party, ran for Parliament she took the stump and made speeches in his interest—a very extraordinary thing for a Japanese woman to do. She is now a teacher in the academy of which her husband is principal.

The eminent English publisher, Alexander Macmillan, who died recently, was one of the few persons who enjoyed an intimate friendship with Tennyson. The poet took pleasure in reading his verses to so appreciative a listener, and would recite them with his peculiar intonation, pausing once in a while to exclaim under his breath: "That is a fine line!" This peculiarity of the poet's was amusingly manifested at one time when Charles Sumner called upon him. "Have you read The Princess?" asked Tennyson. Sumner expressed himself as a great admirer of the poem. "Then read this passage to me," demanded the host. It was a delicate task and the rendering evidently did not please him, for presently he snatched the book from Sumner's hand and began reading himself in the singular sing-song tone which he affected.

## Closet and Altar

*Prayer moves the hand that moves the world.*

It is in hours of meditation and communion that we learn the relative value of possessions. The rich young man wished to have the kingdom of God as a supplement to his other wealth, and went away sorrowful when Jesus showed him that God's kingdom could not be supplementary to anything. It is Christ's mercy which insists upon the true order of possessions. Think what it would mean to us in hours of prayer if we had only lands and stocks and money, and no interest or inheritance in the kingdom of our God.

Deep humility is a strong bulwark, and as we enter into it we find safety and true exaltation.—*John Woolman.*

Among the forms of insect life there is a little creature known to naturalists which can gather around itself a sufficiency of atmospheric air, and so clothed it descends into the bottom of the pool, and you may see the little diver moving about, dry and at his ease, protected by his crystal vesture though the water all around be stagnant and bitter. Prayer is such a protector. A transparent vesture, the world sees it not; a real defense, it keeps out the world. By means of it the believer can gather so much of heavenly atmosphere around him, and with it descend into the putrid depths of this contaminating world, that for a season no evil will touch him, and he knows when to ascend for a new supply.—*Dr. James Hamilton.*

Is the way long? Meseems not so,
No way is long where friends do go
In converse low and sweet and deep—
And all the way I have with me
My Lord's dear companie.

Is the way hard? But surely nay!
For "Lean on me," his voice doth say;
And scarce I know the path grows steep,
So wondrously it heartens me
My Lord's dear companie.

As a mother who expects her son from foreign parts would arrange his room to remind him of his boyhood, gathering into it the things he loved and the treasures he sent on before him, so will the Master reconstruct our life beyond doubt of kindly circumstances, that shall fit into our character and work with this difference that the scale shall be of heaven; and place us once more among those we loved and lost for a while with only this difference that we shall not then see through a glass darkly but face to face.—*Ian Maclaren.*

Spirit of All Good, it is our joy to believe that all things are ours if we are Christ's, for Christ is God's. May Christ dwell in us the hope of glory, the assurance of immortality, a fountain of present blessing and a pledge of all needful aid. Without Christ we can do nothing; he is the vine, we are the branches; he is the Shepherd, we are the flock; we live in him and without him we cannot live. Reveal thyself to us by the ministry of thy Holy Spirit. May we see him in all the aspects of his character until our growing wonder becomes lowliest worship and our amazed imagination falls down prostrate before the Son of God. Amen.

# Mothers in Council.

### A FEW NEW BOOKS.

We shall call attention in this department, from time to time, to recent publications, either in the form of books or magazine articles which bear, directly or indirectly, upon the problems of child culture.

Those in search of good poetry for quite young children will find Robert Louis Stevenson's A Child's Garden of Verses well adapted to interest them. In one household it has been read aloud to a boy of about seven until he can repeat nearly every poem in the book. One day, while out walking with his mother, he noticed a muddy stream flowing along by the sidewalk, and instantly he began reciting the four verses beginning,

Dark brown is the river.

"There," exclaimed the mother to a friend who was with her, "see how much better it is to fill a child's memory with good poetry instead of mere jingles. How aptly William has applied these lines to what he saw." This simple incident also illustrates the advantage in personal supervision by the mother of her child's reading instead of leaving the selection to an ignorant nurse girl.

A gentleman who is deeply interested in young people writes: "My boy has just sent us a new attractive edition, with notes, of Irving's Tales of a Traveler. Longmans, Green & Co. are publishing a series of English classics, nine in all, of which this is one. Another is De Foe's Plague in London. All are edited by one person, a professor of literature, and they are just the thing for young people."

Two new books designed for the education and entertainment of young children will be of value to mothers and teachers. Sara E. Wiltse's Myths and Motherplays contains a number of simple stories adapted from the ancient nature myths concerning clouds, fire, flowers, the rainbow, the moon, etc., which are suited to the twelve months of the year. They appeal to a child's imagination and love of poetry, and are meant to be wholesome and instructive as well as entertaining. A recent translation of the Songs of Froebel's Mother Play, with new music arranged by Susan E. Blow, is also a noteworthy addition to the literature of child culture.

### PASS IT ALONG.

One of our readers has solved the problem of what to do with a certain class of literature which is too helpful to be cast aside even though the owner has become familiar with its choice thoughts, and she offers this suggestion, which comes too late for the holidays but is just as good for any season:

Dear Christian friend, what have you done with that choice book of spiritual truths, Daily Help for Daily Needs, a friend gave you last year? What with that expensive calendar with beautiful colored illustrations and choice, helpful quotations for every day in the year? You have gained sweet council and choice gems of thought from them, but now there are others upon your table impatient to help you through the year 1896. I know you would gladly pass them along were it not for the date or, maybe, a few marks of use upon them. I would, therefore, help you by suggesting that you be one of the links of a chain which shall carry about these books as long as they have power to give gladness. Will you not write upon a fly-leaf of each book, Received by ——, from ——, Jan. 1, 1895. Grateful for the blessing this book has brought to me, I ask you, dear friend, to accept it from me, and at the beginning of the year 1897 ask a friend of yours to accept the same, each person as it passes along adding her name, and seeing that the chain is unbroken until the book shall have fulfilled its entire mission?

God does not give all things to all alike. Why? Perhaps that we who receive largely may finish the work. Surely that the joy of sharing it may be ours. Let us then be sharers in this work, and we can be the largest sharers by doing it without waste and in a gracious, loving manner.

I am blest
Only in what they share with me,
In what I share with all the rest.

H. M. R.

### A TOUCHING TRIBUTE.

At a recent installation council the pastor elect gave a touching reminiscence as a part of his "narration of religious experience." In speaking of the training of his early home he said that his most precious remembrance of his childhood was that he always went to sleep hearing the voice of his mother praying aloud in an adjoining room for her children. Is it any wonder that he thanked God for such a mother, or that he became a Christian and a minister of Christ? Could there be a more effective sermon to mothers on the far-reaching and blessed influence they unconsciously exert over their children in the simple everyday life of the home?

### A UNIQUE CLUB.

There is a Wives' and Mothers' Scientific Club connected with the First Church in Spring Valley, Minn., the object of which is to study wifehood and motherhood from a scientific standpoint. Only married women who belong to the church are eligible to membership. The pastor's wife asks those who read this department for a list of the best periodicals and books suitable for private use in the club, and also inquires what medical works would be of use to them. Naturally there are delicate topics of vital importance which it would be unwise to discuss in the columns of a family newspaper but concerning which mothers ought to be intelligent, and an organization of this character might serve a useful purpose in almost any community.

## HOW WASHINGTON'S BIRTHDAY WAS MADE A HOLIDAY.

The first recorded celebration of Washington's birthday occurred in Richmond, Va., in 1782, but it was not until the middle of the present century that Feb. 22 was set apart as a legal holiday in Massachusetts. In favor of the public recognition and observance of the day the Mercantile Library Association exerted a powerful influence. Mr. C. G. Chase, the then chairman of the lecture committee, proposed that the association should celebrate Feb. 22, 1856, by appropriate exercises, and to further this plan he had conceived the idea of applying to the State legislature to make the day a holiday. Governor Gardner was waited upon by a committee from the association and was induced by the patriotic nature of their request to recommend that Feb. 22 be made a legal holiday.

The exercises for the celebration included an eloquent and masterly oration by Edward Everett and an ode by Oliver Wendell Holmes, which we print this week. A most distinguished audience of more than 3,000 persons gathered in the evening in Music Hall. Among those invited who could not be present was President Franklin Pierce who, however wrote an appreciative letter from which is taken this brief quotation: "If the people of every State and Territory of the confederation—fathers and mothers, sons and daughters—would assemble annually on the twenty-second of February in their respective cities and towns and hamlets and listen to the farewell address of the Father of his Country, it would, in my judgment, accomplish more in the way of awakening a deep sense of constitutional duty, of settling questions of moral obligation in relation thereto, of eradicating sectional prejudice, of dissipating errors of sentiment and opinion, and of insuring security and perpetuity to the blessings which we enjoy, than any other instrumentality which man's wisdom can devise."

Mr. Everett's oration lasted for two hours, during which time the orator never once referred to his manuscript or allowed the attention of his audience to flag. He refused any compensation for his services on this occasion, but the oration was afterwards repeated by him in various other cities and towns, where the sale of tickets realized the sum of $75,000 for the purchase of Mount Vernon.

To those living in a cold climate, and especially for nervous persons, the *Canada Lancet* recommends a bowl of hot broth, like oatmeal gruel or clam soup, before retiring. The stomach craves warmth on cold winter nights as much as any other part of the body. A glass of hot milk serves the purpose very well, but a light, well-cooked gruel is better. Malted milk, too, is excellent, and requires only the addition of boiling water by way of preparation.


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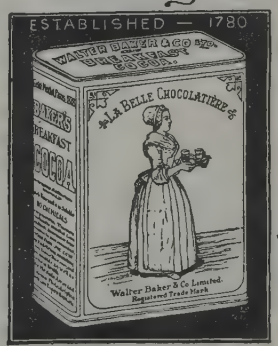


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·AVOID IMITATIONS·

# The Conversation Corner.

WE usually print our amended copy of Trumbull's famous picture of Washington in the Corner nearest his birthday, but this time we have one of Washington's trees. It is not the historic elm in Cambridge, under which Pastor Beach made his eloquent address to the Christian Endeavor visitors last summer, but a tree in New Jersey captured by the camera of Miss K. of Springfield and kindly sent to the Corner. The letter which accompanied it said:

The photograph was taken in Basking Ridge, N. J., where we were visiting in July. The tree on the right is known as the "Washington Tree," because the Father of his Country, when conducting his army through the town, stopped and ate dinner beneath it and climbed into it to get a view of the surrounding country, probably to see if any enemy were in sight. In the same town, about half a mile from the tree, stands the house where General Lee was captured, as a result of his own carelessness and conceit.

Having once been led into error in referring to a "Webster Tree" in New Hampshire, I did not dare to call this an elm or an oak until I had made special inquiry, and now I have this letter:

BASKING RIDGE, N. J.

*Mr. Martin:* . . . It is a notable black walnut tree and very large. The roots and limbs are decaying very fast; it will not stand many years longer. It is said that Washington dined under that tree as he passed through Basking Ridge to Morristown. There is also a good spring of water very near the tree. It is more than likely that Washington drank water from that spring. We have a very large oak tree in our village, the largest in New Jersey. Yours very truly, MRS. C.

It is not very important to know that General Washington drank out of that spring or climbed that tree—although when I visit the place I shall certainly try to do both—but the picture will be helpful if it leads us to study that campaign in "the Jerseys" in the darkest days of the Revolution. You remember that Washington crossed the icy Delaware on Christmas night, 1776, and captured Trenton in the midst of a furious snowstorm. A few days later, when opposed and seemingly certain to be overwhelmed by the superior forces of Lord Cornwallis, as soon as daylight would allow it, his little army stealthily crept away in the darkness and reached Princeton, fought the famous battle there—Jan. 3, 1777—and pushed on northward. Cornwallis pursued, supposing him bound for Brunswick. Washington was not caught, for he executed another "flank movement," making a forced march to Morristown, which became his winter quarters—you may remember the Corner's visit there two or three years ago. That march, according to the map, would have led him through Basking Ridge—near Morristown—was not that the time when he sat under the tree?

Curiously enough, just at this point, the mail brings a letter from a lady Cornerer in Morristown:

There is a magnificent oak tree in Basking Ridge, said to be the largest in the State in hight and circumference. There is also a walnut tree there under which Washington is said to have eaten. According to Dr. Tuttle, the road taken by the army after the battle of Princeton was "through Pluckamin, *Basking Ridge*, etc." I have heard of Washington chopping trees, but never of his climbing them before. A venerable editor told this story yesterday. His sister owned a farm adjoining the premises occupied by Washington here, on which were some old cherry trees, the trunks of which appear to be well hacked. The story is that George got so in the habit of using his hatchet when a boy that he could never pass a cherry tree without having a hack at it! The old Lee house is still standing—Miss C. must have shown you the weather-vane on it when you visited the Headquarters here. L. N. M.

Of course we Cornerers understand the editor's nice little joke, but we proved in our Washington's Birthday number last year that the cherry-tree story was simply one of the fabrications of Parson Weems's Life of Washington. The mention of the "Lee house" will lead you to read over the painful story of Gen. Charles Lee's ambition and treachery to Washington.

It is a sudden transition from the great Washington to white cats, but here are four letters which will just about fill our column.

WEBSTER, MASS.

*Dear Mr. Martin:* I have this about the question raised in the last issue [Jan. 16], relative to white cats. At my father's farm years ago we had a perfectly white cat which was deaf. My brother snapped a pistol near her head and she did not wink an ear. I shall be interested to learn if it is universally true of white cats. MRS. B.

SOUTH BERWICK, ME.

*Mr. Martin; Dear Sir:* I number among my friends and acquaintances two *snow-white cats*, with not one colored hair upon either of them. They are large, full-grown cats, one of them having reached the venerable (cat) age of nine years. They are neither blind, deaf nor *dumb*—in short, enjoy and have always enjoyed all their faculties to perfection. Woe to the mouse who dares whisk a tail or nibble a nibble near them! MRS. L.

CONCORD, MASS.

*Dear Mr. Martin:* I am not a Cornerer, but would like to be one. I am twelve years old. I inclose a stamp for the certificate. In one of the Corner letters the question was asked, Are all white cats deaf and blind? We have a white Persian cat and it can see and hear perfectly well. LAWRENCE D.

CINCINNATI, O.

*Mr. Martin:* I have not written to the Corner for quite a long while. My cat and dove I spoke about in my last letter are both gone. The dove fell down our cistern and was drowned, and the cat went away. I will answer the question about the white cats. I think they are neither blind nor deaf. (I am quite sure of it.) I have a little black dog named Neg. I had a nice Christmas and got quite a good many things. One was a C. E. pin. Yours most truly, ANNE J.

Mr. Martin

## CORNER SCRAP-BOOK.

**Washington's Laughing.** It is said that Washington almost never laughed. One exception, however, was testified to by a man who had in the Revolution been a messenger, and who brought to him a letter containing the news from Dr. Franklin in France that help was promised by that country. The General laughed heartily, waved his cocked hat, and said to the officers around him, "Boys! the day is ours!" An instance of a different character was that when present at the baptism of a child he was so surprised to hear its name given as George Washington Wood that he smiled. He surely would have had very many occasions for smiling if he had been present at all the christenings when his name was given to infant patriots!

**Washington's Anger.** The same wonderful self-control which was perhaps the strongest trait of his character kept him from anger as well as from laughter. The historic exception to this was at the disastrous battle of Monmouth, when he found General Lee retreating without cause. His indignation kindled into overpowering rage as he met the treacherous officer and poured upon him words of vehement rebuke. Even then he soon spoke to him in calmer mood, but afterwards ordered his arrest, the result being his dismissal from the service in disgrace.

**Washington's Dignity.** His hatred of everything mean had a remarkable illustration in his treatment of Aaron Burr, when at the Newburgh headquarters the latter stealthily approached the back of Washington's chair and looked over his shoulder as he was writing. His footstep was not heard but his shadow was seen in a mirror, and the General, looking up, confronted the embarrassed eye of the other. His only words were, "*Mr. Burr!*" but they were spoken with such dignity that the culprit, overawed, quailed before the look and beat a hasty retreat.

**Fox's Eulogy of Washington.** What Charles James Fox, the British statesman and orator, said of Washington in Parliament is worth remembering. "I mean no disrespect to our own royal family, but, when compared with General Washington, the princes and potentates of Europe appear mean and contemptible. . . . Without one suspicion of his integrity, without one stain upon his character, he has made himself the first man in the world."

**First State Admitted into the Union.** A paragraph is going the rounds of the papers that Tennessee, which is about to celebrate its centennial as a State, was the first one to be added to the original thirteen. It was admitted June 1, 1796. But Vermont was admitted March 4, 1791, and Kentucky June 1, 1792. Did General Washington ever visit either of these three States? What State was the next to be admitted?

**What the Children Say in School.** One of them in the physiology class was asked about the esophagus and replied promptly, "The sagarfus is fourteen feet long and is situated in the stomach."

In another class these definitions were given:

A suffix is a word with a prefix annexed.
Industrious means tryful.
Remarkable means to make remarks.

When another class was asked for sentences containing the word "toward," one bright member responded: "*I tored my trousers.*" (It is not known to me, as in the other cases, in what school this response was given. It was repeated to me two days ago in the cars by a learned doctor of divinity, who said that it was told him many years ago by Dr. Dexter!)

L. H. M.

# The Sunday School

ESSON FOR MARCH 1. *Luke* 9: 18–27.

## JESUS THE MESSIAH.

BY REV. A. E. DUNNING, D.D.

Cæsarea Philippi was at the foot of Mount ermon, about an hour's ride north of Dan. this region are the sources of the Jordan. is a fertile country, with olive orchards, lendid oak trees, rich pastures and meadvs. Hither Jesus retired as he became more popular among the Jews and his ministry ew toward its close. The parallel passages Matthew and Luke, as well as the ninth apter of Luke, should be read.

This region was on the northern confines of e kingdom of Israel and here Jesus would id a safe retreat where he could pray alone, at is, apart from public view. His disciples are with him and, since he was at a great isis in his life when his ministry in Galilee as about to end, it was fitting that he should veal himself to them in the new light of his proaching crucifixion. This passage rerds three great lessons which Jesus taught s disciples: that he was the Messiah, that he as to fulfill his mission through suffering, id that none could be his disciples except rough self-denial.

1. The Christ confessed [vs. 18–21]. Every e to whom Christ is presented will see reans for accepting and for rejecting him. oth must be faced. The reasons against acpting Jesus as the Christ had lately been esented to the disciples with peculiar force. is popularity with the people had waned. any of his followers had left him [John 66]. John the Baptist had been imprisoned id killed and Jesus had not interfered to ve him. The leaders of the nation had manded of him some sign that he was the essiah, and he had apparently failed to meet eir challenge. The time had come when e disciples, in order to remain with Jesus, ust break strong ties and part with cherhed associations. This is the usual experice of those who set out to follow him.

The reasons for accepting Jesus as the hrist had also recently been prayerfully be re the disciples. His character had imessed the people as different from every her, though akin to their greatest prophets. e had displayed the powers which had been retold of the Messiah [Luke 7: 21, 22]. He id kindled in his disciples hopes and purses to realize nobler lives and had won eir affections by loving them. These reans had already had great weight with them. ow, for the first time, Peter speaking for em, they confessed him as the Christ, the ng expected Messiah, the fulfillment of all eir hopes. This hour, in the neighborhood Cæsarea Philippi, was the beginning of the hristian Church. It could not yet be manisted for the conditions of publicly declaring were not yet fulfilled [v. 21]. But the conssion would not have been made, even in ecret and to him alone, had the reasons ready mentioned for accepting Jesus as the hrist been the only motive. To that supreme ct of life each redeemed soul is lifted by a evelation from God made to himself alone. No man can say, 'Jesus is Lord,' but in the oly Spirit."

Two things in this event ought profoundly impress us—the power and attractiveness f the One who could lead the disciples, in he face of such difficulties, to make this onfession, and the bravery of the men who, till so imperfectly informed, against public pinion and their own preconceived judgment, could take such a position. This same onfession, made as a revelation through the oly Spirit, is our hope, and makes us members of Christ's Church.

2. The Christ misunderstood [vs. 21, 22]. he reasons why Jesus forbade his disciples announce that he was the Messiah are ade plain by the accounts in Matthew and ark. They did not yet understand him well enough to proclaim him. The people were looking for a king to conquer the Romans by force and ascend the vacant throne of David. The disciples were looking for the same thing. The revelation which had made known to them that Jesus was the Messiah had not changed their expectation of the Messiah's mission. But he now proceeded to teach them its true character. He told them that his path to the throne was through suffering, rejection by his nation, death on the cross by the hands of its rulers and resurrection. While he would not allow them to speak publicly their ideas of the Messiah, he spoke his "openly," that is, without disguise.

The disciples not only misapprehended Christ's teaching concerning his own mission, but Peter undertook to teach him a better way than the one he had chosen [Mark 8: 32, 33]. Again he was urged, as he had been urged by Satan in the wilderness, to avoid the cross and seize an earthly throne. This time it was by one whom he loved. But his reply was instant and emphatic: "Get thee behind me, Satan." The conclusion from his words is unmistakable, that no man can truly preach Christ who does not preach Christ crucified, and that those who profess to do it, rejecting his teaching that he died to ransom men, savor not the things that be of God, but the things that be of men.

3. The Christ followed. The final lesson of Jesus in this scene was taught not to the disciples only, but to the multitude. His way, whether approved by us or not, must be our way, if we would go with him. We, with our crosses, must go after him with his cross. Our cross is the surrender of all selfish aims, that we may secure the ends for which he died. If we make those ends our aims we shall succeed. There is no other success. What if a man should gain the whole world by selling himself? To have secured the world by paying for it the ability to enjoy it would leave us nothing of value What are pictures to men without eyesight? What is music to those without hearing?

Christ is distinguished from other men by the greatness and completeness with which he serves men, giving himself that he may save them when they are lost. But we can be saved only by giving ourselves, as he has done, for others. To be possessed, as he was, with a sense of the infinite possibilities of every man, and to give ourselves gladly to bring them to realize these possibilities is to be saved, to be like him. Simple as this truth is no one ever comprehended it except through the enlightenment of the Holy Spirit. Let the teacher, then, realize that to make his scholars know this truth is to save them, and that if they do not know it they will lose themselves or be cast away. Let him also realize that unless the Holy Spirit illumine their minds he cannot teach them this truth.

Jesus had refused the sign which the Pharisees sought from him, but he announced a sign which some of the people should witness before they died. The kingdom of God was to come in judgment by the destruction of the holy city. It was also to come in mercy through the power of the Holy Spirit, transforming lives into obedience to his will. The scenes at Pentecost, the destruction of Jerusalem, the greater signs of the power of his gospel continuing till now are facts of history. They are evidences to us that Jesus is the Christ, the Son of the living God. Do we accept him as the fulfillment of what prophets promised, our Saviour and King?

### THE CHURCH PRAYER MEETING.

*Topic, Feb.* 23–29. The Old Covenant and the New. Ex. 24: 3–8; Luke 22: 15–20; Heb. 8: 13.

What did God promise in the old covenant and on what conditions? What did the people promise? How may we enter into the new covenant?

(See prayer meeting editorial.)


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## PROGRESS OF THE KINGDOM.

### FORTY-NINERS IN AFRICA.

BY REV. G. H. GUTTERSON.

On April 7, 1849, the barque Concordia cast off her moorings in Charlestown, and passed out beyond Boston Light on her voyage to Calcutta, via Capetown. She carried a cargo of ice. There were eight passengers on board, six of them missionaries whose names are now well known—Mr. and Mrs. Josiah Tyler, Mr. and Mrs. H. A. Wilder, and Mr. and Mrs. Abraham. Among the band bound for Africa were graduates of Williams, Amherst and Mount Holyoke, East Windsor and Union Seminary—educated preachers and teachers. This was long before Livingstone had blazed the path of civilization and Christianity almost to the sources of the Nile. Henry M. Stanley was still a boy. No steamer had plowed the Southern waters. It took the Concordia sixty days without a stop to reach Capetown, and thirty-three days more were consumed in reaching Port Natal. Our friends suffered the tortures of Tantalus, for long before the voyage was accomplished the drinking water became almost unbearable. Yet the captain would not open the hatches for even a pound of ice to cool their tongues.

This party of scholars were of such a temper that, had a Zulu Grammar been available, they would have spent the long days, doubtless, in the study of that language. But as the Zulu had only just been reduced to writing no grammars were available. They had to content themselves with scientific researches and sweet counsel together as to their unknown future in that strange land to which they were going. In these days, when foreign missionaries are spoken of sometimes as men of limited mental caliber and small attainments, it is worth while to remember that these six learned to use with facility an exceedingly difficult language, one of them being noted for his linguistic attainments in it. Another was accustomed during his life in South Africa to lecture on astronomy before intelligent audiences in institutions of learning. Another became an author, although occupied with a great amount of general missionary work. There are Europeans residing today in South Africa who have been impelled through the intellectual stimulus received from one at least of this party to buy books and mathematical instruments for the prosecution of private study.

Moreover, these pioneers were able not only to write dictionaries and preach the gospel, but to lay the foundations of future commonwealths. One of them had to build his house, working largely with his own hands. Some of the lumber came from Norway. To get the rafters he had to travel forty miles into the Mangrove jungles, in the midst of lions, and snakes whose bite meant death within a few hours. He hunted in the plains for clay, taught the natives how to mix and mold it into brick and burn in a kiln which he had made himself. One of the party had not been trained to such hard manual labor, and perhaps it was not altogether congenial to him, but with heroic persistency and self-sacrifice he bent himself to this task also.

These men and women built churches and established schools. They obtained a knowledge of medicine and surgery to some extent in order that they might relieve suffering and save lives. One of them at least saw that the Zulus, coming out of the simplicity of almost primeval man into the ever increasing material and intellectual wants of a Christian civilization, would need instruction in the arts of life in order that they might supply these wants, hence he believed in plows and sugar-mills as well as in the Ten Commandments and the Zulu spelling-book. In many things these "Forty-niners" were ahead of their time and had a wiser outlook upon the future than even the churches which sent them out.

It is probable that in that same month of April many companies of Americans turned westward led on by the wild thirst for gold then newly discovered in California. No such impulse stirred the hearts of these passengers of the Concordia. They were indeed treasure seekers, but of a different sort, for they went to prospect for human souls. The late Rev. Josiah Tyler was the last but one of these missionary "Forty-niners." It does not take many words to tell the story of his life. After four decades of missionary service he was driven out of the tropics by an incurable malady; then followed six years in this land, which were by no means spent in idleness, for he was interested in the welfare of the colored man in the South, anxious to ameliorate the condition of the Southern highlanders, active and beloved in the church in St. Johnsbury, Vt., always zealous and well-informed regarding the progress of missions not only in Africa but around the earth. And so he filled up his part of more than two centuries of work which represent the sum total of the years spent by the Concordia Band in South Africa. Perhaps their united purpose and their achievement can be best illustrated by an incident which occurred early in Mr. Tyler's life.

It is related that when Mr. Tyler went to choose a site for his missionary home that Mr. Lindley, who was in Africa before him, accompanied him in order to give the benefit of his experience and judgment. Riding for hours over the rolling country they came at last to the brow of a hill overlooking a beautiful valley. They both dismounted, filled with wonder and joy at the scene before them. At length Mr. Lindley said, "Let us take possession of this valley in the name of the Lord of Hosts!" So they knelt and prayed for guidance and blessing upon their work. It was there that Mr. Tyler built his first home, and in that beautiful vale he lived and labored for more than twenty years.

When the two men looked into this valley there were no schoolhouses, no Christian homes, no voice of prayer with the morning sun, no hymn of praise at the going down thereof. When Josiah Tyler looked upon it for the last time there were not only the skilled artisan with his saw and chisel, the farmer with his improved methods, but the intelligent Zulu Christian in his home. There was no church spire in the landscape as Lindley and Tyler first saw it. When the latter left Africa for good there was a large Christian church, ministered to by a Zulu, educated and ordained, planning and giving to send the gospel to the sources of the Nile!

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### THE E. C. D. B. TO THE RESCUE.

BY S. F. WILKINS.

For the first time in the history of the American Board the Prudential Committee, in order to limit expenses to probable income, have reduced the salaries of male missionaries ten per cent., and they have cut down the grants for general work twenty-six per cent below those of last year.

This reduction means retreat from many points where Christian work has been commenced, the disbanding of numerous schools and sending multitudes of pupils back to darkness, the relegating to heathenism of hundreds of persons now under instruction for church membership.

By means of the Extra-Cent-a-Day Band the Congregationalists of the United States can add yearly to their present contributions for missions $2,000,000. If equally divided between home and foreign work the income of the American Board would be doubled and the receipts of the societies for home work would be enormously increased. Instead of closing mission schools and discharging students whose ambition is to become gospel messengers, and withdrawing our help from men who are longing to learn of Jesus Christ, we should with more than twofold vigor spread abroad the gospel story, and grand advances would be made in every department of home missionary work. We ca so easily save one cent a day on glove neckties, veils, bonnet trimmings, car fare lunches, table delicacies.

In this emergency of missions Christ plea with his followers for increased gifts. H who was rich with the riches of heaven, y for our sakes became so poor that he ha not where to lay his head, appeals to us wh bear his name to give out of our abundanc or it may be out of our poverty, not only th missionary work shall not languish in th earth, but that with enthusiasm and ente prise unknown before the gospel shall proclaimed unto the whole creation.

The E. C. D. B. movement started abo six years ago. Numerous bands have be formed, a single one having raised alread $2,087. The plan was strongly recommend in the resolutions presented to the recent N tional Council by Mr. Samuel B. Capen a unanimously and enthusiastically adopte and since that indorsement new interest h been awakened and a number of new ban have been formed.

Why may there not be an Extra-Cent-a-D Band in every Congregational church in t land? The scheme is simple; the burde when a burden at all, is light; the result money enough to send thousands of new m sengers to publish the gospel story. He is a plain way out of present distresses (a I believe there is no other plan equal efficient and practicable), and it will le surely to immense achievements for our Ma ter. Let earnest souls in every church s cure at once the formation of Extra-Cent Day Bands. Then there will be new meani and new answer to our prayer,

Fly abroad, thou mighty gospel,
Win and conquer, never cease!

Information and E. C. D. B. envelopes c be obtained free by all who apply to S. Wilkins, Newton Center, Mass.

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## CHRISTIANITY AND BUDDHISM.

Most of us have been taught that knowledge of God is confined to those who kno him through the Bible, and that he has n revealed himself through other religion Yet occasionally we have heard of perso who have never seen the Bible, but whose e periences are wonderfully similar to those Christians. May we not find in this fact evidence that God does sometimes make hi self known through other than Hebrew Christian channels, and even by means other names than those most dear to u Rev. Dr. A. H. Bradford, a member of t deputation of the American Board, which r cently returned from Japan, has given in t *Outlook* a remarkable illustration of an e perience of a follower of Buddha, which almost parallel to that of a follower of Jes Christ. He visited an aged Japanese woma a member of the Shin Shin sect of Buddhis who gave him in substance the following a count of her religious experience:

I am old and I am a woman, and it is not e pected that a woman will know much of su subjects, but I will tell you what thought have. I am weak and sinful and I have hope in myself; my hope is all in Amid Buddha. I believe him to be the Supre Being. Because of the wickedness of ma and because of human sorrow, Amida Bu dha became incarnate and came to the ear to deliver man; and my hope and the world hope is to be found only in his *suffering lo* He has entered humanity to save it, and alone can save. He constantly watches ov and helps all who trust in him. I am not a hurry to die, but I am ready when my tim comes, and I trust that through the gracio love of Amida Buddha I shall then enter in the future life, which I believe to be a sta of conscious existence, and where I shall free from sorrow. I believe that he hea prayer, and that he has guided me thus fa and my hope is only in his *suffering love*.

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The smallest children are nearest to Go as the smallest planets are nearest the sun. *Richter.*

# Literature

## BOOK REVIEWS.

### AUTOBIOGRAPHICAL.

The world owes a debt of gratitude to y man of mark who is willing to give the rength of his declining days to an ac- unt of his own life, if he only does it in natural manner and with entire free- m of comment and criticism. Such a ok as the *Life and Adventures of George ugustus Sala*, with its more than 700 pages, y impress us at first as overweighted th matter, but it was a life so character- ic of the age and the characters whose mes pass in review are so many and of so gh an average of importance that it is ly in the interest of some special class of aders that we could wish for a retrench- nt. Sala was the youngest of thirteen ildren. His mother was a native of Dem- ra and her mother a Brazilian with a ce of Indian blood, while his paternal andfather was an Italian. Thrown upon s own resources as a boy, he became art- , engraver and at last newspaper re- rter and correspondent and writer of itorial leaders. In the varied experi- ces of his life he knew many of the prom- nt people of Europe and America, and has pictured them for us as he saw them th graphic realism, but without a touch malice. The picture of his mother's ruggle to bring up her children in her ars of widowhood is particularly inter- ting. To any of our readers who may be mpted to imagine that the gift of a suc- ssful literary style "comes by nature," commend a sentence from this part of e book. "To her being well versed in e writings of the great theologians of the venth century, I owe the addictiveness hich I have always had for such writers Baxter, Hooker, Stillingfleet, Jeremy aylor, South and Barrow, whose sermons d essays I have been continually copying t and striving to imitate for more than rty years, and who have helped me over stile in some of the many thousand lead- g articles which I have contributed to a ngle London daily newspaper, and which e envious and foolish usually agree to y are 'knocked off.' Knocked off, for- oth! They have been ground out of my ains in the course of a life, more than lf of which has been devoted to system- ic and unwearied study." Such a book this is by no means a complete pic- re even of the journalistic life in which e author played so large a part, but it a free and brilliant side-light upon it. harles Scribner's Sons. 2 vols. $3.00.]

Among books which are essentially auto- ographical belongs also *Pebbles from the ath of a Pilgrim* by Harriet B. Hastings. rs. Hastings is the wife of the well-known litor of *The Christian*, and has been helper d sharer in his work. The story of a ildhood under hard conditions in Ver- ont, and of a Christian life spent in serv- e is full of interest and suggestion. A rge part of the book is taken up with escriptions of mission work in the South the years following the war. There is a ortrait of the author besides a number of her illustrations. The book would be uch increased in value in this busy age by he addition of a topical index. [H. L. astings. $1.50.]

### SOCIAL QUESTIONS.

*Missions and Mission Philanthropy*, by ohn Goldie, is a contribution to the study of a great topic, but a contribution which falls so far short of what might have been possible if the author could have added to the personal experience and first-hand observation of the book a better knowledge of the work of others and a less difficult style that we find it disappointing. The author gave himself to study of the poor and to helping them. He found in the experience, he tells us, after much self-denial, that he did not love the poor, he only disliked their ways and wished to get them out of their misery into less disagreeable ones. We think that he is too hard upon himself as we are sure that he is indiscriminate in his condemnation of the ordinary methods of religious and philanthropic activity. He seems to contradict himself by saying on the one hand that the poor are content in their life as it is, and on the other that their misery makes them hate the rich. And we think he has made too little of the fact that an awakened ambition is the lever with which all successful effort works. With his contention that much second-hand charity is worse than wasted, and that we must give ourselves if we wish to accomplish any lasting good, we are in full sympathy. Those who have seen much of what the author calls "sentimental philanthropy" will echo his words when he writes, "It is strange how ready the philanthropist is to experiment upon the poor." Consideration is the first word in all social meetings, from the highest to the lowest, and with the lowliest most of all. The book is a strange compound of acute observation and partial knowledge, but those who wish to get the look of the world from the point of view of the slums will do well to read it. [Macmillan & Co. $1.50.]

In *The Brotherhood of Mankind*, by Rev. John Howard Crawford, we have "a study toward a Christian philosophy of history." The object of the book is "to show that the end towards which mankind are progressing is a united brotherhood." The method chosen by the author is that of historical study of progress of the sense of unity from the old ages, when the state was the unit of society, down to our own time, when the battle is on between collectivism (or altruism, as he prefers to call the recognition of the claims of brotherhood) and individualism. Most of the book is devoted to defining and tracing the influence of Christ and the church, but there is an interesting chapter given to the service of art and literature. "The great school of altruism is the family life," Mr. Crawford tells us, but only in the marriages of one husband to one wife, and in line with what he says about this matter is found, we think, the correction for what seems to us rather a one-sided presentation of the matter. "It looks like a paradox to say that man, by isolating himself in his own family, develops more love to others, but it is certainly true." As in true marriage there is a development of individualism tending toward fellowship because it makes the man himself more complete and more responsible, so in history the full development of individualism must precede the attainment of the final brotherhood. The more a man is, the more he will have to give. Individualism with right motives is the condition precedent of any altruism which will have virility enough to save the race from a return to moral chaos. The faith of the book in altruism as the promise of God's purpose for the future will not mislead its readers, we hope, into thinking that this life of ours on earth can ever be anything but a strenuous life, in which self-development shall be essential to progress and usefulness as well as efficient kindness. [Imported by Chas. Scribner's Sons. $2.00.]

Miss Frances E. Willard has prepared an illustrated handbook for the Woman's Christian Temperance Union under the title of *Do Everything*. It begins with an historical sketch of the movement, and is full of practical suggestions as to the best and most effective handling of the local organization, including model constitution and programs. The book will be useful wherever this form of organization is used by the women in their Christian work. [The Woman's Temperance Publishing Association: Chicago.]

### RELIGIOUS.

From Dodd, Mead & Co., of New York we have three numbers of a series called *Little Books on Religion*, edited by W. Robertson Nicoll, and printed on good paper in narrow book form which, if somewhat unusual, makes them just right for the pocket and gives a pleasant page to the eye. First of these is *The Seven Words from the Cross*, by the editor, followed by R. W. Dale's *Christ and the Future Life*, and *The Upper Room*, by John Watson (Ian Maclaren). Similar in reverent study and sympathetic interpretation of the life and words of Christ, they are marked by the individual qualities which have made the authors so well known. All three keep very close to the heart of Christianity and bring the reader very near to Christ. Ian Maclaren's book especially is marked by all the power of imaginative sympathy and insight which in *Beside the Bonnie Brier Bush* so endeared him to the hearts of his readers. We commend it to our readers as a preparation for the communion season. [Each 50 cents.]

*Blossoms of Thought* is a little book of reverent and often suggestive original paragraphs by Caroline E. Russell, all of them bearing upon the spiritual life. We like the prose better than the verse. [Arena Publishing Co.: Boston. 75 cents; paper, 25 cents.]

In *Salvation Papers* we have a treatise on "personal salvation as an experience" in the form of collected evangelistic addresses by the late Rev. S. A. Keen, prefaced by a memorial address and including a portrait of the author. There is a force and directness about these discourses which must, if the manner expressed the matter, have made them effective as spoken addresses. [M. W. Knapp: Cincinnati. 35 cents.]

### STORIES.

*Wandering Heath* is a book of short stories, studies and sketches by Q., which, as our readers know, is the pseudonym of Arthur T. Quiller-Couch. The scene of many of the stories is in the writer's own Cornwall, with its Celtic humor and feeling for the mystic side of the world, but the longest sketch in the book carries us to the eastern slope of our own Rocky Mountains. Even there, however, in the strangely humorous and pathetic situation, it is a touch of the otherworldliness of the Cornwall fisher folk which hedges about their descendant, the Bishop of Eucalyptus, in his strange surroundings. The book is a fascinating one and wholly free from the smirch of "sex insanity" which spoils so many recent short stories. [Charles Scribner's Sons. $1.25.]

Readers of Jane Barlow's Irish Idylls

will be glad to have a second series under the title of *Strangers at Lisconnel*. With the background of crag and peak and the stretch of black bog surrounding the village, the simple-minded and keen-witted Irish peasantry are pictured with episodes which stand out before us with the distinctness of an etching. A bit of real nature showing the warm human heart beneath the misery and perverted conscience of the lowest lives is that of the brother and sister in Mrs. Kilfoyle's cloak, and it is all the better for the simplicity with which it is told. [Dodd, Mead & Co. $1.25.]

*The Paying Guest*, by George Gissing, is an amusing little story of the experiences of an English family who wished to increase their income without sacrificing their social position, and of the complications which followed their reception of a "paying guest" into the household. The few characters of the book are sharply drawn and the reader's sympathy is called upon in turn for all parties to the bargain. [Dodd, Mead & Co. $1.75.]

*And the Sword Fell* is a story cast in the form of a diary by Carrie Goldsmith Childs. The form militates against its power, and the stage is too crowded for the best presentation of the types of character. It is evidently a first attempt at story writing and there is no complete mastery of the dramatic requirements, but the spirit of the book is good. [Mayflower Publishing Co.: Floral Park, N. Y. 75 cents.]

From R. F. Fenno & Co. of New York we have *The Professor's Experiment*, a characteristic love story by Mrs. Hungerford. [$1.25.]

In the Ivory series we have a reprint of a part of the Stevenson's New Arabian Nights under the title of *The Suicide Club*. It is beautifully printed in convenient form for the pocket and is bound in tasteful covers of white and green cloth. [Charles Scribner's Sons. 75 cents.]

MISCELLANEOUS.

In Volume XII. of the Select Library of Nicene and Post-Nicene Fathers we have *The Letters and Sermons of Leo the Great*, translated with introduction, notes and indices by Rev. Charles Lett Feltoe, and *The Book of Pastoral Rule and Selected Epistles* of Gregory the Great by Rev. James Barmby. In the extension of this series of translations of original materials for church history, with their careful editing and full apparatus for study, we take great satisfaction. [Christian Literature Co. $4.00.]

A *Memorial and Historical Discourse* delivered at the Trinitarian Congregational Church, North Andover, by the pastor, Rev. Henry E. Barnes, D. D., comes to us in a handsome cloth-bound volume with portrait of the author and other illustrations. It will be of interest to a wide circle and contains material of value to the student of American church history.

*The Evolution of Horticulture in New England*, by Daniel Denison Slade, is a work of leisure and research and opens in the good old fashion with a sketch of the history of gardening from the beginning of the world. It is a careful and well-written development of the subject with an evident love for the literary side of it and for the wild garden in the midst of which man makes his experiments. The book is well printed on good paper and shows the results of care and good taste throughout. [G. P. Putnam's Sons. $1.50.]

From Horace G. Wadlin, the chief of the Massachusetts Bureau of Statistics of Labor, we have the *Twenty-fifth Annual Report* of the bureau (for 1894), which contains much material which will be of use to students in its department, and from the same hand we have received also the *Annual Statistics of Manufactures*.

Way & Williams of Chicago send us advance sheets of a republication of the sometime famous *Battle of Dorking*, or the German Conquest of England, with a preface suggesting that it may be of use by way of warning to defenseless America. We doubt whether the book is strong enough to produce this result at second hand even if any enforcement of the Jingo spirit were desirable.

## NOTES.

—— A public-spirited Frenchman, Calman Levy, has presented the library of the late Ernest Renan to the French nation.

—— Pres. W. A. P. Martin, formerly of the Chinese Government College at Peking, is about to publish an account of recent Chinese history under the title of A Cycle of Cathay.

—— Mrs. Kipling's special literary service to her husband is said to be that of barring the doors of his workshop, so that he is "the most unapproachable literary man in the world."

—— The London correspondent of *Book News* calls attention to the fact that in December Trilby headed the list of sales in London, with Kipling's Second Jungle Book a good second.

—— A clay tablet discovered in Babylonia in 1894, says Dr. Herman V. Hilprecht in the *Sunday School Times*, contains what is undoubtedly a Babylonian love letter of the time of Abraham.

—— Mrs. Burnett, it is said, shows her versatility by the new stage and method of her forthcoming story, which is to be a historical novel of the time of Queen Anne. Critics who are never happy without hooking a comparison will need to recall their Esmond.

—— The Consolidated Library of New York has declined the offer made to them by Hubert Howe Bancroft of his great historical library of 60,000 volumes for $300,000. The library was collected in connection with the writing of Mr. Bancroft's histories of the Pacific States.

—— Editorial changes in the serial form of recent novels are explained by the fact that the pressure to buy stories from the most popular authors is so great that publishers have been forced to bid for them unread, and in some cases, unfortunately, to expurgate them before offering them to the readers of their magazines.

—— It will be necessary for the daily newspapers to use more care in making up their illustrations. In a recent number of a Chicago paper, says the *Boston Transcript*, a picture of the late Cardinal Manning was labeled, "Frau Krüger, wife of Oom Paul," and accompanied with an entertaining sketch of that excellent lady; while in another place was a picture of Mrs. Krüger, looking grand and intensely Dutchy, which bore the legend, "Cardinal Manning."

—— Dr. Dunning's Bible Studies in a Hindustani version has been in use for more than two years as a text-book of theology in the Bareilly Theological Seminary of the American Methodist mission in the North West Province, India. Published first in the vernacular newspaper of the mission, it was found so well adapted to the needs of the students that it has been issued in book form at the Lucknow publishing house of the mission.

—— The Canadian copyright question still continues to make trouble. A protest of French authors, publishers, booksellers, mu dealers, artists, photographers and engrav has been sent to the French foreign office by them forwarded to every governm which accepted the Berne convention. difficulty is with the manufacturing cla which requires a copyrighted publicatio be manufactured in Canada. The effect the protest will brobably be to exclude C ada from the circle of the Berne conventi The proposed law hurts the French publ ers, because there is a large market their copyrighted material in French-spe ing Canada.

## BOOKS OF THE WEEK.

*Ginn & Co. Boston.*

INDUCTIVE LOGIC. By William G. Ballantine. 174. 90 cents.

TRIGONOMETRY. By Frederick Auderegg and ward Drake Roe, Jr. pp. 108.

*Houghton, Mifflin & Co. Boston.*

ROBINSON CRUSOE. By Daniel Defoe. pp. 38 cents.

*D. C. Heath & Co. Boston.*

LE PREMIER LIVRE DE FRANCAIS. By Louis Hotchkiss. pp. 63 40 cents.

*Lee & Shepard. Boston.*

PUBLIC SPEAKING AND READING. By E. N. Ki pp. 211. $1.00.

THE WOMAN'S MANUAL OF PARLIAMENTARY L Harriette R. Shattuck. pp. 285. 75 cents.

*Wilbur B. Ketchum. New York.*

DICTIONARY OF BURNING WORDS BY BRILLI WRITERS. pp. 681. $2.00.

WHAT SHALL WE TELL THE CHILDREN? By George V. Reichel, Ph.D. pp. 304. $1.50.

*D. Appleton & Co. New York.*

CRIMINAL SOCIOLOGY. By Eurico Ferri. pp. $1.50.

STUDIES OF CHILDHOOD. By James Sully, LL pp. 527. $2.50.

OLD FAITHS AND NEW FACTS. By W. W. King pp. 345. $1.50.

THE STORY OF THE SOLAR SYSTEM. By G. Chambers. pp. 188. 40 cents.

*Merriam Co. New York.*

FOR PLAIN WOMEN ONLY. By George Flem pp. 202. $1.25.

*G. P. Putnam's Sons. New York.*

REGENERATION; A REPLY TO MAX NORDAU. troduction by N. M. Murray. pp. 311. $1.75.

RENAISSANCE FANCIES AND STUDIES. By Ver Lee. pp. 260. $1.25.

*Macmillan & Co. New York.*

A TALE OF TWO CITIES AND THE MYSTERY EDWIN DROOD. By Charles Dickens. pp. $1.00.

LIFE, LETTERS AND WORKS OF LOUIS AGAS 2 vols. By Jules Marcou. pp. 318, 302. $4 00.

THE MODERN READER'S BIBLE: *Ecclesiasti* Edited, with introduction and notes, by R Moulton, Ph. D. pp. 207. 50 cents.

*Benziger Brothers. New York.*

FABIOLA. By Cardinal Wiseman. pp. 324. $

*John B. Alden. New York.*

THE AGNOSTIC GOSPEL. By Henry W. Par pp. 216. 75 cents.

*American Book Co. New York.*

PITMAN SYSTEM OF PHONOGRAPHY. By Nor P. Heffley. pp. 128. $1 25.

*R. F. Fenno & Co. New York.*

A LITTLE WIZARD. By Stanley J. Weyman. 190. 50 cents.

*Pearl Publishing Co. Philadelphia.*

LIFE AND WORK IN INDIA. By Robert Stew D. D. pp. 413. $2.00.

*J. B. Lippincott Co. Philadelphia.*

A RUTHLESS AVENGER. By Mrs. Conney. pp. $1.00.

*Open Court Pub. Co. Chicago.*

THE PRIMARY FACTORS OF ORGANIC EVOLUT By E. D. Cope, Ph. D. pp. 547. $2.00.

GOETHE AND SCHILLER'S XENIONS. Selected translated by Paul Carus. pp. 162. $1.00.

*National Educational Association. St. Pa*

JOURNAL OF PROCEEDINGS AND ADDRESSES. SION OF THE YEAR 1895, held at Denver, Col. 1,102.

PAPER COVERS.

*Macmillan & Co. New York.*

THE NOVEL—WHAT IT IS. By F. Marion Cr ford. pp. 108. 25 cents.

A TALE OF A LONELY PAR'SH. By F. Ma Crawford. pp. 385. 50 cents.

*C. H. Kerr & Co. Chicago.*

AMERICA LIBERATA. By Robert H. Vickers. 75. 50 cents.

THE BEAUTY OF KINDNESS. By James V. Bl pp. 16. 10 cents.

*G. P. Putnam's Sons. New York.*

LITTLE JOURNEYS TO THE HOMES OF AMERI AUTHORS. *Bryant*. By Caroline H. Kirkla 5 cents.

*Johns Hopkins Press. Baltimore.*

CONSTITUTIONAL HISTORY OF HAWAII. By H Chambers. pp. 40. 25 cents.

*Leland Stanford, Jr., University Publicatio*

OFFICIAL RELATIONS BETWEEN THE UNI STATES AND THE SIOUX INDIANS. By Lucy Textor. pp. 162.

*Government Printing Office. Washington.*

BULLETIN OF THE DEPARTMENT OF LABOR. N Edited by Carroll D. Wright.

MAGAZINES.

February. THE BOSTONIAN.—MISS BLUE STO ING.—THE SCHOOL REVIEW.—GOOD HOUSEK ING.—GOOD WORDS.—SUNDAY MAGAZINE.— SANITARIAN.—BIBLIA.—THE CAMBRIDGE MA ZINE.—THE LITERARY NEWS.—THE BIBLI WORLD.—TODAY.

## Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, March* 1–7. What Is Involved in Loyalty to Christ? Luke 10: 25–37.

A great many things are bound up in our elation to Christ, but the specific duty rought out in this passage is service to the nfortunate. Jesus, to be sure, would not ave us ignore the civilities, courtesies and bligations that belong to ordinary human ntercourse, but he is not talking here about inistering to members of our own families, r of "our set," the doing of good to agreeble persons and those "from whom we may eceive again" in kind, but he has in mind hose who are down, the lower half, the suberged tenth, the lapsed masses, as we say in odern parlance.

It was with the lowly and the lost that esus especially identified himself. While e had pleasant relations with many in the pper ranks of society, he seems to have een particularly anxious to reach and bless hose who had been left behind in the race of fe, the human wreckage which in those days s in these is tossed on the bank as the stream f humanity moves forward. Was there anyody about him lost, anyone out on the cold, leak mountain or down in the mire, he was he special object of Jesus' compassion and esus' search. So the disciple of the Lord alls short of his pattern when he fails to care or the forlorn children of men.

To select such a person or a group of such ersons as the object of special ministrations a practical way of extending the kingdom f God. Theories and conventions are all ght and schemes of social amelioration eed, of course, to be framed, but the wisest tudents admit that if one well-to-do family ould select some poor family and care for it ith Christian wisdom and tact, or if one ighly-favored individual would pick out a nely and dispirited soul and establish with true comradeship, and if this practice hould become general society would be reonstructed speedily and thoroughly.

An interest in the weak and struggling reacts beneficially on the one cherishing it. It nlarges the outlook and sympathies. Workrs in social settlements say that they beome intensely interested in the life of the oor about them. It presents phases in one ense more romantic and thrilling than are eflected from the pages of novels. But the argest value of such an interest is that it eeps religion from becoming selfish, and esus evidently felt that religious people in articular, those who keep up the institutions f their faith, who are known publicly as its epresentatives, are in danger of forgetting he wounded and despoiled about them. This arable smites the idea that religion consists n conformity to conventionalities or in the rofession of righteousness. A religion occupied principally in the endeavor to get ne's self to heaven was not Jesus' religion. Unless it have place in it for constant and pecific practical ministrations to the unfornate, it is "sounding brass and a tinkling ymbal."

*Parallel verses:* Matt. 5: 19; 6: 15; 7: 26, 27; 5: 31–40; Luke 11: 39; John 21: 15; Acts : 34.

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At what cost of life our tables are furnished vith food may be imagined by thinking on he fact that during the last twenty-two ears 2,193 men, sailing from the port of Gloucester, have been lost at sea. This is the hief port on our coast for fitting out fishing essels. The number lost last year was 131, he largest for twelve years. Annually on he average 100 men lose their lives in this azardous business. A society organized ight years ago distributes such money as it eceives to the widows and orphans, who re often left destitute, but the total amount s only a little more than $1,000 a year.

# News from the Churches

### Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Feb. 24, 10 A.M. Address by Rev. J. L. Barton, D.D., chairman of the deputation to Japan, on Personal Experiences and Observations of the Country.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A.M.

UNION BIBLE CLASS, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 3 P.M.

TUSKEGEE NEGRO CONFERENCE, Tuskegee, Ala., March 5, 6.

INTER-SEMINARY MISSIONARY ALLIANCE, Central District, ninth annual meeting, Hartford Seminary, Hartford, Ct., Feb. 27–March 1.

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D, Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building Boston. Address applications to Rev A. H. Quint, D. D Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B Forbes. Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover st. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

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## PASSING COMMENT.

The annual meeting brings into the foreground all the various departments of church work more conspicuously than any other occasion of the year, and it gives a good opportunity to compare them with each other and with the standards which the leader of each should set for his special effort. It is sad in some instances to see how idle the Sunday school or C. E. Society has been for a year, simply for lack of energetic leadership. The conspicuous absence of the pastor from these departments in some cases is a potent influence. The pastor's interest should be felt, not assumed only.

It is difficult, in fact quite impossible, for some churches to minister to the whole man in providing for his mental and physical needs in addition to the spiritual. But a plan arranged by a New Hampshire cluster of churches points to a possibility for the intellectual improvement of the country community, which would doubtless be most beficial to many rural neighborhoods.

A [Cleveland] church [needs] to spend no time in proving the benefits of the institutional methods properly conducted. There is in its case but one side to the argument.

A new idea in sociables is suggested by a church which recently delegated the men to do the cooking. New dishes "never heard of before" were promised.

With the report from the South this week begins the series of spring meetings of the State bodies.

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## THE NEW YEAR IN CANADA.

The new year in Canada has been laden with events of more than passing interest. The political tension of the last few weeks has been without parallel in the history of the Dominion. War talk, not of sword and rifle, but of vote and ballot, has been heard on every side. Cartoons have been in circulation, representing in figurative terms the members of the Dominion cabinet with daggers and clubs engaged in bitter conflicts. Such things are peculiar to any land, but recent weeks have produced special reasons for their appearance in Canada.

In the midst of all this internal commotion and excitement Canada has not been indifferent to the dispute that has arisen between the United States and England. Questions that concern the motherland are of vital interest in Canada, since here loyalty is both deep and strong. Independence has its advocates, but among these it is not felt that the time has come for severance from the British crown. It is also true that annexation has had its champions, but these are few and are seldom heard. The Liberals of the Dominion have sometimes been charged as annexationists because of their desire for closer trade relationship with the United States, but a more unfounded charge was never uttered and may be relegated to the campaign slanders, alas, too prevalent in every land. Conservatives and Liberals alike are united in their loyalty to England. The great mass of Canadian people, with all their thoroughgoing democracy, may be considered a unit in their allegiance to the British crown.

Though these facts are apparent at every turn, yet nowhere can there be found a feeling of unkindness or hostility toward the United States. On the other hand, the truest good will is freely cherished, which, it is believed, is fully reciprocated. Evidences of this are continually passing between the two lands. American newspapers, magazines and journals are scattered broadcast throughout the Dominion, and in these articles are constantly appearing from the pens of Canadian contributors. More marked than anything else is the constant interchange of men and women of all occupations and professions of life. Some of the finest buildings in Canada are from the designs of American architects. In pulpits all over Canada are pastors called from across the line. Anniversaries and special occasions constantly witness invitations extended to men of eminence in the United States, whose visits are always hailed with pleasure and profit. On the other hand, all over the republic are pulpits occupied by pastors called from Canada in early life or in later years of service. Among these may be named Rainsford, MacArthur and Marling of New York, Du Moulin, Silcox and Beaton of Chicago, Brand of Oberlin, George of St. Louis, F. E. Clark of Boston, and scores of others who have reached positions of prominence in the land of their adoption. McGill University alone, it is estimated, has given to the different professions of the United States 500 of her graduates. From mechanical and agricultural pursuits there have crossed the line tens of thousands of Canada's men and women who are now citizen's beneath the stars and stripes. No tariff walls can prevent this unbroken interchange between two lands so essentially one. On both

sides of the line are members of thousands of families, separated by reasons of necessity or preference, yet one in ties of kinship and blood though citizens of different lands.

In view of these relationships the reality of war between the United States and England strikes the Canadian mind as impossible. It is true that from some irresponsible sources belligerent utterances have been heard, but it may be said that the people of Canada would greatly deprecate war between the two nations. Indeed, the possibility of such a deplorable occurrence has never been seriously entertained.

The first month of the year is always filled with the annual meetings of the churches, and a study of the statements just announced reveals many evidences of growth and prosperity. Gratifying accessions are seen in different quarters and most of these are from the regular and ordinary work of the year. An annual revival does not find a place on the formulated program of the church, unless the word be understood in its continuous and not periodic sense. It is true many gladdening times of special meetings have been held, but the churches do not arrange a revival for particular occasions.

In Toronto the reports bring more than usual encouragement. Bond Street Church shows a membership of 556, and a revenue from all sources of $7,000. Of this amount $400 were applied to the reduction of the floating debt. Northern has added forty-four names to the roll, but faced a financial deficit which is already partly met. Broadview Avenue, one of the youngest churches of the city, reports twenty-nine additions, a substantial increase, and the best year of its history. The long-continued vacancy of Zion is unfortunately brought forward. Olivet, too, has handed down a like legacy, but the new year brought to the church Rev. Wilberforce Lee, missionary of the American Board, who has received a call which he will doubtless accept. Western has enjoyed a fair share of prosperity, while Parkdale, Dovercourt, Concord Avenue and Hope have been battling with heavy financial burdens, and may possibly unite in some plan which will bring about a more economical expenditure of men and money.

Montreal has had on the whole a prosperous year. Emmanuel changed pastors, giving Mr. Silcox to the United States and receiving in return Dr. Evans, under whom the work has moved forward with continued success. The reports of Calvary had as usual a decidedly missionary flavor. With Rev. E. M. Hill as pastor no other seasoning could be expected. The total receipts were $3,700, of which $1,200 were used for benevolence. Building was the watchword of Zion, and now the members rejoice in the occupation of their new commodious and comfortable home, and in their increased facilities for extended service under their faithful leader and teacher, Rev. Professor Warriner. Point St. Charles church had a somewhat broken year through the absence in England for an extended period of the pastor, Rev. Thomas Hall. Mr. Kelley, a student, however, proved a good supply, and Mr. Hall has again been at his post for several months with his accustomed energy and zeal. By no means the least interesting of Montreal statements is the starting of the new work at Westmount, where a Sunday school has been organized and an evening service commenced. Toward the new building Calvary church has voted $10,000, and already the new enterprise has met with the encouragement which its promoters desire.

From other cities come pleasing reports of the work of the year. First Church, London, borrowed $1,500 to pay off the accumulated liabilities of some years, and entered upon 1896 with a guarantee more than sufficient to meet the interest on the mortgage and the above loan. Southern Church of the same city showed an active year, and an earnestness in the building project which is now before the people. Woodstock is happy in the removal of her floating debt, and looks forward to the reduction of the mortgage and to an increase of the pastor's salary. Stratford members very naturally turned their thoughts to England, from where the return of the pastor is soon expected. A four months' vacancy was brought forward at Brantford, but it is expected that the pastorate will soon be filled. The First Church, Ottawa, listened to encouraging reports, and had the joy of the new year increased by the installation of Rev. William McIntosh, who feels justified in remaining in consequence of the gratifying record of the past twelve months A second church, too, has just been organized at the Dominion capital. St. Catherine's reported twenty new members, an increase in the weekly offering, yet a deficit of $63. The statements from other cities are not yet announced, but no doubt those already given may be taken as indicative of like work by the churches in other centers of population.

J. P. G.

## LOUISIANA CONGREGATIONAL ASSOCIATION.

The place of meeting was St. Paul's Church, New Iberia, Feb. 7-9, and it was the twenty-seventh anniversary. Congregationalism in Louisiana is coeval with the founding of Straight University, from which most of its pastors have come and all of its strong supporters. The present number of churches is sixteen, two of which are white, the members being mainly Northern immigrants. The membership is a little less than 1,200; the Sunday school attendance 1,275.

But figures by no means measure the influence of Congregationalism in the State. The churches as a whole have insisted upon morality as a condition of membership and upon intelligence as a qualification for the ministry. The effect of their example has been to raise the standard of church membership and the ministry in the communities neighbor to them.

The first afternoon was occupied with reports from the churches, which were on the whole encouraging, though there was a minor tone running through most of them owing to the hard times. The condition spiritually was probably never better. Perhaps the most gratifying fact of all was the evident growth of the pastors, spiritually and mentally, their more perfect consecration and larger comprehension of their duties. In the evening the annual sermon was preached by Rev. J. W. Whittaker, followed by the Lord's Supper.

Saturday was given largely to the Sunday School Association and the Woman's Missionary Union. Of the latter Mrs. C. M. Crawford was elected president. The report that $120 had been contributed by the different auxiliaries during the year was a fact of no little interest to those who have watched the union from its feeble beginning a few years ago.

A Christian Endeavor rally has come to be a regular part of these annual meetings, and the session Saturday night, led by Mr. E. H. Phillips, president of the local union in New Orleans, was in interest and enthusiasm all that could be desired.

Sunday was also a full day, partly devoted to subjects pertaining to the Sunday schools. Papers were read on How Much Can a Man Know of God Without Revelation, The Christian Home and The Pastor Among His People. The subjects were treated with marked ability.

The discussion of intemperance brought out the fact that the pastors are giving earnest attention to this matter, and that there has been substantial improvement in the conduct of church members in the use of intoxicating drinks. So much interest was awakened by Mrs. Crawford's paper on The Christian Home that it was repeated.

An address was given by Professor Henderson of Straight University, the moderator of the association. The subject was the Duty of the Hour. He gave a brief sketch of the history of the South since the war and urged the duty of acquiring property and education.

G. W. H.

## THEOLOGICAL SEMINARIES.

### Andover.

Last Monday evening Secretary Paddock of Idaho addressed the students on the subject of home missions.——On Tuesday evening the Ladies' Benevolent Society held a reception in the interest of the Sunday school of the seminary church. The students were invited and also the Senior Classes of Phillips and Abbot Academies. Professor Churchill gave a program of delightful readings.——A week ago Wednesday Dr. Lyman Abbott addressed the Society of Inquiry on The Secret of Pulpit Power. A large audience was in attendance and after the lecture the students remained with Dr. Abbott an hour listening to his answers to random questions in homiletics and pastoral theology.

### Hartford.

The rhetoricals last week Wednesday consisted of a sermon by Mr. Goodenough and an exegesis by Mr. William Hazen.——On the same evening Prof. J. L. Greene gave a lecture before the Hartford Sociological Club on the Financial Problems of the Nation. The students were invited.——During Professor Macdonald's absence of a week the junior work in Hebrew will be conducted by Mr. Bishop of the Middle Class.——The program for the district convention of the Inter-Seminary Missionary Alliance, Feb. 27-Mar. 1, has just been published. The list of speakers is strong. Seventy-five men have already notified the committee of their intention to be present and some of the large seminaries are yet to be heard from.

### Yale.

The fifth in the course of illustrated lectures on Worship Music, by Prof. J. C. Griggs, was given last Friday evening on The English Anthem. The musical development of England as compared with that of America and the boy choir were discussed. Illustrations by the surpliced choir of Trinity Church, New Haven, were given.——The Leonard Bacon Club has elected for the ensuing term as president E. C. Wheeler, and as secretary W. C. Ferris. At the public debate last week the question of the justifiability of war was discussed by Messrs. Lynch, Thomas, Coolidge and Eppens. At the next public meeting Dr. Munger will deliver an address on Frederick Robertson.——Mr. Frederick Lynch of the Middle Class is called to the assistant pastorate of United Church, New Haven.——The Junior Class has just commenced work with Professor Brastow in practical theology and homiletics. Exercises in sermon composition will constitute part of the work.

### Oberlin.

In the series of lectures by prominent pastors on practical topics, Dr. Brand recently addressed the seminary upon Doctrinal Preaching.——The students have raised the necessary money and are supplying the reading-room which they maintain with new furniture ——The course of lectures by Professor Dickinson of the conservatory upon The History of Church Music is proving intensely interesting and is deservedly popular with the students and the village as well.

### Chicago.

Last week Monday evening the ladies of the faculty gave a social in the parlors of Fisk Hall in the interest of the W. B. M. I. After a brief musical program a paper was read by Mrs. Lyman Baird one of the charter members, on the work of the Woman's Board.——Miss Webb of Adana spoke of the Work and Situation in Turkey at the conference on Thursday afternoon, and Rev. A. D. Barrett, a returned missionary, addressed the Society of Missionary Inquiry on the Neglected Continent of South America in the evening.——The seminary now has three Fellows.——Mr. H. W. Gates, after a year of study in Germany, is temporarily serving as assistant librarian.——Professor Chamberlain is giving three courses of electives entitled Chorus Practice, Models in Oratory and Conscience in Shakespeare.

## CLUBS.

MASS.—At the meeting of the Cambridge Club last week the subject was: Education of a Minister: Does It Tend to Separate Him from the People to the Detriment of His Future Work? Rev. C. R. Brown was the leading speaker. Rev. I. W. Sneath was chosen president and Mr. Phineas Hubbard secretary.

The Fall River Club met last week, Tuesday evening, to observe ladies' night. Dr. A. H. Quint gave

ne address on International Arbitration, and thers followed. Deacon E. S. Mayer was chosen resident.

## NEW ENGLAND.

### Boston.

*Central.* The growth of this church and congregation are as cheering as the new beauty which the uilding has assumed. During the last 18 months n average of one new family each week has been dded to the permanent congregation, while without solicitation or the aid of a subscription paper 135,000 have been offered for repairs, current expenses and benevolence.——*Old South.* Beginning eb. 23, a course of Sunday evening lectures will be iven during Lent on The Old Testament and Iodern Scholarship, including: The Beginnings, srael and Moses, The Judges, The Kings, The Exe and From the Exile to the Advent. The lecturrs are Rev. Drs. W. R. Harper, Francis Brown, . F. Moore, E. L. Curtis, A. E. Dunning and Prof. . F. Genung.

### Massachusetts.

CAMBRIDGE.—*Pilgrim.* The annual reports given eb. 5 show additions to have been 38 last year, naking the membership 683. The church is supported by voluntary contributions and the year losed with all bills paid.——*Prospect Street.* The hurch and community are anxious over the call f the pastor, Rev. D. N. Beach, to Plymouth hurch, Minneapolis, Minn. The voice of the whole ity is strong against an answer favorable to the nvitation.——*First.* Dr. W. T. Grenfell delighted congregation that completely filled the chapel ast Sunday evening with his illustrated address on is unique gospel and medical mission to deep sea shermen and to the Eskimos and Labrador fishermen. The pictures thrown on the screen gave a ivid conception of the work, and Dr. Grenfell's imple and manly story touched all hearts.

WINTHROP.—The prospect for a church organiation brightens every week, the movement being n the hands of capable and earnest men and conlderable favorable sentiment having already deeloped. At present meetings are held in a cotage. Mr. Arthur Truslow of the Senior Class at ndover Seminary has been formally asked to reach every Sunday and to do as much pastoral ork as his seminary duties permit. A sufficient um has been pledged to insure his support.

GEORGETOWN.—*Memorial.* The pastor has proosed a monthly federation service of all the hurches in town to conserve Christian unity. Atached to the proposal are carefully drawn up artiles for the prevention of any competition between he churches, to keep politics out of the new meetng and to make it a simple gospel service of Biblial exposition and song.

WEBSTER.—The additions to the church the past ear were six. The present membership is 240. The otal benevolence amounted to $1,058, of which 232 were sent to foreign lands. The pastor is Rev. H. A. Blake.

CLINTON.—*First.* The church has received 40 ew members during the past year, 29 on confesion, making the membership 474. The Sunday chool enrolls 650 and the two C. E. Societies 215. Benevolences were $2,160. Rev. W. W. Jordan has ust finished his third year as pastor.

WORCESTER.—At the close of the fiscal year of he Y. M. C. A. last October there was a floating debt of $10,900, the accumulated deficits of previous years. Strenuous efforts have been made to extinguish it. and at present it has been reduced to $700, an amount which it is expected will soon be secured. A membership contest closed last week, by which 1,184 new members and $2,500 were secured. Of the individual and church contributions, Piedmont Church gave $1,278 and Union and Central similar amounts The course of popular tencent entertainments has been a marked success. ——Representatives of the American Board met the pastors and laymen of the churches on Friday evening and presented the financial conditions and the plans for paying the entire debt. The Worcester people assumed the raising of $5,000 by March 1.

CHESTER.—*Second.* Last week Sunday the church with general rejoicing occupied its newly repaired audience-room. For seven weeks the congregation has worshiped with its Methodist brethren in delightful services. Over $700 have been expended in new seats, carpets, painting, papering, stained-glass windows, new roof, choir chairs and general refurnishing. Twenty-five persons have been added to the roll the last two years and the membership is now 116. The pastor, Rev. T. D. Murphy, and his wife have lately been presented with a useful testimonial of esteem.

STUBBRIDGE.—The present membership of the church is 99, additions during the past year being five. The benevolences were a total of $238. Rev. A. M Rice is pastor.

FISHERVILLE.—*Union.* The formal dedication of the new organ took place Feb. 11, large delegations being present from neighboring churches. The Men's League is in a flourishing condition.

MONTAGUE.—*First.* At the church roll-call a good number of persons responded. A history of the church and its work was given, remarks made by former members and memories of persons, pastors and principles were revived by Rev. W. H. Beaman, a former resident now 83 years old. The company at the noon hour partook of a bountiful repast. Rev. M. L. Richardson is pastor.

PERU.—The church held its first service in the new meeting house Feb. 9. The old house was burned a few months ago. Great zeal and unanimity have been shown in the erection of the new edifice. Although without a resident pastor, the church has kept the spiritual life and activities up to a high mark. The untiring energy and wise counsels of Rev. E L. Clark, who supplies the pulpit, have been a source of inspiration. The children, who are a full third of the congregation, have raised $122 for the pulpit furniture. It was the original intention to use the insurance money and what could be raised on the ground to cover the cost, but extra expenses have given sister churches an opportunity to show their fellowship in a practical manner.

### Maine.

PORTLAND.—*Second.* Rev. R. T. Hack has recently made a canvass with a camera of the hotels and other places where liquor is illegally sold, and given the results of his observations in a Sunday evening sermon illustrated by the stereopticon. It was a forceful arraignment of the non-enforcement policy of the present city officials. This, together with a similar sermon by Rev. L. S. Bean of the West Church, has made a marked impression and is likely to effect the issue of the coming municipal election. Mr. Hack and his wife, at a parish reception at the parsonage Feb. 13, were given a gold watch and chain and a beautiful afghan.—— The secretaries and other representatives of the A. B. C. F. M. filled all the Congregational pulpits of Portland Feb. 9, making the day a rally for missions. The Williston Church made a special offering of $100.

AUBURN.—*High Street.* The revival meetings led by Evangelist Gale are attended by crowds which test the capacity of the house. Arrangements were carefully made and a house to house canvass carried out. The seats are divided into sections under the care of two ushers each, directed by a head usher on the platform who uses an ingenious system of electric bells. A chorus choir of over 100 voices rendered fine music. Many have signified a desire to begin Christian lives.

### New Hampshire.

ORFORDVILLE.—The new edifice cost a trifle over $3,000. Cash received from all sources and a collection at the recent dedication service left a debt of about $450. About $300 were given by friends outside of the society. A pulpit and chandelier were donated by Messrs. Aaron and Edward Hale of Boston, the pulpit Bible in memory of Mr. and Mrs. Asa Palmer, two of whose sons born there became ministers, the communion table by Mrs. Sylvester Blood, and the carpet, costing nearly $125, came from the women of the society. A memorial window to the memory of Rev. A. B. Foster, a former pastor who left a legacy of $1,000, was put in. Only four who were present at the dedication of the old church in 1833 were present on this occasion.

FARMINGTON.—The Sunday school is in a flourishing condition and on the increase in efficiency as well as numbers. The attendance averaged 110 for the month of January. The withdrawal of the resignation of the pastor, Rev. S. H. Goodwin, and his acceptance of an invitation to remain another year is a matter of congratulation.

HOPKINTON.—Union services were held during the Week of Prayer and the two following weeks, eliciting a good degree of spiritual interest and a few conversions. It is hoped the vacancy in the pastorate will soon be filled.

BARRINGTON.—During the winter the interior of the church edifice and the vestries have been frescoed, adding much to their beauty. The audience-room has also been newly cushioned and carpeted.

NORTH CONWAY.—For two winters this town and Bartlett have united in sustaining lecture courses of a higher grade than was possible for either alone. The past winter Conway joined with them.

CONCORD.—*First.* A helpful missionary concert, Feb. 2, had the theme, The Turkish Empire, divided into sub-topics. Painstaking papers were prepared, giving interesting and valuable information.

DOVER.—*Belknap.* The church has voted to close its doors for an indefinite time, and the pastor, Rev. R. N. Thomas, will seek a new field.

### Vermont.

NORTHFIELD.—A portrait of Rev. Calvin Granger, whose first pastorate was with this church, has been given by Dr. Porter, and now hangs in a prominent place in the church parlor. Mr. Granger, now living in East Poultney, is the oldest Congregational minister in the State, being over 90 years of age.

SAXTON'S RIVER.—The church is rejoicing in the gift of a parsonage from Deacon J. H. Ramsey, recently deceased; also in the donation of $3,000 from the estate of another member.

### Rhode Island.

PROVIDENCE.—*Union.* A Young Men's League has been formed at the suggestion of the pastor, Dr. Wallace Nutting.——*Pilgrim.* A missionary tea was held at a private residence of one of the members recently, and fifty "fragment baskets" were distributed, to be returned next fall as full as possible of savings for missions. Mrs. Stockwell of the Rhode Island Missionary Union spoke for home missions. Shehadi A. Shehadi, robed in his picturesque Syrian attire, spoke for the foreign work. Rev. F. B. Pullan spoke on Fragments.—— *Plymouth.* About 25 persons are expected to unite with the church as the result of the Week of Prayer services.

PAWTUCKET.—*Park Place.* The C. E. Society lately invited the society of Pilgrim Church, Providence, to join it in a social evening. A special electric car took about 45 young "pilgrims" to the happy gathering. This church has the largest Sunday school in the State—about 1,300 enrolled members.

### Connecticut.

NEW HAVEN.—At the time of the recent Christian Workers' Convention held in the city a committee of women was appointed to formulate plans for a Door of Hope Mission for the carrying on of rescue work for girls. Such a mission has recently been opened under the management of this committee.——Dr. Pauline Root of India addressed the meeting of the Women's Board of Missions on Tuesday of last week in United Church Chapel.—— *United.* Last Sunday evening the Men's Club service was addressed by Pres. W. D. Hyde of Bowdoin on Belligerency *versus* Arbitration.——*Humphrey Street.* At the recent annual meeting the current expenses were reported as $4,000 and total benevolences $1,687. The additions to membership during the year were 21. The present membership is 472, a net gain of six. Rev. F. R. Luckey has been pastor since his ordination in 1888.——*Westville.* The current expenses for the year just closed were $2,192 and benevolences $200. The additions for the year were 13, making the present membership 299. Rev O. R. Howe is pastor.

LEBANON.—A few months ago, at the request of the late Rev. E. A. Smith of Hartford, Misses Billings and Miller were detailed from the Vermont Missionary Society by Secretary Merrill for the help of home missionary churches in Connecticut. In the early autumn they came to the Exeter Church, Rev. D. J. Bliss, pastor, and proved a great help to pastor and people. At the beginning of the new year they went to the First Church, Rev. W. S, Palmer, pastor, and by visiting in the homes and holding largely attended services they have helped Christians and the unconverted alike.

WATERBURY.—*Second.* The new parsonage is now practically completed and is one of the handsomest and most convenient in the State. The exterior is pleasing, being a combination of colonial with modern architecture. The interior is finished in fresco and hard wood and the arrangement of the rooms is particularly convenient. It is to be heated with hot water and lighted by electricity and gas. The building is situated just north of the new meeting house, and cost about $10,000. Dr. Davenport expects to occupy it about May 1.

FALLS VILLAGE.—An interesting fellowship meeting of the Litchfield northwest district was held at Ellsworth a week ago Tuesday, Rev. Evan Evans, the pastor, presiding. Large numbers were present from here and other neighboring places. The topic was How to Interest Young Men and Keep Them in the Church. One speaker gave an account of the formation in his town of a Young Men's Club as a result of the recent revival.

JEWETT CITY.—The 200th meeting of the local conference was observed with this church Feb. 12. The sermon was by Rev. H. S. Brown. Christian Fellowship was the theme of the afternoon addresses, supplemented by a history of the conference by the scribe, Rev. H. T. Arnold, and reminiscences of earlier conference days by H. L. Reade and others.

NEW MILFORD.—In its annual statement the church reported a prosperous year and 31 new members received, the largest number in 28 years. The membership, 383, is the largest ever reported with one possible exception. Over $6,100 were raised, of which $2,610 were given for benevolences, $307 more than last year. Rev. F. A. Johnson is pastor.

NAUGATUCK.—The amount of the Sunday school collections for 1895 was $1,420, exceeding that of the year before by $170. This all goes to benevolent work and is outside the large amount of other church and private benevolent contributions. Rev. Sherrod Soule is pastor.

MONROE.—Special revival meetings are in progress and are meeting with much success. The pastor has charge of the meetings and is assisted by neighboring clergymen. The late Mrs. Jane Hawley of Bridgeport, formerly of this place, has left a legacy of $1,500 to the church.

PLANTSVILLE.—Union revival meetings began Monday under the leadership of W. E. Biederwolf, B. Fay Mills's assistant. Extensive arrangements have been made for the success of these meetings, and much good is expected to result.

GLASTONBURY.—The parish expenses last year were $2,273 and the benevolent contributions were $2,271. Of the 322 members of the church over 60 live outside the parish. Rev. G. F. Waters is pastor.

CANAAN.—The committee on the canvass has met with such success that a building committee has been appointed, and work on the new parsonage will be begun at once.

BETHEL.—A three weeks' revival has resulted in much good, many conversions being reported and a general renewal of religious interest taking place.

The local branch of the Home Missionary Society in Bristol netted over $100 on its recent birthday party.——After a three weeks' work in and about Bozrahville the Christian Crusaders have begun revival work in Baltic under the direction of the pastor, Rev. L. H. Massey.——After a successful week's work at Fair Haven, Mr. W. E. Biederwolf conducted meetings last week in West Haven, many conversions being the result.

## MIDDLE STATES.

### New York.

NIAGARA FALLS.—*North.* The annual reunion was a large gathering, nearly all the members responding to the roll. The pastor, Rev. E. J. Klock reviewed the year, stating that about 30 additions had been received.

### Pennsylvania.

SCRANTON.—*Plymouth*, Rev. T. Bell, pastor. At the annual meeting the reports showed 32 new members received by confession in 1895 and five by letter. By dropping 27 names from the roll, the membership was left at 387. A collection was taken for each of the seven societies last year, the total being about $110; also $1,000 had been paid on the building debt. The Sunday school reported an average attendance of 241. The mission Sunday school has an average attendance of 244. But for lack of funds the school might be organized as a church.

ALLEGHENY.—*First.* A series of revival services has just closed and great results are manifest. The church has been quickened and over 40 names have already been proposed for membership and more are expected. Another result is the formation of a Junior Endeavor Society. Rev. A. T. Reed, State evangelist of Ohio, assisted in the meetings.

WILKES BARRE.—*Tabernacle.* Following the Week of Prayer evangelistic meetings were held for three weeks and a revival of great power and astonishing results are manifest. A large number of persons have professed conversion. Rev. E. G. Heal is pastor.

LANSFORD.—*First.* Rev. F. T. Evans, pastor, has recently held special meetings for three weeks, and as a result eight persons have united with the church.

COALDALE.—*Tabernacle.* A gracious revival has prevailed and glorious victories have been won. Over 20 persons have professed conversion and the church is roused to greater work.

PLYMOUTH.—*Puritan.* Plans are perfected for a new meeting house. The foundations are ready and the new building will be rapidly pushed to completion.

The State Association committee on benevolence has just sent to every church a circular letter urging a collection for the seven societies.

## THE SOUTH.

### District of Columbia.

WASHINGTON.—*First.* A public meeting was held Feb. 9 in the interest of the Hampton Normal and Agricultural Institute. The exercises consisted of short addresses by Negro and Indian young men and women and were of great interest. Old-time plantation spiritual songs were rendered with excellent effect. The principal, Dr. H. B. Frizzell, who takes the place of the late General Armstrong, related the story of the school and its results as exemplified in the labors and lives of its graduates.

## THE INTERIOR.

### Ohio.

CLEVELAND.—*Pilgrim* held its annual banquet Feb. 13, with nearly 350 persons at the tables. Over 450 new members have been received in the past four and a half years. Each member wore a card bearing his name and the year of admission and two hours were given to social greetings. Officers were elected by a printed Australian ballot. The banquet was followed by a history of the year and five-minute addresses from representatives of the young men and women, the veterans, the recruits of '95 and from Secretary Fraser and the two pastors. The new year-book, distributed at this meeting, shows a membership of 636, a net gain of 99, 123 new members received during the year, 535 families, $4,779 given for benevolence, $29,358 given to the building fund, $9,789 expended by the society, $1,802 by the institute and $1,273 by the Sunday school and other organizations. The total amount raised during the year was $47,002. The Sunday school enrollment is 1,214, with an average attendance of 705. Three Endeavor Societies report 242 members and the institute 531. Kindergarten has 65 pupils, with five teachers and meets five days a week for 38 weeks in the year. The reading-room had an attendance of 7,913 and the library issued 5,960 books in nine months. The recreation-rooms had an attendance of 2,354 in six months. Classes have been maintained within the year in fine arts, piano and vocal music, bookkeeping, penmanship, business arithmetic, French, German, history and travel, beside a sewing school, with an average attendance of 200, and kitchen garden classes. The gymnasium has classes for men, women, boys and girls. At the various Sunday services, with the exception of the four summer months, more than 2,600 people have gathered every week. The usual Sunday evening congregation is regularly about 1,100, and frequently much larger, and an after meeting is held from New Year's to Easter. The church is open every week day and an average of about 1,700 persons enter its doors during the six days.

PAINESVILLE.—One of the greatest awakenings perhaps ever enjoyed in this city has recently come through the labors of Mr. P. P. Bilhorn, the singing evangelist. The meetings were begun by the Baptist church at the invitation of the pastor, but in two days its house of worship was inadequate. The Congregational church tendered its larger and more commodious building—the largest in the city—and there the meetings continued for nearly three weeks. The work has been felt beyond the churches and hundreds of persons profess conversion. The First Church will receive a large addition to its membership.

LODI.—The church held its annual meeting Jan. 30, 150 persons taking dinner in the new basement, about half of whom were not members. Over 60 responded to the roll-call. The money expended last year, $6,048, is the largest amount ever used for expenses in one year. The new building gives excellent satisfaction and the church is free from debt. Six members have been received this year, four on confession. Congregations are growing. Rev. W. H. Baker has been the pastor for over four years.

BURTON.—The church debt, $3,200, of less than three years' standing, was reported paid in full, without pledges, at the annual meeting. Most of the amount was incurred in rebuilding and since the dedication of the new edifice, in April, 1893, the women's society has turned $1,000 into the church treasury.

THOMPSON.—A series of meetings, conducted by the pastor, Rev. W. O. Town, Jan. 12-31, resulted in 10 conversions and a quickening of the spiritual life of the church. The congregations are increasing.

TOLEDO.—*First.* The benevolences for 1895 were $3,000. The system of giving for this year appropriates to all the seven societies. A reserved fund for special appropriations is also arranged for.

The new houses of worship at Sandusky and Wellington are nearly completed.——The church at Ft. Recovery has recently purchased a fine parsonage.——This year the Twinsburgh church has placed all the seven regular benevolences on its schedule.——The Welsh churches at Granville and Newark are being supplied by Rev. David Jones, formerly of Cincinnati.

### Michigan.

DETROIT.—*First.* The farewell to the pastor, W. A. Davis, was said last week Sunday. A fi token of esteem in the form of a parting letter full of appreciation of his work here, and reso tions expressive of deep regret on the part of church were added. The following Tuesday af noon and evening a reception was given the pas and his wife at the residence of Mrs. Avery, an beautiful silver set was given them by the cong gation.

### Wisconsin.

BARK RIVER.—Rev. T. W. Barbour of Palm received 11 new members, 10 on confession, Feb the result of three weeks' special meetings. T more than doubles the membership of the chur A Y. P. S. C. E. has been organized.

## THE WEST.

### Missouri.

CAMERON.—Rev. R. L. Layfield, evangelist fr Kansas City, closed a three weeks' series of un revival meetings Feb. 2. Christians were streng ened and there were many conversions.

### Iowa.

SHELDON.—Good temperance work has been d here, meetings having been held every Sun afternoon for more than two years. The larg edifices are crowded and the interest keeps wonderfully. Many formerly intemperate men h signed the pledge and keep it, some of whom now among the best citizens and several have joi the church. The town also shows a marked religi growth. Rev. J. M. Cumings reports accession every bi-monthly communion, with one excepti during his pastorate.

BURLINGTON.—Rev. F. N. White preached a s ring sermon, Feb. 9, on Sunday Legislation Personal Liberty. The effort to abolish Sun baseball, made by the young people's societies the churches, has aroused much controversy.

DES MOINES.—*Pilgrim.* Evangelist C. W. Mer is assisting the pastor, Rev. Clinton Douglass, i series of special meetings. Later in the mo union meetings of churches in North Des Moi will be led by Mr. Merrill.

LAMOILLE.—The series of special meetings charge of Evangelist Tillett greatly quickened strengthened the church. About 30 persons w hopefully converted and 34 have already been ceived into fellowship. Mr. Tillett is now hold meetings at Clarion.

CORRECTIONVILLE.—Evangelist Merrill assis the pastor, Rev. J. B. Chase, in a series of spe meetings, last month. As a result four memb were added to the roll, Feb. 2, and more are to low. Mr. Chase is now conducting revival servi at Oto.

BAXTER.—Encouraging reports come from work under the ministrations of Rev. G. L. Sh All debts are paid, improvements have been m on the parsonage and the congregations frequen tax the capacity of the meeting house. In con tion with other men of the town, the pastor arranged a lecture and entertainment course, t introducing a better class of amusements. Ev gelist Packard has been holding a series of m ings here.

Revival services at Salem under the lead of Ev gelist Hartsough will close this week. Over conversions are reported.——Special meetings w good results have continued at Mt. Pleasant si Evangelist Hartsough closed his meetings seve weeks ago.

### Minnesota.

SPRINGFIELD.—Since the coming of Rev. G Buck there has been marked increase in congre tions here and at Selma with some developmen spiritual interest. The churches have frequen been pastorless, but now with a resident minis there is prospect of growth.

NEW ULM.—The probable formation of a Un rian church among Germans hitherto with church connection does not decrease our congre tions. Rev. J. P. Campbell is preaching at C land, where there is a destitute community, s has aroused much interest in the service and Sunday school.

FOSSTON.—This pastorless church has been ited by Evangelist C. B. Fellows, and while th have been few conversions an interest has b awakened in the community to support the chu and secure a resident pastor. At McIntosh, out-station, there were conversions and the de opment of religious life. Meetings are also be held at Erskine, where there is no church organ tion. The people at these three points have pressed a desire to secure a pastor as soon as po ble.

LAKELAND.—A series of meetings has resulted in conversions, and at South Stillwater, where a Sunday school has been formed, there is increased interest and growth in the congregations.

PILLSBURY.—Mr. W. B. Frost of Ohio is holding a series of meetings here and in the neighboring churches, where he will remain for a few months.

**Kansas.**

STOCKTON.—The twentieth anniversary was recognized Feb. 6 by a prayer and praise service interspersed by reminiscences and greetings from absent members and friends. The Sunday following Rev. J. K. Eckman of Osborne, its founder and first pastor, preached in the morning an anniversary sermon, and in the evening Rev. F. E. Sherman, its first resident pastor, delivered an historical address. He was followed by representatives of the various denominations laboring in the place.

ANTHONY.—Twenty-one members united with the church in 1895, but the loss of crops and business depression make it more difficult than formerly to meet current expenses. The church, however, keeps out of debt and is progressive and hopeful.

CLEBURNE.—A church of 12 members was recognized by council Feb. 12. The sermon was by Rev. C. M. Tunnell. The new organization is in Riley County in the midst of a large Swedish community, which has also a mission church whose services are wholly in Swedish. The Congregational enterprise has an important and extensive field as the only one whose services are in the English language and yet among a people who speak English chiefly in common life.

ALTON.—Rev. D. H. Platt, who is here temporarily because of the death of his father, Rev. L. H. Platt, has been holding successful revival meetings.

WABAUNSEE.—The Y. P. S. C. E. is one of the best in the State, numbering 100 active members and conducting the evening services of the church. Members of the society also hold services regularly in country districts. The pastor has recently started a weekly meeting for the study of the teachings of Jesus, which is awakening interest. He preaches on alternate Sunday afternoons in Tabor Valley district.

CHAPMAN.—Union meetings were held recently by the three evangelical churches with entire unity of feeling, and resulted in strengthening Christian sentiment in the town. Seventy young people of the county high school have organized as King's Sons and Daughters, in seven bands of 10 each, and are doing effective work. The church is continually growing and extending its influence, the average attendance at Sunday school during January being 106.

STAFFORD.—Ten persons were welcomed to fellowship Feb. 9. All the churches in town have worked in excellent harmony this winter and unusual religious thoughtfulness has prevailed.

Rev. J. E. McClain of Dover held a two weeks' series of meetings at North Topeka in January, and the church was greatly quickened.

**Nebraska.**

LINCOLN.—*Plymouth.* The ten days' special meetings, under Evangelist Billings, closed with a deeply impressive service, Feb. 9. The pastor, Rev. John Doane, had made earnest effort in the way of preparation, cottage prayer meetings having been held occasionally in addition to the regular services for some time previous to his coming. Mr. Billings was warmly welcomed and found ready co-operation from the first. The attendance was large on special evenings, such as Grand Army night, and it was touching to see a white-haired veteran and a girl of seven standing together to confess Christ. The meetings were characterized by a deep spiritual tone and plain presentation of Bible truth. Forty or fifty persons signed cards pledging themselves to the service of Christ.

MONROE AND WATTSVILLE.—Rev. H. A. Shuman, the pastor, has just closed a four weeks' campaign at the latter point. The church has been refreshed and strengthened and 24 persons have committed themselves publicly to the service of Christ. Mr. Shuman will open special meetings in a few days at Monroe.

WEST CEDAR VALLEY AND PARK.—These pastorless churches have now arranged to call a minister and push forward their work. Superintendent Bross visited the two fields, together with Clearwater, Feb. 5, riding 44 miles by team on that day.

NELIGH.—The pastor is holding special services preparatory to the coming of Evangelist D. M. Hartsough.

BEATRICE.—Rev. G. W. Crofts, becoming somewhat discouraged on account of removals and financial embarrassments, recently tendered his resignation to take effect Easter Sunday. But a storm of protest arose which voiced itself at the following Wednesday evening meeting in such earnest resolutions of appreciation and interest that Mr. Crofts was persuaded to withdraw his resignation and a delightful reception and reunion followed.

**South Dakota.**

MITCHELL.—This church has been pastorless for several months, but it is gratifying to see the people shoulder the responsibility and carry on the work. Members take turns in reading sermons or delivering addresses Sunday mornings. The Sunday school is growing and the C. E. Society shows new life.

YANKTON.—The excellent meetings recently held under the leadership of Rev. C. W. Merrill have been helpful both to the church and the college.

VALLEY SPRINGS.—This church is growing under the efficient leadership of Rev. W. C. Gilmore. The Sunday school is increasing in membership and the work among the young people is hopeful. The pastor and children prepared a short entertainment as a pleasant surprise for Superintendents Thrall and Daley, who spent a night here on their way to another field.

**Oklahoma.**

CHOCTAW CITY.—The pastor, Rev. Hugh Atkinson, held special meetings for a week, during which six persons were converted who afterwards joined the church. He then went to an out-station, three miles to the north, in one of the hardest districts of the State, where, after three weeks' services, he had the satisfaction of welcoming to membership nine of the leading persons in the place, with a prospect of more fruit to be harvested later.

**Arizona.**

PRESCOTT.—The principal result of the two weeks' special meetings in January was the conversion of four Chinamen. Another, who had been converted several weeks previously, expects to return to China as a missionary and will enter the training school in San Francisco as soon as his business affairs can be arranged. The members of the Chinese school have built a reading-room in their own quarter, which is now being used for gospel meetings in their language, conducted by Christian Chinamen, who read and explain the Scriptures, give personal testimony and offer prayers. It is said that 250 Chinamen live in Prescott and vicinity. This church raised twice as much for benevolences in 1895 as in 1894.

TUCSON.—The Week of Prayer was observed with profitable meetings. A roll-call meeting was held Feb. 5, which emphasized fellowship and reconsecration. The pastor, Rev. L. A. Pettibone, is encouraged already by increasing morning congregations. More men are coming to the front in the activities of the church.

TEMPE.—Rev. Charles Kloss of Kansas City, son of Rev. Daniel Kloss, pastor of this church, is, with his family, spending the winter here for his wife's health and assists in the services of the church. His preaching is greatly enjoyed.

## PACIFIC COAST.

**California.**

SAN FRANCISCO.—*Third.* Under the auspices of the Boys' Brigade Rev. William Rader has begun a series of half-hour talks on the Bible.

PACIFIC GROVE.—*Mayflower.* At the annual meeting reports were encouraging, all bills being paid and $25 in the treasury. Messages were heard from absent members, of which there were many, the church being located at a summer resort. Its present enrollment is 90, the resident membership being 60. During the last 20 months 47 members have been added, 128 since the organization four years ago. All losses save six have been caused by removals. The work now promises greater permanency.

OAKLAND.—*First.* During the past year the benevolences of the C. E. Society amounted to $400. It is now assisting the C. E. Church at Decoto, the only town in Alameda County without a meeting house. Rev. F. H. Maar, laboring also at Decoto, is devoting himself assiduously to the erection of the new building.

## CHRISTIAN ENDEAVOR NOTES.

One hundred cottage prayer meetings, led by Endeavorers, were held on a single day at Beverly, Mass.

The prison society at Michigan City, Ind., now numbers about 300 and more than 100 have been baptized by the chaplain.

To promote evangelistic efforts there is being sent to California societies a little booklet designed to aid those that wish to win souls.

A flourishing Junior Society, holding its services in Spanish, is to be found in Embudo, N. M., although most of the population of the town is Roman Catholic.

Besides conducting a meeting every Sunday at the Home for Aged Women, the society in the First Church, Bangor, Me., occasionally arranges an evening entertainment for the pleasure of the inmates.

A Sunday evening service at Weeping Water, Neb., was lately placed in charge of the Juniors, each of whom presented his gift toward removing the church debt and told how he had earned the money.

That open billiard saloons on Sunday in Palo Alto, Cal., were not permitted by an ordinance is largely due to the earnest efforts made by Endeavorers in awakening public sentiment.

To lessen the influence of the saloon a society of Bay City, Mich., furnishes refreshments every Saturday evening in a public reading and lunch room. It also takes an active part in providing music at other times and in contributing to the success of the enterprise in all ways.

At the First Church, Oakland, Cal., the Endeavor Society is divided into twelve posts, each having a leader and being composed entirely of young men or women. At a recent consecration meeting each post had a certain clause of the pledge about which to center the thought.

In a Florida town where there is not yet a church a society has been formed which holds meetings in an unfinished barn, when the weather permits. The zeal with which the members are entering upon the work is shown by the fact that they went to another town to hold their consecration meeting one month after organization, in order to help start a society.

A new chapter in the history of floating societies has been opened by the formation at Chicago of the first floating society on the Great Lakes, which is made up of fifteen active members and one associate. Chicago has been taking much interest in the work among the sailors, and this organization followed the series of meetings carried on by Mr. J. M. Wood of the Brooklyn Navy Yard.

The tenth annual convention of the Rhode Island societies met at Woonsocket, Feb. 12, in the beautiful building of the First Baptist Church. Mr. C. J. Morse of the Woonsocket Union welcomed the delegates and the State president, Rev. W. C. Daland, responded. Addresses were given on the Condition of Permanent Enthusiasm in Endeavor Work by Rev. A. Z. Conrad; Mission Work by Mrs. H. C. Brown; Some Perils of the Consecration Meeting by Rev. F. B. Pullan; The Spirit of the Pledge by Rev. J. M. Craig, and Christian Citizenship by Rev. C. A. Barbour. Rev. F. W. Tomkins, Jr., led the "quiet hour" with which the day's program closed. There are 128 societies in the State, 101 of which, reporting, enroll 4,287 active and 1,215 associate members; 358 have united with the church during the year. S. W. Marsh, Esq., of Newport was chosen president and F. O. Bishop, Esq., of Pawtucket corresponding secretary. Vigorous resolutions were adopted concerning the observance of Sunday, against all forms of gambling and concerning the petition to the State legislature to amend the liquor laws.

## SUNDAY SCHOOL NOTES.

The Maryland Union conducts a Teachers' Union Bible Class in Baltimore every Friday. *The Field Record*, their State organ, has entered upon its eleventh year.

A pastor in Rhode Island gains an acquaintance with each class by inviting, in rotation, one class each Sunday to spend the lesson time with himself and the teacher in a separate room.

A Cambridge school increases its average attendance and the punctuality of many classes by the use of a star placed upon a standard in each class form when the teacher and scholars are all present at the opening of the session.

At a meeting Feb. 6, representative of all the evangelical clubs and social and superintendents' unions in Boston, action was taken for assuming full charge of Boston's part in providing for the coming international convention.

Primary Teachers' Unions are taking up normal training in several parts of the State. Springfield has had such a course for several years and now Worcester, Melrose, South Framingham, West Gardner, Fall River and Plymouth unions have begun.

State Secretary W. B. Wilson of Rhode Island has sufficiently recovered from his prolonged illness to again take up the work which has necessarily been largely suspended since the annual convention in November. A convention will be held in Newport the last two days of this month.

The Tennessee Association has begun the publication of a monthly paper, *The Tennessee Sunday*

*School Worker*. It has secured, for the first time, a field secretary, Rev. G. O. Bachman accepting the position. At the last convention the association was able to provide for all indebtedness and raised $500 toward the salary of the secretary.

Pilgrim school, Providence, R. I., has increased its offerings sixty per cent. during 1895 over the preceding year. The superintendent agreed that every Sunday on which the collection equaled $7.01 it would be made up to $8.00. Ten Sundays out of forty-three less than one dollar was called for to make up the $8, and on twenty Sundays the collection averaged five dollars more than the minimum amount fixed. The increase made the amount $399 for the year.

Haverhill district held its annual convention Feb. 12, and the schools of Bradford, West Boxford, Georgetown, Groveland, Merrimac and West Newbury, with those of Haverhill, sent large delegations to Haverhill. Five and ten-minute papers on The Ideal School and How to Teach a Review by Rev. W. P. Landers occupied the morning session. The Ideals of the Bible by Rev. J. M. Dutton, The Pastor and the School by Rev. W. R. Bailey and Egypt's Witness to the Bible by Rev. F. A. Horton, D. D., were strong and practical addresses.

## WEEKLY REGISTER.

### Calls.

BEACH, David N., Prospect St. Ch., Cambridgeport Mass., to Plymouth Ch., Minneapolis, Minn.
DAVIES, Jno. B., Parsons, Pa., to Welsh Ch., Nebo, O. Accepts.
DRAKE, Ellis R., Denver, Col., to Villa Park Ch., same city. Accepts.
EPLER, Percy H., of Yale Divinity School, to be assistant pastor, Phillips Church, South Boston, Mass. Accepts, and has begun work.
GEORGE, Edward A., Newport, Vt., to First Ch., Willimantic, Ct. Accepts.
HOLDEN, Fred A., Glastonbury, Ct., to Willington.
IRVINE, Alex. F., Pilgrim Ch., Omaha, Neb., to Calvary Tabernacle, Des Moines, Io. Accepts.
JONES, Wm. C., Cripple Creek, Col., to Third Ch., Denver. Accepts.
LITTLE, Wm. G., to remain another year at Blencoe, Io. Accepts.
LYNCH, Frederick, of Yale Divinity School, to be assistant pastor, United Church, New Haven, Ct. Accepts, and has begun work.
MARTYN, Sanford S., New Haven, Ct., accepts call to First Ch., Derby.
MOORE, J. V., to remain another year at Frostburg, Md. Accepts.
PETERSON, Carl J., East Fairfield, Vt., to East Berkshire.
PRATT, N. Miller, Union Seminary, to Barton, Vt.
SCOVILL, Edgar E., recently superintendent of Cincinnati City Missionary Society, to Chillicothe, O. Accepts, and has begun work.
SECCOMBE, Thomas, H., Park Manor Ch., Chicago, Ill., accepts call to Sibley, Io
SHOEMAKER, Henderson C., to Muscotah, Kan. Accepts, and has begun work.
SMITH, Edwin B., Westmoreland, Kan., to Pittsburg. Accepts, to begin work March 15
STAPLETON, Rob't, late of Belle Plaine, Io., to Valley Junction.
STEINER, Edward A., Pacific Ch., St. Paul, Minn., accepts call to First Ch., Springfield, O., to begin Apr. 1.
WILDER, Sedgwick P., Janesville, Wis., to First Pres. Ch., Pueblo, Col.
WISWALL, Fred. M., Marlboro, N. H., to Putney, Vt.

### Ordinations and Installations.

ELLMS, Louis, *rec. p.* Halifax, Mass., Feb. 12. Sermon, Rev. E. W. Shurtleff; other parts, Rev. Messrs. Zenas Crowell, G. W. Stearns and Joshua Coit.
EVANS, Edward, late of the Wesleyan Meth. body of England, *i.* Camden, N. Y., Feb. 12. Sermon, Rev. W. H. Allbright, D. D.; other parts, Rev. Messrs. H. A. Manchester, Ethan Curtis, and Rev. Drs. E. N. Packard and B. W. Bacon.
KRAUSE, F. O., *o. p.* Sheridan and Willamina, Ore., Feb. 4.
SMITH, James R., *i.* Pilgrim Ch., W. Superior, Wis., Jan. 20. Sermon, Rev. C. H. Patton; other parts, Rev. Messrs. J. W. Kimball, R. McLaughlin, C. C. Salter, D. D., W. W. Newell and T. G. Grassie.
SPRAGUE, F. P., formerly Methodist, *o. p.* Wayland, Mich., Feb. 10. Sermon, Dr. D. F. Bradley; other parts, Rev. Messrs. R. M. Higgins, W. A. Briggs. Mr. Sprague also has charge of the church at Bradley.

### Resignations.

CLARK, Wm. C., Grand Isle, Vt.
DICKINSON, Geo. R., First Ch., Cedar Rapids, Io.
DOBBS, J. Hervey, Palestine, Tex.
GOODWIN, Sam H., Farmington, N. H., withdraws resignation and will remain another year.
HURD, Alva A., Vancouver, Wn., to take effect Apr. 1.
MILLER, Albert P., Dixwell Ave. Ch. (colored), New Haven, Ct., to enter the service of the American Missionary Association.
NUTTING, Jno. K., Buffalo Center and Thompson, Io.
OLDS, Alphonso R., Weston, Ore.
ORR, Jas. B., Benicia, Cal.
SARGENT, Benj. F., Santa Rosa, Cal., to take effect Apr. 1.
SHEAR, Chas. B., Second Ch., Marietta, O., to seek a field further north.
TAYLOR, Jno. R., Lockport, Ill.
WALKER, Wm. S., Lunenburg, Mass., to take effect May 1.

### Dismissions.

BALL, Marcellus, Garretson, S. D., Feb. 1.

### Churches Organized.

CLEBURNE, Io., rec. Feb. 12. Twelve members.
FREEWATER, Ore., Feb. 2. Ten members.

### Miscellaneous.

BACKUS, Jabez, for the past eight years pastor at Westport, Ct., is spending the winter at Palm Beach, Fla. His health is much improved by the change. His pulpit is supplied by Prof. E. C. Norton of Pomona College, Claremont, Cal., who is spending a year in the East.
BURNABY, Sidney A., who was recently married to Miss Jeannette Prince of Spencer, on his return from the wedding trip was tendered a reception by his people in Southbridge, Mass., who presented them with a beautiful silver service.
DAVIS, C. E., of Hebron, N. H., Jan. 29, received a visit from seventy friends, who brought to the parsonage nearly thirty dollars in money with other substantial tokens of esteem and generosity.
GARDNER, Rufus P., Hampstead, N. H., has so far recovered from the effects of the serious surgical operation, as to leave the hospital in New York city for a few weeks sojourn in Lowell, Del., with the prospect of being able to resume the active duties of the ministry at no distant day. His many friends will rejoice with him.
JONES, David, and his wife were pleasantly surprised on their fifth wedding anniversary by the members of the First (Welsh) Church, Scranton, Pa., who left several presents as tokens of fraternal feeling.
PLASS, Norman, leaves the Vine St. Ch., Cincinnati, O., on account of failing health, greatly to the regret of both pastor and people. He is now in Florida seeking recovery.
SARGENT, Frank D., has been tendered by the church and society of Putnam, Ct., a three months' vacation with salary, the church to pay for the supplies. He will probably take a month's vacation now and in the summer take the remainder of the time for a trip to Europe.

## DR. GRIFFIS ON JAPAN.

A good-sized audience assembled in Pilgrim Hall last Monday morning to listen to the address before the Ministers' Meeting, by Rev. William Eliot Griffis, D. D., on Japan and the Missionary Problem. Dr. Griffis said in part: Japan was never more truly becoming a Christian nation than at present. The Japanese are asking, as never before, who it is who has overturned the gods of Rome and Greece, who was the cause of the Reformation, who made the Puritans, who came to Japan and turned the nation toward Christendom. We answer this question in our own way; we know who it is. But our answer as the Japanese see it, in our literature, law and reform movements, does not satisfy them. Our Christianity, as the Japanese see it, is made up first of the teachings of Jesus, then of Greek philosophy, of Roman authority and law, of Stoic and Epicurean teaching and realism.

Before the missionaries went to Japan in 1859 Christianity had a subterranean history of hundreds of years. There are now in Japan Christian churches which are 300 years old. When the people first came under the teachings of the missionaries they were like children, accepting and enjoying everything. Then came the period of growth, with five, six or seven thousand conversions a year. This was the dangerous time for Christianity, when it looked as if the government might establish a state church. Now they have begun to think for themselves, and nobody can stop that operation except God Almighty himself.

Today Christianity is re-creating the country, but this does not mean that they will take our doctrinal forms. It is admirable in the Japanese that they would not yield one point to the brethren from America, even though the non-yielding might involve the loss of all aid from the American Board. They are brave enough to say we do want Christianity, but we do not want your doctrinal forms and we won't have them. Why? Because Japan has had an ethical and religious training of her own under divine providence for thousands of years which has prepared her for Christianity as well as any nation on the face of the earth. They had the discipline of the Shinto religion, which impressed upon them the principle of worship, the sense of sin and the necessity of purification; the Buddhist religion, which made them gentle and helpful; and then came Confucianism, which inculcated loyalty until it has become a national principle that binds society together today.

Japan has come to her inheritance through sore trial and labor. There were martyrs for the Christian faith before ever the missionaries came, and the first man who dared to plead for freedom of religious belief in their parliament was assassinated within three hours by ruffians who did not want Christianity. The only thing we can give them is the gospel of Christ. We cannot teach them politeness or loyalty; they know these already. They have been through every movement of the human mind that Europe has come through. Even in commercial life they have had the same documentary experience, have had cheques, manifests, insurances. Their law embraced a large portion of local liberty, and the principle of justice was all through the system. When we understan the question of holding property in Japa as it appears to the Japanese we shall cea to debate the point. According to the tre ties foreigners are forbidden to hold any pro erty outside of the treaty ports, and should Japanese turn over to the American Boar any land or buildings he could be sued in th courts as a lawbreaker.

We have given Japan many things—thre quarters of the reforms today were suggeste by the missionaries. There has never been dollar wasted of the money spent on Japa but now, we would better not send any mo men or women unless they are what the Ja anese want. And Japan wants men so hig up, so near God, that there will be no roo for petty controversies; she wants men bui on the model of the late Dr. N. G. Clark.

Dr. Griffis was warmly greeted at the clos of the address by his many friends, who hav felt that Boston suffered a genuine loss whe he withdrew from the local circle of mini ters. In his congregations last Sunday at th Eliot Church, Newton, were some who use to sit under his ministry. In the afternoo he preached at the new Congregational ente prise in Brookline.

## FOREIGN NOTES.

Rev. Dr. Alexander Maclaren of Manche ter has taken to the bicycle.

The Free Church Congress of England is t be known hereafter as the National Counc of the Evangelical Free Churches.

Canon Wilberforce of the Anglican fold i out with a plea for reasonableness and Scri turalness of prayers for the dead.

Rev. John Hunter, the eminent Scotch Co gregationalist, has avowed his preference fo cremation as a method of disposing of th dead.

A new university has been founded i Brussels for the better propagation of Socia ist principles. Two faculties have been o ganized, one in law, the other in philosoph and literature, and there are already two hu dred students.

At a recent representative conference clergymen of England and Scotland, includin leading Roman Catholics, Anglicans and No conformists, it was decided that the followin reforms are ripe for legislation: the more e fective treatment of habitual inebriates further restriction of the Sunday trade; re istration of clubs; raising the age unde which the sale of alcoholic liquors to youn persons for their own consumption is illegal determining an age under which delivery alcoholic liquors to very young children sha be illegal.

## TO THE SULTAN OF TURKEY.

Caliph, I did thee wrong. I hailed thee late
Abdul the Damned, and would recall my word.
It merged thee with the unillustrious herd
Who crowd the approaches to the infernal gate,
Spirits gregarious, equal in their state,
As is the innumerable ocean bird,
Gannet or gull, whose wandering plaint is heard
On Ailsa or Iona desolate;
For in a world where cruel deeds abound
The merely damned are legion. With such souls
Is not each hollow and cranny of Tophet crammed
Thou with the brightest of hell's aureoles
Dost shine supreme, incomparably crowned,
Immortally beyond all mortals damned.

—*William Watson.*

A college education is an admirable equip ment for work, but that it is not absolutel essential for successful scholarship may b proved by the statistics of Yale, where, ou of 227 members of the faculty, fifteen (o nearly one out of every fifteen) are not grad uates of any college. The college opportu nity is a means to an end, but those who hav been providentially hindered from using i need not despair of culture because this on means fails.

# Gleanings From Our Mail Bag.

**Outspoken Views and Pertinent Queries on Many Themes.**

### MORE LIGHT FROM THE SCRIPTURES.

he editorial on this topic in our issue of . 6 has called forth a number of responses, ch suggest not only perplexities which urb many, but varied views on a subject lly connected with Christian experience. print below some of the letters received. shall treat the subject further editorially future time.

### HE GREATEST MINDS LIABLE TO ERROR.

have just finished your excellent and ely editorial, More Light from the Scrip- es, and am in hearty sympathy therewith. I cannot be insensible to a difficulty ich you have raised in my mind and per- s in the minds of others familiar with the and character of Jonathan Edwards. No who has carefully studied the writings of great divine can fail to have settled one nt. If ever there was a saint upon this th, Jonathan Edwards was pre-eminently aint. The more I study him the more I impressed with this fact. Impressive as his intellectual gifts and attainments his ty outstrips them. During the painful and sperating experiences of the close of his torate at Northampton he fully exempli- l in his daily life all that he maintained hristian ought to be in his work on Reli- us Affections. "The strength of the good dier of Jesus Christ appears in nothing re than in steadfastly maintaining the holy m, meekness, sweetness and benevolence his mind, amidst all the storms, injuries, ange behavior and surprising acts and nts of this evil and unreasonable world." o one can read his wonderful sermon on e Reality of Spiritual Light without per- ving that Edwards was no mere cold dia- tician, but a man of a sweet and fervent sticism, on one side of his manifold nature be classed with Fénelon and Madame yon. As our dear Whittier so truly said him:

The schoolman's lore, and the casuist's art
Drew warmth and life from his fervent heart.

Here, then, was a man of intellectual gifts supreme that as a giant he moves among e giants. Here was a saint who, ranked his piety, must have a seat in heaven thin whispering distance of Isaiah and ul. Here was a Christian who believed st devoutly in the reality of a spiritual ht imparted to believing and faithful stu- nts of God's holy Word, and who with ong crying and tears implored the Great ther for that light as he sought for truth as gerly as the miser gathers gold; and yet at man fell into grievous, disastrous and mentable errors.

Of what use then to us trembling mortals id the eternities and silences of God is n infallible rule of faith and practice" hich neither great intellectual gifts, pro- und learning, nor the most devoted and mble piety can interpret with sufficient rrectness to protect from dark and gloomy rors? Is not some form of rationalism the ly logical outcome of your editorial? I ask r light and instruction; for this "more ht" business has ever been a source of rplexity to me. C. E. S.

### SOME STILL UNILLUMINATED PROBLEMS.

As you have "more light" on the Scriptures an we used to have and somewhat more an we have in this section, will you be so nd as to let your light shine on some pas- ges which contain "things hard to be un- erstood?"

For instance, you say that "Christians once elieved that God was so angry with nations whom he had not revealed his will that he rected his chose people to massacre men, women and children, as Turks are now mas- sacring Armenians. Such a belief does not now accord with the ideas of the justice and mercy of God which we have learned from the Scriptures." The trouble is not with our ideas. The difficulty lies in the Bible itself. Please let some of that light shine on Deut. 20: 16–18. It must be borne in mind that this is not an isolated passage, but part of a system.

I perceive and feel the difficulty in the ethics but I find no relief in slurring the matter over. Besides, while you are about it let us have light on the question of punishment for "no sin," as Ruskin calls it: for instance, the horse that has not sinned yet suffers untold agony at the hands of its cruel master. But God permits it, and however matters may be balanced for the man in the next world we seem to find no justice for the horse. I wish this slaughter of the miserable nations in Canaan were the only dark and forbidding thing in revelation and experience. To say that we do not believe this or that in the Bible does not help us much, for the trouble is we are called upon to explain them. And no sooner do we get them out of an expurgated Bible than we find something full as mysterious in experience, and the latter is fact that refuses to be amputated by "higher critics." E. J. R.

### THE OLD IS BETTER.

More Light from the Scriptures in your last issue is all old darkness. Not a few Christians believe that God did command his chosen people to exterminate the inhabitants of Canaan, for they read it in the Scriptures. Not a few believe in the doctrines of the Synod of Dort; not a few believe that we are all by nature children of wrath on the strength of Scripture assertion. John Robinson knew all this new light as well as you, and repudiated it. The new light yet to break forth will confirm all that is essential in what John Robinson taught. All true progress is in the line of the old orthodoxy. The Creed of 1883 teaches election or decrees—Art. II. All the new truth of Dr. Gordon's book is old error. The very title of it is an insult to those he calls brethren. "The Christ of today," indeed! "Jesus Christ is the same yesterday, today and forever."

O. B.

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### A PERSONAL TRIBUTE TO DR. N. G. CLARK.

Though not altogether unprepared, yet was I deeply saddened to hear of the death of the late Dr. N. G. Clark. When I was a student, now many years ago, in the University of Vermont, Dr. Clark was professor of rhetoric and of English literature, the worthy successor of the honored and incomparable Dr. William G. S. Shedd, and I remember him as one of the most lovable, manly, as well as saintly, of men. He was simple, artless as a child, as kindly, genial, guileless and approachable, as he was scholarly, thoughtful and spiritually-minded. He was in his prime, an eloquent preacher, and all his college ministrations, prayers and extemporaneous addresses were with unction. In his case the pursuits of a student life had in no wise dried up the spiritual juices. He was specially a great power for good during a gracious revival that occurred in the university and vicinity during the early fifties, in connection with which, among many others, the late silver-tongued C. L. Goodell, D. D., was brought to Christ. How vividly and freshly, indeed, now that those once eloquent and glowing lips are sealed forever, come up to my mind certain of his exhortations and appeals. Especially indebted to him am I, not only for my first large and permanent impulse and stimulus toward literature, but, withal, for my first positive and efficient impression in the direction of a personal Christian life. To me, therefore, in a peculiar sense, his memory will ever be as ointment poured forth.

*Oakdale, Mass.* R. H. Howard.

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### MORE ABOUT THE MONDAY HOLIDAY.

I have been much interested in the articles recently in *The Congregationalist* upon making Monday the school holiday. I say interested, not pleased nor satisfied, for the first paragraph awakened hopes in regard to the doing away of Sunday preparation of school lessons which were utterly blasted as I read on.

There must be a remedy, but, as one who has watched in a university town the working of that would-be remedy, I protest against the one proposed. Why? Because, though remedying the phase of evil spoken of, it brings others more destructive of Sabbath observance and the preparation for it.

I am a Puritan but, although I like the old-fashioned way of giving Saturday night to quiet home life, to settling of the week's affairs, to study of the Sunday school lesson, etc., I realize that changes may require new adjustments, so would not say that such a strict observance of Saturday night is absolutely necessary to the Christian life. When, however, the young people in our schools have Saturday instead of Friday given them as the last working day of the week and consequently that evening for all the gayeties in vogue—card and dancing parties, club suppers, theater and opera going, etc, all of which begin and close late, is it not easy to sleep over the Sunday call to breakfast and the ringing of the church bells? If the morning service is not lost in consequence, and the Sunday school also, will the soul be in a condition to be fed, the mind and body to begin the Christian activities of the day? Will not the conversation of Sunday be largely upon the festivities of the evening previous? Will not the society atmosphere, sweet and wholesome when in place and in due proportion, linger about that home all through the day? Could there be on Sunday comfort, order, regularity of service, right adjustment of cause and effect in a home where festivities had continued until twelve o'clock Saturday night? If I have not imagined these evil results, is there anything spiritual to be gained by changing our school holiday? With Saturday as the holiday, the pupil studies on Sunday because he prefers to desecrate that day with study.

I, too, would establish as strong a sentiment as possible against Sunday study. It is not only a violation of the Fourth but of the Eighth Commandment. It is stealing time. I would bring to bear upon those trespassing upon holy time by studying, every persuasion, every argument possible, feeling confident that the work will be far easier than that of persuading those who, under a new arrangement of school holidays, must take their social life Saturday night or not at all.

Might not a practical way of lessening the liability of Sunday study be for the teachers to make the lessons for the first hours of Monday very simple, perhaps only class work?

But how to teach by precept and example the need of the Sabbath as a day of food getting for our souls is the question. If we could feed our body, mind and soul each day of the week as they equally need, a day especially set apart for spiritual life would not be necessary, but God made the best plan for our growth. He gave us six days out of seven in which to attend to worldly affairs, shall we appropriate the last and only one left to him?

H. M. K.

### HELP FOR STARVING ARMENIANS.

Having been a teacher and helper in South Carolina during the cyclone famine, I know well and feel intensely what the missionaries in Armenia are undergoing. I know what it means to wake in the morning and see hundreds of people waiting for help and to know you must refuse half at least; to hear the pitiful, patient pleading for a little mouthful for the hungry children, and with tears in your eyes and pain unutterable to have to say, No; to see your own scholars and helpers in teaching grow thin and weak before your eyes for want of the food you cannot give and, what is perhaps harder, to see faith and hope alike failing in them under the terrible strain and with empty hands to bid them still trust in God and send them away uncomforted and unfed. Without personal experience it is almost impossible to realize the daily, hourly suffering among a starving people, or the burden of those who love and help them. Knowing this, I entreat you pour in your gifts promptly.

A Sunday school of Negroes in the cyclone district sends up five dollars, a large sum for them, with their prayers for the poor people in Armenia, thus doing their best to help as they were helped. Surely, not for ages has the Christian Church had such a direct call from the Lord himself as this one to help those suffering for his holy name. E. M.

### THE PURITAN SABBATH.

Upon reading that excellent article by Henry Van Dyke on The Puritan Sabbath and the American Sunday two questions arose. 1. Why did the Puritan's Sabbath change at the destruction of the Armada? 2. Did any Pilgrims or Puritans ever have a law, either church or State, prohibiting taking a walk, smoking a pipe, kissing a wife or staying from meeting one time upon the Sabbath?

Please answer in your columns, as many another subscriber would like to know the truth of the matter even if it did deny their supposition that the so-called Connecticut "blue laws" were written as a burlesque.

M. E. M.

1. We do not know. Perhaps the Puritan Englishman, regarding the defeat of the Armada as a deliverance for England by special act of God, and remembering that the Spaniards were defeated on two successive Sundays, thereafter kept the Lord's Day with great reverence.

2. The false "blue laws" of Connecticut, composed by Dr. Peters, may be seen in Blue Laws True and False by J. Hammond Trumbull. They forbade the taking of a walk on the Sabbath and mothers to kiss their children, etc. None of them were ever enacted. The early laws of most of the American colonies made it a crime not to attend church on Sunday. The New Haven colony ordained that every person should attend divine service on Lord's Days and days of public fasting and thanksgiving on penalty of a fine of five shillings for each absence. In the colony of Virginia, where the Episcopal form of worship prevailed, every man and woman was obliged to go to church twice daily and twice on Sunday, besides the catechising service. The penalty for disobedience was a fine for the first offense, fine and public whipping for the second and death for the third. During that period, the early part of the seventeenth century, fines were imposed in England for staying at home from church.

### MINISTERIAL QUALIFICATIONS.

I want to say a great big *thank you* for the article in a recent paper on Who Is Responsible for Our Ministers? Coming from the Reformed Dutch Church as I did, the church that is very strict as to the quality of its ministry, I have many times been amazed at the good-natured laxity of associations and councils in the Congregational fold. It's high time to call a halt. R. W. B.

## PRAISE FOR AMERICAN CONGREGATIONALISM.

Rev. Dr. George S. Barrett, the British delegate to our National Council at Syracuse, in an interview with a representative of *The Christian World* said:

I think Congregationalism in this country has much to learn from the Congregationalism of the United States. Congregationalism in America is more definitely organized and the entrance to the ministry is more carefully guarded than it is here, whilst the general education and culture of the ministry are certainly equal to anything we find in our own land. The Society of Christian Endeavor is becoming a growing power for good there, and all the churches I visited had flourishing branches of this society. In only one thing do I consider the American Congregational churches much behind our own, and that is in the service of song in the house of God. The most enlightened leaders, however, are anxious to improve the quality of the music and the part the congregation take in it.

## SOLICITUDE FOR SUNDAY SCHOOL PUPILS.

The conversion and spiritual culture of the pupils are too often overlooked by teachers and officials of Sunday schools. From the Union Park Church, Chicago, there has come to us a circular containing twenty-two questions recently asked and answered by all the teachers of the Sunday school of that church. Some of the questions are as pertinent and searching as the following:

How many of your class are church members? How many not? How many not now church members seem to you to be ready or inclined to confess Christ? With how many, within the last three months, have you had direct personal conversation on the subject of confessing Christ? What means do you employ to develop the Christian life of those of your class who are now members of the church? Do you ever hold prayer meetings with those who are already Christians in the special interest of those who are not now Christians? Do you ever invite the whole class, or members of the class, to attend church with you on Sunday? Or the prayer meeting on Wednesday night? Or the Christian Endeavor meeting Monday evening? Is it your habit to confer with the parents of the members of your class, whether these parents are Christians or not, on the subject of the conversion of their children to Christ? Have you any plans for making the spiritual aims of Sunday school work more definite and earnest during the coming year? If so, what are the plans?


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SUMMARY OF ASSETS.

| | |
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| Cash in Banks | $469,914 59 |
| Real Estate | 1,705,895.91 |
| United States Stocks (market value) | 1,418,425.00 |
| Bank, Trust Co., and Railroad Stocks and Bonds (market value) | 3,946,493.00 |
| State and City Bonds (market value) | 855,927.93 |
| Bonds and Mortgages, being first lien on Real Estate | 463,009.13 |
| Loans on Stocks, payable on demand | 426,550 00 |
| Premiums uncollected and in hands of Agents | 515,227.06 |
| Interest due and accrued on 1st January, 1896 | 52 185.92 |
| | $9,853,628.54 |

LIABILITIES.

| | |
|---|---|
| Cash Capital | $3,000,000.00 |
| Reserve Premium Fund | 4,395,659.00 |
| Reserve for Unpaid Losses and Claims | 752,514.13 |
| Net Surplus | 1,705,455.41 |
| | $9,853,628.54 |

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## THE BUSINESS OUTLOOK.

The Government bond issue is still a lively topic of discussion on State Street. Elation at its great success still fills men's minds. Boston has been more affected by the loan than any other financial center in regard to money rates. The latter have ruled high here, the clearing house rate between the banks ruling at ten per cent. last Thursday. In New York the banks took greater precautions to fortify themselves, with the result that there money rates have ruled comparatively easy. The situation here, however, is growing easier, and nominal rates are among the immediate prospects.

General trade throughout the country continues quiet, but commodities hold firm in price and there is apparently no pressure to sell. It can thus be described as confident in tone with a light movement in trade. The important improvement in demand and prices has been most noticeable in hides, leather and boots and shoes. Iron and steel have reacted slightly and the production of pig iron has fallen off somewhat.

Cotton manufacturers are trying to hold prices steady but jobbers are cutting them. Raw cotton is fairly steady, and any advance in the staple would stimulate values on the manufactured goods. The woolen industry remains unsatisfactory, and indicates further shutting down of machinery. The manufacturers claim that the woolen industry needs more protection in order to thrive.

A favorable feature of the situation is the steady increase in railroad earnings. In January gross earnings showed a larger percentage of gain than for any previous month but one in the past three years. The January earnings of 126 companies aggregated $37,926,110, which was equal to an increase of 11 3 per cent. over January in 1895.

Bank clearings last week, despite the holiday on Wednesday in New York and other States, increased 10 per cent. over the same week last year, when there occurred no holiday. The stock market has been rather irregular, but the feeling is hopeful and trading grows dull when values decline. The prospects are for a broader speculation on the Stock Exchanges and higher prices.

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## EDUCATION.

—— Eight members of the Sophomore Class at Dartmouth College have been suspended during the remainder of the year for "horning" a professor disliked by the class, and seven juniors at Brown University have been suspended for plagiarizing in rhetorical work.

—— Dr. R. M. Wenley, formerly dean of the faculty of arts in Queen Margaret College and lecturer on philosophy in the University of Glasgow, has recently accepted the professorship of philosophy in the University of Michigan. He has enjoyed great advantages in Glasgow and Edinburgh, as well as in France, Italy and Germany, and is the author of Socrates and Christ and Aspects of Pessimism. An editorial in *The Glasgow Herald* deplores his leaving Scotland.

—— At the earnest request of the faculty State Evangelist Veazie held a short series of meetings in Washburn College, Kan., beginning with the Day of Prayer for Colleges. The work brought excellent results. Besides speaking to large congregations each evening, Mr. Veazie was at the college several hours each day for private conversation, and thirty persons called on him in a single day. At the close many signed cards of renewed consecration or desire to live a Christian life.

—— The Day of Prayer at Beloit marked an epoch in the lives of many of the students. The earnestness apparent was suggestive of a revival. The early prayer meetings of the students were unusually helpful, and the chapel gathering was composed of a congregation which was moved in individual cases to the first reception of the Spirit. Dr. G. R. Leavitt gave faithful attention to the work, and he has started a bi-weekly fellowship meeting which has had a marked effect among the students.

—— After Mr. S. M. Sayford visited the professional schools of Boston he went to Andover where in Phillips and Abbot Academies gratifying results attended his labors. In St. Johnsbury, Vt., fifty students in the academy have professed conversion, half of whom are young men. He spends the remainder of the month in Vermont, visiting Montpelier Seminary, the State University at Burlington, Middlebury College, Troy Conference Academy at Poultney and the academy at Saxton's River.

—— The Day of Prayer was observed at Yankton College, S. D., and in the city churches. The students held a sunrise prayer meeting, largely attended, and later President Warren preached in the assembly-room and was followed by a song service. There were also a testimony meeting, a Bible reading, a consecration service and union mission meetings, and in the evening a union prayer meeting of the city churches. The union evangelistic meetings just closed have resulted in quickened spiritual life in the church and college and over thirty conversions, fifteen among the students.


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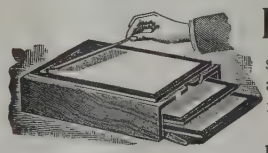

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## CRITICAL DAYS IN IOWA.

The same week of Dr. Magoun's death, to hich earlier reference has been made, Iowa st another of her distinguished sons, Dr. A. Marshall, who held this, his first and only, astorate at Marion for forty years. For the st few months he had an assistant who re- ved him of the heavy burdens of the parish. e was strong as a preacher and in pastoral ersight, and was one of the prominent men the State in the Presbyterian denomina- on.

That those who were leaders in advocating e "mulct" law intend to grant the liquor wer still greater privileges is very evident. was claimed that this was a temperance easure, but a bill has been introduced into e legislature granting the privilege to man- acture liquors in the State. This was an- cipated by those who opposed the law. ithout doubt, if such a law is enacted, the xt attempt will be to establish license as e policy of the State. We do not believe at the temperance people will submit. Let e Republican party attempt to do this, and ousands of her firm adherents will leave r. Governor Jackson gave considerable ace in his message to discussing the influ- ice of the mulct law on the cause of temper- ice. He made as good showing as could be made and in localities no doubt conditions have been bettered. In many counties where the mulct law has been operative there are fewer dealers paying the Government tax than under prohibition. In other counties the number has been increased. As a whole the number has been decidedly decreased. Still the mulct law has not been the only factor at work. The number has decreased in counties where the mulct law has not been operative.

Some new phase of the temperance question comes up every few months. A wholesale firm outside the State has tried to collect a debt for liquors sold to a man running a saloon under the protection of the mulct law. The district court has decided against the plaintiff on the ground that the business is unlawful and therefore does not have the protection of the State.

Those who take a stand in favor of restricting the liquor traffic and thus interfering with the personal habits of any one are classed as cranks and fanatics in this State as elsewhere too generally. Railroads have not always won the reputation of taking a high stand touching questions of morality. They often adopt strict rules touching everything that contributes to their interest. Most roads are now insisting on absolute sobriety on the part of their employés. An Iowa road has just issued an order prohibiting their employés from boarding at hotels with a bar attached. They feel that this is placing their men under a peculiar temptation and they will not permit it. Will those who have been denouncing all temperance people as fanatics denounce this railroad management for interfering with "personal liberty" and for sending forth a sumptuary order?

W. W. G.

## CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

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Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.


# A Cloud of Witnesses.

Most people are skeptical about the cure of Asthma, Catarrh, Bronchitis and similar diseases, and this advertisement is intended for any "doubting Thomas" who is a reasonable person. Are *you* open to conviction? We *know* from thousands of letters (hundreds from readers of this paper, in which we have advertised for months) that **Hyomei,** the new and wonderful Australian **"Dry-Air"** treatment, comprised in

# Booth's Pocket Inhaler Outfit, by mail, $1.00

*relieves* 99 out of every 100 people who try it, and **cures** 99 out of every 100 who use it conscientiously and according to directions. Here are the endorsements of living men and women *whom you* **must** *believe*—you can't help yourself.

## Bronchitis.

**Hon. FRANCIS H. WILSON,** Member of Congress from Brooklyn, writes:

Temple Court, New York City, November 26, 1894.

*My Dear Mr. Wyckoff:* On your suggestion, I procured from your friend, Mr. Booth, one of his Pocket Inhalers. It has worked like a charm. The Bronchitis has *entirely disappeared*, and, thanks to you, is the first thing I have found in ten years that has given permanent relief. There is certainly a great field for a remedy having such merit.

Cordially yours, F. H. WILSON.

[The above is to the late W. O. Wyckoff, Esq., President Remington Typewriter Co.]

## Colds.

Boston, Mass., July 30, 1895

In my family of three we have used the Hyomei, and have been perfectly satisfied with the result. None of us have had a cold since we have had it. I believe it is a great preventitive as well as a cure.

Rev. STANLEY SEARING, 10 Carter Street.

## Loss of Voice.

Brooklyn, N. Y., February 1, 1895.

Booth's Pocket Inhaler works like a charm. The first inhalation gave relief. It *is a blessing to humanity, and I am sorry it is not better known.* I add my name to the "Pass-It-On-Society."

Sincerely yours, Rev. J. M. FARRAR, D.D.

## Asthma.

Deer Park Parsonage, Baltimore, Md., Oct. 7, 1895.

The Pocket Inhaler came Friday morning. Mrs. Honey had been suffering severely for three weeks daily with Asthma. As soon as the Inhaler came, she began using it, and after a few inhalations, the Asthma ceased, and now, Tuesday, it has not returned. She has had this trouble since she was seven years old, and is now forty. We have spent hundreds of dollars in search of relief, purchasing everything we saw advertised.

Rev. GEORGE H. HONEY.

## Catarrhal Deafness.

Syracuse, N. Y., March 6, 1895.

Having been personally relieved from Catarrh through the use of an Inhaler charged with Hyomei, I take pleasure in recommending it most highly. Mr. H. H. Warner, of Rochester, of Warner's Safe Cure fame, according to his own statement, made in the presence of a friend of mine, Dr. Frank E. Howe, Barrett House, Broadway, New York, has been cured of Catarrh and Catarrhal Deafness of several years' standing through the use of Hyomei.

E. G. WYCKOFF, No. 209 Genesee Street.

## Chronic Cough.

Manchester, Mass., March 26, 1895.

Inclosed find $1.00 for Pocket Inhaler outfit. The one I bought of you for my mother did her a world of good. She writes me that her cough is completely cured. Success to you.

ABBIE J. GANNET.

## Catarrh.

Boston, Mass., April 20, 1894. (Care Jordan, Marsh & Co.)

I had Catarrh for twenty years, and the last ten years (passed in this great establishment) I suffered fearfully. It extended to my throat; the base of my tongue was badly affected. I could not sleep with my mouth closed. I began using Hyomei in December, and in two weeks I was entirely—and now, after four months and no return of the disease, I can say, *permanently*—cured. I am going to ask the head of this firm, Mr. Eben D. Jordan, to indorse this statement. ELVIRA E. B. GIBSON.

**Indorsed, EBEN D. JORDAN.**

## Consumption.

Buffalo, N. Y., August 21, 1895.

In thirty years' experience in the practice of medicine, I have never given my name in support of a proprietary remedy; for I have never seen one that performed all and more than was claimed for it, until I met with Hyomei, which I indorse with all my heart (profe ssional ethics to the contrary notwithstanding), for I believe it a duty I owe to humanity. Since testing Hyomei in Laryngitis, Bronchitis, Catarrh, Asthma, Hay Fever, and last, but far from being least, Galloping Consumption, in an advanced stage, which by the use of the Exhaler one hour a day, and the Pocket Inhaler ten minutes every hour, with no other medicine, in four weeks, was transformed into an assured recovery; I believe in it for itself for what it has done, and I gladly add my name to the "Pass-It-On-Society."

S. H. MORRIS, M.D., 159 Franklin St.

P. S.—You are at liberty to use this as you may deem best

**Hyomei** is a purely vegetable antiseptic, and destroys the germs and microbes which cause diseases of the respiratory organs.

The air, thoroughly charged with **Hyomei**, is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest air cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.

**Pocket Inhaler Outfit, Complete, by Mail, $1.00,** consisting of pocket inhaler (made of deodorized hard rubber, beautifully polished), a bottle of **Hyomei**, a dropper, and full directions for using. If you are *still* skeptical, send me your address, and my pamphlet shall prove that **Hyomei** does cure. Consultation and trial treatment free at my office.

**Hyomei Balm.**—An antiseptic skin food for weak chests, burns, scalds, chapped lips, rough hands, frost bites, eczema, etc. Nothing has been d... so effective for the purposes named. Price by mail, 50 cents.

**R. T. BOOTH, 18 East 20th St., New York.**

## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, FEB. 14.

The leader of the hour was Mrs. Ida V. Woodbury, field secretary of A. M. A., who read from Isaiah 9, laying emphasis in verse 11, "The government shall be upon his shoulder," upon the word his, as she spoke of the burdens brought to this weekly meeting, not only of home care but of mission and church work, with all the planning which is necessary. "We may depend too much upon our organizations; the government is upon his shoulder." Sojourner Truth preached a good sermon when she asked Fred. Douglass, "Frederick, is God dead?"

Calendar topics for the week referred to the Zulu mission, Mrs. Edwards, the first missionary adopted by the Woman's Board, having her place on Friday. Miss Stanwood gave a brief account of a work which Mrs. Edwards has undertaken in Durban in establishing a home where native women who come in to visit their sons or brothers employed there may spend the night. There has been crying need for such a resort, and some English residents, aroused to the situation, have taken hold of the matter and contributed money to rent a house and furnish it. No one is better fitted to inaugurate such an enterprise than Mrs. Edwards, although she is greatly missed at Inanda Seminary during her temporary absence.

Miss Lamson read extracts from a letter from Miss Price, also of Inanda Seminary, in which she described their Tuesday, which corresponds to Saturday in most schools. The girls love their homes, even the heathen homes, and although they may have run away from them on account of cruel treatment will not remain away more than two terms without visiting them, and like girls in our own land they enjoy the home cooking. The prospect of additional buildings and enlarged accommodations, through the generosity of the Misses Stokes of New York, has brought great cheer to the teachers. Miss Kyle exhibited a model of a Zulu hut presented to the Board by Miss Gilson, and read extracts from a letter from Miss Bigelow, who is at Inanda, also from Miss Laura C. Smith who is teaching in the boys' school at Adams.

Miss Bessie B. Noyes was present, probably for the last time before she returns to her work in Madura, whither she goes *via* Japan, where she will visit her brother. Her "good-by" meant "God be with you," and her own "I will go in the strength of the Lord God" will be remembered as her parting assurance. Mrs. Capron, who has known her since her birth in the India home, with motherly and missionary sympathy commended her to God.

Mrs. McClelland, president of Oregon Branch of W. B. M. P., presented the salutations of that branch, one side of which is separated from the other by a mountain range, and where self-denial is sometimes carried to the point of a whole society going without new bonnets one year and giving the money thus saved to the missionary treasury. Mrs. Barton read a letter from Mrs. Wheeler of Harpoot. Mrs. Woodbury stated that one who was present the preceding Friday—Miss Ann Kimball of Concord, N. H., a familiar figure in missionary meetings—had since suddenly passed away.

---

THE New England Conservatory of Music in Boston has decided to replace the organ in its concert hall with one of larger size. The present instrument is an excellent one for church purposes, having three manuals and thirty stops. It will be sold at a very reasonable price and is in good repair.

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PERSONALLY CONDUCTED EXCURSIONS TO CALIFORNIA.—In addition to its regular daily tourist sleeping-car service to California, the Chicago Union Pacific & Northwestern Line is now running personally conducted excursions, leaving Chicago every Thursday after arrival of through trains from the East. These excursions are accompanied through to San Francisco and Los Angeles by experienced conductors; and low rates, picturesque route, quickest time and the best of attention are among the advantages which they offer. Ask your nearest ticket agent for full particulars, or write to W. B. Kniskern, G. P. & T. A., Chicago & Northwestern Railway, Chicago, Ill.


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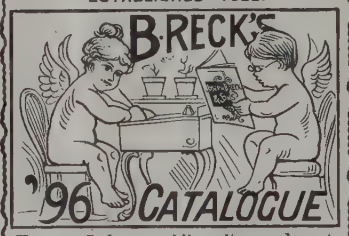


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(1) 1 oz. Breck's Boston Mixture Sweet Peas (60 kinds), 1 pkt. Breck's Dwarf Rainbow Nasturtium. 1 pkt. Breck's Tall Nasturtium. (2) 1 pkt. New Red Mignonette. 1 pkt. New Red Pansy. 1 pkt. Marguerite Carnation. (3) 3 Begonia Bulbs, distinct colors. 3 Gladioli Bulbs, distinct colors. (4) 1 pkt. Breck's Belmont Tomato. 1 pkt. Breck's Golden Celery. 1 pkt. Breck's Wakefield Cabbage. (5) 1 pkt. Breck's New Life Pea. 1 pkt. Breck's Premier Sweet Corn.

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1 pkt. FILIFERA or WEEPING PALM, a grand plant.
1 pkt. DWARF GIANT FLOWERED CANNA, mixed, ex. fine.
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10 Bulbs FANCY GLADIOLUS, all different colors.
2 " NEW ORCHID GLADIOLUS, exquisite colors.
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**JOHN LEWIS CHILDS, Floral Park, N. Y.**


## Religious Notices.

*Religious and ecclesiastical notices, addresses of ministers etc., published under this heading at ten cents a line.*

GORDON MISSIONARY TRAINING SCHOOL, Clarendon Street Baptist Church, Boston, opens Oct. 2. Evening classes Oct. 10.

THE AMERICAN SUNDAY SCHOOL UNION has been at work seventy-one years for the retired rural districts. Its union methods specially commend it to communities of sparse populations divided in religious sentiment. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has large results for the amount expended. 11,000,000 children are yet out of Sunday School. Will you help to save them? Send to Rev. Addison P. Foster, D. D., New England Secretary, 1 Beacon St., Room 40, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, *President.*
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## CURRENT THOUGHT.

### AT HOME.

ur friends the Methodists are finding fault h their polity. Here is President Little Garrett Biblical Institute saying, in *Zion's ald*, that the General Conference should rm itself. Such sentences as these abound: is an altogether unique, but a clumsy and fficient body, un-American and un-English, nacled all over with absurd traditions and ded down with incoherent habits. . . . The scopal report is pared down to pleasing titudes or dovetailed into cunning compro-es."

### ABROAD.

What are the future relations of Great Brit-, Turkey and Russia to be? "Neither under plea of keeping the 'Russian bear' barred in his ice-fields, nor in fear of having to rease our fleet in the Mediterranean, nor ler pretense of guarding one of our routes India, nor in jealousy for our civilizing rk in Egypt, nor through any assumption esponsibility for a neutralized Constanti-le, nor through false sentiment about a ek empire, are we going to spend a round t, much less imperil a blue jacket, in order arrest the inevitable consequences of the nenian massacres that we have failed to vent. If we were going to interfere the per time would have been when the sul- had scored his first thousand murders. s gone by now, and we must leave the con-uences of our enforced inaction to a higher juster Power," replies *The Christian rld.*

Armenia, we repeat," says *The British ekly*, "is by far our gravest trouble. ere may be, there will be difficulties, but tters between us and other countries will lue time be settled peacefully; but will Eastern question be so without war?"

he question of licensing the traffic in um once more is open for discussion in waii. *The Friend* of Honolulu says: "Af- some thirty years of practical experi-e in alternately licensing and prohibiting um in Hawaii, this country has fairly set-l upon prohibition as decidedly the best icy for limiting the terrible evils which ariably attend the consumption of the g among native Hawaiians. . . . One ar-ment against it is that the subject has been de thoroughly unsavory and disreputable its past identification with the heathenish rices of the monarchy. . . . No amount of fit to the treasury from licenses and duties possibly compensate for the terrible de-uction of life and character which will in-tably ensue among native Hawaiians, in e of any possible provisions for limiting consumption to the Chinese. No such visions can be rendered efficient. Under present law the mere possession of opium unishable."

he Japan *Weekly Mail* attributes the last ising in Formosa to Chinese officials' plot-gs in Peking. "Against serious injury at the ds of a neighboring empire Chinese states-n doubtless believe that their country is v guaranteed, just as the Koreans be-e that Russian jealousy protects them from consequences of any contumely or per- shown by them toward Japan. . . . The urbing element of China's treacherous in-ference must be struck out with a strong d."

he following is an extract from a speech ently made by a native Christian in Tan-e, India, published in *The Christian Pa-t*, Madras. Discussing the scheme pro-ed by the Madras native Christians for a ional church, the United Church of Christ, Pichamuthu said: "It cannot be in the sent generation, for, in the first place, Indian Christian, in common with other ndus, is a strict conservative, and it would very difficult for one to bring him down m the high pedestal he occupies as one o clings tenaciously to the tenets of his forefathers. . . . Further, we notice around us that a native congregation is bound up by ties of love and gratitude to the missionary who was the chief instrument in bringing them to the light of Christ. And it is a general belief that the national church movement is not, as a rule, sympathized with, by the missionary bodies. And the Indian Christian would do anything else but wound the feelings of the missionary, of whose disinterested and self-denying labors he is the living monument. For loyalty and gratitude run in the very veins of the Indian Christian. Further, we are not yet in a position to support a church of our own. It will be a long time before we can stand on our own legs." This is somewhat different in its tenor from the statements of the Japanese Christians.

---

I became an atheist when I studied theology, and I became a Christian when I studied sociology.—*Prof. John R. Commons.*

---

A GOOD POINT.—It has been well said that gold furniture is like cordial—it must be drunk in small glasses. No one thinks of filling the drawing-room with gilt furniture in these days any more than they think of omitting it entirely. A single gilt chair or divan is absolutely indispensable in every parlor if it makes any pretensions to modern furnishing. The headquarters in this city for gilt furniture is at Paine's, 48 Canal Street.


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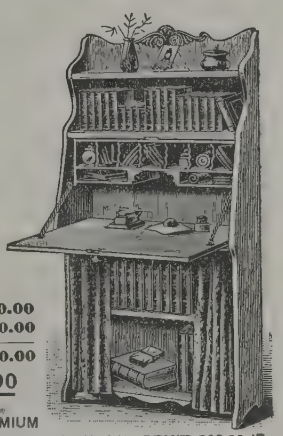

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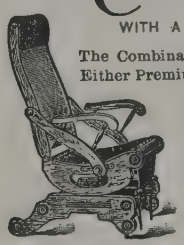

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The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, London, England.

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AGENTS WANTED. Clergy and others in manufacturing, mining, saw milling, etc., districts apply. Nothing derogatory.
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If you want a sure relief for pains in the back, side, chest, or limbs, use an

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# QUALITY COUNTS.

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## Agree Unanimously on this One Point.

## For the People's Good. No Difference of Opinion.

### Important Decision Arrived at on All Sides.

Senator Victor I. Spear, of Braintree, Vt., who has filled every high position in the gift of his State, says:—"My wife was troubled with nervous debility bordering on nervous prostration, and at the same time a trouble on her hands like eczema. The use of Doctor Greene's Nervura blood and nerve remedy produced very satisfactory results, healing the eczema and greatly improving the nervousness."

Senator Frank Plumley, of Northfield, Vt., who was Vermont's delegate to the Republican National Convention and who is a man of national reputation, says:—

"In the fall of 1892, I came out of the presidential campaign with my nervous system almost broken. Some of my personal friends advised me to take a course of Dr. Greene's medicines, which I did, with entire success. I use Dr. Greene's Nervura and find it an excellent remedy for that exhaustion caused by long continued mental work, and think well of it."

HON. CHAS. J. NOYES.

Judge Charles J. Noyes, of Boston, ex-speaker of the Massachusetts House of Representatives, states:—

"Dr. Greene's Nervura blood and nerve remedy reinvigorated and recreated my severely taxed nerves and debilitated vitality. To all needing an invigorator and permanent restorative, Dr. Greene's Nervura blood and nerve remedy is the very best medicine within my knowledge or observation."

Hon. Samuel B. Page, of Haverhill, N. H., who for twenty-five years has been a member and leader of the New Hampshire Legislature, says:—

"I have used Dr. Greene's Nervura blood and nerve remedy, and take pleasure in recommending its use to all sufferers from any derangement or disturbance of the nervous system."

Add to these magnificent testimonials of the great and wonderful curative powers of Doctor Greene's Nervura, the fact that it is a physician's prescription, the discovery of the most successful specialist in curing nervous and chronic diseases, Dr. Greene of 34 Temple Place, Boston, Mass., who can be consulted free, personally or by letter, and you have the greatest and grandest indorsement of value and assurance of cure possessed by any remedy in the world.


## THE ENGLISH PRESS ON THE CONGREGATIONALIST'S PILGRIMAGE.

Many of the English newspapers, secular as well as religious, are saying pleasant things of the coming of *The Congregationalist's* party to England and the Continent next June. Some specimens of the comments of our friends across the sea we print below:

Amid the wars and rumors of wars with which the year has opened, it is satisfactory to find that missions of peace and fraternity have also their place. English Congregationalists have now completed their arrangements for the reception of a great deputation of their coreligionists from the United States, who are to make a pilgrimage to the principal spots in England made famous by their Puritan forefathers, and to the places in Holland where Nonconformists took refuge from the persecution of the Stuarts. Their visit will, it is expected, be the signal for a striking fraternization of all denominations—Churchmen and Non conformists alike. The Americans are sure of a hearty welcome everywhere.—*London Daily Telegraph.*

It has been resolved to have a pilgrimage to this country to visit the spots from which the Pilgrim Fathers, who emigrated to America 275 years ago, mostly came. The party is to start from New York in June and to be landed at Plymouth, from which port the Mayflower finally set sail for the new world. In England many of the chief members of the Congregationalist ministry will join the visitors, and, despite the frequent declarations of the want of tolerance on the part of the clergy of the Established Church towards Dissenters, it is interesting to note that the Dean of Westminster will receive the party in the Abbey and grant them the use of the historic Jerusalem Chamber for meetings.—*Liverpool Daily Courier.*

It is a relief to be reminded that Christianity and brotherly love still exist in this stormy world. The English Congregationalists are arranging to receive a company of their fellow-religionists from the United States. Fortunately, President Cleveland's warlike message, and the consequent disturbance of the public mind on both sides of the Atlantic, have not been allowed to interfere with the work, and the preparations are now almost completed. The American Congregationalists will be headed by some of the most distinguished members of the sect, both clerical and lay, in the States. Their object in crossing the Atlantic is to visit as pilgrims the principal spots in England made famous by their Puritan forefathers. Our American visitors are assured of a hearty welcome, and their pilgrimage, let us hope, will aid in producing a kindlier feeling between the people of the two great English-speaking nations.—*Newcastle Daily Leader.*

The utter madness of ever thinking of a war between England and the United States will be demonstrated in a striking manner in June next. On June 11 a number of American Congregationalists will arrive at Plymouth, from whence in 1620 their ancestors sailed in the Mayflower. They are coming to make a pilgrimage to the historic spots of Congregationalism in England and Holland. It is hoped by this means to create a greater interest in Congregational history and to strengthen the ties of fellowship between the Congregationalists of the two countries. An English contingent will accompany the party to Holland, and arrangements will probably be made so that a limited number of English Congregationalists may make the English tour also. Dr. Mackennal, Dr. Guinness Rogers, Dr. Horton, Dr. Barrett, Dr. John Brown and others are superintending the arrangements in England.—*London New Age.*


PURIFIES THE BLOOD.—East Boston, Mass., Jan. 29, 1896. We have used Hood's Sarsaparilla in our family for several years and recommend it as the best blood purifier and the best medicine to create an appetite that we have ever used. My husband has been troubled with eczema and Hood's Sarsaparilla has done him a great deal of good. Mrs. Ryder, 9 Jefferies Street.

HOOD'S PILLS cure biliousness, indigestion.

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Diarrhœa, Cramp, and Pain in the Stomach, Sore Throat, Sudden Colds, Coughs, &c., &c.

**Used Externally, It Cures**

Cuts, Bruises, Burns, Scalds, Sprains, Toothache, Pain in the Face, Neuralgia, Rheumatism, Frosted Feet.

No article ever attained to such unbounded popularity.—*Salem Observer.*

An article of great merit and virtue.—*Cin. Nonpareil.*

We can bear testimony to the efficacy of the Pain-Killer. We have seen its magic effects in soothing the severest pain, and know it to be a good article.—*Cincinnati Dispatch.*

A speedy cure for pain—no family should be without it.—*Montreal Transcript.*

Nothing has yet surpassed the Pain-Killer, which is the most valuable family medicine now in use.—*Tenn. Organ.*

It has real merit; as a means of removing pain, no medicine has acquired a reputation equal to Perry Davis' Pain-Killer.—*Newport (Ky.) Daily News.*

It is really a valuable medicine—it is used by many Physicians.—*Boston Traveller.*

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# CATARRH

**ELY'S CREAM BALM** Opens and cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

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*Dent's Corn Gum Cures Corns, Bunions, Warts.*

## BIOGRAPHICAL.

### REV. BENJAMIN F. PARSONS,

died at his home in Derry, N. H., Feb. 3, was n Wiscasset, Me., in 1820. He graduated at bin in 1841, the class of the late President un, and at Bangor Seminary in 1846. His ministry was in the West. From 1853 to 1867 s pastor in Dover, N. H., and in Nashua, and that time, while residing in Derry, he has frequent and acceptable supply, often for periods, in various churches in Massachund New Hampshire. Mr. Parsons was a man vent piety, a clear thinker, a strong preacher ossessed of marked executive ability. By his sympathies, his wide reading and his conactivities he kept himself youthful to the nd was always abreast of the times and in ouch with all the great political, educational, and religious movements of the day. In con- n with his home church he was a most help- rishioner, always at the midweek prayer ng, ready and vigorous in his utterance of truths and consistent and unfailing in il- ting them in his life.

g a trustee of Pinkerton Academy, Mr. Par- was also watchful for the elevation of the unity and identified himself with all efforts e good of town and State. In his last brief s he had the ministry of his devoted wife hildren, among whom were Judge Frank N. ns of Franklin, N. H., and Mrs. E. P. Under- rincipal of Rogers Hall School, Lowell. The as peaceful and the release from the body ainless. "So He giveth His beloved sleep."

### REV. CHARLES PEABODY.

Peabody was born in Peterboro, N. H., in graduated from Williams College in 1838 and Andover Theological Seminary in 1841. He astorates in Biddeford, Me., Barrington, R. I., shford, Ct., serving also as acting pastor in sor, Ashburnham, Pownal, Vt., Epsom, N. H., Eliot, Me., where he remained for ten years. 5, during a period of ill health, he retired to meadow, where he lived until his death, Feb. 9.

### WILLIAM L. KINGSLEY,

well-known *littérateur*, essayist and reviewer, Feb. 14, at his home in New Haven, Ct., where s born in 1824 and where he always lived. bout forty years he was the editor and lead- pirit of the *New Englander and Yale Re-* and it was through his efforts that the zine attained its widespread prominence. as one of the founders and for several years r of the Taylor Church, and also founder ie Yale senior secret society called Scroll Key. He retired from active literary la- bout four years ago and has been in failing h since last October. He leaves a wife and aughters, one the wife of Prof. H. W. Farnum le.

r relieving THROAT DISEASES AND COUGHS rown's Bronchial Troches.

AT dreadful catarrh relieved at once by Pond's act Catarrh Cure.

## Marriages.

*he charge for marriage notices is twenty-five cents.*

RSON—HOMER—In Roxbury, Feb. 13, by Rev. es De Normandie, Rev. Oliver P. Emerson of Honolulu, secretary of the Hawaiian Board of Mis- s, and Eugénie, youngest daughter of the late . Homer.

## Deaths.

*charge for notices of deaths is twenty-five cents. Each onal line ten cents, counting eight words to a line. The should be sent with the notice.*

### SUSAN MARSTON

in Parsonsfield, Me., at the place of her birth on th inst. She was a lady, ever keeping her mind htened and her warm sympathies in touch with ver advancing demands of humanity. She was me years a resident of Lowell, Mass., and during tay there united with the High Street Congrega- l Church, of which she remained a worthy mem- or more than a third of a century until her death. e was the youngest of a family of four sisters— vere married—and the only surviving descendant e generation next following is Mr. Simon Marston g of Boston. Miss Marston was born May 6, 1813, hrough her long life enjoyed the high esteem, ted kindness and close sympathy of all who knew Impressive funeral services were held at the old e on the 12 inst., conducted by Rev. Mr. Herold e West Newfield Congregational Church, and the shed form was deposited by loving hands in the ly cemetery. COM.

### REV. ALFRED EMERSON.

Emerson was born in Beverly April 5, 1812. His r, Rev. James Emerson, a pioneer in the higher ation of woman, was at the head of seminaries at ld, Saugus and at Weathersfield, Ct., and was the or of Emerson's Watts on the Mind and of other text-books on Scriptural and historical subjects. His mother was Rebecca Hasseltine, sister of Miss A. C. Hasseltine, long principal at Bradford Academy, and of Mrs. Ann Hasseltine Judson, missionary to Burmah. Mr. Emerson graduated at Yale College in 1834. He studied theology at Andover, where his uncle, Rev. Dr. Ralph Emerson, was a professor, and at New Haven. He was three years tutor at Yale in mathematics and natural philosophy. His first pastorate—a happy and successful period of eight years—was at South Reading, now Wakefield, where he was ordained in 1845. For three years he was professor of mathematics and astronomy in Western Reserve College. Returning to the pastoral office he was for a short time at South Berwick, Me., whence he was called to the Calvinistic Church, Fitchburg, where he had a most useful service of twelve years, adding 400 members to the church and sending off a strong colony.

He continued to preach as his health allowed, residing for a time at Lancaster, but now for some years at Dorchester, where his funeral was attended on the 10th inst. Affectionate tributes were given by his pastor, Rev. Dr Arthur Little, and Rev. Dr. A. H. Plumb, with whom he had been associated for over twenty years on the board of trustees of Wheaton Seminary, Norton. As treasurer of this institution, and the careful administrator of the benefactions of its patroness, Mrs. E. B. Wheaton, in the reconstruction of the seminary buildings, he rendered efficient and congenial service. He had Luther's veneration for the office of a teacher. Himself a teacher, and by inheritance and companionship specially sympathetic with teachers, the retirement of his closing years, by a singular felicity, was cheered by the society of Mrs. Emerson, who had been a principal of Wheaton Seminary, and of his two daughters. Genial and serene, full of faith and overflowing with gratitude and love, cherishing a tender recollection of his past associates and maintaining an active and prayerful interest in the progress of Christ's kingdom in all the earth, his strength gradually failed until in perfect peace he gently fell asleep in Jesus.

He will long be remembered as he was in his prime—alert, erect, vigorous, keen, accurate, thorough, sparkling with humor and working always up to the full measure of his strength. He was a workman that needed not to be ashamed.


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The diseases of thinness are scrofula in children, consumption in grown people, poverty of blood in either. They thrive on leanness. Fat is the best means of overcoming them. Everybody knows cod-liver oil makes the healthiest fat.

In **Scott's Emulsion** of cod-liver oil the taste is hidden, the oil is digested, it is ready to make fat.

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THIS LADY
whose portrait appears on every bottle of Balsam sold, is liked very much by girls and boys, little and grown up, everywhere. For 60 years the pleasant taste of "Madame Porter's" has been in the mouths of the people, and millions own to the wonderful relief it affords when a cold is caught and a cough is mocking good nature. There's safety, too, in "Porter's." Better have it on hand.
Safe and Sure
Good as Candy
Druggists sell it, to cost not over 25 and 50 cents (two sizes).
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**A Positive cure** for Coughs, Bronchitis and all affections of the Throat, Lungs and Chest.

# Adamson's Botanic Cough Balsam

It loosens the cough, clears the lungs, allays irritation and leaves the organs sound and well.

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## Of More Consequence Than a Few Cents.

SUPPOSE the low-priced alum baking powders do cost a few cents less per pound than the ROYAL, is it worth while for these few pennies to expose your health to danger? Alum powders make the food unwholesome; ROYAL BAKING POWDER makes food that is superlatively healthful. Physicians will affirm the truth of these statements, and they are vitally important facts for the consideration of housekeepers.

**Baking powder sold either wholesale or retail at a lower price than the Royal are almost invariably made with alum and dangerous to health, and therefore should be avoided under all circumstances.**

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**INSIST** on having the "Norwich," and if your Dealer will not supply you, it can be ordered direct from the Factory in any quantity over 20 yards, express prepaid, at **10c. a yard.**

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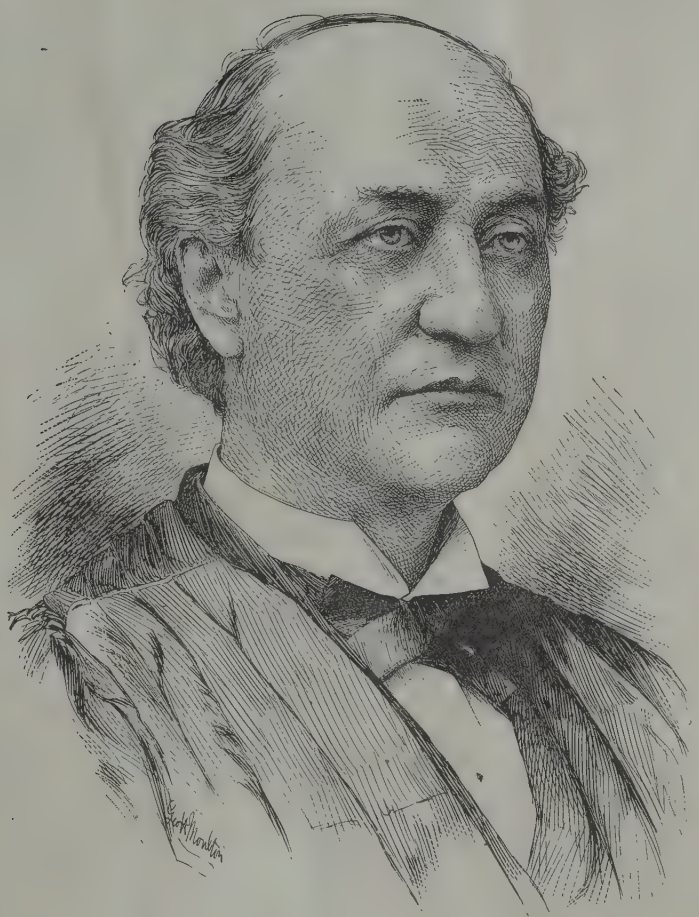
Ian Maclaren on The Loss of Goods  Mrs. Spofford on Winter

*Volume LXXXI*  *Number 9*

# THE CONGREGATIONALIST

Boston Thursday 27 February 1896



DAVID J. BREWER, LL. D.,

*Associate Justice of the United States Supreme Court.*

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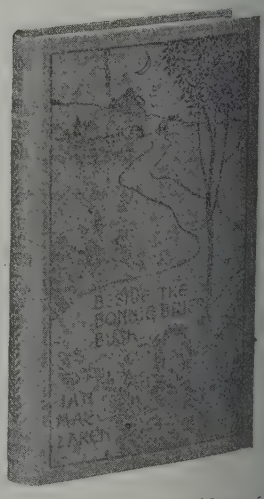


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## CONTENTS


EDITORIAL:
- Paragraphs 325
- The Bible as Authority 326
- What X Rays Suggest 326
- Shall We Make It Unanimous? 327
- Our Duty to the Public Services of the Church 327
- Current History 327
- In Brief 329

STAFF CORRESPONDENCE:
- The Interior 345

CURRENT THOUGHT 334

CONTRIBUTIONS:
- Associate Justice David J. Brewer 330
- The Christian Life. II. Responsibility. Rev. Floyd W. Tomkins, Jr. 331
- Loss of Goods. Ian Maclaren 332
- Now the King Sat in the Winter House. Harriet Prescott Spofford 333
- When the Tide Comes In. Rev. A. H. Quint, D. D. 333

THE HOME:
- Interrupted—a poem. Margaret E. Sangster 335
- Paragraphs 335
- The Story of a "Fallen" Woman. R. L. H. 335
- The Clara Barton of Japan. Rev. B. G. Northrop 336
- More About Matrimony 337
- Closet and Altar 337
- Tangles 338
- Manners and Social Usages 338
- The Conversation Corner. Mr. Martin 339
- Corner Scrap-Book 339

THE SUNDAY SCHOOL—Lesson for March 8 348
- Notes 352

Y. P. S. C. E.—Topic for March 8-14 341
- Notes 352

PROGRESS OF THE KINGDOM 341

LITERATURE 342

NEWS FROM THE CHURCHES:
- Hopeful Aspects in San Francisco 348
- Further Returns from Canada 348

MISCELLANEOUS:
- The Christ-Help in Temptation—a sermon 346
- Dr. Abbott at Andover 347
- Notices 348
- Business Outlook 354
- Woman's Board Prayer Meeting 355
- Japan Once More 356
- General Howard Roll of Honor 356
- Biographical 357
- Marriages and Deaths 357
- Boston Congregational Club 358
- President Harper at the Old South 358
- Why Are We Congregationalists?—a selection 359
- The Dignity of Man—a selection 359



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THE beginning of Lent is a turning point of religious thought and experience to many more than the embers of the churches which take offi l notice of its fasts and observances. ie slackening pulse of social life is ac- mpanied by a quickening flow of spirit- l thoughts and opportunities, and the ry fact that so large a part of the com- nity is engaged in following the experi- ces of our Lord can hardly fail to turn e thoughts of others in the same direc- n. It would be wiser to live always in e mood of this observance, always mind- l of the life and sorrows of Jesus, and ways going on and up in great rejoicing his resurrection and in glad anticipation his return; but we are human and it is eful for us to have some definite remind- s and fixed occasions for this line of ought. The misuse of the time would be making it exceptional rather than em- atic, in setting forty days of the year art as religious and the balance as secu- r—in forgetting that this year is Anno omini, the year of the Lord, through ery one of its 366 days and nights. One ust be familiar, indeed, with the presence Christ in absorbing work and pleasure understand the privilege of special days d weeks when the soul has leisure to ink more deliberately of him and meet m oftener face to face. May the thoughts d observances of the season lead some to acquaintance with our Lord and a mul- ude of his disciples to a closer fellowship.

Trinity Church, Boston, held a large and thusiastic audience last Sunday evening. tlanta University was the theme, or, ther, the higher education of the Negro, hich that institution is so effectively car- ing on, and the speakers were men of in- ience in educational affairs. President umstead showed how much better the egro's industrial work may be when his tellectual and spiritual powers are highly veloped. Dr. Bumstead has invested the reater part of a lifetime in heroic efforts to alize his plans, and the illustrated bulle- n issued by the university shows, as far as aterial things can be made to show in ctures, how large a success he has al- ady achieved. President Eliot of Harvard uttered wise words, as did President Hyde of Bowdoin, while Rev. J. E. Smith of Chattanooga and Pres. R. R. Wright of the State College of Industry of Savannah by their addresses furnished illustrations of what graduates of Atlanta may become. We hope that one result of this meeting will be a generous addition to the very inadequate resources of the university.

The trouble in the Salvation Army is creditable to its members in this country and a high compliment to the character and work of Commander and Mrs. Ballington Booth. They have been summarily ordered to give up their positions and to leave the United States for another field. This order, under conditions recently imposed, they have now declined to obey, though they at first accepted the summons without remonstrance, and they have severed their official connection with the army. They have done a great deal to improve the methods and efficiency of the army and to win for it the sympathy of the churches. They seem to have aimed to develop its character in consonance with the American religious spirit. It was to be expected that they would gain the enthusiastic devotion of the army which has been so freely accorded to them. It is not in accordance with our national life that the internal affairs of a religious organization in America should be controlled from a foreign land. The Roman Catholic Church has been able to do this only because its membership in this country is so largely composed of foreigners, and, as these realize their citizenship, they grow impatient of interference from abroad with their duties and privileges as citizens. If, as appears probable, the Salvation Army in the United States declares its independence and Mr. and Mrs. Booth accept leadership in it we believe that such action may be best for the army and the kingdom of God.

In the effort to stimulate interest in home missions the Presbytery of New York has arranged for a great public meeting on March 2, at which President Cleveland is to preside. The actual field work of the churches is to be represented by such speakers as Sheldon Jackson and Booker T. Washington, while the element of interest in men who are much in the public eye is to have further recognition in the presence of Dr. Talmage. The laboring oar, so far as Presbyterian missions is concerned, must evidently be taken by Dr. Jackson, who knows the subject historically, theoretically and practically in the experience of many years. We hope that some of the other speakers will take occasion to refer to Dr. Jackson's recently announced gift of the nucleus of an endowment for a Christian college in Utah, which is one more proof that home missionaries believe with all their hearts and to the bottom of their pocketbooks in home missions and in the necessity of a Christian education supplementary to the preaching of the Word and the building of churches. When the history of the church militant comes to be written one of its most brilliant chapters in the eyes of the church triumphant will be that which recounts the faith and self-denial of thousands of Christian pioneers who never had their share of earthly recognition.

Students of the "institutional church" will find material for thought in a description of the activities of the Jersey City Tabernacle, which the pastor, Rev. John L. Scudder, contributes to the *Sunday School Times*. "The keynote of institutional work," he says, "is ministering to the entire man and interesting yourself in every department of his being," and the results outlined in this article make it clear that this particular work is really as comprehensive as the claim which is made for it. In five buildings are provided industrial training, gymnasiums for both sexes, amusements, art teaching and music, from voice culture to drum and fife practice for the boys. All this with the idea of keeping the boys out of the street and the young men out of the saloons. The result of these attractions, wisely and lovingly maintained and administered, is found in a church made up largely of young people and a Sunday school with more males than females in its membership. Throughout the work it is plain from what Mr. Scudder says that there is the attractive power of a warm and unassuming sympathy, while the aim is always to awaken an ambition and direct it into the highest channels. "It is a crying pity," Mr. Scudder adds, "that institutional churches located in tenement house districts are not more liberally supported by Christian men and women of wealth." Perhaps when we can have more men who are fitted by training and sympathy for the oversight of "these gigantic missionary plants" the question of endowment may not be so difficult.

The recent horning of the professor of history at Dartmouth was followed by the suspension of eight of the students. Many of their comrades were aggrieved because some of the guiltiest were not included, owing to ignorance on the part of the authorities. The trouble has now been satisfactorily adjusted by the restoration of those suspended to their former standing. This issue was brought about by a reference of the whole matter, after a plain and candid statement of the case by the president, to the students themselves, thus throwing the burden of responsibility upon their sense of justice and right. Their manly course of co-operation in the investigations, confessions and their disposition to sustain the necessary discipline and dignity of the college were the occasion of an arousing and manifestation of public sentiment against such practices generally as utterly at variance with the true spirit and aim of college life. This justified the authorities in reinstating the

guilty ones, with the assurance that by such a course faculty and students would be brought into a closer relationship and render good government easier for the future. College sentiment has thus come in, not to supersede, but to aid college authority in the maintenance of a wholesome discipline and the cultivation of a manly honor becoming such an institution of learning. This outcome of a troublesome disturbance is a matter of congratulation to the alumni and friends of the college.

## THE BIBLE AS AUTHORITY.

The Bible has accumulated authority with age. It was never read by so large a proportion of the human race, never had so great influence over mankind as today. This was to be expected. The more the truths of the Bible have been tested by more extended and varied experience, the greater is their power. We appeal to them with a confidence that cannot be shaken because the many successive generations have given harmonious witness to their divine wisdom.

Our appeal, however, must be intelligent as well as confident. We must admit that the present interprets the past. What was once addressed to human reason is addressed to ours, and our reason must approve. If it does not, we must search for some interpretation which it will approve. Otherwise we shall not convince our fellowmen of the truth of the Bible, neither shall we believe it ourselves, however vehemently we may affirm our faith.

In our issue of last week we printed some criticisms on a recent editorial, entitled More Light from the Scriptures. One correspondent is disturbed because eminently holy men like Jonathan Edwards have shown that their holiness did not prevent them from adopting some erroneous views. Another is perplexed because of unsolved mysteries common to the Bible and experience, especially because in the Old Testament God is said to have commanded the wholesale killing of women and little children. A third regards the words of the Scriptures as well as their obvious drift as a final and complete revelation of God, and sees only error in what is regarded by others as "more light" from the Bible. These criticisms are no doubt representative, and an attempt to answer questions which they raise we believe will be welcomed by many.

First, then, the holiest and wisest men have made mistakes in attempting to interpret the character and will of God. Moses, David, Elijah, Jeremiah, Peter—indeed, all the apostles—made mistakes while they were attempting to interpret to men the mind of God, mistakes that have been recorded in the Bible, and as thus recorded affect the history of divine revelation. Only one person in the Bible claims to have made no mistakes. He was in the bosom of the Father, and no one, he said, knew the Father but himself and those to whom he, the Son, declared him. We may be sure, then, that no man in the past except Jesus Christ, the divine man, has perfectly known God. Our appeal to holy men of old is never to what is in itself a final authority independently of the Holy Spirit illuminating our own minds. They learned and declared great truths suited to bring us into fellowship with God, and sufficient to our salvation. But the exhaustive word concerning the character of God and his will has not yet been spoken.

From these statements it is only a natural step to say that the Bible is the record of a progressive revelation, continually revising, correcting and enlarging what went before. The ethical standard of the New Testament is in important repects a marked advance upon the Old Testament. Christ forbade the hatred of foreigners which breathed in prayers of Old Testament saints, and stigmatized as adultery forms of family life which Moses sanctioned. He often in his teaching corrected the ethical positions of his apostles, and, when about to leave them, said that there were many things he desired to say to them which they were not able to receive. He promised them that the Holy Spirit should guide them into all the truth, and that promise is for us as truly as for them. Not yet has it been exhausted, nor will it ever be, while finite man seeks to understand the infinite God.

It may be, as one correspondent affirms, that many believe God commanded the slaughter in war of women and children, because they read that statement in the Scriptures. But if any people attempt such cruelty in our time they are certain to invoke the execration of the whole Christian Church as well as of the civilized world. According to Num. 31, Moses once caused a great multitude of mothers with their little ones to be put to death, but permitted his army to save alive a vast herd of cattle and 32,000 virgins for their own use, after selecting a certain number of cattle and virgins by lot for a heave offering to the Lord. Who in our day would justify such a deed or would believe that the Lord would accept such a sacrifice? It may be that many believe that the law of Moses [Deut. 14: 21], permitting diseased meat to be sold to foreigners, was the law of God. But, if any one in this country should be caught acting on the provisions of that law, he would soon find how decided is the disapproval of it by courts and people. It has been well said that, "where the human mind is concerned, it is idle to speak of an authority which can simply be imposed. There neither is nor can be such a thing. The real question is whether there is an authority which can impose itself, which can freely win the recognition and surrender of the mind and heart of man."

That the Bible has won such a surrender of hearts and minds to itself all the Christian centuries give wonderful and increasing evidence. That is not a confession that those who wrote the Bible perfectly understood the mind of God, or that all specific laws and precepts are fitted for every age. But it does mean that the Bible is the record of the fulfillment of the purpose of God to make himself known through human experience as men increasingly have been able to know him. The fulfillment of that purpose is still going on, and the Bible is its most efficient instrument in the hands of those who seek with all their hearts the guidance of the Holy Spirit. It requires, first of all, a will obedient to him, but also a mind diligently examining its pages in the light of all the knowledge which each succeeding age has discovered and to which, up to its latest book, its very pages bore witness.

The question is asked by our correspondent, "Is not some form of rationalism the only logical outcome of your editorial?" We answer that the rationalism which ig nores revelation or accepts its teaching only so far as the reason can explain ther is shallow and conceited. But the accept ance, as revelations of the mind of God, c what reason revolts at and conscience re jects is destructive of true religion and c ourselves. He led holy men of old. He i leading us also if we humbly seek to knov his will. It is as wrong to reject inner ligh as to reject the written word. So far as the are both from God they will not contradic one another if we reverently, patiently stud to come to fuller knowledge of him. Ther are great unsolved problems in connectio with experience and daily events. Afte all our reflection we shall find them, per haps, only so far solved as Job found ther in that magnificent epic, when he confesse that what he had supposed were within th compass of his mind were "things too won derful for me, which I knew not." But w may be sure that faith, laying hold of th unsearchable God as portrayed to us in th historic Scriptures, will never find the sens of righteousness repelled nor true worshi rejected.

## WHAT X RAYS SUGGEST.

With every forward step of knowledg Christians like to think that they have take an upward step in comprehension of th thoughts of God. It is not in the realm o theology alone that the promise of leadin into truth holds good, nor is light to be ex pected only from the written word. Go has an interest in our education, and a every step reverent hearts feel that th presence of the teacher is an assurance o success in knowledge. There is a sugges iveness, for example, in the recent photo graphic discoveries which even the popula mind has felt, and which has found expres sion in sundry comments in the newspapers distinguished rather for mercurial spirit than for sober and rational thought. "W are to have complete publicity," one says "brain and heart and stomach are to b open to the gaze of every curious eye, an privacy will be no more."

Crude and wild as are these popular spec ulations and guesses, because founded upon crass materialism, and little as they expres the true achievement of the discoverers, the bear witness, nevertheless, to words of ou Lord written deep upon the conscience an imagination of the people. "For there i nothing covered, that shall not be revealed neither hid that shall not be known." T see the brain is not to see the mind; to pho tograph the heart is not to read the life a God reads it; but there is here, as the pop ular mind has discerned, an echo of th judgment voice which forbids man's sin t hide itself successfully and laughs at all th refuges of lies. "Can any hide himself i secret places that I shall not see? saith th Lord. Do not I fill heaven and earth? sait the Lord.

This, however, is not all. The discover is made at the expense of man's pride an self-conceit. The rays which pierce throug flesh, which the wood and metal of ou strong boxes hinder as little as the glas hinders the light of day, are outside th range in which our vision works. We ar blind to them—blind as the eyeless caver fish to daylight—and know them only i their effects. The terms in which we de scribe them are terms of sight, but we ar forced to apply them to what we canno

see, and so confuse the thinking of many. It is not until we conceive of a world of light, of which only a part is open to our instrument, the eye, and so reach out into fields beyond the imperfection of our vision, that we get a true grasp of the opportunity which opens to us. We look upon the universe through a very narrow window, but there is wider vision for those who can see more than we.

This thought of light beyond our visual range is not new to the physicists, but it is fresh to many who read about the work which is beginning to be done in making visible pictures with invisible rays; and again the suggestion leads to words of the Book—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." We think of the making of new glories, but perhaps it is only the improvement of the instrument of apprehension which is needed (like the opening of the eyes of Elisha's servant) to show us unexpected helps and wonders in the universe, whose meaning we imagine we have grasped. "Now we see in a glass, darkly; but then face to face."

This is a field where no wise man will dogmatize or presume, but surely heaven and earth are bound in closer union than many of us dream, and advances in our knowledge of the one are foregleams and suggestions of the other. God, who has taught us his will and shown us the kingdom of his Son in a book so large a part of which is poetry, would have our minds awake to the suggestion of the poetry of earth, in which, like students of a palimpsest, we decipher now and then the fresh music of a noble thought or line. The earth is the Lord's that it may bring forth suggestion, as well as bread, for man.

## SHALL WE MAKE IT UNANIMOUS?

A correspondent gives us the following statement, which we suppose represents occurrences not infrequent, but which deserve thoughtful consideration:

Not long ago I attended a church business meeting called to consider the advisability of extending a call to a certain minister. After the usual preliminaries an informal ballot was taken, resulting in a vote of about sixty for and fourteen against extending the call.

A second informal ballot was taken, with a smaller number of votes cast and a less per cent. of noes. Then came remarks. We were urged to act not from mere personal taste but for the good of the church, and it was strongly suggested that the call should be unanimous. Otherwise the candidate might not accept.

Only two brothers were sufficiently interested in the negative side to state that they could not conscientiously vote "yes." Both these men stated, however, that, should the candidate become their pastor, he should have their loyal support. The formal ballot was cast with one dissenting vote. Then came the motion to make the call unanimous, which was carried. Is this not a fair history of many a "unanimous" call?

Now, one of two things must follow—either the recipient of the call must receive a wrong impression, or, having had some previous knowledge of "unanimous" calls, the word must convey a very uncertain meaning to his mind. Ought such things to be in a body professing to be governed by the highest principles? A minister surely need fear nothing from two such honest, conscientious brothers as those before mentioned. May the day hasten, then, when pastors shall cease to expect or demand unanimous calls, and when such calls shall not be given with any but the sincerest significance of the word.

First, we must suggest that a ballot once declared can never be made unanimous by any vote. A historical fact cannot be altered, nor can any vote alter a ballot. Of course a *viva voce* vote can extend a call, if the rules do not require a ballot. A motion to make a call unanimous is absurd on its very face, because no majority can make anything unanimous. Unanimity is found only in the fact that the motion to extend a call has no dissenting votes.

There is a very grave objection, beyond this formal difficulty, to any motion to make a divided call unanimous. It destroys the object of an unfettered vote by ballot. It brings an unpleasant pressure to bear upon dissentients, who do not like to appear in an attitude of opposition, and it tempts them to suppress their honest convictions. An apparent unanimity may be declared, but it deceives nobody. Perhaps we ought to qualify this statement. We have known cases where it did deceive the minister who accepted the call without being told of the previous divided ballots. The argument that the minister might not accept unless the call was unanimous shows that a practical deception was to be played upon him. The pressure which caused some of the minority to abstain from voting on the second ballot, and to let the matter be called unanimous through their silence upon the final motion, secured no unanimity. The minister ought to be honestly informed of every step in the transaction.

We have known cases, we say, where this honesty was not displayed, and where the minister discovered when too late the deception which had been practiced. It was not too late, however, for some whom we have known to reap the evil consequences which followed and which brought due punishment upon the church. Honesty should characterize church action.

It is often too much to expect that perfect unanimity will be found in a first ballot, although in many cases it is really secured. If there is a considerable minority it is seldom wise to press the project further. It may be, however, that those at first dissenting will cheerfully, after a little discussion, acquiesce. But if the second ballot does not find a united body, no motion can make it so or prevent the harm which may be anticipated.

Why ministers dislike to accept a call which is not really unanimous is because some of them know too well that a few dissentients may be expected in due time to create dissatisfaction. They can hardly judge the minister fairly. They will feel that their judgment is not respected. The time is quite sure to come when, upon the most frivolous pretexts, they will say, "We told you so." If the minister is to encounter this difficulty in his work he should be told in an honorable manner just what was the state of the case, and not be deceived by the farce of making the call "unanimous."

## OUR DUTY TO THE PUBLIC SERVICES OF THE CHURCH.

It is vital to appreciate the fact that we have a duty in the matter. Our relation to the public services of the church is not merely one of privilege, great although the privilege is. We are under a positive and large obligation. All is true which is said about the superior saving influence of holy living as compared with religious formalities. But it is not the whole of the truth. The services of the church, especially in worship, do an important work which otherwise would not be done. The preaching of the gospel, the more familiar mutual enlightenment, comfort and help afforded by the prayer meeting, the careful study of God's Word in the Sunday school, the benevolent and philanthropic activities of the church and all its other forms of public service—these it is the bounden duty of every true Christian to maintain and promote in their highest efficiency.

Some churches undeniably put too much emphasis upon machinery as compared with steam, that is, they are more concerned to enter into various forms of church work than to develop that internal spiritual life and that consecrated force which are the indispensable elements of true success. And some Christians undertake too many kinds of religious effort at once and either scatter and weaken their usefulness or soon become too weary mentally and physically to do the best service. But in most instances both churches and individual believers easily might do more and better work.

When God's relation to the public worship and other services of the church is realized properly it becomes easier to estimate them and our duty to them aright. Treat them as commendable and useful and, of course, to be approved, yet as of no more importance than engagements made in the way of pleasure or business, and you testify powerfully to the world that you do not really regard them as vital. Show that you honor, reverence and enjoy them—and show it by your spirit, by the whole temper of your life—and others will believe you and also will come to believe that you are right in your attitude.

Let us never allow ourselves to doubt the value of public religious services. There would be little personal piety without them. No matter what some urge about modern social changes and the need of new methods. Human nature and its needs have not changed in two thousand years and more. History triumphantly justifies the public services of the Christian Church, and the future will only confirm the testimony of the past.

## CURRENT HISTORY.

**The National Legislature.**

There are men in Washington who, for various reasons, wish to injure the Indian. Knowing that of his best friends those equipped with the most authority are the members of the Board of Indian Commissioners, they attempt to deprive him of these friends. Twice recently when Congress has been voting on appropriations for the ensuing year the House Committee has cut out the appropriation of $4,000 for the Board of Indian Commissioners, and twice the appropriation has been insisted upon by the Senate and restored. Last week the House Committee on Appropriations again reported adversely upon this matter, but, thanks to the earnest and searching speeches of Congressmen McCall of Massachusetts and Bartlett of New York, the House rejected the report of the committee and accepted Mr. McCall's amendment restoring the appropriation for continuing the beneficent work of the Indian commissioners. It is difficult to understand the action of the committee, and it is a pleasure to record and praise the action of Messrs. McCall and Bartlett and their colleagues who came to the rescue. Speaker Reed and Mr. Dingley deserve credit for their desire to keep the national expenditures within reasonable limits, especially

at a time when the revenues are so deficient, but there are other branches of the public service that can stand the pruning knife better than the Indian service. The House, sitting in committee of the whole, by a vote of 93 to 64 has shut off all appropriations to sectarian schools for Indians. This is a blow at the Roman Catholics, taking $250,000 from them at one fell swoop.

Congressman Gillett of Massachusetts is showing commendable interest in many reforms, and a bill introduced by him making one year's residence in a territory a prerequisite to obtaining a divorce there has been favorably reported by the committee to which it was referred, and will pass probably. Senator Hoar last week also showed his interest in the subject of marriage and divorce reform by insisting on amendments to the marriage law of the District of Columbia, which will guard American women against the rapacity of alien adventurers and make it more difficult for European courts to repudiate the validity of marriages performed in the District.

**Conciliation and Arbitration for Anglo-Americans.**

The work of conciliation between Great Britain and Venezuela on the one hand and Great Britain and the United States proceeds. While Lord Salisbury and Mr. Olney are working diplomatically, it is confidently believed, toward that end, public sentiment in Great Britain and the United States is insisting more and more strenuously that peace must reign. In editorials, speeches and interviews British editors and men of affairs are informing Lord Salisbury that now is the opportune time for putting an end to the dispute and laying the foundations for a permanent court or tribunal, to which all such controversies may be referred in the future. Mr. Smalley, the correspondent in this country of the London *Times*, has urged the merits of a joint commission to determine the Venezuela boundary dispute, and the *Times* has indorsed the plan. Lord Rosebery, the ex-Liberal leader, has made known the interesting fact that while he was in power he endeavored to further the plan of a permanent court of arbitration, and he asserts that dealing directly with the United States rather than with Venezuela would be much preferable in further negotiations respecting the boundary. While this probably is true, looking at the question from the British standpoint, our representatives should be careful lest, in accepting authority to act for Venezuela in this case, they establish a precedent committing us to the rôle of protector of other American nations, responsible for all their misdeeds as well as arbiter of their destinies. Our contention thus far has simply been that Great Britain must deal fairly with Venezuela, and it is by no means certain that Venezuela or her sister republics wish us to assume any such protectorate as Lord Rosebery hints at, or that they would consent to it.

In this country the movement toward a permanent arbitration tribunal has gained marked headway. On Washington's Birthday and the following Sunday at many local celebrations addresses were made and resolutions passed supporting the plan. In New York city, on the 18th, a meeting was held at the home of Mr. William E. Dodge, and such men as Bishop Potter, Mr. Chauncey Depew, Mr. William E. Dodge and Mr. Henry E. Howland were sent as delegates to the conference in Philadelphia. Those present at Mr. Dodge's home listened to earnest, enthusiastic speeches by ex-Mayor Abram S. Hewitt, Mr. Chauncey Depew, Hon. Seth Low, Dr. Lyman Abbott and his brother, Austin Abbott. They passed resolutions indorsing the plan of a permanent arbitration tribunal for Anglo-American differences, and favored the summoning of a conference in Washington, at the earliest practicable date, of representative citizens from all parts of the country, to voice the feeling of the people and bring pressure to bear upon legislators.

On the 22d old Independence Hall, Philadelphia, was the scene of a gathering as notable and prophetic as any it has seen in many a day. Men like Rev. Dr. Washington Gladden of Columbus, Richard Henry Dana of Boston, President Hyde of Bowdoin, Austin Abbott, Felix Adler and Bishop Henry C. Potter of New York city addressed large popular assemblies. The delegates listened to carefully prepared papers setting forth the legal problems involved and then conferred about ways and means of arousing public sentiment and securing legislative action. The President of the United States sent a letter in which he said that it was entirely unnecessary for him to assure those present that he was "in hearty sympathy with any movement that tends to the establishment of peaceful agencies for the adjustment of international disputes," but he begged leave to insist that "the subject should be discussed with a clear perception of all the features belonging to it, and in a spirit of patriotism as well as love for mankind." A cable message from London brought greetings, appropriate to Washington's Birthday, from such men and women as Dr. Parker, Dr. John Clifford, Rev. Hugh Price Hughes, Dean Farrar, the Bishop of Durham, Lord Playfair, Sir John Lubbock and Lady Henry Somerset and the expression of the hope that through a permanent court of arbitration all differences arising in the English-speaking family in the future might be peacefully and honorably adjusted. George Washington's spirit, we venture to imagine, revisited the hall made sacred by his deeds and words and said, "Amen."

**Uncle Sam Refuses to Be a Scavenger.**

The verdict obtained in Chicago recently against a publisher of a "flash" newspaper which printed indecent literature and advertisements daily, and the punishment by a fine of $2,000 and imprisonment of the proprietor for two years, is so encouraging to the Post Office Department, which has been ably seconded by the Department of Justice, that their attention now will be turned toward journals in New York, Boston and Kansas City. These hitherto have had unrestricted sway as poisoners of the well-springs of society. It is to be hoped that this good work, so auspiciously begun, will be pressed most earnestly, and that juries and district attorneys may be found who will do their duty as faithfully as those responsible for the Chicago verdict. It is not particularly flattering to the legal profession to be told that the greatest difficulty heretofore in dealing with this class of offenders has arisen from the reluctance of district attorneys to invite the enmity of editors and publishers.

**Ex-Gov. George D. Robinson.**

The late George Dexter Robinson, ex-governor of Massachusetts, who died Feb. 22, aged sixty-two years, was born on a farm in the historic town of Lexington, two facts which doubtless had much to do with shaping his character and career. He graduated at Harvard in 1856, taught school for nine years and then entered the legal profession. His career as a legislator began in 1874 as a member of the lower house of the General Court of Massachusetts, from which he graduated to the State Senate. In 1877 he was translated to Washington, where he served until 1883 as a most conscientious and influential member of the House of Representatives. The greatest service he rendered to his native State was his successful campaign against Benjamin F. Butler, in which the latter was defeated and relegated to the ranks of private life after a career as governor not at all creditable to the State, and the former became governor in 1883. Re-elected in 1884 and 1885, Governor Robinson served the commonwealth and the people as few men have. Since 1886 he has been leader of the bar of the State, generally considered to be one of the ablest of Massachusetts lawyers, and a most valuable counselor in the Republican party's affairs. There are not a few of his admirers who wish that he had been more discriminating as a lawyer and refrained from putting his services at the command of clients when their purposes were so generally conceded to be inimical to the interests of the plain people of the State. Every time an ex-governor of the State of Massachusetts appears as counsel for corporations or individuals that public sentiment holds in suspicion, he brings the legal profession into disrepute and sullies the honor of the State that has honored him. Of late there have been too many instances of this tendency.

**Turkey, Great Britain and Egypt.**

Zeitoun has surrendered to the Turk and its residents thus far have not suffered from Turkish breach of plighted faith, but starvation is staring hundreds in the face and sickness is widespread. Miss Barton wishes to go there, but has not gained permission. Two of her assistants are about setting forth for Harpoot, and the cable messages from Constantinople tell of pledges from the Porte that Miss Barton and her assistants are to be unrestricted and that now is the time for relief funds from America and England to pour in. We hope for much from this, but can scarcely be enthusiastic about the outlook. Credit should be heartily given to six Turkish officials in Oorfa, near Aintab, who faced a mob on Jan. 1 and saved Miss Corinna Shattuck from death or a worse fate.

Turkey is reported to have made an offer to Great Britain respecting the latter's tenure in Egypt, which the Porte hopes will atone for any concessions it may have made to Russia, but the report is vague and unintelligible without more light.

## NOTES.

Queen Victoria's opposition has not been able to prevent the election of Sir John Millais as president of the British Royal Academy as successor of Sir Frederick Leighton.

The release of Mrs. Maybrick, which the British home secretary has promised, will please not a few of her fellow-Americans, who have never believed her guilty and have labored incessantly for a reconsideration of her case. Chief among these is Gail Hamilton.

Dr. Jameson, the filibuster, has arrived in London with a large number of his followers. The Transvaal Republic handsomely surrendered to Great Britain the duty of disciplining these men, and British honor is

pledged to see that this duty is fearlessly and thoroughly performed.

The death of "Bill" Nye removes one who pleased many by his humor, which, however, was not always that of the most refined or spontaneous type. The suicide of Hon. M. D. Harter of Ohio is deplorable. It takes from the ranks of the party with which he was identified one of its sanest financiers.

Governor Morton of New York State has signed the law enacted by the legislature retaliating upon Germany for the exclusion of American life insurance companies, and already the superintendent of the insurance department of the State has made discriminations against German companies. The *lex talionis* may affect Germany since diplomacy cannot.

The election of John Dillon as leader of the anti-Parnellite faction in the House of Commons has not conduced to harmony, and the summary treatment given to the petition of the Irish for the release of political prisoners, a petition re-enforced by the pleas of Professor Lecky, the historian, now an M. P. from Dublin, shows how hostile the dominant party in Great Britain still is to the cause of Irish Home Rule.

Senator Lodge, in his speech on the Cuban revolution, Spain's treatment of her richest province, and the past relations of Spain and the United States, revealed his breadth of sympathy and wealth of information, and said that which the citizens of Massachusetts will consider timely and creditable. Fate is inexorably working for Cuban independence, and the question for the United States to settle is whether, on the grounds of humanity, she ought not to interpose and save Cuba from further massacre and oppression and Spain from useless further contraction of a debt she can never pay.

Following the example of Mr. Reed and feeling the same pressure which our national legislature felt in common with most other modern deliberative bodies, Mr. Balfour has given notice that the ministry proposes to so change the rules of procedure in the House of Commons as to give greater precedence and more time to the discussion of imperial affairs. There is much opposition among Conservatives, but it is a change likely to be indorsed by the members of Parliament. As national interests grow vaster and civilization more complex, while the days continue to contain only twenty-four hours, it is inevitable that personal interests and idiosyncrasies should be shoved aside and suppressed.

## IN BRIEF.

The Yale Divinity School is to be congratulated most heartily. Rev. John Watson (Ian Maclaren) will give the Lyman Beecher course of lectures next fall.

The response to our special offer of the paper—twelve weeks for twenty-five cents, together with a copy of The Bonnie Brier Bush—exceeds our most sanguine expectations.

The Nonconformist conscience did its best to kill home rule and succeeded in killing its great advocate.—*The Pilot.*

The factional fights of Irish malcontents have killed home rule for Ireland; and as for Mr. Parnell, he killed himself.

Few men have been sought as peacemakers in church quarrels so often as Dr. Quint. Though his article this week cites only instances of such difficulties in the distant past, this seems to be especially a time when the suggestions he makes deserve careful attention in a number of places.

Forty-nine names added to lists already published make the number of pledges to the General Howard Roll of Honor 683. The secretaries confidently expect that another week will see the 700 mark passed. Then half of the desired number will have been secured and the last half, it is hoped, will materialize more rapidly than the first.

The Baptists have been planning to hold their anniversary next May in Portland, Ore., and half fares have been secured on the railroads. But hard times and the destruction of their publishing house in Philadelphia by fire have discouraged them from attempting to hold a meeting on the Pacific Coast. They need to have a large assembly this year. Will Congregationalists hold to their purpose to go West in 1898?

The Center Church of New Haven, Ct., Dr. Newman Smyth, pastor, has invited the Congregational Home Missionary Society to hold it next (seventieth) annual meeting there in the first week of June, 1896. Though the executive committee has not yet taken formal action, the invitation will no doubt be accepted, bringing the home missionary anniversary for the first time into New England, whence for nearly seventy years the society has been drawing the bulk of its resources.

After a prosperous pastorate of eleven years, Rev. D. N. Beach last Sunday resigned the pastorate of the Prospect Street Church, Cambridge, to accept that of Plymouth Church, Minneapolis. Few men in this section have had more influential ministries than he. Not only the church but the city will deeply regret his departure. We understand that one of the chief considerations in his decision is the health of his wife, who is now in the West because she is unable to endure the winter climate of the seaboard. Plymouth Church is to be congratulated.

A somewhat unusual communication is that which the First Congregational Church of Detroit has addressed to the Eliot Church of Newton, containing a series of resolutions recounting the inspiring words, kindly deeds and abounding sympathy of Rev. and Mrs. W. H. Davis during the last twelve years of faithful service. With such a letter of commendation the people of Eliot Church must not only receive their new pastor with a new assurance of liking, but have a real sympathy with the church in Detroit which has felt itself obliged to give him up to them. He is to be installed the third week in April.

The death, on Monday, of Henry C. Bowen at the age of eighty-three removes one who has been a prominent figure in New York and Brooklyn for many years. A blunt and pronounced personality, his indomitable will and untiring energy have helped to give the *Independent* international recognition as a powerful and able journal. If Dr. Ward, as is likely, is now promoted to the position of editor-in-chief, we shall look for some modifications of the paper in important particulars. It will not be easy, however, for him to improve upon certain features which were originated and developed by the man who has just passed away.

A correspondent of the London *Standard* writes from Germany that the dislike of England, which has found such remarkable expression in connection with the troubles in the Transvaal, dates back to the time when Frederick the Great was abandoned by England during the Seven Years' War, and has gathered volume ever since. If this be not going too far afield to seek the origin of a feeling which just now is very manifest, it is an interesting example of the survival of ancient prejudice and of the mischief which one man (in this instance Lord Bute) can work in the handling of international relations.

Americans will be amused, we think, by a specimen of the address which was the occasion of the protest which Minister Taylor made to the Spanish Government the other day. It was delivered before a geographical society in Madrid by the commander of the caravel Santa Maria, which came to this country to take part in the Columbian Exposition. This is the way he saw us. "In America there is no family. Society goes on with no other ideal than dollars, without a thought of representing anything in the history of the world. . . . It is a country without religion, without family, without ideals, and will collapse the day its material prosperity is imperiled." This looks a little as if Señor Concas had made most of his observations in the stockyards of Chicago.

A sensible editorial in the New York *Christian Advocate* is worth a reference for the sake of some of our older readers who can remember the force of Methodist opinion in some quarters long ago upon the question of the proper attitude in prayer. "While kneeling is undoubtedly one of the best forms of position for devotion," says the *Advocate*, "it has no pre-eminence over any other attitude. Thus, a man who wishes to pray may make his choice of every possible attitude. He may stand, sit, bow, kneel or prostrate himself at full length upon his bed, the ground, or the floor, but whichever attitude he chooses it must be to him the best expression at the time of his actual state of feeling." This is another evidence of the way in which men are throwing off the yoke of customs and opinions which belong to the category of foolish and unlearned questions which gender strifes.

Attention has properly been called to the indirect and incidental influence for good arising from the mere presence in Japan of four such earnest Christian gentlemen as comprised the American Board deputation. It is no less fitting to recognize the valuable work of a single individual going thither unofficially and in the capacity of a Christian educator and traveler. Dr. B. G. Northrop's recent visit has occasioned cordial notice in the Japanese press, and the forty lectures which he delivered in various places were warmly received. One on The Bible as a Classic is to be translated and published. In Tokyo prominent Japanese, many of them high in official circles, gave him a banquet. The speakers made appreciative reference to the friendly aid extended by him to many Japanese youths sent to this country for study, as well as to his influential share in securing for Japan the Shimonoseki indemnity. Dr. Northrop returns to this country in sanguine spirits regarding the progress of Christianity in Japan. His article in this issue on Miss Talcott is none too generous a tribute to that noble imitator of Clara Barton and Florence Nightingale.

It is thirty-five years since Charles Carleton Coffin began to write for *The Congregationalist*, and a glance at our files since then would show numerous articles from his facile pen which treats in an equally vivid and trenchant style historical, scientific and practical themes. Peculiarly fitting, therefore, is it for us to join our congratulations with those that were showered upon him and his wife last week Tuesday on the occasion of their golden wedding. Mr. Coffin's life illustrates what pluck and high religious ideals can do for a lad who starts with few advantages. As a war correspondent he had few equals. Nineteen volumes represent his literary activity, and several of them, like the Boys of '76, have attained phenomenal and enduring popularity. His public service has been large and utterly disinterested, while his devotion to the church and denominational causes has been of that old-fashioned, sturdy, persistent type which is all too rare today. May he and his gentle and beautiful wife, who for half a century have walked before the Lord so blamelessly in an ideally happy union, be spared yet many years to their great circle of admiring friends.

# Associate Justice David J. Brewer.

The Eminent Jurist in His Home, at His Work and Giving Expression to His Opinions.

A man of genuine worth in public life invites and rewards study when engaged in the ordinary duties of his calling. If, however, in addition to the regular routine, there are loaded upon him exceptional responsibilities and cares, it is all the more interesting to approach him with a view to forming an estimate of his caliber and capabilities. Justice David J. Brewer of the United States Supreme Court is just now bearing unusually heavy burdens. The drain upon his physical and mental powers being so severe, the man's traits reveal themselves all the more distinctly when one comes close to him, as only the fiery ordeals to which human life is subject do test and display a man's powers.

Besides the regular work of the Supreme Court, which even the willingness at this time of his associates to favor him cannot reduce to anything like a sinecure, the presidency of the Venezuelan commission involves a vast deal of careful thought and labor. Moreover, a private sorrow weighs upon his heart. A beloved daughter has been forced to leave Washington for milder climes in search of health that seems to be eluding her grasp.

Yet as one, after being conducted through the halls and up the stairway of Mr. Brewer's pleasant, but far from showy, home on Massachusetts Avenue, enters the sunny study at the rear of the house, the first impression is that of a serene, self-poised man, whose public and personal anxieties leave little outward trace of their presence. The absence of anything that savors of hurry and drive is anothor equally agreeable inference, as the eye takes in the desk, where everything seems to be in its proper place, and the man at the desk, of solid, compact frame, the hands toying with paper-cutter or pencil, the smooth-shaven, friendly face, the keen blue eyes and the lips which frequent smiles draw apart.

Though it is only ten o'clock in the morning, one circumstance may perhaps explain the justice's easy manner and justify even so busy a man as he in bidding his caller welcome and motioning him to a seat. While most of the residents of the capital city are getting in the best part of their night's rest and many of them sleeping off the effect of late revelry, this associate justice of the Supreme Court has been at his desk enjoying four hours of uninterrupted study before breakfast. His custom is to rise at four and, after drinking a cup of coffee, to settle down for the most arduous mental labor of the day. During these hours, while night is giving place to day, the justice is studying his cases, forming his opinions and going to the roots of the particular subject which demands his immediate attention. So by the time lazy people, and, indeed, people not so lazy but who belong to the ordinary run of humanity, are beginning to contemplate the direful necessity of rising from their couches, Mr. Brewer has already performed a good hard day's work, and goes to his breakfast feeling that whatever interruptions may be in store for him this much is secured.

From nine o'clock to twelve Mr. Brewer dictates to his stenographer opinions and letters, having long ago abandoned any prolonged use of the pen himself. The noon hour marks the convening of the Supreme Court on Capitol Hill, and from that hour until four the justices are listening to evidence and pleas. The latter part of the afternoon and evening Mr. Brewer devotes to less strenuous duties or recreation and social life. He is a favorite at dinner parties but is chary about accepting invitations, and the form of relaxation which he covets and enjoys most is a quiet evening with his family in his own home. Yet one who has such a gift of story-telling and who enlivens and brightens any large or small gathering is not permitted to confine the play of his wit and fancy to the charmed circle of his own home.

His study is emphatically a workshop; the books are legal tomes and most of the pictures are of members of the judiciary. A map of Venezuela pinned to the wall and several pamphlets bearing on the question which has so thoroughly aroused both continents indicate the particular problem to which Justice Brewer is just now giving such earnest and painstaking thought.

What lifted this man to a position which is the ideal before ambitious practitioners of law all over the country? What influences of birth, native environment and training combined with the providential purpose of God to lead this man round by round to the summit of the ladder? Such questions as these flit through one's mind as the justice begins to talk pleasantly on indifferent themes. One recalls the fact that he came into this world fifty-eight years ago on the coast of Asia Minor in the ancient city of Smyrna; that his father, Rev. Josiah Brewer, was one of the first missionaries sent to Turkey, going out under the auspices of a Woman's Society in New Haven. But hardly a year of David's life was spent in that far-off land. His parents returned with him and the lad grew up in beautiful Berkshire County. The blood of the famous Field family, to which his mother belonged, coursed in his veins, and when his parents decided to remain in this country young David grew up, as did his kindred, in the stimulating intellectual and spiritual environment created in large measure by those two strong personalities, "Father" Field, a kind of bishop of all the Berkshire villages, and his remarkable wife, in no whit inferior to him in qualities of mind and heart.

Naturally the baby boy brought from Turkey no definite impression of missionary work and its environment, but he tells us that the frequent reference in the conversation of his father and mother to missions and their own missionary work impressed his youthful mind as it developed.

Yale was Justice Brewer's college and the famous class of '56 his class, and after studying law in the East he took a bold transitional step and established himself in Kansas. This choice of the West as his field of activity must have changed somewhat the outward course of his life, and affected, as well, the trend of his thought and sympathies. But there is no shade of regret in his answer to the question whether he now considers the move a wise one. He tells us, to be sure, that his first experience in a Western court opened his eyes somewhat, for, looking around for the judge, that personage was discovered at one end of the room smoking a pipe and with only a rough rail between him and the promiscuous company that filled the house. Kansas was then in its formative stage and the great issues between the North and South were rife. A young man of purpose and talent could hardly fail to make himself felt, and Mr. Brewer soon won public confidence.

One disappointing experience in politics turned him away from that sphere and led him to concentrate all his ambition and energies on his chosen profession. In it he rose naturally and rapidly and in due time received an appointment to the Kansas Supreme Bench, where he remained thirteen years until President Harrison in 1890 called him to serve his country in its highest tribunal. It is an unusual circumstance that two such close relatives as Justice Stephen Field, venerable and honored for his long service, and his nephew, Mr. Brewer, should be on the bench together.

In seeking Justice Brewer's opinion on matters of public moment it was natural to inquire whether he perceived a growing antipathy between different sections of the country, especially between the East and the West. On this point he spoke hopefully, ascribing recent displays of sectional feeling to the present disturbed financial conditions and looking upon such hostile attitudes as likely to be but temporary in their duration.

The fact that in his address before the Yale Law School several years ago Justice Brewer uttered a warning against the greed of corporations and the growth of class feeling led me to draw him out on this general subject. He said that he believes in a more equable division of property than now obtains. On the other hand, he would have the government protect everybody who has a dollar against any one who would despoil him of it. The best interests of humanity, in his judgment, are secured by holding before every man a chance to accumulate all the money he can. He would not limit fortunes to ten millions or to hundreds of millions, but he thinks it would be a blessing to the country if the right were taken away from its money kings to will all their property to a single individual. In this respect he believes we have much to learn from France, where a wealthy man's property is divided into more holdings than obtains in this country. He thinks that succession taxes are just, but so long as a man lives he would not have the law step in and dictate what shall be done with the money he has made. The fact of death, however, to his mind, opens the way for wise provision on the part of the government that will insure a fair distribution of the estate rather than its concentration in the hands of one heir.

Knowing how earnestly through all these years Judge Brewer has maintained his Christian life and labor, I put a question or two touching the relation of the church to the community. He believes in a measure of readjustment to the times with a view to bringing the church close to men, though

he would not have it become an institution for merely one kind of activity, such as rescuing the fallen or ministering to the social natures of men. But he looks with favor on such modern movements as the Salvation Army and everything that shows the world that the church is awake and means business.

With regard to the general progress of Christianity he is an optimist. He has seen, to be sure, changes in theological positions and in practical conduct. "We are all probably doing things," said he, half jokingly, "that would seem rather strange to our grandfathers and grandmothers. But," he went on immediately to say, and his eye kindled with the thought, "I don't believe the world is growing worse; I find, day by day, in men and women about me, more of the sweet humanity that was in Christ's life."

Another side of Mr. Brewer's character reveals itself when he stands before his large adult Bible class at the First Congregational Church. Of his own accord he took up this work soon after he came to Washington and has performed it with the same fidelity and thoroughness that mark all his public activity. His method is that of the lecture-room, though he is quite willing to have his pupils question him. He comes to the class laden with the accumulation of the early morning's labor, for he rises as early on Sunday morning as on other days, but gives the hours before breakfast to preparation for his Bible class.

His approach to the Scriptures is none the less reverent and trustful because it is judicial and critical. His teaching is positive and constructive although far from being dogmatic on most points. For example, the day of my visit he was discussing the question of the star in the east, and he seemed to prefer not to import a miracle into the scene, but to consider the brilliant luminary in the sky to be a natural though exceptional celestial phenomenon.

When he came to the passage where Simeon takes Jesus in his arms exclaiming, "Now lettest thou thy servant depart in peace," Mr. Brewer, after vividly portraying the scene, spoke of the rarity of such fulfillment of human hopes. "Most of us, when we come to the end of life, in view of all that we have failed to do, feel a great measure of disappointment. This to me is the pathos of life, that it is filled for all of us with a thousand disappointments. These unspoken, unknown, buried sorrows constitute the sadness of life and point to a hereafter where we shall have time and opportunity to realize our unfulfilled yearnings and to cherish dear interests which here we have had to neglect."

If Justice Brewer were voicing his own deep conviction it must have been largely the utterance of a noble nature that can never entirely escape dissatisfaction with itself and its attainments. For, as an outsider looks upon his strong, symmetrical and useful life it seems to have reached a point of vantage and success which it is given to few men here on earth to attain. Learning, fame, friendships, high position, large influence in church and state—these are already his possessions. They are something more than gracious gifts of a power that rules the universe. They are the earnings of years of hard and patient toil, the fruit of an early and sustained devotion of himself to Christ and his fellowmen.

H. A. B.

## THE CHRISTIAN LIFE.

### II. RESPONSIBILITY.

BY REV. FLOYD W. TOMKINS, JR.

Just as soon as a man knows the difference between right and wrong he is bound to act upon that knowledge, to do the right and to resist the wrong. No religious profession can increase this responsibility, no failure to make such a profession can diminish it. It cannot be thrown off upon another's shoulders. Almost as bad as his disobedience was Adam's cowardly attempt to shift his responsibility upon his wife. It cannot be evaded through the claim of ignorance. "I am Jesus whom thou persecutest," said Christ to Paul. It cannot be rejected through fear. "I was afraid," said the man of one talent. The lord answered: "O, thou wicked and slothful servant!"

And this is only common wisdom, the wisdom upon which all our life experience and duties rest. The mind, the judgment and the will are as necessary parts of the clerk, the tradesman, the banker and the physician as the hands and eyes and ears. You rely upon them constantly and if you could not rely upon them economic relations would cease. We proceed daily upon the assumption that men will do what they know to be right, and where there is suspicion and doubt we bring in the law to enforce their doing it. But the law does not create any responsibility, it only enforces it.

We find, however, that this realm of right is large. Though we may be able to meet the little responsibilities, because they appeal to our lesser, and sometimes selfish, powers, when we enter the larger field where complications and heavy burdens await us we are confused and often fall. We start in the morning with high resolves to fulfill every demand of right; long before night courage and endurance fail, and when, as we kneel by our beds, we look back upon the hours we find them full of omissions and commissions—

> Sins committed while conscience slept;
> Promises made and never kept.

Nor is the future any more hopeful. Away stretch the years of our life, every hour of them crowded with claims and dangers, responsibilities which must be truly met for righteousness's sake, and in the face of them we falter. Either a dead and hardened conscience, a life of *laissez aller*, or else a trying warfare in which he is often woefully defeated. That is the story of every man. He may know that God, a wise, loving God, made him for an eternal and definite purpose, but when he comes to fulfill that purpose he is overwhelmed.

Yet why should reason and faith fail here? If God is wise is it likely he would demand of his children impossibilities? Would he give visions of right and reveal on every side their glories only to mock us? Place mountains for us to climb upon whose slopes we must sink exhausted? Open fields for us to reap of their wealth in the very midst of which we must die? If he provides for our bodies the food and the clothing and the sleep necessary for their strength will he neglect the character, the moral nature, the soul hungering and thirsting for power? Most certainly not, else were he not a father. I deal not so with my child. A God deals not so with his children. There must be helps, means of grace, simple methods of sustenance by which I can draw from him sufficient strength and save my life from failure.

And then what do I find? Exactly that which I expected. God has the helps all provided, and very simple, so that a child can use them. There is a book full of his wisdom, so that when I am ignorant I may learn. There is prayer, so that I can talk to God and draw into myself some of his dear power. There is church worship, by which, in his presence and with my fellows, I may adore my God and gain refreshment and courage. There is the holy communion, by which I may be assured that my failures are forgiven and forgotten, and through which my body and soul may be nourished by his dear love. There is work for others, help given to lead weak ones to strength and tired ones to courage and erring ones to the right. And I sum them all up and call them religion, the rebinding of my life to God, the glorious means whereby "I perceive and know what things I ought to do, and also have grace and power to fulfill the same."

Religion, then, is for man, not man for religion. It is the great summary of truth, indeed, but truth revealed for man's sake. It is the great flood of worship, adoration, prayer, but a flood for the satisfaction of human thirst and longing. The church exists, divinely gathered, as a kingdom; but man enters it, not because by such entrance he assures to himself salvation, but because therein he finds, with his fellows, the blessed, sustaining food which shall make him strong. Christ died that men by partaking of his life, for their sakes laid down, might enter into the new, high life of victory.

What a glorious revelation that is, and how it makes clear the natural hungerings of men after the ideal! "My responsibility—how can I fulfill it in the face of all these obstacles!" And the answer comes, "Through Jesus Christ and his truth." He told us of the means and became himself the way. From his sacrifice flows the assurance of failures atoned for. From his teachings appear the simple means whereby failures may become fewer and successes more constant. From his life as a grand ideal of mastery, made real, for he was the only man, throbs the courage to make us know that we can be conquerors.

Let us remember, then, that while responsibility cannot be increased by any vows or pledges, or diminished by any neglect or weakness, it can be met. The helps from our Father are like lamps guiding the vessel through a dangerous channel to the harbor. Sevenfold are they: prayer, Bible study, meditation, church worship, holy communion, work for God's great world, and work for some individual whom we can lead to the right. If a man sincerely uses these he must be able to meet his responsibilities, he must safely come to the haven of mastery where he would be. And for all falls he has the assurance of the Father's mercy and forgiveness through the Elder Brother, in whose completeness he can be made complete.

And let us remember that religion, Christianity, the church, are for our help. The faith they hold is only the revelation of this help. The graces they offer are offered for us. The promises they lift up are for our inspiration.

> And the width of the waters, the hush
> Of the gray expanse where he floats,
> Freshening its current and spotted with foam
> As it draws to the ocean, may strike
> Peace to the soul of the man on its breast—
> As the pale waste widens upon him,
> As the banks fade dimmer away,
> As the stars come out, and the night-wind
> Brings up the stream
> Murmurs and scents of the infinite sea.

# Loss of Goods.*

By Rev. John Watson, M. A. (Ian Maclaren).

With most people—annuitants and government pensioners are perhaps the only exceptions—an unexpected reverse in circumstances must be taken into account as one of the possible incidents of life; and it is harder to bear than the victim is inclined to confess, or than his neighbors ever suspect. A brave man shows a good face for the time and makes light of the blow—it is, he declares, but the fortune of war. Friends surround him with assurances of sympathy—it is, they suggest, only a disguised success. Both sides make an admirable rally and give one a better idea of human nature, but such backsets are not joyful but grievous. When a professional man has given his best brains to his work and is ungratefully treated, or a clerk has slaved for a firm and is dismissed for the sake of petty economy, or a servant has put the family's interest before her own and is made an offender for a word, or a merchant accumulates a competency and sees it scattered by some speculator, it does seem as if the times were out of joint, and the heart of the sufferer is apt to grow bitter. What reward has principle, faithfulness, industry, loyalty? Is there no intelligible law in the moral world, but only a whimsical Providence which changes a man's wheat into tares between the seedtime and harvest?

Loss of goods is a very fair illustration of this kind of trial, and is treated too lightly by persons who have not lost any or never had any to lose. There are, of course, distinctions between cases, and sympathy is sometimes out of place. If one has lost a fraction of the fortune he does not know what to do with, and is only anxious to increase, then it is not uncharitable to refuse him pity or cruel to congratulate him on a wholesome bloodletting. Fewer goods may mean less care for him, less worldliness for his wife, happier because truer marriages for his daughters, more strenuous lives for his sons, a higher level of life for the whole family. But if a man be cast down because yesterday he was rich and today he is poor, one who has a wife and children, then let no person despise or belittle him as selfish, or mercenary, or worldly, or unspiritual. You are not entitled to judge him unless you have either made a sacrifice of your possessions for some great cause, or have taken joyfully the spoiling of your goods; and if you have passed through such experiences they will have taught you charity. No man need be thought an unworthy Christian because a worldly reverse adds ten years to his age or writes its mark on his brow.

Various reasons may be imagined for his concern besides disappointed avarice, and one may be a sense of injustice. The activity of life is largely based on the law of work and its reward. It is a perfectly honest instinct which resents the idea of laboring a long day and getting no wages in the evening. This is not a question of selfishness at all, it is a question of righteousness. The one who has been refused his right is injured, the one who wronged him is a rascal. If there be any manhood in the worker he will insist on his wage although he give it away next minute, and if he fail to get it the Bible will express his indignation with power. Suppose he accumulates a sum from his earnings as a support in old age or a provision for his family, and he be robbed of it by the strong hand of a merciless firm, or the reckless operations of an unscrupulous speculator, or the rascality of a gang of public swindlers, or the deliberate deceit of a trusted friend, then he has been spoiled of his just possessions, and he does well to be angry. When an industrious and well-doing man is plundered without redress it will be a marvel if he be not bitter.

Loss of wealth may also be regretted because wealth was the means of securing pure and ennobling pleasures. Money has a different value with different men, and is indeed a symbol for what we chiefly love or need. With some it may mean meat and drink and clothing and luxuries, which things come to sloth, pride and extravagance. With others it signifies so many books written by the prophets of the Eternal, so many pictures by the interpreters of the Unseen. With certain others money is the instrument of goodness by which they relieve men in straits, provide for widows left comfortless, educate poor boys of intelligence, and bring some brightness into the lives of poor people. Money is neither culture nor charity—it may be the enemy of both; but it can create an atmosphere in which mind and heart will come to their flower. Any man is to be envied who can feed the purest tastes and obey the kindliest instincts as he pleases, to whom no treasure in vellum is forbidden, no generous succor of the needy is impossible; and if one is exiled suddenly from this goodly Eden, then he is to be pitied and has cause of complaint.

It would be an injustice, however, to conclude that a true man will ever be much cast down by straitened circumstances if he be alone in the world. He is perfectly aware that any one, sane in soul, mind, and body, can always earn his living, and that a touch of hardness will only brace his soul. But he is perpetually concerned about the future comfort of those whom he loves and who have trusted him. Money-making has two sides—one is very ignoble, where an immortal being toils and scrapes and grasps and hoards, simply that he may possess; one is entirely noble, where one strives that he may provide. What heroism may be hidden behind buying and selling, bargaining and speculating! Where a weary, anxious man is ever thinking of a woman who must not know want, of boys who must have their chance in life, one forgives him his carefulness, his keenness, his rashness, since all he does is for love's sake; and one understands that his suffering through a reverse has not in it a single grain of selfishness.

This man is, however, fortunate in retaining one possession, for loss of goods is not loss of honor. He may have to go into a smaller house, to practice various economies, to withdraw certain subscriptions, to refuse his family some pleasures, but he does not need to lower his head at the meeting of a friend, nor will his children have cause to be ashamed of their father's name. There are men on whom the sun has shone and who are increased in goods, yet none respect them; most honest souls despise them. Their fortunes would be a cheap price for this man's character, but that cannot be bought by gold, nor is it lost when gold departs. After all, it is not required of every one to be successful either in his business or in his profession—in letters or the church. What is asked, and eternally shall be asked, is that a man shall obey his conscience and do his duty by God and his neighbor. Has he done so according to his ability? Then, be his lot prosperity or adversity, let him keep a high heart, for none can put him to shame either in this world or the next.

Adversity will also be helpless to deprive him of the love of wife or child, but, by a blessed law of human hearts, will only make him dearer. Does a woman think less of her husband because he has been worsted in the battle and has been sent out of the lists wounded? She is so constructed by God that she will claim her knight before the people and glory in him and lavish hitherto unknown riches of love on him and be prouder of him than if he had come off victor over all opponents. Why? For a woman's reason: because he is not strong and successful, because he has failed and therefore has need of sympathy and comfort and confidence. For another woman's reason: because he failed for her, so that every wound has become an evidence of his devotion, a claim on her loyalty. What a love is that which God hath placed in the heart of a woman—so magnanimous, so ungrudging, so forgiving, so steadfast! Is there any man living who has ever fathomed that love, who has ever lived so as to deserve it? Who shall ever be able to repay it? Dare a man complain of any loss who knows that he has the love of a good woman as his portion?

Besides, adversity is a searching test of friendship, dividing the sheep from the goats with unerring accuracy, and this is a good service. Times there are when it seems we cannot count the number of our friends—we see so many smiling faces, we hear so many pleasant words. Times there are when we are not certain and question our heart. Suppose one became unpopular, or held unworldly opinions, or were reduced to poverty, or were slandered, how many out of this agreeable crowd would come out and take their places by his side against the wall? We ought not to expect many. We may well be satisfied with six, and the one good of adversity is that we should discover for certain who the six are. It might almost be worth enduring some loss to know what uncalculating and unhesitating loyalty burns in some silent, faithful, unflinching folk.

But among all the services of adversity surely the best is this, that it teaches us at last the difference between the goods that are held in barns and those that are stored in the soul. So alluring are things which are seen that they fascinate our minds and lead them captive; so severe are the things which are unseen that they fail to seize our imagination and inspire our lives. We are blinded by the gaudy colors and tinsel glory of the material, so that the kingdom of God cannot compete for our love. What

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advantages have the intangible riches of the spiritual world that we should win them at a sacrifice? Adversity gives one answer—they last. Vision, knowledge, faith, love, holiness cannot be taken from one by a thief; they cannot be lost in a day; they cannot ooze away before his eyes. They are inalienable and are never dearer, surer, sweeter than when all other possessions have failed and disappeared. Does it not too often happen that as people rise in the social scale their character deteriorates? They cast off old friends, they lose their former simplicity of manners, they withdraw from the service of Christ. They become affected, hollow, ambitious before our eyes. It is a law, with many a splendid exception, that those who are rich are deaf to the voice of Christ and refuse his cross; that those who are poor give him ready welcome and accept his cross as the way of life everlasting.

## NOW THE KING SAT IN THE WINTER HOUSE.

BY HARRIET PRESCOTT SPOFFORD.

Why should one, unlessoned in creeds, who looks on the chill repose of death believe in continued life? Why should one bending over the loathly worm believe in the winged fly? And why should one in the power of the wintry world, when the cold earth seems dead as the dead shape lately hidden by its clods, take courage for a future? Yet courage merely means reliance upon power, power to overcome, power to endure, power to love and to be loved. And is not true reliance based, consciously or otherwise, upon assurance of never failing founts of strength, assurance that God lives in his world?

But see, through the chill air this wintry morning a fine frozen mist descends, a web of woven silver when a slant light touches it, hiding river and shore and field as much as if one were lost in some frozen nebula of the interstellar cold, could such thing be; and the thought comes involuntarily whether, were one wandering in the lonely spaces of realms unknown to this, would one then be less conscious, less observant, less a being still? A wind comes parting the veil of frozen gossamer and shredding it to ragged vapor—He bringeth the wind out of his treasuries—the sun bursts through and changes it to airy gold; there float up the river shores, all violet and tender fawns; there gloom the dark pines; carrying on its tide of fluent sapphire the snow-crusted glitter of its broken ice floes, sweeps the river far away into the rosy reaches of the east; and two great eagles come sailing down the wind. Surely if beauty be not the being of God himself, but is only the skirt of his garment, the Lord is passing down this way!

Nor is it all—this morning beauty—in the larger forces of the great tide, the solemn wood. See the frosty rime sparkling upon the parapet of the bridge, each crystal set in wrought-work of spun silver—and the hoary frost of heaven, who hath gendered it? See where on every bough and spray the settling, freezing vapor has caught the sun and has become a spark of fire, and the air is atoss with live rubies and emeralds and topazes—He hath entered into the treasures of his snow—and the whole cold, dead world is glancing and quivering with life, while the shadow of every drift, the color in the heart of every rift of the ice, is the very blue of heaven.

Come into the wood now; here, at the entrance, the wind sings over the tree-tops like a careering spirit, but going farther all sound ceases. Save for the rare lifting of an iron bough, the falling of a weight of snow, all seems the silence of death. But is it so? What streak of light was that darted up the tree-bole with the chipmunk? Here is the print on the snow, one foot before the other in a single line, where the wary mink has passed, and how soft was this fluff of feathers that blundered with the startled owl across our faces! Down in the cedar swamp a flock of finches and jays and robins chuckle over the blue juniper berries; here the black and white woodpeckers and snowbirds swarm all about the boughs, clinging to the under side of the stems and quarrying for the hidden store within. But they are here as we are, animate beings, making the best of things. Listen, then—that tinkle, airy, remote, like a crystal bell in a dream—it is drop by drop of the living water of the little rivulet and its falls beneath the ice; and wherever it flows the chemic power of the life of the great planet flows with it—"put like fire from off thy finger."

Here a dead leaf floats by us; its work is done, but something pushed it from its place, the thrill within the new bud there. The breath of the wind steals in now over this open glade and rifles the silky milkweed pod of its seeds, seeds where the life lies suspended, as it may sleep in the Oriental mage who has himself buried in the earth for a month or a year to be taken back some day to life and light again. Here is a chrysalis glued to a stem; it holds in its long sleep not the developing creature, but the folded, finished thing absorbing what it needs of the old body as the soul absorbs the issues of this life. See how vivid with their crimson juices are the stems of the wild roses, as we come out again; down there at the foot of the field, where a flight of crows go cawing and flapping home, the willow boughs are like green and golden flames. A cold and dead and frozen world? No, it is full of warmth and cheer and motion. The principle of life is never absent from it; even were it slumbering it is there, ready to wake. Everywhere throughout the apparent dark and cold is warmth and light—if we seek it. Everywhere, the vision growing strong and clear in the outlook, is the Creator and Preserver to be found.

But the wind comes from the sea; the storm blows up and the snow falls. Each flake gives the cheek a soft and cool caress, and its crystal passes in beauty on the hand. Their dance mimics and outdoes the dance of the swarming gnats, while they hang wreaths of immaterial bloom upon the loftier boughs, and spread a downy coverlid upon the little roots of the grass beneath. And if the gale grow to tempest it is with the triumphant sensation of overcoming evil that we breast it and defy it. How white and purified is the earth then at last! How spiritual its aspect and horizon! What a winged thing it seems! And we spread our wings with it. As we walk home some night when such a storm has blown away, tired, perhaps, and chilled, it may be depressed with care and full of gloom, even doubting all things, how the last, still glow of the receding sunset, with its clarity of rich pomegranate tint, drawing away over the snowy fields and their violet shadows, pictures a glowing hearth, invites us like the blaze of a father's fireside, gives us a sense of warmth and joy and cheer, as if we heard a welcoming voice calling us home, assuring us of love and peace; and, a shining chrysolite in the midst of a clear glow, the evening star looks out from illimitable distances and we know the welcoming voice was the voice of infinite things.

But now all the stars are out, Arcturus with his sons and the bands of Orion; the great planets fly like lampads running with their torches; there is no film between us; they hang out of heaven like living spirits. No summer skies are ever stripped so bare of even a breath between. How near the constellations are, how we seem a part of them, to be going on with them, how they swing down towards us out of the Milky Way, the Path of Souls up which our imagination travels towards universes beyond and yet beyond and comes out upon the far supernal light, while the wind sings by us as if it knew the way! And then they grow paler and the moon sends a glory before her as she floats up, up, up—so low she rode in summer, so high she rides tonight! In the middle of the highest sky she spreads her wings like a great hovering, brooding mother, while far, far off and faint the stars still hang like distant palace lights. What broad lusters, what sharp shadows on the snow, what reflection into heaven, what hight, what depth, what bending of the infinite spaces, what tenderness in the midnight blue, what sense of divine presence—for exalted and enlarged to all the limit of our vision on this winter night we see the sky is full of God!

## WHEN THE TIDE COMES IN.

BY REV. A. H. QUINT, D.D.

First, let it be understood that I have no particular reference to any church whatever in what I am about to write. In fact, the substantial thought of this article, but not its title, was noted down some years ago. I believe the thought was suggested by a recorded instance in the life of some evangelist, who found a church sadly divided, in which much effort to unite separated people had steadily failed. I remember also a church which had been suffering from internal conflict, but where outward quiet had come, under the ministration of a temporary preacher. "We have been peaceful for several months now," said a good old Christian, "isn't it time for the brethren to come together and adjust their differences?" "Do not suggest it," said the minister; "don't you notice that I never even pray in public for peace and brotherly love? The only way to reunion is to have them forget their differences by looking to the Master."

When the great ship St. Paul lately went ashore the men who engaged to take her back into deep water made their efforts only when the tide came in. They did not succeed until the high winds and a great tide co-operated. Then they succeeded in floating the vessel and rejoiced that the danger of destruction had passed away.

Church quarrels, meaning quarrels within a church, it will be felt at once, are terribly injurious to the church itself and to the Christian name in general. But what can prevent them? Sometimes there seems to be an epidemic of such things, and spirit-

ual epidemics are not controlled by any board of health. Then there are some localities in which such cases may naturally be expected. I have one such territory now in mind which has suffered not a little in the last fifty years, but which at present is in a state of quiet. Particular churches have also a reputation for great gifts in this respect. Some real difficulty may also arise in some excellent church, upon which parties are quickly formed. Sympathies are aroused. A loyalty to some injured person, or to one supposed to be injured, bursts into a flame. Hard things are said. Passion is excited and calm reason cannot operate. Sometimes church discipline is invoked to crush an opponent. Some of the meanest things that I have ever met with have been of this character.

Going back far enough to avoid all sensitiveness of living people, say seventy-five years, there is recorded a very sharp church division on the question of rapidity in singing. One section of the church insisted that all hymns should be sung in a slow measure. Others, I suppose the younger portion, believed they ought to make a joyful noise unto the Lord and insisted on greater speed. Each portion sang the same hymn in its own way at the same time with the natural result. The difficulty eventually divided the town meeting, and I doubt if a perfect reconciliation ever took place.

Another historical case of the last century was one of a serious quarrel between the conservatives who adhered to Tate and Brady and the progressives who advocated Watts. It came at last to a council, which advised as most councils do. It recommended that they use one book in part and the other in part. But this was so vague that the council was recalled and further explanation was given with better effect.

Still another instance was where a good old chorister insisted on pitching the tune too high to suit some of the people. A great controversy arose, which even involved a neighboring church. It was not until thirteen years had passed that the trouble ended. "The warmth of a continuous interest," says a writer, "melts the icy barriers." Confessions were made, and the neighboring church took part in the acknowledgments of error. It may relieve suspicion if I say that this happy reconciliation took place nearly a century and a half ago. But it will be noticed that the disturbance was not ended until the new warmth of religious interest was felt. The tide came in, the tide of Christian love.

In church quarrels there is often some real point at issue. It ought to be considered calmly before it makes a quarrel. Reasonable people can settle their differences. This not being done through reason and kindness and courtesy self-will takes possession. People are always extremely conscientious in such cases. Chattering busybodies repeat and misrepresent what other people say, and elaborately tell how wicked those other people are. Such is the way in which a church quarrel grows. The plain duty of Christians is that they shall never allow a difference of opinion to get beyond the lines of a sweet-tempered and prayerful discussion. Retorts and sharp speeches have no proper place in the church of God. "And the Lord's servant must not strive."

But I do not write this supposing that it will have much weight. People will quarrel, and will do it in the name of the Master. But when they have got tired of it, what then? A thorough church quarrel is never settled without leaving scars. It will often, however settled, leave alienated feelings for a whole generation. Such a church is fortunate if it is so situated that changes of population bring in new elements. But there may be some help in mediation. A reference to sister churches may bring kindly advice which will appeal with effect to most of those concerned.

But the real remedy is when the tide comes in. When the minds of the people are turned again to their Lord, when the power of the gospel is again felt in their souls by the work of the Holy Spirit, when they are subdued by the sense of their own unworthiness before God, when the desire for Christ's glory drives out their own pride, the rising tide of Christian faith and love will float the church once more into the safe sea, into which no devices, no arguments, no adjustments, no compromises can bring it. You can bring the church into peace and prosperity when the tide comes in.

I remember an illustration given by a visiting minister in one of my prayer meetings in a church near the sea. He pictured a barque thrown up upon the jagged rocks of a reef which were so sharp and bold as to be out of water. So far he did well. But when he proceeded to picture the same vessel getting over those rocks to the other side and into deep water again, and sailing off on the open sea with all sails spread and flag flying, some of my old sailors shook their heads, and one of them whispered to me as we went out, "That was too much. No vessel ever sailed over rocks as he said that one did. That was a wreck, and she went to pieces." A church may get into such a condition that no rising tide can make it worth saving.

## CURRENT THOUGHT.

### AT HOME.

The Hartford *Seminary Record*, discussing the report of the A. B. C. F. M. deputation to Japan, observes: "The simple question is this: Has nineteenth century Christianity, just as it is, vitality enough to win a nation to Christ, when that nation is environed with all of nineteenth century anti-Christian sentiment? . . . It is substantially the same question that troubled the Jerusalem church when Paul and Barnabas brought in their report from their work among the Gentiles. We believe that in God's book the same triumphant answer is already written." The *Record* believes that the theology of the Japanese church, "whether it be fashioned after Origen or Augustine or neither, will be shaped by the Spirit of the living God." The same journal, after carefully examining the Woman's Bible says: "No woman-hater could wish for a more powerful helper than this will prove to be. Unless the editors are impervious to ridicule we may safely assume that Part II. will never appear."

### ABROAD.

Prof. H. E. Ryle of Cambridge University, reviewing Prof. George F. Moore's Commentary on Judges, in the January *Critical Review*, says: "so full and scientific a commentary . . . has never been produced in the English language." He says that Professor Moore (of Andover Seminary) shows himself "to be completely in accord with the best and most sober lines of modern criticism," one who has "no love of change for change's sake, but who is quite resolved to admit such changes of view as the evidence of the best scholarship seems to demand."

Mr. H. W. Wilson, an authority on naval history and tactics second only to Captain Mahan, in the February *Nineteenth Century* makes some interesting admissions respecting British vulnerability. "The air they breathe is not more necessary to human beings than is a free and uninterrupted passage of the sea for her ships to England. . . . The repeal of the corn laws sacrificed our farmers to our manufacturers. . . . I have in vain searched naval literature for any indication that the true naval experts, *i. e.*, the men who will have to do the fighting, consider our navy able to defend our commerce against the assaults of even the strongest Power after ourselves. . . . There is no denying the fact that we have deliberately sacrificed our self-dependence (by adopting free trade). . . . Let us once more recall the fact that we have a bare twelve weeks' food at home, and that we certainly do not possess supplies of raw material for our manufactures which would carry us six months. . . . There is no need to picture the result of a sudden trebling of the price paid for every necessary and for each pound of raw material. It means only one thing, if it cannot be promptly counteracted, and that is the instant decline of our manufactures, the instant shrinkage of our national income, swift starvation for our masses—in a word, national death."

How much truth is there in Prof. Walter F. Adeney's charge in *The Christian World?* "The plain fact is that half the teaching of the Sunday school is obsolete everywhere but in the Sunday school. Notions are there spread out before sweet, simple, unsophisticated child minds which are rarely tolerated among adult audiences. What the minister would shudder to preach in the church the teachers are continually inculcating in the school. We have two theologies running side by side in most of our congregations, that of the Sunday school being at least fifty years behind that of the pulpit. . . . It is thought to be safest to follow this course. In reality it is highly dangerous, as is all tampering with truth for pedagogic reasons. When the hothouse-nurtured faith is transplanted into the world it is so delicate that it is ready to be nipped by the first keen blast of the wind of unbelief."

Recorder Goff of New York city, in an address given before the New York Press Club recently, ventured to deal in criticism, relegating laudation to such a past master in the art of compliment as Hon. Chauncey Depew. Mr. Goff asked: "May it not with truth be said that what is called public opinion is no longer exclusively formed by the press? Indeed, the signs are that public opinion is gradually asserting itself and attaining to a position by which it controls the press. Has the great power of the press been abused?" and replied: "Where it becomes patent to observation that the goal sought for is the tickling of the intellectual palate by sensation and not the imparting of valuable knowledge, men come to regard themselves as being imposed upon and treat the matter so served up to them as they are inclined to look upon the flaming circus poster. To a person not of the journalistic craft the causes for such conditions may not be accurate or clear, but to an observer from the outside a strong complexion is given to the suspicion that in the fierce competition for circulation, for advertising, for money-making, the true principles of journalism and the real responsibilities which rest upon its professors have been lost sight of." It is to be feared that Mr Goff is not far from the truth in his diagnosis.

A woman died in California some twenty-five years ago, leaving an estate worth $25,000. The heirs contested it, and the case has just been closed in the Superior Court of Los Angeles. After paying lawyers' fees and other expenses, there were left just forty cents. This may suggest the wisdom of being one's own executor.

# The Home

## INTERRUPTED.

BY MARGARET E. SANGSTER.

Into the midst of the music
The joy and the fullness of life,
There swept a strange clangor; then silence,
A stillness more startling than strife.
We heard not the sound of the trumpets,
The bugles died out on the blast.
Could we march in that desolate waiting
For the thrill of a song that was past?

Could we work when our comrades no longer
Breathed courage and hope in the ear?
Could we triumph, when sorrow and sighing
Had palsied our hearts, until fear
Swept over our souls like the shadow
Of some brooding evil to come?
Alas! we were stricken; the music
That had given us courage was dumb.

Then down from the beautiful heaven
A word came, the word of the Lord,
And it struck on our languor and trouble
Like a dominant, silvery chord.
"Stay not for the music," it bade us;
"The music has only gone on.
You will hear it again in the glory
That waits when the day's work is done."

So now, though but faintly and seldom
We hear the sweet bugle-call blow,
We march on in the path that our Leader
Marked out in his conflict with woe.
Some day we will hear the grand chorals,
Some day we will stand on the shore,
Where the comrades already are waiting;
The music has gone on before.

The principle of displacing the evil with the good has been well illustrated in an experiment tried in Detroit for the past five years. Realizing the danger to their young people from the circulation of pernicious literature, an arrangement was made with the Public Library whereby entertaining and instructive books were put into the hands of school children in the five lower grades. Fifty-two schools were thus supplied, and the circulation last year was between 75,000 and 100,000 volumes. They are changed once in eight weeks, or five times per school year of ten months, and the only expense is for transportation. The parents, no less than the children, have derived benefit from the books, notably the fathers and mothers of the poorer classes. Is this not one simple and feasible way for training boys and girls in patriotism, especially those of foreign parentage? And what is to hinder a plan like this from becoming general?

It is a fair question whether articles on symptoms of disease in magazines whose province is to instruct and amuse do not work positive harm rather than good. In many households there are delicate invalids and sensitive, ailing persons who have plenty of time to read, but they are apt to be a trifle morbid in their tastes and select precisely the articles that friends and physicians are trying to keep beyond their reach. For instance, one of our best magazines, in a recent number, treats of insanity in a way which would only frighten a certain class of readers into watching for signs of mental disease in themselves or their friends. Yet these symptoms might well arise from a variety of other causes. Would it not be better to keep such sad communications out of journals intended for cheerful family reading, or else present the other side of the picture and tell how right living and careful diet can prevent a collapse? If one wishes to study a specific disease he has only to consult medical works, in which he will find also the cure or the method for arresting its progress. Let us demand for the family circle reading that is sane and wholesome in every respect.

Whatever may have been the fact in the past, recent statistics seem to disprove the common statement that there is a larger percentage of insanity among farmers' wives than any other class of women. It is also maintained that one reason for the excess of manual laborers over brain workers in insane asylums is simply because the former usually live under less hygienic conditions. An intelligent farmer's wife probably expresses the true state of affairs in modern times in a private letter by saying: "In these days of machines and helps of various kinds our work is not so very different from that of other women, and we have many good things to be thankful for which you poor townsfolk do not possess. Farming is going to be one of the fine arts, and all this talk about 'hayseed in his hair' and 'farmers' wives in the asylums' belongs to an age when spinning and weaving and butter-making were all done by the mother. I live in a farming community, and if you can find a merrier or more wide-awake lot of women than many of my acquaintances you will have to search for them in other circles." With the invasion of electric cars into rural neighborhoods and frequent mails to carry good reading matter, the isolation, which is said to be one predisposing cause of insanity, is rapidly disappearing.

## THE STORY OF A "FALLEN" WOMAN.

BY R. L. H.

The other day I saw a Christian woman in great unhappiness, wounded, like poor Keats, by a magazine article. The lady was a rescue missionary. The article was One Woman's Story: a Study, in the February *Cosmopolitan*, and its author Mrs. Margaret Deland. The story was written with a purpose, and I mean to show that its purpose has been widely misunderstood. As I missed its meaning at first myself, I am not wholly out of sympathy with the people who write the vigorous letters of expostulation which every mail brings to the novelist's home in Boston. But first I must tell the story itself, in a paragraph, with what candor and justice I may.

Miss Sara Wharton, a young woman of fortune and position, induces a wayward girl named Nellie Sherman to abandon an evil life and return to the home of her aunt. There Nellie remains for a year, Miss Wharton, meanwhile, becoming well acquainted with her and using every conceivable device to call out her better nature. But, alas! there is no better nature to call out. The girl proves to be weak-willed, vain, selfish, indolent, ungrateful, ill-tempered, and devoid of any appreciation of high moral motives. All this Miss Wharton sees demonstrated beyond the possibility of reasonable doubt. Another fall, followed by another return to the aunt in the tenement, would have discouraged a less zealous philanthropist, but Miss Wharton remains resolute. At this juncture Nellie shows the first premonitory symptoms of consumption, and Dr. Morse, who brings the news to Miss Wharton, intimates that she might more wisely expend her philanthropic efforts where they would yield better results, and suggests the case of a poor but deserving family who are in need of immediate assistance. But the gaudy sentimentalism of rescue work is more attractive than mere brown-colored charity, and Miss Wharton clings to Nellie only the tighter.

The girl is sent into the country for the summer and regains her health, only to accomplish the ruin of an innocent boy. Dr. Morse then charges Miss Wharton with responsibility for Jack's downfall, for she had kept alive a woman whose soul had become incurably tainted with evil and who spread the foul contagion wherever she went. Meanwhile, the poor family have come to utter destitution for lack of the help Miss Wharton might have given them. Her duty, he insists, was clear. She ought to have let Nellie die. "There is only a limited amount of power in the world; only a limited amount of opportunity, or of money, for that matter; and you are bound to put the power and opportunity and money where they will do the most good! There is always choice; that's where responsibility comes in. We've got to consider moral economics; we've no business to gratify our selfish sentimentalism at the expense of society." What wonder that the philanthropist flinches under the doctor's rebuke?

I am fully aware that I have spoiled Mrs. Deland's story in trying to tell it in short compass. Nevertheless, this is the plot, and I have tried to be fair. Now, what is its purpose? The story of the story is its own best interpretation. As is well known, Mrs. Deland has been deeply interested for the last fifteen years in rescue work. During that time she has had a close acquaintance with at least a hundred girls of Nellie's unhappy class. From time to time she has taken them into her house, and by far the greater proportion of the hundred cases have yielded gratifying results, so much so that Mrs. Deland is full of hopefulness for rescue work. Occasionally, however, only the bitterest disappointment would follow her efforts. The Nellie Sherman of the story was one of the hopeless ones, and the poor girl is today an inmate of an opium joint in the South End of Boston. It was natural that Mrs. Deland should question whether she had done right or wrong in helping to keep Nellie in the world, since it was plain that to such a disordered nature life could mean only a career of crime. Out of these questionings came the story, meaning only to show that one may do great injustice to the deserving poor and even to society at large by devoting one's efforts to an attempt to reclaim the incorrigible, and this because there is "only a limited amount of power in the world." The story would have been better understood, it seems to me, had not the editor changed the title, which was originally The Law or the Gospel, the law being the Pauline principle, that "the wages of sin is death."

The people who call Mrs. Deland's sketch "a wicked story" do so for two reasons. Either they say that she has attacked rescue work by "limiting God's power to save," or that she is utterly heartless and means to prescribe capital punishment for erring women. Most of the indignant critics lay both charges at her door. It should be remembered, however, that Nellie Sher-

man is not, in Mrs. Deland's estimation, a fair representative of her class. Admitting that many, or even most, degraded women may be redeemed, here is a monster, a moral imbecile, of whom it is as scientific as charitable to say that her life is rather *un*moral than *im*moral. Such people exist, and it is useless to blind ourselves to the fact while criminology vouches for its actuality. And Mrs. Deland, probably without knowing it, is an excellent criminologist. Her analysis of Nellie's character is unerring—Lombroso himself could not have done it better. Lombroso, however, would have branded the girl with the name of criminal, an *instinctive criminal*, worse yet, a hopeless *recidivist*, which latter word is a technical term for one who will, by the mere preliminary of opportunity, "fall again and again." All this is unspeakably sad, but it is nevertheless true. There is no more use in preaching to Nellie than in exhorting a maniac, or an utter idiot, or a babe in arms. She is simply incapable of any response to moral influence. She may, however, be restrained, but even when she is "doing right" her conduct has no moral quality. She is as conscienceless then as while doing wrong. But restraint will, sooner or later, be broken over, and then the life of crime will begin again, working its hideous mischief as before.

Why, then, should we shudder at the stopping of life when death comes as a natural consequence of sin? What value can existence have to a person to whom virtue is by the nature of things an impossibility and sin a second nature? Certainly the death of an instinctive criminal is nothing but a blessing to society. So I must agree with Mrs. Deland that the important thing is "*not life, but living.*"

We are learning that there are criminals and criminals. We can reform some, we can restrain others, and I believe the time is coming when measures will be taken to stamp out as far as possible the recidivist class by confining them in suitable institutions and preventing their leaving a progeny of criminals to take their places in the world. In such a course I can see nothing but Christian mercy.

## THE CLARA BARTON OF JAPAN.

[BY REV. B. G. NORTHROP.]

No foreign woman has rendered such timely and valuable service to Japan during and since the war as Miss Eliza Talcott. Her history and work command the admiration of all who know them. She was born about sixty years ago in Rockville, Ct., her father having been one of the founders of that thriving village. She studied at the noted school of Miss Porter, in Farmington, Ct., and was graduated at the State Normal School in New Britain. Her uncle—once engaged in the tea trade in China — brought home many curiosities from that country, and thus her thoughts were early turned to the far East. She reached Japan in March, 1873, in company with Miss J. E. Dudley, the two young ladies being the first unmarried women sent to Japan by the American Board. The Kobe girls' school — now Kobe College—developed under their care. Fortunately for me, on the good steamship China, bound for Japan, Miss Dudley was a fellow-traveler. She consented daily during the voyage to draw from her rich stores of observation and experience for my benefit, and her stories of the courage, tact, energy and devotion of her early associate portrayed the ideal missionary.

After eleven years of exhaustive work in Kobe Miss Talcott took a year's needed rest in her native land. On her return she located in Okayama, where her time was devoted to house to house Bible work among the women of that city and to evangelistic touring trips in that vicinity. This is one of the most interesting missionary fields of Japan, where Rev. J. H. Pettee has labored so long and successfully. Here are two Christian schools, for boys and girls, and here is the justly celebrated orphan asylum of Mr. Ishii, "One of the worthiest charities of the East." After three years' service in this attractive field, Miss Talcott accepted a call to the training school for nurses connected with the Doshisha University, Tokyo, where she also gave motherly care to the inmates of the hospital,

MISS ELIZA TALCOTT.

thus gaining special preparation for her great work in the military hospitals.

Hiroshima, a city 500 miles from the capital, was the center of interest in Japan during the war as the port of embarkation of troops for China, the temporary location of the eighth Diet and the point of debarkation of the wounded, both Chinese and Japanese, and of the Chinese prisoners of war. Here in six weeks were built and furnished excellent hospitals capable of accommodating 4,000 sick and wounded soldiers. In November, 1894, Miss Talcott chose as her field this stirring and crowded city, whose population was suddenly manifolded. During my stay in Hiroshima I was welcomed to her home, and gave a lecture in the church attended by many of the Red Cross nurses wearing their society garb and badge. What a contrast between that scene and the story told me less than twenty-five years ago by Japanese students in America regarding the custom of families on their new year's days of passing in Indian file around a circle and trampling on a wooden cross, thus training even the youngest to contemn that sacred symbol! Before me were Christian Red Cross nurses trained at Kyoto.

An interesting interview with Mrs. Joseph Neesima, the esteemed widow of the founder of the Doshisha, just after her return from hospital service in Hiroshima, showed her high estimate of Miss Talcott's work there. The war gave a great impulse to the Red Cross movement. *The Japan Evangelist* says, "The Red Cross Society in this country now numbers among its membership over 170,000 Japanese." Rev. Dr. De Forest of Sendai recently declared that "the splendid work of the Red Cross Society has brought the idea of 'the cross' in some sense before the nation that for centuries has regarded trampling on this emblem as a truly patriotic if not moral act." Twenty-three years ago "Death to the Christian" remained on the old edict boards at the crossroads. But at Hiroshima the Japanese surgeons especially commended the Christian Red Cross nurses for their skill, patience and fidelity.

Dr. Taylor, the eminent medical expert sent by the English Government to inspect the medical and surgical methods of the Japanese, told me that these hospitals were models in their plans and equipments, furnished with the best surgical instruments and appliances, with competent surgeons and skilled nurses, and this English physician, who was at the front at Port Arthur and elsewhere, spoke in the highest terms of the treatment of the wounded, both Chinese and Japanese.

Though Miss Talcott was a volunteer and at no time officially enlisted in the Japanese service, from the outset she was given free access to the different wards of the hospitals, and her work was highly commended by the head surgeon of the Japanese army. Many of the patients suffered so much from frozen feet that amputation was a frequent necessity. The cheerfulness of such footless sufferers impressed me strongly as I passed through the wards. To them Miss Talcott was an angel of mercy. Better, even, than the patient details of nursing were her words of sympathy and encouragement. It was natural that the patients should say, "Her visits do us more good than the medicine of the doctors." They were also profoundly impressed by the kindness and attentions of the empress, who so promptly met the demand for artificial limbs. Her munificence in former years in ministering to those in distress by reason of earthquakes, fires and floods is gratefully appreciated throughout the Japanese empire.

At one time a Buddhist temple in the outskirts of Hiroshima was filled with Chinese prisoners of war, to whom the kindness and attention of Miss Talcott brought timely peace and hope. One of the prisoners, Capt. Choy Ting Kon—one of 120 Chinese students sent to this country over twenty years ago, for whom, at the request of the Hon. Yung Wing, I arranged plans and places of study in the United States—was profoundly impressed by Miss Talcott. One object of my visit to Hiroshima was to meet Captain Choy. He had just been transferred to Osaka, over 200 miles distant, where I soon after had a long and interesting interview with him. His stirring words show what a magic influence Miss Talcott exerted on the Chinese prisoners at Hiroshima.

"Two wounded Chinese officers, who had been under kindest treatment in the Hiroshima hospital for three months, on their recovery were sent to our place of confinement. They said the Japanese doctors and nurses had been attentive to them in every possible way. But louder still were their praises of the kindness of a certain foreign lady, who presented oranges and many to-

kens of sympathy and interest in them. Their conversation so often drifted to the wonderful benevolence of this lady that my curiosity was aroused to know who she might be. I asked the Japanese interpreter to beg her to call on us. I had been previously favored with a visit from Rev. Mr. Loomis. In his second call he was accompanied by four women. One of these was Miss Talcott, the lady I had heard so much about. Her face was sunlight, beaming with Christian love. She had a mysterious happiness whose deep fountain we could not understand. Our officers had not exaggerated her kindness and acts of charity, for we had the rare opportunity to share them and to appreciate their divine effects. At a second visit Miss Talcott gave me a book called Jesus and the People, and asked me about our progress in Bible reading. She was thoroughly interested in us physically and spiritually. By the other Chinese prisoners, whom I have since met, Miss Talcott was gratefully remembered. No amount of preaching could have made such an impression as her work and example. They had been shown a Light of whose divine glory they had no former conception."

Such is the testimony of a Chinese scholar, educated in the United States and long in the Government service. Such facts and tributes show that the success which Miss Talcott has achieved in a long and varied missionary service, educational, evangelistic and philanthropic, has reached its culmination in the crowning work of the last sixteen months. She sails for San Francisco the last of February, but may not reach Connecticut till April as she expects to visit Dr. J. G. Johnson and other friends on her way East.

## MORE ABOUT MATRIMONY.

PRUDENTIAL CONSIDERATIONS.

In the first place, let me emphasize the effect of what may be called "misfit attachments," for to marriage, as to population, there are "prudential checks," as Malthus himself would no doubt admit, in diminishing the pin money of the wives of ministers and justices of the peace. I should by no means choose to become interested in a young lady eight or ten years my junior; my conscience cries that it would be unjust, looking forward half a century, to impose my prospective gray hairs upon her brown ones. Neither should I choose to fall in love with a lady eight or ten years my senior; then the unfairness would lie in another quarter. Nor should I wish to love a girl with eight or ten years less of education than myself—that seems like folly. Nor should I yield to the enchanting face and winning manner of the maiden who has to kill time by the mile at making of doilies and painting of china while books lie neglected—that would argue a superficial taste.

And yet, so numerous are these classes, so abundant are their charms, and so "deceitful and desperately wicked" is the heart, that I have stood on the brink of each one of these chasms, although immersed in the soberest of collegiate, graduate, and professional study. At such chasms as these we halt and choose the forty years of wandering instead of the promised land.

Another foe to marriage has been the hard times and ill winds which are now beating upon educated men. Competition is white hot. Can you secure the insertion of your contribution to a periodical unless you have a name that is well known, or unless the article is ordered beforehand, or unless it is offered gratis? If so, you are to be envied. Half a hundred others better qualified are clamoring for those inches of space. How shall the young lawyer or physician secure a case, or the minister a parish, when he is drowning in the sea of competitors? A family recently advertised for a tutor at a salary of something under $500 and expenses. Twenty-five or thirty replies were received, half of them from Harvard graduates. One was from a man of fifteen months' European experience, another from a Ph. D. Yet the salary is less than was commonly given three or four years ago to an unfledged graduate of a first-class college starting out in teaching, with his powers all untried.

It may be well enough to ask the lady of your choice to share an income of $1,000, if she is devoted enough; but to divide a deficit of $300—that is another matter. And hence it comes, I believe, that the land abounds in pure-minded young men, imbued with all the sentiment and tender passion of the age of chivalry—they will not tell you, they will jest about marriage to your face, but their hearts are hot and sometimes sick unto death with longing—who would gladly inaugurate the ideal life of the home, if they could but see their way over the barriers that confront them. THUMMIM.

FROM THE ETHICAL STANDPOINT.

It would be interesting could we subject some of our Benedicts to the inquisition and find out the reasons which led them into matrimony; qualified as experts their testimony would be of great value. I am inclined to think that it would be almost as difficult for them to justify their *locus in quo* by pure reason as it is for the unfortunate bachelors now upon the rack. Cupid, who is responsible for so much of the happiness of life, is not always amenable to reason.

A great novelist has said, "The love of any human object is the soul's ordeal," and, as a rule, it is doubtless true that through the joys and the responsibilities of that ordeal the human soul reaches a higher development, a more complete happiness and a capacity for greater usefulness. We are all endowed with affection and are responsible for its direction. By one who is free to marry this affection may yet be lavished upon self and forever remain stunted and dwarfed by its environment of purely selfish interests; or by another it may be devoted to humanity, and, in a life of unselfish endeavor, through years of laborious study and investigation, he may deny himself the joys of domestic life, and justify his refusal to accept its responsibilities and its cares by making a noble use of the freedom thereby acquired, in the production of some life work of a literary, scientific, social or political nature, which shall help to improve the condition of his fellowmen, and be a meliorating force in the life of the community. The result of such a life is its own justification, but we are apt to admire it as we do a snow-capped, solitary mountain. Between these extremes lie modifications and matrimony.

So, if we try to reason the matter out, I am inclined to the position that every man who can afford it, who is not under the necessity of devoting his life to the care of some one other than a wife (or himself), should marry and become a partaker in those duties of citizenship and of family life which make up so much of the activity about us, unless he is convinced that, by reason of especial unfitness for the married state or a peculiar fitness for a life of devotion to a special work which will demand all his time and effort, he is not justified in so doing. This latter class is not large, and the men who have done the best all-round work for the world have accomplished it by virtue also of that inspiration which attends happy married life. Seek your best individual development, not selfishly but as a component of the striving life about you, and with the respect of mankind in general will surely come the love of some woman in particular. A LAWYER.

## Closet and Altar

*Prayer moves the hand that moves the world.*

My friends, our Lent is here. There is no magic in its days. It is only that we have resolved till Easter to give more time and thought to our religious life. All that may come to much or it may come to nothing. I beg you let it come to much. And the way to do that is to bring your soul up to the point of whole and genuine confession. By any discontent you have now with your life, by any longing for a better heart, by the solemn responsibility you owe to God, by the great, unutterable love of Christ I beg you not to let this Lent pass without confessing your sinfulness and being forgiven and becoming a grateful servant of Jesus Christ. May God grant it for all.—*Phillips Brooks.*

O thou the Life of living and of dead,
Who givest more the more thyself hast given,
Suffice us as thy saints thou hast sufficed,
That, beautified, replenished, comforted,
Still gazing off from earth and up to heaven,
We may pursue thy steps, Lord Jesus Christ.
—*Christina Rossetti.*

Children, on this wise God entereth into the soul immediately without a veil; that is, when a man wholly renounces self—all that he has. One moment in this state were more worth living than forty years spent in doing and leaving undone what we pleased. O God! with what things are men taken up while they waste this precious, blessed season of grace and come short of that pure, exalted good which might, and ought unceasingly, to be wrought in them; and so the long years roll slowly by, and they are as one in a sleep, never coming any farther, unstirred by God's grace.—*John Tauler.*

O patient God, whom men forsake,
All kind, all gracious as thou art,
How soon our faithlessness would break
A human heart!

How vast must be the love so strong,
Its yearning, O how fathomless!
That sin prolonged should yet prolong
Thy tenderness!
—*Harriet McEwen Kimball.*

Almighty God, who knowest the hearts of all men, search and try whether or no the meditation of our hearts touching thee shall be sweet; whether we can bear to meditate upon thy pureness, upon thy justice; whether our past lives, our present faults, our future intentions, can before thee give us meditation which shall be sweet. And if, O Lord God, our meditation touching ourselves be bitter, into that bitter fountain press the healing branch of thy forgiveness. Teach us of thy mercy and longsuffering, thy patience, that though weeping and penitent, yet quietly rejoicing, we may abide in thy large love. When we look back upon times that are past, upon old, familiar faces that are gone; when we look forward to the times to come and fear the heat and the toil, the weary way and the narrow path, then, remembering that thou art tomorrow as today, and today as yesterday, and the same forever, may our meditation of thee be sweet. Grant us the bread of life and the water of life and the strength of life that until our dying day our meditation of thee may be sweet. Amen.

## Tangles.

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

### 17. TRANSPOSITION.

He traveled much in foreign lands,
Had crossed Arabia's burning sands
Until to ONE precincts he came—
This weary aspirant for fame.
He next to China shaped his course,
Ignoring aid of FIVE or horse.
His next ambition was to seek
And to ascend FOUR highest peak;
But, meeting with some learned THREE,
He changed his purpose hastily,
Departed for the nearest college,
There to increase his stock of knowledge;
And now his morals, rumor says,
Evoke the SECOND warmest praise.

S. A. W.

### 18. PREFIXES.

I rode along the bridle path, noting every delicate fern and bright 1-2 3-4-5 by the roadside. The forest about me grew *-1-2-3-4-5, each tree trunk rising like a tall *-*-*-1 2-3-4-5 supporting a green arch. My horse knew his *-1-2-3-4-5 and trotted on, although I suppose he thought it a strange place. We had just come from the races at *-*-*-*-1-2-3-4-5, and, though no * *-1-2-3-4-5, I felt I was a match for any horse. All sorts of thoughts filled my mind: about my new yacht, an excellent *-*-1-2-3-4-5; the doctrines of the old fire worshiper, *-*-*-*-1-2-3-4-5; my sweetheart, whom I pronounced to be *-*-1-2-3-4-5 than the goddess Diana; our new cook, an indifferent *-*-1-2-3-4 5 of meat, but a good *-*-1-2-3-4-5 of bread. At this I realized how hungry I was, and wished myself the *-*-1-2-3-4-5 at some royal banquet, or even *-1-2-3-4-5 to the king. Being something of a *-*-*-*-1-2-3-4-5, I beguiled the time making rhymes. We then emerged upon a moor *-1-2-3-4 5 than a warren, but in attempting to go *-1-2-3-4-5 my horse stumbled and hurt his knee, a *-*-*-1-2-3-4-5, as I had with me neither liniment nor *-*-1-2-3-4-5.

DOROTHEA.

### 19. ANAGRAM.

When writing a rhyme or a riddle,
In measures that evenly flow,
There sometimes drops in the middle
A whimsical fancy or so;
A volunteer flower in your garden,
That straggles quite out of the row;
But, then, it is—begging your pardon—
THE NICE PART, you know.

When well-polished phrases are uttered
With dignified manner and slow,
A petulant jest may be muttered
In accents provokingly low,
Not spoken with malice aforethought,
The apple of discord to throw,
But only to slip in one more thought,
THE NICE PART, you know.

M. C. S.

### 20. OUR ENGLISH.

(Example: EWESE for USE, EWE having the sound of U.)

If the following account of a recent experience is not in approved orthography, the spelling is at least justified by analogy. Interpret the sentence:

EYE OUASE PSOUGHYRRHEYNGUE PHROMB EIGH PEIGNPHOOL PTŒUPHTHEIGHKE, YEAT IGH ROUGHED YN MEIGH CHAPNEU PTIOUX EY PSLLEWP; EIGN PHTHYS EI CAYLED BDOUN THEA RIEVOLO TOUGH AI SCESNE, AILOGNE TEYCHYNGUE AIGH LACHT OV FIGN MBACQUERELLE.

R. B. S.

### 21. RIDDLE.

I planted once a little thing—
It was the simple number four—
And, lo! there grew what poets sing,
And college graduates adore.

HELEN W. NORTH.

### 22. CHARACTERISTIC INITIALS.

1. Always Loyal. 2. Oppressed Cavaliers. 3. Rustic Bard. 4. Preacher Beloved. 5. Thoughtful American Electrician. 6. Loved Animals. 7. Widened England's Greatness. 8. Watched Liberty's Growth. 9. Combated Slavery. 10. Base Apostate. 11. Feminine Nobleness. 12. Came Confidently. 13. Abased Bitterly. 14. Was Triumphant Soldier. 15 Endeavors Ever Heavenward.

E. R. AIKEN.

### ANSWERS.

13. List, is.

14. 1. Turkey. 2. Dresden. 3. China. 4. Java. 5. Formosa. 6. Rye. 7. Castile. 8. Cologne. 9. Little Rock.

15. Aboy.

16. Com—mand (manned).

Rev. E. C. Webster, Neponset, Mass., gave answers to 9, 10, 11, 2; 157, Ashland, Mass., 10; C. W. C., 10; H. Q. Boyer, Norwalk, Ct., 10, 12; Nillor, Middletown Springs, Vt., 9, 10, 11, 12; R. J. S., Boston, 10, 12; M. J. Heyward, Keene, N. H., 10; S. Whiting, W. Dedham, Mass., 10.

The solvers, who still protest that the first solution of the "Business Tangle" is incorrect, might find the matter made a little clearer by the complete ledger record of the administrator's settlement given by Moses Fuller, Watertown, Mass. In this the total estate is $10,000, including the $1,300 note. Dividing this total among the heirs it is found that the worthless note pays the second son's share ($841.66), leaving him still indebted to the other heirs in the sum of $458.34. As he is unable to pay this indebtedness it is deducted in proper proportion from the shares of the other heirs, leaving the result as given by the shorter solution.

## MANNERS AND SOCIAL USAGES.

After a dinner it is due to one's hostess not to forget to take away the little menu or name card that she has provided as a souvenir of the occasion.

At the table one should not engross one's neighbor by conversation to such an extent that he is unable to satisfy his appetite or to appreciate what has been provided for his enjoyment.

Salad should not be cut up with knife and fork. Cheese is eaten by placing a bit on a cracker or piece of bread with the knife and so conveying to one's mouth. Bananas should be eaten with a fork.

It is a safe rule never to accept an invitation to a house from a gentleman alone. He may tell you that his family are anxious to see you, but, if so, they can express this anxiety in a cordial note of invitation.

It is not polite for a hostess to press the guest to be helped "again" or to have "more" of a certain dish. She should ignore the fact of the previous helping and simply say, "Shall I help you to so and so?"

Not infrequently one sees people guilty of the discourtesy of shaking hands with one person while speaking to another. It certainly is a rudeness not to give undivided attention to the person whom one is greeting.

The art of leaving is one which many women have yet to learn. Few of us but can count among our calling acquaintances persons whose tongues seem to be loosed as they arise to go, and who thoughtlessly keep their hostess standing expectantly at the door while they linger for a final chat or prolong their good-bys.

It is a relief to read in a popular society journal that the giving of wedding gifts is by no means as obligatory as it used to be and that one must be either of the same family or a dear friend of bride or bridegroom in order to feel entitled to this privilege. Thus it is evident that a wedding invitation does not necessitate a present.

It is comforting to learn from such good authority as Mrs. Burton Harrison that the eccentric fashion of writing in unnatural sequence upon the first, fourth, second and third pages of note paper, or in some equally perplexing order, has utterly gone out. The present note or letter of good society goes from beginning to end in regular sequence, over pages one, two, three, four, etc. If there is material only to fill two pages it should be written on pages one and two, not on pages one and three as is often seen.

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DULUTH IMPERIAL MILL CO., Duluth, Minn.

# The Conversation Corner.

DEAR CORNERERS: I wonder sometimes if you do not get almost out of patience with me because your letters written to the Corner are not in the Corner. Do let me explain it to you. *The Congregationalist* is not big enough to hold them all! All I can do is to try to answer them by mail and put them in the Drawer, hoping somehow they will have a chance by and by. But the *Drawer* is not big enough now! One day last week it stormed hard all day, so that I had no callers, and we looked them all over and sorted them out, arranging them alphabetically in different packages. One was marked *Pomiuk;* another, *For early use* (some in that group are a year or two old!); another, *Old Folks* (the writers are not all centenarians—that is to distinguish them from the children, who always have the preference); and a big bundle was labeled *New Members.* I resolved to print a whole Corner full of them at once—specially as the Despotic Foreman has been absent a week or two and I can have my own way.

(I think I will tell you privately about the absence of D. F. When I went into the office the other day and inquired for him, they all looked curiously, and the proofreader said he was "at the courthouse." He had been summoned before the Criminal Court! Poor D. F., perhaps I could help him. I hurried down to the great new courthouse on Pemberton Square. Through long corridors and up high elevators I went till I found a courtroom. The prisoner at the bar had his back to me. He was on trial, I was told by an officer who sat near me, for burglary. But soon the judge informed him that he was allowed to testify for himself, if he wished, although he was not obliged to do so. He stepped out of his box as brisk as a bee and stood on the witness stand where I could see him plainly. But it was not our Foreman at all! I was just going out to find another courtroom when the man at the head of the jurors looked up—and, behold, that was D. F.! How grandly he appeared, especially when the clerk of the court said, after a little, "What do you say, Mr. Foreman, is the prisoner guilty or not guilty?" I did not notice what the reply was, I was so glad that the foreman was not the prisoner!)

FROM NEW MEMBERS.

DUBUQUE, IO.

*Dear Mr. Martin:* I am nine years old and would like to be a Cornerer. I inclose —— to help Pomiuk. I also send stamp for a picture of him. Last winter I spent in Colorado and climbed up Cheyenne Mountain to Helen Hunt's grave. I am very much interested in the Conversation Corner and like to read the letters the children write.

Your little friend, DORIS B.

Doris is an odd but pretty name; does it belong to the West? I have lately sent a Corner Scrap-book to another *Doris,* in Chicago, but she is a much littler friend than you!

NORWICH TOWN, CT.

*Dear Mr. Martin:* I would like very much to belong to the Corner. I wish I had been with the little girl who visited your study. I go to school every day. We are learning about Cuba and Spain and of the troubles in Armenia. When the teacher said that the Spaniards beat in the last news that came, one of the boys said that they got to the telegraph office first. The girls made a snow fort at school today. I think that girls can throw snowballs almost as well as the boys can.

Your friend, JENNIE B.

Next Saturday is, in old custom, the girls' day—let them throw snowballs at the boys, if they like! That was a bright boy that spoke about the Spaniards' victory.

BROOKLINE, MASS.

*Dear Mr. Martin:* I have a Corner Scrapbook which I like very much and I wish to be a Cornerer. I am eight years old and here is some money for Pomiuk a sum of —— cents.

Good-by, your friend, RUSSELL B.

Good-by, Russell. Call again.

SOMERVILLE, MASS.

*Dear Mr. Martin:* I wish to be a Cornerer if you are willing. I like very much to read in the Corner. I am eleven years old. I have never written any letters. My papa is dead. I have been reading about Pomiuk. I would like to send a little for the Corner cot. I cannot send very much, but every little helps. Please tell me the price of the Scrap-book.

ROY C.

$1.25 at the office; $1.50, postage (or expressage) paid. But you will have to speak quick, as they are nearly all gone.

PROVIDENCE, R. I.

*Dear Mr. Martin:* I am a little boy eight years old. I love to read the Cornerers' letters and I would like to be a Cornerer too. I live very near the rock where Roger Williams landed in 1636. CHESTER C.

Does it look like Plymouth Rock? Did he come by water from Boston? Dr. Dexter in his famous book, "As to Roger Williams," thinks he went overland—a hard journey on foot in 1636!

*Dear Mr. Martin:* Chester received your certificate. I am nine years old and wish very much to be a Cornerer myself. I belong to the Junior Endeavor Society of the Central Cong. Church. Have you any other Cornerers from that church? Your little friend,

MILDRED C.

I do not know. Your Sunday school superintendent is an honorary member!

ROXBURY, MASS.

*Dear Mr. Martin:* I am not a Cornerer, but I would like to be. May I? I always read the little letters which the children write. I am eleven years old. I have two dolls whose names I call Rosebud and Violet.

ALICE C.

I have your sister Mary's letter, too. If the Providence children are interested in Roger Williams, you two girls ought to be in John Eliot. Both of those good men loved the Indians and understood their language very well.

DENMARK, ME.

*Dear Mr. Martin:* I am eight years old. I belong to the Junior Endeavor. I go to the Sunday school. I study Arithmetic and Geography and Fourth Reader and Spelling. I want to be a little Corner boy. Don't you think it nice to be a Junior Endeavorer?

Your loving friend, FRED C.

Yes!

MACHIAS, ME.

*Dear Mr. Martin:* I want to be a Cornerer. I am eight. I have a dog named Fido. He will sit up and cross his paws when he wants anything. I have to go a mile to get to school. My aunt gave me a big book for a Christmas present, and it tells all about animals and it has pictures of animals in it. I like to read about animals and I like to read the Corner, too. Good-by, from WILLIE D.

If you come to see me, please leave your dog Fido outside, as a boy who called this morning left his dog Rufus (who, he told me, was from Maine) on the piazza. (Why do you suppose he was called Rufus?) My Kitty Clover has a special prejudice against dogs and will not be polite to them, even though belonging to Corner guests. A little while ago he came into the library and jumped on my table, sitting on the Corner letters, so as to get a good view out the window—he thought he saw the enemy in the distance!

Mr. Martin

## CORNER SCRAP-BOOK.

**A Devout Dog.** This is quite another variety from the five described in the children's sermon in the Home Department last week, but there seems to be authority for such a type. One instance was recently given in the *London Spectator.* The dog belonged to an English clergyman, and when the books were brought out for evening prayers would always retire to his corner. One evening he was occupied in gnawing a bone, but immediately dropped it and took his proper place. The undevout cat seized the opportunity to seize the bone. The dog glowered at her, but stirred not an inch. But scarcely had the last "Amen" been said when he made one spring. The *Spectator* does not describe the fate of the cat, but intimates that she received a fitting punishment for her double sin of irreverence and robbery.

**A Church-going Dog.** Many such have been known, but this case is peculiar. He was Duncan McGregor's dog and lived in a Scotch-Canadian village on the Bay of Chaleur. Like other dogs he accompanied his master to church, sleeping under the rough benches till the Psalm after the sermon. On one occasion a stranger occupied the pulpit and also occupied the time to a length greatly exceeding the regular pastor's custom. Waking to hear the preacher's voice go on and on without any sign of stopping, he at last stretched himself and solemnly walked up the middle aisle to the front of the pulpit, where he took a long and inquiring look at the preacher. Then he walked back and lay down again under the bench. The preacher took the hint and brought his sermon to a sudden close. That dog was useful as well as devout!

**Dogs in Court.** It was their *case* which was in court, for they were run over on a railroad in Tennessee and killed. The owner of the hounds brought a suit against the railroad for damages. The judge's decision was an elaborate one, declaring that as the train was going west, toward Chattanooga, and the dogs were going east, toward Knoxville, all on the same track, a collision was unavoidable. The facts showed that the road was running its train upon its own track, on schedule time, and had no other track on which it could run. The dogs were running on the railroad's track, instead of on the fox's track, which simply crossed the railroad. It was therefore held by the court that the dogs were guilty of the grossest negligence and were only entitled to such consideration as trespassers have under the law.

**Dogs in London.** The *Boy's Own Paper* says that there are 1,234,567 in that city, and that 21,728 of them were received last year, as lost dogs, into the Battersea Home. That must be a happy place, for one dog after being taken home returned twice, the second time bringing several dogs with him.

**Animals in School.** That is, the children in a class were each asked to describe themselves as some animal, telling its color, some part of the body, what it does, what it eats, where it lives, last of all its name. These answers were written:

I am gray. I have a tail. I can hunt for nuts. I live in tree. I am a squirrel.

I am white. I have a tail. I can run. I eat meal. I live in a barn. I am a hen.

I am red. I have two horns. I can jump. I can eat grass. I live in the barn. I am a cow.

The last child evidently described her own proper self, as a little girl, until obliged to write her animal name. In how many particulars was the description correct?

I am white. I have a dress. I can run. I can eat an apple. I live in the brick block. I am a reindeer.

L. H. M.

# The Sunday School

LESSON FOR MARCH 8. *Luke* 10: 25-37.

## TRUE LOVE TO ONE'S NEIGHBOR.

BY REV. A. E. DUNNING, D.D.

For every event that occurred in Palestine and for almost every parable a place is pointed out, and often, though the location is a mere tradition, it makes the meaning of the story more vivid. About half way between Jerusalem and Jericho a lonely khan stands on a barren hilltop, and it is pointed out to travelers as the inn to which the Samaritan carried the wounded man of this parable. Robbers today infest that road. The scene has been re-enacted often in modern times, and men still go over that road who carefully avoid taking any responsibility for those they find in trouble.

The lawyer in the lesson was an official expounder of the law of Moses. He sought to measure his wit and knowledge with Jesus, but his question brought out a revelation of the brotherhood of man in strange contrast with the sentiment of that time, which lingers even yet in many Christian hearts. Concerning this command, "Thou shalt love thy neighbor as thyself," Jesus showed:

1. Its character. Even the most eminent Jewish teachers had held that it was not the duty of Jews to love any but those of their own nation. They taught that Jehovah loved only Jews. He was the God of Abraham, of Isaac and Jacob. But the prayer of the pious Israelite was, "Pour out thy wrath upon the heathen that know thee not." The idea of human brotherhood, in which all men have common rights and where each owes common duties to all the others, had not yet been conceived. Max Müller says that the word "mankind" was unknown in ancient times.

But Jesus, in the beautiful and vivid picture he drew in answer to the lawyer's question, directed attention to "a certain man." No nationality is ascribed to him, no religious belief. He may have been black or red or yellow or white, rich or poor, ignorant or cultured—any man. The one fact which Jesus mentioned about him was that he was in trouble, therefore he had the claim of a neighbor on every one who discovered that he needed help. Thus Jesus planted a seed of truth which has destroyed slavery, broken down the barriers between nations, and is melting the walls between classes.

Jesus illustrated this disposition by preaching the gospel to the Samaritans, healing the daughter of the Syro-Phœnician woman and declaring that men should come from all parts of the world, and sit down with Abraham and Isaac and Jacob, with all the privileges of Jews. The apostles caught the idea, and soon advanced far beyond their race and time. The early history of Christianity is a splendid illustration of the meaning of this parable. The first Christian church was composed of Jews only. But Philip soon found his way to Samaria and organized a church of that despised race, which the Jewish Christians received into fellowship. Peter baptized the Roman Cornelius and his family into the name of Jesus. Barnabas and Paul found in Antioch a company of Gentiles who believed in Jesus and, without attempting to make them Jews, admitted them to equal privileges in the church. Then the council of leading Christians met at Jerusalem and decided that Gentiles could come into fellowship with them without obeying Jewish laws. So Paul and his fellow-workers broke over the boundaries which divided continents and proclaimed throughout Europe that Christ had tasted death for *every man;* inviting all men to come into a relation with each other "where there cannot be Greek and Jew, . . . barbarian, Scythian, bond or free; but Christ is all and in all." Every one without Christ is in need, and his need gives him the claim of a brother on every Christian and on Christ himself.

2. The basis of love to one's neighbor. It is love to God controlling the whole life [v. 27]. "This is the first and great commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself." These two commandments cannot be separated. "If a man say, I love God, and hateth his brother, he is a liar." God has made man in his own image; and because of the possibilities in every man of being like God, every one who really loves God will in Christ's spirit seek the welfare of all mankind. No scheme for perfecting society will avail in which the great commandment is not placed first.

This is the spirit of modern missions, which sees in every Chinaman, Negro, Indian, the potential image of God, and therefore leads men to forsake their homes and country to carry to these other nations and races that which will make the potential likeness of God in them actual and visible. It is the spirit which fights off thieves and robbers from our own country and which would thrust back the bloody Turk from his grasp of the throat of the Armenian Christian, because that is the most neighborly service we can render to both. The priests and Levites who are passing by and leaving these thousands dying and dead have a fearful account against them which many of our kinsfolk must yet settle.

3. The expression of love to one's neighbor. Brotherhood seeks to satisfy in brothers the need that is already felt, whether that is greatest or least. A multitude gathered about Jesus one day beside the Lake of Galilee whose greatest need was the bread of life, but they didn't realize this. They were only hungry for the bread that perisheth; therefore he first satisfied the need they felt and then taught them of the bread which came down from heaven. He did not limit his brotherliness to his profession. The priest who passed by the wounded man would not have refused to offer sacrifice for him at the proper time and place. But his mistake was that he measured his obligation to mankind by his profession. It is too common a mistake of ministers and churches.

The Levite was less trammeled by his business, which was less exclusive. The priest ministered at the altar in behalf of men, the Levite took care of the building; therefore he had a little larger interest in men. He paused a moment in his journey, but as soon as he took in the situation he passed on in the path of his superior.

Then came a Samaritan, whom priest and Levite despised. He knew nothing about the man and asked nothing. But he had a heart which was ready to be touched by any case of need. He just met in practical fashion the sufferer's immediate want as far as he discovered it and was able to meet it. Then he went about his business. He gave to the sufferer time, money, the benefit of his acquaintance and credit with the landlord of the inn.

These were the characters which Jesus presented to the lawyer, asking him to choose which one answered his question. There was of course but one to choose, the last one he would have wished—not a church member, not of the chosen people of God, yet obedient to the law of God which they neglected.

4. What our love should be to our neighbor. Jesus taught this from the story he told and the lawyer's comment on it. "Go, and do thou likewise." Don't try to be a Samaritan, but be a neighbor. Every human being is a child of your Father. In order to make them know your common Father you must treat them as brothers. Whoever is in need whom you can reach has a claim on you. You are part of Christ's church. Your brothers are both within and without it. Every needy one appeals to it and to you. Disciples of Jesus may not stop in their aim and effort short of a renewed society from which poverty and sorrow and sickness shall have been banished, in which reigns the love that joins mankind together and to God in one family.

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## PROGRESS OF THE KINGDOM.

### WILLIAM ANDERSON OF OLD CALABAR.

Year by year the ranks of our intrepid pioneer missionaries among savage tribes are growing thinner, but Paton and Chalmers are still laboring with unwearied energy and enthusiasm in their beloved fields, and along with them may be placed Rev. William Anderson who, at the age of eighty-four years, has recently returned to the scene of nearly forty years' missionary service on the west coast of Africa. The son of a stocking weaver, born at Galashiels, Scotland, in 1812, Mr. Anderson possesses all the sterling traits of the old Scotch peasant. While tending sheep on his native hills in boyhood he mastered the Shorter Catechism, and, during a later period, when earning his living in various humble lines of work, the young man resolutely educated himself. Books were his constant companions, and he had an insatiable desire to master the Hebrew New Testament.

When still a youth the call came for young unmarried men to go out to a newly established mission in Jamaica, and after a brief educational course at Edinburgh Mr. Anderson was accepted as a teacher and eventually as a minister in connection with the Scotch United Presbyterian Church. After a notable ministry near Kingston, Jamaica, he sailed in 1848 with his wife, a native of the West Indies, for Old Calabar to join the pioneers of one of the most interesting enterprises of the Presbyterian Church. Anderson and his fellow-worker, Rev. Hugh Goldie, a veteran who passed away at Creek Town last August in his eightieth year, have lived to see wonderful triumphs wrought among cannibals, similar to those associated with the names of Coan, Moffat, or Paton. Man sacrifice has been abolished, likewise the ordeal of the poison bean. The natives have been clothed and are being educated in twenty-two schools, the Sabbath is observed, the Bible and sixty or seventy other books have been printed at the mission station in the native tongue. There are now five well-organized congregations with twenty other places at which regular services are held, while twelve native teachers are engaged in spreading the glad tidings. Truly, as Mr. Anderson often says, "The dawn has broken; daylight is nigh."

With the exception of brief furloughs, he remained at his post until driven away by ill health in 1889. The farewell scene was pathetic, large numbers of the natives crowding on board the vessel crying, "Our father has gone, our father has gone." After sojourning in the Canary Islands for a couple of years he returned to Scotland, where in Auld Reekie and the border country he has stirred the hearts of thousands by his story of grace at the Old Calabar Mission. Although he has seen the jubilee year of his service as a foreign missionary — a distinction which is believed to be unique—this sturdy Scotchman does not think he has yet finished his work. With health restored he has returned to Old Calabar, that he may labor and die among his beloved children in the faith.

### THE WORLD AROUND.

**Shall Native Converts Come to America?** One of the problems which is confronting foreign mission boards today concerns the policy of these organizations regarding native Christians who come to this country from various mission fields for the purpose of "preparing themselves to be missionaries among their own people." Important action has recently been taken on this matter by the Board of Foreign Missions of the Presbyterian Church in the United States, which, in view of the frequent calls for aid from such foreigners, has placed upon record its conviction that native converts should not be encouraged to come to this country, or treated in such a way while here as to induce others to follow their example. In the paper setting forth the policy of the board attention is called to the fact that the bringing of a single man to America and returning him to his native land usually involves an expenditure sufficient to train a dozen on the field, and this document declares that native Christians should be made to understand that "it is quite out of the question for us to spend hundreds of thousands of dollars to maintain institutions for their training on the foreign field and then in addition to pay any part of the expense incurred in costly and unnecessary trips to America." Aside from economic considerations, the policy of encouraging these young men is discountenanced on the ground that it removes the brightest students from the humbler spheres in which they are most needed, stimulates a worldly ambition, cuts off patriotism and race sympathy, and creates discontent among the native agents.

**More Reindeer for Alaska.** It is interesting to note, in a recent communication from Washington, that in order to make the introduction of reindeer into Alaska a success our Government depends largely upon the efforts of workers in the missionary and Government schools to teach the natives to breed and train the reindeer, thus raising the population from the savage state of mere hunters and fishermen to the higher condition of herdsmen and teamsters. The Secretary of the Interior has approved and forwarded to Congress the recommendation of the Commissioner of Education that $45,000 should be appropriated this year for the purchase of reindeer. This sum would secure 1,500 to 2,000 animals, which, added to the 900 already in the herd kept at Port Clarence, will form a nucleus that would soon produce large herds. This matter has an important bearing on the future of missionary work in Alaska, not only from a humanitarian standpoint but because this new industry will open up the country to commerce, and the deer furnish the rapid transportation needed to make settlements in the territory safe and prosperous.

**High Tide in Uganda.** Letters from Uganda announce the safe arrival in Mengo of Bishop Tucker with his party, including the first women missionaries for that country. Their enthusiastic welcome was almost overwhelming. Three weeks before they reached their destination greetings began to reach them from Uganda chiefs and from that time on proofs of the interest in their arrival multiplied every day. As they approached Mengo they found every place of vantage occupied by interested spectators — Mohammedan and heathen as well as Protestant and Roman Catholic Christians. Bishop Tucker describes the scene graphically: "Still the crowd increased until the atmosphere about me was almost suffocating. It was a wonderful sight never to be forgotten as we reached the mission compound. When Waganda, in white dresses and red bark cloth, were mingled with Wasoga, in their more somber garments, and Nubians in their varied costumes, under a tropical sun undimmed by a cloud, the result must be a sight striking in the extreme. I saw great crowds come together when Sir Gerald Portal entered Mengo, but they were nothing to the crowds which welcomed the first English women to set foot in the capital of Uganda." The following Sunday an immense congregation, numbering at least 6,000 persons, gathered in and around the new church. Forty-four natives were baptized, making 2,000 souls taken into the church during nine months in Mengo and its suburbs alone.

**Foreign Sunday School Association.** This organization of men and women for extending and aiding Sunday school work abroad has for twenty-five years been carrying on an interesting enterprise by somewhat unique methods. Anticipating the modern modes of university extension and correspondence schools its work has been prosecuted by means of letter writing. The address of a Christian man or woman abroad who either is, or is willing to become, engaged in religious work is obtained from a reliable source and a printed circular descriptive of a simple method of organizing and conducting a Sunday school is sent this person in a language which he is likely to understand, together with a personal letter of instruction and sympathy. Schools thus formed receive financial aid, but in no case depend upon the association permanently and entirely for their support. An important feature of the work is the publication and dissemination of religious juvenile reading matter in various foreign languages. The association has Sunday schools in Spain and Portugal, Mexico, South America, Italy, France, Germany, Austria and even India, China, Japan and Madagascar.

## Y. P. S. C. E.

### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, March* 8–14. Heroes of Missions. 2 Cor. 11: 23–28.

Information and inspiration should characterize a meeting with such a grand topic. If the suggestion that each participant give an instance of missionary heroism is carried out, every one will go away wiser and more enthusiastic in Christ's service. The trouble with us all is we do not know enough about the personal factor in missionary work. Means of instruction are close at hand, and every Christian Endeavorer ought to know enough about the apostolic, mediæval and modern missionaries to be able to mention some one or more than one as worthy to be ranked among the heroes of the faith. The reading of biographies has often been urged in these columns. The story of the life of such a man as Xavier, of Carey, of Hannington or of James Gilmour ought to interest and fascinate a Christian as much as any standard romance or current novel.

But we want to be in touch with the missionary work as it is going actively forward in the world today, and here, again, the best avenue of approach is to become interested in certain individuals. To know Dr. Barnum in Turkey, for instance, is to become intelligent respecting the whole course of evangelism in that country. There are just as noble men and women bearing the commission of our great societies today as ever before. The London Missionary Society has in Griffith John in China and James Chalmers in New Guinea representatives whose courage, wisdom and consecration entitle them to rank with the men whose deeds are recorded in the Acts of the Apostles. Yet it seems perhaps unjust to mention a few only, for the rank and file are not lacking in heroic qualities even though we hear little of their toils and triumphs.

To learn about these personally is to gain an impetus for the service of the Master in the place where our own work lies. It would be worth all it cost to the Christian Church to sustain its missionary enterprises if nothing more resulted than the quickening effect upon Christians at home. To think of our self-denying brethren and sisters witnessing for Christ, sometimes at the risk of their lives, makes us dissatisfied with a life that has in it no element of sacrifice. The more we study these heroes the more we find ourselves asking what explains their devotion, what is the secret of their happiness. I know a missionary of the American Board who, after visiting a great many New England churches while here on a furlough, said that he hadn't seen a single pastorate for which he would be willing to exchange the field he left in China. Dr. Grenfell, who is the head and front of the missionary work along the coast of Labrador, could not be detained in Boston when here the other day as long as his presence was desired, so anxious was he to be at his post of duty.

The reality of the Christian life, the present reward of Christian service—these are the great lessons which missionaries, ancient and modern, teach us who stay at home.

# Literature

## BOOK REVIEWS.

### TWO NEW HYMN-BOOKS.

Of the making of hymn-books there seems to be no end, and for the good of the church we trust there never will be an end so long as it is the church militant, for improvement is the order of the day and in nothing has the worship of the churches shown greater improvement of late years than in its service of song. To Dr. Charles S. Robinson more than to any other man, perhaps, our American churches are indebted for this constant improvement in the quality of its hymns and tunes, but with all the merits of Dr. Robinson's books he will need to look well to his laurels. Not long ago Dr. Lyman Abbott gave us an admirable revision of the Plymouth Hymnal; The Church Hymnary, edited by Mr. E. A. Bedell of Albany, has found its way into many of our leading churches; Hymns of the Faith, by President Tucker and Professor Harris, has many excellent features; and now comes this new Presbyterian *Hymnal*, authorized by the General Assembly, and in many respects in advance of all its predecessors and competitors. In its mechanical make-up and appearance it leaves nothing to be desired, while the good judgment of its editors is to be seen on every page. The committee to whom this work was assigned consisted of five men, including the musical editor, but the book is manifestly the product, in large measure, of one mind, and we congratulate the Presbyterian Church on its choice. There is a unity about the book, both in its hymns and tunes, which makes it peculiarly attractive. Here are more than 700 hymns, not including a brief collection of ancient hymns and psalms for chanting and an admirable selection from the Psalms for responsive reading, all within the compass of a volume that is handy to use and pleasing to the eye.

Many will be disposed to say here are too many hymns; 500 are better than 700 if wisely chosen. But the man who sat down to reject 200 of these hymns would have an unenviable task on his hands. We find many new hymns here and we miss some that the older books contained. But for comprehensiveness, for poetic merit as well as religious feeling, for adaptation to all the moods and phases of Christian experience and for practical use in the services of the church this book seems to us a decided success.

The test of a hymn-book is not in its hymns alone, however. We find here many new tunes, more than we think there ought to be. The book would have been better, in our judgment, if the copyright tunes, excellent as some of them are, had been fewer in number. But one finds here nearly all of the best familiar tunes, together with many others that are sure to be favorites as they become known. The modern English school predominates, as it does and should in all the best hymn-books, but not to the exclusion of any American composer whose work entitles him to a place beside Barnby, Sullivan, Goss, Gauntlett, Monk, Hopkins and Dykes. We are especially pleased with the adaptation of tunes to hymns and the unusual care, everywhere manifest, to make this a book of dignified and inspiring Christian worship, suited not for choirs only or chiefly but for congregations, and we are sure it will do much to improve the worship and educate the taste of all who use it. It is altogether worthy the great Presbyterian body for which it has been prepared. [Presbyterian Board of Publication. $2.00.]

*The University Hymn-Book*, for use in the chapel of Harvard University, is the outgrowth of the system of religious worship now in vogue at Harvard University, by which prominent ministers of different denominations succeed one another in the conduct of the services. To insure the undenominational character of the hymns the device was hit upon of asking several of these preachers to the university to suggest fifty hymns each for the collection. The men who are responsible for this hymn-book, according to the statement of the preface, are Edward Everett Hale, Phillips Brooks, Alexander McKenzie, George A. Gordon, Lyman Abbott and Brooke Herford, although Professor Peabody accepts the final responsibility as editor.

The hymns number 288, and have been selected with special reference to the needs and aspirations of young men, while the choice and adaptation of the tunes is the work of the choir master and organist of the university. Obviously there is very little ground for comparison between such a book as this and the Hymnal of the Presbyterian church. And yet it is strange how similar the books are in the general tone and spirit of their hymns. One would expect, perhaps, to find a good deal of Calvinism in the one and a mild form of Unitarianism in the other. But the Calvinism and the Unitarianism are alike absent, perhaps for the excellent reason that neither is very singable. It is natural that we should find a somewhat more fervid type of piety in a manual for general use in the church than in a book designed for college students exclusively. The limitations of the Harvard book justify the exclusion of many hymns that every church manual requires. But this book is a testimony to the truth that the faith that can be sung is not sectarian. The university hymn-book is gotten up in sumptuous style, and no pains or expense seems to have been spared to make it worthy of the institution for which it is designed. There is no cramping or crowding to get a certain number of hymns and tunes within a certain space. The paper is superb; the printing and binding are elegant. The tunes are, for the most part, well chosen, though taken almost exclusively from English sources. Some of the adaptations are excellent, and the musical editor has done his work with taste and judgment. Whoever goes to the chapel in Cambridge will hear good music, dignified, worshipful and elevating. He will hear, also, some of the choicest hymns of the church universal. But he will hear many that are wholly unfamiliar, and will miss many that we think ought to be found in this collection.

The trouble with the university hymn-book, in our judgment, is in the method by which the hymns were selected. We venture to say that any one of these distinguished preachers could have made a better selection by himself than all of them have made, and we think the Plummer professor would have done better without their aid. But the task was a difficult one. This book is thoroughly Christian, and we find it, also, truly evangelical. The gospel is here in its fullness. The young men who use it will find, we are sure, what Professor Peabody desires them to find in it, "masculine piety and honest aspiration." Its very form encourages reverence, and its indexes are an example of the work that should be found in every book of the kind. [Cambridge, published by the University. $1.75.]

### BIBLICAL CRITICISM.

Professor Salmond of the Free Church College, Aberdeen, has much enlarged his Cunningham Lectures on *The Christian Doctrine of Immortality* since they were delivered. They come to us in the form of a book of 700 pages beautifully printed in large, clear type, with supplementary notes and Scripture and topical indices. The book confines itself to the witness of Scripture. "The words of Christ are to me the highest authority," the author says in his preface. By confining himself to these limits there is space for a full consideration in the six chapters of the ethnic preparation, the Old Testament preparation, Christ's teaching, the general apostolic teaching, the Pauline doctrine and a summing up of results.

This is too large a subject to be discussed in this place, but, while we express our satisfaction with the manner in which Professor Salmond has worked out his results and our general agreement with his conclusions, we may also remind our readers of the significant silence of Scripture in regard to much that we would like to know. There are burning questions involved in the discussion. Professor Salmond predicates the development of teaching in the Scripture and the full right of critical study of the books of which it is composed. He discusses the doctrine of conditional immortality and combats it, as "an artificial and makeshift answer to the questions of the end which is not likely to commend itself permanently to many minds." He considers the argument for restorationism much stronger though, it seems to him, without Scripture warrant. Upon the question of millenarianism his opinions are very decided in opposition, though he concedes that it was the early view of the church, and has no explanation to offer of the crucial passage in the Apocalypse except a vague suggestion that the passage may have been interpolated. Finally, and this is the keynote to most of the modern discussion on the subject, he rejects *in toto* the doctrine of an intermediate state.

With these indications of the purpose and conclusions of the book we commend it to the attention of our readers as a full and fair discussion of the most difficult subject of modern theology. [Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons. $5.00 *net.*]

In *St. Paul, the Traveller and the Roman Citizen*, by W. M. Ramsay, professor of humanity at Aberdeen, we have the handsome volume of the Morgan Lectures delivered at Auburn Seminary in 1894, together with the Mansfield College (Oxford) Lectures of 1895. Other lectures delivered during the author's American tour, at Harvard, Johns Hopkins and Union Theological Seminary, are also worked up in this volume.

Dr. Ramsay's lectures aroused much interest and not a little criticism at the time of their delivery, but he has seen no reason to modify his opinions. Traversing familiar ground, the book is notable rather for its rearrangement and new comparative estimate of materials than for any new dis-

coveries of value, the presence of which the author expressly disclaims. The method employed is that of historical and critical examination, primarily of the Acts and incidentally of the epistles of Paul. Dr. Ramsay is not afraid of criticism. "The fire which consumes the second-rate historian," he says, "only leaves the real master brighter and stronger and more evidently supreme. The keenest criticism will do him the best service in the long run." But "the critic in his turn," he adds, "requires high qualities," and this is a consideration which we think the ordinary estimate of the critical process makes too little of. As a result of this exacting criticism he does not hesitate to place the author of Acts among the historians of the first rank. From the discussion of the material he passes to the origin of St. Paul, and follows him in his life as chronicled by Luke. The book concludes with a discussion of the earlier chapters of Acts, which Dr. Ramsay thinks much inferior to the main body of the book, because evidently made up as a compilation from inferior sources of information. There is a large map of the Pauline world in a pocket and an index of Scripture references, but the absence of a topical index is a great hindrance to the usefulness of the book and we hope it may be added in a second edition. [G. P. Putnam's Sons. $3.00.]

POETRY.

*The Hawthorne Tree and Other Poems* is by Nathan Haskell Dole. Some of the poems included in this volume are familiar to the readers of *The Congregationalist*, as they first saw the light in its columns. Mr. Dole's muse is literary, but she is well acquainted also with the pleasant country ways. There is no very long poem in the volume, but there is evidence of a considerable range of ambition and accomplishment. In the difficult task of writing *vers de société* the author shows a pleasant lightness of touch, his songs are musical and free, and in his more serious moods he often strikes a note of deep and suggestive thought. Perhaps we shall take him at his best if we quote a poem which he calls A Russian Fantasy:

> O'er the yellow crocus on the lawn
> Floats a light, white butterfly.
> Breezes waft it! See, 'tis gone!
> *Dushka*, little soul, when didst thou die?

Most of the sonnets seem to us to lack the last touch of inevitableness which crowns the limitations of the form, but they are dignified and thoughtful. [Thomas Y. Crowell & Co. $1.25.]

We question whether William Michael Rossetti has done a real service to his sister's fame in collecting and publishing *New Poems by Christina Rossetti*. There is always the doubt whether a writer's own judgment as to the work by which he is to be known ought not to be respected, but here there is more than the gathering up of verses of her best work missed from previous editions—there is an inclusion which reaches down to her confessed failures, and even to sonnets written in sport in the game called *Bouts-rimés*, where the rhymes are given and the rest of the poem is filled up by the players at a sitting. Beautiful as are many of the thoughts, and in spite of the occurrence here and there of a perfectly finished poem, we should regret to have the book fall into the hands of one who was unfamiliar with Christina Rossetti's acknowledged work, because we fear that it would bar the way to acquaintance. For those who already know and love her, however, the book will have a real biographical value, and they will treasure the prefixed portrait, which is reproduced from a sketch by Dante Gabriel Rossetti made in the earlier days of her life, and enjoy the notes, which contain much matter of personal interest. [Macmillan & Co. $1.75.]

There is much beauty of thought and manner in the book of *Poems* by Ernest McGaffey. They carry us far to East and West, and they lift us at least a little way out of our common everyday surroundings. If the wish of the author that his songs may be to some other man what the songs of others have been to him fails of fulfillment, it will be largely due, we fear, to the prevailing pessimism of the book. There are gleams of faith and courage, but they are hid by many clouds of doubt, and the courage is too often merely that of the stoic. Let the author read the first stanza of his own False Chords, and ask himself whether he cannot find in God's world some nobler and more cheerful themes of song than he has usually chosen for this book. [Dodd, Mead & Co. $1.25.]

EDUCATIONAL.

Miss Catharine Aiken's little book, *Methods of Mind Training*, deserves the careful attention of teachers and parents. It develops a method of work which is to the whole intellectual progress of the pupil what the preliminary sharpening of the tool is to the day's labor. By training and fixing the power of attention Miss Aiken has wonderfully stimulated the memory of her pupils, and, if we may judge by the remarkable letters at the end, secured large results with much economy of time and labor. Her methods are detailed, and selected examples for practice are appended. We commend the book to the attention of educators. [Harper & Bros. $1.00.]

*The Religious Training of Children* is a book of talks about life and its purpose as the conditioning environment of the child's religious growth, reprinted by request from the *Metaphysical Magazine*. With many of Mrs. Diaz's conclusions we are in sympathy, but we wish she had not made it so hard for us to say so by her discursive and minatory excursions across the whole field of polemic theology.

An *Outline Study of United States History* by Harlow Godard might be described as a conspectus of the subject fitted to the Procrustean bed of the legal forty weeks of the New York school year, with added directions for study, lists of books for reference and reviews at the close of each study. A pupil who works out this plan will have a good grasp of the subject, but we fear that it will require an enthusiastic teacher, or unusual mental activity of mind in the scholar, to make the study interesting. We dislike the salmon-colored boards in which the book is bound. [C. W. Bardeen: Syracuse, N. Y. 50 cents.]

*The Reader's Shakespeare* is the first volume of an edition of the plays, "condensed, connected and emphasized for school, college, parlor and platform." We have in this volume the historical plays, and the work of excision and expurgation seems to be very well done. There will be differences of opinion as to the choice of what is to be cut out, but there is less room for debate here than there will be when it comes to the comedies. We hope those who use this book will be sure to let their pupils know that this is not the whole of Shakespeare, but, with that caution, are disposed to commend the book for the purposes for which it has been prepared. [Funk & Wagnalls Co. $1.50.]

Two books for the younger children come from Ginn & Co., *Little Nature Studies for Little People*, a primer and first reader from the essays of John Burroughs, and *All the Year Round*, a nature reader by Frances L. Strong. Each will help children to a knowledge of the beauty of the earth as well as to a mastery of their mother tongue. [30 and 35 cents.]

In Maynard's English Classic series the latest is *The Conquest of Mexico*, by William H. Prescott, with biography, critical opinions and notes. While prepared especially for school reading, the convenient form of the book and the brevity of the narrative will make it available for many who would not venture upon the complete work. A good portrait of Prescott is used as frontispiece. [Maynard, Merrill & Co. 36 cents.]

MISCELLANEOUS.

*A History of Money and Prices*, by J. Schoenhof, is an interesting and important contribution to the economic discussions of the day. The writer's thesis is that prices are "not to be considered as simple units, but as the results of all the factors involved in the processes of production and distribution including the action of government in the exercise of its political prerogative," but a large part of the book is given to the support of the contention that the quantities of gold and silver in circulation have had little to do with the rise and fall of prices. This belief aroused much criticism in earlier publications by the author, and all the more because the contrary opinion is one of the commonplaces of much of the current discussion of the so-called silver question, but the author finds it justified by his historical researches. If it be true that the course of prices is nearly independent of the amount of metal money in circulation, the problems of political economy are much simplified. The book is in pleasant contrast to many treatises which treat of the same problems in being optimistic throughout. Incidentally it makes light of many popular bugaboos, including that of Japanese and Chinese competition. There is a good, but not quite comprehensive enough index. [G. P. Putnam's Sons. $1.50.]

What may be called unconscious autobiography has an interesting example in the *Letters and Verses of Arthur Penrhyn Stanley*, which has been edited by Rowland E. Prothero, M. A. This is supplementary to the Life of Stanley, which has been some time before the public, and those who knew him or have an interest in the work he did and the period of English church life of which he was a part will find here material of great interest. The book begins with glimpses of his school and college life and contains many specimens of his power of graphic description in letters written in the course of foreign travel. A few letters from Jowett to Stanley are included and are among the most significant in the book. The editor has done his work well and the brief explanatory notes prefixed to the letters are real helps toward intelligent reading. Dean Stanley's verses are rather of personal and biographical than literary interest. [Charles Scribner's Sons. $5.00.]

*Head Waters of the Mississippi*, by Capt. Willard Glazier, consists of two distinct and independent parts, each occupying

about half the space of the book. The earlier comprises brief sketches of the explorers to whom is due our first knowledge of the river, from De Vaca and De Soto to Schoolcraft, Nicollet and Lanman; the rest is made up of the journals and accounts of the two expeditions in which the author determined and verified the true source of the Mississippi in the little lake just south of Itasca, which is called by his name, together with answers to criticisms, confirmatory testimony, etc. The first part is very well written history, the second loose material for the future historian. There are maps, portraits and illustrations, but no index! [Rand, McNally & Co. $2.50.]

A memorial volume of the late Rev. Chauncey Giles, with biography, portrait and twenty-one discourses, is *Progress in Spiritual Knowledge*, which is the title also of the first of the original papers included in the book. Mr. Giles's activity as a minister of the New Church and his other writings in exposition of the teachings of Swedenborg are well known to students of the subject. [Am. New Church Tract and Publication Society. $1.50.]

Thomas H. Speakman's *Divisions in the Society of Friends* comes to us in a third and enlarged edition. This is a polemic book, stating the view of the divergent (or Hicksite) party, who are called "Friends" invariably throughout the volume while the regular body are called "Orthodox Friends." The book is too peppery in tone, we fear, to have much value either as a contribution to church history or as an overture toward reconciliation. [J. B. Lippincott Co. 50 cents.]

## NOTES.

— E. A. Abbey has just been elected an associate member of the Royal Academy in London.

— The publication of the Life of Cardinal Manning has raised a storm about the ears of the author.

— A new three act opera, founded on Longfellow's Spanish Student, was recently produced in Dublin. The composer and adapter were both Italians.

— The Century Company offers three prizes for designs for posters suitable for its midsummer number. If the unsuccessful designs should be of sufficient interest to warrant an exhibition, the company proposes to retain them long enough for that purpose.

— We congratulate the Prospect Union of Cambridge upon the fine appearance and high quality of its periodical, *The Cambridge Magazine*, in the first number of its new series. If it can maintain its initial high standard of interest, it will be one of the periodicals which students of modern life cannot afford to neglect.

— It is proposed that there shall be a Federal register of copyrights to relieve the librarian of Congress of work which has grown beyond his power of following it. From the literary point of view this will be one of the most important Government positions, and it should be put and kept beyond the reach of the spoils politicians.

— In an article in the March Scribner's Richard Whiting, an English newspaper writer, says of the President's famous Venezuela message: "President Cleveland has builded better than he knew with the famous message. He has compelled us on both sides of the Atlantic to revise our judgment of each other." This is true of England; we question whether it is true of America.

— The Boston Public Library has received as a gift from Col. T. W. Higginson his valuable library of books relating to the history of women. This is the result of fifty years of collecting, and is to be kept by itself as the nucleus for a library of research upon this question. While containing many curiosities, the collection is especially rich in books which treat of the social, political and economical extension of woman's sphere.

— In the February number the *Yale Review* announces a change of scope and of editors. Leaving the field of general history to the new *American Historical Review*, it will give especial attention to the scientific and historical treatment of questions relating to the distribution of wealth and related sociological topics. Professors G. P. Fisher and G. B. Adams retire from the editorial board, and their places will be filled by Professors Blackman, Bourne and Irving Fisher, all of Yale.

— At a recent meeting of the American Authors' Guild in New York the president, Gen. James Grant Wilson, announced the formation of the Associated Authors' Publishing Company. This is to be a purely mutual organization of and for authors in close affiliation with the guild, publishing approved books at the author's expense. The writer will be entitled to all the profits of the sale less a small percentage for handling. We shall watch this experiment, new to America, with great interest, and hope that it may be of use to authors.

— The *Christian Leader* (Universalist) and the *Christian Register* (Unitarian) each print an address of Prof. George Harris of Andover Seminary on Ethical Modifications of Theology. It is in substance a chapter of a forthcoming book entitled Moral Evolution. This chapter includes an able and interesting account of changes which have been taking place in religious belief during the present century, since the time when the creed of Andover Seminary was formulated, which the seminary professors are obliged to sign once in every five years.

## BOOKS OF THE WEEK.

*Houghton, Mifflin & Co. Boston.*

THE SPIRIT IN LITERATURE AND LIFE. By J. P. Coyle, D. D. pp. 247. $1.50.

VISIONS AND SERVICE. By William Lawrence. pp. 235. $1.25.

BAYARD TAYLOR. By A. H. Smith. pp. 319. $1.25.

JOAN OF ARC. By Francis C. Lowell. pp. 382. $2.00.

*Leach, Shewell & Sanborn. Boston.*

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### MAGAZINES.

February. LEND A HAND.—THE QUIVER.—YALE REVIEW.—FRANK LESLIE'S.—THE SHADOW.

## WHAT MEN SAY.

I know of no worse sign of the times than the prurient curiosity just now so rife about the petty details—if scandalous, so much the better—of the lives of eminent persons. I know no more ignominious occupation than those who minister to it.—*W. S. Lilly.*

We Episcopalians have had a good deal to say lately about Christian unity; but, if you look at us real hard, you will find out that our unity means that we want you all to believe as we do. I believe that Christian conduct is the first and ultimate ground of Christian unity.—*Rev. Dr. David H. Greer.*

It is one people which goes by the name of the United States of America, and long will it continue to be that if we continue to remain homogeneous. If we take into it unassimilable elements, if we make into citizens great numbers of persons who have no understanding of things which we have for a hundred years studied and wrought for and inherited to be of us, we shall then make a great mistake.—*Ex-Senator George F. Edmunds.*

If a man takes a stand and declines to surrender it for considerations of money, convenience or preference, he is twitted with being handicapped with Plymouth ancestry and Mayflower associations. I am proud of my New England and Puritan ancestry, and I wish there were a Plymouth Rock in every blessed State of the Union, and a whole ledge of them running from the battery to Westchester. We believe in breadth, but some of us are getting sick of a breadth that is so diffusive that it starts everywhere in general and ends nowhere in particular.—*Rev. Charles H. Parkhurst, D.D.*

I believe I have grown to the point where I can love a white man as much as a black man. I have grown to the point where I can love a Southern white man as much as a Northern white man. To me "a man is a man for a' that and a' that." As a race I believe that we strengthen ourselves at every point by extending this sympathy, for no race can cherish ill will and hatred toward another race without its losing in all of those elements that tend to create and perpetuate a strong and healthy manhood. I propose that no man shall drag me down by making me hate him.—*Booker T. Washington.*

We need general assemblies of the people in the smaller civil subdivisions, to be held regularly once or twice a year, town meetings in which two questions only shall be considered: First, are the public officers faithfully and honestly transacting the public business? Second, are the laws—not this law nor that, but all laws—enforced and obeyed? All questions of law reform should be excluded, left to parties or societies organized to promote them. The enforcement of the law, whether we opposed or aided the making of it, the strict accountability of public officers, whether we opposed or aided their election, should be the objects and the limits of these meetings. There should be no distinction of persons.—*Ex-President Harrison.*

There is no part of the college career of greater moment than that which teaches with right rubrics the fundamental principles of political science and of those things which go to make good citizenship. It is quite possible that we may have more chemists and other scientific men than we want, but there is always an ever-increasing demand for men who come with trained intellects to the study of the practical problems of the concrete politics of the land, where in simple manhood is all that is necessary for enfranchisement. Patriotism is not a matter of reminiscence, a matter of brass bands, of fireworks, or of Fourth of July orations. Patriotism is a matter of the present tense, indicative mood. In its composite idea and in its manifestations you will find faith in God, reverence for the right and a stern devotion to the commonweal.—*President Patton of Princeton.*

## STAFF CORRESPONDENCE.

### FROM THE INTERIOR.

**The Chicago Y. M. C. A.**

The reports at the annual meeting, Monday night, Feb. 10, were both interesting and encouraging. The building occupied by the central department, half of which is rented out, is valued at $1,665,000. There is an indebtedness on it of more than $600,000, which it is hoped rentals and pledges yet to be realized will in time obliterate. West Side property, valued at $50,000, has on it a debt of $6,000 only. There are reading-rooms at nine different points in the city, open every day. There are gymnasiums at eight different points in the city. As in years past, the employment bureau has been of great service. The religious work has been made prominent, but much attention has been given to the educational department. Seventy-four different classes have been held every week. With an enrollment of 1,050 in these schools, there has been an attendance during the year in all the classes of 43,125. All instruction has been given in the evening to young men who have completed their day's work. As a college for the people this Y. M. C. A. is proving very successful. A dormitory for men out of work is greatly needed and perhaps will soon be obtained. The work on the West Side, though less in amount, is hardly less important than that done in the central department. The fees paid by members is not far from $24,000 annually. The association has now completed thirty-eight years of service in the city, but is only just equipped for its duties.

**The Drainage Canal.**

This great work is approaching completion. This seems almost incredible when we remember that the first shovelful of earth was removed Sept. 3, 1892, and that now there is every prospect that all contracts will be finished before the end of the present year. The invention of machinery for the removal of rock and gravel has been something extraordinary. The main channel from Robey Street to Lockport will cost not less than $28,000,000, of which $19,000,000 has already been paid out. It will cost about $5,000,000 for the city to make the necessary connections with the canal. Then we shall have one of the best drainage systems in the world. If at present the city is the healthiest city of over two hundred thousand in the world, what will it be then?

**Chicago as a Shipping Port.**

Last year there entered the harbors of Chicago and South Chicago, which is now as large as Duluth, 9,051 vessels of 6,284,511 tons, while there left these harbors 8,591 vessels of 6,336,672 tons. This is nearly two thousand more vessels than entered the harbor of New York, and is a suggestion of the importance of our lake commerce and the necessity of abundant protection for it.

**A Bible Manual for the Public Schools.**

For nearly a score of years the Bible has been excluded from the public schools of the city. Many have seen in this fact a reason for the alarming depravity which it is sometimes thought prevails here. For many months a large number of Christian women have interested themselves in having selections made from the Scriptures by men representing the different denominations and sure to exclude all passages which might seem divisive or difficult of explanation. The selection forms a basis for the teaching of ethics and has been made by such men as Drs. Goodwin, Barrows, Bishop Cheney, Rabbi Hirsch and the Roman Catholic W. J. Onahan. Years ago Dr. Thomas, Professor Swing and several of the liberal ministers sought to have a selection of this kind urged upon the schools, and it may be said that the present selection is the outcome of Professor Swing's suggestion and of the desire then expressed that the manual thus formed be used as a basis for the teaching of ethics.

It is doubtful if the Board of Education show the manual any favor. It is hardly probable that a vote for its use in the schools could be obtained were it submitted to the people. It is understood that the Roman Catholics will oppose it. The Jews approve it. Agnostics and professed unbelievers are bitter against it. It has all along been taken for granted that labor unions would be a unit against it, but at the meeting last Sunday they refused to go on record against the measure, it being a matter of indifference to them what the Board of Education might decide provided their pet measure of free text-books be carried. Some speakers thought it might be well to become somewhat familiar with the teachings of the Bible, and some doubted very much if many present could quote correctly from its pages.

**A Noble Organization Equipped with an Edifice.**

Friday afternoon and evening the elegant building belonging to the Young Women's Christian Association on the lake front was formally opened to the public. It is seven stories high, has three hundred rooms and every modern convenience. Mrs. Leander Stone has been the leading spirit in the enterprise. She has been ably seconded by her board of trustees and by a generous public. Women alone have served on its board of trustees and are alone responsible for what has been done. They are pointing with pride to their accomplishment, and well they may. They have borrowed $125,000 on their land, which is worth with its improvements more than $200,000, and, paying only five per cent. interest, they see their way clear in a few years to meet all their obligations and have their property free from debt.

**Political Upheavals.**

We are to have a very important municipal election this spring. Half of the members of the common council are to be chosen, and it is the hope of the best class of our citizens to secure enough good men in the council to render it possible for a mayor who, like our present mayor, is desirous of doing his best for the city to be supported in his vetoes of improper measures. It surely is time that the reign of the "boss" should cease and that honest, tax-paying people should have something to say as to the kind of men who represent them in the council. It looks as if some of the bitterness of partisan warfare might be laid aside, and that in our municipal affairs Democrats and Republicans might unite on men whom all can trust and respect. Several good men have consented to run as aldermen, and if the campaign is wisely managed something may be done to bring about a better city government.

Monday morning the Civic Federation invited the ministers of the various denominations to listen to a report of their work and to express themselves in reference to the coming political crisis. As usual this union meeting was badly managed. The program was far from acceptable, and although Miss Jane Addams of the Hull House and Mrs. McCullough spoke admirably, the one on the benefits of friendly visiting in connection with the giving of charity and the other on the problem of social purity, and one or two men made a few good points, on the whole the meeting was not what it easily might have been. There is no doubt, however, that the coming campaign is going to be lively.

**The Congregational Club.**

At the last meeting of the club, the first under the presidency of Mr. N. S. Patton, we had the good fortune of hearing an earnest and well-considered plea for the establishment of a court of arbitration for all difficulties between English-speaking nations from Dr. Reuen Thomas. His subject was England and America—their place in the civilizing forces of the world, their common language, heritage and history, their recent disagreements and the probable best solution of their difficulties. Sunday morning he preached an admirable sermon for Dr. Noble and in the evening spoke at Central Music Hall.

**Combine of the Clothing Manufacturers.**

Nearly all the larger clothing establishments of the city have agreed no longer to pay the prices demanded by labor unions, or to submit to their methods of procedure. They say they do not object to unions as such, but to the tyranny which they seek to impose on those for whom they work. The manufacturers claim the right to pay men what they are worth irrespective of the decision of a labor union and to employ non-union men and as many apprentices as they please. They do not propose, they say, to continue to pay twenty dollars to a man who can earn only eighteen dollars a week nor will they buy tags to put on their clothing of the unions, or open their rooms to walking delegates. In a word, they declare it to be their purpose to manage their business as the times demand and not as the unions demand. If there be no oppression of labor and no injustice shown the strikers it is probable public sentiment will favor the manufacturers, but the least attempt to reduce wages to a starvation point, or to abridge the personal liberty of the men, will meet with prompt disapproval. We are threatened with a strike of large proportions. It is unfortunate that it comes in this terrible weather when, with the thermometer five or six degrees below zero, thousands are suffering for coal, food and even shelter. More than 1,300 persons, Wednesday night, were cared for by the police alone.

FRANKLIN.

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There was some contention just after Browning's death whether he was a Christian. To those who feel it necessary to reassure themselves on this point a little book by Dr. Berdoe, just issued, entitled Browning and the Christian Faith, will prove valuable, for no one has higher rank as an interpreter of Browning than Dr. Berdoe, who, by the way, confesses in this book that Browning converted him from agnosticism to Christianity. Commenting on this book and Dr. Berdoe's frank recognition that Browning is the typical Nonconformist poet, just as Tennyson is the typical Anglican, *The Methodist Times* truly says: "Those who wish to know what are the characteristics of the faith held by the majority of the English people, and yet more of the English-speaking world, may be referred to John Milton in the past and to Robert Browning in the present."

# The Christ-Help in Temptation.

A Sermon by Rev. Matthew C. Julien.

"For in that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. 2: 18.

It is true, in the most literal sense, to say that no two persons ever saw the same rainbow at the same time. Though there is only one and the same set of conditions necessary for the production of this phenomenon, and though the visible effect to each man is precisely similar, yet there are in fact as many rainbows as there are observers. The material fact is alike to them all; the difference lies simply in the points of view. And yet that divergence is so radical that it is a different set of rays which, after refraction and reflection from the drops of rain, enters the eye of each man and makes the image upon the retina. The nature of light is such that the rainbow which one man sees is different from that of his neighbor, who is viewing it from another standpoint.

I think that this familiar physical fact has its analogies in the experiences of human life. The sameness of circumstances—so far as the outward fact is concerned—does not imply that they are identical in each man's experience. Personal peculiarities, the nature of a man's previous experience, and the like, so radically modify the influence which contact with any given circumstances on earth may have upon us that they are in fact different, according as the standpoints of men differ. Now this law of the relation of men's own peculiarities to their circumstances would preclude all possibility of real sympathy between man and man had there not been special provision made in human nature itself to meet this need. Without this provision, however profoundly a man might be able to know the history of his own heart, he would not be able to appreciate the experience of his neighbor. Though there may possibly be affection, there certainly cannot be sympathy without actual knowledge—or, what is essentially the same thing, genuine fiction of knowledge—of the experiences of others. To sympathize is, for the time being, for one to take the place of another and to think his thoughts and feel his emotions. And the comfort and strength which make us prize sympathy, especially in our hours of weakness, or sorrow, or loneliness, spring from this consciousness that another is with us, not only in the mere outward and physical sense, but in the inner sense of participating with us in our own circumstances. But were it not for a special faculty of human nature, of which I shall immediately speak, there could be none of this sympathy between men, not even between those who had been in precisely similar circumstances, since the necessary difference in their points of view would actually make their experiences essentially unlike. How widely, for example, do men differ in their impressions of foreign travel, not because the facts are changed but simply because one man's point of view is so unlike that of his comrade.

And when, in the providence of life, a man is called to walk a path of trial, of sorrow or of temptation, which is afterwards trodden by another, he would be unable to give his successor full sympathy, except as they agreed in their point of view, were it not that there is in the constitution of man a faculty which enables one to lose himself in the thought of his fellow. This is one of the main and most sublime offices of the imagination—to make sympathy possible. The ethics of the imagination has hardly begun to be understood yet, it seems to me. For not only is it the means by which faith brings God near to men, but it is also the faculty by which men are brought near together in Christian love. Faith, hope and charity, alike, rely upon the imagination for bringing their several objects to fulfillment. Now the fact that the imagination is the essential means by which sympathy is made possible does not conflict with the further fact, already stated, that there must be a greater or less measure of knowledge of another's circumstances in order to make sympathy both real and helpful. And, indeed, the extent and intensity of one's sympathy for another are modified by the amount of knowledge we possess of their experiences. I may best illustrate the thought perhaps by the example of the ancient Christian martyrs. Now, although I was never burned at the stake, I can, in a measure, appreciate what such a horrible experience must be. And this I do by giving to the imagination such knowledge of the pain from fire as I have experienced. The imagination takes the memory of the pain of the blistered finger and constructs an image of the torture of the stake. So, also, one man has lost a child. Afterwards he comes to offer his sympathy to a friend who mourns the death of a brother.

There is, of course, a wide divergence in the character of these two sorrows. Yet the first experience offers essential materials out of which the imagination (consecrated and stimulated by affection) creates a real sympathy. It is not full and complete, because the points of view are still somewhat apart; nevertheless, it is a real sympathy. The nearer the points of view coincide, of course, the more complete is the sympathy between man and man. Now, if you rightly understand and keep in mind the essential nature of true sympathy, I think that you can readily see a purpose in that sublime fact of history—the incarnation of God in Jesus the Christ—which is too often lost sight of. It is a part of our Christian faith that it was the fact of sin on earth which made this human manifestation of Deity necessary. But I think we have dwelt too exclusively on the purpose of the incarnation to deliver men from the guilt and effects of sin, when, in fact, it was also just this revelation of God which was needed to free men from the present power of sin. And I have spoken on the nature of helpful sympathy in opening this subject, not only because I think it offers us the real philosophy of the majestic fact of the Incarnation, but still more because it is in this law of human sympathy that we may find the answer to the question how Christ saves men from the power of sin on earth today.

It is the distinct declaration of Jesus himself that it was love for his earthly children, in spite of their unworthiness, which moved the infinite God to send the Christ to deliver them from the power of evil. The advent of Christ is explained by the divine purpose to supply to men, who were in bondage to sin, the strength they needed to break the accursed chain. To accomplish this purpose there was a necessity, in the very nature of things, that the Saviour should comply with the conditions of all true human sympathy. To help us he must come down to us—not merely in the outward sense of visiting the earth, but in the sense of standing on our level and seeing earthly life and the struggle with temptation from our human point of view. To give help to men he must comply with the necessary conditions of help-giving. His compliance is his advent as the man Jesus.

The doctrine of the incarnation means vastly more than that Christ took on him the physical form of man. It means that he took upon himself, as his personal attitude, the inner experience of our human nature, and that, also, in our earthly environment of evil. From the standpoint of present human experience the whole Christian gospel is stated in these words of the text, "In that he himself hath suffered being tempted, he is able to succor them that are tempted." The writer of the epistle to the Hebrews here clearly recognizes that law of human sympathy which makes coincidence of standpoint an essential condition of help-giving to those in moral peril. I need only remind you here that to be tempted (in the sense of knowing the pain which the effort of resisting evil involves) is an altogether different experience than to sin. Even the archetypal, the ideal, Man could be tempted, tried, by evil clothing itself in good on earth, yet he was sinless.

But this lesson, suggestive and important as it is, is not the special one which the writer of this text was at the time seeking to teach. That lesson is the message of the divine offer of help to the tempted in the struggle to break free from the power of evil on earth. The ground of that offer is not only the revelation that he who comes as Saviour is clothed with the powers of God, but also that he has complied with the conditions of finite human experiences. The assurance of his help is based on the tangible, earthly fact that "he hath suffered being tempted." He not only wore the human form, but he accepted our human nature and knew our human experiences. So far as the fact of facing temptation is concerned, his standpoint essentially coincides with ours.

Now we are not to suppose that we are justified, from this point of agreement, in the attempt to construct from it the full inner consciousness of the Christ. We cannot do such a work even for our earthly neighbor, however fully he may assist us by attempting to reveal his inmost thoughts. Such a work passes the highest human power. Yet men have often tried to do this in regard to Christ which they would not dream of doing for their fellows. The stupendous folly of attempting the complete analysis of the Christ-consciousness is too apparent, it seems to me, to need further discussion. Nevertheless, though we necessarily wait for the full and harmonious conception of the Christ until the revelation of the larger life above, we are not to withhold ourselves from making those evident and natural inferences from this statement, without which it would only be a dark saying, impractical and meaningless so far as our present needs are concerned. The word is given us for our present moral uses—not for the purpose of constructing a philosophy of the nature of Christ, but for that of enabling us to meet the actual temptations of life.

It is sad to think how much of the most directly practical and helpful utterance of Scripture has been obscured in the popular mind by many of those human speculations and traditions which we call theologies and liturgies. Dogma and rite together—one in the field of thought and the other in that of visible action—have too often conspired to rob men in moral peril of the means of help which God himself has offered.

In this spirit, then, of seeking for the meaning of the text in its application to the moral experience of fighting temptation, for which it was written, let us consider what message the divine Spirit has sent to tempted men in declaring of the sinless Christ that "he hath suffered being tempted." It is a luminous word—bright not only with the revelation of the divine love, but also with hope for this world where evil seems so mighty and a life of righteousness so beset with trials and self-sacrifices. "He himself hath suffered being *tempted!*" Ah, then this divine One, at whose birth-hour the very sky rang with angelic song and in whose sepulcher white-robed angels sat proclaiming that he had risen triumphantly, he—the sacred One of history—saw, from my poor, human, earthly

standpoint, the attractiveness which sin can so often wear. The voice which bids me resist the temptation—whatever it may be—which seems so alluring, is not simply that of incarnate righteousness, but the voice of One who knows the fascination of the tempter to my human heart, whose own heart throbbed in acknowledgment of the beauty of that disguise which sin is often permitted to wear on earth. He knew how difficult it was for one to shut out the sight of the apparent pleasure of self-indulgence, and keep the eyes of the spirit fixed on the invisible but only real joy of moral integrity. And more than this is involved in this declaration of Christ's earthly experience which we may and ought to draw from it, without fear of wandering into the foolish mazes of a philosophical analysis of the Christ consciousness. We are to remember that "he who was tempted in all points like as we are, yet without sin," did not win his integrity without effort. It cost Christ personal endeavor—the exercise of the power of will—to resist and overcome temptation. O, how often have men kept their divine Helper afar off from them in their hours of direst need by an artificial reverence which made his righteousness a mysterious white cloud of innocency lifted far above all earthly experiences! There are more cold white marble statues of Christ carved in human minds than were ever set above cathedral altars, more wooden crucifixes of dead Christs resting on human hearts than were ever held in the hands of superstitious devotees. His righteousness was real; He conquered temptation, and not simply drifted beyond it as the fleecy sunlit cloud sails unharmed above the field of battle.

Nay, even more than this does this sacred word assure us: "He himself hath *suffered* being tempted." The effort of will required in order to resist the allurements which sin is allowed to present in the entanglement of our earthly life cost Him that same experience of pain which I—which you—feel when to do right involves self-denial. Men tell the young, "Virtue is its own reward!" While there is indeed a sense in which the words are true, the proverb in its common acceptation is the most puerile nonsense. The best that can be said for those who maintain its truth is that they are revealing the desire of their hearts to justify by present material evidences the voice of their consciences. As a matter of fact, the reward of moral fidelity in this world has too often been neglect and poverty, when it is not even the faggot and the rack. And you befool your own reason if you do not recognize that the nerves of martyr flesh respond to the touch of wrenching iron and blistering flame just as keenly as the flesh of criminals.

Hunger and cold and social ostracism are just as real an experience to the man of moral loyalty as to the time-server. You can make your modern crucifixes of gold with nails of silver, but the real one was of wood and iron. The Christ who comes to "succor them that are tempted" is "he who himself hath suffered being tempted."

And, still further, this inspired message to men in the battle of earthly life declares that the kind of help which Christ brings to us is that which grows out of his actual experience with temptation. Love wears its most omnipotent form when it has become sympathy. Until then it has force in regard to human needs only as the yearning of pity. It lacks a fulcrum of fact and so wastes its energy in sentimental grief. At best it is but the helpless mother on the beach wringing her hands in impotent agony while the child is drowning in the water beyond. But the fulcrum of sympathy is the common standpoint of actual experience. Love then becomes effective as a saving force. It meets the real need of the human soul. The power of Christ to save men from the devouring waves of temptation is applicable, because he himself is in the midst of the waters with us, battling the billows for our sake and bidding us rest on him for support, while his rescuing arms lead the way to assured safety. It is not some incarnation of ideal spotlessness which is the Saviour of men, but the actually tempted yet triumphant Jesus of Nazareth—the Christ of God.

I have said that there was a necessity resident in the very nature of existence itself which made help-giving possible—even to God—only by compliance with those conditions which are the factors of sympathy. And all the more is it true that help-receiving has likewise its own necessary conditions. Love can be rejected. The aid of even the divine sympathy can be spurned. Nor are we left to grope in the dark for knowledge of what these conditions are without which we may lose all gain or benefit from the offer of the Christ to aid us in the struggle for freedom from the enthrallment of temptation. Jesus has himself stated those conditions again and again, not as arbitrary regulations, such as earthly monarchs prescribe as the requisite manner of receiving their benefits—as has too often been the representation—but as conditions inherent in the very nature of man. And we may sum up these necessary conditions in the phrase—the personal acceptance of him as our Saviour. One would suppose that this is so self-evident that there could be no possibility of misunderstanding. But, unfortunately, the perverse ingenuity of men in obscuring the simplicity of the gospel, under the plea of reverence and awe for the majesty of all God's acts, has created a widespread impression that to give one's self to Christ means some occult kind of experience which cannot be understood and acted upon as other human determinations are made. I frankly admit that God's acts are indeed mysterious. Yet when, with the divine hand of gravitation, he pulls the apple from the bough and places it on the ground, I do not scruple to raise it from the soil and eat it.

Physical life is a marvel of the divine activity, before which the wisest of earth bow in bewilderment and awe. Every motion I make is more God's work than mine, so majestic is this physical body with the wondrous adaptation of its organs. This mind and heart and moral nature which compose my very being are a marvel beyond all comprehension, glorious as the very image of Deity. And all these facts are themselves so engirt with the majesty of God that it is declared that "in him we live and move and have our being." So likewise is the act of giving one's self to Christ, marvelous, majestic, divine. But how have folly and superstition outdone themselves that men and women, who scruple not "to live and move and have their being in God," should hesitate to give themselves to the Christ that they may receive the benefit of the help he offers to enable them to resist temptation.

And this is the simple gospel condition with which we must comply in order to receive the divine help, even as he complied, for our sake, with the conditions necessary to the giving of this help. We come to him by accepting him as our helper. We are to come to him in just as real and human a way as we come to our fellowmen. We make him our companion, our friend, our Lord, our Saviour, by receiving his message to us, by consecrating ourselves to his service, by using the same means of acquaintanceship with him that we employ when trying to know any human being on earth whose fellowship we think worthy, by loyally obeying the method of recovery from evil which his recorded words and the experience of life teach us, and by daily habitual communion with him, so that in frequent personal, loving fellowship with him who came to save us we may grow more and more into his spirit.

But if Christ is to remain to us only a historic vision, looming up white and mysterious from the hoary past, and not a present, living personality—if he is to be to men only a poetic ideal or a projection into space of one's own higher self—we may as well frankly admit that the promise of strength to tempted men in this very real world is an illusion. So long as men keep themselves away from the real, living Christ, their expectation of divine aid in temptation will be the vain hope of some mysterious experience by which suddenly, without personal effort, the attractiveness of temptation will vanish from their minds. Such a hope is folly. To expect it is to be the victim of idle superstition. The help of Christ is a real help, yes, a real human help, although it is also divine. As the teacher helps his pupil to acquire the power of reading or writing—guiding, explaining, inspiring—so our Saviour teaches us the lesson of victory over temptation. But more than this also. He is brother as well as teacher, and love quickens where instruction fails. And more than this also, for he has taken our own standpoint, closer than teacher or brother or any human companion. He has entered into our very spirit according as we have opened our hearts to him and made it possible. And so he becomes the life of our life. Then, in the hour of battle with temptation, when we will to choose the right, though it cost us the pain of self-denial, we will find our hearts turn to him saying, "Master, thou hast done this!"

Here is the visible assurance of the reality of our faith in him as the Saviour in the hour of moral trial, "In that he himself hath suffered being tempted, he is able to succor them that are tempted."

## DR. ABBOTT AT ANDOVER.

In his address to the students at Andover Seminary recently, Dr. Lyman Abbott said in part: We must have a great deal to give people if we expect them to come to church. Men come to church for God, and if you cannot give them God you are a misfit in the ministry. There is a heart-hunger for God, and the minister must answer it. The power of your ministry is in your own personality. The influence of the newspaper editor may be wider, but it is not deeper, for the editor's power is not personal. The less personal the editor, the stronger the paper. An editorial may be greater than the editor, but a preacher is always greater than his sermon. You are to kindle the life of God in the souls of other men, and you cannot give them what you do not possess. The first requisite is absolute sincerity. The greatest danger to the church in America today is that people think ministers preach, not what they believe to be true, but what they believe their congregations believe they ought to believe to be true.

You are not to be teachers of theology, but preachers of religion. Theology is to teach you to preach religion. Men want life—not scientific descriptions of life, but *life*. Yet your preaching must be theological in that it must treat of man's duty to God. The preaching that deals wholly with man's relation to man lacks a fundamental element and cannot succeed. There never was a time when the ministry was such a power as now; never was the minister so free as today. Congregations want leaders. American people want a minister to be brave, and they are not content to find him a mere echo of their own ideas. To take the hand of God in one hand and to take the hand of humanity in the other, to bring them together, to clasp the hands, and to be unseen the while yourself—this is the splendid work of the Christian ministry. H.

## THE CHURCH PRAYER MEETING.

*Topic, March* 1–7. Our Duty to the Public Services of the Church. Ps. 84; Heb. 10: 19–25.

What are the obligations of Christians to them? How can we gain most from them? How make them most interesting to others?

(See prayer meeting editorial.)

Children are God's apostles, sent forth day by day to preach of love and hope and peace. —*J. R. Lowell.*

# News from the Churches

### Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 2, 10 A.M. Addresses: The Ministry and Secular Affairs, by Rev. C. M. Southgate of Auburndale; and What Have Business Men to Say to Ministers? by Charles G. Reed, ex-mayor of Worcester.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A.M.

UNION BIBLE CLASS, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 3 P.M.

TUSKEGEE NEGRO CONFERENCE, Tuskegee, Ala., March 5, 6

INTER-SEMINARY MISSIONARY ALLIANCE, Central District, ninth annual meeting, Hartford Seminary, Hartford, Ct, Feb. 27-March 1.

BOSTON YOUNG WOMEN'S CHRISTIAN ASSOCIATION, annual meeting, March 2, at 40 Berkeley Street, 7.30 P.M. Address by Rev. Nathan E. Wood.

SUFFOLK BRANCH, W. B. M., Congregational church, Hyde Park, March 3. Morning session at 9.45, afternoon at 2. Basket collation.

CONFERENCE FOR MINISTERS AND CHRISTIAN WORKERS at Chicago during the month of April. Special lectures by Superintendent Torrey, Prof. W. W. White and Dr. W. J. Erdman. All who desire to avail themselves of this special conference and stopping at the Institute at the reduced price for board and room of $5 per week should make application early of Supt. R. A. Torrey, 80 Institute Place, Chicago, Ill.

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston. 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building Boston. Address applications to Rev A. H. Quint, D. D Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## PASSING COMMENT.

The means which a new pastor in Worcester, Mass., took for finding out just how his parishioners are engaged during the week was successful in affording that information and securing a generally instructive and novel social occasion. The interest which is thus directed to the personal lives of one's associates will often reflect an equal sympathy in return.

What more encouraging sign could follow a revival than that in a Massachusetts town of late: the new converts are said to be "at work."

That was quite an extraordinary confession lately heard from a wrongdoer by a Massachusetts pastor.

The Armenian troubles, though remote, have struck home with severe force in individual cases in our own country. Should many churches be so afflicted by the sorrows of its pastor as one in Maine, we would see more generous aid forthcoming.

An Iowa city knows what it is to be thoroughly shaken by the convicting gospel message.

A blackboard thermometer is a hint from a Rhode Island church for assistance in stimulating interest in raising a certain sum of money for a given purpose. The "benevolent temperature" will be found to have degrees and extremes quite as varied as any other.

## HOPEFUL ASPECTS IN SAN FRANCISCO.

Not gentle showers, but a downpour has been ours. We needed it. Farmers with grain already in the ground were growing alarmed, and in the dryer sections all signs were seeming to fail. But at last the clouds opened, and now hopes are brightening. With it all there have been disasters—one railroad wreck, more or less of flood, and, strange for California, lightning struck an electric plant, almost completely demolishing the building. When the clouds break and the sun appears the grain will soon give signs of promise—a prophecy, we trust, of a prosperous year. Already there is some indication of this in lines other than agricultural. Some of our mining camps give evidence of more life than for years. This is due, it is said, to the low condition of the silver interests. It being no longer profitable to search for the white metal, prospectors and others have turned their attention to gold, with the result as above indicated. Let us hope there will be a verification of a business man's remark when considering the matter of benevolence: "There is promise that 1896 will be a better year in which to get hold of money."

In celebrating its forty-third anniversary our Y. M. C. A. listened to an impressive address by Bishop Goodsell of the Methodist church. Reminiscences revealed that the building purchased in 1864 was the first owned by a Y. M. C. A. in the United States. The present modern structure, central in its location, elegant in its equipment, finished one year ago, affords every facility for effective work, the only drawback being its $100,000 debt. Fortunately this is soon to be met, over $70,000 being already pledged.

Though but an infant, the City Church Extension Society of San Francisco and vicinity is seeking to put on strength. At its approaching second annual meeting it is planning for something more than the mere "election of officers for the ensuing year." Rejoicing in the impetus given Market Street Church, Oakland, and the help afforded Bethlehem of this city, it is looking forward to putting Park Church in possession of suitable material equipment should such assistance be needed. As a means thereto effort is being made to more largely interest prominent laymen, and if possible prevail upon one of them to assume the duties of president. Pressed with the cares of the churches, as so many of our older men are, we are hoping to enlist some of the younger, who, already wise in counsel and prosperous in business, will with added years find one of their delightful experiences in thus advancing the interests of the kingdom.

Rev. Dr. G. H. Wells of Minneapolis was present at a recent meeting of the Monday Club. Stranger though he was to most of us, we were soon drawn near him by the charm of his address. Had we not learned by the papers or heard from his lips that he was in quest of health our suspicions of any illness would not have been aroused, so earnest his words, so vigorous his manner and so hopeful. Particularly noticeable was this as the paper of the day had been rather pessimistic. But whatever the depression Dr. Wells's optimistic outlook bade us be of good cheer. His stay was short. On the following day he sailed for Honolulu, to go thence to Japan and around the world. OCCIDENT.

## FURTHER RETURNS FROM CANADA.

Outside of the larger cities reported in our columns last week are many evidences of some of the best work of the year. Truro, N. S., entered upon 1896 reaping the harvest of a successful series of union special meetings, conducted by Evangelist Gale. Rev. John Wood welcomed twelve new members on the first Sunday of January and expects soon to welcome as many more. Margaree, C. B., closed a vacancy by the return of a much honored former pastor, Rev. James Shipperley, but this gain meant a loss to the churches at Hall and Maitland which has not yet been met. From the long report of Sheffield, N. B., interesting facts are gathered touching the connection of absent members, financial encouragements and missionary endeavors. Coming westward to Quebec, at Granby were reported twenty-two new members, a clean balance sheet and $1,700 expended on a new organ. At Danville the year was saddened by loss of the pastor for many years, Rev. J. G. Sanderson, whose work has been taken up and carried on by Evangelist A. W. Main. Melbourne, too, has had a change of pastorates, occasioned by the removal to the United States of Rev. W. J. Watt and the coming of Rev. Sampson Nicholls of Toronto.

Going westward to Ontario, Bowmanville is seen to have had a successful year under Rev. E. E. Braithwaite, late of St. Louis, who has been supplying the pulpit for some time. The leaving of one of the members for India gave a deep missionary coloring to the Pine Grove annual meeting. Paris reported a revenue of $2,195 and a balance on hand of $163. About $400 were expended during the year on improvements. Scotland had a good meeting Jan. 22, when interesting reports were read from every department of the church. Listowel recorded nine new members and a balance of $50, and Turnberry, a near neighbor, reports certain much needed improvements, which have added greatly to the comfort of the church. Such are some of the facts gathered from reports already declared, and in them may be seen indications of the work of the year outside of the cities.

But attention has not been wholly absorbed in the annual meetings of the churches. The Toronto District Association has just placed on record one of the best meetings ever held. Concord Avenue was the place of gathering, and the attendance and interest were all that could be desired. The union of the denominational societies was discussed in a thoughtful paper by Rev. Charles Duff, but action was deferred until the April meeting. Rev. William Johnston followed with a clear, vigorous paper on the Evils of Church Competition, which in common with the previous paper was generally discussed. The work of the London Foreign Missionary Society was told by Mr. H. O'Hara, who recommended that the churches take some practical part in the centenary of the society. The matter was left in the hands of the missionary committee of which Mr. O'Hara is chairman. At the evening meeting Prayer was the general topic of the addresses. Righteousness was set forth as the one great requirement by Rev. J. A. C. McCuaig, who spoke on the Conditions of Prevailing Prayer. Rev. Hugh Bentley followed, speaking on Prayer and Divine Healing. Rev. J. P. Gerrie spoke next on Prayer and Individuals, after whom Rev. A. Secord discussed Prayer and Revivals. The chairman, Rev. T. B. Hyde, then led in prayer and Dr. Sims closed with the benediction.

No less interesting was the meeting of the

Eastern Association of Ontario, which was held at Ottawa near the end of January. The occasion was of special interest because it meant the resuscitation of a body which has been dead for years. One of the first and most necessary duties of the association was the arranging of a schedule for the systematic visitation of all the churches within its bounds. The carrying out of it will give new life to the churches, and, as a consequence, regular meetings in time to come for mutual help and fellowship. J. P. G.

## THEOLOGICAL SEMINARIES.

### Andover.

Rev. S. L. Gulick, the returned missionary from Japan, has taken residence in the seminary to pursue special studies in the philosophy and history of religions with a view to gaining additional preparation for his work among the Japanese.——Rev. E. C. Moore of Providence, R. I., preached in the seminary church last Sunday.——Prof. G. F. Moore lectured before the November Club last Monday afternoon on the Ancient Manuscripts of the Bible.——Mr. Georg Frésé, who has for the last four years been precentor in the seminary church and is now also a musical instructor at Harvard, is conducting an enthusiastic class in vocal music.——Professor Harris's seminar in English literature have concluded their study of the theology of Robert Browning's poetry. The subject was covered by four papers from members of the Middle Class.

### Hartford.

The February number of the *Seminary Record*, published last week, contains the inaugural address of Professor Merriam, delivered Jan. 3, on The Scholar, the Poet and the Prophet; an analysis of Faber's hymn, "Hark, hark, my soul," by Mr. E. C. Gillette of the Middle Class; an unusually large number of book reviews; and sketches of the lives of Rev. Josiah Tyler, D. D., of the Class of '48, and Rev. Francis Williams, '41, who had served the seminary as trustee for 38 years.——At the rhetoricals last Wednesday afternoon there was a Scripture reading, an analysis of Dean Alford's processional, Forward, Be Our Watchword, and a review of Denison's Christ's Idea of the Supernatural.——Last Thursday evening Professor and Mrs. Stearns entertained the class in Old Testament archæology at their home. Professor Stearns explained to the class some pictures illustrative of the life and art of the Hittites.——At the seminary prayer meeting last Friday evening Rev. N. H. Whittlesey, D. D., spoke to the students regarding the National Council's Ministerial Relief Fund.——During the district convention of the Inter-Seminary Missionary Alliance, Feb. 27-March 1, the work of the seminary will be suspended. The central thoughts of the sessions each day will be: Thursday, Preparation; Friday, Facts; Saturday, Methods; Sunday, Service.

### Yale.

The Missionary Association, at its meeting last week, listened to an earnest and suggestive address by Sec. G. H. Gutterson of the A. M. A. on Our Missionary Opportunity—Are We Equal To It?——The regular exercises of the school will be suspended during the meeting of the branch of the Inter-Seminary Missionary Alliance this week at Hartford. About fifty of the students will attend. Austin Rice of the Middle Class will address the conference on The Ideal Missionary Interest in the Seminary.——At its regular meeting last week the Leonard Bacon Club listened to an instructive and inspiring lecture on Frederick Robertson by Dr. T. T. Munger.——Last Wednesday afternoon the fortnightly address before the seminary was by Nathan Powell of the Senior Class on The Genius and Present Status of Methodism.——Prof. C. F. Kent of Brown University lectured, under the auspices of the Semitic Club, last Friday evening on Our New Conception of Hebrew History.——Mr. P. A. Johnson of the Middle Class has been engaged to supply the pulpit of Lebanon Chapel in Hamden.

### Chicago.

Rabbi Stolz of the Isaiah Temple addressed the Students' Conference last Thursday on Modern Judaism. He belongs to the Reformed party, and practically occupies the same position as the most radical school of Unitarians.——In the evening a delegation of students visited the headquarters of the Salvation Army, where an address was delivered by Professor Mackenzie.——On Saturday afternoon Mrs. Catherine Waugh McCullagh, the chairman of the committee on social purity of the Civic Federation, addressed the Inter-Seminary Economic Club at the Chicago Commons on The Relation of the Church and Ministry to Social Purity.——Great improvements have been made in the library during the past year. The lower part of the building has been divided into five departmental rooms, which can be closed by means of sliding doors. In one of these is a valuable library on missions, endowed with $5,500 by the late Mr. C. F. Gates. The present number of volumes in the entire library is 14,000. The latest and best methods of cataloguing are in use, and the building is open from 8 A.M. until 10 P.M. Mr. H. W. Gates is doing effective work as assistant librarian.

## CONFERENCES AND ASSOCIATIONS.

D. C.—The Washington Conference was held with the First Church Feb. 18. At an interesting meeting of the Ladies' Home Missionary Society of the First Church the address was by Miss Emerson of the A. M. A. At other sessions Rev. W. H. Ballantine read a paper on The Christian in Politics, Dr. W. A. Duncan spoke on The Work of the Sunday School Society. The coming C. E. convention was discussed by Mr. J. B. Sleman, Jr., while Mr. M. M. Shand, the district president, brought the needs of the convention before the people, followed by Dr. S. M. Newman, who spoke earnestly of the results hoped for from the convention. The sermon was by Rev. E. T. Root on God's Present Presence in the World of Christ.

## CLUBS.

MASS.—Church Relationships was the topic at the February meeting of the Newton Club. The mutual relations between Church and Church were presented by Mr. C. A. Haskell, between Member and Member by Rev. A. A. Berle, D. D., between Adults and Youth by Rev. T. P. Prudden, D. D., between Pastor and People by Rev. E. M. Noyes. Many practical suggestions were made on each division.

At the February meeting of the North Bristol Club in Taunton, Rev. C. L. Morgan read a paper on The Enlargement of the Usefulness of the Church.

N. H.—The Central New Hampshire Club held a Washington's Birthday meeting, Feb. 19, in Manchester with good attendance. The address was by Rev. I. J. Lansing of Boston on The Climax of Culture, which was so suggestive in thought and so eloquently rendered that it elicited hearty applause. Resolutions of sympathy for the persecuted Armenians and recommending arbitration, by formal treaty, between the United States and Great Britain were unanimously passed.

The Pascataqua Club met in Dover, Feb. 21. The address was by Rev. J. L. Barton on Christianity and New Japan.

R. I.—The Providence Club at its February meeting had about 140 members and guests present. Dr. E. L. Clark was the speaker on the theme Ethics and Religion. The names now enrolled and proposed as members of the club just fill the number suggested by the resolution of limitation.

O.—The Cleveland Club, at its February meeting, listened for an hour and a quarter with unflagging attention to an address by Prof. H. C. King of Oberlin upon The Spiritual Life—the Manly Life. It was a rare address in which profound truths were presented in simple language but with great force. It was agreed that the club had never held a meeting which was intellectually and spiritually more stimulating and helpful.

ILL.—At the last meeting of the Chicago Club, on ladies' night, Dr. Reuen Thomas spoke on The Relations between England and America.

## NEW ENGLAND.

### Massachusetts.

CAMBRIDGE.—At Shepard Memorial Church last Sunday evening a union rally was held in favor of stricter Sabbath observance, under the auspices of the Sabbath Protective League. The speakers were Dr. McKenzie, Dean Hodges, Dr. Plumb, Mayor Bancroft and Rev. Messrs. Cruthers and Kneeland.

SOMERVILLE.—The social gathering of Congregationalists at the Winter Hill meeting house last week Wednesday represented six churches and was held under the auspices of the Congregational Union of this city. About 200 persons were present in spite of a severe storm. Refreshments were served, and orchestral music added pleasure to the evening.

HAVERHILL.—*North.* At the annual meeting about 300 members were present. The total membership is 510, nine having been added during the past year by letter and nine on confession. The expenses were $8,425, the benevolences $2,901. The pastor is giving a series of Sunday evening talks to the young people on The Fundamental Doctrines of Christianity.——*Center.* The annual reports show a gain of 10 in the membership, missionary collections amounting to $528 and a Sunday school attendance averaging 230. At the Thursday evening meeting a penny collection is taken for the poor of the church. About $1,000 have been spent for repairs, an amount raised by the women's society, now in the sixty-seventh year of its existence.

LOWELL.—*First.* The difficulties between the church and society have finally reached the courts, towards which they have steadily tended for some time. The lessees of the church property having made oath to the statement that Rev. G. F. Kenngott had interfered with and prevented their enjoyment of their property rights and that his conduct threatened to lead to a breach of the peace between the factions, Judge Morton of the Supreme Court issued a temporary injunction forbidding Mr. Kenngott from any action as pastor of the church until his right so to act has been established before the court. The case comes before Judge Morton the present week. Meanwhile the church party have petitioned the legislature for the passage of a special act, constituting all properly qualified pew holders of a legal age members of the society. A hearing on this petition will be held this week Thursday.——*Eliot.* Some time ago two cans of ice cream were stolen during a church sociable and the matter was nearly forgotten, when recently the guilty party called upon the pastor, Dr. J. M. Greene, and, declaring that remorse of conscience was too great to be suffered longer, asked to have full reparation accepted.——*Highland.* The pastor, Rev. C. L. Merriam, is an enthusiastic believer in the Boys' Brigade and is especially successful in work along this line. He has recently organized a third brigade among the Sunday school boys, thus giving the school a whole battalion.

WORCESTER.—*Summer Street* recently contributed $60 to the A. M. A. to make two of her young men life members, also $25 to Rev. A. A. Myers for the school at Cumberland Gap. The church has expended $1,500 the past year in much needed repairs and is now collecting funds for a new organ.——*Pilgrim.* The business men's social, in the form of an industrial exhibit recently given, developed into a miniature world's fair of two days' duration. Forty-six exhibits, some quite elaborate, of the trades and manufactures engaged in by men of the congregation were displayed. It gave the new pastor an opportunity to acquaint himself with the occupations of his people and also established closer relations between the church and the business interests of her people.——*Union and Salem Street.* Both churches voted unanimously last week to adopt the report of the joint committee on consolidation. Each clerk will furnish a list of members in regular standing and these will be enrolled as the membership. Committees were elected to call a mutual council to consummate the union and recognize the united church. The name, Union, of the older church will be adopted. All officers of the two churches will pass in their resignations to take effect when their successors shall be elected for the united church. Each church appointed committees to act jointly in securing a pastor.

MILLBURY.—*First.* At an adjourned meeting, Feb. 20, largely attended, it was decided to raise money for the church expenses by the usual plan of pew rents and subscriptions. It was voted to retain Rev. G. A. Putnam as pastor.

PITTSFIELD.—*South.* An interesting and highly successful feature of the work of this church has been the "laymen's meeting," held monthly on Sunday evenings. Large congregations have been attracted to these gatherings, under the management of the lay members of the church and at which live current questions have been discussed. Rev. I. C. Smart is pastor.——*Second.* This the only colored Congregational church in the county is remarkable for the fact that it has enjoyed a pastorate of over forty years with Rev. Samuel Harrison. Though at an advanced age he is zealous and tireless still.

AGAWAM.—Rev. J. D. Potter has just closed a successful eight days' meeting here. The community has been moved, the largest meeting house has been filled and business has been suspended to a large extent. Christians are revived and at work, and many men, women and children are hopefully converted. Mr. Potter preaches the good old truths of the Bible in clear, fair and persuasive words.

GREAT BARRINGTON.—The home missionary field day was a successful rally though considerably interfered with by the inclemency of the weather. The secretaries of the national and the State societies were present and kindled enthusiasm by their addresses. Rev. L. D. Bliss is pastor.

SHEFFIELD.—The three years of the present pastorate of Rev. William Carr have been highly blessed, numerous accessions, new church parlors and a strengthening for the work being the report. Mr. Carr is to close his labors here in April.

DALTON.—A handsome 26 page pamphlet containing the annual report of this church has just been issued. Some of the items are: accessions 16, total admissions for five years 156, total benevolences for five years $37,409, Y. P. S. C. E. 104 active members. Rev. G. W. Andrews is pastor.

NORTH ADAMS.—A Sunday Evening Club has been established. Besides arranging the Sunday evening services it holds weekly institutes on Tuesday evenings. Under the auspices of the club classes have been formed for the study of various subjects: history, literature, philosophy, etc. Rev. W. L. Tenney is pastor.

### Maine.

SOUTH PORTLAND.—*Bethany.* A gracious work of revival has been in progress, more than 40 persons having professed conversion, at least 35 being adults, many of them heads of families. A lot has been given the church by a earnest friend and building operations will be inaugurated in the near future. The church was organized last November with 15 members and it is expected that the result of this work will nearly or quite quadruple its membership. The field is in charge of Rev. C. E. Andrews, pastor of the Free Church, Deering, who has preached nearly every evening for four weeks.

WOODFORD.—The Maine Missionary Society was represented by Secretary Hatch recently, and a collection of $100 taken. Feb. 9 was interestingly observed as Christian Endeavor Day. This society was among the earliest formed and recalled the beginning of the movement.

GREEN'S LANDING.—Rev. S. A. Aprahamian has been quite overcome by the distressing news from his native Eastern Turkey home. His sister with her five children are in utter destitution, her husband and brothers being killed before her eyes. Two younger sisters are robbed of everything but were protected from death.

ASHLAND.—An effort is being made to obtain a meeting house for the newly-formed church. There is good attendance at three places where meetings are held, also at Marsardis and Garfield. The W. C. T. U. holds monthly meetings and a C. E. Society has been formed lately.

CRANBERRY ISLES.—About $200 more is needed to complete the purchase and repairs on the meeting house so long unused. The people do all possible to raise funds and keep up the services.

Sec. E. M. Cousins has completed the collection of the statistics for 1895 and finds a net gain of three churches, five new churches having been added and two organizations dropped, making a total of 242 exclusive of the five home missionary churches which belong to the Maine conferences. The additions to membership have been 958 on confession, a total of 1,422; removals by death were 390, by letter 366, by discipline or revision 307, total 1,063, leaving a net gain of 359, which is reduced to an actual gain of 314. Owing to extensive revision of rolls, there has been no gain in Maine churches for the previous four years, and it is encouraging to find after quite large revision this year that the tide has turned so decidedly. The benevolences amount to $71,436, considerably less than the unusual figures of last year but about the average of recent years. The Sunday schools show a slight falling off from the marked gain of 1,500 last year. The C. E. Societies report 186 in number with 9,737 in members, a gain of eight societies and about 1,500 members, the latter partly accounted for by the total of junior members being definitely called for by the question of this year's report.

### New Hampshire.

NASHUA.—On Thursday the ministers responded to the call for a convention at Concord in the interests of temperance. It was an enthusiastic meeting, and it is earnestly hoped much good will come from the united efforts of the 150 ministers present and their people in sustaining the laws of our State. ——*First.* Last Sunday evening the pastor, Dr. Cyrus Richardson, preached to a large and interested congregation on The Home and the State, under the auspices of the W. C. T. U. The pastor's class in good citizenship is growing in interest.—— *Pilgrim* At a full meeting of the church and society, Feb. 10, it was voted to raise the pastor's salary $500, beginning with the current year. The last missionary concert was of more than usual interest, the subject being Turkey. Excellent papers were read by different individuals. The pastor, Dr. R. A. Beard, closed the meeting with a stirring address. His class of young men in the study of the life of Christ increases in numbers and in interest.

GILSUM.—The King's Daughters, organized in 1893 in memory of Mrs. Adams, widow of a former pastor, has held a prayer meeting once in two weeks before the Sunday evening service. Efficient help was given by them in a recent renovation of the vestry, and financial aid has been furnished from the treasury for the current needs of the church.

CONCORD.—*South.* A renewed movement has been inaugurated for the building of a much needed chapel, including parlors and kitchen arrangements and conveniences adequate for the work of the society. Several thousand dollars have already been pledged and the prospect is favorable. The pastor's salary has also been raised.

At the present time there are over 20 vacant pastorates in the State. Most of them are home missionary churches, but offer hopeful fields to consecrated workers.

### Vermont.

ESSEX CENTER.—The church has received much profit from four weeks' gospel meetings, in which the other churches have co-operated. Of the students in Essex Classical Institute all but eight have now expressed a desire to live for Christ, including 11 of the 12 Seniors. The interest is universal and the meetings will be resumed at a later date under the direction of the same evangelist, Mr. Hollis Jordon of Rochester, N. H. He began meetings at Westford, Feb. 20. Rev. L. B. Tenney is pastor here.

NEWFANE.—Following the Week of Prayer, special services were held for three weeks. There was preaching nearly every evening alternately by the pastor, Rev. S. Norton, and his wife, Rev. Mary E. Norton. Christians have been greatly blessed and several of the unconverted have confessed Christ.

HARDWICK.—The new edifice was opened last week Sunday for services. The floor is inclined, the seats arranged in a circular form and the windows are of stained glass.

### Rhode Island.

PROVIDENCE.—*Pilgrim.* The Sunday school is collecting money for one share in the General Howard Honor Roll by the steady giving of one cent a week-day by each member until March 29. A blackboard thermometer notes the weekly rise of the benevolent temperature toward the $100 mark. The Ladies' Social Circle has been busy for several weeks earning a dollar each, and more, if possible, for the treasury. At the "labor experience" social, earnings to the amount of $108 were brought in and more is yet to be reported. Two women made and sold over 200 pounds of peanut candy, thus raising over $27.

### Connecticut.

NEW HAVEN.—The committee in charge of the recent revival has decided to continue indefinitely the mass meetings which have been held on Sunday afternoons. The Grand Opera House will be used, and the local pastors will preach in turn.——At the preachers' meeting held last week Rev. W. J. Mutch was elected president for the ensuing term. ——On Tuesday of last week the New Haven Branch of the McAll Missionary Association was addressed by Dr. L. S. Chamberlain.——The C. E. Union of the city has started an evangelistic campaign as a permanent part of its work. Meetings are to be held with weak societies with missions, among railroad men and in any other places where such services are desired and would be helpful. A union of Junior Societies has also been started in the city. ——*Howard Ave.* In order to encourage benevolent offerings in the Sunday school the amount of the collections after the classes have contributed to the school a sum equal to one dollar for each member may be given to any missionary object agreed upon. ——*United.* The Men's Club service on last Sunday evening was addressed by Rev. E. G. Porter of Boston on The Armenians and Their Oppressors.

DANIELSON.—A quiet work has been progressing since Jan. 1. Services have been continued for over five weeks. The resident pastors and churches have co-operated and during the final two weeks the help of two evangelists, Rev. W. C. Stevenson and his singer, Mr. J. R. Bell, was secured. They proved themselves sincere, manly and earnest. Christians have awakened to responsibility, and, not satisfied with their own work, nearly a score of persons have given their names to the pastor, Rev. H S. Brown, as desiring to study the Bible together. Steps have been taken looking to the organization of a Y. M. C. A. The work has been to a large extent among the young people.

THOMPSON.—*First.* The first numbers of Vol. I. of *The Monthly Record*, just started by this church, are devoted to news items of general and local interest and good material, original and selected. The reports of last year appear, showing 10 additions, eight on confession, home expenses $1,640 and gifts of $844. During Rev. G. H. Cummings's pastorate of eight years there has been a contribution every year to each of the denominational benevolent societies.

## MIDDLE STATES.

### New York.

NEW YORK.—*Broadway Tabernacle* made its annual offering for home missions Feb. 16, after an address from Sec. J. B. Clark. The pastor, Dr. H. A. Stimson, preached the seventh of a series of discourses on The Acts of the Apostles. He spent Feb. 9 in Hanover, N. H., preaching before the Dartmouth students.

In response to an invitation issued to the women of the Congregational churches of this city and vicinity a good company met on Friday, Feb. 21, at the Bible House, to hold a missionary prayer meeting. Miss S. H. Ward led, and Miss Margaret Leitch spoke of the urgent need of prompt help for the missionary boards. Hereafter a meeting will be held every Friday and the home and foreign work will be equally represented.

GARFIELD.—Rev. I. H. B. Headley of Roslindale, Mass., a well-known and successful evangelist, has been laboring here for three weeks past with marked power. Christians have been greatly stimulated and quickened spiritually, and sinners have been almost daily converted. Mr. Headley's preaching is peculiarly searching, faithful, tender and true, and his methods of personal work are of the best.

HOMER.—This old church is prosperous under the pastorate of Rev. F. A. S. Storer and 44 new members have been added to the Sunday school in the last year. The prayer meetings have doubled in size. This church has joined with other churches in the town in six weeks of union services, conducted by the pastors, and a considerable addition is expected in consequence.

JAMESTOWN.—*First.* Rev. A. L. Smalley, the new pastor, is growing in favor with his people. His preaching and social qualities are highly appreciated after only a six weeks' acquaintance Dr W. A. Farnsworth of Cæsarea, Turkey, and D. M. B. Thom, M. D., of Mardin, Turkey, spent Feb. 9 with this church, deeply interesting their congregations in the trying experiences of the missionaries in that field.

### New Jersey.

PASSAIC.—The pastor, Rev. W. I. Sweet, was recently surprised by the gift of a fine bicycle. The giving of it was made the occasion of a pleasant social evening, various literary exercises, not omitting an original poem on the gift, being included. The C. E. Society recently conducted the regular evening service, the Junior Society giving an exercise of its own.

EAST ORANGE.—*Trinity.* The pastor, Dr. F. W. Baldwin, has been made superintendent of the Sunday school. The church has just succeeded in raising the remaining $2,000 of the floating debt on the new building. This makes over $10,000 that have been raised for home expenses and beneficence during the past year.

CHESTER.—Rev. A. L. Shear, pastor here since 1894, has been engaged by the Industrial Institute of Springfield, Mass., as instructor and lecturer, director of the publishing department and editor of the publications of the Christian Industrial League.

### Pennsylvania.

PITTSBURG.—*Puritan*, Rev. John Edwards, D. D., pastor, held its annual reunion and roll-call recently. The church engaged in union meetings in January with seven other churches, with good results. It has three C. E. Societies, one being an Intermediate Society between the Seniors and Juniors.

EDWARDSDALE.—*Bethesda*, Rev. D. L. Davis, pastor, celebrated its tenth anniversary, Jan. 27. A delightful social reunion occupied the evening and a "birthday gift" from every one made up a good sum for the church.

OLIPHANT.—The church has just held a two-days' jubilee, having removed all incumbrances, with a balance of $150 left. Its Band of Hope, now a year old, has induced 300 persons to sign the pledge.

BLOSSBURG.—*Second*, Rev. J. I. Matthews, pastor, received 23 on confession last year and reports a gain of five in spite of many removals on account of the hard times.

## THE SOUTH.

### North Carolina.

SOUTHERN PINES.—This church was organized in April, 1895, with thirty-five members. Eleven others have been received since that time. The first offering for the A. B. C. F. M., Feb. 16, was $43.

### Florida.

TAMPA.—Refugees from Cuba are pouring into Key West and this city, fleeing from oppression and scenes of cruelty. Over 300 are coming here weekly. Rev. E. P. Herrick recently held a Spanish service in his church, the addresses and hymns being in Spanish and English. Forty Cuban chil-

dren sang in their native language. The service was largely attended.

**Alabama.**

LANETTE.—Superintendent Bassett and Missionary Stallings organized a church, Jan. 27, of 36 members in this town of 2,000 inhabitants. This is an extensive manufacturing place and closely connected with the important town of West Point, Ga. The prospects are good for a strong church. A wealthy manufacturer has promised the new enterprise large assistance in the erection of a house of worship.

**Texas.**

PALESTINE.—*First.* During the two years' pastorate of Rev. J. H. Dobbs, who is to be settled over the church at Sherman, 32 persons have become members, not a communion having passed without accessions, and the contributions have more than doubled.

## THE INTERIOR.

**Ohio.**

SOUTH LORAIN.—A church of thirteen members has been gathered here, where Rev. J. A. Siebert, now studying in Oberlin, has supplied since last September. The neat chapel, built last summer, is crowded at church services and Sunday school, and the use of it has been generously granted to the Methodists for services at hours which do not conflict with regular services. The work is aided by the Ohio H. M. S. and is under its care, with substantial financial and personal help from members of the neighboring church in Sheffield, the oldest in the county and one of the oldest in Ohio. South Lorain is growing rapidly, and this enterprise, the first of any denomination on the ground, has been cordially welcomed by the people, many of whom have removed there from Johnstown, Pa., with the Johnson Steel Works.

CLEVELAND.—*Lakeview.* The cost of the improvements being made on the chapel will be about $1,200. Rev. A. B. Cristy, in addition to his pulpit and pastoral duties, is instructor in elocution in Adelbert College.——*Archwood Avenue* is aiding a Sunday school started by one of its members in her own house in a neighborhood some distance from the church. The attendance is above 40, none of whom attend Sunday school anywhere else. The work is to be aided by the City Missionary Society.

BRECKSVILLE.—Rev. C. W. Carroll assisted the pastor, Rev. W. C. Rogers, in special meetings for one week. At the last meeting nine persons expressed a hope of conversion. The pastor's class preparing for membership now numbers 13 and there are more to join it. The church is in an excellent spiritual condition.

SPRINGFIELD.—*First.* A council held at St. Paul, Minn., Feb. 14, decided unanimously to release Rev. E. A. Steiner from his pastoral connection with the Pacific Church. He accepts the call of this church, to commence his labors here early in April.

FINDLAY.—Rev. L. G. Herbert, the pastor, has conducted a series of special meetings this month, which greatly quickened and united the church and resulted in 20 or more conversions.

GARRETTSVILLE.—Rev. A. T. Reed aided Rev. G. R. Berry in special meetings for two weeks in February. Congregations were large and attentive. Church members were greatly edified and there were a few conversions.

PALMYRA.—The pastor, Rev. Benjamin Harris, has been aided in special meetings by neighboring pastors and the whole community has been deeply moved. There were 40 conversions including some opponents of Christianity.

UNIONVILLE.—The church parts with Rev. W. H. Morton regretfully. In his three years' pastorate 47 members have been added and the congregations are more than doubled.

WAKEMAN.—In Rev. C. A. Gleason's three years' pastorate, just closed, over 45 persons were received to membership, the Sunday school was more prosperous than ever and all departments of the church were brought into excellent condition.

**Illinois.**

AMBOY.—*First.* In December union gospel meetings were held in the rink, Methodists, Baptists and Congregationalists uniting. An unusual interest was developed. Nearly 600 persons attended the meetings every night. There was no evangelist, but William Smith of the Salvation Army assisted. Over 150 persons professed conversion. At the close of the meetings 39 united with this church, and more than that number with each of the other churches. Rev. C. F. Van Auken and a singer, Mr. J. R Bunk, began meetings with this church, Feb. 2, with excellent results. Twenty-seven persons became members recently, making 66 since Jan. 1, and others are to come. The past year has been prosperous. The church building has been painted, a new furnace put in and some indebtedness paid. The weekly offering plan in the place of pew rentals has been used to advantage. Rev. W. J. Warner is pastor.

**Indiana.**

ANDERSON.—*Hope*, Rev. A. H. Ball, D.D., pastor, has just closed a campaign of Bible study under the leadership of Rev. J. B. Koehne. The new evangelism which he represents is the full recognition of modern processes, while underneath is the elemental power of the heart process. From his opening lecture interest and attendance steadily increased and finally people were turned away. The attendance of professional and business men was large.

TERRE HAUTE.—*Second* is having excellent congregations, larger than ever before. The pastor, Rev. W. F. Harding, is delivering evening lectures on the Evidences of Christianity. Money has been raised for papering and revarnishing the meeting house and a new piano is to be purchased.

FORT WAYNE.—*Plymouth.* The Union Missionary Society has just given $50 to create a life membership for Rev. J. S. Ainslie, the pastor.——*South* is engaged in making improvements on the house of worship. Electric lights, new carpets and a pulpit are being put in and the house will be repainted and decorated inside and out.

The State executive committee met at Indianapolis, Feb. 18, and wrestled with the difficult task of making a reduced apportionment answer the needs of a growing work. For the last three years there has been a steady call for retrenchment and it has been with great difficulty that new work could be provided for. Strenuous efforts are being made to bring about a greater degree of self-support. A number of important new enterprises claim sympathy and aid. The apportionment for the year in home missions is $8,500. Dr. N. A. Hyde entertained the visiting members of the committee and presided over its sessions.

**Michigan.**

KINDERHOOK.—Rev. N. D. Lanphear has resigned his pastorate here and in East Gilead. During his period of work a fine meeting house was erected, and the membership has been increased largely in both places.

**Wisconsin.**

EDGERTON.—At the annual meeting of the church, Rev. H. O. Spelman, pastor, full reports from all departments were read. The church has a membership of 137, 30 persons being received during 1895, all but two on confession. The membership of the Sunday school is 153 and of the Endeavor Societies 80. The benevolence was $151 and home expenses $1,626. The Men's Club is vigorously at work. The women cleared $53 at a recent fair.

## THE WEST.

**Iowa.**

DECORAH.—This church is now nearly 42 years old and has had seven ministers, the longest pastorate being that of Rev. Ephraim Adams, D. D., one of the Iowa Band, who served the church from 1857-72 The first house of worship, completed in 1861, has been used for nearly thirty-five years, but has now given place to a fine structure of granite brick, the estimated value of which, with lots and furnishings, is $18,000. The auditorium has 268 sittings; the lecture-room will easily seat 130 persons; the parlor will accommodate 100 more. At the dedicatory service 850 people were crowded into the building. The furnishings are complete, the chief item being a fine Moline organ, the gift of a Mr. Phelps of England, a former resident, who has business interests here. In the dedicatory services the pastor, Rev. D. L. Hilliard, was assisted by Dr. Adams, who was pastor when the first building was dedicated, by Secretary Douglass and Rev. C. A. Marshall. The subscriptions and contributions of the day amounted to $3,009.

OTTUMWA.—*First.* The semi-centennial, just celebrated, was a veritable jubilee of reminiscence and gratulation. Rev. Dr. Salter, friend and colaborer of the first pastor, delivered a strong address full of present day thought on The Lessons of the Last Half-Century. Supt. Harmon Bross of Nebraska, the third pastor, added interest by his genial presence and hearty words. Toasts were responded to by honored members and the pastor. A new manual was placed in the hands of the people, containing the history, polity, by-laws, articles of faith, form of admission and list of members. Over 300 names are on the list, mostly resident, 91 having been added during 1895. The church enters upon its second half-century rich in history and inheritance and well equipped for its promising future.

DUBUQUE.—Some of the best evangelistic work ever done in this city has been going on at the Munhall meetings, which began Jan. 30. The services taxed the utmost capacity of the Y. M. C. A. auditorium, which seats nearly 1,000 persons, and on Sunday evenings overflow meetings were held. Over 200 places of business were closed, Feb. 13, that proprietors and clerks might attend a special service—a suspension of business hitherto unknown in the history of the city. Dr. Munhall, who excels as an expositor of Scripture, came at the invitation of six of the leading churches, representing four denominations. Over 500 conversions are reported.

RICEVILLE AND MCINTIRE.—A special effort in McIntire produced good results. Ten members were received Feb. 9, seven on confession, and probably as many more will be admitted at the next communion. The new members are all adults and among the substantial people of the community. The Riceville church has united with the Methodists of the town in a series of meetings now in progress. Rev. L. M. Pierce is pastor.

MANSON.—The work is prospering under the leadership of Rev. George Marsh. The Sunday audiences fill the auditorium, including the lecture-room. During the last month there have been seven accessions to the membership, making a total of 22 persons who have united with the church during the present pastorate. The Center church, also under Mr. Marsh's charge, has had seven accessions in this time.

AURELIA.—A two weeks' campaign of special meetings at Aurelia, under the leadership of Evangelist Tillitt, resulted in 21 professed conversions. Of these 13 were received into membership and others will follow. Junior and senior Endeavor Societies have been organized and are prospering, and the Sunday school is increasing in attendance and interest.

WEST BURLINGTON.—The people are showing substantial interest in both home and foreign missions and the enthusiasm for Endeavor work is unabated. The young people gave an anniversary and temperance program, Feb. 9, to a crowded house. Temperance pledges, quietly circulated among the young people, have received over 50 signatures. Rev. C. R. Shatto is the pastor.

BERWICK.—As a result of special meetings, conducted by Evangelist Packard, ten members were received into fellowship Feb. 16. There seems to have been a real quickening among Christians, and a number of backsliders were reclaimed and unconverted persons gathered into the fold. Mr. Packard is now holding special meetings at Lake View.

SALEM.—The most successful revival season ever held in this town closed Feb. 16. The meetings were in charge of Evangelist D. M. Hartsough and his singer, Mr. C. R. Handenschield, and were characterized by earnestness, depth of feeling and absence of excitement. As a result 137 persons have already been welcomed to membership.

GRINNELL.—Miss Ellen G. Starr of Hull House, Chicago, spoke Feb. 16 on the subject of Social Settlements and the Church. Miss Starr gave a course of lectures to the students of Iowa College on Art in Its Relation to Social Evolution.

DES MOINES.—*Plymouth.* During 1895 the benevolences amounted to a little over $6,000 and the local expenditures were nearly $6,800. Over $150 have been raised by subscription as a special contribution for the American Board.

HUMBOLDT.—The new pastor, Rev. R. L. Marsh, preached, Feb. 16, on the Situation in Armenia, and the congregation contributed $50 to the Red Cross relief fund.

**Minnesota.**

MANTORVILLE.—Through the labors of Evangelist Pratt the community has been deeply moved and the spiritual life largely increased, with a number of hopeful conversions. Over 50 accessions to the membership are expected and the religious outlook is more hopeful than for years. The church has become self-supporting through the able efforts of the pastor, Rev. Howard Mudie.

VERNDALE.—As the result of a series of meetings four persons have united with the church and 10 others have expressed the intention of doing so. Spiritual life has been strengthened, some difference of opinion removed, the Sunday school membership increased and the church is in a better state than for a long time. It is recovering from two pastorless years.

FREEBORN.—Rev. Wilbur Fisk, who has been on this field for 20 years, preaches at five different stations, traveling over 100 miles to make the circuit. At Byron much interest recently developed and a gift of $40 was made to the pastor.

APPLETON.—The edifice has been papered, congregations are increasing and conversions are reported. Rev. E. C. Lyons preaches at three outstations, in all of which conversions have resulted A church is in prospect at one of these points.

LAKE CITY.—The union meetings have closed. The attendance was large, crowding even the opera house, and the large number of conversions indicate that the religious life of the town has received a strong impetus.

NORTH BRANCH AND SUNRISE.—Evangelist E. E. Rogers held meetings at these points, resulting in conversions. The churches are weak financially but interest is increasing.

MINNEAPOLIS.—*Lyndale.* Evangelist C. N. Hunt is holding a series of meetings in the eighth ward, seven other churches of different denominations uniting.

**Nebraska.**

OMAHA.—*Plymouth.* The council which assembled a few weeks ago to aid this church in its financial difficulties has been informed that the necessary amount has been pledged by the congregation, and is asked to join in an appeal to the Church Building Society. This has really been a heroic achievement. Under great depression the members have sacrificed and subscribed to secure the $2,500. The owners of the mortgage have agreed to discount all the interest and the C. C. B. S. is asked to provide $5,000. This would clear up the entire debt and put the work upon a firm basis. Should this appeal be refused, the field and property will doubtless pass into other hands. The pastor has shown great self-denial and remains only in the hope that the C. C. B. S. will come to the rescue.

LINCOLN.—The board of directors of the Nebraska H. M. S. met, Feb. 18, at the Y. M. C. A. rooms to adjust the reduced apportionment for the State to the needs of the work. It was found necessary to give up all general missionary work and to sustain an evangelist during only a part of the year. The estimate for many fields is cut down, and in other cases three or four churches are yoked together. Every member of the board was present at the meeting.

BLADEN.—A successful series of special meetings closed Feb. 16. The pastor, Rev. W. A. Davies, did most of the preaching, but was efficiently helped one week by Rev. Samuel Williams of Riverton. Several persons professed conversion and nine united Feb. 16, all on confession, six being baptized. Mr. Davies has begun services at Upland, another point on his wide field.

WISNER.—Rev. John Foster had a special service Lincoln Memorial Day, Feb. 16. The G. A. R. post of the town attended in a body and the house was packed both morning and evening. Mr. Foster is making many friends among the business men of the town.

URBANA.—The pastor, Rev. R. S. Pierce, preached Feb. 9 at Keystone, where a church has lately been formed, and received 10 persons into membership, eight on confession. Mr. Pierce has commenced a series of meetings at Rock Falls, another of his outstations.

BURWELL.—Rev. H. M. Evans has held two weeks of special meetings at the Wood Schoolhouse, arousing deep and widespread interest. A Y. P. S. C. E. has been organized with 22 active members.

**North Dakota.**

GRAND FORKS.—This church has been nearly two years without a pastor, yet has maintained its services, being supplied by Professor Woodworth of the State university and Secretary Van Vranken of the local Y. M. C. A. The Sunday school and the C. E. Society are especially successful and the church is in a hopeful condition. When it succeeds in securing a pastor this church should go forward to aggressive work. It has an undoubted field and the long waiting without a leader has tended to draw the members together, developing latent resources and self-reliance. While divine co-operation has been marked, this church is a good example of the apostolic injunction to work out one's own salvation.

GLEN ULLEN.—Rev. F. C. Emerson has been exploring the religious needs of the towns along the line west of the Missouri River. He proposes the organization of a church at Hebron, which has for a long time been connected with Glen Ullen as a preaching station. He has also preached at New Salem, a German town. The interest in the Glen Ullen church is growing and the work along the line of the Northern Pacific is prospering under his direction.

ABERCROMBIE.—Revival meetings are in progress, conducted by the pastor, assisted by Rev. Mr. Deale. Forty-three persons have already signed cards expressing a purpose to lead the Christian life. It is hoped that this series of meetings will infuse new life into the church and that the work which has been crippled for so long will henceforth progress successfully.

DAWSON.—This church, where Father Thurston has for several years been doing excellent work, "although in the dry drought" the last year, has made one of the best home missionary offerings in its history. The patience and faithfulness of the pastor have won the hearts of all and held the church together during times of depression and hardship.

WAHPETON.—This strong and spiritually aggressive church is prospering under the lead of the pastor, Rev. G. B. Barnes. It has decided to take contributions for the six benevolent societies. A short prayer meeting is held at the close of the Sunday evening service and there is evident indication of the Spirit's presence.

INKSTER.—Rev. C. Y. Snell reports all the churches of the place as engaged in union meetings. The Congregational organization has established a Sunday evening service with excellent attendance.

The church at New Rockford, Rev. N. W. Hankemeyer, pastor, is having excellent congregations, and the work is gaining strength in the town.—— Superintendent Stickney is holding a series of Sunday school meetings with the churches north of Jamestown, spending a day each at Carrington, Oberon, New Rockford, Fessenden and Harvey. The workers are helped by his suggestions, and a deeper interest and improved methods result.

The home missionary work in the State has never been in a more healthy condition than now. The financial stress upon the C. H. M. S. has prevented entering many new fields so that most of the new organizations have been in places where they could be yoked with other churches without extra appropriations. The home missionary contributions have been excellent as a whole, notwithstanding the low price of grain and produce and the general financial difficulties.

**South Dakota.**

HURON.—The South Dakota C. H. M. S. has been in session here two days struggling to apportion the reduced missionary grant. It has been found necessary for the present to sacrifice the work of both general missionary and evangelist, commencing with the expiration of their present commissions.

Evangelists Thomson and Gamble are holding meetings at Parker.——Rev. Thomas Thompson, pastor at Winfred and Freedom, is holding special services, assisted by Rev. Micajah Doty.—— The pastor at Belle Fourche has opened a free reading-room in the meeting house to be used week evenings.——The Bible Study Club at Howard, led by the pastor, uses Dr. M. C. Hazard's Outline Studies and is increasing in interest.

**Montana.**

BILLINGS.—At a meeting of the State home missionary committee, held here Feb. 7, to consider what shall be done in view of the diminished appropriation, it was decided to sustain all the work now in hand, if possible. The necessary reduction in salary is willingly made, not only by the missionary committee, but by all other pastors in the State so far as heard from. The excellent Sunday school here has an average attendance of 140 and is managed by a board composed of the pastor, Rev. P. B. Jackson, who is superintendent, and of the officers and teachers. This board chooses all teachers, holds monthly meetings, at which reports are made by each teacher, and attends to the needs of the school. A weekly teachers' meeting is also held.

LAUREL.—This new and enterprising country church is showing great interest in the meeting house which is about to be erected. The pastor, Rev. Joseph Pope, recently gave a lecture in the schoolhouse on The Function of the Church and the Public School in the Prosperity and Development of the Community. Mr. Pope also has charge of the work at Columbus, which is prospering.

HELENA.—The outlook is brightening since the coming of the new pastor, Rev. Carl Kelsey, who is winning many friends throughout the community. A recent series of practical sermons on social questions has been much enjoyed.

RED LODGE.—The Sunday school, now six years old, has been since its formation under the leadership of one superintendent, and is in excellent condition, the attendance averaging over 100.

LIVINGSTON.—Union meetings, led by Rev. Mr. McGregor, are in progress, and much interest is felt throughout the town. There have been a number of accessions to the various churches.

## PACIFIC COAST.

**California.**

FRESNO.—After years of distressing debt, at times threatening the sale of the property and the very life of the organization, the church is rejoicing over the payment of $3,250 to the bank. This result was reached by self-sacrificing gifts on the part of the members, together with help from outside churches and the C. C. B. S. Much credit is due to the efficient leadership of the pastor, Rev. H. E. Banham, recently of Etta.

ADIN.—Rev. J. A. Jones, after a few months' work, is greatly encouraged. In a town of only 300 inhabitants the Sunday school membership has grown from 25 to 50. At a recent prayer meeting 50 persons attended and on Sunday evening 125. Bethesda Church, Utica, N. Y., has sent $10 toward the purchase of a much needed communion set.

WEAVERVILLE.—Rev. H. H. Cole has organized a Temperance League, which promises to unite the temperance forces in the county for effective work. The attendance on Sunday services is large, the business men being well represented.

SAN FRANCISCO.—*Olivet.* Rev. J. A. Cruzan has just issued the initial number of *The Olivet Index*, an attractive monthly of excellent make-up. Mr. Cruzan was "a good printer before he became a good preacher."

**Washington.**

SNOHOMISH.—Special meetings have just closed, of which Mrs. L. T. Bailey had entire charge during the last week. As a result of these meetings, thirty cards were signed, and more than 40 persons have expressed the purpose to lead Christian lives.

New houses of worship are soon to be erected at Pleasant Prairie and Springdale.

## CHRISTIAN ENDEAVOR NOTES.

Members of the Chicago Union are seeking to give employment to those out of work by setting them to clearing the paths in the suburbs, keeping them free of snow in the winter and of weeds and rubbish the rest of the year.

The subject of prayer for the World's Christian Endeavor Prayer Chain in March will be, "For pastors and preachers the world around, that they may be filled with power from on high, and that their people, young and old, may co-operate more effectively in Christian work."

The recommendation has been made by the Australasian United Society that each colonial union appoint a superintendent to have charge of the work of good citizenship, and that a banner be given at the next Australasian convention to the union reporting the best work done.

The Massachusetts State Union has issued a little pamphlet telling of the work done by a Sunday school committee of six selected to make a model committee. In the district in which they worked they started Sunday schools, canvassed to obtain new scholars, started home departments, and in many other ways illustrated what can be done by Sunday school committees.

Historical pilgrimages like those in connection with the Boston convention are to be made a feature of the Scotch national convention in Edinburgh in April. The places visited will include St. Giles's Cathedral, Greyfriars' churchyard and John Knox's house, and an open meeting will be held in the Grassmarket, where the last Scotch martyr died.

## SUNDAY SCHOOL NOTES.

Plymouth district held its annual convention Feb. 21 at Marshfield. Rev. J. M. Dutton, N. S. Greet and J. N. Dummer, with several local workers, carried out an interesting program day and evening.

Indiana has wiped out an old debt of $1,100. The *Awakener*, a 24-page pamphlet, is published monthly as the official organ ——In Ohio over 300 pastors agreed to preach sermons on Association Day upon the Sunday school.

Newburyport District held its third local meeting since the annual convention, Feb. 20. Previous meetings were held in Salisbury Point and at Prospect Church, Newburyport. An evening program only is arranged and two or three practical questions are considered.

Encouraging reports come from Rev. Mr. Piggott, the president, and Signor Ernesto Filippini, the secretary of the central Sunday school committee of Italy. The latter is visiting schools in many parts of the country and the committee is endeavoring to improve the monthly publication.

While International Field Superintendent Reynolds was delivering an address in the Hanover Presbyterian Church, Wilmington, Del., Mr. Joseph Pyle, president of the State Association and member of the international executive committee, who was in the audience, was stricken with paralysis and died.

A Sunday school hymn-book was published in Madrid in Spanish several years ago through the liberality of some New York ladies. It was used

not only in Spain but in Central America as well. A young converted priest said lately that a sheet of paper picked up on the street contained a hymn that made him wish to learn more of the religion which it expressed. On the sheet was one of the hymns from that book.

Barnstable Central District Convention met Feb. 19 in the Baptist Church, Barnstable, which has no Sunday school. These topics were considered: How to Make the School Attractive to Young People, Aggressive Work, The Use of the Bible in the School, How to Prepare the Lesson and a symposium on The Ideal School, in which many took part. Although a stormy day a number of persons drove many miles in order to be present.

The New England delegations to the International Convention, in accordance with the revised apportionment of the executive committee, will consist of 16 each from New Hampshire, Vermont and Rhode Island, 24 each from Maine and Connecticut and 60 from Massachusetts. The nine provinces will be entitled to 139, New York 144 and Pennsylvania 128. The only other States that will outnumber the Bay State are Illinois 94, Ohio 92 and Missouri 68.

## WEEKLY REGISTER.

### Calls.

BEACH, David N., Prospect St. Ch., Cambridgeport, Mass., accepts call to Plymouth Ch., Minneapolis, Minn.

BIGELOW, Herbert L., Lane Seminary, to supply at Vine St. Ch., Cincinnati, O., for six months. Accepts.

COLE, Thos. W., Grand Island, Neb., to Sterling, Kan. Accepts.

CORWIN, Carl H., is released from his engagement at Fairmount, Minn., and accepts call to Geneva, Ill.

COUCH, C. H., Oberlin Seminary, to be acting pastor at Amherst, O., until his graduation. Accepts.

CROWMILLER, Bruce W. (Pres.), to supply for a year at S. Egremont, Mass., beginning April 1.

DEXTER, Frank N., Clinton, Wis., to be district missionary of the Wisconsin H. M. S. Accepts.

GAYLORD, Franklin, New York, to Trinity Ch., Tremont, of the same city. Accepts.

GOODRICH, Lincoln B., Bound Brook, N. J., to Union Ch., Marlboro, Mass. Accepts, to begin work March 15.

GRISBROOK, Edward O., Worcester, Vt., accepts call to Plainfield.

HERRICK, Henry M., Charles City, Io., to Carpentersville, Ill. Accepts.

HOLDEN, Fred. A., Glastonbury, Ct., declines call to Willington and Westford.

HUNT Theo. C., Riverside, Cal., to First Ch., Eau Claire, Wis Accepts, to begin April 1.

IRELAND, Wm. F., Columbus, N. Y., to South Ave. Ch., Syracuse.

LANGDALE, Thos. G., *declines* call to secretaryship of Redfield College, and remains with the church at Clark, S. D.

LEE, Wilberforce, missionary to Africa under American Board, accepts call to Olivet Ch., Toronto, Can., and began work Feb. 16.

MANVILLE, Addison G., Alexandria, O., to Ironton. Accepts.

MESKE, Fred. L., accepts united call of Americans and Germans to remain at Prescott, Wis.

MOORE, Wm. E. B., Madison, Ct., to E. Hartland. Accepts.

PHILLIPS, Chas. H., Jamestown, N. D., to Grand Forks.

PRITCHARD, W. S., Chicago Seminary, to Oneida, Ill. Accepts

SHEAR, A. Lincoln, Chester, N. J., to Industrial Institute, Springfield, Mass. Accepts.

STAPLETON, Robt., late of Belle Plaine, Io., declines call to Valley Junction.

VAN LUVEN, Mr. S. R., of Moody Institute, to Granada, Minn. Accepts.

WELSH, Jno. W., Northwestern University, Evanston, Ill., to Hammond, Ind. Accepts, to begin March 1.

WILLOUGHBY, Albert S., to Creston, Io., for another year. Accepts.

WISWALL, Fred M., Marlboro, N. H., accepts call to Putney, Vt.

### Ordinations and Installations.

BRANAN, S. R., *o.* Ewell, Ala., Jan. 26.

EVANS, Dan'l A., *i.* Bartlett, Ill., Feb. 18. Sermon, Rev. W. A. Waterman; other parts, Rev. Messrs. J. D. Wyckoff, G. L. Smith, S. C. Davis and Prof. H. A. Fischer.

LARSON, Anton, *o. p.* Scandinavian Ch., Merrill, Wis. Sermon, Rev. C. C. Campbell; other parts, Rev. Messrs. C. J. Jensen, S. V. S. Fisher, J. C. Ablett and T. G. Grassie.

### Resignations.

FISK, Perrin B., has been released by the church at St. Johnsbury Center, Vt., that he may devote his whole time to his other charge at Lyndon.

JOHNSTON, Frank L., Leadville, Col.

LANPHEAR, Nath'l D., Kinderhook and East Gilead, Mich., to take effect May 1.

WILLSON, Theo. B., First Ch., Moline, Ill., to take erect June 1.

### Dismissions.

STEINER, Edward A., Pacific Ch., St. Paul, Minn., Feb. 14.

### Churches Organized.

CLEBURNE, Kan., not Io., *rec.* Feb. 12. Twelve members.

KEYSTONE, Neb.

LANETTE, Ala., Jan. 27. Thirty-six members.

WICKSBURG, Ala., St. John Ch., Jan. 12. Eleven members.

### Miscellaneous.

MACLEAN, George E., a graduate of Williams College and member of a Congregational church, though his service has been with the Presbyterians, has accepted the chancellorship of the State University in Nebraska, being the fourth chancellor in succession of Congregational training.

MORSE, Charles H., and wife of Brookfield, Vt., received a visit, Feb. 13, from their parishioners of the First and Second Churches, who left with them substantial evidence of their regard.

ROUSE, Thomas H., was tendered a reception at the town hall, Feb. 17, in recognition of his 76th birthday. Mr. Rouse has ministered to the church at Belleview, Fla., for upwards of 10 years.

WEEKS, David, has removed from Ashland, Pa., and can be addressed at Edwardsdale, Luzerne Co.

## ADDITIONS TO THE CHURCHES.

| | *Conf.* | *Tot.* |
|---|---|---|
| **ALABAMA.** | | |
| Lanette, | — | 36 |
| Wicksburg, St. John, | — | 11 |
| **CALIFORNIA.** | | |
| Adin, | 3 | 3 |
| Oakland, Market St., | 4 | 8 |
| Pacific Grove, Mayflower, | 5 | 8 |
| San Francisco, Bethany, | 4 | 8 |
| Oak Chapel, | — | 13 |
| Third, | — | 5 |
| Stockton, | — | 8 |
| Ventura, | 5 | 5 |
| Weaverville, | 2 | 4 |
| **COLORADO.** | | |
| Denver, Boulevard, | 6 | 21 |
| Second, | 11 | 21 |
| Longmont, | 30 | 30 |
| **INDIANA.** | | |
| Amboy, | 11 | 14 |
| Dunkirk, | 2 | 5 |
| Fairmount, | 7 | 7 |
| Fort Wayne, Plymouth, | 15 | 19 |
| Marion, | 7 | 7 |
| Porter, | 3 | 5 |
| Terre Haute, Second, | 6 | 7 |
| **IOWA.** | | |
| Aurelia, | 3 | 3 |
| Burtrum, | 24 | 24 |
| Colfax, | — | 3 |
| Correctionville, | — | 4 |
| Des Moines, Moriah, | 10 | 10 |
| La Motte, | 30 | 34 |
| McIntire, | 10 | 13 |
| Manson, | — | 2 |
| Monticello, | 11 | 14 |
| Salem, | 60 | 60 |
| Tabor, | 11 | 11 |
| Traer, | 6 | 6 |
| Webster, | 15 | 15 |
| Wilton, | 4 | 4 |
| Winthrop, | — | 3 |
| **KANSAS.** | | |
| Cleburne, | — | 12 |
| Great Bend, | 14 | 14 |
| South Bend, | 12 | 12 |
| Stafford, | — | 10 |
| **MINNESOTA.** | | |
| Fosston, | — | 4 |
| Grand Meadow, | — | 6 |
| Verndale, | — | 4 |
| **NEBRASKA.** | | |
| Ashland, | — | 3 |
| Avoca, | 5 | 5 |
| Bladen, | 9 | 9 |
| Blair, | 3 | 5 |
| Omaha, Plymouth, | 7 | 11 |
| Keystone, | 8 | 10 |
| Riverton, | — | 7 |
| Verdon, | 5 | 5 |
| **NEW YORK.** | | |
| Honeoye, | — | 4 |
| Salamanca, | 3 | 3 |
| **OHIO.** | | |
| Lodi, | 2 | 4 |
| Pierpont, | — | 3 |
| **OKLAHOMA.** | | |
| Alva, | — | 6 |
| Belleview, | — | 8 |
| Brighton, | — | 5 |
| Chandler, | — | 5 |
| Choctaw City, | 15 | 15 |
| Morrison, | — | 18 |
| Okarche, | — | 7 |
| Waynoka, | — | 6 |
| **PENNSYLVANIA.** | | |
| Blossburg, | — | 5 |
| Lansford, | — | 8 |
| Philadelphia, Central, | — | 7 |
| Spring Creek, | 2 | 3 |
| **VERMONT.** | | |
| Charleston, West, | 15 | 15 |
| Chester, | 5 | 5 |
| Morrisville, | — | 10 |
| **WISCONSIN.** | | |
| Bark River, | 10 | 11 |
| Gay's Mills, | — | 3 |
| Tomah, | 4 | 4 |
| **OTHER CHURCHES.** | | |
| De Smet, S. D., | 14 | 14 |
| Detroit, Mich., First, | 27 | 35 |
| Freewater, Ore., | — | 10 |
| Mountain Home, Ida., | 2 | 3 |
| Providence, R. I., Plymouth, | 3 | 5 |
| Rogers, Ark., | 1 | 8 |
| St. Louis, Mo., First, | 4 | 25 |
| Sandoval, Ill., | 40 | 40 |
| Churches with less than three, | 23 | 37 |

*Conf.*, 510; *Tot.*, 886.

*Total since Jan. 1.* *Conf.*, 1,479; *Tot.*, 2,157.

## OTHER CHRISTIAN WORK.

The League for Public Good in Buffalo, though young, has proved itself an efficient organization. Some weeks ago it held a meeting for the purpose of bringing the condition in Armenia before the people and to arrange special meetings which were held last week Sunday evening in the various churches. The Episcopal churches joined in a meeting at their cathedral church, the Lutherans also united their congregations, and other denominations fraternized.

We desire to call the attention of our readers to the advertisement of E. P. Gates of Minneapolis, Minn., formerly of Grand Forks, N. D., which appears in another column. He will be at Young's Hotel, Boston, Tuesday and Wednesday of next week (March 3 and 4), where he will be glad to meet any parties who have funds for investment, or who have lands or loans in the Red River Valley or other sections of North Dakota, giving such information and advice about the same as an extended residence in the West and twenty years of experience in the loaning business has placed at his disposal.


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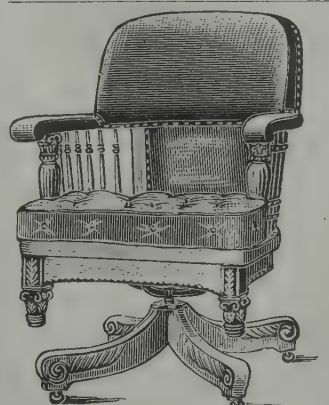

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*A Phosphorized Cerebro-Spinant,*

in such cases, and relief is almost immediate.

Regular bottle, $1.00, 100 doses. All druggists. Concentrated, prompt, powerful. Sample by mail, 25 cents. Descriptive pamphlet, full directions, testimonials, etc., mailed to any address.

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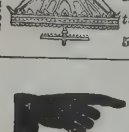

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## THE BUSINESS OUTLOOK.

Last week was broken by a national holiday, and naturally operated to reduce the volume of trade and speculative transactions at the stock exchanges. However, the business week closed with visible signs of improvement in the world of trade, and a confident tone in Wall Street. The extreme cold has checked the movement of merchandise at interior points and the Southwest.

The boot and shoe and leather trade seems to be the most busy relatively, although it is understood on good authority that the enormous sales of leather which the Leather Trust has recently made have been made not only at a loss, but at prices at which the goods could not be replaced with hides at their present value. The supply of hides in the world is comparatively rather light, and it is stated that the Leather Trust is quietly buying all the hides it can without rushing prices upon itself. The outlook is for higher prices both for hides and leather.

The woolen industry is rather flat. Reports come of several more shut-downs and profits are said to have been slight for the season. The blame is laid on the present tariff law. A fair spring business is anticipated in the wholesale clothing trade, with a better demand in May or June than at the opening.

Some of the large business centers are already reporting the progress of a satisfactory spring business in the various branches of trade and prices are denoted as firm. Favorable mention should be made of our increasing exports and decreasing imports. Should this continue for any length of time the balance of trade would soon be very largely in our favor. Our growing shipments of wheat and flour to South Africa and Australia are among the pleasing factors of the general situation.

The bank clearings for the six days ending Feb. 20 furnish indisputable evidence of the improvement along all lines of trade, the total being $1,093,000,000, an increase of 17 per cent. over the total of the week previous and of 31 per cent. over the total for the third week of February, 1895. Railroad earnings continue to show good gains, and the general feeling in Wall Street is that security values will continue to advance through the spring and summer. London has recently been quite a large buyer of American bonds and stocks, and this foreign buying has done much to convert many, hitherto on the speculative fence, to the bull side of the stock market.

## HOME MISSIONARY FUND.

FROM A GRATEFUL FRONTIER WORKER.

——, Wn., Jan. —, 1896.

I wish to thank you for the pleasure and profit derived from your paper in the past year. I would like to have the opportunity of reading the many numbers for the present year. I see my label is marked "Feb. '96." I am very grateful to the dear friends who contribute to the fund to send *The Congregationalist* to home missionaries. I would gladly pay for it if I were able to do so, for it is the greatest help that I have in my work. I sincerely hope that I may be amongst the fortunate few another year, if not, I can only thank you and all who have contributed so much towards my mental and spiritual growth in the past. I am fortunate in having a wide field, plenty of work, good health and a numerous family; my income only is limited. I like *The Congregationalist* better than all other papers that I am permitted to read, and if it is stopped I do not know how I shall get along without it. $15

| | |
|---|---|
| A. B. C. | $20.00 |
| Wm. H. Scott, Woodfords, Me. | 2.00 |
| A Friend, Bethlehem, Ct. | 2.00 |
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| Mrs. A. C. Burnham, Hillsboro Bridge, N. H. | 3.00 |
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| Richard E. Rice, New Haven, Ct. | 2.00 |
| A. A. Sweet, Newton. | 2.00 |
| A Friend, Norridgewock, Me. | 2.00 |
| Miles Spaulding, Groton. | 2.00 |
| Miss F. A. Boyd, Somerville. | 2.00 |
| Miss M. Boyd, Somerville. | 2.00 |
| John Conant, Beaufort, N. C. | 2.00 |
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There are two kinds of sarsaparilla: **The best—and the rest.** The trouble is they look alike. And when the rest dress like the best who's to tell them apart? Well, "the tree is known by its fruit." That's an old test and a safe one. And the taller the tree the deeper the root. That's another test. What's the root,—the record of these sarsaparillas? The one with the deepest root is Ayer's. The one with the richest fruit: that, too, is Ayer's. Ayer's Sarsaparilla has a record of half a century of cures; a record of many medals and awards—culminating in the medal of the Chicago World's Fair, which, admitting Ayer's Sarsaparilla as the best—shut its doors against the rest. That was greater honor than the medal, to be the only Sarsaparilla admitted as an exhibit at the World's Fair. If you want to get the best sarsaparilla of your druggist, here's an infallible rule: Ask for the best and you'll get Ayer's. Ask for Ayer's and you'll get the best.

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and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

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**2628 Portland Avenue, Minneapolis, Minn.**

References: Nat'l Bank of Commerce, Minneapolis, Minn.; Importers and Traders Nat'l Bank, New York City.

P. S.—I will be at Young's Hotel, Boston, Tuesday and Wednesday next, March 3 and 4.

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**CHURCH CARPETS** AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST., OPP. BOYLSTON ST., BOSTON.

## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, FEB. 21.

Mrs. Capron presided and took the Scripture lesson from Haggai, a prophet unknown except for this little book of prophecy, and whose recorded service covers a period of only three and a half months, and yet who has given a message of great power, a message which applies to the conditions which exist to-day and which includes a record of seven failures, seven commands and seven promises.

It was Miss Alice F. Stillson's day upon the calendar and Mrs. Capron spoke warmly of her, asking, "Where is she today? What are her perplexities and crying need?" and then recalled a rattan chair in a simple frame in her own India home, where she had often knelt when weary and perplexed and asked for the divine help which should make up for lack of the preparation which she had not had time to make for the instruction which she was to give, speaking also of the assurances which she has received since returning home of the frequent prayers of hitherto unknown friends.

Miss Kyle gave an account of an interesting revival some months ago in the Umzumbe school, which is under Miss Stillson's care, when many of the girls seemed to enter upon a new life. At last accounts thirty were candidates for church membership.

Miss Lamson gave Miss Laura C. Smith's description of the Ireland home for kraal girls; and Miss Stanwood reported Miss Mellen's welcome to her old home in Zululand, where she is to take up work in Esidumbini with Miss Hance, occupied now in recalling the language which she learned in childhood, glad to find she has not forgotten the "clicks."

Mrs. J. K. Browne read a letter from Miss Seymour of Harpoot, reporting the reopening of the girls' school, saying almost pathetically, "We are comfortable," while she presented a dark picture of the misery around them, and Mr. Gates had "not a lira of relief money." Mrs. Barton read a letter from Mrs. Barnum, who spoke of Mr. Gates and Mr. Ellis "in the bread business," and longed for the bag of pieces which she had saved to give away, while Misses Seymour and Bush are giving women cloth to make up. In the midst of the trouble the women's prayer meeting is well attended, crowding the sitting room where it is held.

Miss Fay said that the old artists often portrayed a striking contrast of expression upon the same canvas, as in Raphael's Transfiguration we see the agony of the lunatic and the glory of the transfigured Christ; so the promises of God are over and above the darker places in life. Miss Stanwood spoke of the great pressure upon the American Board in the face of its debt and the effort to liquidate it by the first of March; and Mrs. Capron, from the missionary standpoint, spoke of the "tremendous shock" which comes to a mission with the announcement that appropriations must be reduced, an announcement sent out from the very walls of the Congregational House.

All available space in the rooms was packed, and every minute of the hour was crowded, the prayer element holding its appropriate place.

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An English clergyman, quoted in the *Churchman*, makes a good point with reference to parishioners who find fault and withdraw their co-operation. "It may not be tact, but it is truth, if I say to each of these aggrieved persons, From your own point of view you are going the wrong way to work. . . . The more you withdraw, the more I shall be able to have my own way." But, under the American voluntary system, no Congregational clergyman will be able to go on and say with him, "And, mind you, if everybody withdraws from everything . . . what then? I shall have little or nothing to do; and I shall get my pittance all the same." There is a point at which withdrawals by the congregation become the plainest kind of a providential hint to the preacher.


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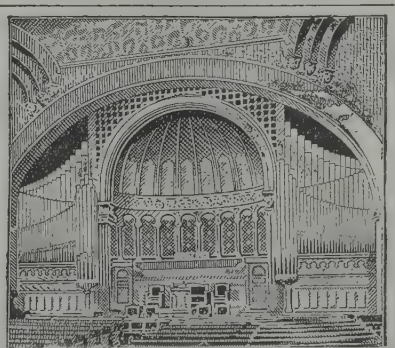

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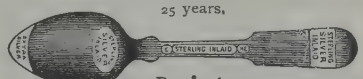


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Samples 1 Cent Each.

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BOSTON AND CHICAGO.


## Religious Notices.

*Religious and ecclesiastical notices, addresses of ministers, etc, published under this heading at ten cents a line.*

GORDON MISSIONARY TRAINING SCHOOL, Clarendon Street Baptist Church, Boston, opens Oct. 2. Evening classes Oct. 10.

THE AMERICAN SUNDAY SCHOOL UNION has been at work seventy-one years for the retired rural districts. Its union methods specially commend it to communities of sparse populations divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has larger results for the amount expended. 11,000,000 children are yet out of Sunday School. Will you help to save them? Send to Rev. Addison P. Foster, D. D., New England Secretary, 1 Beacon St., Room 40, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat.*

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, *President.*
REV. W. C. STITT, *Secretary.*
W. C. STURGES *Treasurer.*

## JAPAN ONCE MORE.

At the Boston Ministers' Meeting last Monday Rev. J. L. Barton, D. D., gave an interesting address on Personal Observations and Experiences in Japan. He began by speaking of the advantageous location of Japan, there being no first-class Power on the Pacific Ocean which exercises any control over that ocean. The navy of Japan, therefore, both commercial and war, is to be the dominating power in the Pacific. Commercial, intellectual and political growth must not be confounded with Christianity. Referring to the three religions of the Japanese Dr. Barton said none is exclusively followed, as has been commonly supposed, but a Japanese is born a Shintoist, lives in his maturer life by the principles of Confucianism and is buried with Buddhist ceremonies. This mixture of beliefs made it seem a simple thing to many Japanese to embrace Christianity as a fourth religion.

In considering the life of the people Dr. Barton said that the Japanese minister of public instruction, himself not a Christian, admitted in conversation that unless something could be done to supply the lack of public integrity among the Japanese their standing among the nations of the world would be gravely endangered. Drunkenness is rife and polygamy exists in the most influential circles, while at least 37,000,000 of the people are still idol worshipers.

In regard to theology Dr. Barton said that the Japanese are as a nation fickle, and very sensitive to new ideas. Some of them criticised the missionaries for teaching only the Bible and not giving as well all the newer criticisms and doctrinal controversies, and felt that they must, therefore, cut loose from the missionaries and study for themselves. This movement is not, however, general among the churches, and instances were cited where churches had dismissed their pastors because their sermons were not evangelistic. There are great fields in Japan still untouched, and there will be no miracle worked there. The nation can become Christian only by the conversion of individuals, and this will be brought about by patient, persistent effort on the part of the churches of America.

## GENERAL HOWARD ROLL OF HONOR.

TO PAY THE HOME MISSIONARY SOCIETY DEBT IN SHARES OF $100.

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Ivoryton, Ct., three shares.
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Rev. W. J. Tucker, D. D., by Cong. Church, Dartmouth College, N. H.
Dr. Wm. T. Smith, by Cong. Church, Dartmouth College, N. H.
T. Haskell, Windsor Locks, Ct.
Mrs. E. P. Barbour, Ansonia, Ct.
Mr. Berry Stowe, Lawrence, Mass.
First Cong. Church, Tacoma, Wash.
L. B. S. of Tompkins Ave. Church, Brooklyn, N. Y.
Ladies' Miss. Aux., Plymouth Church., Worcester, Mass.
First Cong. Church, Turner's Falls, Mass.
Miss C. W. Nichols, by W. H. M. U. of Minn.
Sunday School, South Church, Hartford, Ct.
Home Missionary Rally, Six Churches, at Washington, Ct.
First Cong. Church, Fairfield, Ct.
Home Missionary Rally, Six Churches, at Fairfield, Ct.
Franklin St. Church, Manchester, N. H. Second share.
Eliot Church, Newton, Mass.
Pres. Franklin Carter, Williamstown, Mass.
In Memory of Rev. D. B. Coe, D. D., Bloomfield, N. J.
In Memory of "J. L. T.," Mass.
A. P. Williams, West Upton, Mass.
Ladies' Union of First Church, Kansas City, Mo.
Mrs. G. A. Harris, Chepachet, R. I.
Miss Sophie Moen, Worcester, Mass.
Mrs. Isabella R. Tuttle, Plymouth Church, Brooklyn, N. Y.
Mrs. Samuel B. Duryea, Plymouth Church, Brooklyn, N. Y.
Mrs. Wm. B. Boorum, Plymouth Church, Brooklyn, N. Y.
Cong. Church, New Preston, Ct.
Rev. D. L. Furber, D. D., Newton Center, Mass.
First Cong. Church, Middletown Ct.
Mr. and Mrs. Arthur F. Whitin, Whitinsville, Mass. Five shares.
Mr. John L. Hobson, Haverhill, Mass.
Ladies' H. M. Society, Cong. Church, Norfolk, Ct.
First Cong. Church, Col'insville, Ct.
Rally of neighboring churches at Putnam, Ct.
Mrs. H. S. Caswell, by "A Country Friend."
Previously reported, 634; added above, 49; total pledges, 683.

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**Use Horsford's Acid Phosphate.**

Dr. GREGORY DOYLE, Syracuse, N. Y., says: "I frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

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Dr. Alfred K. Hills, editor of the New York *Medical Times*, says: The "Flour of the Entire Wheat" as ground by the Franklin Mills Co., Lockport, N. Y., is the best cereal food. This flour of the Whole Wheat is the **Nutrient par excellence**, and should supplant the ordinary White Flour (which contains starch alone and is consequently imperfect as food) in our daily consumption.

Always ask for "Franklin Mills." All leading Grocers sell it.

Cudahy's Rex Brand Extract of Beef FOR A FINE... **FLAVOR**

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HOW TO USE IT. Take three dessert spoonfuls to a cup of boiling water or milk. Stir briskly a moment, and your Chocolate is ready to serve. Put up in 1 lb. and ½ lb. tins.

Stephen F. Whitman & Son, Sole Mfrs., Philadelphia.

**Headquarters for Sweet Peas**
...THE ONLY
NEW DOUBLE SWEET PEA, Bride of Niagara,
True to name. Price—Packet 25 cents, half packet 15 cents.
The Wonderful CRIMSON RAMBLER ROSE, only 15 cents.

Mixed Varieties, per pound 40 cents.
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Full list of Flowers, Vegetables, small Fruits, etc., with description and prices. Mailed on receipt of 10c., which may be deducted from first order—really free,—or free with an order for any of the above.

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**RARE SWEET PEAS FREE!**

Our **BEAUTIFUL BOQUET COLLECTION**, comprising over 30 varieties of Eckford's, New Giant, Gilt Edge Strain. The finest collection ever brought together by any seedsman. Every color, combination and shade are represented, from darkest crimson to snowy white, with flowers double the size of ordinary sweet peas. The very cream of the newest and rarest sweet peas, the fashionable and popular flower of the day. This magnificent collection contains over **one ounce** of seed (enough for a hedge), and we send it FREE, together with printed directions for growing sweet peas, a copy of our charming new **Illustrated Catalogue** for 1896, and **20c Premium Coupon** on receipt of only 10c., the exact cost to us of postage and putting up. Our catalogue contains many new things that cannot be obtained elsewhere. If you send silver for the above, we include absolutely **Free**, a regular 20 cent packet of our world famous **ROYAL PRIZE PANSIES**, said by good judges to surpass anything in Pansies seen at the World's Fair; flowers three inches across, spotted, striped and mottled in endless variety. We make this offer to get you to try our seeds, as we know after a trial you will use no others. The offer is good for 30 days only. The above seeds are exactly the same as we advertise in our catalogue for 45 cents, and thousands of packets have been sold at that price.

Address at once,
O. M. RICHARDSON & CO.,
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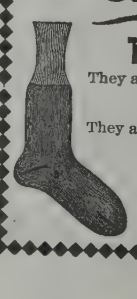
*Shawknit* TRADE MARK. **The Only Half-Hose**



**THAT FIT WELL, LOOK WELL, WEAR WELL.**
They are the only half-hose that fit well, because they are the only half-hose that are
**SO KNITTED AS TO FIT.**
They are the only half-hose that look well and wear well, because they are the only half-hose that fit well and because they are made in the
**MOST ATTRACTIVE COLOR-EFFECTS**
and of the **BEST YARNS.**
*Look for the trade-mark on the toe.* *Send for Descriptive Price-List.*
**SHAW STOCKING CO., Lowell, Mass.**

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of dimples comes when healthy babies wake in the morning and laugh. A good share of those dimples are made by Scott's Emulsion. Half the **Scott's Emulsion** is taken by babies. It makes them happy by making them comfortable.

Christian Entertainments!

No church ought to be without facilities for furnishing pure recreation. With a Stereopticon the interesting places of the world can be shown; inspiring moral and temperance stories illustrated; humor made realistic; choicest statuary and artistic gems flashed upon the screen. Do you know of anything better? We don't.

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Ask for them—get them, plant them. They are the standard seeds everywhere; sown by the largest planters in the world. Whether you plant 50 square feet of ground or 50 acres, you should have **Ferry's Seed Annual** for '96. The most valuable book for farmers and gardeners ever given away. Mailed free.

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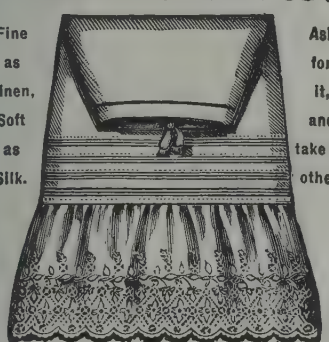
The Best Muslin for Ladies' Skirts.

Pride of the West.



Fine as Linen, Soft as Silk.

Ask for it, and take no other.

Skirts made from this muslin are for sale by all leading retail dry-goods dealers; also the muslin in 36, 41, and 45 inch widths.

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Opposite Grace Church, - NEW YORK.

EUROPEAN PLAN.

"There is an atmosphere of home comfort and hospitable treatment at the St. Denis which is rarely met with in a public house, and which insensibly draws you there as often as you turn your face toward New York."

## BIOGRAPHICAL.

E. PORTER DYER.

Mr. Dyer, who died on Feb. 9 after two weeks' illness, filled a large and influential place in Springfield public life. As managing editor of the *Union*, with which he had been connected many years, he represented conscientious and worthy newspaper work. As a member of the North Church he was considered one of its pillars, discharging faithfully many important trusts reposed in him. In outside enterprises, like the Young Men's Christian Association, the Congregational Club and missionary causes, he took a leading part. His father, Rev. E. Porter Dyer, was a well-known Congregational minister and the son graduated at Amherst College in 1861. Several years of early young manhood were spent in the South, but the main work of his life has been in journalism, where he displayed qualities that made him useful and successful in various branches of the profession. Personally he was unusually attractive and winsome.

## Marriages.

*The charge for marriage notices is twenty-five cents.*

SHATTUCK—RUSSELL.—In Memphis, Mich., Feb. 11, by Rev. H. R. Williams, Rev. C. S. Shattuck, late of Amite, La., and Mrs. L. G. Russell.

## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

EMERSON—In Methuen, Jan. 17, Susan Bailey, widow of the late Dean Emerson.

GLEASON—In West Medford, Feb. 17, Caroline F., wife of Charles E. Gleason, and youngest daughter of the late Jonas Monroe, Bedford, Mass., aged 56 yrs.

POAGE—In Norfolk, Neb., Jan. 15, Rev. George G. Poage, a retired minister, aged 86 yrs.

ELISABETH G. SARGENT.

Died at the home of her son, Rev. Clarence S. Sargent, D. D., 4,338 Delmar Boulevard, St. Louis, Mo., Mrs. Elisabeth G. (Spalding) Sargent, wife of Rev. Roger M. Sargent, born in New Hampshire, March 27, 1824, deceased Jan. 30, 1896. Her useful and sweet life culminated in peace. As teacher, pastor's wife, forty-five and one-half years in New Hampshire, Massachusetts and Illinois, hospitable, helpful, faithful, loved everywhere, her remembrance is precious, fragrant as flowers and ripened fruit. She endured patiently feebleness and trials; submissive and uncomplaining under consumption, grip hastened inevitable result. During the last years she was carefully cherished in the home of her only surviving child. Last words were Scriptures, hymns and praise.

DEACON ELBRIDGE CLARK.

Deacon Elbridge Clark of Millis, Mass., died Feb. 6, after a long and faithful life. He was born Sept. 11, 1812, on the estate in Millis occupied by four previous generations. His ancestors came from England in 1640. Deacon Clark joined the Church of Christ in Millis in 1837, and was ever active in behalf of her interests. In 1853 he was chosen deacon, which office he faithfully filled till his death. For over fifty years he was a leading member of the choir. He was twice married, and at his death left a widow and four children, with a large circle of friends to mourn his loss.

MRS. MARY WALCOTT COWDREY.

The death of Mrs. Mary Walcott (Emery) Cowdrey, wife of Arthur H. Cowdrey, M. D., of Stoneham, Mass., on Feb. 9, overwhelmed the whole community with sorrow. Not only her bereaved husband, two daughters and brother mourn her loss, but hosts of friends to whom this large-hearted Christian woman had endeared herself. Like her Saviour she lived for others, doing good wherever she was. Unselfish, generous, sympathetic, unassuming and devoutly Christian, her loss to the church and to her home is irreparable. Born at Bedford, Mass., she was the daughter of Francis W. R. and Mary Walcott Emery of Boston. Age 54 yrs., 10 mos. and 28 dys. "She hath done what she could."

## CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

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| The Century Magazine | $3.60 |
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| " Bazar | 3.25 |
| " Round Table | 1.60 |
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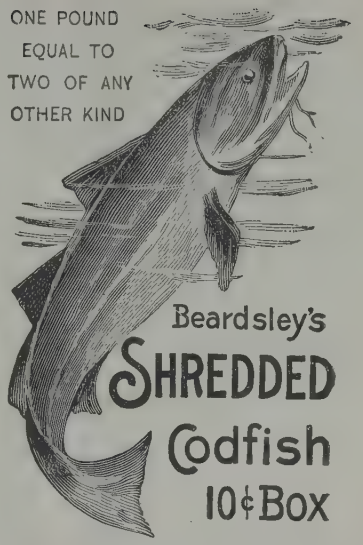
Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

THE handsome lamp to the drawing-room or library is a valuable feature in interior decoration. The costly designs of Wedgwood, Doulton and the Dresden potteries are to be seen at Jones, McDuffee & Stratton's.

CRACKED lips and rough, chapped hands are unknown to users of Pond's Extract Lip Salve.

ONE POUND EQUAL TO TWO OF ANY OTHER KIND



Beardsley's SHREDDED Codfish 10¢ Box

**A Superior "Picked up" Codfish,** Is unequalled in quality, economy, and convenience.

Fish Balls and Fish Cream are prepared by its use in 10 to 15 minutes.

It requires no boiling or soaking, therefore creates NO ODOR.

Order a box from your grocer and try it. You see it don't cost much.

PREPARED ONLY BY

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*Makers of the Celebrated Acme Sliced Smoked Beef.*

MADAME PORTER'S BALSAM

*"An ounce of prevention is worth a pound of cure."*

The LADY you see here was always a firm believer in the common sense of that old saying. More than 60 years ago she prepared this celebrated Balsam for coughs and colds. Her portrait—on every bottle—has become familiar to millions of people, and it goes almost without saying, "Madame Porter's" will relieve you pleasantly and safely—perhaps guard you from serious trouble.

1 ounce vs. 1 pound

Druggists sell it, thus giving it their approval. The prices are but 25 and 50 cts. (two sizes).

Proprietors: HALL & RUCKEL, Wholesale Druggists, New York.

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**Wanted,** a situation as Organist and Director of Music by a gentleman of large experience. Address "Organist," P. O. Box, 1944, Boston.

**Companion.** A middle-aged lady of experience and ability would like a position as a companion at home or to travel, or a position of trust. References given and required. Address Charles M. Bent, Esq., Treasurer of People's Savings Bank, Worcester, Mass.

**Settees for sale** very low. Twenty-four settees suitable for hall or vestry, a part reversible. Apply to D. S. Gilchrist, Franklin, N. H.

**An Organist** of exceptional ability, an experienced conductor and teacher of piano, theory and counterpoint, desires position after May 1st; could make change April 1st. Address "Composer," care *Congregationalist*, Boston, Mass.

**Wanted,** a church for two years by an active minister who wishes to reduce his income fifty per cent. It must be in the country and the salary not more than a thousand dollars. Address "Sincerely," care of *The Congregationalist.*

## BOSTON CONGREGATIONAL CLUB.

At the meeting Monday evening local municipal affairs was the general subject which the new president, Hon. A. H. Wellman, announced in brief, crisp remarks. The speakers of the evening discussed special topics before the usual large attendance. Touching local interests, Mr. E. D. Mead forecasted from his experience with the Municipal League some of the necessary steps toward A Better Boston. The present inter-racial population and governing boards of the city were compared most unfavorably with the early Puritan Boston, full of the united spirit of independence, so that even in this era of municipal reform the existing conditions, like those of many great American cities, seem almost too low for correction. But the bettering of the community was shown to depend merely on organized attention and action, on the line of the inner civic life of the city, while advance in regulating the beauty of outward appearances would also stimulate the general movement.

The thread of the first speaker was taken up directly by Rev. F. B. Allen in his address, The Moral Protection of Youth. As superintendent of the Episcopal City Mission, he had reason to believe that the home and the public schools were the places where opposition to increasing evils among the young as to be concentrated. The work of leading form societies in what they are doing and have accomplished was heard with gratification by the club.

As one who has paid special attention to the subject, Mr. L. D. Brandeis of the Suffolk bar spoke on Some Pending Problems in the Treatment of the Dependent Classes. His few numerical statements gave his hearers a definite idea of the condition of 10 per cent. of the city's population, wholly or partially dependent on others. The study of their circumstances is increasing and has resulted in the classification of these persons, all of them being considered and treated as if diseased, and each case calling for individual care. Such developments really constitute a new profession, and a further step is a proposition to divide the management of the various institutions which care for the dependent among several governing boards.

## PRESIDENT HARPER AT THE OLD SOUTH.

For the past five years Rev. G. A. Gordon, D. D., as a way of signalizing the Lenten season, has provided for his Old South congregation in Boston a special series of Sunday evening discourses. Previous courses have been notable both as respects the eminence of the speakers and the quality of their work, Dr. Gordon either giving the addresses himself or summoning to his aid some of the leading thinkers and preachers of the country.

This year's course on the Old Testament and Modern Scholarship, inaugurated last Sunday, bids fair to equal in value and interest any of its predecessors, and the first lecturer, Pres. W. R. Harper, was greeted by a splendid congregation in which were many young men and women, evidently representative of Boston's large student population. It is a number of years since Dr. Harper has been heard on a Boston platform, and his many friends, made in other days, were re-enforced by the throng naturally drawn by the reputation which his administration of Chicago University has brought the distinguished scholar. He spoke with his usual force and with rather more than his customary speed, which under ordinary circumstances would hardly be considered sluggish.

It was a great task to condense into fifty minutes material relating to The Beginnings, and a vast stretch of time was covered in Dr. Harper's masterly survey. He dated the beginning of human history of which we have any knowledge at about forty centuries before Christ, when there was in the Arabian peninsula a restless, seething mass of people. Two centuries later there began the migrations in different directions, the current in due time flowing into Palestine. The authentic history of Israel dates from Abraham, and Dr. Harper intimated his substantial acceptance of the records that relate to the patriarchs. The Hebrew religion gradually gained distinction from other branches of the Semitic faith with which in its roots it is allied. Dr. Harper showed how in the three particulars of history, literature and institutions the religion of Israel may be considered peculiarly divine.

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The students of Williams College have voted to adopt the honor system of examinations, and if it is approved by the faculty the system will then become operative.

---

FOR BRONCHIAL and asthmatic complaints, "Brown's Bronchial Troches" have remarkable curative properties.

IF you would always be healthy, keep your blood pure with Hood's Sarsaparilla, the one true blood purifier.

A POSITIVE SPECIFIC FOR COUGHS.—Thousands bless the day, and remember with grateful feelings, the first time they heard of Adamson's Botanic Cough Balsam. It does cure, and is a positive specific for coughs, bronchitis, asthma, and all throat and lung troubles. Sold by all druggists.

REST FOR THE OVERWORKED.—It is an impracticable piece of advice to give to an overworked man of business to say that he should go away for a brief rest. The better plan is to tell him to go to the warerooms of the Paine Furniture Company and buy for himself one of their latest style of office chairs, finely cushioned, which will give him quite a little refreshment from hour to hour during the day.

There is great danger in heart disease. It ends life as suddenly as the guillotine. Thousands have it who never suspect it. The victim is generally forewarned but fails to heed it. Dr. Miles' New Heart Cure will cure it.

**Dr. Miles' Heart Cure Restores Health**

All druggists sell it. Free book, "New and Startling Facts," at druggists or Dr. Miles Medical Co., Elkhart, Ind.

**COUGHS AND COLDS**

**ELY'S PINEOLA BALSAM** is a sure Remedy for coughs, colds, sore throat and for asthma. It soothes, *quickly* abates the cough, and renders expectoration easy.

**Consumptives** will invariably derive benefit from its use. Many who suppose their cases to be consumption are only suffering from a chronic cold or deep seated cough, often aggravated by catarrh. For catarrh use Ely's Cream Balm. Both remedies are pleasant to use. Cream Balm, 50 cts. per bottle; Pineola Balsam, 25 cts. Sold by Druggists.

ELY BROTHERS, 56 Warren St., New York.

**Make a Pie**

Shorten it with Cottolene instead of lard and see what a crisp crust it will have; how delicious and wholesome it will be. Pie made with Cottolene will do a dyspeptic *good*. Do everybody good because it is good. There is only one secret in cooking with Cottolene—use but two-thirds as much as you would naturally use of lard. Follow this rule and Cottolene will do the rest. Genuine is sold everywhere in tins with trade-marks—"*Cottolene*" and *steer's head in cotton-plant wreath*—on every tin. Made only by THE N. K. FAIRBANK COMPANY, CHICAGO, 224 State Street, BOSTON, PORTLAND, ME.

If you want a sure relief for pains in the back, side, chest, or limbs, use an

**Allcock's Porous Plaster**

BEAR IN MIND—Not one of the host of counterfeits and imitations is as good as the genuine.

**DURKEE'S SPICES**

THE WELL KNOWN "GAUNTLET BRAND" EXCEL IN PURITY, STRENGTH & FLAVOR.

## WHY ARE WE CONGREGATIONALISTS?

These words from Dr. Joseph Parker may well be read by any who need to have their faith in the Pilgrim polity re-enforced:

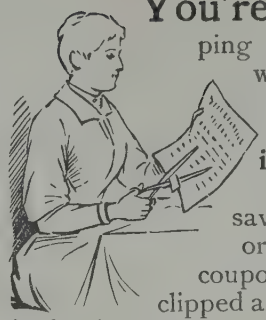
If Congregationalism were only a polity it would have no martyrs. No man can die for a polity. But the polity of Congregationalism is itself a doctrine. When polity means framework, as thus, a line drawn from point A to point B, or from point C to point D, no man would die for such poor geometry. But when the framework comes out of conviction and revelation and sound doctrine, it is for the doctrine that men may die. Hence Congregationalism is rich in imprisonments, in dungeons and in martyr flames. The fear which I have, and which many of my brother ministers must have, is this, that a man supposes he is a Congregationalist because he goes to a Congregational chapel. That is a sophism, a delusion. Why do we go to this church or that church? We must find the reality of this matter in the underlying and governing conviction. I would to heaven that some men did not go to a Congregational chapel, and I would to God that some men made no profession of Christianity. They are infidels, and they can do more harm to Christianity than all the infidels that ever lived, and if very narrow and mean and selfish men would only renounce the cross, we would feel that the kingdom of Christ was making progress on the earth. The Christian Church is often kept back by some of its own members and professors, who do not know that the church is founded upon the cross, and that the cross is not a Roman gallows but the symbol of the living God. We have as Congregationalists to testify to a distinct conception of the kingdom of Christ upon the earth. We do not say that all our people are wrong, but we do recognize the fact that there are conceptions of the kingdom of Christ which cannot be harmonized one with another. They are separate; there is an infinite distance between them. They may be right, or we may be right, but we cannot both be right.

Now, I hold that religion is a matter between a man and his Maker, and, being a matter between a man and his maker, the civil law can have absolutely nothing whatsoever to do with it. I hold that the state means law. I hold that the law has and must have at the heart of it the action of penalty, and in relation to religious conviction of any sort or kind it is out of harmony with the thought and purpose of Christ. I would therefore tolerate—if I may use so mean and so suggestive a term—all faiths that wish to live in simplicity and in modesty and in spiritual activity without interfering with the life, limb or property of men. What is our conception of the Church of Christ upon the earth? It is the conception of regenerated men, saved men, meeting together in Christian fellowship and co-operating in Christian service. Christ Jesus in the midst, always in the midst, inspiring every soul, ruling every thought, directing every policy. That is our conception of the church. Our conception of the church is not a nation, a nation baptized, a nation nominally called Christian. That may have its own important bearings and fruits, but our distinctive conception of the Church of Christ is that it is a family of Christ, the purchase of Christ, the inheritance of Christ, the very kingdom and glory of the Saviour.

## THE DIGNITY OF MAN.

I decline to surrender my dignity in the presence of material immensity. The tides rise and fall by an eternal necessity, but the passions which ebb and flow in my heart I can check and control. The planets are bound by irreversible forces to the orbits in which they travel, but I am often conscious of perplexity as to the line in which I should move; and, instead of being irresistibly swung by a force over which I have no control, I choose for myself the rough path of duty which leads to mountain hights where I breathe the air from heaven and see its glory, or the smoother path which descends to darkness and death. I am greater than the planets; I am greater than the sea. They are subject; I am sovereign. They submit; I rule. They are bound; I am free. My own consciousness assures me of this, and it is confirmed by the voice of God. From behind and above the forces of the material universe there reaches me a word which recognizes my unique prerogative, isolates me from all material things, imposes on me the responsibility of my moral action. The living God, who is above nature, tells me I too am above nature and that I must give account of myself to him.—*Rev. R. W. Dale, D. D.*

A pastor in New England who had just come to his new field found the first collection scheduled for the Home Missionary Society. He told his people that they ought to give $100, but the collection, after the usual custom, amounted to only $18. The pastor said little but his looks were so significant that the people made the contribution up to $100 by private solicitation. The next collection was for the Church Building Society, to which for the last three years the people have given from $12 to $17 a year, but this time the offering was $85, and the Endeavor Society took up $25 more. Here is another illustration of the fact that the condition of our missionary treasuries depends largely on the pastors.

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*Volume LXXXI* *Number 10*

# THE CONGREGATIONALIST

**Boston Thursday 5 March 1896**

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*That peering peak of stone and snow—*
*To view, some matchless Alpine morn,*
*The petty world stretch far below,*
*Though after all their toil and pain*
*They can but clamber down again;*

*So yearning souls essay the hights*
*Of spirit, setting dangers by,*
*And recking naught of low delights*
*The flesh affords; you ask them why,*
*They know not; some divine unrest*
*Bids them to climb and do their best.*

*Written for The Congregationalist by*
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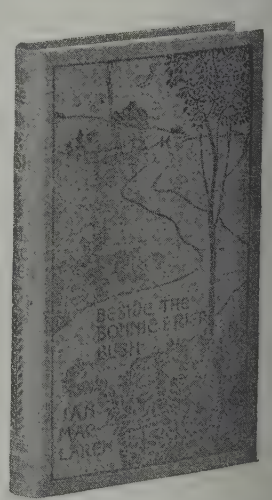


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## CONTENTS


EDITORIAL:
- Paragraphs 365
- Decline in Mercantile Honor 365
- The Next Great Reform 366
- The Board's Debt Paid 366
- Henry C. Bowen 367
- How to Help Our Pastor 367
- Current History 368
- In Brief 369

STAFF CORRESPONDENCE:
- The Interior 369
- London 370

CURRENT THOUGHT 374

CONTRIBUTIONS:
- Matterhorn Quests—cover poem. Richard Burton 361
- Lenten Readings. Rev. Cornelius H. Patton 371
- Recent Revivalism and the Franciscan Rule. Rev. Newman Smyth, D. D. 372
- The Christian Life. III. Prayer. Rev. Floyd W. Tomkins, Jr. 373

THE HOME:
- The Bleak o' the Year—a selected poem 375
- Paragraphs 375
- A Church Woman's Union. Alice Hamilton Rich 375
- The Old Doll's Story. Ruth Huntington Sessions 376
- Child Ballad—a selected poem 377
- Closet and Altar 377
- Mothers in Council 378
- The Conversation Corner. Mr. Martin 379
- Corner Scrap-Book 379

THE SUNDAY SCHOOL—Lesson for March 15 380

Y. P. S. C. E.—Topic for March 15-21 384

PROGRESS OF THE KINGDOM 381

LITERATURE 382

NEWS FROM THE CHURCHES 385
- Weekly Register 390
- The Association of Florida 393

MISCELLANEOUS:
- Retrenchment as the Missionaries View It 374
- A Notable Rally of Y. M. C. A. Men 381
- Notices 385
- Biographical 388
- Business Outlook 389
- To the Public 389
- Business Men and Ministers 391
- Woman's Board Prayer Meeting 392
- Boston Superintendents' Union 392
- Prof. Francis Brown at the Old South 394
- Deaths 395



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# THE CONGREGATIONALIST

*Volume LXXXI* Boston Thursday 5 March 1896 *Number 10*

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## NEXT WEEK'S ISSUE.

### A Notable Anniversary Number.

The issue of March 12th, commemorating our eightieth birthday, will be in many respects the most valuable number ever given to our readers, and one eminently worthy of preservation. Among the striking features will be:

**A review of the political progress of the world during the last eighty years, by Prof. Albert Bushnell Hart of Harvard University.**

**A resume of the Christian history of the same period, by Bishop John F. Hurst of Washington, D. C.**

**A survey of the progress of Congregationalism, by Prof. Williston Walker, D. D., of Hartford.**

**Eighty Years of Temperance Reform, by Rev. T. L. Cuyler, D. D.**

**The Educational Advances of the Century, by Hon. John Eaton.**

**Signposts in the Pathway of Woman's Progress, by Frances J. Dyer.**

**A broadside on religious journalism, by leading religious editors of the country.**

**An illustrated history of the founding and development of the Boston Recorder, its merging with The Congregationalist and the subsequent history of the united papers.**

These and other appropriate articles, combined with the regular features of the paper, will make a rich and attractive feast. The issue will be generously illustrated.

THAT was a splendid testimony to the value of Y. M. C. A. work for railroad men which ex-Governor Beaver gave at the Y. M. C. A. banquet in this city last week. He quoted Mr. Roberts, the president of the Pennsylvania Road, as having said recently that the thousands of dollars which that company puts into buildings and equipment for railroad Y. M. C. A. work is the best investment it makes, steel rails not excepted. Everywhere there is keener appreciation of the actual returns in better service when the spare hours of employés are utilized properly and made seasons of true physical and mental recreation. It ought never to be hard to raise money from the business men of the country for this particular phase of association endeavor. The results are large, immediate and from every point of view satisfactory.

In just a year, in the ordinary course of events, a new president will be inaugurated and we shall all be speculating upon the course of his administration. Whether he is to be of one party or the other it would be idle for us to guess, in fact in the present condition of affairs the real lines of political cleavage do not coincide with mere party lines; but that he should be a man of character seasoned by experience, but open to the teaching of new truth from whatever quarter it comes to meet him is of importance to us all. A dull man may be led astray, a selfish or obstinate man may work great mischief, a man who thinks for the people and moves with their ripening judgment, as Lincoln did, can have no loftier place and wield no greater influence. An American president wields more power than the queen of England or the president of the French republic. We, whose security and honor are to be largely in his hands, need to keep cool heads in choosing our nominating delegates and in weighing the questions of the election. Faith in God in these matters will be best expressed in faithfulness to our political duties and obligations.

Immediate obedience to the will of God when we have clear evidence of it is a prime necessity of Christian living. But our influence may easily be weakened by our reference of our actions to such obedience when other motives less disinterested suggest themselves. Dr. A. T. Pierson, after being privately immersed in England recently, preached the next Sunday on immediate obedience and illustrated his theme by reference to his own act of submitting to immersion as soon as he had been convinced of his duty. But a Baptist minister has publicly testified that Dr. Pierson told him three years ago that he regretted that he had not asked Dr. A. J. Gordon to immerse him before he preached at Spurgeon's Tabernacle. We have no right to suppose that Dr. Pierson is aiming to supplant Rev. Thomas Spurgeon, though English Baptist papers plainly intimate this. We are quite willing to admit that his one motive in entering the Baptist denomination is the fulfillment of honest conviction as to the form of baptism. But in view of his relations with the Tabernacle and his written and verbal admissions of his willingness to be immersed when he was a candidate for that pastorate, the wiser course for him at present would be to let the deed speak for itself without comment. The habit of obedience to the divine will is expected of a minister of the gospel, and for him to point conspicuously to such an act of his own as an example is to raise questions as to its genuineness.

The Westchester Presbytery not long ago made public statements which reflected severely on the financial management of the Presbyterian Board of Publication. That organization replied, showing plainly that the charges were founded on a misapprehension. The presbytery had formed its judgment and made its deliverance without full knowledge of the facts. We mention this as an illustration of too frequent attempts of religious, and especially of ministerial, bodies to right wrongs without adequate information. We have repeatedly known such bodies to pass resolutions condemning other organizations after having heard only one side of the case, and that side presented, perhaps, by one whose sympathies and antagonisms were evidently stronger than his judgment. Not seldom, when there has been good reason for some action, the effect of a hasty and one sided deliverance has been to weaken rather than to support movements to right genuine wrongs. In the case to which we have referred nothing would have been lost had the presbytery delayed action and invited a representative of the Board of Publication to present the facts from his point of view; and even when the doings of non-religious bodies are being considered it is often wise to ask some one to speak for them who knows more about them than do those who would formally censure them. The influence of deliverances of ministerial bodies depends much on the evidence of fairness in judgment concerning political, social and other movements which they condemn.

## DECLINE IN MERCANTILE HONOR.

One of the most distinguished and successful merchants in Chicago is reported to have said recently that in that city there has been a steady decline within the last five years of mercantile honor. On being asked if the report were true he said that, although he did not intend his remarks for publication, he did not mean to limit them to Chicago. Several prominent business men in the same city have been interviewed and, with few exceptions, admit that this degeneracy in business morals has taken place. Probably, with many honorable exceptions, the judgment is substantially true and applies to the whole country. What, then, is its cause? For Chicago we might, perhaps, trace its beginning to the determination on the part of the World's Fair directors to keep the gates open Sundays against the will of the people and in spite of their agreement with the Government not to do so. Notwithstanding the fact that this decision proved both unpopular and unprofitable, it nevertheless marks a moral decline on the part of men from whom better things were expected.

Other reasons for this moral degeneracy in business life may be suggested. One of them is possibly found in the exclusion of the Bible from the public schools. While this is not universal it has taken place on such a large scale as to have had considerable influence on the younger business men of today. Undoubtedly many teachers continue to exert a strong moral influence over their pupils, but it will hardly be denied that on the whole the moral influence of the public school is less strong and healthful than it was a quarter of a century since.

Since the close of the war there has been

an increasingly strong desire for money and the pleasures and position which money will bring. We care less than formerly for plain living and high thinking, far more for equipage, dress, palatial homes and social prestige. Temptations to obtain money by measures which would not bear the light of day have not infrequently been employed, and although wealth has been increased it has not always been accompanied by a corresponding increase of the moral virtues. The ease with which great fortunes have been acquired, and the rapid increase in some which were large before the war, have not been without effect on the moral standards of the times. Where social standing is made to depend almost entirely on wealth, and where one's family feels that social standing is everything, a fond husband and father will often yield to a temptation to accumulate wealth by means which once he would have scorned. Even where the returns are not large in themselves, but still mark a considerable increase over the former gains of a strictly honest business life, dishonest measures to make them larger than they once were are not always set aside. Combinations of capital, the formation of trusts, which are often nothing but monopolies, the employment of political position for self enrichment, are simply signs that the conscience of the people is at least sluggish in its movement. Even when we know that a fortune has been dishonestly made, we do not often brand its possessor as a thief and shun his society. Sometimes we show him honor, and do not hesitate to form matrimonial alliances with his family. How few of those who are convicted for taking bribes, for selling their votes or for violating in some way the rights of society, even if sent to prison, are left to serve out their time! Governors are found to pardon the condemned criminal and to plead his cause against a judge who in view of the evidence and under his oath to be true to the law and the best interests of society could do nothing less than send him to prison! The old love and reverence for law have diminished. Criminals now calculate their chances of being caught, their chances of conviction when caught, their chances of pardon if condemned when caught. They have no other sense of sin than the inconvenience which it causes them if obliged to pay its penalty.

Nor would it be strange if the growing disregard of the sanctity of marriage and the indissolubility of the marriage bond had contributed somewhat to a lowering of the standards of integrity in society at large. After the sanctity of the family has been destroyed, we can hardly expect those affected by it to have that delicacy of conscience which is granted those to whom the family always remains a reminder of heaven's purity, peace and love.

The church has not been quite as outspoken in all cases against the danger of moral degeneracy in business as it once was, or sufficiently earnest in condemning the theory so many seem to hold that business and religion, in the way of morality, have nothing to do with each other.

In our revivals has not too much stress been laid on the mere acceptance of the grace of God, and too little upon the duty of showing that it has been received by a new and especially an upright and absolutely honest life? In other words, have not many evangelists presented the love side of the gospel to the exclusion of the law side, made prominent the readiness of our Heavenly Father to forgive, and said little about the duty of striving to be perfect as He is perfect? Have we not often substituted emotion for principle, and failed to paint in its true horrors the nature and consequences of sin? Have we not somehow separated, even in our preaching, the experience which we encourage men to recognize as a proof that they are Christians from that morality of conduct which in business and political life often costs a very great deal of self-denial to maintain?

But, whatever the reason, careful observers seem to be of one mind that in our commercial life the standard of integrity is not as high as it was five years ago. These same men tell us that the standard is steadily becoming lower. What shall be done to prevent its further decline? What can we do save to call attention to the fact, to emphasize more earnestly than ever the principles which underlie the righteousness of God as it is revealed in the New Testament, and to make it clear that even for this world this righteousness is better than any pecuniary success without it.

May we not encourage our younger business men to seek for subjects connected with our public life, perhaps with the government of our cities, which will require them to take sides and discuss them from a Christian point of view, and thus again, as in past eras when great moral topics have occupied public attention, develop conscience and create in the community in which they reside standards of thought and conduct which will be satisfied with nothing less than the standards of the gospels, and which will visit on those who violate them, whatever be their excuse, the condemnation which they merit?

## THE NEXT GREAT REFORM.

An important hearing was held last week before the metropolitan committee at the Massachusetts State House on the petition of the Municipal League of Boston for further changes in the city charter. They ask (1) for a single legislative chamber of twenty-seven, to be chosen for three years, nine each year, to take the place of the present board of aldermen and common councilors. (2) They urge that this body shall be chosen by proportional legislation, according to the Swiss free list system. (3) They ask for a board of apportionment as a guide to just expenditures by the various departments.

We hope the legislature will grant the petition. As stated by Mr. S. B. Capen, the president of the league, proportional representation is the next great reform and the fitting sequel to the two which have preceded—civil service reform and the secret ballot. It provides the way by which good citizens can vote together all over the city and have their votes effective by just representation. It will insure representation by *ideas* instead of by representatives of national parties, chosen simply because they are Republicans or Democrats. The changes which the league advocated last year and which have become law were steps in the right direction. We believe that for which they now ask will be equally of advantage to the city.

This gives us the occasion to add our tribute of sympathy with the grand work this league is doing. One of the first of bodies of this character, the simplicity of its organization has been universally commended. It is a federation of the moral and philanthropic interests of the city, no organization being allowed over seven representatives. It has already created a new interest in public affairs and civic pride is on the increase. Its public discussions command attention and its literature is sought for all over the country. We believe it is setting an example to other cities which they may wisely follow.

The problem of America and of the world today is the problem of the city. To overthrow municipal corruption is next in importance to the overthrow of slavery. We are glad to see the Christian men to the front in all these movements. Mr. Capen said truly in his address to the league at the opening of the year which has been published as Tract No. 3: "The problems of the next century are to be more and more the problems of human brotherhood. We have not a common ancestry or a common religion, but are of many nations and many religions. We want to cement all interests together under the mighty inspiration and purpose to have a city in which there shall be no slums to contaminate and destroy, but where schools and public institutions of every name shall be the best in all the world." To such sentiments all the people will say, Amen.

## THE BOARD'S DEBT PAID.

It will bring to many hearts a great and joyful sense of relief to learn that the debt of $115,000 of the American Board has been raised. At the annual meeting in Brooklyn last October Mr. D. Willis James offered $25,000 toward the debt on condition that the entire amount should be pledged by March 1. Committees were appointed in different sections of the country, and the attempt has been successful. New England, as usual, has done more than was allotted to her.

Most of this money has come from individuals and much of it in large gifts. By raising it in this way the Prudential Committee and those who have co-operated with it have hoped to interfere as little as possible with the regular contributions. If these should continue and substantially increase the committee would feel far more jubilant over the payment of the debt. But it is feared that one result of the extra effort will appear in the falling off of the regular receipts. This would be especially disastrous for the reason that the recent reductions in the appropriations have been so heavy as to occasion the severest distress and discouragement in the mission fields. Some time ago the Prudential Committee sent to the churches a statement of the heavy reductions of necessity made in the appropriations for 1896, together with letters showing the distress occasioned by these retrenchments and the disaster certain to follow. These letters, impressive, urgent heart cries sent by the writers to the churches, were placed in the hands of every Congregational pastor in our land, with a request that they be laid in some form before their people.

Word has been received that many churches have heard this message. But in some cases it has been ignored by the pastors. A well-known woman visiting the ministers in one of our cities was amazed to find that the waste-basket had received

a number of these important statements. A deacon in one of those same churches, on hearing the story of need from this woman, was astonished at not having heard it before and exclaimed, "The people ought to know these things." A good pastor lately wrote, "The ministers' waste-baskets will have a good deal to answer for in the Day of Judgment."

In the belief that many of our readers who are in sympathy with the work of the American Board desire to know "these things," we publish elsewhere in this issue further extracts from more recent missionary letters. These are but fragments of a few out of many. It is noticeable that scarcely a word of complaint is expressed for reduction in salary, except as this forbids them to make the sacrifices they have rejoiced to make in Christ's name, and thus give to the work from their own purses. The note of grief is for the arrested progress of the work, the work which means souls saved, ignorance enlightened and churches of Christ established.

The Prudential Committee stands between the churches and their missionaries as agents to carry out directions, to pass on such gifts as come into the treasury, to plan as wisely as possible for the management of the world-wide undertaking. Though their sympathies are stirred, though their hearts may be weighed with a load of sorrow, they are powerless of themselves to relieve the stricken work. They may, however, and must, lay all their burden before our churches. They are moved to ask, "Is it, indeed, too late?" Can not you, reader, who have taken to heart these burning words, become the means of bringing them home to your own church, your own friends? For the sake of keeping faith with those whom we have sent, for the sake of Christ's kingdom in the world, for the sake of the King, our Saviour, cannot each make an effort?

The message which has brought our missionaries near to the borders of despair may yet be recalled if the churches so will. The cut has actually been made. Work has been arrested. Nevertheless, if the forces rally, if each church will plan for and pledge an increased offering for 1896 over last year's, and if those as yet offering no help will join in the ranks of "giving churches," though even in a humble way, a gladder note shall speedily echo and re-echo through every mission field of the American Board. With the united strength of the whole Congregational body, the deliverance may be certain and effectual.

## HENRY C. BOWEN.

The career of this veteran editor, who died last week at the age of eighty-two, illustrates many of the most interesting features in the development of religious journalism. The *New York Independent* was started in 1848, one of its prominent aims being to exert political influence in behalf of righteousness. Its projectors were among the ablest of the younger leaders of the Congregationalist denomination—R. S. Storrs, J. P. Thompson, J. T. Leavitt, pastors in New York and Brooklyn. Others, like Leonard Bacon and Henry Ward Beecher, who wrote often for the paper, were also men of strong convictions, in advance of the public sentiment of their time. They were enemies of slavery when slavery had more defenders and apologists than foes. Mr. Bowen furnished money for the enterprise while they made it their mouthpiece. It at once was recognized as an influential newspaper, but for a considerable time it was financially a losing venture, and a large part of its deficiencies were made good from Mr. Bowen's purse. Religious newspapers have rarely been started for the purpose of making money, and not a few of them have swallowed fortunes before they have paid their running expenses. Able editing alone does not make a religious newspaper successful. Not less important is able financial management, and the less known publisher is not less essential to the power of the press than the editor.

Other interests and duties after a time led to the withdrawal of the other founders and earliest associates from the *Independent*, but Mr. Bowen, who was not at first conspicuous in its management, continued in its support and, when he threw his business energies into it, made it a valuable property. He chose to be not only its publisher but, after experiments with a ministerial syndicate and later with individuals as editors under his supervision, he became its editor. Though he was not trained for that office and never, we believe, wrote extensively for his paper, he shaped its policy till his death. It stood for the Republican party in its infancy and advocated the platforms of that party from a moral standpoint. It has consistently held to this position, and has had much to do with the movements which have made the Christian church so great a power in the political life of our country.

Mr. Bowen was a Congregationalist and for many years exerted a large influence in the denomination. He was responsible, perhaps more than any other one person, for the founding of the Church of the Pilgrims and Plymouth Church, and for bringing to Brooklyn Dr. R. S. Storrs and Henry Ward Beecher. Though the *Independent* has not been a denominational paper, the predominant religious influences in it have been affiliated with Congregationalism. The work and problems of that denomination have always had prominent place in its discussions. When Mr. Bowen opposed Mr. Beecher in his famous trial, the paper suffered heavy losses in its subscription lists, but he did not abate the vigor of his hostility.

The *Independent* is a conspicuous example of the power of a man untiringly persistent, combining business skill with such a keen foresight of the religious and political interests of the people as to marshal able thinkers in guiding those interests and in holding public attention. The paper has originated new features of journalism, such as the symposium idea, and has adapted to itself features originated by others. It has kept well abreast of the times. Yet in doing this it has changed its positions and outward appearance less than any of the other leading religious journals. Its editor has had strong friends and bitter enemies. He has done stalwart fighting for causes which he believed were righteous and needed defense. He has sometimes stood in the way of progress and declared that it must stop, but when its movement did not halt he has joined the procession with no evidence of any change in his opinions. He has taught many valuable lessons in religious journalism, and has prepared the way for changes in the *Independent*, in which his influence will still be potent, though it may not be perceived. To have lived so intensely as he has done and so long, through the most exciting and significant periods of American political and religious history, is to have fulfilled a high ambition.

## HOW TO HELP OUR PASTOR.

That is the strongest church whose members have learned best how to help the pastor. Other churches may be much larger, wealthier, more widely known, and able to make greater contributions to the benevolent societies, but that is the strongest, most useful church which is most of a unit because of the intelligent, helpful loyalty of its laity to its pastor. If such a church be studied several things are evident.

One is that the members seek to be active, each in his own way. Some have natural gifts qualifying them to serve in counsel, others are best adapted to relieve the needy, others to teach in the Sunday school. Each has examined himself and has given himself to that branch of work which he can do best—not always, however, that which he prefers. But each also seeks to be active in the pastor's way. That is, he accepts the pastor as leader and guide, consults with him, accepts his suggestions and thus promotes the harmony of the whole church work, which some one mind, naturally the pastor's, must organize and control.

Another is that differences of opinion are not allowed to subtract from mutual efficiency. Those who do not agree with the pastor nevertheless credit him with the best aims and the noblest spirit. They will co-operate with him loyally, even when they are not as confident of results as he. In a certain church the pastor desired a change of policy and method in respect to an important department of work. He consulted a leader in the church who felt strongly that the change must be mischievous. But after a thorough discussion he said to his pastor, "I see that you have studied this matter carefully, are convinced that the proposed change will be wise and safe, and are very desirous of having it made. I disagree entirely with you at present. But in such a matter it is right for you to have your way, and I will do my best to co-operate with you and make the change a success. If it fails, you will be convinced, as I shall be if it succeeds." When this man's spirit exists in a church, what can hinder its usefulness, in spite of any mistakes by the way?

Is it necessary to add that every Christian should pray earnestly for the pastor, should hold his honor dear, and, if possible, should defend him faithfully, when adversely criticized? One word more—help your pastor when you are sure that he has made some mistake, not by condemning him in your family or before others but by going straight to him for a frank, brotherly, prayerful talk. Whether you part on terms of entire agreement or not, you will separate with a truer and better mutual understanding.

At the missionary meeting in the Academy of Music, New York, last Tuesday evening, the boxes—not for contributions but for sittings—were sold for $10 each. When people are willing to pay such prices for the privilege of attending a missionary meeting, it shows an intense popular interest which ought to sweep away these burdensome debts, or else it shows a great curiosity to see the President of the United States preside at such a gathering.

## CURRENT HISTORY.

**The National Legislature.**

While men with presidential bees buzzing in their bonnets are busy plotting, manipulating politicians and arranging their deals with partisan bosses, Congress is contributing its full share toward creating an issue that will make the next national electoral battle clean cut and of unusual importance, one that will make the platform of more importance than the man who stands on it. As Secretary of the Treasury Carlisle said in an address to New York bankers last week, the Democratic party is facing the question whether or not it will declare in favor of a monetary standard which will put us on a level with China and Mexico, and the action of the Senate last week makes it equally clear that when the Republican delegates assemble in St. Louis their chief duty will be to declare in unequivocal terms the position of the party on the future place of silver in our monetary system. More courage in dealing with the situation must be shown than any of the Republican candidates for the nomination, save Governor Bradley of Kentucky, have yet shown. The day has passed for platitudes and generalizations. If the senators from Colorado, Utah, Nevada, Montana and Idaho correctly interpret the feelings of their constituents, and delegates holding similar views come to St. Louis and threaten to bolt the Republican ticket, rather than vote for a candidate standing on an honest money platform, then the makers of the platform and the selectors of the candidate must make a choice as unequivocal as that made in the Senate last week, when the five Republican senators from the States just mentioned killed the tariff bill "as dead as Julius Cæsar," to quote Senator Frye of Maine, because they held that the free coinage of silver was paramount to the necessity of making national income equal outgo, or—looking at it from the party standpoint—permitting the Republican party to reap the credit of rescuing the nation from its present disgraceful plight. Since the Civil War we have been cursed with inflationists under various names; politicians have cared more for party success than for sound finance; compromise after compromise has been made. The time has come now for a square, standup fight at the polls, and the party that dodges, straddles or names a trimmer as a candidate is doomed. The people are getting weary and angry.

**The United States and Cuba.**

The United States Senate, after a notable debate in which Senators Morgan, Gray, Lodge and Sherman participated, has passed by a vote of sixty-four to six the following concurrent resolution:

> Resolved by the Senate (the House of Representatives concurring), That in the opinion of Congress a condition of public war exists between the Government of Spain and the Government proclaimed, and for some time maintained by force of arms, by the people of Cuba, and that the United States of America should maintain a strict neutrality between the contending Powers, according to each all the rights of belligerents in the ports and territory of the United States. Be it further
>
> Resolved, That the President is hereby requested to interpose his friendly offices with the Spanish Government for the recognition of the independence of Cuba.

The House, practically without debate, has passed resolutions essentially the same, by a vote of 263 to 16, the Massachusetts delegation protesting against such precipitancy and inconsiderate action tending toward war. The Spanish populace are much wrought up over this expression of opinion; our legation in Madrid is under guard, and at Barcelona the consular headquarters have been attacked and "Old Glory" treated contemptuously, but for these acts Spain has voluntarily apologized and offered reparation. Were these *joint*, rather than concurrent resolutions, Spain might with reason be annoyed or enraged, and both countries might be justified in preparations for war, but so long as President Cleveland and Secretary Olney maintain their present attitude of conservatism a concurrent resolution of Congress on this subject has no more weight in determining our foreign policy in Cuba than the Armenian resolutions had in shaping our attitude toward Turkey and European Powers respecting Armenia, those resolutions, so it is said on reliable authority, never having been forwarded to the signatory Powers. President Cleveland holds, and we think justly, that the revolutionists in Cuba have yet to establish a state of affairs entitling them to recognition as belligerents. Recognition of their belligerency under present conditions would establish a precedent likely to cause us trouble in the future and sure to bring disaster to American interests in Cuba and American commerce, and at the same time would cause no very marked gain to the interests of the revolutionists. But if, as a protector of humanity, a punisher of the oppressor, the United States deems it necessary to compel Spain to cease misgoverning Cuba or treating Cuban revolutionists in a barbarous way, then Congress should act openly, declare its position squarely in whatever resolutions were passed, and then prepare to accept the logical consequences of such a declaration. As it is we have to live up to the requirements of international law and make such seizures of suspected vessels and cargoes as were made in New York city last week; we have to content ourselves with resolutions that are ambiguous, and Cuba gains naught.

**The Salvation Army and the Ballington Booths.**

To the credit of Mr. and Mrs. Ballington Booth be it said that they have refused the proposition to lead a revolt in the army; nor do they intend to retain for their own that which legally is theirs but morally speaking is the property of the army. Before they transfer it, however, they will do well to impose such conditions as will prevent the property in this country from being perverted to producing an income for the army's work in other lands. Any legal complications that may arise to plague the army are likely to grow out of the unwillingness of members of the Auxiliary League whose money is invested in the New York building to permit the English officials to inhabit it. Many of these gave or loaned with the understanding that the Ballington Booths were to administer the army's affairs, and they do not take kindly to the idea of the authorities in London or the British leaders in this country controlling their investments. Whether such as are disaffected in this way have any legal redress is yet to be determined. It is useless to deny that the rank and file in this country are more loyal to the military idea and discipline of the army than they are to the Ballington Booths. Nothing more conclusive on this point can be cited than the present attitude and utterances of American born soldiers, like Major Brewer of New England, who insist that, however much they may love the Ballington Booths and mourn their departure, they are in duty bound to obey the new commander loyally and joyously. There are not a few in the army who refuse to take this position, and already a number of the privates and officers have resigned and many of the members of the Auxiliary League have sent in their resignations. Mr. and Mrs. Ballington Booth have sent out from their home in Montclair, N. J., a statement to the public asserting their complete severance of relations with the army, and their determination, as soon as physically recuperated and divinely instructed as to method, to establish an organization which will seek out "the unchurched and unchristianized people" of the country, and reveal in its spirit "Scriptural plainness and self-sacrifice of life and the simplicity and distinctiveness of dress." The American people are likely to give the Ballington Booths most of their sympathy and money in the future, and the army as such has received a blow from which it never will recover. The work of disintegration has begun. The democratic people of a republic like ours have little or no use for autocratic methods, especially in religion, and a Booth dynasty is no more winsome than a Roman hierarchy.

**Legislation Respecting Liquor Selling.**

The legislature of New York is about to vote on the Raines Bill. Modeled originally on the Ohio law, it has been so transformed that little likeness to that can now be found. The chief objection to it, if it shall be passed, will be its creation of a vast machine with a salary list of several hundred thousand dollars a year, to be used by the party in power as an instrument for poisoning even more the politics of the State. In Iowa the lower house of the legislature, by a vote fifty-two to forty-one, has defeated the proposition to submit to the people an amendment to the constitution prohibiting the manufacture or sale of all intoxicating liquors. This action is generally interpreted as remanding to the rear, for a time at least, the question of prohibition in Iowa. In Boston the Board of Police Commissioners, failing to secure from the city of Boston the increased appropriation necessary to man and enlarge the department in the best way during the coming year, have decided to secure the revenue by increasing the license fees in the city, all new hotel licenses to be raised from $1,500 to $2,000, those of retailers of the first class from $1,000 to $1,100 and those of grocers from $300 to $600.

The repeated successes of no-license campaigns in large cities like Cambridge and Somerville, in the vicinity of Boston, have naturally led residents of out-districts in the city itself to ask why they may not rid themselves of saloons even if they cannot be at once banished from business sections. Sentiment of this sort has this year crystallized in an effort to secure from the legislature the privilege of local option by wards. The issue was first made on the Brighton ward alone, which constitutes a distinct and largely residential section. The liquor committee, however, we regret to say, has given the petitioners leave to withdraw and their only hope now is to secure attention directly from the House. The matter will be brought up there this week and we look for vigorous, and, we trust, successful championing of the proposition. The Dorchester Ministers' Union, representing all denominations, is active in its

behalf, and prominent laymen are lending the strength of their names to the worthy movement. There is certainly no reason other than the self-interest of the saloon power which should deny citizens of these outlying wards to treat the liquor problem at close range.

NOTES.

Attorney-General Harmon rules that certain kinds of bond and investment companies are lotteries and not entitled to the privileges of the mails.

The friends of Gen. O. O. Howard, with his approval, are endeavoring to induce Congress to secure him the rank of lieutenant-general on the retired list.

Refusing to apologize or resign after having been found guilty of misrepresentation—to put it mildly—the Earl of Dunraven has been expelled from the New York Yacht Club.

The London populace look upon Dr. Jameson as a hero and so do not a few of the "classes." But his trial bids fair to be a just one and its effects far-reaching and precedent-making.

The new South Carolina lynching law may be a good one, but juries of the vicinage are not yet willing to punish white lynchers of Negroes. Hence the outrageous verdict in the Broxton Bridge case.

The British case in the Venezuela controversy has been completed and an advance copy, transmitted through Ambassador Bayard, is now on its way to our commission, which, by the way, is beginning to settle down to deliberative work. Mr. Justin Winsor of Harvard is its chief cartographer.

Meetings in the interest of Anglo-American arbitration have been held in Washington and Boston during the past week, and the faculty of Dartmouth College has formulated an impressive expression of opinion favoring such a settlement of all disputes. In England preparations are being made for a most remarkable demonstration to further the same beneficent end.

The committee on legislative affairs of the school board of the city of Boston has reported in favor of that body's petitioning the legislature for a law prohibiting the selling or giving away of pictures with cigarettes, and punishing violators of the law. Evidence brought before the school board by the agents of the Watch and Ward Society and the Children's Aid Society as to the pernicious effect of the pictures which now circulate so freely among the youth of Boston went far toward inducing the committee to so report. It is a fact easily demonstrated that the street gamins of Boston—and all other towns—collect these pictures with all the avidity and discrimination shown by men and women who ride nobler and more æsthetic hobbies, the relative value of their collections depending upon their suggestiveness and the degree of nudity displayed. Let the legislature have regard for the youth of the commonwealth.

## IN BRIEF.

Several requests have come to us to put the prayers in Closet and Altar in plainer type. We use the Old English partly that the mind may move more slowly over these petitions than it might if they were expressed in plain Roman letters.

The Ohio woman, Mrs. S. M. Scott-Slauson of Piqua, who has so generously offered to all who desire it the leaflet by Mrs. C. L. Goodell entitled A Month with Jesus, is obliged by unavoidable causes to withdraw this offer after March 15.

Rev. Dr. Lyman Abbott began last Sunday a course of evening sermons to his church on The Theology of an Evolutionist. These, doubtless, will supplement his interesting Lowell lectures in Boston and give him an opportunity to fortify his argument.

Lent is not too far advanced for the deriving of suggestion for immediate action from Mr. Patton's article in this issue. The plan outlined could be carried out in the privacy of one's room or in a small group of congenial spirits as well as in the lecture-room of a church.

Mansfield College, Oxford, honored Rev. G. A. Gordon, D. D., in 1894 by asking him to preach before the Summer School of Theology. It now expresses its esteem of him by an invitation to spend several weeks this spring at the college, in the course of which he will preach and lecture. He will sail from New York early in May.

A new religious denomination has been started in Chicago. Its leader is Dr. Dowrie, of fame as a faith healer. Its articles of faith are thoroughly orthodox and it is called the Christian Catholic Church. With the addition of a few more adjectives to its name it might consistently invite all denominations to come into its fold.

We have space this week only to chronicle the death, last Monday at his Brookline home, of Hon. Charles Carleton Coffin, to whose golden wedding we referred last week. His sudden passing on, at the age of seventy-two, to the larger life leaves a great void in many hearts, but death under such circumstances and to such a man is little short of a translation.

One of the noblest men of Toronto, Hart A. Massey, who died recently, has left to charitable, educational and religious institutions $650 000. Of this sum Mr. Moody's schools in Northfield are to receive $10,000. Mr. Massey's life was fragrant of good deeds, and he has left behind him the memory of an example of far greater value than these bequests of money.

If we are to have an inter-society journal, representing the six Congregational societies, editors must be selected who will avoid writing "Jingo" editorials or posing as Wall Street speculators. *The Evangelist*, *Presbyterian* and *Mid-Continent* at last have awakened to the scandal which we exposed Jan. 30, and *The Interior* continues to belabor the editors of *The Assembly Herald*.

It is good news that the contest over the will of Mr. Joseph H. Stickney, who died in Baltimore, seems to be approaching an end. The bequest to the Congregational Home Missionary Society of $150,000 has been paid. This sum, with the amounts subscribed to the General Howard Fund, will not suffice to free the society from debt, but will lift from it the heaviest part of its burden and will greatly cheer its officers and workers in the field.

The Armenian troubles have served to clarify ideas respecting the geography and history of the region in which the outbreaks have occurred, but there are still some persons whose minds seem to be confused on certain points. For instance, the old lady who said that the massacres were the judgment of God upon the false Armenian theology was bound to score a point for her beloved Calvinism, even though she had to strain a little the facts in the case.

Few weeks in the official life of the men now connected with the management of the American Board have been so exciting and eventful as was last. Letters were sent flying hither and thither. Pledges for the debt came in by post and wire to the extent of from three to seven thousand dollars a day, and, when it began to be certain that the debt would be paid, the weary, anxious look on the faces of secretaries and Prudential Committee men changed to one of joy and hope.

Joseph Cook, we are glad to learn, is recovering from his illness. Before leaving Japan last December, he addressed a note to the missionaries, closing with these choice sentences, which do not appear at all like the thoughts of a sick man and which are as well worth circulating in America as in Japan:

Only a religion that saves souls is worth saving.

It is as certain that the Bible comes from God as that it leads to God.

The sight of the cross makes it no cross to bear the cross.

The London *Independent* says of our Pilgrimage to England next June, "Not only Congregationalists, but members of the Church of England have promised to do all in their power to make the visit as pleasant as profitable." Our London correspondent in another column mentions Ambassador Bayard's interest in this visit in connection with the address he has promised to make at Gainsborough while the Pilgrims are in that town. We are glad to be able to announce that our party is being filled up as rapidly as we anticipated, and by persons who will fully appreciate its rare opportunities.

The spectacle of the czar engaged in presenting costly gifts of precious vases to the sultan at the moment when his Christian subjects are starving or being dragooned into the denial of Christ is one which the future historian of civilization will look upon with utter amazement. Either the czar is a dupe or a partner in the massacres. If he knows about the slaughter of his fellow-Christians, he—and he only, apparently—has the power to compel the sultan to put a stop to it. If he does not know, he must certainly be allowed to pass for the most ignorant man in Europe or America, always excepting the Turkish ministers, who do not want to know anything about it until it is all over.

We have no desire to take any part in the differences which have for several months disturbed the peace of the First Church of Lowell. But we feel compelled to protest against the bill introduced into the legislature providing that any one who hires a sitting in the meeting house of that church shall be enrolled as a member of the legal society or corporation which owns the property upon filing a claim thereto. This would be in exact contradiction to the by-laws of that body. This appeal to the legislature to take part in the dispute seems to us very unfortunate. But if the bill we have referred to should be passed it would be a menace to every church in the State. The Revised Statutes of Massachusetts declare that "a religious society may make by-laws not repugnant to the laws of the commonwealth, and may in such by-laws prescribe the manner in which persons may become members." The act sought from the legislature by members of the First Church of Lowell would take from religious societies the rights belonging to them, and the application of such a principle would be a danger to any and every corporate body in the State which holds property.

## STAFF CORRESPONDENCE.

### FROM THE INTERIOR.

**Roosevelt in Chicago.**

Feb. 22 was celebrated with even more than its accustomed fervor in Chicago. As the years go by it seems as if people were coming to understand and appreciate Washington better. The significant event of the day was the addresses of Theodore Roosevelt. He made it evident that the danger which threatens the American people is their indifference to law, their willingness to have legislative enactments passed which by common consent are to remain a dead letter. He insisted that no more such legislation shall be allowed, that every law now on the statute-books shall be enforced, guilty persons punished as they deserve, and that over criminals no more senti

mental sympathy shall be wasted. The applause his words called forth indicated the feeling of his auditors.

**The Cutters' Strike.**

Unfortunately this is not yet settled. It seems just now as if the manufacturers were responsible for the delay, inasmuch as the cutters are willing to arbitrate. At first the manufacturers agreed to arbitration, although they said the men would not consent to it. Now that the men have consented it seems strange that the manufacturers withdraw their consent. Members of the State Board of Arbitration are not without hope of yet effecting a satisfactory settlement. The manufacturers say they are perfectly willing that the arbitrators should investigate the grounds of their action. If this is done and it appears that arbitration ought to take place the manufacturers' consent to it may possibly be won.

**Plymouth Church, Minneapolis.**

This noble church is receiving the congratulations of its friends on its success in persuading Rev. D. N. Beach of Cambridge, Mass., to become its pastor. Difficult as the care of a down-town church in one of our growing cities has come to be, it would seem as if Plymouth never had a brighter outlook. With the energy which has hitherto characterized Dr. Beach one can but predict for him a most useful pastorate in this historic church of the Northwest.

**Illinois Branch W. B. M. I.**

The annual meeting of the missionary women connected with the Chicago Association was held Thursday in the Union Park Church. The day was pleasant and the attendance good. Reports were full of encouragement. Addresses were interesting and instructive. They were on such topics as Heroism in Missions by Mrs. T. P. Stanwood, on work in Japan by Miss Howe of Kobe and on Turkey by Miss Webb of Adana. It does one good to see the enthusiasm of these Christian women for missions, and leads one to ask how can some of it be imparted to men?

**The Waifs Mission.**

There is trouble in this now famous mission. Mr. T. E. Daniels, for many years its earnest and, with the waifs, very popular superintendent, has by vote of the managers of the mission been asked to resign. The reasons given are loose methods in bookkeeping and general inability to keep expenses within the income. There are no charges against the moral character of Mr. Daniels. It is not thought that he has enriched himself at anybody else's expense. But he has not been able, and some say has refused even, to put his accounts into such shape as to render them intelligible. It is not strange that a man who has given $1,000 a month to this charity should wish another superintendent, or that the public should wish the same. And yet few men have ever wrought more earnestly or apparently with greater success. Were it possible for Mr. Daniels to reform his methods it is not likely that he would have been asked to give up a work for which he has so many excellent qualities.

**Gifts to Central Church.**

This church has already received $55,212 from Mrs. Celia Wallace towards the $100,000 she proposes to give it for a permanent endowment. Through this, and other expected gifts, it is hoped that this independent organization, called into existence by the lamented Professor Swing, will be made permanent, and that the income from their investment will enable the society to do a great deal of benevolent and Christian work hitherto neglected. The church is now seeking to raise several thousand dollars with which to build a chapel at the university settlement in memory of Professor Swing and to establish certain scholarships which shall bear his name. Mrs. Wallace is a native of New Hampshire and is the youngest daughter of Dr. Thomas Whipple, formerly a member of Congress from that State. Since her husband's death in 1878 she has devoted her life to charity.

**The Lewis Institute.**

This institute will be opened in September. Examinations for the classes then to be formed will begin at the Chicago Academy, 552 West Madison Street, March 7. The courses of instruction are to be known as the preparatory, academic and collegiate. Special facilities will be afforded boys and girls whose opportunities for education have been inadequate, and arrangements made for evening classes. The money left for this institute by Mr. Allen C. Lewis of the New England Church, Nov. 1, 1877, was estimated at $550,000. Nov. 1, 1895, it had increased to $1,600,000. It is now under the control of a corporation, with such men as President Harper, Thomas Kane and Albert G. Lane on its board of trustees.

The institute is at the corner of West Madison and Robey Streets, and is therefore easy of access from every part of the city, especially from every part of the West Side, for which by the terms of the will it has been erected. The buildings, which will cost $230,000 aside from furnishings, are 195 feet on Madison by 125 feet on Robey Street. Instruction will be thorough and extensive. It is proposed to have the teacher work with his pupils a part of every day in order to show them how to study, *i. e.*, the laboratory method of study is to be applied to all branches taught. No class will contain more than twenty-five pupils. FRANKLIN.

## FROM LONDON.

**Theological Tendencies.**

There have lately been several plain indications in both England and Scotland of a marked tendency towards a change of attitude on certain points relating to the person of Christ. One expects "advanced" views in the writings of rationalistic theologians, but it is somewhat startling to find men in the regular ministry relinquishing positions which have hitherto been regarded by the average believer as part of the very foundation of Christianity. To mention only one point, it is now obvious to the most casual observer, as it has long been to one who is in personal touch with a large number of ministers and gets beneath the surface, that the virgin birth of Christ (to use precise terms) is not now tenaciously and universally held in the Congregational and Free Church of Scotland ministry—to speak only of the two denominations with which the writer is most familiar. This question is rarely specifically dealt with in pulpit, conference or religious journal, but it is the subject of much anxious thought and private discussion. A few ministers have openly disavowed belief in the virgin birth; others say that it is not essential to Christianity; many, especially among the younger ministers, are in a state of uncertainty. Of course, it is the old question of the miraculous over again. If the "nativity story" is rejected, can the process stop there? Can Christ's resurrection—his physical resurrection—and his miracles then be retained? But the present duty is simply to indicate the tendency, not to suggest difficulties. As might be expected, some of the older men cling to the traditional view all the more firmly that it is being discredited or at least regarded as an open question by others. It should in fairness be added that the breadth of view of some ministers is only matched by their evangelical fervor and passion for souls.

**The Evolution of a Baptist.**

Quite a sensation has been caused by Dr. Pierson's immersion. What it precisely means is the subject of much speculation. The circumstances under which it took place were somewhat peculiar. The rite was privately administered by Dr. J. A. Spurgeon at his church on a Saturday afternoon in the presence of a few friends. On the Sunday Dr. Pierson preached twice from his friend's pulpit, and on the following day a reception was held "to give Dr. and Mrs. Pierson a hearty welcome," when the two doctors swore eternal friendship and Dr. Pierson expatiated at some length on the reasons that had induced him to go down into the water. It was all a process of evolution. Certain texts made him uncomfortable; then he came to the conclusion that infant baptism was wrong, and next that adult immersion was right. Honest conviction, and especially action on conviction, deserve respect and admiration, but it is marvelous that so close a student of his Bible and church history as is Dr. Pierson should have been so long in making these discoveries. A curious feature of his speech was his emphatic and reiterated protestation that he had no designs on the Metropolitan Tabernacle pulpit. He would rather have his left hand cut off than do the Tabernacle church a damage in any way whatsoever. In a sentence that has in it quite a Spartan ring he told his "dear friends" who came down from the Tabernacle that, "It is our duty to stand by the man who is called to be our pastor, and we ought to be his helpers in every possible way." "If the people cannot support the pastor they should go to another."

And so on. One cannot help wondering why Dr. Pierson did not go to the Tabernacle to be baptized, and noting that "its dear pastor," for whom he prays daily, had no part or lot in the proceedings at Croydon. As to his present visit, Dr. Pierson dwelt on the sacrifices he made in leaving America just now, explaining that he has come, "under the plain and manifest leading of God, to undertake to visit the churches of Great Britain at large." It may be insular prejudice, but we stolid Britishers do not take kindly to these imported American divines who are, ecclesiastically, everything by turns and nothing long. It is curious that the unkindest cuts at Dr. Pierson have proceeded from inside the denomination he has entered—the *Baptist*, for instance, broadly hints that the two Doctors are hatching a conspiracy against the peace of the Tabernacle church, where Thomas Spurgeon is doing a brave work, winning general sympathy and admiration, except when he breaks out, as he occasionally does, into lamentations, in true Spurgeon style, about the prevalence of heresy in these degenerate days. Dr. Pierson's con-

version to Baptist principles has put an end to the absurd rumors that he was likely to be invited to Westminster Chapel. Whatever may have been the Doctor's disposition, the deacons never had the least thought of asking either him or John McNiell, whose name has been mentioned in the same connection. The probability is that some little known earnest evangelical worker from East London will be chosen.

**The Free Church Federation Movement.**

What Mr. Price Hughes calls "the most important ecclesiastical movement that England has known since the sixteenth century" continues to spread with astonishing rapidity. Local councils are being formed all over the country. Every week sees the birth of a new one, and there is promise that at no distant date we shall have what many have long ardently desired—a united Nonconformity, without interference with existing forms of Free Church government. The avowed objects of the National Council of Evangelical Free Churches are to facilitate fraternal intercourse and co-operation among the evangelical Free Churches; to assist in the organization of local councils; to encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches; to advocate the New Testament doctrine of the church and to defend the rights of the associated churches; to promote the application of the law of Christ in every relation of human life. Much good work has already been accomplished in reducing overlapping, and the Nonconformist churches in several cities, including Norwich, have united in house to house visitation. At the Nottingham Congress in March, practically all the Free Churches will be influentially represented.

**Hon. T. F. Bayard.**

In view of *The Congregationalist's* Pilgrimage the John Robinson Memorial Church stone laying has been further postponed from April to June 29—the day the party is due at Gainsborough. On calling at the American embassy Dr. Mackennal and Mr. Woods were most cordially received by Mr. Bayard, who pledged himself (so far as an ambassador is able to control his own movements) to make a special journey from London to perform the ceremony. He showed sympathetic interest both in the Memorial Church and *The Congregationalist's* Pilgrimage, and somewhat astonished the deputation by the minute knowledge he displayed of Puritan history. It will probably never be known how fortunate the two countries have been in having at the embassy one who so thoroughly understands the English nation as Mr. Bayard does. His knowledge of our institutions, his sympathy with our ideals, his generous appreciation of all that is best in our history, his longing for the closest possible union between English-speaking peoples have been of inestimable value during the recent crisis. He is perhaps the most popular envoy at the Court of St. James, and is continually being asked to take part in social and other functions. The other evening he was dining with the Benchers of the Middle Temple, and he has recently been made a trustee of Carlyle's house. During his visit to Scotland, when he received the freedom of the city of Dundee, he was everywhere most heartily welcomed. Whatever may be thought of his protest in Edinburgh against state socialism and protection, it showed, as the Glasgow *Evening News* remarked, that he is as much *sans peur* as was his great namesake. Presiding at the annual dinner of a school for providing free education for the sons of the poorer clergy, Mr. Bayard said he was not a citizen of this country, but he was a friend of this country—a remark which elicited cheers. The Royal Geographical Society gave him a most enthusiastic reception when, moving a vote of thanks after a lecture by Dr. Donaldson Smith, American explorer, he declared that the hearts of people on both sides of the Atlantic beat together in a common cause—the elevation of the human race. When Mr. Bayard sails from our shores he will leave behind him hosts of friends, and he may rest assured that his aspiration, expressed at a dinner of the Locomotive Steam Enginemen and Firemen's Friendly Society, to create a better understanding between different classes has been realized.

**Disaster to Mansfield Settlement.**

Much sympathy is felt for Mr. Percy Alden and his coworkers in the calamity that has befallen Mansfield House. Whilst public services were proceeding on Sunday evening, Jan. 19, a fire broke out in the warden's room and quickly spread over the upper part of the building. Thanks largely to the calmness displayed by the residents no one was injured, but the loss to Mr. Alden is irreparable. He has lost all his books, papers, accounts, all the personal possessions he cared for and a great and growing store of valuable material relating to social movements, the result of ten years' work. As regards the building the disaster may prove a blessing in disguise, for the operations of the settlement have all along been greatly hampered through want of room. An appeal is now made for £5,000 or £6,000 to provide more suitable premises. The wrecked rooms will be rebuilt, but it is proposed to erect a residence such as other settlements have. A friend has promised the last £1,000 required and Mr. Alden and associates are energetically seeking to raise the balance.

*London, Feb.* 12. ALBION.

## LENTEN READINGS.

BY REV. CORNELIUS H. PATTON, DULUTH, MINN.

During the past few years a pleasant custom has grown up in many of our churches of having a series of readings by the pastor during the Lenten season. We have reached the point where we all are thankful to our Episcopalian brethren for preserving and establishing for us these forty days of rest from social cares and excitement, during which the religious side of our natures may come in for more than the usual attention. The question with many now is not, Shall we recognize Lent? but, How shall we recognize it? Those who make it a time for the preparation of children for church membership, of special services for Bible study or of an evangelistic nature are coming to see that it is the very best season for the concentration of church work. But, whether or not extra meetings are undertaken, Lenten readings can be added without materially increasing the labors of pastor or people.

The readings are commonly held in the middle of the morning, with the expectation that ladies will be the principal auditors. The unusual hour adds to the freshness and interest of the exercise. But, if an afternoon hour be preferred, the reading will naturally precede the weekly ladies' meeting. Even if it should trespass upon the hour held sacred for sewing and chat the pastor will be forgiven, as ladies may be urged to busy their hands as well as their ears during the reading.

As for the choice of books, the range is not as wide as one might think at first. The book must be sufficiently brief to be presented substantially in six or seven readings. Naturally one wants to hear a new book at such times, or at least one rediscovered, and of course it should be religious in the best sense of the word, being both spiritually uplifting and practical. Genung's Epic of the Inner Life is one of the first books I have known to be used in this way. Stalker's Imago Christi, and Death of Christ are also favorably reported, while Who Wrote the Bible? by Gladden, was listened to with intense interest by one company of my acquaintance. A brother pastor told me they had a glorious time one year with Maurice's Social Morality, which would seem to indicate that the practical and the ethical side of religion can be taught as effectively from books in the church as from sermons, perhaps more so. Probably this year The Christ of Today will be read in many such circles.

To my mind a better book for such purpose has never been written than Heredity and Christian Problems, by Dr. A. H. Bradford [Macmillan & Co.]. While other scholars have been busy over evolution and Biblical criticism, and endeavoring to rewrite theology in the light of new facts in these realms, Dr. Bradford has been studying heredity and environment, and he now gives the world his conclusions. If he does not show that our ethical and theological systems must be rewritten in the light of heredity, he certainly marks out a line of study which must be followed henceforth by any who would seek to understand the darkest problems of life.

For those of us who have not the time or perhaps the mental apparatus to investigate the original sources of knowledge in this sphere, Dr. Bradford has done an immense service. He does not claim to be an original investigator here, and undoubtedly he is not in the biological and sociological departments of his theme, but when it comes to applying heredity to theological and intellectual problems he has proved his right to be regarded as an expert. His chapters on the Problem of Sin and the Race, and The Problem of Faith carry heredity into fields where it has been very scantily applied before. The book is specially adapted for general readings on account of its clear discussion of heredity in relation to education, the home, pauperism, crime and like social problems. Possibly those who have agonized over the difference between the theories of Weismann and Spencer as to the process of hereditary transmission will welcome this author's answer in the opening chapters of the book as solving the hardest problem of all.

We are living in the time of books, and the reading of books ought to have larger place in the church. Such works as I have mentioned, when listened to by a company of people, become doubly enjoyable on account of the community of pleasure and profit. The reading may naturally be followed with comments by the pastor and a general discussion. The church which tries Lenten readings once is not likely to abandon them.

# Recent Revivalism and the Franciscan Rule.

By Rev. Newman Smyth, D. D.

In former days revivals used to be thoroughly and pointedly individualistic; recently, under the inspiration of Professor Herron, the prophet of the new movement, and in the preaching of Rev. B. Fay Mills, its evangelist, revivalism has become largely and diffusively socialistic. This new revivalism is not entirely without historical precedent. It has, indeed, some characteristics which, at least in the extent to which they are carried, are novel and peculiarly its own, such as the extensive business preparation and advertisement of it. The closing of a considerable number of stores by joint agreement, at the request of the management, during a portion of one week day afternoon, marks a distinctive feature of the business conduct of this modern religious campaign.

The older New Haven divines used to debate the question whether means were justifiable in procuring spiritual blessings; the question which this new revivalism might deem worthy of discussion would be, rather, whether any means of good business enterprise had been neglected in arranging for a day of Pentecost. While no one will deny, therefore, that this religious movement, as conducted by Mr. Mills, has some novel features—which it is not the object of this article to discuss—the fact may not be so generally known that its new rule concerning the possession and distribution of property, as well as its interpretation of the precepts of the Sermon on the Mount, is not without interesting historical example and illustration. It may prove profitable to those who are considering whether to engage their churches in such combined socialistic and revival work, to point out a few of the resemblances, as well as contrasts, between the primitive rule of St. Francis of Assisi, and this new rule of the social prophet and evangelist.

1. St. Francis and Brother Leo preached to the common people, and did not confine themselves to the churches; so our social evangelism espouses the cause of the masses. Amid this resemblance there is, however, this difference—St. Francis sought to rebuild the churches and taught his disciples always to show respect even to the priests. While rebuking evils, it never seems to have occurred to him to indulge in invective against the church. Professor Herron does not imitate St. Francis when he italicizes the assertion that "as an institution the church is not Christian; it misrepresents Christ." St. Francis could not have said that, although he had far more occasion to condemn the ecclesiasticism of his time. Mr. Mills, in his frequent strictures of the churches, did not, however, go so far as Professor Herron in such sweeping arraignment of organized Christianity.

2. St. Francis discovered that the fount of life and joy is love. Our new prophetism and evangelism rejoices in the same knowledge. "There is no law," says Professor Herron, "but love." Mr. Mills prefaces his course on social ethics with a number of sermons on love. St. Francis did not discover, and may be pardoned in his unscientific day for not knowing, the economic laws of love. Our new evangelism, in these scientific times, should know that love has laws, and that these laws of love are to be clearly and fully thought out. But St. Francis in his practical preaching gained one advantage of wisdom, for by one of his first sermons he persuaded the citizens of Assisi to agree to a civil compact in which certain rights of individuals and of classes were limited and defined. I have looked, however, in vain for any definition of rights in the social teachings of our new prophetism and evangelism.

3. More striking is the agreement, and also the contrast, between the rule which St. Francis made the foundation of his order, and the rule which the revivalist who came lately to New Haven laid down for the good people of this city to follow, without much regard to their economic professors. St. Francis took portions of the Sermon on the Mount and other sayings of Jesus, and laid them down literally as the rule for himself and his followers. He espoused poverty as his bride. He gave up all that he had, and enjoyed Christian perfection through poverty. He had his disciples work, but they received no wages and ate at a common table.

Somewhat similarly Professor Herron declares, and the revivalist of the new propaganda echoes the word after him, that the "Sermon on the Mount is a science of society, a treatise on political economy"; that "the moral right to ownership does not extend beyond the philanthropy of property"; that "the mutualism of property, democracy in its production and distribution, is the logic of any Christian doctrine of property;" that "the wages system is economic slavery," etc. Similarly Mr. Mills preaches that the Christian has no money of his own, that he must give to every one that asks, telling him that it is Jesus' money, and so on; that the precepts of the Sermon on the Mount are to be taken quite literally and obeyed.

There is one difference, however, amid this similarity between the primitive rule of the Franciscan order and our new social rule—St. Francis proceeded at once with charming simplicity to put his rule into practice. He gave away all that he had, including his clothes. He espoused poverty as his bride and remained true to her till his death. But our teachers of the rule of the gospel very properly do not carry the logic of their literalism to the extreme of an impracticable poverty, which even the Franciscans found in their time they could not long maintain. They will admit the necessary modification of existing conditions of existence before the perfect democracy of property can be ushered in.

Possibly it may some day occur to these ardent advocates of literal compliance with the gospel rule of giving, and of resisting not evil, that our Lord himself never announced his beatitudes as a science of society, nor preached a political economy; and, indeed, in several striking instances of his conduct he did not follow the letter that killeth of his own precepts, but used them, as he taught his disciples to use them, as words which are spirit and life.

Still another curious resemblance between St. Francis and this recent evangelistic teaching of social ethics might be noted in the views of both concerning the Turks. St. Francis twice attempted to reach the Turks, in the conviction that they would flock to him in great multitudes so soon as they should hear the perfection of poverty properly preached. Our evangelist, when recently in New Haven, said that the only way to reach the Turk was to love him, and, if he destroyed our charities, to send him more ships loaded with charity. St. Francis thought of following the crusaders; and, after the knights of Spain had driven the Turks out, St. Francis proposed to complete the victory of war by a victory of peace, and so started for Morocco. But our evangelism of love proposes to dispense with all warships and to give to charity the task of governing the nations. So New Haven, which has a soldiers' monument overlooking its quiet homes, was taught as a part of the ethics of the new evangelism that there never has been and never can be a righteous war.

Other points of resemblance and contrast between the old and the new Franciscan rule might be mentioned, but enough have been cited to show that the new social gospel of our latest school of revivalism is not altogether novel, however startling to preconceived Christian ideas it may seem to be.

My object has been to point out some of its interesting social phases rather than to judge it, or even to reason about its ethics or its economics. But in view of the unsettled state of many minds with regard to social questions, and also in view of the peril of increasing rather than diminishing unfortunate separations between the churches and the working classes by social teachings which are not well considered and true alike to the laws of creation and of redemption, some serious reflections may be suggested to ministers and churches by the teachings of this new school of social prophets and evangelists.

One question is this: Is it well to combine any socialistic propagandism with endeavors to awaken a revival of religion in the churches? Another question relates to the course of study and training which men should pass through in order to become competent popular teachers of Christian social ethics. And a still larger question is, whether we are to keep on in our accustomed work in our churches, seeking to reform abuses and to pervade with a more Christlike spirit the existing relations of men in their business and politics, or whether we ought to give heed to this new evangelism, to welcome its prophet to our pulpits, and boldly to fling out the flag under which the existing social order is to be attacked as itself anti-Christian.

Possibly, however, some study of Christian ethics, especially in relation to the self-regarding virtues, and to the obligation of realizing the highest good, at least to some extent, in the appointments of the individual life, together with a little study of economics, may lead us to hesitate before we let loose this social evangelism, or put ourselves under the yoke of this new Franciscan rule.

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It is not the critic's eye but the child's heart that most truly discerns the countenance that looks out from the pages of the gospel.—*J. C. Shairp.*

# The Christian Life.

## III. Prayer.

By Rev. Floyd W. Tomkins, Jr.

If God is our Father then there must be communication between him and us. The vision of Jacob's ladder, with angels ascending and descending, is but an expression of the human seeking the divine and the divine seeking the human. We seek God because we are conscious that he is our Father and we wish to know him. God seeks us because he loves us and longs to help us. The most striking feature in Sargent's wonderful paintings in the Boston Library is that of the Hebrews appealing with crying and tears to the Almighty for help, while from the ineffable glory in which his person is hidden comes forth the great hand to save. So prayer is not the endeavor to wrest from a heartless monarch the necessities of life, but it is rather the coming together of the Father and his children, a mutual seeking.

Prayer is friendship between the divine and the human. How do I deal with my friend? Suppose there is some person of whom I have heard much and whom I long to know. What steps do I take that I may know him? First of all, I am always interested to listen when his name is spoken. I read and hear all I can about him. I try to read something he has written or to see something he has done. By and by I meet him, I look up into his face, I hear his voice, he takes my hand. And as I grow more and more into this sweet intimacy the delight is just to be with him, to commune with him, to hear his experiences and opinions and tell him mine. So exactly is it with our relationship to God. We wish to come as near to him as possible, to hear of him, to read of him, to look into his face, to hear his voice and feel his peace rest upon us.

At once we must see how that banishes the old idea of prayer. "Asking God for what we want"—that was our childhood's definition of prayer. As if God were simply a great supply station, a bank, a power to be drawn upon in necessity! And it is undoubtedly that conception which lies at the root of much of our poor religion and even of our atheism. What a lowering of God! What would I think of my child if he simply came to me when he wished for something, and loved me for what he could get out of me—back of all his words and smiles and caresses a plea for some gift? Would he not be false in his show of affection, and so kill absolutely any love between us? It is my pleasure to give. Love, as Robertson so grandly defines it, is the desire to give and the desire to bless. But love which is based upon the giving and receiving of temporal or even spiritual advantages cannot endure. There must be something deeper. There must be that joy in companionship, that delight in seeing and hearing, which forgets needs and demands. "Now let me die," cried the dear old patriarch Jacob to Joseph his son; "now let me die, since I have seen thy face." What I can get is of small consequence.

> To be near thee, to be near thee
> Alone is life for me.

Must not the lover's cry be the real cry after all, if our relation to God is to be true?

How, then, can we commune with God or pray to him? First, surely, by adoration. How full the Bible is of praise! How full our hearts are of adoration! We stand before the sunset clouds and cry, "How beautiful!" The snow-capped mountain, the vast rolling blue of the ocean, the myriad stars, gleaming long-coming messages from far distant worlds—before them all we stand in admiration, almost forced into silence. We cannot speak. The joy is almost akin to pain.

> I sometimes hold it half a sin
> To put in words the grief I feel;
> For words, like Nature, half reveal
> And half conceal the soul within.

So Jesus must have prayed, in silent adoration, as he passed countless nights on Olivet's brow or on Galilee's wave. "Not words, but breathless praise." Ah, how God must love it! I am glad to give my precious boy all he asks for if I can. And when, after my absence, he comes running and cries, "What have you got for me, papa?" the pockets are willingly emptied. But there is a deeper longing in my heart, which is only met when sometimes, without asking me for anything, the dear little arms are thrown around my neck and the little lips whisper, "O, papa, I *does* love you!"

Is not the human at its best an index of the divine? And must not the great heart of God often wait in divine hunger (ah, what hunger that must be!) to hear us say, not "give me," or "forgive me," but just "O, Father, I do love thee!"

Yes, we do not adore our perfect Father enough, and so our prayers rebound in cold selfishness and we are not bettered by them. Yet we are taught in the Lord's Prayer to adore first. Not a petition is found till the middle of the prayer, only adoration, longing, meditation. "Hallowed be thy name! O, for the coming of thy kingdom! O, for such union of will and service as the angels know!" We cannot speak sometimes. We are weary and we can only gaze, as the artist pictures the Pilgrims gazing on the ocean which separates them from the old land. Like Christ, we can only sigh, but the sigh is adoration, a resting in his great arms, where it is so good to be.

> And I smiled to think God's goodness
> Flowed around our incompleteness,
> 'Round our restlessness his rest.

So praise brings God nearer to us and makes us stronger, though we ask for nothing. It is himself we want, for we often need God more than anything God has. Better far for us to ask nothing, but just to rest there and look at our Father!

2. Then we commune with God by meditation or contemplation. Close the eyes and think of him. Do not we often think so of our dear ones? At the twilight hour I sit alone in the absence of wife or child, and how run my thoughts? Instinctively upon the characteristics of the dear ones. I recall my wife's carefulness, her thoughtfulness, her long, patient faithfulness through all the years. I think of my child's affection, his quick thought and ready wit. They become real to me through their attributes.

Need it be otherwise with God? Sit or kneel and with closed eyes think. "How infinite God is! From everlasting to everlasting! Never a time when he was not! How strong God is! He can do everything. The little sparrow nestles amidst the leaves, hidden by his hand, and the same hand shakes the mountains. How loving thou art, O God! Nothing can separate us from thee, not even sin, save as it clouds our eyes so that we cannot see. Every little insect, every little flower is dear in thy sight; how much more man! And thou art everywhere. 'Above, below, around me and within,' for thou livest in my heart. How all-knowing thou art, dear God! Nothing in past or future hidden from thee, and yet thou dost calmly wait and work till the right time comes for each deed of mercy or storm of rebuke. Thou lookest into eternity and knowest; thou lookest into my poor heart and knowest." Could any prayer be nobler and more life-giving? O why do we linger over long petitions and minute supplications, when we might so calmly rest our littleness and ignorance and sinfulness in his omnipotence, omniscience and eternal purity! From such hiding we come out like Moses as he descended from Sinai, with face aglow!

3. And then it is time for confession. Now let the tired, sad heart flood out its trouble before a God so ready to hear. Tell him everything, for overburdened nature needs relief. Be fearlessly frank. It is well to take some order in this confession. Tell of the sins of the thoughts, then of the affections, then of the tongue. Confess how the family life, the business life, the social life have all failed to reach a pure standard. Take the commandments and note how you have broken them, one after the other. There is enough to make the heart speedily sick in such confession.

Yet—and here is the truth never to be forgotten, the Christian truth—remember that you are telling your errors to a loving Father, whose forgiveness is absolute. "I believe in the forgiveness of sins," we say in our creed, and that means not final forgiveness only, so that we can enter heaven, but forgiveness here and now. We rise from our knees forgiven; sins and their stains all gone, behind his back, buried in the sea, so that we have no right to think of them any more, for we are "as white as snow." Yes, we are bathed once but we must wash frequently to clear away the daily stains (see St. John 13: 10, revised translation). Each night we may lie down to our rest as little children, pure and holy. To keep cleansed, never to let the errors accumulate unforgiven, that is the Christian's part.

4. And finally, there must be intercession. We must pray for others, else our prayer is not real. For how can we come to God and forget his world, our fellows, our common humanity? He who so separates himself is an infidel, and worse. If the Lord's Prayer says *our* and *us*, so must we. And the comfort of it all! Here we can speak the dear name of husband or wife, brother or sister, child or friend, and know that we are heard. Here we can bring our pupils, our servants, our parishioners, our rulers, one by one, as the moth-

ers of old brought their children, as Monica brought Augustine, and they are blessed. So is our prayer made the human expression of divine love, for as God cares for all, so must we.

We have not spoken of family prayer and grace at meals, or of that dear union when parent and child kneel side by side. Ah, the subject is so rich, so inexhaustible! Adoration, contemplation, confession, intercession—these are the parts of our communion with God. If we use them sincerely we rise from our knees to meet the responsibilities of life, strong and full of courage.

Then on Thy grandeur I will lay me down;
Already life is heaven for me;
No cradled child more softly lies than I—
Come soon, eternity!

## RETRENCHMENT AS THE MISSIONARIES VIEW IT.

Here is a representative group of the letters which are being received at the rooms of the American Board and which represent the feelings of the most sagacious and consecrated of the workers on the field.

### THE WORK OF YEARS SWEPT AWAY.

Through a period of thirteen years the Ahmednagar High School in the Marathi District, India, has been developing into a powerful evangelistic agency. Rev. James Smith, who has put the best energies of a consecrated manhood into this school, writes:

"Without increasing a debt the school must be closed before the hot season vacation. I have never yet run into debt, and, in this case, the Board has thrown the consequences upon the churches. I see my work for all these years swept away at a breath. Instead of enlargements I had planned for there is collapse. This school, too, is by far the most important educational work we have and in the center of our Christian community. It ought to be supported, but it is clear that it cannot be, and it ill becomes me to murmur amidst the general distress. I can rejoice in the past and think of what has been done without mourning intemperately over what might have been."

### REDUCTION IS AN IMPOSSIBILITY.

Faith in God, as well as self-sacrifice, are characteristics of our missionaries well known to all who are intelligent concerning their lives and work. It is no surprise to receive such words as the following from Rev. J. E. Abbott of Byculla, Bombay:

"For a long time we have been hoping against hope that the churches would give us word to advance, to open up new fields, to enter open doors, but again your message is that we must reduce. Long ago we reached the bottom of our ability to reduce, and we have all, more or less, been carrying the financial burdens of our work trusting in God to supply what the Board could not give us. This year will probably be no exception. Reduction is an impossibility, nor can we accept your word as the voice of God telling us to do less for the advancement of his kingdom. I think I state the position of every one when I say that though you have cut our salaries ten per cent. and our work over forty per cent., every institution will go on as before and every preacher and teacher be found at his post. God surely does not ask us to pull down and destroy the work that it has required years to build up, at least we cannot believe it until a louder call comes to us than has come."

### WHAT SHALL WE DO?

Is the cry of Rev. Robert Hume, D. D., of Ahmednagar, India. After referrring to the fifty-two persons whom he alone received into the church on confession of faith in 1895, and to others received in the city and surrounding villages, he reveals the fact that most of the missionaries personally support agents (evangelists, colporters, etc.) to further their work, they thus supplementing from their own salaries the Board's appropriations:

"So, as a matter of fact, the appropriations do not suffice for even one-half of the work which we have been carrying on lately. Now the question comes with great urgency, What shall we do? For myself, for the present, I mean to drop a few of the boys from some schools, perhaps drop one or two agents, practice the strictest economy, and wait to see what relief is coming before going further.

"On the day on which the news of the reductions came my daily text was, 'My God shall supply all your need, according to the riches of his glory, through Christ Jesus.' That is a faithful saying and I believe it will be made true for us."

From the Madura district in Southern India comes a brief exclamation from Rev. J. S. Chandler, brief because words fail him:

"What can I say about the decision of the committee? It is the most distressing reduction made upon general work of all the reductions I have ever known. That is a statement easily forgotten by the churches, and more detailed statements, not so easily forgotten, will come to you from all sides, but that is all I have the heart to say now."

### WHY MUST IT BE?

Rev. Lyman Bartlett is now in this country, having left his home and work in Smyrna, Turkey, a few days after the news of the reduction had been received. He has not yet learned how his co-laborers in Turkey received the blow, but himself writes from Springfield, Mass.:

"I need not say that we were alarmed and distressed at this new warning. We have learned to expect an annual cut-down, but we were not prepared for such a blow as this. We have learned that our work can only be continued by *careful economy*, but we did not expect an order for economy that *actually starves*.

"The simple fact is this that if the retrenchment ordered—the reduction of fifty per cent. on our estimates for 1896, after deducting missionary salaries and W. B. M. work—is to be carried out, it sweeps away every out-station of the Smyrna field, except perhaps the work of the Greek Alliance in Magnesia, and leaves only a part of the estimates for the Armenian portion in Smyrna itself. Now are the churches prepared to order such a retrenchment? for to withhold the funds is to order the blow. That it is ruinous to the work they helped us to establish need not be said. That it is discouraging to the people beyond the power of words to express, that it is cruel and unjust to the faithful laborers who have given their lives to the work nobody will question, and that it is a shameful confession of weakness in the face of the enemy who will exult at our defeat everybody knows.

"But must it be? Why must it be? I see costly churches, costly furnishings, costly music, palatial homes, money without stint expended for dress, for education, for entertainments, for travel, for everything, while the mission boards are burdened with debt and the bread of life must be withheld from multitudes of souls as precious as their own. Poor Armenians! In danger of extermination by the Turks, ignored by the "powers that be," forsaken by the Christian churches, my heart aches for them, and how shall I even face my Christian brethren and sisters again if we are obliged to carry out this cruel order of the churches? Must all this work be dropped and the preachers dismissed? We cannot entertain the thought for a moment. Who is willing to take the responsibility?

"May the 'Lord of the harvest' quicken the hearts of his children to render unto him that which is his own but committed to them as his stewards, and that without delay before it shall be too late."

## CURRENT THOUGHT.

### AT HOME.

Rev. C. H. Parkhurst, D.D., writing in the *Ladies Home Journal* (March) on the necessity of cultivating our physical powers if we are to do our complete work with mind and soul, says: "I should be sorry to have this interpreted as an approval of all or nearly all of what passes under the name of college athletics. It is one thing to train the body for the sake of the man, and it is another thing to train the body for the sake of the body. I regret that there is so much tendency among college authorities to shape the physical curriculum to the end of producing physical experts—football, baseball, rowing-match professionals. That kind of thing is a craze at present, and it is a pity that among our college presidents and professors so many have so far succumbed to the mania as to be willing to indorse it as a form of advertisement and as a drawing card."

*The Union Signal* admits that, "if the entire drink traffic were abolished tomorrow, the W. C. T. U. would not be left without an occupation."

Rev. Dr. T. L. Cuyler, in *The Evangelist*, says: "Endless discussion is going on about 'license, high or low,' 'prohibition,' 'limiting the number of saloons,' etc., and yet, all the time, the amount of liquor drinking is fearfully on the increase. . . . Parents, Sunday school teachers and pastors have got to learn that *prevention* is about as big a word as 'prohibition.' . . . 'Pshaw!' says some flippant scoffer, 'that means *moral suasion*.' Yes, my friend, it does, and Jesus Christ meant moral suasion when he came into this world to teach us how to live."

### ABROAD.

In Vol. II. of Purcell's Life of Cardinal Manning a letter to him from Dr. James H. Rigg, the pope of the British Wesleyans, is published, in which Dr. Rigg refers to Hugh Price Hughes as a "Methodist firebrand," to Percy W. Bunting, editor of *The Contemporary Review*, as a "dangerous latitudinarian," and those Wesleyans who follow Gladstone are described as given over to "almost everything that is unscrupulous, latitudinarian and secularist." But, most surprising of all, the Wesleyan leader expressed his agreement with Cardinal Manning's tract, Fifty Reasons Why the Voluntary Schools of England Ought to Share the School Rates, and hoped that the cardinal would get the tract "well before the general Christian public of educationists and into the minds of statesman-like and far-sighted men generally." *The Methodist Times* calls the attention of Wesleyans to this remarkable letter of Dr. Rigg's, and asks whether it is prudent for Dr. Rigg to continue longer as responsible head of the Wesleyan education department at a time when the education question is once more upon Dissenters and they are face to face with aggressive clericals, and adds: "If, after this extremely opportune disclosure, the Methodist people allow themselves to be misrepresented or misled it will be their own fault." *The Methodist Times* is edited by Rev. Hugh Price Hughes, and he is paying off old scores against Dr. Rigg now.

Dr. J. G. Rogers, in *The Independent*, says he believes that Mr. Chamberlain is still loyal to his Nonconformist principles, and hopes that time will reveal him as more devoted to them than to Lord Salisbury or the Tories. He is sure that the education question must occupy a very prominent place in the immediate future, and as the Irish have avowed their determination to put their church before everything else, "Nonconformists will pay them the most graceful of all compliments by imitating their example."

To judge religion we must have it—not stare at it from the bottom of a seemingly interminable ladder.—*George MacDonald.*

# The Home

## THE BLEAK O' THE YEAR.

There is a time of subtle browns and grays
That run to silverings and tremulous greens,
And russet tints and ash-pale pools of leaves;
Of ghostly mosses and elusive grass
That's neither lush nor dead; of naked trees
Ineffably harmonious with the sky
That stretches vast and neutral, tone on tone,
Not to be called a color, but a thought.
To some this is a barren time, a sleep
Between the winter and the spell of spring;
To me it is the heart's own time and tide,
Being hidden from the heedless eye that lusts
For flaring lights and sunset dyes, yet charged
With secrets rare, and blendings into dreams,
And ecstasies divine that shadow forth
A mystery, the Selah of the soul.

—*Richard Burton.*

Inasmuch as the organization of the modern church provides for about twice as many women's societies as there are days in the week, some form of consolidation has become a necessity. The Minneapolis ladies seem to have solved the problem in a most successful way, and a similar plan exists in several New England churches. At the Old South in Boston, for instance, there is a Woman's Hour every Wednesday, from eleven to twelve, when various phases of missionary work are considered and once a month there is a Bible reading. So a stranger in the city is sure to find something which will enrich her Christian life or add to her knowledge of the progress of the Master's kingdom at this place every Wednesday. Any who are still struggling along the old path of separate societies will find Mrs. Rich's article in this department full of suggestiveness.

The man who, when asked if he was acquainted with a certain woman, replied that he had a listening acquaintance, expressed what many of us often feel. There are people who talk well, perhaps brilliantly, and who are so fond of talking that they forget to give any one else a chance. The thought of selfishness never occurs to them, for they consider that they are doing society a service in keeping the ball of conversation rolling. They forget that conversation implies an exchange of ideas, and that sincere interest in others would make a monologue impossible. The ability to draw out the best thoughts of those whom we meet, a pleased attention, an evident interest in them as individuals—these are the things worth striving for. In studying the life of Christ we cannot fail to be impressed by his loving sympathy with people of all classes. Although he knew their thoughts, yet he encouraged them to speak, and was ever ready to listen.

Some of the best results nowadays in the line of self culture may be found among the residents of country towns. They may not organize into theosophical societies or Browning clubs, but in a quiet way they accomplish an amount of solid reading in the course of a year which would astonish their cosmopolitan brothers and sisters. We know of one small parish where the pastor has read, with a class of young people, Kidd's Social Evolution, Tylor's Anthropology and other books of that grade. With the distractions incident to city life would a city pastor venture any such undertaking with hope of success? What the country lacks in the way of libraries and lectures is offset by the advantages of greater leisure and better opportunity for continuous study. In our own experience with the wage-earning classes, both men and women, we have found a more intelligent acquaintance with Shakespeare and other standard writers among the boys and girls who come from country homes than those of city birth and breeding. The latter are usually familiar with a greater number of topics, but are less thorough. They read more, perhaps, but think less.

## A CHURCH WOMAN'S UNION.

BY ALICE HAMILTON RICH.

It is a serious question how to divide the twelve hours of a woman's day to accomplish best results for the home, church, philanthropy and social life. With God, our Father, supreme as Ruler of life and action, the spirit of the Master as example of service and the Holy Spirit as revealer of duty, we yet are so human that we sometimes stand betwixt not two ways only, but in a tangle of ways, puzzled which way to go and just what to do, believing that

> Life saved for self is lost, while they
> Who lose it in His service hold
> The lease of God's eternal day;

and that

> Not what we give, but what we share,
> The gift without the giver is bare.
> Who giveth himself with his alms feeds three,
> Himself, the hungry beggar and me.

Yet how to divide ourselves, our time, our benefactions, still remains a problem which must be solved by each for himself or herself.

The women of the First Church of Minneapolis have evolved a plan, after much thought and some three years' experience, which is proving practical. At the time of its inception it was felt that some concerted action, by which all the women, young, middle-aged and elderly, might meet with common interest and advantage, was desirable. A Woman's Hour was instituted for each Friday afternoon at three o'clock in the church parlors. The first afternoon of each month was a missionary meeting, the home and foreign alternating. These meetings, as they occurred but once a month, were made the most interesting and resultful possible. The other Fridays were provided with literary programs, in which the needs of the home and the work of philanthropy predominated.

I extract from one of the programs, which was printed upon a folded card in an attractive form: Jan. 4, Japan and Korea; 11, Home and the Bible; 18, Evenings with the Children at Home; 25, A Child's First Year in School, by the primary superintendent of the public schools, Miss Sarah L. Arnold (the teachers of the adjacent schools were invited to hear this address and to meet the mothers of their pupils in the reception that followed); Feb. 8, Women's Clubs; 22, The Importance of Women being Informed on National Topics, Prof. Maria A. Sanford of the university; March 15, Our Children's Reading; May 17, Living Rulers of the World; and the series ended with an afternoon on Philanthropists of the Present Day. Last year the meetings were of such interest they were continuous through the year, even the warm afternoons of summer having a good attendance, but at a later hour of the day. The topics not given were equally good. I have mentioned two persons taking part as suggestive where representative women may be obtained as leaders of special topics. Most of the topics were led by women of the church, and always followed by discussion.

This year our women seemed ready for advance along the line of union. Taking for our model the local federation of societies known as the Woman's Council of the City, a Church Union was formed. At the head of the union we have a president and secretary, the presidents of the various societies joining being vice-presidents and members of the executive board. We now have what we call our Church Day, taking the place of our Woman's Hour. All societies belonging to the union have their meetings on that day. Once each month we have a general meeting of the Woman's Union, at which time reports are received from all branches of the organization. Occasionally we have all day meetings of the union, the benevolent society providing work, a committee a simple noon luncheon, and some branch of the union the literary entertainment of the afternoon. Our usual meetings are at the church parlors. As variety we have an occasional thimble bee at some one of our homes, always on the Church Day, which with us is Tuesday.

Belonging to this union are the following church societies: Home and Foreign Missionary Society, Benevolent Society, Young Ladies' Union and the original Woman's Hour Literary Society. I will give an extract from our present program, which is attractively printed and generously distributed: Oct. 1, Foreign Missions: India; 8, Thimble Bee; 22, Sewing, 10 A. M., Woman s Union at 3 o'clock, P. M., subject: An Hour with the Coterie, which is a prominent literary society not confined to any church; Nov. 26, Character Forming, the Aim in Education (this was given by a prominent educator, and was followed by conversation); Jan. 7, Home Missions, A. M. A.; Jan. 21, Thimble Bee, with subject, New Movements in Philanthropy.

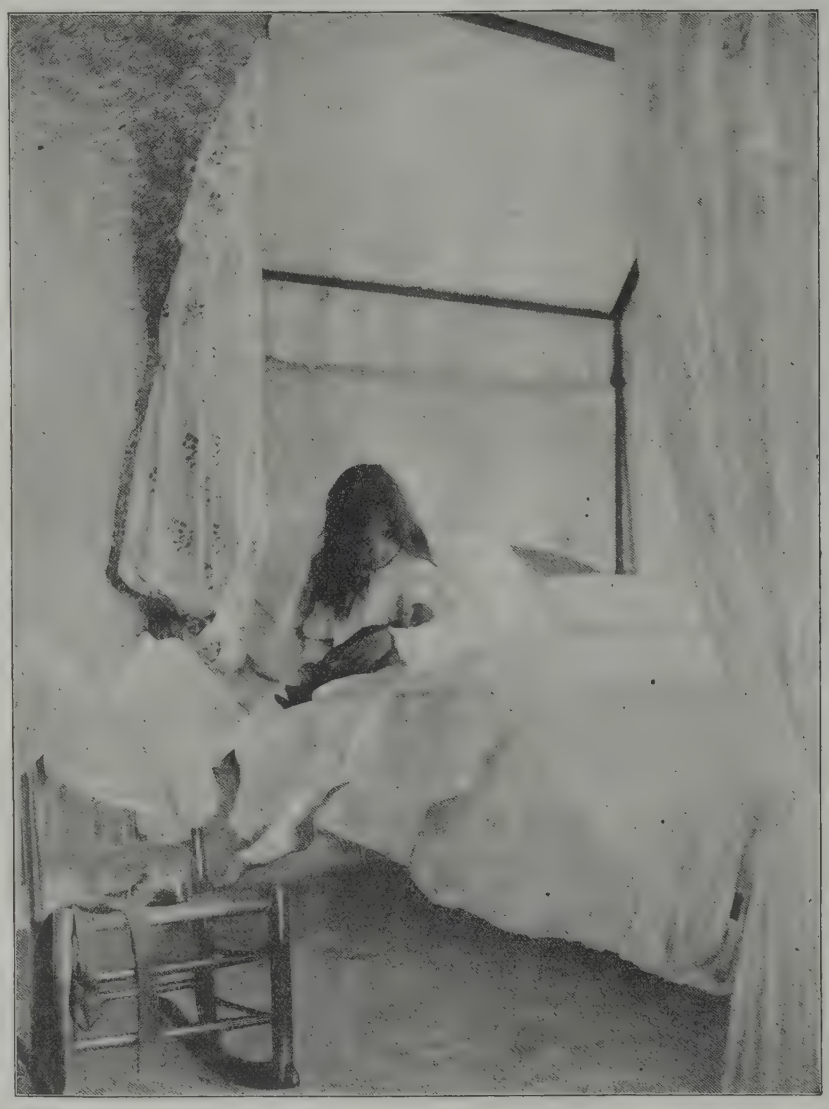
There are several afternoons that have been assigned to literary societies, who bring their best speakers and give us representative sessions of their meetings. Twice during the year we have a luncheon at 6 P. M., inviting the gentlemen, and providing a lecture for the evening. These lectures are by the president and professors of the University of Minnesota, the luncheons in all cases being provided by committees, the same committee being asked to serve but once. What we most hoped to do we are gradually accomplishing by bringing our younger women into more intimate relation with the senior societies, and by permitting each society to understand more fully the work of the others. Important matters of mutual interest are brought before the monthly meeting of the union for discussion and decision. If immediate action is required, a special meeting of the executive board is called, and its decision, because executive, is authoritative, from which no loyal member of any society has right to dissent, as a representative is, or ought to be, present at this board meeting. There is room for improvement in our Woman's Union. There are croakers with us who either sigh for the good old times, or suggest impractical measures, but on the whole we feel we are advancing in the right direction and conserving in this union our force and strength, physical, mental and spiritual. With open eyes and willing hearts we stand ready to accept light from any source which presents a better system or improvements upon our present one.

# The Old Doll's Story.

By Ruth Huntington Sessions.

YES, I am an old doll, but do you know any new dolls that have redder cheeks or blacker eyes? Yet it was a hundred years ago that I was finished and dressed and sent in a box to my first little mother.

This is the same dress that I wore then—light green calico ground, you see, with a figure which is a cross between a cloverleaf and a pansy, in dark green and yellow, and little, black, peppery dots sprinkled here and there all over it. Then my head is cloth and can't possibly break, and my hair, being painted on, will never grow gray or drop out, which is an immense advantage when you are a century old.



You should have seen little Lucy Porter's face when she first looked at me! She had wanted a doll more than anything else in the whole world, and she had never had any pet but a wild kitten which lived in the barn and was dreadfully hard to catch. Lucy was a sedate young mother, with a small, serious face, dark eyes and close-cropped, brown hair which wanted to curl. But Lucy's papa was a stern old gentleman who did not approve of curls, and the ringlets as soon as they appeared used to be snipped away with a long pair of scissors by Madam Porter, who was Lucy's mamma.

My little mother wore very plain clothes—not a bit like what girls have in these days. In winter she wore a dress of bombazette or Scotch plaid, made with a good, stout, plain waist and skirt—no trimmings, no ruffles and no pretty things over the shoulders. Outside the dress she wore a gingham "tyer," or apron—very straight and long and homely. Her woolen stockings she knit herself, sitting up on winter evenings in a straight-backed chair to do just so much before she went to bed. When summertime came she wore her thick leather shoes without the stockings. It was a great relief to have the snow go, for O, the winter chilblains! In those days there were no such things as rubbers, and the leather boots, though the children all greased them from a great skillet of fat in the woodshed, used to get soaked with slush and frozen. Then there would be such burning and aching in the children's toes as seemed really dreadful to me with my nice cotton feet.

I used to think Lucy quite pretty, when she went off on Sundays to meeting in the old white meeting house at the foot of the mountain, her sober face peeping out from under a white cape-bonnet with a blue ribbon round it. Papa Porter never allowed dolls to be touched on Sundays and I used to lie all day in my wooden crib with a tiny, patchwork quilt over me. I have always felt sorry that I hadn't real fingers instead of just divisions stitched along the ends of my arms, for I might have learned to sew nicely just from watching Lucy. Every afternoon she and her sisters had their sewing lesson, and how carefully they were taught! Every stitch had to be taken by the threads, and there were long, long seams to be sewed up, sheets to be turned and dish towels to be hemmed and patchwork to sew for quilts to go on the children's own beds.

When the sewing time was over came playtime. There was the cunningest corner behind the garden hedge where we all played tea-party. Our set of dishes was real willow-ware china, blue and white, and the little sisters were so careful that hardly one of them was broken in my day. If the girls had not been careful I'm afraid the dishes would have been put away in the cupboard of the great south parlor, which smelt of castor beans and sandalwood and held things that couldn't be played with. I remember that cupboard well, for at last both dishes and I came to it when the girls grew too old for us. That was when they began to be tall and grown up, and went off on visits to Boston in a chaise or a stage-coach and came back with new gowns and great tales, welcomed by everybody. Lucy was the favorite of her brothers. She was devoted to them, helped them with their lessons, got them good naturedly out of their scrapes, mended their stockings and listened to all their confidences. They were greatly relieved when they found that the young minister who came two or three times to take tea one spring was going to carry off Dorothy instead of their beloved Lucy.

The next year after Dorothy went away with the minister Sally married a fine young lawyer in Boston. Lucy loved the home life and the boys best and she stayed on at the old place, always bright and happy, even after Major and Madam Porter were dead. Then Robert became a professor in a college, William married and the other two brothers settled down into quiet, unsociable old men. Through the long days of winter Lucy wrote her journal and letters and lived in her books—the little leather-covered volumes of Shakespeare and the poets and old fashioned novels like Evelina and The Children of the Abbey. I staid in the sideboard during almost sixty of these uneventful years, only brought out now and then for children who came to visit us. There were Dorothy's and Sally's children first and then their grandchildren. The house was stiller than ever after they went away,

but Miss Lucy never seemed lonely. Finally, when she was eighty years old, she went out of the great front door, one autumn, for the last time, and was laid to rest beside her father and mother in a little graveyard bright with goldenrod and scarlet maples.

Then they shut up the old house and I was taken to the attic, cradle and all, and packed in a great haircloth trunk. How long I lay there I'm sure I don't know. At last, after many years and months, a most exciting thing happened. There began to be sounds of new life in the house, as if people had come to live in it again—scrapings and knockings, opening of windows and footsteps on the stairways. One warm summer night two ladies came right up to the trunk I was in.

"Where did Cousin Mary say it was?" asked one.

"I think she told me they left it in a black trunk in the west garret," the other replied.

"You see," said the first, "Lucy always has a doll to go to bed with, and her Rosy is so soaked through after being out on the grass in that shower that I had to think of something to take its place. If I can only find that dear old doll we used to play with—O, yes, here we are, cradle, doll and all."

She had thrown the trunk-lid back and her motherly face was looking down on me.

"O, what a funny old doll!" exclaimed the other lady. "Did you ever see anything so frugal or so prim? Won't Lucy be horrified at the idea of having her after that beautiful Rosy?"

"You don't know Lucy," was the answer. "She's a born mother. You wait and see."

So down stairs we went, I in great excitement, for I half believed I had been in a long dream and had waked up to find my precious little first Lucy again. It seemed so when we went into her own old room where the furniture looked just as it had the day she left it. But I knew in a moment some one else belonged there now, for over the back of her sewing-chair lay a pile of the daintiest, prettiest child's clothes, with fine embroidery and ruffles on them such as good Madam Porter would have considered terribly frivolous. Sitting on the edge of Miss Lucy's own big, canopied bed, in a white nightgown, with her bare feet hanging down and a rosy sunset light all about her, was the sweetest little girl, with blue eyes and long brown curls and a smile that was so exactly like my own old Lucy's that I couldn't take my eyes off her.

She no sooner saw me than out went two arms so eagerly that I felt myself thrill with pride, and I was carried right back to the day when I took the wild kitten's place in my first Lucy's heart. The blue eyes looked down on me while she said, "You dear dolly, I won't let them shut you all up again."

After that we said our prayers together with her mother and climbed up among the white pillows, and there was a good deal of good-night kissing. That astonished me very much as I remembered how few caresses there used to be in the Porter family. At last we were left alone, Lucy and I, her soft cheek resting against the top of my head, while I lay clasped in her loving arms. Presently some one stole into the room, and I was torn ruthlessly away from my soft resting place.

"She really must be put back again," said the apologetic voice of Lucy's mamma to some one in the background. "She doesn't belong to us, and Lucy would be sure to want to keep her if she were left here till morning."

Alas! I was carried up those garret stairs again and laid back in the old hair trunk. Down went the lid, and, once more in the dark, all that was left me was a lovely, mixed-up dream of dark curls and silver moonbeams. Now here I am in a doll show! It is for the benefit of some crippled children. I suppose I ought to be glad to help them, but it is very different from past days!

Ladies come by and look at me and read the label, "Doll, 100 years old," and say, "O, how queer!" The children laugh and hurry on to a beautiful doll which the President's wife dressed, they say. She is a tall creature and may be very grand, but she has no history at all and no experience of life except the fitting of her gorgeous gowns. I would not change places with her. I only ask to lie here, quietly, while I watch and wait to see again that dear child in whose arms I went to sleep last summer. If you see a little girl with a big French doll named Rosy, won't you please ask her to step this way?

## CHILD BALLAD.

Jesus, he loves one and all,
Jesus, he loves children small.
Their souls are waiting round his feet,
On high, before his mercy seat.

While he wandered here below,
Children small to him did go.
At his feet they knelt and prayed,
On their heads his hands he laid.

Came a Spirit on them then,
Better than of mighty men,
A Spirit faithful, pure and mild,
A Spirit fit for king and child.

O! that Spirit give to me,
Jesu, Lord, where'er I be.

—*Charles Kingsley.*

Blessed is the hand that prepares a pleasure for a child, for there is no saying when and where it may bloom forth.—*Jerrold.*

## Closet and Altar

*If thou canst for a while cease from thine own speaking and willing thou shalt hear unspeakable words from God.*

Many a man is conscious of the beauty of the world, to whom the beauty of holiness makes no appeal. But to those who have lived with Christ and seen the flowers of the field and the birds of the air and the purity of the snow through his eyes, the beauty of the earth is the suggestion always of that higher purity and loveliness which he first showed in human life, and toward which all our better impulses strive upward as the strength of the seedling in the forest strives toward the free air of the heaven. "Lord, open thou our eyes!" is the real prayer of study. "Lord, open thou the eyes of our spirits, that we may see the beauty of thy perfect life," ought to be the petition of our times of meditation and communion.

O Jesus, why should I complain?
And why fear aught but sin?
Distractions are but outward things;
Thy peace dwells far within!

These surface troubles come and go
Like rufflings of the sea;
The deeper depth is out of reach
To all, my God, but thee!

—*F. W. Faber.*

Lord, let me in, that I may see thee. I have been trying too long to judge thee from the outside; let me in. I have asked my soul where is the sign of thy power. I have asked what good there is in being good. I have asked what advantage the righteous have over the wicked. I have forgotten that the advantage can only be seen inside the door. I have forgotten that the poet may be threadbare and yet joyous, that the painter may be penniless and yet exultant. I have forgotten that the reward of art is beauty, that the reward of loving is being loved, that the reward of holiness is strength in temptation. I shall see thy power within thy holy place; in thy light shall I see light. Lord, Lord, open unto me. Give me a view from within. Let me look at the outer grounds from the window of thy dwelling. Let me gaze on thy world from where thou thyself art standing. And I know that the prospect shall be changed, the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed.—*George Matheson.*

Almighty God, who canst give the light that in darkness shall make us glad, the life that in gloom shall make us joy, and the peace that amidst discord shall bring us quietness, let us live this day in that light, that life, that peace, so that we may gain the victory over those things that press us down, and over the flesh that so often encumbers us, and over death that seemeth for the moment to win the victory. Thus we, being filled with inward peace and light and life, may walk all the days of this our mortal life doing our work as the business of our Father, glorifying it because it is thy will, knowing that what thou givest thou givest in love. Bestow upon us the greatest and last blessing that we, being in thy presence, may be like unto thee forevermore. These things do we ask in the name of Jesus Christ our Lord. Amen.

# Mothers in Council.

### A KINDERGARTEN FOR MOTHERS.

A few young mothers, living in a country town, wished that they themselves knew more of kindergarten theories, and finally an energetic, public-spirited mother of five said: "We *must* do something." As the result of her enthusiasm, a beautiful thing has been brought about. A woman who is the mother herself of several lovely children, who has studied and taught and, above all, used in her own home for years the teachings of the great philosopher Froebel, has been persuaded to come to our town once a week and talk to us for an hour or so and allow us to talk with her about this interesting subject. From the half-dozen young mothers the class grew to fifty or more. There are teachers in the primary schools and even the superintendent himself, the minister and his wife, women who are mothers only at heart, two grandmas and a young man who is studying for the ministry.

Our mother helper talked to us a few moments on the philosophy, life and teachings of Froebel. His theory is merely that the child should be permitted and encouraged to develop in its own natural way, and this simple principle should be applied to the treatment of the earliest child life. The child, like the bird and the flower, has a great deal of inherent energy, which, if it is not interfered with, either by being foolishly denied or foolishly humored, will of itself go a long way in his development. A baby, as soon as he notices anything, begins to notice the likenesses and differences of form, color, distance in the objects about him. Here is the opportunity of the mother, who has only to direct and assist this instinct of comparison and association in order to lead the child to its best development. The instinct toward activity also is a natural one and should develop itself in a natural way. Here are some of the questions which arose at this preliminary lecture:

*Mother of Five:* "Do you think it wise to allow a baby to tear up printed paper? Does it teach the child to be destructive of books and other objects?"

*The Mother Helper:* "O, no! Froebel and his followers say that what pleases all children must have something good in it. I should, however, try to teach my child to do something with the pieces—to collect them in a heap, put them in a box or, if old enough to understand, carry them to the kitchen to be used for building the fire. As early as possible I should teach the child to remove all traces of disorder as soon as he had finished playing with the paper. And I should be very particular to give the paper to the child myself, saying, 'Baby may tear this,' and always have it understood that he must ask me what may be torn. I think it helps teach the child to be careful with books, for he soon learns to make a distinction."

Some of the mothers looked relieved and some skeptical after the foregoing remarks. The next speaker was

*An Anxious, Nervous Mother:* "I have a boy of two years. He will take his father's books out of the bookcase in spite of punishments and offers of reward. What shall I do?"

*The Mother Helper:* "The child loves, probably, the feeling of power, when his strong little arms pull down the books, more than he fears punishment or desires reward. Satisfy his feeling for power in some other way. Bring into your house—it may seem a great deal of work to you, but it saves work in the end—some rather heavy pieces of boards, ends of beams and anything of which you could collect a basketful where a new house is being built. Put these in a corner and let them do their work. Probably, if the child has something on which to use his activities, the books will not so attract him. Try it, anyway, and strive to be consistent always. If a certain punishment or, I prefer to call it, consequence follows disobedience once have it follow every time. Offered rewards seldom are of use. It is a poor motive."

*The Mother of Five:* "But I began when my babies were very little and snapped their fingers, and have never had any more trouble about the books. Is that wrong?"

*The Mother Helper:* "If nothing but a sense punishment will secure obedience perhaps it was not."

*The Minister:* "So Froebel did believe in Solomon's old rule?"

*The Mother Helper:* "No, unless nothing else would do, and that is very rare."

*The Superintendent of Schools:* "Some of us teachers love our children from principle, some of us because we can't help it. Can we all learn to have real love for them?"

*The Mother Helper:* "O, yes," and her face glowed with enthusiasm; "it is quite easy. If one will only sympathize all the time it will surely be so."

*A Conscientious Little Teacher:* "But what shall one do in this case? I have two pupils. One does well, always, with almost no effort. The other tries, but does everything very poorly. This one thinks that I love the first one more than I do him because I commend him more often. What can I say when he eagerly asks me—showing, perhaps, a piece of work poorly done—'Is it good, teacher, is it good?'"

*The Mother Helper:* "Poor little fellow! Say to him, 'Yes, dear, it is good, for you tried. And I'll help you, and next time it will be even better.' As to the first one, I should be careful not to allow any one to think his work is perfect. Sympathize always with the child in the good result, but show that there is something better to be done still. And let the boy know that we ourselves never think our own work quite perfect and that we are always trying to do better. And, O, let us live our words."

And there were thoughtful mothers in our little town that night.

### MORAL TUMBLES IN LITTLE CHILDREN.

Inexperienced mothers are liable to make too much of the faults of little children. Could they but realize all that the fault implies and all that it portends they would make both more and less of it. A paradox? There are many such in moral as well as natural philosophy. We will first consider the cause of the fault. If you seek carefully and prayerfully you will usually find the fault is an offshoot of some trait of character in one or other of the parents or some near or more remote relative. Therefore we must first conclude that the child is not responsible for having the characteristic. Until he stumbled and fell he did not know it himself. How shall this first moral fall be dealt with? As his first fall was or should be treated. When the little toddler first balanced himself upon his unsteady little feet and made an effort to keep that equipoise while lifting one foot and then the other, thus changing the base upon which his weight rested, and in a moment stumbled over the rug and got that unexpected bump, should he have been blamed? Should he have been punished? Should he have been called naughty? Ah, yes, I hear your outcries against such a course of treatment. So would I cry out, long and loud, against such discipline a little later when he meets his first moral impediment and falls over it. He is no more to blame for its being there than he was for the rug in his path. He did not put either of them there. He did not know that either of them was there till he had felt the bump, physical or moral. If fairly treated he will know a little better next time. You will take care to have the rug out of the way till his legs have grown a little stronger, and then show him and teach him how to overstep its edge. It will then be no hindrance, but he will delight in walking forth and back over it, thus enjoying his first conquest over surroundings and circumstances. So keep, if possible, the moral impediment called temptation out of his way till the moral legs are strong enough, and then as patiently and lovingly and sympathetically teach him how to walk over it. The power lay within him before; it is within now. It was self-control before, and it is the same only in a higher degree now. In many a case this will correct the first tendency to wrongdoing, and, like "a stitch in time," it will save nine other faults. But our inheritance of evil is too deep rooted not to sprout again and again, and, as children grow older, there must be discipline, but the same principle of sympathy must accompany it all.

AMY B. FISK.

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·AVOID IMITATIONS·

# The Conversation Corner.

THE last time we had our original "sign of the Corner" at the fore [Jan. 30] a "lady from the interior of Massachusetts" asked whether any Cornerer could tell her the first line of a certain Christmas poem. The "any Cornerer" has replied and filled the interior of my Drawer with letters—from little Constance P. of Winchester, a lady in Worcester, a lady in Wrentham, a lady in Reading, a lady in Wilkinsonville, a lady in Salisbury, a gentleman in Westboro, a gentleman in West Newton, a boy in Lawrence, a lady in Keene, N. H., and various others. Several give not only the first line but all the lines. They have been found in old scrap-books, taken from the *Massachusetts Ploughman*, the *New Orleans Delta*, the *Advance*, *Demorest's Magazine*, and are said to have been first printed in the *National Era*. Reference is made to Whittier's Child Life, but Sarah Noah's copy of that admirable poetical collection does not give the author. Frank W. of Whitinsville says Annie C. Ketchum wrote it. The young lady in the Library says that Annie Chambers was a Kentucky girl, was the wife of Leonidas Ketchum, is a public reader and lecturer, and has written other poetry and a Botany. The poem is entitled Benny, and these are the first lines:

> I had told him, Christmas morning,
> As he sat upon my knee.

Benny was amazed, when he was told to be good on Christmas morning, that his mother should put the kitten out of doors for drinking out of a cup on the table, and

> In a brave, clear key he shouted,
> Like some lordly little elf,
> "Santa Kaus, come down de chimney,
> Make my moder 'have herself!"

FROM NEW MEMBERS.

I almost wish D. F. had remained at the courthouse, for when I had a group of letters nicely arranged in alphabetical order last week, what did he do but go and "*dele*" the A. letters so as to fit his "make-up," as he calls it? But here they are now:

PAWTUXET, R. I.

*Dear Mr. Martin:* I would like to be a Cornerer. I send —— cents for Pomiuk, and hope he will soon be able to eat a whale. Pawtuxet was named by the Indians because there was a fall of water which is now tumbling down under the bridge and can be heard quite a little way off. WALTER A.

*Tuk* means a river (tidal or broad river); *Pawtuck-et* at the falls; *Pawtuck-ese-et* (Pawtuxet), at the little falls. So says Dr. Trumbull, the eminent Indian scholar.

The delay in printing the above brings me a letter from the other *Pawtuck:*

. . . The people of Pawtucket are at present inaugurating a no-license campaign. A few days ago my little boy, six years old, and I were passing a saloon where the fumes of beer and kindred odors reached all passers, and he inquired, "Papa, when we passed that saloon did you *smell the license?*"

Of course a Corner boy in a town named for cold water would be disgusted with anything that smelled of a grog-shop, and I hope that all the good people there will vote NO on "town-meeting day," and so protect their youth from temptation.

CAMBRIDGEPORT, MASS.

*Dear Mr. Martin:* I am six years old today. Can I be a Cornerer? Thank you for the letters that you send in the papers. I had a nice desk for a Christmas present. I want to know how old you are. ROBERT A.

Who can answer Robert's question?

NEW YORK CITY.

*Dear Mr. Martin:* I had a little pug dog. His name was Chippie. One Monday my dear, dear Chippie died. I am eight years old. I want to be a Cornerer.

CATHARINE C.

I have this for you from the poet laureate:

> Our little Kate, whose age was eight,
> Had a dear doggie friend;
> But poor Chippie, he got grippy—
> He died—and that's the end.

NORWICH, CT.

*Dear Mr. Martin:* May I have a Corner certificate, showing that I am a Cornerer? I will inclose —— cents for Pomiuk—it is all I have left of my spending money. I am very much interested in reading about him and hope we will hear more. Who was the first poet that ever wrote in the United States, and when was he born? MARION F.

*Dear Mr. Martin:* I would like to join the Conversation Corner. I am eight years old. I have the Corner read to me every Sunday.

EDNA F.

Certificates sent to these sisters. Literature class will please answer Marion's ?.

DORSET, VT.

*Mr. Martin; Dear Sir:* I see that all that is necessary to do is to send a stamp for certificate, that is, if we are not over one hundred years old, and I lack eighty-nine years of that. I like Mr. Martin's Corner better than any other part of the paper.

Your friend, MARGARET G.

(What will Dr. Quint and other distinguished contributors say to that?)

NORTHAMPTON, MASS.

*Dear Cornerers:* I will give you a question to answer. Which is the most benefit to mankind, a moss covered stone or a rolling stone?

*Mr. Martin:* Do you think this will be published? RAYMOND G.

I cannot tell. It depends on the "Despotic Foreman." That stone question is too hard for me. I will roll it to the Cornerers for their reflection and reply.

KENNEBUNK, ME.

*Dear Mr. Martin:* I am a little girl seven years old. I would like to be a Cornerer. I go to the primary school. My Sunday school class has twenty-one little girls. I was absent nine Sundays. I like to read the little letters. Good-by, HELEN L.

So do I. Good-by.

PARIS, FRANCE.

*Dear Mr. Martin:* I have read the Conversation Corner for a long time, but I have not written to it before. I should like very much to become a member of it, if you have room for me. My home is in Iowa, but father and mother and I are spending this year in Europe and I like it very much. I think one of the most interesting things we have seen was the church at Delfshaven, where the Pilgrim Fathers worshiped, and the pier the Speedwell sailed from to England. We shall be in England next summer and hope we can join *The Congregationalist* party. We enjoy *The Congregationalist* more than ever before now that we are so far from home. We have just received it for Jan. 9. I was so much interested in hearing more about Pomiuk. I should like his picture and inclose ——.

Your little friend, KATHARINE M.

Of course we have room for a European correspondent! Let K. write us again of any very interesting thing she sees—especially if connected with familiar history.

This brings us just half through the alphabet, with other letters from Mary C., New Bedford, Marietta E., Northampton, Katharine F., Woodbury, Ct., Frank G., Chicago, Ernest G , Methuen, Claude K., Norfolk, Ct., which would not get printed if I should copy them. Besides, it is Washington's Birthday and I can see out the window a little fellow taking his first slide down the hill in the field opposite—I must go out and slide too!

Mr. Martin

## CORNER SCRAP-BOOK.

**Do Dogs Reason?** A gentleman tells this story of his fox terrier in the February number of the *Animal World* (London). He was accustomed to sleep on a hearthrug close to the kitchen fire. One morning just as he was to take his place a kettle boiled over, soaking the rug with scalding water. He walked back a few paces and considered the matter. On the fender were hanging several pairs of stockings. One of these he took, placed them on the steaming rug and himself upon them.

**Do Elephants Reason?** The *London Spectator* relates an incident which occurred in the "Zoo." A child tried to throw a biscuit to an elephant in his cage. It dropped where neither the child nor the elephant could reach it. But the latter blew it with its trunk within reach of the child, who made several other attempts, but in vain, to throw it into his great friend's mouth. The sequel was a curious one. A good-natured boy, standing by, took the biscuit from the child's hand to throw it himself, but this so displeased the elephant that he gave the fellow a severe blow on his arm!

**Do Elephants Converse?** A lady in New Jersey sends this story, gained from an American who saw the incident in India. A company of elephants were trying to move an unusually heavy burden. After repeated and unsuccessful attempts, a large animal, apparently the "boss" of the gang, withdrew to a distance, followed by the others. There they stood for a few minutes, with heads close together, as if in consultation. They then returned and tackled their task in an entirely different way, and with immediate success. The spectators gave them a hearty round of applause, to which the elephants responded with a waving of trunks as they trotted off.

**Elephants Getting Scarce.** The English *Leisure Hour* says that the African elephant will soon be a rarity. Ivory now comes chiefly from the Congo and is landed at Antwerp, the king of the Belgians being the head of the Congo State. Elephants are like timber, taking longer to grow than to fell. A few years ago one manufactory in Sheffield used annually enough ivory for knife handles to require the slaughter of 800 elephants.

**No Scarcity of Other Animals.** A paragraph in the same magazine says that in Australasia the state has such a surplus of kangaroos that it pays eight-pence a head for them—if dead. Norway does a great business in the public extermination of wild beasts, payment having been made in 1894 for 8,646 foxes, besides a little account for bears, wolves, lynxes and gluttons. One thousand eagles and 5,000 hawks were also shot at public expense, the shooter getting two krona each. (A krona is twenty-seven cents.) A fox is worth 4 k. and the large animals 20 k. On our side of the world the State of Minnesota paid a few years ago a bounty of $25,000 for wolf scalps, but a legislative investigation found that it was made a regular business in the northern part of the State to have "wolf farms" so as to collect the bounty!

**Is a Clock an Animal?** The little girl must have thought so, as the story is told by the *Epworth Herald*. "Grandfather's clock" was screwed to the wall, with its tin weights filled with sand hanging down by long chains and its long pendulum swinging slowly back and forth. The mother asked little Dot to go into the room and see if the clock was running, for she had not heard it strike all the afternoon. Dot came running back, put her curly head into the door and exclaimed: "Why, no, mamma, de clock ain't a-runnin'. It is des stannin' still and a-waggin' its tail."

L. H. M.

# The Sunday School

LESSON FOR MARCH 15. *Luke* 11: 1–13.

## TEACHING ABOUT PRAYER.

BY REV. A. E. DUNNING, D. D.

The request which one of the disciples made to Jesus is made too seldom. Many parents and teachers would do greater service to their pupils if they would teach prayer as Christ taught it to his disciples: first, by praying in their presence; then by putting the words of prayer into their mouths; then by illustrating it from the talk of a man with his friend, the petition of a child to his father, and the feeling and gifts of a human father as compared with those of our Heavenly Father. We need not confine ourselves to the incidents of this lesson. The gospels are rich in their revelations of what Jesus taught his disciples about prayer.

1. He taught them how to pray by his example. He seems to have taken, naturally, the attitude of prayer at suitable times when others were with him, and he was never disturbed by being discovered in that attitude. One lesson in prayer is to cultivate the habit in ordinary times and places. If you want God's company let him know it by speaking to him often. General Stonewall Jackson of the Confederate army once said to a friend, "I never raise a glass of water to my lips without a moment asking God's blessing; I never seal a letter without putting a prayer under the seal; I never take a letter from the post without a brief sending of my thoughts heavenward; I never change my classes in the lecture-room without a minute's petition on the cadets who go out and those who come in." One who knew him intimately told me that he had never known a man who lived more constantly in the presence of God.

The disciples of Jesus must have remembered that he always prayed in the crises of his life. While he stood on the threshold of his life work, at his baptism in the Jordan, he was praying as the Holy Spirit descended on him [Luke 3: 21]. Young men will be wise to follow that example. Before he appointed the twelve apostles—the beginning of organized Christianity—he spent the whole night in prayer [Luke 6: 12]. They must have connected the beginning of their life work with their Master's prayer. The Christian Church was born in that night of prayer. He prayed much, also, after as well as before exciting contact with men. Following a Sabbath in Capernaum, one of the most exhausting of his days [Mark 1: 21–35], he rose before dawn and went into the hills to pray. He found spiritual refreshment and vigor, as we may by prayer, after toil and touch with men. He gave us examples of morning and evening prayer. He prayed after successes, promising greater triumphs. When the seventy disciples came back from their mission and reported their work to him he prayed and the substance of his prayer was remembered [Luke 10: 17–24]. When the Gentiles sought an interview with him, he lifted his heart to his Father [John 12: 27, 28]. The voice from the skies was evidence that his prayer was heard. He said that the voice was not on his account, "but for your sakes." Skill in prayer is an art learned only at the feet of Christ, and power in prayer is a life.

2. Jesus taught his disciples words of prayer. These words are called "the Lord's Prayer," but there is no evidence that he ever used them himself. We have no record that he ever addressed God as *our* Father. God was his Father in a different sense from ours.

Yet this is a form of prayer suited to common use. "When ye pray, *say*" these words Christ said. It shows the method and subjects of prayer; reverence for God as supreme in power and holiness, with appropriation of him as our Father; longing for his kingdom, which is the perfect doing of his will on earth; trust in him for daily needs; penitence for sin; a loving spirit toward all men, even toward those who have wronged us; that fear of the testing of character through temptation which seeks the presence of God continually; and fear of the evil one from whom only God can deliver us.

3. Jesus taught his disciples the ground of confidence for prayer. He sought in response to their request to satisfy their need of ideas, of words and of faith for prayer. The first two needs he met by "the Lord's Prayer," the last need by two illustrations. The man thundering at his friend's door at the hour when families expect to be left undisturbed and in profound sleep has its humorous side hightened by the surly reply, "Trouble me not," etc. The point made is that the "shamelessness" (the literal meaning of the word translated "importunity") of the appeal overcomes indifference, sleepiness and the sense of its untimeliness, and the man by that means gets all he came for, though his friendship would not have gained him attention.

Christ is very simple in his teaching. The disciples had seen him praying, and they asked to be taught how to pray. He appealed to their knowledge of human nature. A friend, by his very boldness, at the most inopportune time, will get from his friend what he wants, will he not? You know what a friend is. I know what God is. "I say unto *you*" ask for what you want; seek what you miss; knock for that from which you are shut out. You will get what you want.

We must take Christ's word for this, on the ground that he knows. But he enforces it by a still stronger appeal to human nature. If any sort of a father should mock the misery of his hungry child by giving him a stone when he asked for bread, or a scorpion for an egg, he would show himself an unnatural father. Such a thing could hardly be conceived by a man. It would be utterly impossible with God. The disciples knew they would not do such a thing to their children. Could they believe their father would do it for them? On the testimony of their own hearts, confirmed by the testimony of Christ's perfect experience, they could rest in confidence that their prayers would be answered; and so may we.

4. Jesus taught his disciples what to expect in answer to prayer. Matthew tells us [chap. 7: 11] that Christ said the Father would give good things to them that asked. Luke, in place of the good things, puts the Holy Spirit. Christ is speaking to those who desired above all things the Holy Spirit. They missed often the real objects of prayer. They sought a visible kingdom, and found instead the cross with their King nailed to it. But they lived to see that, instead of asking for bread and receiving a stone, they had in their ignorance asked for a stone; but God had given them bread. So we often know not what to pray for as we ought, but the Holy Spirit, the best of all gifts, helps our weakness and interprets our desires which we cannot comprehend and for which we cannot find expression. Christ still inspires us, as he did his earliest disciples, with faith and courage to present our petitions; and assures us, from his own infinite knowledge and blessed experience, that we shall receive the best which our Heavenly Father has to give.

## THE CHURCH PRAYER MEETING.

*Topic, March* 8–14. How to Help Our Pastor. 1 Cor. 9: 11–14; 1 Thess. 5: 12, 13; Col. 1: 21–29.

By co-operation, prayer, esteem, support, encouragement; by discreet utterances about him to those outside of the congregation.

(See prayer meeting editorial.)

Putting a buttercup to school will not graduate it a butterfly even if it is a very good school. Its only wholesome ambition will be to be as good as it can as a buttercup. Born differences are incorrigible and are a good deal in the nature of fate.—*Dr. Parkhurst.*

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## PROGRESS OF THE KINGDOM.

### THE CHILD IN THE MIDST.

*(Parallel with the Congregationalist's April Topic for Missionary Meetings.)*

More and more in our foreign missionary work we are coming to realize that the hope of Christianity abroad depends almost entirely upon the success achieved in educating the rising generation, early cultivating in them enlightened morals, progressive habits of thought and life and worthy ideals. It is no less true in our own land that the most economical expenditure of money and effort for the cause of Christ is that which goes into the winning and the training of its young people. "The generation which takes the most children along with it for Christ will do the most to build up his kingdom," said Dr. Goodell. The census of 1890 records more than 22,000,000 young people between the ages of five and twenty, of whom over 18,000,000 are under eighteen years old. The total enrollment of our Protestant Sunday schools is a little over 11,000,000. Not one-half of our children of school age are members of Sunday schools, so it is evident that there are probably nine or ten millions of youth in the United States without regular religious instruction and not yet reached by any Christian agency.

"To save America we must save the child," is the motto of the Congregational Sunday School and Publishing Society, which carries on the Sunday school missionary work of our denomination, and its efforts are first of all for the young, though the great work by no means stops there. As long ago as 1825 the Massachusetts Sabbath School Union was formed as a union organization aiding Presbyterian and Congregational Sunday schools. In 1832, however, it became an independent Congregational organization and in 1868, having absorbed the Congregational Board of Publication, it was known as the Congregational Sunday School and Publishing Society. For half a century, dating from 1834, the name of its secretary and agent, Rev. Asa Bullard, known and beloved among the Congregational churches of the land as the children's friend, is inseparably associated with the society's history. He edited its books, for forty years had charge of its popular paper, *The Wellspring*, besides making long journeys and visiting churches and schools in the interests of the organization.

After the Civil War the society almost died, but when Rev. A. E. Dunning in 1880 was chosen Sunday school secretary, and after its reorganization in 1882, it took on new life and activity. A complete separation was made between the business and missionary departments and the new organization was incorporated under its present name. State superintendents were appointed in the Interior and Western States and missionaries sent out to assist them in planting or aiding Sunday schools and mission schools. In the newer parts of our country and the spiritually destitute regions, in the West and South, among the frontier farmers, the cowboys, the miners, the mountain whites and even the Negroes, the C. S. S. and P. S. is frequently the pioneer in rousing religious interest. Its agents visit neglected communities where there seems to be a favorable opportunity for inaugurating Christian work. They quickly gather the children and adults into Sunday schools, organize them with officers of their own choice, supplying them with lesson helps and attractive, wholesome literature.

Thus the Sunday school worker establishes a center of religious life, rouses the ambition of the parents in behalf of their children and sets the interested ones to work each according to his ability. Nor does the superintendent's service end here. Besides preaching and evangelistic work he must do a vast amount of pastoral work, making calls, visiting the sick and burying the dead, as well as carrying on an immense correspondence and presenting the financial needs of the cause. The society does not overlook the need of the established churches, seeking to encourage them to more thorough methods of Sunday school work and striving to induce the older communities to supply the needs of outlying new districts. Since January, 1883, the C. S. S. and P. S. has organized about 5,000 new Sunday schools, most of them where there were no evangelical churches or schools, as well as 1,470 mission schools. In the three years covered in its report to the National Council the society planted 1,463 new Sunday schools.

Did the C. S. S. and P. S. accomplish nothing more than to organize, as it does, about 500 Sunday schools each year besides publishing denominational literature, its claims on the sympathy and support of our churches would be undoubted, but when attention is called to the large number of Congregational churches which have grown out of its schools its real value and importance as the great pioneer in Congregational extension is appreciated. After the Sunday School Society has planted the seeds of the gospel in the community, the Home Missionary Society follows to foster the church and the Church Building Society to help it erect a house. Out of the Sunday schools organized by the C. S. S. and P. S. since 1883 about 500 Congregational churches have grown as well as a number of churches of other denominations.

One has only to read the letters from the workers on the field to be inspired with some of their enthusiasm and energy. Here is an account of a trip made by Superintendent Platt of Oklahoma in the Cherokee Strip. He found twenty-two out of thirty-four schools organized by him the previous year had continued their sessions without interruption, many of them even under unfavorable circumstances, while several others had life enough to warrant reorganization. Four of them have grown into Congregational churches, four into Methodist Episcopal and one into a Quaker church. We read with absorbing interest the success which Miss Grace Scott, the one woman missionary of the society, has achieved among the rough lumbermen of California, and turn with sympathy to a recent letter dated Liberty, Wis., from the first minister in the Kickapoo region. He points out from his door seven shanties in which there are seventy children, saying that he never has any difficulty in gathering a Sunday school. This pastor of a Sunday school church among a class of people noted for their wickedness baptized thirty-nine of them last summer, has in all six preaching stations and is struggling now to build a permanent church edifice. From Oregon comes a story of the remarkable results of a rural Sunday school which, in the course of a year, was instrumental in instituting regular Christian services and gathering together a band of Christians. This little church secured a house of worship and a pastor, who divides his time between that congregation and another forty miles distant, and succeeded in organizing a Y. P. S. C. E. and a Ladies' Society. Few churches could excel this record for twelve months.

It will be seen, moreover, if the last annual report is consulted, that money given to the Sunday School Society is not only wisely but economically invested in order to produce the largest results for the least expenditure. A Sunday school can be started for twenty-five dollars and it will live and make a home for itself, enlisting the volunteer aid of all the community. It costs $1,000, or more, to start a church and sustain a minister the first year. The report shows this return for every $2,200 expended: one missionary employed, sixteen new schools started, fifty others aided with literature, two and a half churches organized.

Only less important than the evangelistic work of the society is the valuable service rendered to the denomination by its editorial and business departments in preparing and publishing aids for Bible study and religious literature for the amusement and instruction of the young. Its lesson helps and quarterlies have reached an enormous circulation, while *The Pilgrim Teacher* and *The Wellspring* are also deservedly popular and its publications in the line of Sunday school books are acknowledged to be of a high standard. The publishing business is conducted upon business principles and is not only no drain upon the churches but is able to appropriate $5,000 a year to the missionary department.

**Sources of Information.**

*The Pilgrim Missionary* for 1895.
The last Annual Report of the C. S. S. and P. S.
*The Work at Home* for May, 1895.
A Brief Historical Sketch and other leaflets to be obtained from the Congregational House, Boston.

## A NOTABLE RALLY OF Y. M. C. A. MEN.

Boston hotel dining-rooms are the rendezvous during the winter season of a vast number and variety of companies, but it is seldom that they shelter 150 men more representative at once of the substantial business forces and the active Christian enterprises of the State than was the case last Thursday evening. They had come together at the invitation of the State executive committee of the Young Men's Christian Associations of Massachusetts and Rhode Island. This alert organization, composed of such energetic men as O. H. Durrell, H. M. Moore, F. O. Winslow, F. P. Shumway, Jr., and a score more of kindred spirits, has for the last two or three years held an annual banquet to bring together in friendly intercourse those naturally identified with association work.

Last week's assemblage was a delightful and enthusiastic gathering, all sections of the two States and over forty cities being represented and the speaking being exceptionally strong and interesting. Pennsylvania was drawn upon in the persons of James A. Beaver, its distinguished son, formerly a governor and now a judge of the Supreme Court, and of Walter C. Douglas, secretary of the Philadelphia Association and formerly prominent in the work in Massachusetts, while Dr. McKenzie of Cambridge was, as always, impressive.

The moral of it all, so to speak, was the making plain of the fact without obtruding it painfully that something like $100,000 are still needed to complete the fund for the proposed endowment building. This will not only insure a better supervision of association activities throughout the State, but will become a source of income of $7,000 a year, to be of special service in times of business depression. If any justification for such a central rallying point were needed it would be found in the fact that eleven years have seen the expansion of the work in every direction. There are eighty-nine associations now, when in 1885 there were forty-two, while the buildings have increased from eight to twenty-seven and the aggregate value of the property is over $1,500,000. A fine site for the new building has been secured in Park Square.

General Beaver pointed out forcibly the business advantages of the various lines of association endeavor touching the physical, the social, the mental and the moral life of young men. He believed in a broad and inclusive ministration with the end in view of saving souls. Mr. Douglas dwelt upon the practical benefits to accrue from a building, its influence upon the work in other States and the comparative slight outlay when the great number of young men to be reached is considered. Dr. McKenzie spoke of the value of united effort and of the relation of association work to the building and the permanence of the republic.

The great promise of immortality must, from the very nature of the case, include the promise of the strength to fulfill the moral and spiritual conditions on which immortality depends.—*R. W. Dale.*

# Literature

BIOGRAPHY AS A FINE ART.

The difference between good and bad judgment never shows more clearly than in the handling of materials for biography, which is one of the finest of all the fine arts of literature. Questions of inclusion and exclusion, of the rights of the living and the dead, have to be considered in connection with the first duty of the biographer, which is that of presenting a complete and balanced picture of the individual in those surroundings which are of importance to the world. We may take the occasion, therefore, of the notoriety which has been given to the new life of Cardinal Manning to consider some principles too often transgressed by modern biographers which are nevertheless essential to success in the art of picturing a man in words.

First of these is the principle of proportion. It seems clear that a biographer's duty is to consider first what his hero's life really meant to his generation, and the relative place which his biography ought to occupy among the materials for a history of the time. Too often the work goes into the hands of relatives or friends, who launch their bark, already half swamped by the waters of adulation, or unseaworthy because loaded to the bulwarks with matters of secondary interest. This is always an injustice to their hero's fame. As for the public, it shrugs its shoulders and passes by, leaving the book unread. It would be easy, if it were not invidious, to point out men who filled a large place in their own generation, who are slipping down with undue swiftness to oblivion because of the mass of verbiage which well-meaning biographers have heaped upon their heads.

A second principle is that of well-considered reticence. No wise man tells the public all he knows, and least of all about his friend. He only concerns himself with the eddies of a life when they show the force of the stream and the friction of the shores. The detailed expression of mere passing moods inevitably mars the picture of settled purposes. One may say or write in exaggerative humor to a friend what would read very strangely in the solemn pages of a biography. Manning's biographer seems to have had no sense of humor, or of the proportion of occasions and utterances. In the words of the widely published protest, he has erred in "the publication of private letters and documents affecting the happiness of the living and the reputation of the dead," and it is well to remember always how completely these are at the mercy of written words, which stand out like peaks of a dead world from which all softening effects of a surrounding atmosphere have long departed.

The radical failure in the Manning case, however, seems to have been a failure of insight. Mr. Purcell strikes us as a dry, honest, determined man, incapable of understanding a many-sided character like that of Manning. He wants to tell the truth, and probably did bring out a side of character which a more fully equipped biographer might have missed, but he does not see his subject as a whole, and what he sees first he sees to the exclusion of the larger elements of life. Like so many biographers, he has sight, but not insight, and, because his sight was caught by the inconsistencies and contradictions of the man whom nevertheless he revered, there is this outcry. If his blindness had been the blindness of adulation, the book would have missed its present advertisement and escaped the beating of a storm of abuse.

## BOOK REVIEWS.

HISTORY.

*Israel Among the Nations*, by Anatole Leroy-Beaulieu, is translated by Frances Hellman. The name of the author, well known in contemporary French literature, has been recently before the American public in connection with a striking article in the *Forum* on our national finances. The book is thoroughly well made and the translation preserves the Gallic flavor without sacrificing unduly the claims of idiomatic English. Here and there the proof-reader is at fault, and there is some inconsistency in the use of names, Jahve and Jehovah, for instance, appearing within a few pages of each other. The author calls his book a study of the Jews and antisemitism, and we have found it a striking and valuable contribution to one of the pressing questions of the time. M. Leroy-Beaulieu reaches conclusions in regard to the threatened perils of antisemitism which are refreshingly optimistic. "Antisemitism," he says, "even when most justified in its complaints is mistaken as to the source of our evils. It would be easy for me to prove this conclusively could I in this volume have treated of finance, capital and the ascendency of the stock exchange."

His point of view may be gathered from the concluding sentences of the preface: "In studying the influence of the Jew and of modern Israel—I have always the same object in view: religious liberty and social peace. *Caritas et Pax*, such is ever my motto; and, if I mistake not, it is a Christian motto not unbecoming a Frenchman." Some of the conclusions of the book may seem startling to those who have not considered the matter, but we believe they are justified by the facts. It points out that there is a larger admixture of Jewish blood in all the nations than is commonly recognized, and that, while the Jew has been made what he is partly by his own law, our laws have also had a large share in the making. "There is in all the world," he says, "perhaps nothing more stubbornly conservative than the Talmudic Jew," but, on the other hand, there is no one more ready to adapt himself to his surroundings than the emancipated Jew and, above all, the Jewish woman. Religion has taken the place of nationality in the history of the race, but there is no one now so ready to nationalize himself among the people where he makes his home if only the chance is given. The author points out that there is nothing Semitic in the genius of the great Jews, but that the work of each has been done in the spirit of the people among whom he lived. Speaking generally, there is no Semitic genius, he asserts, only a national genius expressed by Jews resident here or there and having no peculiar style or method of their own. There is a certain French narrowness of view throughout the book, and we do not think the history of recent events in France justifies the author in labeling the disease of money loving which affects the world the "Americanization of morals," but the Frenchman who looks at the wide world through any other medium than the haze of the Revolution is so rare that we are not disposed to grumble at the occasional provincialisms of this strong and suggestive book. [G. P. Putnam's Sons. $1.75.]

*Charles XII., and the Collapse of the Swedish Empire*, by R. Nisbet Bain, in The Heroes of the Nations series, covers the period of its subject's life, or from 1682 to 1719, with an introductory chapter, giving an outline of the previous history of Sweden, which, as the author repeats, is mainly the history of its kings. The life of Charles was a meteoric one, spent in great wars, which ended at last in his defeat and in the destruction of the wider influence of Sweden in Europe. Mingling to his loss in the vexed affairs of Poland, and matched against the cool patience and determination of Peter the Great, his work failed at last utterly, but his personality remains as one of the strongest and most fascinating in all history, and his triumphs and adventures read like a chapter of romance. The book is well printed on good paper, and is fully supplied with maps, plans and pictures. [G. P. Putnam's Sons. $1.50.]

BIBLICAL STUDY.

The wisdom of the Hebrews is probably their most characteristic contribution to the stream of ultimate world literature. In the form in which it comes to us in the Scriptures it has had no successful western imitators. The books of ancient wisdom have been a leaven; they can never be reproduced in the conditions of modern life. In *The Wise Men of Ancient Israel and Their Proverbs*, Prof. Charles F. Kent of Brown University gives us a careful and satisfactory study of the Hebrew wise men and of the wisdom literature, followed by a classification of the Proverbs. The necessity for this he indicates in speaking of the general neglect into which the book has fallen. "The book of Proverbs is the supreme example of the sententious style of literature so dear to the Semitic mind. Like many another product of the East, it is also in its external form signally deficient in scientific arrangement, and consequently in logical connection. To the Oriental this seems most natural, but to the Occidental it is simply confusing. . . . Teachings respecting man's duty to God, the management of a farm, the character of Jehovah, the fool, sin, the nature of man, duties of children and the future life, are all jumbled together in the same chapter. It is not strange, therefore, that people do not find Proverbs fascinating reading." The categories under which Professor Kent has arranged the contents of the book seem to be well chosen and we are sure that there will be a new sense of the value and importance of the Proverbs for all who renew their acquaintance with it under his guidance. Certain parts, at least, will lend themselves readily to memorizing, and the book might well be used for Sunday school and Bible classes with this especially in view. A third part of the book is devoted to the social teachings and the use by Jesus of the Proverbs, followed by an index of the separate sayings of the book. [Silver, Burdett & Co. $1.25.]

In line with this is the latest number of The Modern Reader's Bible, containing the apocryphal book of *Ecclesiasticus*, edited with an introduction and notes by Prof. Richard G. Moulton of the University of Chicago. The text is that of the recently issued revision, and Professor Moulton has performed a service for its readers similar to that of Professor Kent for Proverbs, and of his own edition of that book in this

series. He has analyzed and redistributed the contents of the book and presented them to us in logical order and grouping. There is much greater variety of rhetorical form in this later book and this Professor Moulton brings out and emphasizes by the use of poetical titles and spacings. The Wisdom of the Son of Sirach is so full of thought and beauty, and has been so much forgotten, that we are glad to have this convenient and well ordered little volume, which will be a treasure to those who know how to use it. [Macmillan & Co. 50 cents.]

STORIES.

The specialization of the short story is one of the literary signs of the times. In *The Sin-Eater*, by Fiona Macleod, it is the Celt of the western isles of Scotland who is pictured for us. The book is dedicated "to George Meredith in gratitude and homage, and because he is Prince of Celtdom," and from this kingdom it does not depart from cover to cover. There is weird power and beauty—a sort of nineteenth century Ossian speaking to us of a people under the gloom of racial defeat and dwelling in the shadow of death—and strange as the mood is in which the book is written we do not question the truth of its picture of one side of the Gaelic nature. It would, however, have produced a more just and rounded picture of higher artistic value, we believe, to have introduced something more of light as well as shadow. These intense and gloomy souls, who turn so easily to murder and feel so quickly the madness of the sea, must have also a time of sunlight as beautiful as the summer days that shine upon their own Staffa and Iona and the heather-clad hills of Morven, and we cannot but regret that the author has failed to show us more of this side of their life. For this reason we enjoy the story of The Anointed Man, though it is interrupted sunshine which shines through it. Readers will find this a powerful book, quick with a sense of the tragedy of life and overhung by the gloom of a national fate, but it is not a book for children or for any one's discouraged hours. [Stone & Kimball. $1.00.]

Sketches rather than stories is the proper word for *Russian Portraits*, translated from the French of Vte. E. Melchior De Vogüé by Elizabeth L. Cary. It deals with the modern life of Russia, which one of the speakers calls a wild cherry tree of the steppes upon which plums are grafted—that strange mixture of stolidity and heroism, of quick grasp of the opportunities of modern knowledge and easy despair which make the passing stage of Russian character. These types are strongly set before us in the few pictures of this little book, those of the peddler and the fifer being most dramatic, while that of the peasant girl who fights her way to and through the medical school and hospital is illuminating in regard to some of the conditions of the national development. The book is well printed on convenient, narrow pages and is No. VI. of the Autonym Library. [G. P. Putnam's Sons. 50 cents.]

*Fabriola, or the Church in the Catacombs*, by the late Cardinal Wiseman, comes to us well printed on good paper and illustrated with impossible woodcuts, which seem to be invariably inserted out of place. This widely read and often translated story is, on the whole, very weak, and largely for the reasons stated by the author in the preface to the original edition and repeated here. A great historical story, dealing with one of the most important times of the world, is not written "early and late, when no duty urged, in scraps and fragments of time, when the body was too fatigued or the mind too worn for heavier occupation; in the roadside inn, in the halt of travel, in strange houses, in every variety of circumstance—sometimes trying ones." It is a pity, for the theme it deals with offers opportunity for a study of life and of religion worthy to claim the whole time of a master of the art of fiction. [Benziger Brothers. $1.25.]

*His Perpetual Adoration*, by Rev. Joseph F. Flint, is a story of the war, but a story told so indirectly and with so many interruptions that it does not appear to good advantage. Its purpose is to show that the army is a school and was to many of the soldiers of the Union a school of virtue and self-restraint, and incidentally to prove that a study of virtue may be as interesting as one of vice. The first purpose is well illustrated by the narrative, but in the second we think the author fails solely because the book fails in the sustained interest which is essential to success. [Arena Publishing Co. $1.25.]

TEXT-BOOKS.

*Milton's Paradise Lost, Books I. and II.* comes to us in the Students' Series of English Classics, edited, with an introduction and notes, by Prof. Albert S. Cook of Yale. The editorial and critical work is very full and admirably done, and the book will be a delight to older students, as well as to the classes for which it was probably first intended. Milton's thought swept easily over so wide a range of learning that we shall all be grateful to so helpful a commentator. [Leach, Shewell & Sanborn. 35 cents.]

Macmillan & Co. have reprinted in their School Library the well-known *Stories from Vergil* by Rev. A. T. Church. The book is admirably printed and bound, but the readers of the preface will look in vain for the illustrations which are there promised. [50 cents.]

Latin Texts are: *The Lives of Cornelius Nepos*, with notes, exercises and vocabulary edited by Thomas B. Lindsay, with good map and illustrations. [American Book Co. $1.10.] *Selections from Urbis Romæ Viri Inlustres* by B. L. O'Ooge, an American selection from a compilation of brief biographies much used in foreign schools as an introduction to Cæsar or Nepos. [Ginn & Co. 85 cents.] *Stories from Aulus Gellius*, edited for sight reading by Charles Knapp. [American Book Co. Paper covers, 30 cents.] From the same publishers we have *Latin Lessons for Beginners* by E. W. Coy. [$1.00.]

We cannot recommend the reprint of Greenfield's *Greek Lexicon to the New Testament*, which comes to us in paper covers, to any one who is not in possession of a magnifying glass of considerable power. The print is so microscopic that no one with any regard for his eyes should dare to use it. Enfeeblement of sight is too heavy a price to pay for knowledge. [H. L. Hastings. Paper, 25 cents.]

*A Complete Manual of the Pitman System of Phonography*, by Norman P. Heffley, is a well-arranged and clearly printed handbook for beginners in what is known as the Ben. Pitman form of the phonographic system. It is a pity that there should have arisen the variation in the arrangement of the vowels and the choice of arbitrary signs which divides the phonographers. It is a matter which primarily concerns shorthand writers, but beginners should know the fact before choosing a text-book for study. This represents, we believe, the most widely used style of phonography in America. [American Book Co. $1.25.]

Other text-books, which the limitations of space will allow us only to mention, are *Trigonometry for Schools and Colleges*, by Frederick Anderegg and Edward Drake Roe, professor and associate professor of mathematics at Oberlin, a book of 108 pages whose contents have been thoroughly tested by its authors in their own classrooms [Ginn & Co. 80 cents].——*Plane and Solid Geometry*, by Wooster W. Beman of the University of Michigan and David E. Smith of the Michigan State Normal School, with index and biographical table and table of etymologies—features which we are glad to see making their way more and more into our text-books and asserting their right in our best teaching [Ginn & Co. $1.35].——*Chemical Experiments, General and Analytical* by R. P. Williams of the English High School, Boston, which is an illustrated manual for use with or without a text book, contains also full directions for laboratory work. [Ginn & Co. 60 cents.]

MISCELLANEOUS.

*Life and Work in India*, by Robert Stewart, D. D., of the Punjaub Mission of the American United Presbyterian Church, is an attempt at a comprehensive sketch of the "surroundings, the details and the results of Christian pioneer work," especially in India. The Punjaub Mission of the United Presbyterians has been one of the fruitful fields of Christian labor. The author speaks from long personal acquaintance with the country and is well qualified, therefore, to act as guide and teacher. The book is a popular one and too much diluted with familiar knowledge to be easy reading for those who know the subject well, but there is a good topical index from which any special points of interest can be gleaned, and the purpose of the book will best be served with those who come as beginners to the subject. There is a good map of the Punjaub, and most of the illustrations help the text. [Pearl Publishing Co. $2.00.]

A well-arranged and timely little book, significant of the changes of the times in which we live, is *The Woman's Manual of Parliamentary Law* by Harriette R. Shattuck. There is nothing distinctively masculine or feminine about the orderly conduct of public business, but the fact that this book is used as authority in the conduct of all meetings by the General Federation of Woman's Clubs and that its illustrations are supplied with feminine names throughout may make it better for the modern woman's use than the other recognized manuals. [Lee & Shepard. 75 cents.]

*The Dictionary of Burning Words* by Joseph H. Gilbert is a new claimant in the field of cyclopedias of quotations. Although there is no hint of it on the title-page, the book is exclusively religious in its content and special prominence is given to American authors. From every book of this kind those who know how to use it will gather material for their thinking and their work, and there is certainly great wealth of such material here. [Wilbur B. Ketcham. $2.00.]

*The Way Out*, by Rev. Hugh Montgomery, with an introduction by Daniel Dorchester, D. D., is of more permanent interest for its

chapters of autobiography than as a contribution to the alcohol question, toward the solution of which it offers nothing new. Mr. Montgomery is a man of great personal force, whose career in New England as an enemy of the illegal selling of intoxicants is well known. The bulk of the book is made up of discourses evidently delivered in the course of his work, which abound in forcible statements of the evil of drunkenness and the power of Christian faith working through total abstinence for its overcoming. Here is, indeed, a way out for any one who will follow it. With some of the political and doctrinal positions of the book we do not find ourselves so fully in accord. [Hunt & Eaton. $1.00 ]

The *Journal of Proceedings and Addresses of the National Educational Association*, which held its session for 1895 at Denver, comes to us in a large and well made volume of 1,100 pages. It includes a great number of important papers and is a striking witness to the growth and progress of the science of education. The contents are well classified and arranged, and the book is of the highest interest to all who keep themselves abreast with the progress of this department. [Published by the Association at the *Pioneer* Press Co., St. Paul, Minn.]

## NOTES.

—— An interesting paper in the March *Atlantic* is on the Irish in American Life by H. C. Merwin.

—— The *Revue des deux Mondes* is soon to publish an article about Mary E. Wilkins written by Madame Blanc.

—— The widow of Stepniak is to prepare a record of his life and work, with the assistance of Prince Krapotkin and other writers familiar with his life in Russia, Italy and England.

—— Complaint is made that the artistic attractions of the new Boston Public Library detract gravely from its availability for use, since it is overrun most of the time by sightseers. But this difficulty will remedy itself.

—— Poet Laureate Austin has had much adverse criticism since his appointment, but Max Nordau, the author of Degeneration, says that he considers Mr. Austin to be the most perfect embodiment of Anglo-Saxonism in the literature of the time.

—— The growth of modern scientific terminology is indicated by the forthcoming Dictionary of Philosophy and Psychology edited by Professor Baldwin of Princeton. It is to be international in scope, with the co-operation of French and German as well as English and American scholars.

—— The English correspondent of the Boston *Pilot* speaks of "the openly expressed dislike of the Scotch and everything Scotch by the English people of all classes, from bishops to chimney sweeps." This is certainly not true in literature, as the wide popularity of Barrie, Ian Maclaren and Craddock show.

—— The lithographers of the country have just been celebrating the one hundredth anniversary of the discovery of lithography by Aloys Senefelder. It is among his countrymen, the Bavarians, that the art has been carried to its highest perfection, but it has a large and increasing place among the industries of America. Simultaneously with the plans for the celebration comes the news of a great strike among the workmen in the trade.

—— A law has been introduced in Congress changing the postal regulations which apply to second-class or newspaper matter. It is aimed at certain acknowledged abuses by which a few publishers have been able to shift part of their expenses upon the public, but we hope that it may not pass without modification, as, in its present shape, it will embarrass all newspapers by interfering with their right to send out sample copies with their regular edition. A little gain of revenue would not be worth buying at the cost of a great deal of annoyance to the largest customers of the post office.

—— Those of our readers who have been present at a representation of the Passion Play of Oberammergau, as well as many others who have seen pictures or read accounts of the play and the actors, will regret to hear of the serious accident which has befallen Joseph Maier, the Christ of the drama. In hauling timber one of the logs fell and crushed his leg so that it was necessary to amputate it. By his wonderful impersonation, and the simplicity and purity of his character, he had won the respect and admiration of all who knew him.

## BOOKS OF THE WEEK.

*A. I. Bradley & Co. Boston.*

PAUL FRENCH'S WAY. By Jennie M. Drinkwater. pp. 278.

*H. L. Hastings. Boston.*

EBENEZERS. By H. L. Hastings. pp. 382. $1.50.

*Ginn & Co. Boston.*

ELEMENTS OF BOTANY. By J. Y. Bergen. pp. 327. $1.20.

*Houghton, Mifflin & Co. Boston.*

IN NEW ENGLAND FIELDS AND WOODS. By R. E. Robinson. pp. 287. $1.25.

THE LIFE OF THOMAS HUTCHINSON. By James K. Hosmer. pp. 453. $4.00.

MORAL EVOLUTION. By George Harris. pp. 446. $2 00.

*Student Pub. Co. Hartford.*

TENDENCIES IN GERMAN THOUGHT. By Rev. J. H. W. Stuckenberg, D. D. pp. 272. $1.00.

*The Irving Co. New York.*

A COUNTRY GIRL. By Lillian Cornell. pp. 145.

*The Cassell Pub. Co. New York.*

PHYLLIS OF PHILISTIA. By Frank F. Moore. pp. 342. $1.00.

*The Catholic Book Exchange. New York.*

CHRISTIAN UNITY. By Rev. Morgan M. Sheedy. pp. 116. 50 cents.

*Harper & Brothers. New York.*

IN SEARCH OF QUIET. By Walter Firth. pp. 296. $1.25.

THREE GRINGOES IN CENTRAL AMERICA AND VENEZUELA. By Richard H. Davis. pp. 282. $1 50.

THE WOODLANDERS. By Thomas Hardy. pp. 364. $1.50.

THE APOTHEOSIS OF MR. TYRAWLEY. By E. L. Prescott. pp. 248. $1 25.

JAMES INWICK. By P. H. Hunter. pp. 194. $1.00.

THE CRITICAL HANDBOOK OF THE GREEK NEW TESTAMENT. By E. C. Mitchell, D. D. pp. 270. $2 50.

*James A. O'Connor. New York.*

THE CONVERTED CATHOLIC. Vol. XII. pp. 379. $1.50.

*Thomas Whittaker. New York.*

BIBLICAL CHARACTER SKETCHES. By Dean Farrar and others. pp. 207. $1.00.

*The Merriam Co. New York.*

AT THE SIGN OF THE GUILLOTINE. By Harold Spender. pp. 279. $1.00.

*American Book Co. New York.*

MACBETH. By William Shakespeare. pp. 100. 20 cents.

PARADISE LOST. BOOKS I. AND II. By John Milton. pp. 90. 20 cents

ELEMENTARY ENGLISH. By Robt. C. Metcalf and Orville T. Bright. pp. 199. 40 cents

CONCRETE GEOMETRY. By A. R. Hornbrook. pp. 201. 75 cents.

*Am. Baptist Pub. Society. Philadelphia.*

THE QUOTATIONS OF THE NEW TESTAMENT FROM THE OLD. By Franklin Johnson, D. D. pp. 409. $2.00.

*Flood & Vincent. Meadville.*

THE ART OF COOKERY. By Emma P. Ewing. pp. 377. $1 75.

*R. H. Woodward & Co. Baltimore.*

DAILY THOUGHTS FROM PHILLIPS BROOKS AND HENRY DRUMMOND. pp. 190. 75 cents.

### PAPER COVERS.

*Flood & Vincent. Meadville.*

THE GOLDEN RULE IN BUSINESS. By Charles F. Dole. pp. 67. 15 cents.

*The Cassell Pub. Co. New York.*

OLD MAIDS AND YOUNG. By Elsa D'Esterre-Keeling. pp. 376. 50 cents.

*Bureau of Supplies for Christian Workers.*

WHAT IS CONVERSION? By Rev. H. W. Pope. 10 cents per dozen.

*The Crusader Pub. Co. Toledo.*

1896 AND THE FIVE REDEMPTION YEARS. By W. H. Bishop. 50 cents.

THE CORNELL UNIVERSITY REGISTER, 1895-96.

### MAGAZINES.

January. THE CRITICAL REVIEW.—CATHOLIC UNIVERSITY BULLETIN.

February. THE FORTNIGHTLY REVIEW.—HARTFORD SEMINARY RECORD.—THE PULPIT.

March. CASSELL'S.—THE PALL MALL.—THE POCKET MAGAZINE.—THE PREACHER'S MAGAZINE.—ST. NICHOLAS.—PLEASANT HOURS.—LIPPINCOTT'S.—SCRIBNER'S.—HARPER'S.

## Y. P. S. C. E.

### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, March* 15-21. Keeping Our Pledge in Spirit and in Letter. Matt. 2: 31-41.

The pledge, as Dr. Clark has often pointed out, is the backbone of the Endeavor movement. Let any considerable number of Endeavorers disregard it and the cause suffers. One meeting a year, therefore, when attention is called specifically to it is none too many. As often as that surely every one who has taken upon him this covenant should in the quiet of his room read over its provisions, ask himself if he is living up to them, if the pledge as a whole means more to him than it did a year ago, if it is any easier or harder to fulfill and, if so, why? In this way only can the pledge be prevented from becoming an empty formula.

It is not best when examining one's self on this line to make too sharp a difference between the literal and the spiritual keeping of the pledge. In fulfilling vows of a certain character one has to discriminate carefully, but the Endeavor pledge is stated in such definite terms that its plain meaning is unmistakable. To be sure, Jesus Christ himself leaves a margin as respects the duty of prayer. For instance, he says that if a man gets to the altar and remembers that he has a grudge against some one or some one against him he would better quit praying until he has tried to right matters. But, as a rule, the man, boy or girl who undertakes to fulfill the letter of the Endeavor pledge is the one who will be most likely to catch and fulfill its spirit. When you pledge yourself to read your Bible and pray daily, to be loyal to Christ in daily life, to take part every time in the prayer meeting, you take upon you certain specific obligations and no spiritualizing process of interpretation can make them any less precise and binding.

Several considerations should induce the Endeavorer to keep the pledge. The first is honor. Any one with a particle of manhood in him wants to do what he has promised to do. Members of secular organizations take pride in such allegiance. Should the Christian be lacking in this nice sense of honor? What a glorious thing it is to see and hear even the young children in our public schools nowadays at stated times pledging their allegiance to the national flag and "the republic for which it stands." A similar enthusiastic and ever-renewing devotion ought to keep Endeavorers true to their pledge.

Another consideration is that of growth in the Christian life. Glance over the ranks and see if those who are careful to fulfill the pledge are not, as a rule, the ones who are making progress in knowledge and in grace. That is what the pledge is for. Its provisions are merciful, not hard. One who pays regard to them not only has the satisfaction of keeping his word, but of seeing himself grow little by little, week by week. A third consideration is usefulness. The influence of careful observance of the pledge tells on others, both within and without the society. You may not be able to do great things for Christ, but if you keep the least of his commandments in season and out of season, when it is easy to keep them and when it is desperately hard, you get your reward both in his approval and in the effect which your example has upon many who are watching you.

*Parallel verses:* Gen. 31: 13; Deut. 12: 6; Ps. 76: 11; 116: 14; Eccl. 5: 4; Luke 14: 28; John 15: 14; Rom. 7: 12.

It is an interesting fact that all of those to whom Christ made his revelations were out-of-door men—men, therefore, presumably, whose anatomy and physiology were not of a kind to interfere confusingly or becloudingly with their apprehension of the realities tendered to them.—*Rev. Dr. Charles H. Parkhurst.*

# News from the Churches

### Meetings to Come.

EVANGELICAL ALLIANCE, March 9, 10 A.M., Bromfield Street Church, Boston. Topic, Answers to Prayer. Speakers, Drs. L. B. Bates, Alvah Hovey, George Hodges, W. H. Ryder and C. W. Rishell.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A.M.

BOSTON AUXILIARY MCALL ASSOCIATION, March 11, 2.30 P.M., Emmanuel Church, Boston.

UNION BIBLE CLASS, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 3 P.M.

TUSKEGEE NEGRO CONFERENCE, Tuskegee, Ala., March 5, 6.

CONFERENCE FOR MINISTERS AND CHRISTIAN WORKERS at Chicago during the month of April. Special lectures by Superintendent Torrey, Prof. W. W. White and Dr. W. J. Erdman. All who desire to avail themselves of this special conference and stopping at the Institute at the reduced price for board and room of $5 per week should make application early of Supt. R. A. Torrey, 80 Institute Place, Chicago, Ill.

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building Boston. Address applications to Rev A. H. Quint, D. D Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892. and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover st. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## PASSING COMMENT.

A wise precaution is hinted at in one of the stated objects of a Massachusetts church in raising extra money for one of our societies. That so generous a gift from one individual should be in danger of immediate absorption in a cause which belongs to the thousands of individual members of our churches should be encouragement enough for further co-operation by others.

The results of a great awakening in a Maine town are such, if figures can tell the story, as to more than double the membership of the several local Congregational churches, provided the new converts seek fellowship with them.

It seems that there is a place and need of that prospective new church in a large Indiana community. Its degree of "heterodoxy" depends upon the standpoint from which it is viewed.

It is not a new idea for a representative of a State association to visit one of our seminaries, but the novelty lies in the thoroughness of his examination of the institution.

## THEOLOGICAL SEMINARIES.

### Bangor.

The Seniors are about to take up a course in sociology under Professor Sewall. Subjects relating to the inspiration, canon and higher criticism of the Old Testament have been given to the class in Old Testament theology for essays.——Professor Ropes addressed the Penobscot Association, Feb. 10, on the Historic Christ, followed by a discussion of the subject. The association holds frequent meetings in this city, and is greatly strengthened in having the professors of the seminary among its members.

### Andover.

Dr. C. C. Torrey preached last Sunday in the seminary church.——Secretary Wiard of Chicago lately addressed the Society of Inquiry on Home Missions.——The annual catalogue of the seminary is now ready for distribution. The pamphlet is smaller and more compact than in previous years, and is an improvement in the way of printing. A fine, new, half-tone plate, showing the seminary buildings, serves as frontispiece. The list of special lecturers contains the names of Pres. W. J. Tucker, D. D., who is to give a series of addresses on The Effect of Democracy on Religious Progress; Rev. Henry Blodget, D. D., who will speak on Christian Missions in China; and Prof. Williston Walker, Southworth lecturer on Congregationalism, 1896-98. The names of B. S. Gilman and W. J. Long appear as Fellows, the former studying at Berlin and the latter at Heidelberg.——The students have recently organized a baseball nine.

### Hartford.

One evening last week Rev. E. A. Paddock of Idaho gave an instructive talk about the nature of the work in that region.——The students last week sent $202 to the American Board to aid in paying the debt.——Professor Macdonald has recovered sufficiently to resume his work in Hebrew with the Junior Class.

### Yale.

During the present month Dr. G. A. Gordon of Boston will lecture on The Prophetical Element in Preaching. The Lyman Beecher lectures will be delivered by Dr. Henry Van Dyke of New York in April.——Nearly 50 of the students attended the Inter-Seminary Alliance meeting at Hartford. Representatives gave accounts of the recent spiritual awakening here, among the marked results of which has been a deepening of fellowship and unity.——Last week's lectures included the subjects: The Hittites and Their History, by Dr. W. H. Ward of *The Independent*, and Russia, Siberia and the Stundist Religion, by Boris Pomorski of St. Petersburg.——At the Leonard Bacon Club last Wednesday the question of free and rented pews was discussed by Messrs. Sarles, Blakely, Moore and Page. Mr. Herbert Scott is elected secretary.——Rev. K. Tsunashima of Japan read a review of Dr. Bruce's Kingdom of God before the graduate class last week.——The light epidemic of measles in the college has extended to the Divinity School, two cases being reported thus far.——Mr. J. H. Kimball of the Senior Class, returning after an illness, has resumed his pastoral labors at Easton.

### Oberlin.

Rev. F. E. Clark, D. D., addressed the students, Feb. 26, upon the Christian Endeavor Society as a Pastor's Aid Society.——Sec. Judson Smith is delivering a course of lectures, four in number, upon the History and Work of the American Board.——Professor Bosworth read a paper before the State Y. M. C. A. Convention, held Feb. 20-23, at Mansfield, upon Bible Study.——Rev. W. A. Hobbs of Warsaw, N. Y., visitor to the seminary from the New York State Association, recently spent several days here in examination of the work that is being done.——The catalogue for the current year has just been issued.

### Chicago.

The students and faculty were recently glad to welcome Superintendent Warren of Michigan and Superintendent Wray of Missouri at prayers.——Dr. Frissell spoke of the work of Hampton Institute last week, and Mr. F. B. Bridgman, a son of the missionary, gave a stereopticon lecture on the Zulu Missions.——Prof. H. M. Scott has been asked by the faculty to give his Princeton lectures in the lecture-room of Union Park Church before the faculty, students, pastors and friends of the seminary the last week in March. By request he is expecting to publish his lectures next autumn.——Professor Curtiss is delivering elective courses on Hosea and the Higher Criticism of the Hexateuch.——Professor Taylor has been suffering from an attack of *la grippe* and has been prevented from giving some of his lectures.

## CLUBS.

N. H.—The Ascutney Club held one of its most enjoyable meetings in Lebanon, Feb. 26. There was a large gathering and many new members were added. The quartet of the church in Lebanon rendered admirable musical selections. The address was by Rev. C. S. Murkland, D. D., and held marked attention. The subject was Extra Religious Work of Congregationalists in New Hampshire.

N. Y.—The club of New York and vicinity, in its February meeting, discussed the question, Does Systematic Charity Tend to Dwarf the Sympathies? under five topics: 1. Is the primary object of charity the helping of the needy or the welfare of society? 2. Is the charity based on the command of Christ, "Give to him that asketh," injurious to the modern social structure. 3. Should one refuse it who has no opportunity for investigating the merits of the application? 4. Were Christ and the apostles mendicants? Are the Sisters of Charity who do collecting? 5. What are the elements of truly scientific charity? The speakers were Mr. S. J. Murphy, Dr. G. Le Lacheur, secretary of the Brooklyn City Mission Society, Mrs. Le Lacheur, Mr. Rogers, Rev. J. L. Scudder, Rev. W. W. Jubb and Dr. A. H. Bradford.

At the Brooklyn Club meeting on ladies' night last week, Commissioner Welles of the police board spoke on The Police Department; Its Problems and Its Protection. An animated discussion followed the address.

MINN.—The Southern Minnesota Club held a fine meeting, Feb. 24, at Cannon Falls. In the morning there was an informal discussion of Fellowship Meetings and Professor Pearson of Carleton College gave a luminous exposition of the Sunday school lesson for March 1. In the afternoon the club discussed The Christian Home. Papers were presented by Professor Huntington and Miss Evans of Carleton and Professor Dow, superintendent of the School for the Blind. The club is fulfilling a noble mission in fostering the fellowship of the churches. This meeting was one of the largest and most enthusiastic since the organization of the club.

## NEW ENGLAND.

### Boston.

JAMAICA PLAIN.—*Boylston.* The *Messenger* is fulfilling its purpose of representing well all the departments of this church. The work is energetically carried on by every society. The C. E. members have undertaken to raise $75 a year for the support of a native worker in a foreign mission field, and the King's Daughters plan to visit foreign cities in study the coming year. A Current Events Club, formed of late, is already well at work.

### Massachusetts.

MEDFORD.—*Howard Avenue.* The new pastor, Rev. J. V. Clancy, was recently installed. The council was large and representative. Dr. N. Boynton preached the sermon and Rev. D. A. Newton offered the prayer.——*Mystic.* Last Sunday was a glad day for the church when 16 persons became members on confession, eight being heads of families and business men, well known and honored in the city. Already they are earnest workers in the church. This is the result of earnest, quiet work within the church, which still continues. Many more business men have become unusually thoughtful as to their relation to the church. Rev. John Barstow is pastor.

EVERETT.—*Mystic Side*, which grew from a Sunday school organized in 1889, enters its fourth year. The membership, at first 70, has nearly doubled. The church has been self-supporting and has contributed to each of the six societies annually. Rev. Albert Watson is pastor.

MALDEN.—*First*, last Sunday, took a collection of nearly $450 for the benefit of the Ministerial Fund of the National Council.

NEWTON.—*Auburndale.* At the missionary concert last Sunday evening the men of the church raised money for the General Howard Roll of Honor, at least two shares being assured. The women have already taken two. This amount was given partly as a thank offering for the removal of the debt of the American Board and as an aid to preventing the Stickney legacy to the Home Missionary Society from being swallowed by that debt.

WEYMOUTH.—*First.* This ancient church, which claims to date from 1623, is still putting forth fruit in old age. Though much depleted in numbers on account of removals and shifting population, it is

maintaining a healthy activity while bravely looking toward the future. Its benevolent contributions last year were nearly $500, over $200 of which were for the American Board. At a recent social gathering at the parsonage a "valentine" was presented to the pastor, Rev. R. R. Kendall, which was found to contain $66 in gold and hearty expressions of love and devotion to the pastor and his family.

HYDE PARK.—*Clarendon.* At this church Rev. A. H. Johnson, pastor, a series of evangelistic meetings, assisted by Rev. R. M. Taft, has resulted in great awakening of the members and many conversions. Some heads of families have begun the new life. The interest still continues in connection with the union meetings at the center, led by Rev. C. L. Jackson.

NEEDHAM.—It was a glad day for the church March 1. Dr. A. S. Walker, the pastor, received 65 new members, and five others were prevented by illness from uniting. This makes a total addition of 90 during the last eight months. The special interest began early in November by the formation of a prayer circle of about 30 members, pledged to daily prayer for a fuller outpouring of the Holy Spirit. Early in January a series of union services with the Baptist church were inaugurated, and Rev. E. E. Davidson, the evangelist, was called in as a helper, proving himself an acceptable preacher and an earnest, wise worker. These meetings were fruitful in conversions.

SOUTH FRAMINGHAM.—*Grace.* At the close of his seven years' pastorate Dr. F. E. Emrich preached an anniversary sermon in which were recorded the interesting facts of that period relative to the church. The house of worship has been enlarged, 247 members have been received and over $32,000 have been given for benevolences. This is Mr. Emrich's third pastorate.

SALEM.—*South.* Rev. J. F. Brodie preached his seventh anniversary sermon Feb. 23, and gave a pleasant reception to his parish on the following Thursday.——*Crombie Street.* Rev. J. W. Buckham is giving a series of Sunday evening addresses on Some of the World's Great Preachers and Their Messages.

At the last meeting of the ministers of this city and vicinity—an undenominational gathering—the subject of Mind Healing or the Religio-Physical Basis of Mental Health was considered. The high character of many of its advocates was generally conceded, but the conviction was also strong that a false philosophy and a self-delusion were elements of the belief.

MARBLEHEAD.—Rev. S. L. Bell has recently completed an instructive series of Sunday evening lectures on Puritan History, closing with one on its local representatives.

BEVERLY.—The evangelical churches have been holding, for several weeks, a series of cottage prayer meetings. One evening over 90 were held in different sections of the city, preparatory to the coming of Evangelist Gelt, who began his work last Thursday.

SOUTH PEABODY.—This church, Rev. F. I. Kelley, pastor, is enjoying a revival work such as it has not experienced in many years

NEWBURYPORT.—*Prospect Street.* The Sunday evening services have of late been led by the Trinity Praying Band, assisting the pastor, Rev. M. O. Patton. This church has met with a severe loss in the recent death of Deacon Bliss, who was one of the leading forces in everything pertaining to the church life.—— *Whitefield.* The annual meeting of the parish showed the past year closed without deficiencies, and the ministry of Rev. J. D. Reid is approved.

MERRIMAC.— *First.* The year closed without debt, the small accumulation of $1,000, which had collected through several years, being wholly wiped out by the generosity of individuals and the pastor, Rev. G. L. Todd.

HAVERHILL.—*Riverside.* For the past year this church has been enjoying a quiet awakening. The agencies were special prayer among the Sunday school teachers for themselves and their classes, noticeable activity on the part of the Young People's Society and personal work. These and other suggestions of the pastor, Rev. G. L. Gleason, have been loyally carried out by the members of the church and affiliated organizations. In addition to the deacons there are six deaconesses, and the combined board is carrying on a systematic canvass of the parish.

WORCESTER.—*Central.* Rev. E. M. Chapman has just completed a series of Sunday evening sermons on What the Church of Christ Asks the Man of To-day to Believe.——*Park* held its annual roll-call Feb. 25. One hundred and fifty persons were present. A review of the departments showed growth and deep spiritual power everywhere. After the roll-call $1,100 were subscribed toward the interest on the debt. The balance will be easily made up. ——*Pilgrim.* The Ladies' Aid Society held its annual barrel opening Feb. 25, $225 being realized to pay interest.—— *Union and Salem Street.* The societies, following the action of these churches noted last week, have voted with equal unanimity to unite in one corporation, and they will take the proper legal steps to effect the union.

BOYLSTON.—The church has voted to buy a new organ, and new pews are already ordered. The interior of the meeting house is to be papered and painted and a fresh carpet laid. Rev. D. E. Burtner is pastor.

SPRINGFIELD.—*First.* After a notice from the pastor at a recent Sunday morning service, the congregation rallied to the cause of the American Board's debt with a subscription list aggregating $800. The church had already given largely.

### Maine.

PORTLAND.—The Young Ladies' City Mission Band at its annual meeting at the State Street meeting house, Feb. 26, reported $500 raised during the year. Mrs J. F. Thompson was elected president. Dr. Pauline Root gave an interesting address on India. Eight churches are represented in the band.—— *Williston.* Individual communion cups were used for the first time March 1.—— *St. Lawrence Street.* The city is co-operating heartily with this church in its effort to raise $25,000 for a new edifice. Subscriptions already warrant fixing July 1 as the time to begin building.

ELLSWORTH.—The travel lecture course by the pastor has been popular. A series of sermons on The Apostles' Creed is now attracting the attention of the congregation, which is constantly increasing. The interest in missionary work is also greater. The sum of $100 has been sent for the Armenians and $10 to the church at Cranberry Isles.

AUBURN.—The Gale revival meetings closed last week with a full house and impressive farewell, at which many expressions of appreciation were given. It is estimated that 1,000 or more persons have expressed determination to live new lives.

SOUTH PORTLAND.—There is much activity in this little church and a large addition is looked for soon. A C. E. Society of 50 active and 20 associate members has been formed. The stone is on the ground for the foundation of a new chapel.

FOXCROFT AND DOVER.—The pastor and church acknowledge much help from the recent meetings, and active efforts are made to gather the fruits of the meetings for permanent results.

Mr. Earle Wood of Bangor has supplied the church acceptably at Oldtown for several weeks.

### New Hampshire.

CHESTER.—Within the past year the average attendance of the Sunday school has increased more than 10 per cent. The home department has also made increase. The Westminster Shorter Catechism has been introduced, and every scholar committing the whole to memory is to receive a neat copy of the Bible. Already two have won the prize. A late collection taken in aid of the Armenian sufferers amounted to $28.

MERIDEN.—A children's mission circle has been formed by the Women's Missionary Society. Its members are called The Hillside Lights, and are busily engaged in making scrap-books for Turkey and filling mite boxes for Capron Hall, India. The architect is at work upon plans for the new meeting house, and they will be completed March 10. Rev. C. F. Robinson is pastor.

MANCHESTER.—*First.* The good literature committee of the C. E. Society has issued a circular and placed it in every pew at the morning service, asking for donations of magazines and papers for distribution among families and institutions not supplied with good reading matter.

ACWORTH.—At the close of the Sunday school session, Feb. 16, the pastor, Rev. C. O. Parker, in behalf of the school, gave a beautiful silver tea set to Deacon H. N. Hayward, in recognition of his twenty years' service as superintendent.

MILTON.—The church has expended over $1,000 on the repairs of its house of worship, and now has a neat interior with vestry and dining-rooms. Union meetings in connection with the Free Baptist church have just been held. Rev. M. P. Dickey is pastor.

At the late meeting of the Central Congregational Club a strong appeal was made to the representatives of the churches within its bounds to assume $1,000 for the liquidation of the debt of the American Board. A circular was immediately issued, giving the *pro rata* for the different churches, and the amount has already been pledged.

### Vermont.

BENNINGTON CENTER.—Ben Venne Library has been given to the people of Pleasant Valley, whose pastor, Rev. M. L. Severance, has been untiring in his work at this part of his parish, two miles remote from the old First Church. The building is the gift of Mr. and Mrs. J. C. Colgate of New York, who have a summer residence near it. The Christian Endeavorers use it weekly, and it has a reading-room, circulating library and kitchen, and will be used for socials.

SAXTON'S RIVER.—The late Mrs. S. W. Warner, an old resident of this town, left $7,000 in trust for the Kurn Hattin Homes at Westminster, that sum to be divided equally, in case the homes disband, between the Home and the Domestic Missionary Societies. An additional gift of $500 is also given to this church, besides the $3,000 received before Mrs. Warner's death last month.

WORCESTER.—During Rev. E. O. Grisbrook's pastorate of fifteen months he has greatly helped the church and town, and has attracted many to the Sunday services who have not been constant before. He now goes to Plainfield.

Rev. W. E. Geil, the evangelist, is holding revival services in Castleton.——The church in Hardwick receives a fine pulpit set from Mr. and Mrs. I. P. Titus.——First Church, Burlington, has contributed $273 toward the American Board's debt.

### Rhode Island.

PROVIDENCE.—*North.* Rev. F. H. Decker is just beginning his third year with satisfying evidences of the blessing of God. The financial condition was never so bright. The church is appreciative and grateful for annual assistance for several years from a special source, yet the fact that it has ceased has served to demonstrate the strength within the church. Free seats and weekly pledges promptly paid prove a wise method here. The men's meeting is wonderfully stimulating to the whole spiritual life of the church. Conversions occur at every meeting. The pastor and his wife were surprised recently by a number of valuable tokens of regard for household use. Mr. Decker is one of the strong and open temperance ministers of the city.——*Union.* Quite valuable prizes, to be given in September, are offered to members of the church or Sunday school to stimulate the memorizing of Scripture. For one series of five prizes competitors must use the Revised Version only.——*Highland.* The Sunday school has been stimulated to reach high water mark in attendance by the introduction of an illustrated lecture with free admission to all members.——*Pilgrim.* The recent death of Mrs. Thomas Laurie and the lingering illness of Dr. Laurie, both so closely associated in the earlier half of the church's history, is the occasion of sorrow on the part of all who know them. Though confined to his room, Dr. Laurie's keen interest in the progress of Christ's kingdom suffers no abatement.

The new house of worship in Wood River Junction was used for the first time Feb. 23.

### Connecticut.

NEW HAVEN.—At the Ministers' Meeting last week the subject was Conditions of Admission to Membership in Our Churches.——*Howard Avenue.* Weekly afternoon meetings of the women, recently started, have been productive of much interest and power. The pastor, Rev. W. J. Mutch, is preaching a series of sermons on The Christian Life. ——*United.* The Men's Club service last Sunday evening was addressed by Rev. J. L. Barton of the American Board on Present Tendencies in Japan. The annual collection for the Education Society amounted to $110.

CHESHIRE.—Deep sympathy on the part of the community is felt for the church and for its pastor, Rev. J. P. Hoyt, in the loss of his beloved wife.

## MIDDLE STATES.

### New York.

MAINE.—Rev. A. S. Wood recently reviewed the progress of the church for the four years of his pastorate. Forty members have been added at the village church and 34 at the branch in Union Center, $800 have been raised and expended in repairs upon the meeting house and parsonage, more than two-thirds of it being raised by the Ladies' Aid Society. Liberal contributions have been made to various worthy objects. In other important ways the church has advanced.

MORAVIA.—The Y. P. S. C. E. gave a war song concert on Washington's Birthday, for the benefit of the local post of the G. A. R. The proceeds amounted to over $50. At the following Sunday evening service the pastor, Dr. W. H. Hampton, gave a lecture on the Revolution of '76, the post attending in large numbers.

## THE SOUTH.

### Maryland.

BALTIMORE.—*Second.* Rev. E. T. Root, the pastor, is now delivering an interesting series of lectures on the life of Christ.——*Canton.* A large chorus of the young people has begun work, visiting the almshouse near the meeting house. Their fresh young voices render their visits always welcome to the thousand or more inmates.

## THE INTERIOR.

### Ohio.

CLEVELAND.—*Hough Avenue.* The C. E. Society is conducting a series of weekly neighborhood prayer meetings preparatory to Passion Week services.——*First.* Rev. J. W. Malcolm is preaching a series of Sunday evening sermons on Enemies of the Poor Man's Dinner Pail. Large congregations attend.——*Euclid Avenue* has adopted a new plan for benevolent offerings, by which weekly offerings are distributed quarterly, according to a proportionate schedule.

LIMA.—This church of over 200 members, less than 10 years old and with but one near neighbor, is of great importance to Congregationalism, being in a county seat of 10,000 inhabitants and five railroads. Hence the installation of Rev. I. J. Swanson under such favorable auspices, Feb. 17, was cause for general gladness in the State. The congregations were very large afternoon and evening. The welcome of the city and church to the new pastor was extremely cordial and the examination was unanimously sustained by the council.

SPRINGFIELD.—*First.* Mass meetings in the interest of the A. M. A. were appointed for Wednesday afternoon and evening March 1.——*Lagonda Avenue.* Efforts are being made to secure a pastor, so far without success. The pulpit is supplied regularly and the work of the church carried on as usual with fair results.

TOLEDO.—*First*, under the energetic lead of Rev. D. M. Fisk, is constantly adding to its week day work. The latest feature is three courses of sociological lectures by Rev. Drs. Washington Gladden, Josiah Strong and Graham Taylor.

PIERPONT.—In the 15 months' pastorate of Rev. R. T. Boyse, 50 members have been added to the church and a new parsonage built and occupied.

Secretary Ryder, Rev. W. G. Olinger, Rev. G. V. Clark and Miss D. B. Dodge are conducting a series of jubilee A. M. A. meetings, Feb. 16 to March 8, at a large number of places in the State.

### Illinois.

STREATOR.—*Bridge Street.* Last week Sunday was educational day. The pastor, Rev. W. E. M. Stewart, gave an address on Washington in the morning, and in the evening Pres. John Finley of Knox College gave an address on The Scholar. The work of the church is in fine condition. The various societies are doing good work, and the prayer meetings since Jan. 1 have been better attended than for years.

ROCKFORD.—*Second.* The late Horatio Stone of this church left as bequests $3,000 to the C. H. M. S. and $2,000 each to the A. B. C. F. M., the A. M. A. and the C. C. B. S. Rockford College and Rockford Hospital are made residuary legatees and will probably each receive about $20,000.

### Indiana.

INDIANAPOLIS.—The *Southside Christian Church*, Rev. G. E. Hicks, pastor, has voted to become Congregational and a council is called to receive it into fellowship. The church was formed three years ago and Mr. Hicks, a graduate of Butler University and a student in its divinity school, was called to its pastorate. The divinity school has been subjected for the last three years to severe criticisms from Disciple ministers because Professor Garvin and his coadjutors were said to be educating the young men to a degree of tolerance on the subject of the form of baptism, claiming that immersion should not necessarily be a test of admission to a local church. Mr. Hicks and his congregation adopted these advanced views and have been practically read out of their denomination for this reason. They secured the Syracuse declaration on Christian unity and decided to make it a basis of fellowship as a Congregational church. There are 150 members, mostly young people, and an efficient Sunday school and Y. P. S. C. E. The field is in the southern part of the city, where there is a population of 40,000 and where heretofore there has been no Congregational church. The trouble over the heterodoxy of the Bible school professors in maintaining that the old formula, faith, repentance and baptism in the order named is the only allowable form of doctrine is increasing and the school is losing the support of the Disciple churches. The Butler college church, which has a liberal minister, is involved in the same difficulty. The Congregational position upon the subject is being studied with much interest.

ANDERSON.—*Hope.* The first "extra-cent-a-day band" for the home societies in Indiana was formed in this church, Feb. 23, with 18 members, which it is hoped to increase to 30.

## THE WEST.

### Missouri.

ST. LOUIS.—*First.* The new yearly record shows a good organization of young and old for work. The benevolences for last year are stated as over $8,000, while the expenses were more than $9,700. ——*Hyde Park.* A new house of worship was dedicated Feb. 23, Rev. Drs. C. S. Sargent, G. C. Adams and Supt. A. K. Wray taking part in the service. The thank offering amounted to $3,975. Rev. W. M. Jones is pastor.

### Iowa.

POPEJOY.—In this railroad town a few months ago a church was organized with a membership of 23, which has now grown to 29. A house of worship, costing a little over $2,000, was dedicated Feb. 23, free of debt, the C. C. B. S. aiding to the amount of $600 and $680 being raised at the dedicatory exercises. The pastor, Rev. Charles Wyatt, was assisted in the service by Secretary Douglass. This is the only religious organization in the place.

DUBUQUE.—Dr. L. W. Munhall closed, Feb. 19, a three weeks' series of meetings, the most powerful revival this city has known in its recent history. Of the 500 persons professing conversion, many will unite with the Congregational churches. *First* will receive sixty accessions at the next communion and *Summit* about thirty. Of those uniting with the former many are leading young men in business and professional circles.

OTO.—Rev. J. B. Chase has just closed a series of special meetings which resulted in a reorganized church of fifteen members, with a number of others expected. Five of the prominent business men of the town, with their wives, are among the number. Rev. G. W. Tingle of Rodney will hold one service each Sunday here for the present. A Sunday school and a C. E. Society are to be organized at once.

BERWICK.—As the result of special meetings conducted by Evangelist Packard, which closed Feb. 16, ten persons have united with the church on confession and more are to follow at the April communion. Rev. Joseph Steele is pastor.

ALLISON.—Rev. H. C. Brown preached his last sermon as pastor of this church Feb. 23, having accepted a position as editor of a religious journal published at Kansas City.

A special collection amounting to $53 was taken in Grinnell, Feb. 23, for relief work in Armenia.

### Minnesota.

WINONA.—*Second.* This pastorless church has been served for a month by Rev. W. L. Dibble, and good results are already manifest in increasing congregations. A subscription paper has been passed and, though the members are poor, it is hoped that, with the aid of the First Church and of the H. M. S., a resident pastor can be secured. When this church recovers from temporary discouragement on account of existing financial conditions it will have an excellent outlook.

SAUK RAPIDS.—At a recent meeting this church, formed 41 years ago and which has made little progress in a town of 1,500 inhabitants, decided to double its subscriptions and secure a resident pastor in connection with the out-station at Cable. Rev. H. W. Parsons has served the church acceptably for three months, residing at Minneapolis.

NORTH BRANCH.—Evangelistic services have resulted in the quickening of Christians and a few conversions. Meetings were also held in a neighboring schoolhouse, with good results. This hard field has been strongly affected and uplifted by the outpouring of the Holy Spirit.

CAMPBELL AND TINTAH.—These churches have been visited by Rev. R. F. Paxton of Illinois, and are much encouraged. They have been without a minister for several months, but have raised a subscription and hope to secure Mr. Paxton.

DAWSON.—Rev. S. R. Breish is holding revival meetings. Sickness in his family has interfered with the work for a few weeks, but it is now being vigorously prosecuted. Preaching services are maintained at the out-station, Boyd.

MADISON.—Hard times have been keenly felt here, but the church is making a determined effort to settle its indebtedness, and the pastor has been invited to preach at the neighboring point, Marietta, in connection with his present field.

Rev. W. M. Jenkins, long the pastor at Elk River and more recently at Cannon Falls, has commenced work at St. Charles under hopeful auspices. ——The church in Fergus Falls observed Armenia Day with appropriate exercises, taking up a collection for the sufferers.——The Hutchinson people have decided to pay parsonage rent no longer and have secured a new house costing $1,000.

### Kansas.

TOPEKA.—*Seabrooke.* At the first anniversary of this organization, Feb. 16, 19 persons were received to membership. The church has grown from 17 members to 65. A four weeks' series of meetings has just closed, resulting in 40 professed conversions. Rev. J. E. Kirkpatrick is the pastor.

### Nebraska.

HARVARD.—This church, pastorless for more than a year, maintains its Sunday school with great efficiency, keeping up the Y. P. S. C. E. and weekly prayer meeting. Superintendent Bross spent Feb. 23 here, and an invitation has been extended to a Yale divinity student to supply the pulpit during the summer.

OGALALLA.—Rev. W. S. Hampton is invited to remain a second year. Special meetings began Feb. 23, Rev. Messrs. G. W. Knapp of Grant and G. W. Murphy of Wallace assisting.

CLAY CENTER.—Mrs. E. B. Perkins, lately pastor of the church at Clarks, who has been preaching alternate Sundays at Silver Creek, has just made a like engagement at this point.

OMAHA.—*St. Mary's Avenue* had a special service Lincoln Memorial Sunday, when the pastor, Rev. S. W. Butler, D. D., preached impressively on Christian Patriotism.

DE SOTO.—Mr. T. E. Horton, who lately conducted a successful evangelistic meeting at Wahoo, is holding services at this out-station connected with Calhoun.

Rev. John Doane of Plymouth Church, Lincoln, has arranged a carefully prepared series of Lenten topics for the prayer meetings during that season.

### New Mexico.

ALBUQUERQUE.—Special union services were held Jan. 19 to Feb. 3, under the lead of Evangelist H. W. Rankin. They created a marked feeling of sympathy and unity among the five churches co-operating, quickening many members and accomplishing a good work among the children. A union Sunday school service was held by Mr. Rankin, at which over 60 children under 15 declared their purpose to live for Christ. The Congregational minister, Rev. F. H. Allen, had already formed a pastor's class for children over 11. Many were added after the special meetings, making a division of the class necessary. The junior section, including those under 11, numbers 25, and the senior section 29. Miller's catechism for pastors' training classes is the text-book used. The older ones are taking up C. E. work with great enthusiasm. Three persons were added to the membership March 1, two on confession being from the pastor's class.

CUBERO.—*Mexican.* The Sunday school conducted by the mission teachers has doubled in membership since the beginning of the school year. The only organ in the town is owned by the teachers, and has helped greatly in interesting young and old.

RANCHOS DE OTRISCO.—*Mexican.* While the mission teachers were at service Feb. 16, their house was entered by burglars and articles valued at $60 stolen.

### Arizona.

NOGALES.—Two weeks of special services were held in February with the assistance of Superintendent Ashmun. Considerable interest was awakened among Christians, and a few of the young people have taken a pronounced stand as Christians. The pastor, Rev. J. H. Heald, preaches one evening each month at Crittenden, on the railroad 30 miles to the north, a small community heretofore destitute of religious services. The people manifest hearty interest. One Sunday afternoon each month he gives to Calabasas.

## PACIFIC COAST.

### California.

SAN FRANCISCO.—*Seamen's Bethel.* Chaplain Rowell reports conversions averaging one a day since the beginning of the New Year.——The City Church Extension Society held its annual meeting in the Third Church edifice. Though only three years old the organization is growing in strength, this being the largest and most enthusiastic of its anniversaries. Auxiliary to the C. C. B. S., it hopes to do large service for new enterprises. An effort to induce several persons in each parish to subscribe $100 annually has grown out of the suggestions of one of the speakers.

The total membership of the churches in the General Association is 10,684, a net gain during the

year of 611, against an increase of 362 in 1894. There were 844 accessions on confession, 100 more than during the preceding year. The full number of new members was 1,480, being 102 more than in 1894. Nine new churches were placed on the roll.

LOS ANGELES.—*First.* An $8,000 pipe organ, the gift of Rev. Edward Hildreth as a memorial of his wife and son, has recently been set up and was used for the first time Feb. 9.

**Washington.**

SPOKANE.—*Pilgrim.* The new edifice was opened Feb. 9 with appropriate services. The church, during its five years' existence, has grown from seven members to 30, and now has a Sunday school numbering 75, two C. E. Societies and a Ladies' Aid Society. It also rejoices in a pastor, Rev. Jonathan Edwards, who, besides attending to the spiritual needs of his flock, has acted as architect and superintendent of the new building.

CHELAN.—The Congregationalists and the Methodists have united in a series of interesting meetings, resulting in a large number of conversions. On one occasion nearly the whole congregation came forward to the altar. Mr. W. L. Dawson is pastor.

### ADDITIONS TO THE CHURCHES.

| | *Conf.* | *Tot* |
|---|---|---|
| **IOWA.** | | |
| Berwick, | 10 | 10 |
| Eldon, | — | 28 |
| **MASSACHUSETTS.** | | |
| Boston, Berkeley Temple, | 6 | 15 |
| Dorchester, Second, | 1 | 3 |
| Mt. Vernon, | — | 4 |
| Neponset, | 9 | 15 |
| Old South, | 3 | 7 |
| Phillips, | 3 | 10 |
| Roxbury, Highland, | 3 | 3 |
| Shawmut, | 5 | 9 |
| Chelsea, First, | 3 | 10 |
| Everett, Mystic Side, | 3 | 4 |
| Gloucester, Magnolia, | 3 | 4 |
| Haverhill, Center, | 3 | 5 |
| Hyde Park, | 2 | 9 |
| Lynn, First, | 1 | 4 |
| Medford, Mystic, | 16 | 17 |
| Newton, Auburndale, | 3 | 3 |
| Royalston, | 2 | 3 |
| Spencer, | 15 | 15 |
| West Boylston, | — | 4 |
| Worcester, Belmont, | 4 | 4 |
| Immanuel, | 3 | 4 |
| **MASSACHUSETTS.** | | |
| Worcester, Old South, | 7 | 10 |
| Park, | 15 | 18 |
| Piedmont, | — | 4 |
| Pilgrim, | 4 | 4 |
| Plymouth, | 9 | 16 |
| Swedish, First, | 2 | 3 |
| Union, | 3 | 3 |
| **MICHIGAN.** | | |
| Belford, | 18 | 22 |
| East Gilead, | — | 16 |
| Kinderhook, | — | 21 |
| Otsego, | 23 | 26 |
| **OTHER CHURCHES.** | | |
| Albuquerque, N. M., | 2 | 3 |
| Remis, Wn., | — | 7 |
| Cleveland, O., Pilgrim, | 7 | 13 |
| Hubbard, Ore., | — | 6 |
| Los Angeles, Cal., Olivet, | 5 | 5 |
| Providence, R. I., North, | 6 | 6 |
| Topeka, Kan., Seabrooke, | — | 19 |
| Churches with less than three, | 11 | 14 |

*Conf.*, 210; *Tot.*, 406.

*Total since Jan.* 1. *Conf.*, 3,460; *Tot.*, 5,985.

## BIOGRAPHICAL.

REV. EZEKIEL RUSSELL, D. D.,

Who died in Lynn, Feb. 26, was born in Wilbraham in 1810 and was one of the oldest alumni of Amherst College, having graduated in 1829. For a brief period he was principal of Hopkins Academy, Hadley, and tutor at Amherst. In 1835 he graduated from Andover Theological Seminary and was first settled over the North Adams Church. Dr. Russell was pastor of the Olivet Church, Springfield, and his final pastorate was at Holbrook, where he remained until his retirement from active service in 1871. Dr. Russell was an excellent scholar and always maintained his interest in the classics.

The share for the Roll of Honor from Pilgrim Church, Cambridgeport, Mass., should be credited to the Woman's Auxiliary, the Young Ladies' Society, the Y. P. S. C. E. and the Junior C. E. Society.

"BROWN'S BRONCHIAL TROCHES" are an effectual remedy for all bronchial affections.

BATHE your babies with Pond's Extract and water, and use Pond's Extract Soap on them and yourself.

KING ARTHUR SHAPES.—Round tables are coming into fashion with leaps and bounds. The furniture dealers are doing their best to encourage this change by making their new patterns of round tables at lower prices than ever known. At the Paine warerooms on Canal Street there is an immense variety of new patterns at astonishingly low figures.

**Nervous**

People often wonder why their nerves are so weak; why they get tired so easily; why they start at every slight but sudden sound; why they do not sleep naturally; why they have frequent headaches, indigestion and nervous

**Dyspepsia**

The explanation is simple. It is found in that impure blood which is continually feeding the nerves upon refuse instead of the elements of strength and vigor. In such condition opiate and nerve compounds simply deaden and do not cure. Hood's Sarsaparilla feeds the nerves pure, rich, red blood; gives natural sleep, perfect digestion, is the true remedy for all nervous troubles.

**Hood's Sarsaparilla**

Is the One True Blood Purifier. $1 per bottle. Prepared only by C. I. Hood & Co., Lowell, Mass.

**Hood's Pills** cure Liver Ills; easy to take, easy to operate. 25c.

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Made From the Oil of Selected, Fresh Cocoanuts.

Guaranteed to Contain

NO ANIMAL FATS

**Pure Cocoanut Cooking Butter**

is the purest, most wholesome and palatable shortening. Two pounds of it will accomplish as much as three pounds of lard, butter, or any other shortening Never becomes rancid. We also make all grades of table butter from the unadulterated fat of selected, fresh cocoanuts.

AT ALL GROCERS.

Send for descriptive pamphlet to

**The Pure Food Product Co.**
544 to 554 N. Water St., Chicago, Ill.

**Round Now.**

Perhaps there will never be a better time to buy a new dining table than now. The fashion of round tables has come to stay, and this year h are great temptations in the way of low prices.

After all, a round table has many charms. It is so sociable and it lends itself to a most effective style of dressing. In a small dining room it is the best solution of the problem of limited space.

Two or three things need attention. Be sure and select a pattern with very stout underframing; if the design comprehends a pedestal pillar in the center it is to be preferred. We have all sizes of tops.

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*Correspondence Solicited.*

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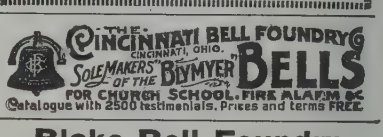
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**The "Harris" Method of Giving**

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the *Congregationalist*, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, $2.50; 35 copies, $1.00.

For sale at the office of *The Congregationalist*, Boston.

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*Not a Patent Medicine.*

**Vertigo, Dizziness, Rush of Blood**

to the head, are all symptoms of some trouble with the brain. May be temporary; may become serious. Best to treat it at once. More than half the physicians in the country have successfully prescribed

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**Freligh's Tonic**

during the past ten years, for these and kindred troubles.

Regular bottle, all druggists, $1.00. 100 doses. Concentrated, prompt, powerful. Sample by mail, 25 cents. Descriptive pamphlet, full directions, testimonials, etc., mailed to any address.

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of New York.

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SURPLUS, - - - - - - $2,000,000

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| 7000 | 5 years | 5% | 35000 |

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**THE CHRISTIAN INDUSTRIAL LEAGUE.**
An organization for men inside the church, with religious, social, business, sickness and death benefits. Send for printed matter to the Christian Industrial League, Springfield, Mass.

## THE BUSINESS OUTLOOK.

There has been no distinct improvement in the movement of merchandise. Indeed, several cotton mills making colored goods have gone on half time, but one of the most prominent mill agents says that even while this order to reduce the output was given there was a slight improvement in the outlook. When the consumptive demand overtakes the supply these mills will undoubtedly go on full time again.

The woolen industry shows no improvement, and several mills have shut down altogether. This is not entirely due to the fact that trade is dull, but to the present tariff law, which has enabled foreign manufacturers to send in large amounts of woolens at prices with which the American manufacturer finds it difficult to compete. With a more favorable tariff the woolen industry will unquestionably regain lost ground.

Shoes and dry goods are relatively among the most active merchandise, while iron and steel have not justified earlier expectations. When we look at railroad earnings, however, the conclusion is inevitable that general trade is better than a year ago. The roads are with few exceptions showing uniform gains in their earnings. This fact affords indisputable evidence that the great producing sections are experiencing a fair degree of prosperity and are not so disturbed at shadows as is the financial center, New York.

The Senate's action on the Cuban resolutions precipitated a heavy selling movement in Wall Street Friday, but the weakness, although acute while it lasted, did not long continue, and it is good opinion that this shaking out of weak holders of margined securities will clear the way to a renewal of the bull campaign. The insolvency of the Baltimore & Ohio Railroad comes as a shock to stockholders at home and abroad and will add to foreign investors' distrust of our securities.

## TO THE PUBLIC.

The undersigned, having resigned for various reasons from the Board of the American Mission to the Jews, Herman Warszawiak, superintendent, and our names having been given to the public as members of the board some months after most of us had withdrawn in the most definite and final manner, and several of us having protested in vain against this action, we find it necessary to state to the public that we cannot be held in any way responsible for the society or its superintendent.

The name of C. H. Parkhurst was used in the first instance without his consent and against his protest.

Josiah Strong,
*Secretary of the Evangelical Alliance.*
C. H. Parkhurst,
*Pastor of the Madison Square Pres. Church.*
Henry A. Stimson,
*Pastor of the Broadway Tabernacle.*
S. H. Virgin,
*Pastor of the Pilgrim Congregational Church.*
W. H. P. Faunce,
*Pastor of the Fifth Avenue Baptist Church.*
J. R. Davies,
*Pastor of the Fourth Avenue Pres. Church.*
F. F. Ellinwood,
*Sec. of the Pres. Board of Foreign Missions.*

**Iowa Loan & Trust Co.,**
**of Des Moines, Iowa.**

Capital, $500,000. Surplus, $335,000.

This old and reliable company has been in successful business operation for over 23 years, and has always met every obligation promptly at maturity.

Its Surplus is now larger than ever before, and the company continues under the same careful management. Its Debenture Bonds are amply secured by

**FIRST MORTGAGES ON REAL ESTATE,**

$105,000 of such mortgages being deposited for the security of each series of $100,000 Bonds.

Bonds in sums of $200, $300, $500 and $1,000 for sale by

FREEMAN A. SMITH,
Ex-Treasurer American Baptist Missionary Union,
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Correspondence solicited. Boston.

**50th Annual Statement**
of the
**CONNECTICUT MUTUAL Life Insurance Company,**
Of Hartford, Conn.

| | | |
|---|---|---|
| NET ASSETS, January 1, 1895, | | $60,546,398.36 |
| Less deduction from Home Office building, | | 200,000.00 |
| | | $60,346,398.36 |
| RECEIVED IN 1895. | | |
| For Premiums, . . . | $4,681,429.29 | |
| For Interest and Rents, | 3,097,505.69 | |
| Profit and Loss, . . . | 14,269.40 | |
| | | $7,793,204.38 |
| | | $68,139,602.74 |
| DISBURSED IN 1895. | | |
| For claims by death and matured endowments, . . | $4,382,390.70 | |
| Surplus returned to policy-holders, | 1,242,947.93 | |
| Lapsed and Surrendered Policies, | 655,978.05 | |
| TOTAL TO POLICY-HOLDERS, | $6,281,316.68 | |
| Commissions to Agents, Salaries, Medical Examiners' fees, Printing, Advertising, Legal, Real Estate, and all other Expenses, . . . . . | 779,576.43 | |
| TAXES, . . . . . | 314,688.99 | |
| | | 7,375,582.10 |
| BALANCE NET ASSETS, Dec. 31, 1895, | | $60,764,020.64 |
| SCHEDULE OF ASSETS. | | |
| Loans upon Real Estate, first lien. . . . | | $36,080,328.53 |
| Loans upon Stocks and Bonds, . . . . . | | 12,300.00 |
| Premium Notes on Policies in force, . . | | 1,160,955.66 |
| Cost of Real Estate owned by the Comp'y, | | 7,679,481.68 |
| Cost of United States and other Bonds, . | | 13,687,057.83 |
| Cost of Bank and Railroad Stocks, . . . | | 389,954.00 |
| Cash in Banks, . . . . . | | 1,748,851.67 |
| Bills receivable, . . . . . | | 2,782.50 |
| Agents' Ledger Balances, . . . . . | | 2,308.77 |
| | | $60,764,020.64 |
| ADD | | |
| Interest due and accrued, . | $1,056,582.84 | |
| Rents due and accrued, . . . | 37,588.90 | |
| Market value of stocks and bonds over cost, . . . . . | 591,834.17 | |
| Net deferred premiums, . . | 309,739.40 | |
| | | $1,995,745.31 |
| GROSS ASSETS, December 31, 1895, | | $62,759,765.95 |
| LIABILITIES: | | |
| Amount required to re-insure all outstanding Policies, net, Company's standard, | $54,491,834.00 | |
| All other liabilities, . . . . | 1,171,675.52 | |
| | | $55,663,509.52 |
| SURPLUS, . . . . . | | $7,096,256.43 |
| Ratio of expenses of management to receipts in 1895, . . . . . | | 10.00 per cent. |
| Policies in force Dec. 31, 1895, 66,606 Insuring, . . . . . | | $158,042,056.00 |

JACOB L. GREENE, President.
JOHN M. TAYLOR, Vice-Prest.
EDWARD M. BUNCE, Secretary.
DANIEL H. WELLS, Actuary.

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DO YOU WANT TO SELL A **Western Mortgage** or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5% investment instead? State exact location, condition of title, and your lowest price. Over $2,000,000 in Western securities successfully handled by the present management of this corporation.
THE BOSTON REALTY, INDEMNITY AND TRUST CO.
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compose the Bicycle Council that passes upon each detail of Columbia construction—engineers, metallurgists, designers, keen-eyed men of science. And they do no guessing. Back of them is one of the most complete Departments of Tests in this country. Such accurate scientific methods must produce standard machines.

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**BICYCLES**

**Standard of the World.**

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**To all Alike.** $80, $60, $50.

The Art Catalogue of Columbia and Hartford Bicycles is free if you call upon any Columbia agent; by mail for two 2-cent stamps.

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# A New Evangelist!

So say devoted pastors who have used the lantern in church work. Its usefulness is proved in the conversion of thousands, and it is confidently predicted that the Stereopticon, in ten years, will be as universally used as the organ. All pastors can buy on instalment plan and hire slides very cheap.

Write for pamphlet, "Solved; or, The Sunday Evening Problem." Read its hints, and the actual experience of pastors who have tried the new plan. It is mailed for the asking. Illustrated catalogue 20 cents.

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THIS IS A TRUE TEST OF THE EASY RUNNING QUALITIES OF A BICYCLE. THE DUST PROOF BEARINGS AND OTHER INIMITABLE POINTS OF PERFECTION OF
THE WARWICK
MAKE IT THE EASIEST RUNNING OF WHEELS. THIS A GREAT FEATURE FOR WOMEN RIDERS. IT'S THE WHEEL
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## WEEKLY REGISTER.

### Calls.

BLACKMAN, Wm. F., professor in Yale Divinity School, to First Ch., Bridgeport, Ct. Declines.
BLOSE, D. Albert (not W. H.), Pres. Ch., Belmont, N. Y., accepts call to Chagrin Falls, O.
BREED, Dwight P., Wyandotte, Mich., to Creston, Io. Accepts.
BROWN, Frank J., Rose Creek, Minn., to Aitken.
CARTER, Chas. F., recently of Burlington, Vt., to Hancock Ch., Lexington, Mass.
DIBBLE, Wm. L., Ivanhoe, Ill., to Second Ch., Winona, Minn.
HINCKLEY, Frank E., Second Ch., Oakland, Cal., accepts call to Woodland, and has begun work.
HUMPHREYS, Thos. A., formerly of Johnstown, Pa., to First Ch., Bloomington, Ill.
JENKINS, Wm. M., Cannon Falls, Minn, to St. Charles. Accepts.
LYON, Milford H., Harvey, Ill., to Duncan Ave. Ch., Chicago. Accepts.
MANWELL, Jno. P., Senior Class, Andover Seminary, to Harford, Pa. Accepts.
MINCHIN, Wm. J., of Bangor Seminary, accepts call to St. John, N. B.
PAXTON, Robt. F., No. Aurora, Ill., to Campbell and Tintah, Minn.
PETERSON, Carl J., E. Fairfield, Vt., accepts call to E. Berkshire and Montgomery Center, to begin work June 15.
RICE, Chas. W., 25th St. Ch., Port Huron, Mich., to Rockport, O. Accepts, to begin work April 1.
SAGE, Chas. J., to continue the third year at Rising City, Neb.
THRASHER, Wm. J., Courtland, Ala., to Haleyville.
TILLITT, Evangelist B. C., to supply Garden Prairie, Kelly and Slater, Io., till January, 1897.
TOWNSEND, Lewis A., to permanent pastorate at Whiting, Ind. Accepts.
TUCKER, F. D., Chicago University, to Morris, Ill. Accepts.
WARREN, Edgar L., N. Attleboro, Mass., to Westerly, R. I.
WILDER, Sedgwick P., Janesville, Wis., accepts call to First Pres. Ch., Pueblo, Col.

### Ordinations and Installations.

BLAKE, Elmer T., *o.* Charlestown, N. H., Feb. 25. Sermon, Rev. C. S. Murkland; other parts, Rev. Messrs M. T. Runnels, A. T. Hillman, J. B. Lawrence, C. O Parker.
BREED, Reuben L., *o. p.* Second Ch., Moline, Ill., Feb. 16. Sermon, Rev. Dr. M. A. Bullock; other parts, Rev. Messrs. G. C. Cady, G. W. Bird, J. Harper, T. B. Willson, D. P. Breed, D. D.
CLANCY, Judson V., *i.* West Medford, Mass., Feb. 26. Sermon, Rev. Nehemiah Boynton, D. D.; other parts, Rev. Messrs. E. C. Hood, D. A. Newton, C. R. Brown, John Barstow, H. W. Stebbins.
HEALEY, Frank D., *o.* Bertrand, Neb., Feb. 20. Sermon, Rev. V. F. Clark; other parts, Rev. Messrs. R. S. Pierce, E. E. Sprague, G. W. Knapp, C. W. Preston, Supt. Harmon Bross.
SWANSON, Isaac J. N., *i.* Lima, O., Feb. 17. Address, Prof. Graham Taylor; other parts, Rev. Messrs. D. M. Fisk, J. G. Thomas, T. P. Thomas.

### Resignations.

BICKFORD, Thos., Springfield, Vt., withdraws resignation.
BROWN, Henry C., Allison, Io., to become editor of a religious journal in Kansas City, Mo.
JENKINS, Owen, Collinwood, O., to take effect May 1.
SMITH, A. C., Seymour, Wis.

### Dismissions.

MILLER, Albert P., Dixwell Ave. Ch. (colored), New Haven, Ct.

### Churches Organized.

BELFORD, Mich., First Ch., Feb. 21. Twenty-two members.
BEMIS, Wn., Feb. 9. Seven members.
PORT HURON, Mich, Ross Memorial, *rec.* Feb. 20.

### Miscellaneous.

BOURNE, Paul E., and wife, of Pembroke, N. H., received a visit Feb. 25 from about forty of their parishioners, who left substantial evidence of their esteem.
HALLOCK, Luther H., is spending a few weeks in California recuperating. His many friends hope for his speedy recovery and return to the church in Tacoma, Wn.
MOXOM, Philip S., was suddenly prostrated last Sunday while teaching his Bible class in the South Ch., Springfield, Mass. His physician does not consider his condition serious, but prescribes a brief period of absolute rest, after which he thinks he will be able to resume his duties.
SOLANDT, Andrew P., and wife, were tendered a farewell reception, Feb. 21, by their people at East Berkshire, Vt., who also presented them with substantial silver tokens of appreciation.
THAYER, Peter B., was given a birthday celebration, Feb. 29, by his friends in Garner, Me., on the occasion of his twentieth anniversary, marking the completion of his eightieth year. Mr. Thayer has ministered in this place for nearly half a century. His next birthday will not arrive till 1904.
WEYLER, Sam'l, of Buffalo, Wyo., is to supply for three months the church in Benicia, Cal.


**Palatable, Nourishing, Strengthening**

—three qualities that go to make

# Somatose

a perfect food for the pale, thin anæmic, dyspeptic and overworked, and those needing improved nourishment.

Somatose-Biscuit, 10% Somatose. A valuable addition to the diet.

Runkel Bros.' Somatose-Cocoa (10% Somatose), for nursing mothers, invalids and convalescents. A pleasant and strengthening beverage for table use.

Runkel Bros.' Somatose-Chocolate (10% Somatose), for eating and drinking.

*All druggists. Descriptive pamphlets free of*

**Schieffelin & Co., New York, Sole Agts.**

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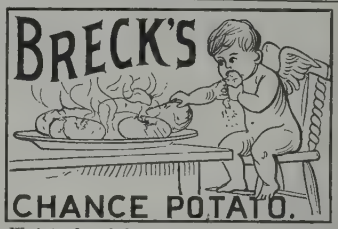

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We introduced this potato last year in nearly every state in the Union, reports received show it gave unqualified satisfaction and was invariably **Awarded First Prizes.** It is *of surpassing quality, very early, a heavy cropper, uniform size, free from disease and good keeper.* We send it (carriage paid in New England) for $5.00 per bbl., $2.25 bush., 75c. pk. Purchasers outside of New England may deduct 10 per cent. from these prices. Our illustrated **Indexed Catalogue** (170 pages) contains news about novelties and standard varieties of **Flowers, Bulbs, Plants and Vegetables,** approved agricultural and horticultural implements, cultural directions, information how to prevent and destroy plant pests, particulars of our offer to duplicate first prizes offered by all agricultural and horticultural societies it the United States, and **Free Delivery.** *We Mail It Free,* and with it to those who mention this paper, either of the following selections for 15 cts., or both for 25 cts.

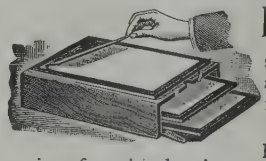
(1.) 1 oz. Breck's Boston Mixture Sweet Peas (60 kinds.) 1 pkt. Breck's Dwarf Rainbow Nasturtium. 1 pkt. Breck's Tall Rainbow Nasturtium

(2.) 1 pkt. Breck's Belmont Tomato. 1 pkt. Breck's Golden Celery, 1 pkt. Breck's Wakefield Cabbage.

*Everything for Farm, Garden and Lawn.*

JOS BRECK & SONS, BOSTON, MASS.

# The Lawton Simplex Printer



saves time and labor; money too—**100** letters, postal cards, copies of music, drawings, or typewritten copy, in almost no time, and exact copies at that, by using the **Lawton Simplex.** Requires no washing or cleaning, and saves its cost over and again in sending out notices. Costs but little ($3 to $10).

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LAWTON & CO., 20 Vesey St., New York.

# How to buy Silverware—

Make sure of a well-known trade-mark on every article.

Our own marks are:
On spoons, knives, and forks
*"1847 Rogers Bros."*

On other articles MERIDEN BRITANNIA COMPANY or 1847 ROGERS BROS. XII SILVER PLATE SOLDERED

New patterns are shown in our

**Free Book of Illustrations**

MERIDEN BRITANNIA CO.
Meriden, Conn.; 208 5th Av., New York
(Please mention this paper.)

# WHEATLET

**Is not steam-cooked, therefore it retains the rich, Nut-like Flavor of Wheat.**

**TRY IT!**

**Sold in 2-lb. packages by all leading Grocers.**

**FLAVOR** CUDAHY'S REX BRAND EXTRACT OF BEEF
makes delicious flavor for Soups, etc. Send 4c. for Book and Sample. The Cudahy Pharmaceutical Co., South Omaha, Neb.

## BUSINESS MEN AND MINISTERS.

The Boston Ministers' Meeting, last Monday, was opened with fervent prayers for the restoration to health of Governor Greenhalge. The first address of the morning was given by ex-Mayor Reed of Worcester, who spoke as a business man to the ministers. Mr. Reed's pertinent suggestions, given briefly, were as follows: Business men, to be successful, must study human nature, and ministers who desire to attract should pursue the same method. Preach the word in sermons not too long; when weariness comes devotion dies. Do not be lax in financial affairs. Nothing, immorality excepted, impairs a man's influence like unpaid bills. Don't invest in speculative securities; the result will be destroyed usefulness.

In most churches not more than half the business men in the congregation are church members. If more of the gospel and less of doctrine were preached might not this number be increased? It is a mistake for a minister to theorize about business affairs to a business man. He should not take up in the pulpit all the new inventions and current rumors which are found in the morning papers. Do not take up dead issues, nor condemn other denominations, but preach the eternal truth and follow the Saviour's principle and let them cast out devils even though they follow not with us. The Christian pastor, as the representative of his Master, who went about doing good, must never incur the reproach of caring for men's souls and neglecting their bodies. If you want and expect a revival get near your people in the prayer meetings. We business men want you to come to us with the message from the eternal God and we promise you shall not lack our prayers, our co-operation and our support.

Rev. C. M. Southgate then spoke on the Ministry and Secular Affairs. Our ministers are manly men, and it is their constant association with God which makes them so. In the matter of dress Mr. Southgate believes that the clerical garb on week days is not helpful in getting close to men. In reference to the supposed little knowledge of ministers about business he inquired what chance they had to learn it, but said that very few ministers went into bankruptcy or took the poor debtor's oath, although they often knew how to sympathize with business men when creditors press and debtors shirk. At this point Mr. Southgate requested all the ministers present whose salary had always been paid exactly when due to raise their hands. Out of about a hundred ministers only thirteen could testify that this had always been their experience. Next to sheer wickedness the worst foe of the church is meanness, and Christian men owe it to the church to see that broad-minded men give to the church affairs the same wisdom and care and system that are applied to business enterprises.

In regard to the ministerial relation to politics Mr. Southgate said we cannot tell men for whom they shall vote, but we can demand that they vote, and that they do so intelligently and conscientiously before God. The real truth as to a minister's relation to secular things is to deny that there are any secular things, as if God had claims on a man in the pulpit that he had not on the man in the pew. Make the everyday things sacred. Let us abolish the distinction between things sacred and things secular, not by degrading the sacred, but by sanctifying the secular.

A resolution was introduced by Dr. Harrington, and accepted by the meeting, approving of all suitable efforts for establishing a permanent court of arbitration and deprecating a resort to war except in extreme cases.

ILL tempered babies are not desirable in any home. Insufficient nourishment produces ill temper. Guard against fretful children by feeding nutritious and digestible food. The Gail Borden Eagle Brand Condensed Milk is the most successful of all infant foods.

*You have not read this before!*

# The "Pass-It-On-Society."

Probably many of our readers have already heard of this society and its work. It was started on a suggestion made by the Rev. J. M. Farrar, D.D., of Brooklyn, who writes, on February 8, 1895: "My Dear Sir: Booth's Pocket Inhaler works like a charm. The first inhalation gave relief. It is a blessing to humanity, and I am sorry it is not better known. *I add my name to the 'Pass-It-On-Society.'*" On December 5, 1895 (ten months later), Dr. Farrar writes: "I believe it is a real blessing to the afflicted." If you are suffering with **Catarrh, Asthma, Bronchitis, Catarrhal Deafness, Hay Fever, Rose Cold,** or any similar disease of the respiratory organs, send for **HYOMEI,** the new and wonderful *Australian "Dry-Air" treatment* comprised in

# Booth's "Hyomei" Pocket Inhaler Outfit, by mail, $1.00.

Your friend would not "pass-it-on" to you unless convinced of its merit. In **ASTHMA** Hyomei gives *instant relief,* stops the cough, the wheezing and gasping, and makes breathing easy in a few moments time. In **CATARRH** it removes the offensive accumulations, clears the head, removes catarrhal deafness and purifies the breath. It cures **BRONCHITIS** permanently and robs **CROUP** of its terrors.

## HOW THE "PASS-IT-ON-SOCIETY" GROWS.

Griffin, Ga., July 8, 1895.
Like Dr. Farrar, I want to join the "Pass-It-On-Society." I am so grateful for the good results that I have received from the use of Hyomei, and I have already spoken of it to a number of my friends.
C. I. STACY, Sec'y Y. M. C. A.

Buffalo, N. Y., Aug. 21, 1895.
In thirty years' experience in the practice of medicine I have never given my name in support of a proprietary remedy, until I met with Hyomei, which I indorse with all my heart (professional ethics to the contrary notwithstanding). Since testing Hyomei in Laryngitis, Bronchitis, Catarrh, Asthma, Hay Fever, I believe in it for itself, for what it has done, and I gladly add my name to the "Pass-It-On-Society."
S. H. MORRIS, M.D., 159 Franklin St.
P. S.—You are at liberty to use this as you may deem best.

Pass Christian, Miss.
I have been a sufferer from Catarrh and Bronchitis ever since last August; my pastor, Rev. O. W. Flowers, advised me to try your remedy. He has been using one of your Pocket Inhalers ever since last Spring, and has derived much benefit from it.
MISS BERTHA B. STEWARD, Harrison County.

New York, Feb. 1, 1895.
I have been troubled with Bronchitis for about four years. No medicine helped me. About two weeks ago I tried one of your Pocket Inhalers, which gave me immediate relief. Sunday evening our pastor, the Rev. Dr. Farrar, spoke with great difficulty, apparently from a heavy cold settled in his chest. I sent him one of your Pocket Inhalers. I inclose his reply.
HALSEY FITCH, 170-172 Chambers Street.
(*Dr. Farrar's reply is given above*).

Greensboro, Ala., Sept. 15, 1895.
Your Hyomei cured me of Catarrh after other remedies failed; will add my name to the "Pass-It-On-Society." Yours truly,
W. M. SEAY.

New York, Sept. 20, 1895.
I take pleasure in adding my name to the long list of those whose lives have been made happier by the use of Hyomei. It is not only an instant relief to Catarrh sufferers, but will cure this disease entirely. I have been the instrument of inducing many friends and acquaintances to seek relief through its use. I have yet to learn of one who has not been benefited I want to "pass-it-on."
A. G. THOMPSON, 33 Wall Street.

AMERICAN UNION LIFE INSURANCE COMPANY, 44, 46, 48, Cedar St., New York, February 19, 1896.
Please find enclosed one dollar for which send one Pocket Inhaler Outfit to my friend, D. S. Walton, 134 Franklin St., City. It has done me so much good that I never cease recommending it to my friends and as you know have bought as many as 12 or 15 which I have given to personal friends, and have influenced more than twice this number to buy them, and I have yet to meet one who has not thanked me for recommending it. It has completely cured my little daughter of Catarrh, from which she has been suffering for years.
Very truly yours,
J. S. NUGENT (Treasurer).

Albany, N. Y., July 3, 1895.
I will tell you candidly your remedy has given me more relief from my Asthma than anything I have used, and really I have been so enthusiastic over it that I have made a great many converts, not only in Albany, but West Troy. The effect Hyomei has on me is very pleasant; when I am oppressed for breath, I inhale a short time, and the great desire to cough is gone. The little Inhaler is my constant companion.
MRS. SARAH E. BANTHAM, 359 Clinton Avenue.

**HYOMEI is a purely vegetable antiseptic, and destroys the germs and microbes which cause diseases of the respiratory organs.**

The air, thoroughly charged with **Hyomei,** is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest air cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.

**Cures by Inhalation**

**Pocket Inhaler Outfit, Complete, by Mail, $1.00,** consisting of pocket inhaler (made of deodorized hard rubber, beautifully polished), a bottle of **Hyomei,** a dropper, and full directions for using. If you are *still* skeptical, send me your address, and my pamphlet shall prove that **Hyomei** does cure. Consultation and trial treatment free at my office.

**Hyomei Balm.**—An antiseptic skin food for weak chests, burns, scalds, chapped lips, rough hands, frost bites, eczema, etc. Nothing has been discovered so effective for the purposes named. Price by mail, 50 cents.

**R. T. BOOTH, 23 East 20th St., New York.**

## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, FEB. 28.

The leader, Miss Ellen M. Stone of Philippopolis, Bulgaria, said that she had come from prayer meetings which the women held just as she was leaving, so that the little groups there and here seemed very closely connected. It is the custom for the women in the churches in Bulgaria, except Sophia, to hold their prayer meetings on Friday. Miss Stone's topic was, "I love to remember that the Lord reigneth," and she read selections from the Psalms. In Bulgaria the Christian is the world's Bible. The constitution gives religious liberty, but suspicion is sometimes rife. The New Testament was purchased quite extensively in a certain village where an epidemic prevailed in the belief that it would serve as a charm. The book may be kept upon a high shelf, or safely tucked away in a chest, but its possession is considered a safeguard.

In connection with the calendar topic, East Central Africa, it was interesting to listen to Mrs. Bates of Gazaland, who paid a well-deserved tribute to Miss Gilson, who now goes to that mission equipped with a kindergarten training, a theological course in Hartford Seminary, nine years' experience as a teacher in one of the schools at Cape Colony and two years' experience at the head of the girls school at Umzumbe. Mrs. Bates also gave an account of the various attempts to establish a mission in the interior from the time, sixty-one years ago, when three of the six men who were sent out by the American Board were designated for the interior but were not able to accomplish their purpose.

In 1880 Umzila was ready to open his kingdom and asked for four men to be sent, but the four men were not found in the churches at home. In 1888 Messrs. Richards and Bates went to Umzila's kingdom. The old king had died and his son was reigning in his stead. They arrived in the midst of a ten days' mourning for the wife of a head man; then the wife of another died and the mourning continued. All this time they waited, and then made known their errand. The new king, being suspicious of them, and now under the influence of Portuguese who had come in, sent a man who understood English to listen to their conversation and ascertain their real purpose. Their honesty being proved, he referred to his father's call for missionaries eight years before, but said, "We have our missionaries now"—the Portuguese. "Your feet have been too slow in coming." The comment of a heathen king upon the Christianity of America.

Mrs. Bates then gave an account of the journey made three years ago by Mr. and Mrs. Bunker, Dr. and Mrs. Thompson, Mr. and Mrs. Wilder, Mr. Bates, Miss Nancy Jones and several native families, by sea and river and land, up to Mt. Selinda, 4,000 feet above the sea. She also sang a verse of a hymn in the Zulu language, which she called "the Italian of South Africa," and urged personal interest in the missionaries and their work.

## BOSTON SUPERINTENDENTS' UNION.

The union has many times shown its realization of the importance of the children's presence and proper instruction in the Sunday school by its choice of subjects relating to them. Last Monday night, as a sequel to the topic of the previous meeting, the attention was directed to The Lower End of the Sunday School. A pleasing introduction to the subject was afforded by Miss B. F. Vella, through a descriptive survey of the work which, as State superintendent of primary instruction, she is closely identified with. The purpose of the corps of workers which she represents is indirectly to benefit every school in the State, through direct intercourse with the primary and intermediate teachers, either through correspondence or in normal and method classes, such as one which has just been started in this city to meet weekly. Practice and instruction by means of materials and lectures are given to teachers, who, in turn, use this advantage in their classes. But even with these trained workers great success depends upon proper means being granted them by their schools for the introduction of the new principles.

Rev. W. H. Allbright gave some specially helpful thoughts on illustrative methods of teaching, maintaining that primarily the Sunday school was chiefly for the children, and that its instruction must first of all be adapted to reaching the child's mind. Rather than neglect the young scholars for the benefit of the older, as has been the tendency, he thought, the most careful preparation, the best teachers and the keenest study of the scholar should be given to the intermediate classes; and every means of approach to the child's mind—singing, teaching, addresses and preaching—should, as far as possible, be illustrative of the truth to be impressed.


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A beautiful silk-like preparation of codfish, "picked-up" by a new process, which preserves both flavor and fibre.

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Delicious in flavor—Best in quality. Requires no boiling. Put up in pound and half pound tins.

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FUN, too, if you put heart and soul in their culture. Hale has found heaps of both. Tells the story in book, "From Push Cart to Trolley Car in Fruit Culture." It's *free*. Send for it now if interested in Berries, Peaches, Japan Plums, or other money makers. Address HALE, SOUTH GLASTONBURY, CONN.

YOU ONLY NEED A GOOD BRUSH AND Sozodont PURE AND FRAGRANT.

A bottle of liquid Sozodont and box of Sozodont Powder in every package. (All Druggists.) The Proprietors, Hall & Ruckel, Wholesale Druggists, New York, will send small sample of *liquid* Sozodont FREE if you mention this publication.

If you want a sure relief for pains in the back, side, chest, or limbs, use an

Allcock's Porous Plaster

BEAR IN MIND—Not one of the host of counterfeits and imitations is as good as the genuine.

## THE ASSOCIATION OF FLORIDA.

Winter Park, situated in the lake region, welcomed the body with true Southern hospitality, Feb. 18–20. The skies were never bluer and the lofty pines draped with Spanish moss waved a welcome to the pastors and delegates who came from widely separated sections. Charleston, S. C., and Key West, over 750 miles apart, represent the extreme limits of the association.

The opening sermon by Rev. E. P. Herrick on Divine Irradiation emphasized the necessity of illumination as a condition of efficiency in spiritual work. Capt. H. B. Shaw gave A Lay View of Congregationalism, and Present Exigencies in Our Work and How to Meet Them was discussed from the pastor's and layman's point of view.

The reports all indicate that hopefulness and courage animate the churches, although greatly hampered on account of financial reverses. The uplifting discussion on The Holy Spirit: How to Realize His Presence and Power, prepared the brethren for the gathering of the Florida Woman's Home Missionary Union, where were heard cheering reports of the work in our borders. This organization is supporting the Cuban mission in Tampa, and the weekly influx of hundreds of Cubans fleeing from the war-smitten island calls for increased expenditures and a further extension of the work. The meeting of the Florida Home Missionary Society, addressed by Supt. S. F. Gale and Rev. Messrs. J. W. Harding and C. W. Shelton, was calculated to deepen missionary enthusiasm.

The last day was made memorable by Prof. L. A. Austin's scholarly exegesis of Tit. 2: 11, the practical theme, Christianity Adapted to All, ably treated by three speakers, and Prof. J. H. Ford's address on The Relations of College and Church. A sermon was preached by Rev. J. Backus on Christ's Love.

Resolutions were passed commending Rollins College, now sadly in need of aid. Sympathy was expressed for Cuba and for the suffering Armenians and resolutions favoring a permanent board of arbitration between English-speaking peoples were passed. The gathering at the educational center of Florida closed with a delightful social occasion at the Seminole Hotel.

"In the blood of ancestry is the prophecy of destiny." Problems which the Spaniard sought to work out on this historic peninsula and failed have been committed to worthier hands. Congregationalism, though not indigenous to the soil, has shown its adaptability to its Southern environment. The descendants of the Pilgrims and Puritans and the order they represent have a unique mission in this semi-tropical State.

Twenty-one years ago our first church was organized in this State, today there are seventy, with a membership of 2,200. Four new churches have been organized during the past year and 400 members received. Not one worker has deserted his post on account of the stress of the times. E. P. H.


**FRENCH CANNAS CHEAP!**

We have a large stock of all the choicest varieties of the New Dwarf French Cannas at prices as low as Geraniums can be bought for. **As a sample** we will send a fine plant of the magnificent **Canna Mad. Crozy** (one of the grandest of all the Dwarf French Cannas), *and a copy of our catalogue, which describes over 20 other rare sorts*, postpaid to any address for only 15 cents.

**PALM CHEAP!**

Palms are considered the rich man's plant, because so high-priced at the North. We grow them at a minimum of cost, and to introduce them to the general public, we will mail a fine, healthy plant—*and a copy of our catalogue, which tells just how to manage Palms in the window*—postpaid to any address for only 20 cts. **Or for only 25 cents we will send both the Palm and Canna—and a catalogue—to any address, FREE!** Our 68-page **Catalogue of Rare Florida Flowers and Fruits** for 1896, with fine colored plate of Red and Blue Water Lilies, mailed **free** to applicants.

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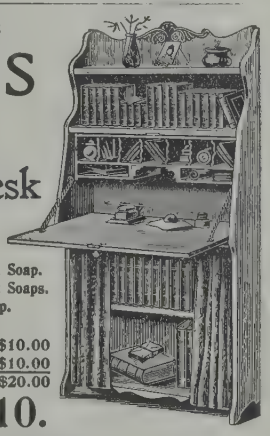

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100 Bars Sweet Home Soap. 10 Bars White Woolen Soap.
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From factory to family, Both **$10.**

AND ON THIRTY DAYS' TRIAL. IF SATISFIED, YOU REMIT $10.00; IF DISAPPOINTED, HOLD GOODS SUBJECT TO OUR ORDER.

**The Larkin Soap Mfg. Co., Buffalo, N. Y.**

***Our offer explained more fully in The Congregationalist, Nov. 14, 21, and 28.***

NOTE.—The Larkin Soap Company have used the columns of *The Congregationalist* for two or three years past in advertising their "Combination Box of Soap" sent in connection with an oil heater, desk or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the soap. Without exception they state that they are perfectly satisfied with the goods and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it.—*The Congregationalist.*

NOTE.—We have examined the goods and premiums offered by the Larkin Co. They are all they say. A man or woman is hard to please who is not satisfied with such a return for their money.—*The Watchman, Boston.*



The Electropoise

**CURE WITHOUT MEDICINE.**

**A SIMPLE HOME TREATMENT OF UNEQUALED VALUE.**

Administered by attaching an instrument to the flesh, which aids the system to take on Oxygen from the Atmosphere, to the utmost amount the system can use.

**IT IS A TREATMENT OF THE BLOOD,** and by purifying, revitalizing, and loading it with Nature's Nerve Food, ejects DISEASE, by removing its causes. It applies of necessity to all diseases as no other treatment ever has.

**THE OXYGEN COSTS NOTHING,** the price of the instrument being all the expense necessary for years. It can be used by the entire family.

"I sought the aid of a dozen of the best physicians I could find, but they helped me very little. I also tried Compound Oxygen thoroughly, and the Electric battery, but they helped me very little. On Dec. 17, 1891, I commenced using the Electropoise, and continued it about four months. During this time my disabilities were greatly removed. In the course of a year from the time I commenced using it I enjoyed almost perfect health, which has continued to this date. I have great faith in it." REV. J. H. MANSFIELD, Athol, Mass.

**And Hundreds More.**

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**L. A. BOSWORTH, 36 BROMFIELD STREET, BOSTON, MASS.**

*GENERAL AGENT FOR THE NEW ENGLAND STATES.*



**When Hamlet exclaimed "Aye, there's the Rub!" could he have referred to SAPOLIO**

## PROF. FRANCIS BROWN AT THE OLD SOUTH.

The second in the series of lectures on the Old Testament and modern scholarship was delivered last Sunday evening by Professor Brown of Union Seminary. His theme—Israel and Moses—followed naturally President Harper's survey of the Beginnings. The fact that the stalwart, fine-looking lecturer is a colleague of the widely known Professor Briggs gave an added interest to the views presented, which are supposably similar to those of the man whose advanced position has drawn down upon himself the condemnation of the Presbyterian General Assembly. No savor, however, of the belligerency commonly attributed to the now famous heretic marked the presentation of his theme by Dr. Brown. His is a singularly agreeable and persuasive manner. He possesses also that gift which shines out so conspicuously in George Adam Smith's writings and platform work of making history glow before you.

Yet the scholarly character of his lecture was its most pronounced mark. He faced first the all-important question of the historic trustworthiness of our sources of knowledge of Moses. These are entirely Biblical and five hundred years intervene between his life and the earliest written narratives which have come down to us. These, in the judgment of the lecturer, give an essentially faithful picture of the great leader of the Hebrews and of his work and influence. Here the professor interjected two valuable reflections. The first was that the only path to historical knowledge is the path of historical inquiry. We must preserve the truth of our historical records even if the sacredness has to go. In the second place the books are not sacred because they tell just when Moses was born and died but because they reveal to us the living God and disclose as well the essential greatness and the remarkable influence of Moses.

After treating in a masterly way the question of the bearing of Christ's words upon the problem of the authorship of the Pentateuch, Dr. Brown set forth the aspects in which Moses appears as the unifier of the nation, the author of its laws and the emancipator of his people and the bold expositor to them of the righteousness of God. Whether he wrote the books traditionally ascribed to him is of small consequence compared with this larger work. To insist on his authorship of certain books is foolish when our main concern is with what he did for Israel.

**For Dyspepsia**
**Use Horsford's Acid Phosphate.**

Dr. W. S. LEONARD, Hinsdale, N. H., says: "The best remedy for dyspepsia that has ever come under my notice."

# DR. HUNTER, THE EMINENT LUNG SPECIALIST,

## Completes a Half Century of Successful Practice in the Profession.

### His Devotion to Medical Science and its Amazing Results in the Cure of Consumption.

#### Great Success in Authenticated Cases of Tuberculosis.

On March 4, 1896, Dr. Robert Hunter, of 117 West 45th Street, New York, will have completed 50 years as a physician. His career has been remarkable. For 45 years Dr. Hunter has given his whole time to the study and treatment of the lungs and their diseases. Many will be glad to know why he became a lung specialist and how he achieved such a brilliant success. His sympathy with sufferers from consumption is due to the fact that he was himself once a consumptive with all the misery and danger to life which that involves. Driven to extremities by the failure of all stomach medicines to stop the progress of the disease, he resolved to act for himself, reasoning that consumption being a disease of the lungs nothing put into the stomach ever reached its seat, and failed because it did not do so. It was the lungs that needed help, and he saw that that could only be obtained by gaseous medicines and medicated air breathed directly into them. He reasoned that in no other possible way could they be reached by curative remedies, so he invented the necessary instruments and began to treat himself by inhalation. The rapid improvement and eventual cure of his own case led him to apply the treatment to others with the same gratifying results. Dr. Hunter is justly styled the Father of Inhalation, for he was the first to introduce, advocate and successfully apply it to the treatment of lung cases. With him it is a complete system of practice adapted to the individual requirements of each case. Let living patients tell its wonderful effect in their cases.

Rev. O. L. Waters, Fairhaven, Mass., says: "The terrible disease fastened on me. My days were numbered. Could not wash my hands or face and had to be fed. Dr. Hunter said he could cure me, and in a few days I was able to walk up and down stairs." Jan. 13, 1896: "I am in all respects a different man." Jan. 22, 1896: "My lungs feel as if they had been washed out and the diseased tubes cleaned off." Feb. 11, 1896: "I walked three miles today. A short while ago I could not walk to my sitting-room."

Mr. J. L. Patrick, 79 Smith Street, Atlanta, Ga., says: "My wife's condition is a great deal better. She has gained seven pounds. Yours was the only treatment to control her cough. Her rapid improvement is remarkable."

Mrs. Crittenden, wife of the Rev. Orrin Crittenden, Mt. View, Cal., says: "No more hemorrhages; soreness all gone; no chills or fever. I would not have been alive but for your treatment."

Mr. Mendenhall, of Harper Bros., N. Y. City, says: "Treated by five physicians; could not walk a block; coughed and expectorated matter. Dr. Hunter cured me."

Mr. Lambert Miller, of H. B. Claflin Co., N. Y. City, says: "I had severe pains in lungs and head; throat like raw beef; abcess at base of brain. Am fully recovered and thank Dr. Hunter for it."

Mr. Lydell Whitehead, 517 W. 15th St., N. Y. City, says: "Had coughs, pains in chest, lungs sore, nervous and short of breath. Under Dr. Hunter's care I gained 35 lbs., and am now well."

Mr. A. L. Peer, 179 Washington St., Newark, N. J., "had 2 hemorrhages, lost 40 lbs." Treated by Dr. Hunter, the hemorrhages ceased, to the amazement of his former physicians. "Dr. Hunter saved my life."

Prof. J. B. Cummings, of New Wilmington, Lawrence Co., Penn., consulted Dr. Hunter about his son, Rev. T. J. Cummings, and this is what he writes: "Dr. Neve, F. R. C. S., has twice examined me and reports my lung completely healed. Under God this restoration is due to your treatment." Mr. Henry Brown, 118 West St., N. Y. City; Miss Emily Klearman, 513 Ann St., West Hoboken; Mr. Job Cassidy, 232 E. 34th St., N. Y. City; Mr. A. O. Lotze, 1,625 1st Avenue, N. Y. City; Mr. David Hiscox, 390 Webster Avenue, L. I. City; all were diagnosed by their physicians as consumptives but are now cured by Dr. Hunter's treatment.

Mrs. Edward Raynor, Bensonhurst, L. I., "coughed up bloody matter; had hectic fever and night sweats; was nervous and lost flesh. Completely restored."

Patrick Coery, 115 Columbia St., Brooklyn, says: "I had asthma and bronchitis and could not do a day's work. Now I feel like a new man."

Any of these will answer letters of inquiry, as will also Mr. J. H. Van Derveer, New Brunswick, N. J.; Mrs. R. L. Morrell, Port Washington, N. Y.; Mrs. Milford Jones, Dover, N. J., who is "a living witness to the efficacy of Dr. Hunter's system of medicated air inhalation, having been cured of consumption after being declared a 'hopeless case.'"

E. M. Hunter, editor *Vermont Record*, Fairhaven, Vt.; Mrs. Thomas Eastman, Keansburgh, N. J.; Mr. C. W. Buck, P. O. Box 1,069, Denver, Col.; Professor Herring, Lutheran Seminary, Chicago, Ill.; Mrs. Holton, Kennett Square, Pa., and thousands of others.

The New York *World*, the *Press*, *Advertiser*, and other representative papers of New York City have investigated Dr. Hunter's success by interviewing his patients and have published the result to the world at large for the benefit of the afflicted.

After such a life's history and work as the Doctor's it is not to be wondered at that he grows impatient with the unwarrantable excitement over and importance given every new concoction or device presented to the public, whether with or without merit, knowing as he does that the condition to be met in every lung case, no matter how mild it may be, is *too* serious to be trifled with by nostrums which his experience has proved cannot even arrest for any time the disease that is sapping the patient's life. No one in the profession has the right to feel so strongly as this man of *science* who has given an ordinary lifetime to the study of lung maladies.

Dr. Hunter's treatment has passed from the region of theorizing, and become an established fact, verified by the word of reputable patients who do not hesitate to put their evidence on record. It remains but to congratulate sufferers from weak or diseased breathing organs that so far as human testimony can prove anything, the day of their recovery has dawned, if they are but wise enough to embrace their good fortune. They need no longer droop or dread that theirs will become "hopeless cases," while the inhalation of soothing, healing and germ-destroying remedies continue to work the undisputed cures it has done and is doing under Dr. Hunter's guidance.

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*U. S. Census for one year, 1880, reports*

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Book giving a description of our Sanatorium and treatment, with terms and references, free. Address **DRS. W. E. BROWN & SON, North Adams, Mass.**


## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

BYERS—In Keokuk, Io., Feb. 22, Mary E., wife of Rev. W. L. Byers, aged 29 yrs.

COFFIN—In Brookline, very suddenly, March 2, Charles Carleton Coffin, aged 72 years.

NELSON—In Muncie, Ind., at the home of his father, Rev. George W. Nelson, of Bright's disease, aged 34 yrs. He was formerly pastor in Odebolt, Io.

MRS. SARAH BURROUGHS FOSTER,

Of West Springfield, Mass., a sister of the late Rev. E. B. Foster, D. D., former pastor of John Street Church, Lowell, Mass., was fatally injured in Washington, D. C., Monday, Feb. 10. In attempting to cross a street Mrs. Foster was knocked down by a bicycle ridden by a man with gray hair and a white face. The rider disappeared, leaving his victim in an unconscious condition. She was carried to the Emergency Hospital, and, after recovering consciousness, was removed to the home of her sister-in-law, where she died Feb. 13. Mrs. Foster was a teacher for many years.

Rev. Dr. Rankin, president of Howard University, at a brief service held in Washington, referred with feeling to his lifelong acquaintance and affection for the teacher of his early years. She was born in Hanover, N. H., April 21, 1818. Her burial took place Feb. 17 in Winchendon, Mass., from the home of her brother, Rev. Davis Foster, pastor of the North Congregational Church. A long, honored and useful life was thus brought to a sudden end.

RHODA A. BENSON

Died in Center Harbor, N. H., on the 20th ult., of pneumonia. She was born in Laconia, N. H., Jan. 24, 1818. She was a pupil of Mary Lyon at Mt. Holyoke and a lifelong friend of Miss Shattuck, who was a teacher in that institution for fifty years. In March, 1845, she married Rev. Almon Benson of Center Harbor and resided in that town during the remainder of her life. Three daughters and one son were born to them, all of whom survive her and mourn her loss. For more than thirty years her house, known as the Lake House, has been the summer resort of many a pleasure or health seeker. She was an earnest, faithful Christian and ever ready to contribute to every good cause. She was a woman of rare intellect and firm in her convictions of right and wrong.

DEACON CHARLES H. BLISS.

The Prospect Street Church of Newburyport, Mass., loses its most prominent member in the death of Deacon Charles H. Bliss, which occurred suddenly at Concord, N. H., Feb. 3, his age being 57 years. He was born in Putney, Vt., Dec. 16, 1838, being the youngest of three children. When five years old his father died, leaving him to the care of a Christian mother, and having been converted in early life he developed those sterling qualities of character which crowned his labors with success. When nineteen he started in the silk business on a borrowed capital of $100, and successfully continued the business until his death.

In 1861 he came to Newburyport, where he married a most estimable lady, and here he made his home until called to his reward. The deceased took a great interest in the welfare of his adopted city, always actively supporting all movements of moral or religious import. He served his city in several capacities. Having large real estate interests in the city, and being possessed of exceptionally good business judgment, he was an able and, moreover, a conscientious public servant.

Deacon Bliss united with the Prospect Street Church in September, 1863, and soon became a tower of strength in all its activities, exemplifying the exhortation of the apostle, "Be strong in the Lord, and in the power of his might." He had large personality and force of character, was strong in the Orthodox faith, pertinacious in his convictions of right and duty, yet, like a true Christian gentleman, was tolerant with those holding opposite views and opinions. He assumed the office of deacon Jan. 18, 1882, and was ever a most faithful and conscientious officer, giving largely of both time and money to further the cause of his Redeemer.

He loved his home and family, and no sacrifice was thought irksome in administering to the comfort or happiness of the dear ones. He was the father of eight children, seven of whom are living—Clara A. Bliss, professor of science, Wells College, Aurora, N. Y.; Dr. Edward L. Bliss, medical missionary A. B. C. F. M., stationed at Foochow, China; Deacon Charles A. Bliss, of the firm of N. D. Dodge & Bliss Co. of Newburyport; Maria W. Bliss, teacher of physical culture at Ogontz School, Ogontz, Pa.; Ernest W. Bliss, insurance, Newburyport; George H. Bliss, student at New Institute of Technology, Boston; and Mary C. Bliss, student at Wellesley College.

The widow and children are strongly united in the faith that was so dear to the heart of their departed loved one, and with his church and business associates thank God for the life of their devoted Christian worker.

## Religious Notices.

*Religious and ecclesiastical notices, addresses of ministers, etc, published under this heading at ten cents a line.*

GORDON MISSIONARY TRAINING SCHOOL, Clarendon Street Baptist Church, Boston, opens Oct. 2. Evening classes Oct. 10.

THE AMERICAN SUNDAY SCHOOL UNION has been at work seventy-one years for the retired rural districts. Its union methods specially commend it to communities of sparse populations divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has larger results for the amount expended. 11,000,000 children are yet out of Sunday School. Will you help to save them? Send to Rev. Addison P. Foster, D. D., New England Secretary, 1 Beacon St., Room 40, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat.*

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, *President.*
REV. W. C. STITT, *Secretary.*
W. C. STURGES *Treasurer.*


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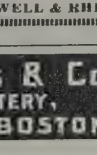

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Alfred Monson

# THE CONGREGATIONALIST

Volume LXXXI Number 11

# THE RECORDER.

No. 1. WEDNESDAY AFTERNOON, JANUARY 3, 1816. VOL. I.

PROSPECTUS

THE RECORDER

The projectors of this paper, in publishing the first number, conceive it proper to state briefly the objects which they solicit the patronage of the public. They wish it to be understood that their intended work will be conducted on principles which will promote the best interests of mankind. The Press is too mighty an engine to be wielded with impunity. Every writer, and especially every Editor of a Periodical Work, should feel a high responsibility, and should have important ends constantly in view. Neither a desire of private emolument, nor the wish to secure the triumph of a party, will justify any man in throwing upon the world his own writings, or the writings of others. That the Press has generally been under the control of weak and incompetent hands, our own country and abroad, is a fact lamented by many of our best men. There has of late been a fortunate demand for a Paper, which will leave the beaten track, and shun the mind of the reader to subjects of permanent importance, than those which occupy too many of the columns of public journals.

During the last quarter of a century the quick succession of wonderful events, the splendor of military enterprise, the rapidity of conquest, displayed in the effort to reduce the world under a single despotism, have excited a degree of interest and astonishment of which the grandeur of these events, and their intimate connexion with the welfare of the whole human race, gave them an unusual and universal importance. The public curiosity. Newspapers have been multiplied without number, and their columns have been filled with details of battles and revolutions, and the scheme of military ambition and conquest. The world is safe. Wars have ceased. The enterprise of the age is directed to other objects. The resources of nations are beginning to flow in other channels. Plans of the most extended benevolence are already in operation, the object of which is to diffuse Christian civilization throughout the world. To effect this purpose, Societies have been formed for translating the Bible into every language, and for sending Missionaries to every nation. These Societies already embody a considerable proportion of the population, wealth and intelligence of Great-Britain. They are patronized by the Emperor Alexander and are rapidly organizing throughout the vast Empire of Russia. They are extensively formed in other parts of Europe, and throughout the United States are rousing and concentrating an unheard of rapidity, the whole Christian enterprise of Christendom.

The deep interest, which the subject of the community have already manifested, and which every benevolent mind must feel, in tracing the progress of this glorious effort to increase human happiness, has given rise to the demand for a religious paper, which shall be accommodated to the new era of the world. To comply with this demand, which has been frequently continued, and expressed from different parts of our country, the Conductors of this paper are induced to offer the following Plan and Proposals.

*Religious Intelligence.*—One of the great and distinguishing features of the proposed Paper will be exhibited under the head of Religious Intelligence. This department will contain an account of the institution and progress of plans for promoting the cause of Religion and Morality. It will consist of the latest and most authentic accounts of the proceedings of Bible Societies, Missionary Societies, Tract Societies, Charitable Education Societies, Moral Societies, and of every Association whose object is to restore and promote the sanctity of the Sabbath, to encourage the execution of the Laws, or to suppress vice and discountenance vice. The Conductors of the Paper will make such arrangements as will enable them to give the most satisfactory information under this head. It is not intended nor desired by the Conductors of this Paper, to interfere with or diminish the circulation of Religious Magazines. On the contrary, it is confidently hoped, that the demand for these most useful publications will be increased by the influence of the RECORDER.

*Morals.*—The Conductors of this paper will endeavor to obtain the earliest information of all such events, as mankind usually deem important; and to arrange them in a condensed and methodical order. Care will be taken to distinguish between rumor and well-authenticated facts, and to establish a character for fairness and veracity.

*Politics.*—Political subjects will not be permitted to occupy a very large proportion of the Recorder. Politics are not the supreme concern of man: and it is no small evil to our country, that they have been suffered to usurp almost unreasonable share of public and private attention. Whenever passing events, or questions of great national importance, shall require the discussion and exposition of political principles, it will be the object of the Conductors to discuss such questions in a manner which shall be least offensive to candid minds of every political party. In measures which shall be proposed, or which are pending before the public, the Conductors will feel themselves at perfect liberty to express their opinions freely, and to support what they believe to be right; but they will carefully avoid every thing which shall have a tendency to wound the feelings of the supporters of any measure which they may oppose. In this way they hope to escape the imputation of being the partizans of any political party, while they will be found at the very foundation of civil society, will be cautiously preserved; and, in such cases, a tone of regret and sorrow will best comport with the feelings of the Christian patriot.

If the Conductors were to name the work, which, in their opinion, generally takes a wise, dignified, and truly Christian course, in regard to political questions, that work would be the Christian Observer. It will be their constant aim, [illegible] politics are introduced, to conduct the most candid political pieces in that highly valued publication.

Boston Thursday morning March 1806

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The various nations of which the Roman Empire was composed, were sunk in the grossest superstition, and debased by

Nathaniel Willis.

this object, is every year collected in connection with the fact, that there is not a spot upon earth where the organization of the system is yet complete; we are persuaded, that the coolest calculations for this object are working a great Moral Revolution, which will embrace every religious and all the results of which will be happy.

It is with the view of aiding in the [illegible] ment of this [illegible] paper, [illegible] upon this object.

Experience has proved that the most effectual expense, it will [illegible] subscription to [illegible] to undertake.

[illegible] with the Rev. Mr Pearson's Plan [illegible] progress of the Gospel [illegible] bring this history to the [illegible] valuable essay of Mr. [illegible] tions to promote Christ [illegible] to give in the future [illegible]

thus diligently employed in propagating the Gospel, Saul of Tarsus, was persecuting the infant Church. Born in the midst of his career, he was suddenly converted to the faith of Christ, and commissioned as his Apostle to the Gentiles. Independently of the miraculous gifts with which this extraordinary man was endowed, his natural talents were of the highest order, and he had made considerable attainments both in Hebrew and Grecian learning. He possessed also a spirit of indefatigable labor, and of invincible fortitude and patience, which admirably qualified him for the arduous office to which he was called. To the eminent abilities and exertions of

* i. e. Heathens. See the various reading.

† Wells's Historical Geography of the Old and New Testament, vol. ii. p. 284.

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| Tongue, canned, whole | 1.380 | 78.7 | 23.2 |
| Turkey | 1.350 | 44.5 | 22.9 |
| Beef, corned rump | 1.270 | 41.9 | 23.3 |
| Beef, canned | 1.120 | 46.9 | 14.0 |
| Bologna Sausage | 1.115 | 40.5 | 18.2 |
| Mutton | 1.100 | 37.2 | 18.0 |
| Salmon, Columbia | 1.080 | 36.4 | 17.9 |
| Lamb, hind leg | 1.040 | 36.1 | 16.5 |
| Veal Cutlets | .805 | 31.7 | 9.9 |
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# THE CONGREGATIONALIST

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THE CONGREGATIONALIST

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## THIS WEEK'S ISSUE

MARKS THE

## EIGHTIETH BIRTHDAY

OF

## THE CONGREGATIONALIST,

The Continuator of The Boston Recorder, founded in 1816 by Nathaniel Willis.

*NOTABLE FEATURES OF THIS NUMBER ARE:*

A WORLD-WIDE SURVEY, BY EXPERTS, OF EVENTS AND MOVEMENTS IN THE LAST EIGHTY YEARS.

The Progress of the Christian Religion, by Bishop John F. Hurst, LL. D.

The Political Progress, by Prof. Albert Bushnell Hart.

The Advance of Congregationalism, by Prof. Williston Walker, D. D.

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A Broadside of Personal Opinions on Religious Journalism, by Editors of Religious Contemporaries.

A History of the Founding and Development of this Paper, from 1816 to the present time.

Forty-seven Years in the Composing Room, by Thomas Todd.

Anniversary Jottings.

Regular Departments as Usual.

IF the personal element is more marked than usual in this week's issue our readers will perhaps condone it in view of the special character of the number. Not until a full century of existence is rounded out will there be occasion again to bring into prominence the persons identified with *The Congregationalist.* Whether or not our own hands shall then be wielding the pen we hope to be among those who will have occasion to rejoice in a steady and symmetrical development of the paper in accordance with its history, its traditions and the opportunity confronting it week by week. Meanwhile, to our readers, our contributors, our brother editors and our many friends everywhere, whose generous esteem is at once our inspiration and reward, we extend an octogenarian's greeting and benediction.

Students of social conditions and philanthropists in goodly numbers gathered in New York city last week at the call of the Association for Improving the Condition of the Poor, to consider the model tenement house, its form, management and productive quality as an investment. Prof. E. R. L. Gould of Johns Hopkins University, who has investigated with thoroughness the operations of all the important model housing companies of Europe and the United States, says that ninety per cent. of those whose aim is avowedly commercial are earning profits equal to or beyond the ordinary rates for safe investments, while nearly all the semi-philanthropic or philanthropic organizations earn more than a savings bank rate.

Annual church meetings in England in some respects differ from those in this country. The Marylebone Presbyterian Church, London, began its annual meeting one evening last month by an address from a neighboring minister on The Purpose and Mission of the Church. This lasted till nine o'clock. Then the pastor, Dr. Pentecost, spoke an hour and a quarter. He said he had been asked by some of his congregation to resign, mainly because he preached so long sermons, but when he summarized the work that had been done, the large gain in the income, and contrasted the great congregations which filled the church with the thin audiences of some churches in the neighborhood whose pastors preached from ten to twenty minutes, he had his people with him and they gave him hearty cheers. In one thing only does Dr. Pentecost seem to have made a mistake. He read to his congregation an anonymous letter he had received, thus giving to the writer of it undeserved honor. The wise rule for a minister, as for an editor, is to burn unread all anonymous communications.

## THE LIFE OF A RELIGIOUS NEWSPAPER.

We place a copy of *The Congregationalist* of 1896 beside a copy of *The Boston Recorder* of 1816. In shape, size, number of departments, use of illustrations and variety of subjects treated, the contrast between the two copies is marked. But the purpose which led to the founding of the paper is the purpose which continues its publication today, and its present plan is the unfolding, under the administration of many minds, of what lay in the mind of its first editor. Mr. Willis, looking back on his editorial career when near its close, recalled that purpose in the letter of which we reproduce a facsimile this week. He was the first to realize the idea of a religious newspaper.

One has only to place *The Congregationalist* beside any of the religious weeklies of Great Britain to see how differently this idea has been developed in the two countries. In the United States, while the same general features are found in the leading papers, denominational and undenominational, each has its own marked individuality, the result of its history. Doubtless no one of them is what its present editors would make it if they were to begin anew. Its topics, tone and modes of expression are inevitably influenced by precedent. Successive generations of editors have taken up their work with *The Congregationalist*, many of them widely known as men of positive opinions, yet the paper has influenced them not less than they have influenced it. The newspaper is an institution. Its life is continuous. It receives into itself the vital forces of those who labor for it, forces which do not cease when their authors die. For this reason the editorial utterances of the newspaper are most weighty when they are impersonal. The writer of them, if he has the genius of an editor, can never be oblivious to the truths for which the paper has stood and the aims it has held. His business is to interpret, in the light of the knowledge of today, the opinions and convictions which are its power, so that they may influence most effectively the present generation.

*The Congregationalist* is the resultant of intellectual and spiritual movements which have profoundly affected the life of our country and which have been especially potent in forming the character of the Congregational denomination. It began as the *Boston Recorder* at the time when the Unitarian defection first declared itself openly and it was published in the town which was the center of that disturbance. Though it did not at first take any prominent part in that controversy, the effect of the long and bitter conflict is plainly seen in its pages, and its influence grew to be positive and unmistakable for those evangelical doctrines which in the main have prevailed among Christian churches. Home missions were in their infancy and foreign missions had hardly begun to interest the churches extensively when the *Recorder* was born. Its voice was early lifted in behalf of that greatest movement of this century, the giving of the gospel of Christ to all the world, which has everywhere opened the closed doors of nations, in whose path commerce and civilization have followed and in which alone the idea of the brotherhood of the human race has come to be regarded as a practicable aim.

A church here and there had started a Sunday school, though often with opposition, but the systematic development of Bible study which distinguishes this generation was as yet unthought of. Christian denominations, through their pulpits, then emphasized their differences of belief much more earnestly than they now do and many editorials and contributions filled the pages of this paper, demonstrating the superiority of Calvinism over Arminianism, showing that sprinkling and not immersion was the feasible, sensible and Scriptural mode of baptism, and proving that the primitive method of church government was not Episcopal but Congregational.

The denomination which this paper represents had hardly yet begun to realize the power of organization and for many years

later was reluctant to assert its individuality, although, at the same time, the churches contended for the local independence of each, which could only be maintained through organized fellowship. The responsibility of Congregational churches for the education of their ministers was beginning to be realized in that broader sense which has led to the planting of academies and colleges so extensively throughout the country and which has so greatly promoted the advancement of popular education.

A reference to its early issues will show that the *Recorder* from its start realized that it had a mission to hold up a high ideal of citizenship, to survey political movements from a religious point of view, and to teach men that the government created and supported by the people is directly responsible to God. As years went by its zeal increased in opposition to slavery, at least for a time, and in the advocacy of temperance and other moral reforms. But when its energy in these and other vital matters came to be felt by many to be inadequate, *The Congregationalist* arose beside it to represent younger and more vigorous elements. After the close of the Civil War the two papers blended into one, inheriting all that was valuable in both, till for the sake of convenience the title of the younger paper came to stand for the united life of the two.

We have secured for this anniversary number, from able writers, historical sketches of the more important of the movements, some of which we have here alluded to, which have affected the life of this paper. For eighty years it has each week chronicled the progress of these movements and has spoken its word concerning them. This word, we rejoice to say, does not in all cases repeat today the opinions expressed in former years. *The Congregationalist* has not always been fully conscious of the advance it was making, perhaps is not now. It condemned distinctive features of the creeds of other denominations as subversive of the truth, while it was rejoicing in their works. It stood aggressively on Paul's precept, "I suffer not a woman to teach," while it was commending the teaching by women in public schools and Sunday schools and was exhibiting the excellence of their teaching in its own columns. But such things as these have simply marked the transition which has been going on through the effect of the clearer light of experience. We believe the paper is today true to the spirit of those who have controlled its policy throughout its history, and speaks as they would speak if they were here to interpret truth in the light of present events; and the present editors hope that their successors will also hold steadfastly to essential truths and interpret them reverently and fearlessly in the light of their own time.

The life of the newspaper, while it gives constant evidence of the influence of forces which created its history, must be broad enough in its sympathies to include its entire constituency. It ought always to speak the voice of the many in their best moods and to express their highest aspirations. No convictions are so strong as religious convictions, no feelings so intense as religious feelings. The impulse of controversialists to denounce brethren who do not agree with them is often turned against the newspaper which will not do their bidding in denunciation.

Sometimes they threaten it, perhaps not realizing how hard it is to kill an institution which has in it the vitality of many lives. But that life can be preserved and its vitality increased only by crediting all brethren with honorable motives and by expecting that those who oppose one another, while faithfully seeking the guidance of the same Holy Spirit, will eventually be led into the truth and ought, meanwhile, to be helping one another to attain it. That this disposition is growing, not only within denominations but between them, is pleasantly shown by the expressions of fraternal regard for *The Congregationalist*, published in our columns this week, and which we heartily reciprocate.

The complex life of today is in striking contrast with the simpler life of eighty years ago from which it has evolved. To interpret this life and in any degree to guide it aright is now a far more difficult task than it then was. The religious newspaper, in its equipment and in the plans and work of those who have it in charge, must correspond to the complexity of the social life of the time. Not less now but more does the paper, while inheriting and embodying the forces of the past, in order to sustain its noblest life and work need the prayers of all its readers, their sympathetic interest in all that it attempts to do, their sense of ownership in it as an institution representing what is most vital to them and as a life and spirit strengthening and extending in their name truth and love among men.

## THE STRUGGLE FOR EASTERN SUPREMACY.

The last fifteen months are likely to go on record as one of the most memorable periods of the century in the political history of Europe. Without declared war a conflict has been carried on in which many nations have been engaged and with momentous results, which already begin to appear. Turkey has been and continues to be the chief field of battle. The leading contestants are England and Russia, with Germany, France, Italy and Austria each favoring the side which seems for the time most likely to promote its own interests. The victims have been mostly Armenians, but their sufferings have been merely incidental in the eyes of the principals in the struggle. The sultan, able, unscrupulous and a skillful diplomatist, has, after all, been a tool in the hands of the strongest.

In this conflict England has been ingloriously beaten, and Russia has won a victory which promises her more substantial gains than any other which she has secured during the present century. Up to the end of November last the advantage was with England, but, when Lord Salisbury faced the final opportunity to send his fleet, then waiting at the Dardanelles, to Constantinople, his courage gave way and he lost the battle. Today Russia is mistress of the East, and this not because of her own skill and prowess but because of the weakness of her foe. Germany and France turn to Russia because they believe her the most powerful. With other nations, they are jealous of England's territorial aggressions and commercial greed. Russia uses China to gain a long-desired foothold in the far East, and England dare not protest. It is more likely that she will enter into some kind of alliance with her rival and seek to gain by concessions some part of what she dare not use force to secure.

Constantinople, which Russia has desired for centuries, is fruit ripe to her hand. She could pluck it today if she chose to do so. But she probably will not do this. She will for the time remain nominally the ally, really the ruler of the sultan. Thus she may gain in name, as well as in fact, without war, what she has repeatedly fought for in vain. Meanwhile her requests to Turkey will be law, and they will be such as to prepare the way gradually for more complete control. The dominance of Russia over Turkey and China implies great changes in the map of Europe and Asia. During the last four centuries she has multiplied her territory more than thirty-fold. She has never held the mastery of the whole situation so completely as now. What does this bode for the future?

Russia is nominally a Christian nation. But her government is as despotic as that of Turkey, her persecution as relentless. It is coming to be evident that she, more than any other nation except Turkey, is responsible for the massacres of the Armenians, which she has encouraged for her own political advantage. We do not expect to see a continuance on a large scale of these atrocities, the greatest disgrace of the nineteenth century. The object for which they were instigated has now been accomplished. The stronger hand of Russia will restrain the cruelties which Turkey permitted and put an end to the murders which Turkey ordered.

But the policy and ambition of Russia, not less than of Turkey, are in the way of the progress of the human race. She is the uncompromising foe of civil and religious liberty, and she will use all measures in her power to repress both. It was reported a few days ago that she had requested Turkey to expel all English and American missionaries. The report has not been confirmed. It is remarkable how often rumors of movements of Russia have been published, then denied, and at last proved true. However much Americans may dislike the arrogance which the British goverment sometimes displays, and the commercial superiority which she maintains, it may be regarded as a settled fact that the interests most dear to us have suffered a heavy blow in the defeat which has fallen upon Great Britain. Her loss of prestige is a loss to the human race. The United States may not be directly interested in the Eastern question, but this conflict, which has resulted so disastrously thus far to our mother country, has made the problems before our government more complicated and its future more difficult to forecast.

We cannot turn from contemplating these facts without a glance at the more hopeful view. Human hands which hold the destinies of empires are of short continuance. God is over all. Many times in history sudden and unexpected events have changed the fate of nations. We can only wait and pray and do our part to uphold righteousness, to plead for freedom from human tyranny and to extend the knowledge of the truth. Then we can trust the Supreme Ruler to guard his own and to carry his purposes to final triumph.

Prize prayers, the *Christian Leader* thinks, would be as appropriate as prize sermons for the Sunday newspapers. But judging from what we have seen of the sermons which won

the prizes from the Newspaper Association, we doubt if competitive prayers would get more attention than the competitive sermons, and we fear they would be addressed to the same kind of an audience.

## ORDERING ONE'S LIFE FOR CHRIST.

To be a Christian means to belong to Christ, and to belong to him means to give to one's life the same character which his had. Of course the conditions and surroundings of his earthly career were very different in some respects from those of our own. Yet the principles which ruled his may rule ours and will produce fruits similar in essential character, and, to some degree, in outward appearance. We always can ask ourselves what Jesus would think, say and do if he were now here in the body and in our circumstances, and, if we resolutely guide ourselves by the responses which an enlightened conscience makes to this question, we cannot go far astray. At any rate he will appreciate the rightness of our motive.

If we try to live thus, as he did, or would, live, our relations to others in every department of life will illustrate our imitation of him. Alike in the home circle and in the neighborhood, in the activities of the church, in the choice of pleasures, in the engrossments of business or professional life, in the quality of our patriotism and in the outgoings of our sympathies and helpful endeavors to the world at large, we shall be Christ's men and women, and sooner or later the fact will be recognized. Mere witness-bearing of this sort wins a blessing and it also exerts a mighty influence. And when its power is augmented by active, aggressive, yet discreet and loving, endeavor to win others to love and serve him, it is sure to reap a worthy harvest in due time.

Ought we not to realize to ourselves far more than most of us do what a privilege it is to have this opportunity and this power! Every person of any nobility of spirit shrinks from living a useless life and desires to be a positive force among men. Christ offers us the opportunity to exert a tremendous and eternal influence of the most beneficial sort if we will but choose to shape our lives after his. His Spirit also will aid us hour by hour. History abounds in instances of men and women who have made themselves great in this manner. Each of us knows some who are succeeding more or less fully in the effort to do so. Why are we not all intent upon the same aim? The only true success is that secured by ordering one's life after the life of Christ.

## CURRENT HISTORY.

**Massachusetts's Dead Statesman.**

The death of Frederick T. Greenhalge, governor of the commonwealth of Massachusetts, March 5, after a comparatively brief illness has shocked and saddened his fellow-Americans, for he was known far beyond the confines of Massachusetts as an executive of rare ability, a gentleman of culture and a Republican who thought for himself and expressed his thoughts with fervor and grace. Rarely has Massachusetts lost an official so respected by all classes and parties, so beloved by its citizens, and had the Greenhalge family consented his funeral would have been a most imposing pageant. Massachusetts's governors of late have been called upon to serve as figureheads at social functions to a degree unknown elsewhere in the Union, and there are many who contend that if Governor Greenhalge had spared himself more, confined himself to legitimate official duties, he would be living today. This opinion is so prevalent that the sorrow of the people is intensified as they reproach themselves with their selfishness and thoughtlessness. The commonwealth is fortunate in having so worthy and able a man as Lieut Gov. Roger Wolcott to step into the place left vacant by Governor Greenhalge.

Governor Greenhalge's career is valuable for its revelations respecting the possibilities of American life. The son of an English mechanic, and born in England, he became governor of a commonwealth as American as exists. Born in the Church of England, he chose the Unitarian fold, and yet made his most bitter political and personal enemies by his fearless defense of the rights of Roman Catholics under the American Constitution. After serving a term in Congress, where he won notice by his intellectual ability rather than by his invariable wisdom, in due time (1893) he became governor of Massachusetts. And then, steadied by the responsibilities of his office, he began a career of indifference to partisanship or personal welfare which revealed rare courage and unusual devotion to the common weal. Obedient to the promptings of his conscience and the ideals of the Bible and of the fathers of American institutions, he as an executive exercised the veto power with an indifference to corporate greed or proscriptive military orders which won him the admiration of the commonwealth, while as a party leader he declared boldly against sectarian bigotry at a time when many other Republican leaders were pandering to it or dodging.

**Spain and the United States.**

A conference between committees of the Senate and the House has led to the acceptance by the Senate committee of the resolutions on Cuba which passed the House, and the Senate will probably ratify the action of its committee. No attempt to change the resolution from the concurrent to the *joint* form was made and, when finally adopted, it will have just as much weight with the President as the opinion of Congress has with him—no more and no less. Speeches made by Senators Hawley and Hale indicate that there are some men in the Senate who have not gone daft in pursuit of war. The Spanish minister in Washington seems to have demonstrated that Senators Sherman and Lodge, in making some of their charges, were not relying on data of the most trustworthy quality, and if he convinces them of their error they will owe some reparation to Spain and their countrymen, for their epithets and their denunciations of Spain and General Weyler seem to have had more to do with the popular indignation in Spain and the violence done to American consulates there than the position assumed by Congress. Recognition or non-recognition of the Cuban rebels as belligerents is one thing and rabid denunciation of Spain is another. It is quite probable that Spain is testing the feeling of other European courts respecting their willingness to aid her should she become involved with us, but her more pressing problems now are the suppression of the mobs and the Republicans that use the controversy with the United States as the pretext for venting their unrest and partisan hatred, and the procurement of funds with which to carry on the war in Cuba. Martial law has been proclaimed in Valencia, and the universities at Madrid, Barcelona, Valencia and Granada, the Cadiz Medical School and the College of Surgeons at Madrid have been closed by the government in order to suppress if possible the most vociferous and dangerous of the agitators—the students. In Cuba the rebel general, Maceo, seems to have had no difficulty in eluding the Spanish forces, escaping from their traps and forcing his way back toward Havana, and General Weyler has just issued a new proclamation, calling on the rebels to submit within fifteen days or suffer severest punishment if captured.

**Britain's New Navy; the British Blue-Book on Venezuela.**

Great Britain's practical way of defying her enemies and preparing for the worst is revealed in the decision of the ministry—accepted without a murmur by the opposition—and voiced in the speech of the First Lord of the Admiralty in the House of Commons last week, wherein Mr. Goschen asked Parliament to increase the naval appropriations for the ensuing year from £8,500,000 to £14,000,000 and order the construction of five new battle ships, thirteen cruisers, twenty-eight torpedo boats, new docks at Gibraltar, vast supplies of ordnance and provide for the payment of a large increase in the navy's enlisted men. And this at a time when Great Britain has eight battle ships, twenty-one cruisers and forty torpedo boats now under construction. Mr. Goschen's recommendations were received with cheers, and subsequently indorsed by Lord Rosebery. No wonder the German emperor, seemingly bent on a clash with Great Britain, clamors for appropriations for new ships of war; no wonder British merchants enter with confidence upon investments of capital in far-away lands, sure that their property will be protected, whether on the high seas or on soil over which floats a flag other than the British.

The publication in London—and to some extent in this country—of the contents of the Blue-Book, edited by Sir Frederick Pollock, containing in its more than 400 pages the case of Great Britain in the dispute with Venezuela, has given satisfaction to those of the British who consider her case irrefutable. But it has not silenced the criticism of those who say, "If so strong, why the hesitation in the past about submitting the dispute to arbitration?" or the clamor of those who demand that Lord Salisbury must hasten to provide for an amicable settlement of the difficulty. An advance copy of this important document was sent at the earliest moment to our commission, which is expecting the receipt of a similar argument from Venezuela soon. With these briefs before them they can proceed to utilize the expert testimony which they have summoned, and their own power of discrimination. Professor Burr of Cornell University has been selected as an expert to aid the commission in massing historical evidence respecting European settlements in the disputed territory, and Justin Winsor of Harvard has just reported to the commission the result of his examinations of several hundred maps.

**Italy's Reverse in Africa.**

At a time in her history when every ounce of her energy and every *lira* of her wealth should have gone toward strengthening her

internal economy and qualifying her for bearing with greater ease her share of the burden imposed by membership in the Triple Alliance, Italy succumbed to the African colonial fever and laid claim to Tunis. France subsequently deprived her of this territory, and then she laid claim, England consenting, to the territory bordering on the Red Sea, including the district now known as Erythrea and the ancient empire of Abyssinia, an area including 637,000 square miles. Driven forward by her "Jingoes" in the attempt to colonize and conquer this territory, and contrary to the advice of her wisest statesmen, Italy has poured her troops into Abyssinia, meeting with reverses at the hands of the hardy mountaineers, derived no profit and incurred much debt by her administration of the colony of Erythrea, and incurred at every step of late the thinly veiled hostility of Russia, whose agents are now at work in Abyssinia, and between whom and King Menelek there seems to be a thorough understanding, based ostensibly on the sympathy that naturally exists between adherents of the Greek and the Coptic Churches, but really due to the diplomatic and political ends which Russia has in view. For the last six months the reports from Abyssinia concerning the progress of the Italian army of conquest have been far from flattering to Italian pride or reassuring to those who realized what failure meant. Not only have the Abyssinians all that courage and resolution commonly attributed to mountaineers, and all the advantage that comes from fighting a defensive battle among mountains where the enemy can be trapped at will, but they are supplied with the best of weapons. The Italians, on the other hand, have been poorly equipped, venality tainting the military as well as the civil service of Italy and bringing its inevitable curse upon soldiers as well as legislators and electors. It is not surprising, therefore, that in the recent battle at Adowa the Italians lost three thousand troops, sixty or more cannon, two generals, and sustained an overwhelming defeat. Nor is it surprising that since the news arrived in Italy there has been a state of affairs there bordering dangerously near on revolution. Premier Crispi and his cabinet have resigned despite the willingness of King Humbert to retain them in power. Marquis Rudini, who, when formerly premier, was lukewarm in his loyalty to the Triple Alliance and hostile to the African campaign, has come into power again, and the question of the hour is whether Italy is to persist in its endeavor to conquer Abyssinia and thus add much to its already staggering debt, or withdraw and acknowledge its error in beginning a career of colonization and conquest.

Back of this question, and even more momentous in their import, are the questions of the stability or instability of the Italian state, the threatened fall of the House of Savoy, the severing of the Triple Alliance and Italy's future relations with France, Great Britain, Austria and Germany. Thus far, though the popular wrath at official incompetency and venality has found vent in a most virulent, impressive way, there seems to be no reason for thinking that a change from a constitutional monarchy to a republic will be made now or soon, but the statesmen of Europe realize that the battle of Adowa assailed, if it did not shatter, the Triple Alliance, and that a new deal and a recasting of European affairs has begun and even now is under way. If France could be made to see that, as a French statesman has just said, "Russia is like socialism; she asks for everything and gives nothing in return," and Italy could be induced to turn toward France—a natural ally—rather than Germany, it might be possible to form a new alliance of Great Britain, France, Italy and Austria, which could hope to resist the onset of Russia in Eastern Europe and in Asia, which we describe elsewhere.

### NOTES.

It seems unkind to remind the sultan that his promises to Miss Barton have not been redeemed in the form of *irades*. Will they ever be redeemed?

The House of Representatives of the Massachusetts legislature has wisely decided to reject the adverse report of the committee on liquor legislation, and has given the bill intended to grant local option to city wards a place on the calendar.

C. P. Huntington, the Pacific coast railroad prince, admitted before a Senate investigating committee last week that the Central Pacific Railroad had spent more than $2,000,000 during the last thirty years to influence legislation at Washington.

Mr. and Mrs. Ballington Booth have rented rooms in the Bible House, New York city, and begun to enroll their followers in the new organization, as yet unnamed. Cooper Union, New York city, was crowded with enthusiastic supporters last Sunday evening. The auxiliaries of this new organization will be enrolled under the name The Defender's League.

Sir Wilfred Laurier, leader of the Liberals and a French Canadian Roman Catholic, has virtually defied the hierarchy by his refusal to support the remedial bill now before the Dominion Parliament. His statement of his position and his attack upon Sir Charles Tupper and the Conservative party was a forensic effort of high order. Manitoba has heard from Ontario that she has the moral support of that Province, and in the Manitoba legislature notice has been given that, if the Dominion persists in forcing the issue, a commission will be called for to investigate and report on what Manitoba has gained or lost by entering the Confederation.

## IN BRIEF.

Read what our English correspondent says on page 441 about the arrangements which are being made in England for our Pilgrimage next June. It is hardly probable that such an opportunity will be again provided, for a number of years at least. As the Columbia is one of the most popular of the ocean greyhounds, the demand for her rooms for that trip is very great, nearly all those not reserved for our party being already taken. It is important that those who are hoping to go on the Pilgrimage, who have not already booked, communicate with us promptly.

We regret that Mr. Dexter's absence in Europe prevents him from lending his valuable aid to the making of this issue. He will also be missed in the group of editorial workers, whose picture appears elsewhere.

This is the largest, and we are disposed to believe the most valuable, number of the paper ever issued.

Our next week's issue will present a picture of the late Charles Carleton Coffin with an article calling attention to his life and work.

An antidote to pessimism—the series of articles in this anniversary number on the world's progress during the last eighty years.

Dr. Quint had prepared an article of a reminiscent character for this issue, but invincible limitations of space compel us to defer its publication until next week.

One feature of *The Recorder and Congregationalist* we commend to the attention of all bookmakers and authors—it was thoroughly indexed from the very first.

"Ian Maclaren" has been made a D. D. by St. Andrew's University. Wait until he gets here next fall, and be prepared for the bestowment of an L. H. D. and an LL. D.

*The Home Journal* of New York city, in its issue of Feb. 26, celebrated fifty years of useful life since George P. Morris and N. P. Willis founded it in 1846, and gave it the motto, "We should do our utmost to encourage the beautiful, for the useful encourages itself." This week we pay tribute to Nathaniel Willis—the father of N. P.—and chronicle the evolution of a journal for which N. P. Willis occasionally set type and in which his earliest poems appeared. We congratulate *The Home Journal* on its vitality, virility and enterprise.

Eighty years ago this week the *Boston Recorder* reported a debate in the House of Representatives, in which Hon. James Tallmadge of New York State vainly tried to induce that body to prohibit the transportation or handling of mails on Sunday. He was defeated by a vote of 100 to 35. Today Sunday labor in the post offices and postal service of the country is less than Mr. Tallmadge would have prophesied immediately after his reverse. It may not be reduced as much as it could or should be, but it is restricted by officials and by the personal interests of those within the service who dislike perpetual labor, and by public opinion, which never has clamored for Sunday door to door delivery though tolerating Sunday collections.

The officers and friends of the Congregational Home Missionary Society earnestly trust that the receipt of the Stickney legacy, which we announced last week, will not check the gifts of the people. This society has before it at present two distinct financial problems—how to make good the deficit of last year and how to meet the obligations of the present current year which closes March 31. It still looks to the General Howard Roll of Honor for the discharge of the old debt, while the receipt of the legacy ought not to be considered by the churches as relieving them of the responsibility of fully supporting the regular work of the society, enabling it to enter upon a new year unembarrassed and with fresh courage.

Floods last week brought severe distress to many New England towns and cities where bridges, factories and homes were swept away. We are reminded that after such a storm a minister preached a sermon in a certain church, vividly depicting the destruction and terror caused by the flood and appealing for generous gifts to aid the sufferers. While the collection was being taken the choir sang, exultantly:

The waters gather, they rush along—thanks be to God!
The stormy billows are high—thanks be to God!
Their fury is mighty—thanks be to God!

As in music, so in the study of the Bible, some people seem to think it is discredited if its truths do not equally fit all times and circumstances.

Our congratulations to *The Christian Leader* of Boston in its new dress and new form *The Church*, the new Protestant Episcopal journal which is to voice the sentiments of Churchmen of the Massachusetts type, resembles *The Critic* in form and typography, and is disposed to be tolerant toward the "sects," judging from No. 1. *Our Day* has passed from the control of Mr. Joseph Cook and become the property of Mr. F. L. Chapman, owner of *The Ram's Horn*, who has the promise of the regular aid of such men as Prof. R. T. Ely, Hon. Carroll D. Wright, Booker T. Washington

and Anthony Comstock in producing a religious monthly that will be as full of life and snap as *The Ram's Horn*. No. 1 under the new management is most creditable to its new proprietor. The death of Rev. Charles G. Fisher, proprietor and editor of the *Reformed Church Messenger* of Philadelphia, is a serious loss to the Reformed Church.

## STAFF CORRESPONDENCE.

### FROM NEW YORK.

The face of Rev. Alexander Huntington Clapp, D. D , is familiar to many of our readers, particularly to the older generation. He was born among the hills of western Massachusetts, at Worthington, Sept. 1 1818, graduated at Yale College in 1842 and, after a theological course in the same city, was ordained Oct. 14, 1846 He has had but two pastorates, the first at Brattleboro, Vt., from 1846 to 1855, the second over the Beneficent Church, Providence, R I., from 1855 to 1865. His was a fruitful ministry and one that bound him to his people by ties that have not ceased to hold their strength, though many years have passed since the outward connection was dissolved. In 1865 he yielded to the importunate call of the American Home Missionary Society, serving as its secretary from that date to 1877 and as treasurer from 1878 on to 1894. Since then he has been editor of the *Home Missionary*, the organ of the society. No inmate of the Bible House occupies a larger place in the esteem and affection of his fellow-workers and he is held in equally high regard in Congregational circles everywhere.

After more than twenty years' impersonal talk with *The Congregationalist's* readers the time seems to have come to drop for once the "pen name" and speak to these friends plainly face to face. And, ignoring for the time the passing events of the metropolis, it has been suggested that the writer indulge in a brief retrospect of the years in which he has been more or less familiar with this journal's history. If he be found too personal and garrulous, remember that he is far past the threescore and ten and is following the line laid down by "the manager."

The undersigned is indebted to *The Congregationalist* for associations that have brought him some of life's happiest and most profitable hours. Let him then speak here as grateful affection dictates. He will begin by owning to a strong and, he believes, a well-founded—as it has been a steadily deepening—liking for the paper from before the time of his own association with it.

Not becoming personally interested in religion till 1836 he was not "brought up" on religious newspapers. His earliest ideas of them were derived from *The Congregationalist's* grandfather, *The Puritan*, under the sway of Dr. Parsons Cooke. This may account for some things of which no more need be said. His first really warm practical interest in such reading came with his earliest pastoral care, in Brattleboro, Vt., where he found, as do all pastors, the need of just that help which a rightly conducted religious family paper can best give. That wide-awake, reading people needed no urging to welcome such a visitor to their homes, and their pastor's interest was quickened by a letter from Dr. Edward Beecher, then its editor, inviting him to become a regular correspondent from Vermont. Then began occasional contributions, until imperiled sight compelled him to leave that ideal, loving parish in 1853. They were resumed in Providence, 1855–1865, and a closer familiarity with the paper and its moving spirits came in these years with membership of the Winthrop Club of Boston, founded by Drs. Dexter and A. L. Stone, most of whose members were hand in glove with them in molding the character and shaping the policy of the new paper —new not merely by its recent "new birth," but still newer in its spirit and methods.

In 1865 began the writer's service at the Bible House, New York, whence occasional letters found their way to these columns until there came from the office a proposition for regular weekly letters and a free range over all departments of the paper. Then began—Oct. 14, 1875—steady work for these columns, covering, until other duties narrowed the circle, a wide and varied range of topics—editorials, book reviews, Sunday school lessons, etc., besides the weekly letter—till January, 1878, usually under the signature of "Winthrop," and since, until now, under that of "Huntington."

The time given to the work has, on his side, been well repaid. It has kept him in touch with the progress of the denomination in all lines. It has given pleasant and healthful variety to life that else might easily have run into monotonous routine. It has given some ground for hope that souls here and there may have found something more than the entertainment of a passing hour—some help in solving life's problems, in meeting its reverses, fulfilling its duties, resisting its temptations and reaping its rewards. It has brought him into friendly contact with many hundreds of ministers and private Christians whom it has been a pleasure, a profit and an honor to know. This fellowship in such a royal brotherhood he has increasingly felt to be one of life's chief prizes. Alas! how many of these does this hasty backward look find starred as already shining in the heavenly constellations.

Foremost among these naturally at this time stands the stalwart form and beams the genial face of Henry Martyn Dexter, whose acquaintance and friendship, though he was two classes in advance, had been enjoyed years before in Yale College. There he was one of the editors of the *Yale Literary*, in whose pages, through his encouragement, some of the writer's earliest attempts at putting his thoughts on paper were made. That kindly cherishing may have had something to do with the invitation to these columns.

How many happy visits to the editorial sanctum up under the roof arise in memory. The cordial college hail, "Hello, Alec," and the old-time welcome to that little corner "den," with its one chair made for the time to do duty for two. May we not be farther apart in the hereafter!

Another, C. A. Richardson, never too busy with the endless work, nor too perturbed by the countless annoyances of a "managing editor's" office to give the most genial, smiling greeting of a friend to one who first met him in that office as a total stranger. Sharply critical, seeking from all contributors some near approach to his high ideal as to what the paper should be, he seemed to some cold and exacting, even imperious. By this writer he is remembered as invariably kind and lenient in his judgment. The most self-confident could not ask or receive fairer consideration, even from his present beloved and indulgent successor—and other members of the honored staff.

Personal familiarity with the re-creators of this journal enables the writer to say that no one idea was more constantly in their minds than that of adapting their work to usefulness in the family. It was deliberately agreed to leave to other publications their chosen special features—science, literature, controversy, entertainment —and to hold *The Congregationalist* true to the office of aiding pastors, teachers and working members of our churches in the Christian nurture of the households of their parishes.

Another urgent motive for the making anew of *The Congregationalist* was the felt need of a new style of defense of the gospel doctrines. The "Unitarian defection" was not so far away but that its advocates were very lively, and their teachings were heard in every home. To counteract their influence in "orthodox" families, it was seen that some more ready, nimble, mobile weapons were needed than the ponderous tomes of learned theologians, well suited to the training of candidates for the ministry; something more readable and winning for "the plain people" than were the bitter, rasping, hate-rousing pamphlets of the professional controversialist. For these uses small arms are more effective than columbiads. What so well adapted to the desired end as was the weekly visitor to the household, treating controverted themes at once faithfully and kindly; valiant for the truth, but not harshly contentious; not swayed by various winds of doctrine; hospitable towards honest, independent thought, study and utterance—as hospitable, and only as hospitable, as the Bible is.

Another, and a foremost, object with these men was the unfolding, expounding and defense of the principles of Congregationalism. Many New England pastors, professors, church officers and members held strongly and lovingly to the Pilgrim doctrine and polity; but so many others felt that it was enough to enjoy, without disseminating the blessings inherited from the Fathers, that the young were growing up with little intelligent interest in and love for their precious birthright. Westward emigrants were learning its value by its loss; their efforts at planting our churches in the new country aroused inquiry and made converts, for whose instruction the new journal was just the needed thing. Its valiant yeoman's service in that line was, perhaps, the strongest attraction drawing Dr. Dexter to its editorship.

These men settled it, also, that their paper should persistently advocate all genuine reforms—in this line keeping ever at the forefront. Its strong advocacy of anti-slavery, temperance, social purity will be told by others in this issue—as should be also its stand for home and foreign missions, for Sunday schools, for the Union in the time of war, for education and a thoroughly qualified ministry, for the true Scriptural sphere of woman, for genuine revivals and now for the newest forward movements for lifting up the poor and degraded in our cities.

Nor should the present generation be allowed to forget the revolution this paper effected in the matter of book reviewing, by intelligence, candor and honesty making its literary department a trusted help to thousands unable to buy and read for themselves.

More than twenty years of this cherished connection ended, and less than three years lacking to round out life to fourscore—what wonder that the brain moves slowly and heavily and that the hand loses its cunning. Clearly the time is very near when another name than Huntington's must stand at the foot of these columns. That the place which soon will know him no more will be better filled cannot be doubted. That in all its departments improvements may be marked year by year through the lives of the present editors and a long line of worthy successors, making *The Congregationalist*, with the divine favor, an increasingly rich blessing to many generations, is the sincere prayer of

A. Huntington Clapp.

## FROM THE INTERIOR.

Rev. Edward Franklin Williams was born at Uxbridge, Mass., July 22, 1832, graduated at Yale College in 1856, pursued his theological studies at three different seminaries, New Haven, Chicago and Princeton, graduating from the latter. The outbreak of the war led him South as an agent of the Christian Commission, and when the struggle was over he spent a year or two in Tennessee, as principal of the educational institution on Lookout Mountain. He was ordained Oct. 17, 1866, supplied churches in Rochdale, Mass., and St. Charles, Ill., and in 1867 took up his abode in Chicago, serving as pastor of the Tabernacle Church from 1869 to 1873, and of the South Congregational Church from 1873 to 1891. After his resignation he spent several years in travel and study abroad. Illinois College conferred upon him, in 1881, the degree of Doctor of Divinity. Dr. Williams has given himself unsparingly to the service of good causes and may fairly be considered one of the makers of Congregationalism in the city of Chicago. Not only there, but throughout the West is he known and honored for his industry and for the strength and purity of his intellectual and moral qualities.

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It is now more than sixteen years since Mr. C. A. Richardson asked the present Chicago correspondent to write a letter to *The Congregationalist* every week. At first little was reported except news from our own churches. Gradually the outlook widened, till now whatever concerns the kingdom of God anywhere in the West is not thought to be outside the department intrusted the Western editor. Sixteen years ago we had nine Congregational churches within the city limits. Now there are seventy. Dec. 11, 1882, the City Missionary Society was organized, under whose fostering care forty-nine churches have been called into life, twenty-one of them brought to self-support. These twenty self-sustaining churches last year gave $3,700 to benevolence, and $58,000 for their own expenses. Meanwhile the Bohemian Mission has been founded, and the work begun by Deacon C. F. Gates and Rev. Dr. E. A. Adams carried forward with ever increasing success.

The gratifying conditions of today are due to the wisdom of leading men in the First, New England, Plymouth and Union Park Churches, which from the very beginning of our era of expansion have been aggressive Christian institutions, ready to further any work of promise and with personal service and large gifts push it forward to success. The branch churches started by the First and Union Park Churches have grown to be powerful organizations, and although this duty of organizing new churches now rests with the City Missionary Society we do not forget that these great churches and their pastors blazed the path which later workers have followed. We have been extremely fortunate in having had but one superintendent for our City Missionary Society, Rev. J. C. Armstrong, and substantially but one board of directors, although the directorship has from time to time been enlarged in order to render it more representative. Mr. Armstrong has been able through his knowledge of the city and his relations to the churches to do for our city missionary work what few men ever accomplish in a long life.

But growth has not been confined to Chicago. Advance along similar lines has been quite as marked in St. Louis, Minneapolis, St. Paul, Detroit, Omaha, Denver and in towns and cities whose names had hardly begun to be heard at the beginning of the eighties. During this period Dr. D. H. Pearsons has inaugurated his campaign of education or college founding. By his gifts Beloit and the Chicago Theological Seminary have been made first-class institutions and a constituency created for them which will provide for them as their necessities increase in the future. Drury also, Yankton, Fargo, Colorado Springs, Knox and how many other colleges have been recipients of his generosity! More than all, how many youth of both sexes are indebted to him for the means by which they have obtained a liberal education. But what has been done by Dr. Pearsons is simply a beginning, the putting in place of foundations on which others will surely build. Whole States during these years have come into prominence like the Dakotas, while the growth in wealth in older States like Wisconsin, Minnesota, Nebraska and Colorado has been almost beyond estimate. With this material prosperity we have constantly rejoiced at seeing that our churches and our schools and colleges were keeping pace.

But along with this outlook over the broad field which this Western post takes in are connected personal memories which are at once precious and sacred. The editor-in-chief of 1880 is, alas, no more with us. Neither is the managing editor, Mr. Richardson. Both have entered into their rest, never to be forgotten and honored by those who were associated with them in their work. Of both others will speak more fully than can be done in this brief letter. This may here be said, that no testimony to their worth which will be given by those who knew them more intimately than their Western representative can be more hearty than that which comes from his pen. Few men have ever been better fitted for the place they filled. As a manager of a great religious journal Mr. Richardson seemed to discern by intuition just what was wanted. As a Christian scholar of far larger acquirements than the majority of his friends suspected, as a historian of rare insight, as a writer of strong, convincing editorials, as a man who freely gave himself to serve others, Dr. Dexter has not had many equals.

In kindliness of feeling and sympathizing friendship and delightful companionship it would be difficult to say which of the two editors is deserving of the first place. It is enough that both gave to their Chicago associate a consideration far beyond his merits, but for which and the privilege of their friendship he will never cease to be grateful. That existing relations between the Boston force and the correspondent in Chicago are as friendly and delightful as in former years is only what might be anticipated from the character of the men who decide in their offices at No. 1 Somerset Street what shall make up the message which week by week they send out to the churches of our land.

For about six months in 1882, Dr. Arthur Little, now of Boston, then of the New England Church, Chicago, filled the writer's place during his absence abroad. Then came the well-remembered service rendered for nearly four years by Dr. Simeon Gilbert, so prominently and so long connected with the *Advance*. From 1891 to the summer of 1893, during an extended absence abroad, Rev. Q. L. Dowd of Winetka was responsible for the news which went East week by week from this metropolis. Since that date, with hardly an exception, the letters have borne a signature with which perhaps many have become only too familiar. To those of us who criticise our own work as if it were the work of others, it seems as if *The Congregationalist* had more than held its own, and were now a journal which no one who cares to be thoroughly in touch with all that concerns the denomination or the great religious movements in Europe and in the missionary fields can afford to do without.

That the wisdom of fourscore will continue to unite itself to the enthusiasm of youth through a long and increasingly prosperous and useful future is the firm conviction and earnest prayer of multitudes of the friends of *The Congregationalist* in the West.

*Chicago, March 5.* Franklin.

## FROM LONDON.

The London correspondent of *The Congregationalist*, Mr. Albert Dawson, is, as his picture indicates, a young man, whose career in journalism, covering now several years, has been a faithful and successful one. He is upon the editorial staff of the *Christian Commonwealth* and contributes every week a good portion of the material that brightens the pages of that ably conducted journal. Our readers have had an opportunity to appreciate his skill in preparing interview and character sketches through those already furnished us of Hugh Price Hughes, Robertson Nicoll, Professor Bruce, Professor McKenzie and others. Mr. Dawson is a fine specimen of the young men now coming forward to positions of responsibility and influence in England. He possesses the substantial qualities which we associate with men reared on the soil of Britain, but his wide sympathies and broad outlook prevent him from taking a narrow or insular view of men and movements. *The Congregationalist* has endeavored in past years to maintain a high grade of service in its foreign correspondence. Mr. Dawson is an altogether satisfactory successor to those who have filled this position in former years.

### An Assistant for Pastor Thomas Spurgeon.

Doubtless it was purely accidental that Dr. Pierson's immersion took place just eighteen days before the annual meeting of the Tabernacle Church, at which it was known an assistant minister would be chosen, and it is not to be supposed, as certain malicious persons suggest, that any over zealous friend of the American divine was responsible for the information kindly communicated to the London papers after his baptism and before the Tabernacle meeting, that "a feeling of intense disappointment" had arisen amongst "a large number of members of the church" at the proposal to appoint a certain gentleman—not Dr. Pierson—to the office. The anonymous "correspondent" felt it his duty to point out that "the present ministry needs strengthening," and that the church ought not to "run the risk of waning under purely evangelistic teaching," the one need being "a strong and experienced ministry." The proposal, it was prophesied, would meet with "strong disapproval," and even if it did succeed it would "probably lead to the withdrawal of many more members from the church, which has already lost the sympathy and support of over 300 active workers during the last two years." "Over 300" must have been a misprint, for a trustworthy authority asserts that not a dozen active workers have withdrawn through want of sympathy with the present pastor.

The pious wish of the paragraphist for "a large gathering of the influential members of the church at the meeting," that "by prayerful, peaceful, but yet firm, concerted action" "reunion and complete accord" might be brought about and "the decay of the church and its work" "rendered impossible," was abundantly realized, though not exactly in the way the author of the ingeniously worded communication expected or desired; for the gentleman whose name had caused such "intense disappointment" to "a large number of members" was at the Tabernacle meeting on Feb. 19 elected assistant minister for twelve months with enthusiasm! Only six hands were raised in opposition to the 2,000 or more who voted for the resolution, which, "with the unanimous approval of the deacons and the hearty approval of the elders," was brought forward by Mr. Thomas Spurgeon, moved by the church treasurer, Mr. T. H. Olney, and seconded by Professor McCaig, one of the elders. "Never did a plot more ignominiously fail" is the enigmatical comment of an old and highly respected Tabernacle member and intimate friend of Mr. and Mrs. C. H. Spurgeon. N. B. Neither Dr. James Spurgeon nor Dr. Pierson, who take such profound interest in Tabernacle affairs, were present at the meeting, nor were their honored names once mentioned. Rev. C. B. Sawday, Mr. Spurgeon's new colleague, is an earnest preacher and zealous worker, who has had considerable success in the ministry and especially in evangelistic work. Since he left the Pastors' College he has, theologically, kept pretty closely to the Spurgeon line. He is some years older than Thomas Spurgeon.

### The Position of the Tabernacle Church.

The comparatively slight decrease shown by the Tabernacle statistics might in any event have been expected, and it is surprising, in view of the trying circumstances through which the church has passed, that the diminution is not greater than it is. The additions during the year number 403, 130 being by baptism; the removals by death, transfer, etc., 460; net decrease, fifty-seven. With a present membership of 4,780 the Tabernacle Church can still claim to be the largest in the world. The financial return was satisfactory, the treasurer reporting a considerable balance in hand. It is not generally known that the whole of the free will offerings at the two Sunday services at the Metropolitan Tabernacle go to the Pastors' College, the seat rents and special collections for the purpose being applied to the support of the church. This arrangement worked satisfactorily during C. H. Spurgeon's life, but now that his powerful personality is removed it is not surprising that it is found to be a great drain upon the church. The college being in anything but a flourishing condition Dr. Spurgeon has generously relinquished £100 of the £300 yearly salary he agreed to receive on succeeding C. H. Spurgeon in the presidency, and, as he is not altogether a poor man and has a stipend from his church at Croydon, his good nature may prompt him to follow the unselfish example of his brother and decline to take a penny from the college funds.

### Invitations to American Congregationalists.

A pleasing feature in connection with the arrangements for the reception in England of *The Congregationalist* Pilgrims is the cordial welcome offered by high dignitaries of the Church of England. Not only has the venerable Dean Bradley promised with great heartiness to meet and address the Pilgrims at Westminster Abbey and to show them over the Deanery, and Dean Farrar offered to conduct them over Canterbury Cathedral and give them tea at the Deanery, but the Bishop of Winchester has generously invited the party to lunch at Farnham Castle, which is in some respects the most famous of the ancient Episcopal homes and centers of England. Dr. Randall Davidson states that to him the pleasure of receiving them would be great, and he says he will most gladly do anything and everything in his power to facilitate the arrangements on the occasion of the visit to Winchester, which is about an hour's journey from his lordship's palace. The deans or other ecclesiastics in the cathedral cities on the route have promised their co-operation and altogether it seems that the party is to be exceptionally favored.

Among Congregationalists the greatest interest is being shown in the forthcoming visit. For instance, Mr. J. H. Lloyd of Highgate, the donor of the pictures of Puritan divines in Mansfield College, has invited them to this ancient London suburb, which is crowded with literary and historical associations. Mr. Lloyd, who is author of the History of Highgate, has drawn up an attractive program, which includes a visit to Coleridge's house (the room in which he died would be shown by special permission), the house of Leigh Hunt, William and Mary Howitt, T. C. Hall, Dr. Sacheverell, Cromwell House (the residence of Ireton), Lauderdale House (where Nell Gwynne lived), the graves of Coleridge, Farraday, George Eliot, Mrs. Henry Wood, etc., lunch in the schoolroom of Highgate Congregational church (a 1662 foundation) and short addresses by leading Congregationalists. Unfortunately time may not permit the acceptance of all the privileges that are being offered. "The Americans are sure of a hearty welcome everywhere," says the London *Daily Telegraph* and the Newcastle *Daily Leader* hopes that the pilgrimage "will aid in producing a kindlier feeling between the people of the two great English-speaking nations."

*Feb.* 26. ALBION.

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It is an interesting and by no means insignificant fact that of the more than forty men who have contributed more or less to the editorial columns of the *Recorder*, *The Recorder and Telegraph*, *The Puritan*, *The Christian Times*, *The Boston Reporter* and *The Congregationalist*—those whose names are mentioned in the historical sketch published elsewhere in this number—all except three have been men educated at college. Yale has given fifteen, Williams six, Amherst and Dartmouth four each, Bowdoin and Brown University three each, and Harvard, Princeton, Western Reserve, Middlebury, Oberlin, Iowa, Rutgers and the University of the City of New York one each. For a time *The Puritan Recorder* had as its editors two men who were classmates at Williams. Today two men who were classmates at Yale are editors of *The Congregationalist*. Beginning with Sidney E. Morse, Yale, 1811, and so on down through E. D. Moore, S. H. Riddel, Edward Beecher, Henry M. Dexter, to the present editor-in-chief, Yale College has made itself felt in this as in so many other ways.

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The first staff correspondence of the *Recorder* was a letter from Washington, D. C., describing the inauguration of John Quincy Adams.

# Fourscore Years of Political Progress.

By Prof. Albert Bushnell Hart.

Prof. Albert Bushnell Hart, Ph. D., is a native of Pennsylvania. He graduated at Harvard in 1880; received his degree of Doctor of Philosophy three years later from the University of Freiburg, Germany. His success in historical investigation while a Fellow at Harvard and at Freiburg gained for him upon his return the honor of instructor of history at Harvard, and in due time he became assistant professor of history, a position he now holds. Professor Hart is the author of at least five well-known books on various aspects of American history. He represents Harvard University on the board of editors of *The American Historical Review*. As a citizen of Cambridge he has given invaluable service as a member of its board of education. He is a loyal member of the Shepard Memorial Church and prominent in the Cambridge Congregational Club. Of the younger American writers on American history few are his peers, and as a commentator on public affairs he has the authority that comes from thorough intellectual training and settled moral and religious convictions.

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When the founders of the *Boston Recorder* in 1816 laid plans for their modest enterprise, did they realize that "old things had passed away and all things were become new"? Did they see that the world had just emerged from the conditions of two centuries previous and was girding itself for the most strenuous and eventful century of its history? The year 1815 marks the final reassertion of Europe against the self-centered despotism of Napoleon, and it marks equally the emergence of the United States from that place between the upper and nether millstone of European politics which led to the confused War of 1812. Each continent was, for the first time in almost a quarter of a century, left to peace and at last free from the traditional inter-linking of the affairs of the eastern and western hemispheres. The 4,000 issues of this paper since 1816 have recorded as much in eighty years as had happened in two centuries before.

Europe and America made up the active historic world in 1815. During eighty years have been added Australia, Africa and a part of Asia. Siberia, Burmah, China and Japan were then almost unknown regions; now they are brought within the sway or the influence of Western civilization. The enlarged space in which Europeans may dwell has given them immensely greater opportunities for commerce, for spoliation, for the spread of their principles. The population of Europe has sprung from 200 millions to 360; of European dependencies from perhaps 200 millions to 400 millions; and in America itself are fifteen millions more of European birth. We play with vast numbers as though they were counters. Five different countries in Europe could each put into the field an army larger than Xerxes's million, and at least four cities are more populous than was Rome at its greatest.

If to Napoleon could have been shown in 1815 the map of Europe as it was to be in 1895, he would have adjured it as the impossible work of English and German devils. In his lifetime there was no such thing as Belgium or Roumania, Servia or Bulgaria or Greece, no countries of Italy or Germany or Austro-Hungary. Where is the "German Confederation," that cunningly devised scheme for making Austria regent for Germany? Why are Hanover and Hesse-Cassel, and the free city of Frankfort and most of European Turkey no longer on the map? On the other side of the world, what mean the dabs of Japanese lacquer on Korea and Formosa? And how come those Russian eaglets to hover over China? Why is the English "thin red line" again in Egypt and newly in Cyprus? What are all these enormous tracts upon the map of Africa and Australasia—Australia and New Zealand and New Guinea, South Africa, Transvaal, Congo Free State, Annam and Madagascar? It has been a nation building period, unexampled since the Crusades.

It has been also an era of great sovereigns—William I., Alexander II., Victor Emmanuel and Victoria; a time of mighty statesmen—Gladstone, the democratizer, Cavour, the first modern Italian, and Bismarck, the greatest of Germans since Charlemagne. Nor has this been a century of historical and material development alone. Never have dominant political ideas so enlarged and forced themselves upon mankind. Nationality, the conception of the common life and interest of a great people, has out of three splendid political ruins, Italy, Germany and Japan, created three of the world's greatest Powers. Republicanism has transformed France and invaded Italy. Democracy, the rule of the most, has permeated every western European country, and England most of all; and has all but cast slavery out of civilization. Federation has built up three strong unions, Switzerland, Germany and Canada, and may be the future form of Australia and South Africa. Above all, Europe has awakened to the necessity of drawing out the intellectual forces of its people for defense and offense, and for the arts of peace. Well may this seem to future generations the most stirring time in all modern history!

Every one of the changes which we have observed in Europe has been more vigorously at work in our own country. During eighty years the area of the Union has increased from 1,900,000 to 3,500,000 square miles; then there were but eighteen States, now there are forty-five. The vast Texan, Mexican and Alaskan annexations have successively widened our borders, and that insatiable Anglo-Saxon appetite for more territory, which we think so blameworthy in sister nations, has constantly demanded new areas of valuable wild lands for the settlers. It is this free land which has most attracted emigrants; it is this continental expanse which gives to the United States its unrivaled commercial situation and at the same time immunity from invasion.

While our territory has nearly doubled since 1815, from about 8,000,000 our population has gone up to 69,000,000. This is not a mere aggregation like that of India or China, it is the greatest human power in the world. Of all Christian nations, only Russia has more people—and Russia is a poor country. Germany counts only 50,000,000 and Great Britain only 30,000,000. Our unexampled growth has made possible great enterprises which depend upon a widespread constituency—railroads, newspapers and universities. This constant rocket flight of our population has been sped by the steady pouring in of immigrants—7,500,000 in the last fifteen years. They add to our total; they add in greater proportion to our problems. They multi-

ply the strange races—already too numerous in 1815—and send peoples least like the Anglo-Americans. In our pardonable pride over our material greatness, we must not forget that it has thrown upon us a problem of city government with which so far we have not been able to deal, and that, now that the Government has no more good land to give away, there is certain to be an agitation for fresh annexations to be secured by diplomacy, by threats or by aggressive war.

In nothing have the last eight decades been more productive than in the growth of a strong national spirit in the United States. In 1815 nationality was at its lowest ebb since 1789. The War of 1812 had led to a dangerous sectional division; the North, South and West were separated by great distances and were conscious of diverging commercial interests. Above all, slavery had cast down an apple of discord and begun an "irrepressible conflict," capable neither of compromise nor of concession. New England was threatening virtual secession. South Carolina was entering on the course of protest which culminated in 1861.

Today the country is so far one that we almost forget in what States we live. Railroads and steamboats have not only brought Maine and Georgia nearer together than were Boston and Springfie'd in 1815, they have gridironed that immense interior which Jefferson predicted would not be peopled for a thousand years, and have bound it to the seaboard. In the process of union a great part has been taken by a kind of literature hardly known in 1815; the national newspapers and periodicals, secular and religious, carry the news and ideas of every section to every other. The despised "drummer" has been another unconscious nationalizing instrument; he has distributed the same wares, jokes and standards from Eastport to Los Angeles. When slavery was struck down the great obstacle to national unity was destroyed, and now the president of a Southern university, the son of a slaveholder, can say: "I don't believe in slavery, and I don't believe in secession, and I shall teach my students so."

Out of a great nation great men have sprung up. In 1815 Jefferson was still an oracle and Madison a sage; but Clay was the greatest man in the nation, and he continued a leader for thirty-five years. Webster and Calhoun were also just entering on their renowned careers. This "triumvirate" was made up of individual, trained and powerful statesmen. John Quincy Adams was to show himself a Puritan politician; Andrew Jackson was to give a warning of the danger of putting a great man in the wrong place; John Brown was to exemplify the Hebrew prophet in his protest against wickedness; and Abraham Lincoln was to make clear to the world what a man a republic can produce. When the country had need of them, great captains sprang up to defend her—Grant, Sherman, Thomas and Sheridan. The heroism of the people has been shown, where heroism was needful, in the unshrinking sacrifice of goods, happiness and life by men and women when a great principle of honor and national existence was at stake. Let it be remembered to the credit of this colossus of a republic that only once, in the shameful Mexican War, has it been deluded into fighting for plunder or prestige, or because somebody else was also powerful.

The achievements of the United States in this century have after all been moral rather than material. Plenty is speedily consumed; wealth goes up in smoke; great men pass away leaving their tasks incomplete; what survives is the ideal which is woven from generation to generation, the accumulated standards of what a nation should strive for. The foundation for our system of government was already laid in 1815, but the architects knew not as yet what the superstructure was to be. These ideals are in the main the same central conceptions of republicanism, democracy, federation and individuality which have characterized the century in Europe, but they are even more deeply graven in our history.

Republicanism was an easy principle in 1815. It has been our later task to apply it to rich commonwealths studded with rich cities, abounding in rich men; and to perfect the political machinery necessary for giving effect to republican government on the largest scale. The only significant failure is in those unhappy cities and States where the machinery is so complete that voters and legislators humbly follow the will of that untitled monarch, the political boss.

In democracy the United States has completed the work already laid out by Jefferson. In 1815 both Massachusetts and Virginia had still a property qualification for voters, and great inequalities of representation. To our experience chiefly the world owes the idea that every man has an equal influence in his government; that property has no claim to representation; and that the final force in the State is concentrated public opinion. If we have gone too far in admitting on easy terms the foreigner and the ignorant native, it is a generous fault and not irreparable. We might wish that the democratic idea did not hold all men equally capable of public office. We may still hope that democracy will not insist upon the referendum—that device for governing great communities by standing town meetings. Whatever the faults of democracy, it has been the crowning service of the United States to show that they are less than the faults of any other system, and that it can be applied with peace and honor to a great nation.

Perhaps democracy might have been less successful but for the principle of federation. In 1815 a hitherto unknown kind of Federal Government had been in successful operation for forty years in the small and weak United States. No one could then be sure that the same principle would work in a nation of enormous area and population, made up of States soaked in democracy. Eighty years have proved that such a Federal Government is practicable, and that the system can bear the necessary strain of unwieldy cities, overweighting the States in which they lie; and the unnecessary strain of frontier mining camps admitted to the full privileges of statehood before they can protect life and property. The United States has thus solved the problem of a government strong and yet decentralized. The lesson has been followed by Germany and Switzerland, and is destined to find further acceptance.

These are great achievements—all the greater because they have not been gained, as in France, by the stunting of the individual. Except Germany there is hardly a country in the world which makes such a systematic effort to put in action all the intellectual and physical forces of its people; and to Germans is now denied the of individual opinion. The Americans right have shown themselves an inventive people, not only in machinery to hasten communication, increase wealth and quicken intelligence, but in devices for bringing to pass their political ends. Eighty years ago we had not a university and there was no system of efficient free schools in any State of the Union. Now both our common city schools and our universities will compare favorably with those of any country.

American protection of the weak has been another great service to the century. Institutions for the delinquent and the defective multiply; the national organizations to fight slavery have suggested similar societies for

other movements of philanthropy and reform. The nation has learned also to depend more upon experts. In 1815 there was little opportunity for professional education of any kind, practically none in science or æsthetics. Today highly trained clergymen, lawyers, doctors, engineers and artists abound, and even college professors are no longer wholly despised as unpractical. In government alone do we still refuse to avail ourselves of training; of all civilized nations we alone suffer diplomats who cannot speak foreign languages and city judges who in some places know more of crime than of law.

The greatest merit of the United States is perhaps its sturdy individualism—the recognition of the right of every man to choose the career in which he may hope to excel; the right of free movement and of free trade everywhere within our boundaries. Yet in at least three directions that priceless individualism is now endangered—by socialism, which would compel men to renounce their powers; by dependence on government for support or subsidy, which bribes men to shut off the steam of their own energy; by the force of a crushing public opinion, which will have no king but the Cæsar of its own caprice. To believe that any of them can prevail over the cause of America's greatness is to disbelieve in human character.

In 1798 President John Adams prophetically characterized his country as "a great, free, powerful and independent nation." It has been great in its size, its numbers and its statesmen. It has been made powerful by its strong national spirit. It has remained free through its own vivifying principles. It is independent because it has chosen to be like its people—individual, to keep out of complications with other Powers. They have their policies of colonization and self-defense; we have fortunately all our colonies within our borders—Arizona and Oklahoma and Alaska—and our worst foreign enemies are voters in our cities. To defend our lives, our country and our principles of self-government we would fight and could never be conquered; but our greatness depends on national character and not on our readiness to provoke or accept unnecessary conflicts.

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Good citizenship means the maintenance of the principles of the Bible in individual lives and in social relations. These principles are best learned from the Bible itself. The most direct and effective way to promote good government is to extend the study of the Holy Scriptures. It may seem a small thing for a man or woman to teach a class in Sunday school as compared with discussing the principles of moral and social reform in citizens' clubs. But the more conspicuous work would avail little if the other were not faithfully done. The first necessity of a republic is to teach its citizens the rights, duties and responsibilities of citizenship. These they could never learn if the sense of personal responsibility to God were lost. The Bible in the hearts, homes and communities, its precepts inculcated and applied in all social relations, is the surest safeguard of our liberties. Those who live its teachings and impress them on others may not attract much notice, but they may well be grateful for the privilege of exerting great influence to the highest ends. The best service to our country is faithful teaching of the truths of the Bible.

# Eighty Years of Christian History.

By Bishop John F. Hurst, LL. D.

Bishop John F. Hurst, D. D., LL. D., is the scholar, the man of encyclopedic information on the Board of Bishops of the Methodist Episcopal Church, and was selected by that body to stand as its representative at the national capital and foster the interests of the proposed American University. He graduated at Dickinson College, Pennsylvania, in 1854 and studied theology at Halle and Heidelberg. From 1871 to 1880 he served first as professor of historical theology and then as president of Drew Theological Seminary, Madison, N. J. There are few men in this country more conversant with the latest thought of Europe on religion or metaphysics, and few better informed on the history of the Christian Church. Hence he is competent to write with authority on the subject handled in the accompanying article.

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The nineteenth century opened with a great spiritual awakening, the revival of 1797–1803. During this time of intense religious activity over 150 churches in New England alone were greatly quickened, while their membership was multiplied. The movement extended to the West, where it produced a profound impression on all classes and especially on the aggressive Scotch-Irish population of Kentucky and Tennessee. During the last quarter of the eighteenth century the skeptical spirit had prevailed in the highest schools of learning in the Atlantic States, a result largely due to the popular example of Thomas Jefferson, who, after his residence at the court of France, was with good ground understood to represent the deistical spirit prevalent in that country and throughout central Europe. The revival was, in fact, the one great dominating force which destroyed the skeptical spirit then threatening the spiritual life of the country. It first gave to the young American church a supreme confidence in the fulfillment of its grand mission without aid from the treasury of either the State or the general government. It imparted an impulse to extend both the intelligence and spiritual life of the East as far away to the West as our new population might make its venturesome path, and to carry the light of the gospel across seas to heathen lands.

The revival took a firm hold on all the leading colleges. While Yale could count among its students only about a dozen who professed to be Christians seventy-five were now added, about one half of whom entered the ministry. In Dartmouth, Williams, Princeton and other institutions were similar gratifying results. From that time until the present the American university and college have been prompt to respond to the call of the church in its most aggressive and exalted movements.

### MISSIONS.

Rapid advance and thorough success in missionary activity have been the rich inheritance from that revival. Until the first decade of the present century the American church had its mind largely upon the Indians within its own territory, but now it regarded the whole world as its field and began to send missionaries into all heathen countries.

The first Home Missionary Society of the Congregationalists was organized in Connecticut in 1774, and those of the Presbyterians in New York and New Jersey in 1789 and 1796, and that of the Congregationalists of Massachusetts in 1799. In England the Baptist Missionary Society was organized in 1792, the Church Missionary Society in 1799, the London Missionary Society in 1795, the Moravian Missions in 1732 and the Society for the Propagation of the Gospel in 1701. Except these five, all the British missionary societies have been organized since 1810. Both in England and America, therefore, it may be said, that the great missionary societies, as a whole, were in their first strength and glow, and all the other great societies had their origin during the present century. In 1806, when Samuel J. Mills and other students of Williams College took refuge beside a haystack, and pledged themselves to carry the gospel to the heathen, saying, "We can do it if we will," the fire on the missionary altar of the American church was kindled and has burned more brightly ever since.

Protestants of Europe had hitherto labored chiefly in India, Greenland, the West Indies and along the Atlantic Coast of the American Continent. But the time now came when the missionary horizon was suddenly extended beyond all precedent, and all lands became one inviting field. So great has been the progress that the picture of missionary life is today fascinating beyond description. New lands are being opened by providential intervention, and all heathen countries are being reached by laborers from the European and American churches. New languages are being brought within organized rules. Bishop Hannington alone, for example, reduced twenty of the South Pacific languages to grammatical form. The Bible has been, or is being, translated into 375 languages.

The present condition of missionary labor is about as follows: The whole number of missionaries sent out by American societies is 1,469 males, 2,043 females; the number of native laborers employed, 14,766; the number of churches, 3,019; communicants, 397,252. Of these, 36,600 were added in 1895. The number of pupils under instruction, 193,816; the amount of contributions by natives, $590,393; the total income of the societies, $5,006,809. From the missionary societies of Great Britain there are 2,991 males; 2,238 females; 38,874 native helpers; 312,297 communicants, of whom 25,678 were added last year. There are 502,520 pupils under instruction. The home income of those societies is $5,625,593; the foreign income is $1,065,655. The German missionary societies have 550 male and 399 female missionaries; 3,518 native helpers; 100,761 communicants, and their income is $568,411. The total number for all Protestant missions is 6,355 male and 5,219 female; making a total of 11,574 missionaries. They have 70,033 native helpers; 1,157,668 communicants, and their income is $14,441,807. The oldest of the American societies, the American Board, was organized in 1810, so that all this work is within the scope of eighty five years. When we think of these astonishing results of missionary effort

there is good ground for believing that by the end of another century there will be no language of the earth into which the Bible will not have been translated, and no considerable portion of the population which will not have heard and accepted the gospel.

CHRISTIAN UNION.

All the great successful measures toward Christian union are of recent origin. The British and Foreign Bible Society and the American Bible Society, founded respectively in 1804 and 1816, are societies which represent nearly all the great Christian confessions in both Great Britain and the United States, and have been the means of drawing nearer together Christians of every name. The combined annual receipts of the British and Foreign Bible Society, the American Bible Society and the National Bible Society of Scotland are about $1,811,100 and the total annual circulation of the three societies last year was 6,122,882 copies, to which should be added the circulation of about sixty other Bible societies and the sales of the great trade Bible houses. For three centuries after the German Reformation the Protestants on the Continent were divided between the Lutheran and the Reformed confessions. The first significant measure toward harmony was the union of the Lutheran and Reformed confessions in Prussia under King Frederick William III., the result of which was that the Evangelical Union became the State Church of Prussia. With the new century there seems to have arisen a universal desire to look less on the differences than on the unities of the faith. As the century advanced the desire for union became more intense.

The Evangelical Alliance, founded in 1846, has become a powerful agency in bringing all Protestant churches into closer fellowship. Its sessions, generally in Europe but the notable one of 1873 in New York, have been occasions of spiritual power, and new light has been cast on the achievements and aspirations of the whole body of believers. The Young Men's Christian Association, founded in London by George Williams in 1844, is a non-sectarian organization and has nearly a half-million of members. The Sanitary and Christian Commissions, organizations which arose out of the necessities of the Civil War, proved a strong bond for the union of nearly all the great religious bodies in the years of the nation's greatest anguish and peril.

In 1886 the bishops of the Protestant Episcopal Church presented to the General Convention a plan by which it was thought that the various denominations might take initial steps toward organic union. This plan was indorsed by the convention and has been submitted for adoption to the various churches. Its general basis is: The Apostles' and Nicene Creeds as an expression of doctrine; the Bible as the rule of faith; the sacraments of baptism and the Lord's Supper; and the historic episcopate. In some directions the overtures have been cordially received, and in others the welcome has been cold. The one chief difficulty has been the historic episcopate.

THE GREAT REFORMS.

Many strong protests against slavery were made in the eighteenth century in the colonies both north and south, but, as the century drew toward its close, slavery became strongly intrenched in the Southern States, where it was regarded as an industrial necessity. The agitation centered in New England. The Methodists in 1784, the Presbyterians in 1793 and 1794, and the Congregationalists and Quakers continually spoke with loud voice against the evil. Birney and Pillsbury declared that the churches were responsible for its existence. Though Boston became the chief center of the discussion, eloquent men and richly gifted women in various parts of the country gave themselves to the great cause. The martydom of Lovejoy in Illinois in 1837 first inspired the heart and opened the lips of Wendell Phillips, while the Fugitive Slave Law of 1850 brought Theodore Parker from his obscurity into his immortality. Bryant, Longfellow, Lowell, and Whittier most of all, were the sweet minstrels of the great crusade. Lydia Maria Childs, Lucretia Mott, Abby Kelly, Harriet Beecher Stowe and Julia Ward Howe quickened the national pulse by their burning words. But deeds took the place of speech. In the very midnight of the Civil War, Abraham Lincoln, on Sept. 22, 1862, signed the death warrant of both American and universal slavery by his Emancipation Proclamation.

In legislation, and as a direct result of Christian sentiment, two most important reform measures have been adopted—the prohibition of polygamy in Utah by the Edmunds Law and the pacific and humanizing method of treating the Indians. The control of the Indians is now conducted in a kindly spirit, and such schools as those at Hampton and Carlisle have existed long enough to prove that the Indian, give him sufficient time, can be educated in all the arts of peace and dutiful citizenship.

IN BEHALF OF THE YOUNG.

One of the strongest types of the advancing church on both sides of the Atlantic has been the increased interest in behalf of the young. The Sunday school was a novelty at the beginning of the present century, but it has taken a deep hold on all the the Christian communions. The growth of organized Sunday school instruction, the International Lessons adopted by committees of the large denominations and the development of normal instruction have converted the formerly irregular work of the Sunday schools into a systematic and far-reaching service. The Chautauqua method of using the summer months for study in all departments of human learning has had the effect of giving an inspiration to young people to take up the full curriculum in the college and university. The great excellence of the Chautauqua movement, which now belongs alike to Protestantism and Romanism, has been that it has inspired and strengthened successful study in both Europe and America.

The Young People's Society of Christian Endeavor, organized by Rev. F. E. Clark, D.D., in 1881, emphasizes loyalty to one's own church as one of its cardinal principles, but has interdenominational features which give it a unique and splendid advantage. It has had the effect of developing a deeper religious feeling and an intense activity in evangelistic work. It has no denominational limits and has advanced with wonderful progress, now numbering a membership of 2,600,000. Its anniversary occasions are of such character as to produce a profound impression upon the entire American church.

A number of denominations have their own societies, by which the young people are grouped into agencies for spiritual and intellectual activity. The Epworth League is operating in nearly all branches of American Methodism, and now numbers 1,500,000 members. The Protestant Episcopal Church has its own vigorous and successful Brotherhood of St. Andrew. It is difficult to tell just how far this movement of the Christian young people is likely to affect the ecclesiastical life of the country. If only proper measures are observed for their intellectual culture, and wise leadership is employed in their literary and religious activities and in their limitations of amusements, it is fair to assume that the church of the future is to receive an impulse from its young people such as has never before been possible.

PHILANTHROPY.

A fine sense of the stewardship of money has been a striking phenomenon of the ecclesiastical life of the present century. During the early period of our national history the American people were poor and their chief practical concern was to gain sufficient means for comfort and education. At the time of Washington's death, 1799, he was reputed to be the richest man in the United States, but, compared with the vast fortunes that have been amassed since, his wealth was a mere trifle. One of the chief forms in which our people have expressed their benevolence has been the founding of institutions of learning. These have come rapidly and in great numbers. In the Southern States, on account of the great need arising out of the Civil War, Peabody, Slater, Vanderbilt and others, as individuals, and the various denominations, especially the Congregationalists and the Methodist Episcopalians, have sent forth teachers and money sufficient to educate, in the professional and industrial schools, an incalculable number of young people, both white and colored. The Northern States, however, have been the chief scene of educational benefactions.

Forty years ago there was scarcely a well-endowed college or university in the United States, but now so much wealth has been bestowed in buildings and endowments that the close of the nineteenth century witnesses not less than twenty institutions of immense wealth and boundless facilities. It is safe to say that within the last thirty years 100 millions of dollars have been given for the buildings and endowments of institutions of learning in the United States. No less growth has been made in European education. Beyond the Atlantic the universities of London, Oxford and Cambridge have received new impulse, but their growth has come less from private benefactions than from the treasury of the state. The universities on the continent of Europe have advanced least of all. The educational lesson of the century is that money flows scantily from private benevolence when the state makes itself the sponsor for the highest forms of education.

THE LIBERALITY, SO CALLED, OF ROME.

In 1871, when Garibaldi and Victor Emmanuel marched into Rome, the temporal power of the papacy, which had been an excrescence on European civilization for a thousand years, went down once and forever. Rome is always masterful in devising remedies for recuperation. Jesuitism was her first thought to cure the territorial limitation produced by the Reformation. So when the temporal power of the papacy

was destroyed, immediate measures were adopted to cultivate closer relationship with the general aggressive movement of the time. Overtures began to be made through frequent encyclicals and other patronizing offers to Protestants for a welcome home to the dear Roman fireside. In national crises the hand of Leo XIII. goes quickly out to offer solution for all the ills of our misbehaving planet. America, however, takes the palm. A Roman legate, Satolli, has been sent to Washington both to do and to report. He has succeeded in his strolls among the Roman campfires in awakening much hostility. He has, however, been rewarded for his official activity by the cardinal's beretta, which must be understood as a sweet prophecy of his return to Rome, to the relief of the factions in America. The prevailing text in the Roman Catholic preachments of the present time is intense American patriotism, and who knows but that the time will come when St. George of Mt. Vernon will appear on the Roman calendar?

It must be confessed, however, by all Protestant observers, that, apart from all humorous phases of the new developments, there has really been a much larger view among Roman Catholics than ever before. The Old Catholics, with Bonn as a center and Döllinger of Munich as their great representative, have brought to the Roman Catholic Church as a system a new breadth of vision. Their program was a protest against the extreme conclusions of the Vatican Council. Père Hyacinthe of Paris was for a time a most attractive preacher. He attempted the contradiction of opposing Rome, and yet claiming to remain within its fold. His little handful of adherents have enjoyed his eloquence and winked at the impossibility.

PREACHERS AND PREACHING.

In England great inspiration had been given to preaching by the labors of the Wesleys and Whitefield, and by the remarkable career of Simeon of Cambridge. For the first time since the Reformation preaching was brought out from the cold and Gothic retreats of the English cathedrals into the bright sunlight of the marketplace and the field. In some parts of Ireland and in portions of southwestern England, the preaching of the itinerants was such a novelty that the multitudes were attracted for their first hearing much more by curiosity than by any other one impulse. The new century has witnessed a great increase in the fervor of the clergy of both the Established and the Dissenting churches. The names of Robert Hall, Robertson, Spurgeon, Punshon and Liddon prove the cosmopolitan character of the English pulpit and mark the return of the Elizabethan era and golden age of English preaching. The power of the American pulpit, so pronounced during the colonial and early national periods, has been steadily maintained and has put upon the list of preachers held in world wide honor the names of Kirk, Payson, Cheever, Lyman and Henry Ward Beecher, Simpson, Bethune, Brooks, Bushnell, Chapin, Williams and many others.

TRACTARIANISM.

One of the greatest movements in any period of English ecclesiastical history was Tractarianism. Pusey, Newman and Keble were its chief promoters. Their purpose was to reproduce the earlier theology of the Christian Church as a force to bring back a purer and stronger life to the Anglican Church. The pen of John Henry Newman, as tireless as his own massive brain, gave a blow to the unity of the Anglican Church which shook it from center to circumference. These men wrought within a narrow circle, each contributing a strength that the others had not, and started trains of thought which are constantly reappearing. Newman, finding himself no longer at ease within the Protestant fold, entered the Roman communion. Pusey and Keble remained true to the Establishment. As one sums up the entire career of Newman, he is compelled to admit that his Protestant swan song, "Lead, Kindly Light," is one of the sweetest hymns in universal psalmody, while his incidental and controversial book, Apologia pro Vita Sua, written in reply to Kingsley's epochal question, "What, then, does Dr. Newman think?" is the finest piece of writing from his creative pen. The theology of the book is plausible, and with it may be said to culminate the sublimest casuistry ever achieved by the Roman Catholic Church.

GENERAL ADVANCE.

In the department of theological and religious literature the present century has witnessed a productiveness of which our ecclesiastical ancestors of three centuries ago could have had no conception. Ecclesiastical historiography, with the Germans as leaders, has gone far beyond such elementary books as Mosheim and Schroeckh. In exegesis the advance has not been less pronounced. The commentaries of Meyer, Lange and others are the outgrowth of great combinations of scholars in all Protestant countries. Within the last forty years, beginning with Tischendorf's discovery of the Sinaitic codex on Mt. Sinai, about fifty codices have been brought to light which give new interpretations to Scripture text and the history of the church.

Some of the most beautiful hymns of the whole Christian age have been added to the psalmody of the universal church. Here, in the lofty realm of Christian minstrelsy, all the denominational boundaries have been obliterated. Whittier, Bryant, Faber, Palmer, Phœbe Cary, Mrs. Prentiss, Mrs. Flower, Muhlenberg, and many others have written Christian lyrics which are sung and cherished by the devout of every communion.

With this record of the century now closing what may we not hope that the coming century will produce? The increase in the number of churches in the United States during the last five years is nearly 20,000 and the net increase in the number of communicants has been about 800,000 a year, or about 4,000,000 for the past five years. If the effort to reach all classes shall continue as now, if the great moral and social problems continue to attract the faith and labor of the church, if the purpose remain firm to make the ancient monuments tell the story of God's ancient dealing with his people and to confirm the Biblical records, if the young continue to be directed by wise and sympathetic leaders and the church remain true to the heroism of the past in achieving great reforms, wise indeed will he be and long will be his task, who, as the twentieth century draws toward its close, shall be able to narrate, however briefly, the triumphs of the Christian Church.

*Washington, D. C.*

## HOW THE DEBT WAS PAID.

In the general jubilation over paying the debt of the American Board how many persons ever think of the severe nervous strain and the hours of intense anxiety, on the part of a few, which a transaction of this sort involves? Enter the home of the vice-president of the Board, Hon. E. W. Blatchford of Chicago, and see him tenderly watching at the bedside of his wife, whose life for weeks hung on a thread. Yet from this point he sent forth letters like forest leaves all over the West, and it is right for the churches to know how much they owe to the indomitable energy of this one man, and also to Secretary Hitchcock, who wrought untiringly in addition to his regular duties. Heroic service was also rendered by Dr. Burnham of St. Louis, Mr. E. D. Smith of Wisconsin and Dr. Charles Beardsley of Iowa.

As for the noble, overworked secretaries at the headquarters in Boston surely they "scorned delights and lived laborious days." It was a gloomy hour, that February afternoon, when the New England committee came together and faced the discouraging problem of raising $43,000 in twenty-two days. Was it desperation or a sublime faith in God which led the executive officers and members of the Prudential Committee to become personally responsible for securing $2,000 each within two weeks? The New England field was divided among them. One gathered over $4,000, another $7,200 and a grand total of $28,000, at least, was the result of their heroic efforts.

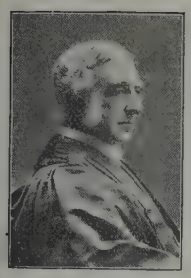
During the last week of grace the scenes in the Congregational House became almost dramatic in interest, as special delivery letters, telegrams and telephone messages poured in from every quarter. One gentleman, who had already pledged $1,000, hearing almost the last moment that $5,000 must still be secured, sent an urgent note saying that he would be one of five, or even of two, if necessary, to clear the balance. Dr. Gordon of the Old South Church called together, in his study, a number of pastors and laymen to devise plans. Members of his own congregation gave $10,000, about a tenth of the entire sum to be raised, apart from Mr. James's gift. The Harvard Church of Brookline vied in generosity with a splendid gift of nearly $6,000, the Eliot Church of Newton with $2,500 and several churches of Worcester with about $5,000. It should be understood that these gifts represent individual solicitation and action rather than presentation of the cause to the churches as a whole.

Among offerings that represented great personal sacrifice was one of $50 from a person by no means wealthy, to whom this sum had been given as a Christmas present. A boy of eleven years, with the spirit of a Samuel J. Mills, accompanied his gift of fifty cents with these words: "I aprove of the movement to rase the debt and am willing to do anything for the Lord that he has me to do." An elderly woman writes with trembling hand: "I shall be most happy to do something toward lifting the great burden upon the A. B. C. F. M." Her "something" was $1,000. A company of Junior Endeavorers preferred to wait for their badges and let their money go for the debt. A veteran retired missionary sent his token of love in the shape of a dollar, and a consecrated home missionary pastor cheerfully sacrificed $5 from his meager salary. The gifts ranged from fifty cents to $25,000. Some Red Cross Knights in Vermont added generously to the fund. Dr. Storrs writes: "It is really a triumph, not so much of Christian enthusiasm as of Christian conviction and purpose."

A gratifying feature was the tone of thoughtful appreciation pervading the letters of the donors. They seemed to realize something of the strain incident to such an undertaking and their words of loyal affection enhanced the value of the money inclosed.

# Eighty Years of the Temperance Reform.

By Rev. Theodore L. Cuyler, D. D.



Rev. Theodore L. Cuyler, D. D., has wider fame as a contributor to religious journals than anyone now living. Nor is there anyone who has been more prolific. His service as an advocate of temperance began so early in his career and his acquaintance with the distinguished leaders of the reform has been so intimate that he speaks with authority in the accompanying article. Born Jan. 10, 1822, graduating at Princeton in 1841, his service as pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, N. Y., beginning in 1860 and closing in 1890, was fruitful and honorable. He now lives in Brooklyn, occasionally preaches, and in the pulpit and with his pen shows his wonted fire and peculiar ability. Dr. Cuyler is quoted as saying, "To me the consecrated *type* has been a thousand-fold more than the consecrated *tongue*," and, eloquent and winning as he has been as a preacher, his forte unquestionably was and is as a writer for the religious press.

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When the first number of this paper was issued—under the cognomen of *Boston Recorder*—the temperance enterprise was in rather a nebulous condition. Thirty years before that date Dr. Benjamin Rush had published his celebrated Inquiry into the Effects of Ardent Spirits upon the Human Constitution. In April, 1808, Dr. Billy J. Clark had organized in the town of Moreau—near Saratoga Springs—his Union Temperate Society, which inflicted a fine of twenty-five cents on any member who drank spirituous liquors and fifty cents on any member who became intoxicated! The drinking habits in those days—even in New England—were frightful. Dr. Leonard Woods could count among his acquaintances forty intemperate ministers, and at an ordination in 1814 he saw two ministers who were indecently drunk! In 1812 Dr. Lyman Beecher of Litchfield, Ct., brought in a report before the State Congregational Association, in which he took the radical ground that all ministers should preach against the drinking usages and all church members should abstain from buying, selling or using intoxicating beverages. "That," said he, "was the most important paper I ever wrote." Thirteen years elapsed, however, before Beecher delivered the immortal Six Sermons on Intemperance, which were the tremendous shots heard around the world. During the next year (1826) the American Society for the Promotion of Temperance was formed in Boston.

The temperance reform has advanced by a gradual process of evolution. It was not until 1835 that a national convention at Saratoga Springs took distinct ground in favor of total abstinence from every description of intoxicants. They were denounced as radical extremists. Three years afterwards Father Theobald Mathew, a philanthropic Roman Catholic priest (at the urgent request of a Quaker friend), set on foot his wonderful movement, which spread over Ireland like wildfire. It is computed that over four millions of people took the pledge of total abstinence from all intoxicating poisons under his influence, and to this day there are many hundreds of thousands, on both sides of the ocean, who are loyal members of the Father Mathew Societies. Archbishop Ireland, who resembles Father Mathew in personal appearance, is his successor in the leadership of Roman Catholic teetotalers. Theobald Mathew was the most remarkable champion of total abstinence who has yet appeared; he is today a more vital power than burly Daniel O'Connell.

The "Washingtonian" movement was started in Baltimore, in April, 1840, by John H. W. Hawkins and five other reformed inebriates, and it spread rapidly over the land. The greatest single result of Washingtonianism was the reformation of my beloved friend, John B. Gough, from a wretched young sot into the most brilliant and effective advocate of our cause on the platform that the world has yet seen. I honestly believe that a hundred Goughs, equipped with total abstinence pledges, would do more to save people from the curse of the bottle than many a prohibitory law, either fitfully enforced or allowed to lie in a comatose condition on the statute-books. Prohibition, without active moral effort against the drink usages, is a bird with a single wing.

Out of the Washingtonian movement grew the Sons of Temperance, who were organized in September, 1842, in the city of New York. Other beneficial "orders," like the Good Templars, the Temples of Honor and the Rechabites, soon followed; they have extended their good influences into many foreign lands. The remarkable crusade of praying women in Ohio produced a profound impression over the country, and out of it came that magnificent, world-wide organization, the Woman's Christian Temperance Union, under the leadership of Miss Willard and Lady Henry Somerset. Differences of opinion in regard to political action led to the formation of a Non-Partisan W. C. T. U. in January, 1890; both these great heaven-blessed societies are doing a glorious work. Among non-partisan organizations one of the most useful is the National Temperance Society and Publication House, which has been in active existence for thirty years and has issued over two thousand publications. I take some pride in the fact of having aided in drafting its constitution under the roof which now shelters me.

Before me, as I write, there hangs on the wall the rugged and heroic face of my veteran friend, General Neal Dow, which he sent me last year on his ninetieth birthday. Before his original law for the suppression of the liquor traffic was enacted by the legislature of Maine, he and his fellow-workers had spent many years in forming a solid public sentiment on which to base wise legislation. The splendid success of prohibition in Maine led to the enactment of similar laws—between 1851 and 1855—in the other New England States and in New York and Michigan. The prohibitory law was repealed in New York in 1856, and the same action soon followed in several other States, so that today the only States which theoretically proscribe all dram-selling are Maine, New Hampshire, Vermont, Kansas and South Dakota. In Iowa there is conditional prohibition, and in several Southern States there are stringent local option laws, where the right to deal out death by the dram is submitted to popular vote. Wherever prohibitory laws have been vigorously sustained by public sentiment they accomplish grand results. Where they are not thus backed up, then, instead of being a "terror to evil-doers," they are a source of demoralization and disgrace. The same thing is true in regard to Mrs. Mary Hunt's admirable measures of legislation requiring that the evil effects of alcoholic drinks and narcotics be taught in all the public schools. Where this is conscientiously done, great good is effected; where the law is made a dead letter, it involves rank criminality on the part of those who put it to death.

It has been my privilege and delight to labor for the temperance reform during about two-thirds of the time that the good old *Congregationalist* has been in existence. The honest convictions I have reached are about the following. The ordinary license system is a poultice to the dram-seller's conscience and for restraining intemperance is a ghastly failure. Institutions and patent medicines to cure drunkards have but a partial success. The one only sure cure is to stop before you begin. Local option laws have wrought much benefit; and entire prohibition is the one logical method where a stiff, righteous public sentiment thoroughly enforces it. Otherwise it is a delusion and a farce. Of late years the friends of our cause have fallen into the deplorable mistake of directing their main assaults upon liquor selling, instead of keeping up their fire upon both the use and sale of intoxicants. Legal enactments are right; but to attempt to dam up a torrent and yet neglect the fountain-head is sheer insanity. The fountain-head of drunkenness is not the iniquitous saloon; it is in the drinking usages which demand and create and sustain the saloon. In theory I am a prohibitionist; but the most vital remedy is to break up the demand for intoxicants and to dissuade people from wishing to buy them and drink them. That goes to the root of the evil.

The temperance reform made grand progress when churches and Sunday schools laid hold of it, and when the total abstinence pledge was widely and wisely used. The social drink customs are coming back again, and a fresh education of the American people as to the deadly drink evil is the necessity of the hour; that must be done in the home, in the schools, and from the pulpit and press. Legislation is not the cure-all, and politicians are frail props on which to rest a mighty moral reform. God's method is not to save men from a monstrous sin by wholesale, through short cuts and sudden processes; and I have seen some air castles go to smash. The experience of eighty years has taught us the inestimable value of total abstinence, the benefits of righteous law well enforced, and also that the church of Jesus Christ has no more right to ignore the drink evil than to ignore theft, or Sabbath desecration or murder.

# Advances in Education in Our Century.

By Hon. John Eaton.

Honored by multitudes to whom he is known only by reputation and tenderly esteemed by a large circle of friends and acquaintances Hon. John Eaton is today one of the foremost of the world's authorities on educational topics. Born on New Hampshire's rocky soil Dec. 5, 1829, educated at Hiram Orcutt's Thetford Academy and subsequently at Dartmouth College and Andover Seminary he has, by visiting nearly every State in the Union, as well as many foreign lands, acquired breadth of sympathies and an international outlook. His abilities as an organizer led General Grant in 1862 to make him superintendent of the refugees who swarmed into the Army of the Tennessee. In 1870 he was appointed United States Commissioner of Education, and in this position, which he held for sixteen years, he performed the largest and most fruitful work of his life, developing the department until thirty-eight clerks instead of two were required. Since his resignation, against which President Cleveland protested strongly, he served for a time as president of Marietta College. He now resides, a useful private citizen, in Washington.

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Progress in geographical knowledge and in the use of steam and electricity in transportation have been important factors in advancing education the world over in our century. When it dawned there were in the United States few settlements and fewer schools beyond the Alleghenies. Grant was fond of alluding to the postal service as a promoter of education. Another great factor is the recognition of Luther's principle, that education should be included among the duties of the magistrate as well as the building of roads. The nations like Prussia that were foremost to recognize this principle have been the most conspicuous leaders of education.

Our New England fathers, especially influenced by the action of Holland, began early to legislate in regard to education—in 1636 for Harvard University and in 1642–47 in regard to schools to teach "reading and writing" and grammar schools to fit for the university. But this action was not completed and made most effective by including State supervision in Massachusetts until Horace Mann was elected secretary of the board of education in June, 1837. Ohio elected Samuel Lewis previously in March, but abolished the office in a couple of years, as did other States, but Massachusetts never faltered. Gideon Hawley served New York, from 1813, seven years.

Nobody fully understood the power of education. France, frightened by the revolution and influenced by the example of Germany, sought to use it. Napoleon made it subservient or destroyed it. Under the present republic, France has employed it in all its grades from the university to the infant school and for women as well as men as never before, emphasizing improvement in principles and methods along all lines, wherein the nation has found a stability in republican institutions that it has never before experienced. Austria, after the perils of 1848, established a ministry of education.

England has stumbled along in her educational policy. Only after Brougham's commission in the first quarter of this century did she make any appropriation for public education. Her great universities and her great endowed schools were her main reliance. It may be said that she was saved from revolution by grants through the Kensington Museum in aid of technical schools, and by the passage of the elementary educational act in 1870. Schools are only recently become free; they are administered by a council and not by a ministry. All European Powers include provision for instruction in the action of the state, but all are embarrassed by union of church and state. Their separation in this country has favorably affected education; but we have not yet learned that the great Bible precepts upon which all civil liberty depends are non-partisan, and in this particular we are in peril.

A glance reveals the powerful influence of religious belief upon the education of the people—of paganism where it prevails, especially in Africa; of Confucianism in China; of Islamism in various races and nations; of Brahmanism and fire worship, etc.; of the Greek Church in Russia, and the Roman Church in Italy, Austria, Spain and Portugal, and in South America and Mexico; and of the Protestant Christianity on education in Germany, the northeastern states of Europe, Great Britain, especially Scotland, and the British colonies and our own country. To see this we have only to refer to the figures of illiteracy in these several countries.

In the United States the national Government exercises no authority over education, hence there is no national system. Education is left to the States. Our national Bureau of Education was established in 1867 for the purpose of collecting and disseminating educational information and advising the people in regard to the best principles and methods. Dealing specially with our own affairs, it receives the experiences of all nations and is drawn upon by all; exercising no authority, by the organization of information it has come to be acknowledged to be the most influential office of education in the world. No other country has so varied and complete information of its educational conditions as we have of ours in the annual reports of Dr. Harris, commissioner of that bureau. Few nations had exact educational data in 1800. Figures cannot be included here outside of America. Our census of 1850 gave for the first time the items of illiteracy on the suggestion of Dr. Henry Barnard.

With only personal statements in 1800 we may say that, from a possible few hundred thousand dollars of school revenue and a possible five hundred thousand pupils under irregular instruction, our annual school revenue has gone up to $165,000,000 and the attendance to 15,083,630; 410,420 in high schools and academies and 159,989 in higher grades of instruction, and the length of schools from eight or ten weeks to as many months.

Advances in educational literature have been enormous, Germany leading in philosophical treatises and the United States in the publication of educational data. Our papers and magazines give education more attention, and, in addition to national publications, each State and city issues its report, universities publish more, conventions report their discussions, there are several magazines and a hundred or so monthly journals devoted to the subject. The library of the national Bureau of Education, gathered in the progress of its work, numbers about 60,000,000 volumes. Has not the teaching profession a basis in literature? This advance is at once a cause and result of development in all other departments of culture.

In 1800 our colonial period had been left behind only a few years and the colonial conditions substantially prevailed save as they had been crippled by the demoralizing and impoverishing results of the War of Independence, during which some of the best colleges had been closed and their buildings occupied by soldiers. The ordinance of 1787, which antedated our Constitution, so noted for prohibiting slavery north of the Ohio, pointed to public instruction including the lowest and highest grades and provided a measure of aid for their support by giving to each new State out of the public domain every sixteenth section for common schools and one or more townships for the support of a university. A careful student puts down the amounts received by our several States from these national grants at $250,000,000.

Shall we contrast the inferior houses of that day with the well-appointed houses which dot the land, including Alaska, or the horn-book, primer and speller with the improved text-books, or the untrained teachers of that day with those well qualified of this? The extent to which the Bible was studied was a special measure of safety, but Sabbath schools with their millions of pupils were just springing up. Indeed, in European countries Bible subjects were more taught than with us. In Germany, for instance, children are specially taught by the pastors of their respective churches in other than school hours. The sterling character of men and women so general among the first generations of our pioneers, due so largely to Bible influences which inspired the young to turn to advantage their rough and trying experiences, began to give place to frivolity as social centers increased and comforts multiplied. French infidelity seriously injured many of our leading thinkers. The use of alcohol was almost universal. Ignorance among the people offered an open way to all evil influences. The anxious began to speak one to another. Washington's warnings were recalled, and the great revival in education in our land began in spite of all the changes which were rung on all the theories that were offered in opposition. Tuition fees disappeared. Not only is instruction free in public schools, but in a number of our States books are furnished without charge. The doctrine that the property of the State should educate the children of the State, now generally accepted, was long and bitterly assailed.

Preparation for the trades and professions at the beginning of the century was mainly by apprenticeship. What the school could do in this behalf was little under-

stood. Germany led the way in providing training for teachers and schools of technology and of industry, now so common in this and other countries. Massachusetts established our first normal school at Lexington in 1839, and only three students entered. Now there are 27,926 students in our public normal schools, and 7,286 in private, and 5,000 in attendance upon pedagogical instruction in colleges and universities. The school now substantially furnishes the preparation for the professions. In our schools of law there are reported 6,776, of medicine 19,732, of theology 7,839 —the last schools only are well endowed. Polytechnic schools are adding a vast service in preparing for a variety of vocations specially dependent upon the applications of science. Night schools are numerous.

In other countries where education is compulsory instances are pointed out where there is so little demand upon intelligence after leaving school that it is substantially unused and lost. Not so with us. Here the share every one must bear in public affairs, the presence of newspapers and magazines and the multiplication of books and libraries serve to stimulate a growth in knowledge among all classes. Libraries with ample equipments, supported by the public or by private benefactions, and the improved methods of their administration and use, are multiplying centers of knowledge for all classes, and debating societies, lecture courses, Chautauquas, university extension and assemblies are adding their beneficent opportunities. Germany led in physical culture, but Sweden, perhaps, has provided the best system, and from the absence of all attention to it we are beginning to learn the use of training in helping to make complete and healthy men and women by putting gymnasiums in the care of experts.

The education of the deaf, blind and feeble-minded, in which so much has been accomplished in all civilized countries, has its beginning in this century. In other countries it is substantially left to charity; in this country it is provided by law at public expense. Lip reading and articulation are extensively taught to the deaf. Congress supports for them at Washington Gallaudet, the only college for them in the world. The blind occasionally pursue a college course with the seeing, and Congress provides for them a national library of raised letters, headquarters at Louisville, Ky.

There is no room to rehearse the details of the phenomenal advances of the Negro in education in America. From its prohibition by law in the late slave States, it is now provided for by law, and the constitutions of the several reconstructed States require the *pro rata* division of moneys raised by taxation for the benefit of all children. The colored enrollment in public schools reaches 1,350,000, in normal schools 6,732 and institutions of higher instruction 8,726. A score of years ago Congress appropriated $20,000 for the education of our Indians, last year $2,056,000, and the enrollment has reached 18,188, or sixty per cent. of those of school age.

Of the 451 colleges and universities reported by the Bureau of Education for men, or for men and women, with 55,461 students, only a score antedate 1800. Of this score a third were organized after the war and a fourth are located in New England. Contrast their meager properties and incomes with the $203,578,858 reported as their present possessions, and their annual income $14,601,034 in our country alone. Our benefactions to higher education from 1871 to 1892 amounted to $168,214,441.

The improvements in courses of study and methods of instruction especially indicate the spirit which has pervaded all these advances. The rude infant school is no more; the kindergarten, with its delightful ways, fitting the child's nature and life, has taken its place.

Studies are selected to fit the age and development of the pupil. The abstract methods adapted to college maturity give place to the concrete in elementary schools. The three R's are better taught, and their value enhanced by the right ingrafting of other elements—common sense language, geography and history, physiology, drawing, music and studies of nature and of affairs. Compare the curricula of college studies, the multiplication of electives and their extension into post-graduate courses. Education responds to every forward movement in science. When Silliman undertook his work at Yale an "old candle box" held the minerals delivered to him. Now contrast the collections in museums and examine the laboratories, and we may gain some idea of the progress of instruction in the natural sciences. The laboratory method is coming to aid the study of psychology.

Woman's advances in education in the United States have been more marked than in any other country. In pagan countries she is trained as a slave; in China her lot may be a little better; in India the education of all classes is oppressed by the influence of caste and she is limited to the zenana; under Islam she must go veiled and live in the harem. In Protestant Christian mission schools, which appear in benighted lands as stars in the clouded sky when few are seen, women have equal consideration with men. These schools have wrought powerfully in Africa, Korea, India, China; indeed, they have performed a great part in Hawaii and Japan, where national action presents the most marked examples of educational progress during the century. In Russia her education is advanced even less than that of men, but schools for her benefit among the higher classes are increasing and she has already some special provisions for medical instruction. In Germany, as in several other countries, she shares with her brother in elementary instruction and in normal schools and may become a teacher, but rarely does a university open to her. In England a considerable number of schools have been opened to her for secondary instruction, and she has her colleges at Oxford and Cambridge, but is not granted degrees.

With us woman's education has been especially influenced by religious motives. Are not the conditions of salvation for her the same as for man? Does not this imply equal opportunities for preparation? So she was admitted to the elementary schools, where writing and reading were taught, from the first, but not to the grammar schools, for those were intended to fit for the university, and the university for positions which were closed to women. Arithmetic she did not need, because only men bought and sold. In spite of all, how often, then, she kept apace with her brother! The first high school in Boston which admitted her was abolished, but here and there an academy sprang up in which she shared instruction with boys, and some were established for girls, as the one at Ipswich, Mass., which opened in 1828 and was taught by Miss Grant and Miss Lyon.

Woman, always nearest the little child, as her education increased revealed her great aptness as his teacher in elementary schools, and her higher education began to advance apace. Many contributed to the great struggle, notably Mrs. Willard, who wrote and published much and sought to influence legislation, but none besides Mary Lyon left behind an institution like Mount Holyoke. Its graduates vindicated its wisdom. Woman's higher education justified, the way was open for Oberlin and other co-educational institutions. Now girls outnumber boys in high schools and normal schools, and there are enrolled in co-educational colleges and universities 11,582, and in colleges with equivalent courses 9,000.

With these varied and enormous forces in operation with us, illiteracy with its stubbornness begins to give away. From 20 per cent. in 1870 it went down to 17 per cent. in 1880 and 13.3 per cent. in 1890. Bible precepts have given us our free institutions and must preserve them.

## ESTIMATES OF MEN AND WOMEN.

### MATTHEW ARNOLD AND JAMES RUSSELL LOWELL.

Lowell's letters proved that he was truly a great man. Arnold's letters seem to show that he was a man of great culture, but somewhat lacking in warmth and sympathy.—*A. E. Fletcher.*

Lowell's impulses were inspirations which mastered him, rousing a sort of Berserker fury in his mind, a rage of feeling and a storm of words. He never lacked words, for his vocabulary was large, and he never lacked ideas, for his intellect was active. What he lacked was judgment to determine the value of both —whether what he thought was worth thinking, and what he said was worth saying. His personality dominated his poetry. If he wrote about Prometheus, it was as a pagan Puritan, and if he retold the legend of Rhoecus, which Landor had told so exquisitely, it was to tag a moral to it. Poet, he must needs be preacher, and, what was about the same thing in New England when he was a young man, politician.—*Richard Henry Stoddard in the Mail and Express.*

### JAMES A. GARFIELD.

Garfield was an exceedingly brilliant man, with a handsome face and an imposing appearance. What he seemed to lack was moral steadfastness. He was very susceptible to the influence of stronger natures. He lacked depth of conviction. The last man who got his ear was apt to influence his judgment.—*Senator John Sherman in his recently published memoirs.*

### GEORGE ELIOT.

I am in a position to declare that, from first to last, George Eliot was the living incarnation of English Dissent. She had "chapel" written in every line of the thoughtful, somewhat severe face; not the flourishing Dissent of Spurgeon or Parker, or the florid kindliness of Ward Beecher, or the culture of Stopford Brooke, but the Dissent of Jonathan Edwards, of Phillip Henry, of John Wesley as he was ultimately forced to be. Her horror of a lie, her unflinching industry and sedulous use of all her talents, her extraordinary courage. . . . everything about her to me suggested Bunyan in his Bedford prison, or Mary Bosanquet watched by Fletcher of Madeley, as she bore the pelting of the stones in the streets of Northampton.—*Mme. Belloc.*

# Eighty Years of Congregationalism.

By Prof. Williston Walker, D. D.

Among the younger Congregationalists of the country there are none who wear more worthily honors fairly earned and who defend more enthusiastically and wisely the polity in which they were nurtured than does Professor Walker. The son of Dr. George Leon Walker might be expected to exhibit denominational *esprit du corps*. His advocacy, however, of the Pilgrim faith and form of church government is due not merely to inherited preferences, but is the outcome of careful historical research and of independent thinking. Professor Walker graduated from Amherst College in 1883, from Hartford Seminary in 1886, going thence to Germany for further study. He received his degree of Ph. D. from Leipsic University, and both Oberlin and Amherst have honored him with the doctorate of divinity. It was an exceptional thing for his *alma mater* to confer the degree upon so young a graduate. Professor Walker is now the successful and popular occupant of the chair of history in Hartford Seminary.

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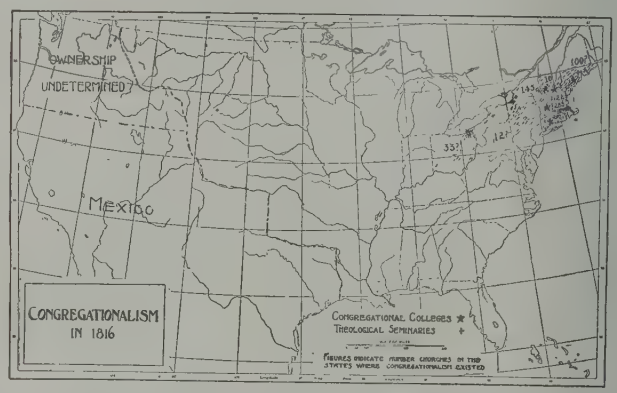
The Psalmist undoubtedly expressed the general feeling of mankind when he lamented the brevity of a life of even fourscore years; yet, judged by the events which are crowded into such a tract of time in our rapidly moving century, such a duration of earthly existence is long indeed. It is no slight evidence of the remoteness of the birth year of *The Congregationalist* that we find it well-nigh impossible to carry ourselves back in imagination so as to look at the world from the view-point of 1816. James Madison was then president. In that year Indiana was admitted to the Union—the most western of the northern States. Jackson's victory at New Orleans was only a year old. The battle of Waterloo had been known in America for less than six months. Fulton's steamer had revealed new possibilities in navigation only nine years before, and the first steam railroad in the United States was still fourteen years in the future.

Nor is it easier to look at the religious world with the eyes of New Englanders of 1816. Church and state were still united in Massachusetts and Connecticut. The great Unitarian controversy had been brought to its most acrimonious stage by Morse's and Channing's pamphlets of 1815. The American Board, now in its sixth year, was just establishing its second mission—that to Ceylon. Christian America had not yet reached out a hand to the Sandwich Islands or the Turkish Empire. Abundant home missionary labors were being carried on—in conjunction with the Presbyterians and under the Plan of Union to ultimate Presbyterian advantage—in the new west of New York, Ohio and Michigan by the State and local societies of New England, and that friend of missions at home and abroad, Samuel J. Mills, with two or three other pioneers, had begun to preach the gospel to the frontier settlers of Illinois and Missouri; but the American (now happily Congregational) Home Missionary Society was yet ten years in the future.

A new era in theological education had commenced with the opening of Andover Seminary eight years before, where Professors Woods, Stuart and Porter were now in their early prime, the oldest counting forty-four years; but no other Congregational seminary existed save that one which began its work at Hampden, Me., in this year 1816, to which Bangor was to give a place and a name. The Sunday school was winning its way into favor in New England. President Dwight was in his full tide of influence at New Haven, Nathanael Emmons at Franklin, Samuel Spring at Newburyport, Lyman Beecher at Litchfield.

These facts in themselves show how different was the Congregationalism of 1816 in thought and leadership from that of today, and to state them is in a certain sense to indicate the growth of the denomination since *The Congregationalist* came into being. Yet it may be well to glance at three or four features of that development more particularly.

One fact that strikes the observer is that our Congregational churches have multiplied in numbers and good works during the last eighty years. It is impossible to give exact figures for a period when our modern painstaking Year-Book was as yet unthought of, but a careful estimate would reckon the Congregational churches in New England in 1816 at 834; and, while the Plan of Union with its mixture of Presbyterianism and Congregationalism makes any estimate of the churches beyond the Hudson largely conjectural, it is probable that the additions to be made to the Congregational roll from outside of New England would swell the total in the birth-year of *The Congregationalist* to about 1,020. Statistics as to their membership are not to be obtained, but later enumerations would lead to the conclusion that their communicants were not far from 100,000. Our most recent Year-Book counts 5,342 churches (of which only 1,571 are in New England) and a membership of 583,539; while the latest estimates judge the number of churches at the opening of the present year to be about 5,500 and reckon their communicants at 600,000.




This more than five-fold increase has not been uniform. Dr. Dorus Clark estimated the number of the churches in 1845 to be 1,471, which would indicate that the growth for the twenty-nine years immediately preceding was about one and one-half per cent. annually. Statistics in 1865, which possibly included some churches overlooked by Dr. Clark, reckoned the churches as 2,723—an apparent annual increase of over four per cent. From 1865 to 1880 the growth was at the rate of two and one-half per cent., and from that time to the present the yearly percentage of gain has been rather more than three.

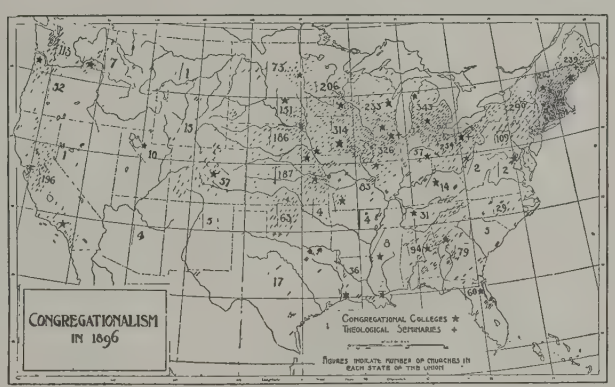
Even more suggestive of growth in material ability and in appreciation of the wider needs of the kingdom of God is the multiplication of our national benevolent societies from the two in their infancy when *The Congregationalist* was founded to the seven with which we are now familiar, and the increase in the gifts of the churches from the $12,501 which came into the treasury of the American Board in 1816, and the few thousands of dollars given to the various local and State home missionary societies, to the offerings of $2,190,111 reported by those churches for 1894.

The bare enumeration of these facts shows a second characteristic of the lifetime of *The Congregationalist*—that it has been a period of increasing confidence in the Congregational system as adapted to our country as a whole. In 1816 fully four-fifths of the Congregational churches were in New England; in 1896 more than two-thirds of them are westward of the Hudson. And these figures by no means reveal the extent to which the Congregational body has become national rather than provincial in its conception of its mission. In 1816 Congregationalism had about reached the bottom of its self-distrust. The Unitarian controversy, which many attributed, falsely enough, to the absence of "strong government," inspired in not a few sons of New England the belief that the Presbyterian was better than the Congregational system for frontier conditions. Connecticut consociationalism made the State uncertain whether it was Congregational or not, and "Presbyterian" continued as late as 1825 the popular designation of the Connecticut churches. The interchange of representatives between the New England State associations and the Presbyterian General Assembly made distinctions in polity seem of no moment; while fellowship in the work of missions abroad through the American Board and at home under the Plan of Union helped to blur any clear popular conception of what things Congregationalism stands for even in churches tenaciously Congregational in their own practice. It is significant of this lack of denominational consciousness that the most ancient of the constituent elements of the paper universally known as *The Congregationalist* was named *The Boston Recorder* rather than given a denominational title.

But eighty years have seen a great change. From 1834 onward Congregational State associations were found in Territories whose religious foundations

were laid under the Plan of Union, and extensive efforts were made to introduce unmixed Congregationalism in the West. In 1852 the Plan itself was repudiated. Our national Home Missionary Society became fully Congregational in 1861, and the American Board in 1870. Experience has shown Congregationalism to be peculiarly adapted to forming communities, and, without withholding fellowship from other religious bodies, the Congregational churches have come to feel unhesitating confidence that there is no portion of this land, North or South, East or West, where they have not a mission and a right to be.

This growing denominational consciousness has shown itself in ever increasing expressions of organic unity during the last eighty years. Outside of the consociationalism of Connecticut and its offshoots in Vermont and Rhode Island, our churches of 1816 found their sole opportunity of visible fellowship in advisory councils. In 1825 Maine showed the way to the State conferences, or associations as Western Congregationalists prefer to call them, made up of the representatives of churches as well as of ministers. These have since become universal. 1852 saw the Albany Convention—the first assembly to which all our churches were invited since the Cambridge Synod. In 1865 the National Council first convened—in 1871 it became a permanent triennial gathering. These bodies have consulted regarding denominational interests; they have approved benevolent agencies; they have stimulated missionary enterprises and given struggling churches houses in which to worship; they have twice (in 1865 and in 1883) caused expressions of the belief of the Congregational fellowship to be put forth, and have prepared manuals for guidance in the formation of churches and the conduct of ecclesiastical affairs. All this has been done without judicial authority or interference with the liberty of local churches, but none the less effectively; and, above all, these recurrent gatherings have fostered the unity of the whole body and have aided that mutual helpfulness which is a fundamental characteristic of the Congregational system.


CONGREGATIONALISM IN 1896
Congregational Colleges ★
Theological Seminaries +
Figures indicate number of churches in each State or the Union

This long period has been no less fruitful also in new agencies for Christian education and labor. The two theological seminaries of 1816 have become seven. The roll of colleges, which may fairly be called Congregational in origin, has had added to it since that time the names of Amherst, of Oberlin, of Beloit, Iowa, Washburn, Carleton, Drury, Colorado and Whitman, of Howard, Atlanta and Talladega; of such pioneers in the education of women as Mount Holyoke, Smith and Wellesley, as well as of nearly twenty more—names honored in the religious as well as in the educational life of America. The churches have been quick to recognize what is valuable in new methods of Christian work, and they have contributed to modern religious life at least one new institution of wide-spread acceptance—the Society of Christian Endeavor.

Of the doctrinal history of these four-score years space will permit only the most cursory consideration. And there is the less need to speak at length because the changes that have taken place have been in minor aspects of Christian truth rather than in fundamentals. On the great basal facts of the sovereign fatherhood of God, of the divinity of Christ, of the sinfulness of man and of salvation through the Son of God, our churches stand today as they did in 1816. But at the time when *The Congregationalist* was founded a strict Calvinistic type of theology of the Edwardean pattern characterized their thinking. Little variety of doctrinal view was to be found in evangelical circles. But diversity soon manifested itself. Between 1830 and 1840 Taylor's modification of Edwardean theology—which gave place to the feeling of self-love in conversion and denied the preventability by God of sin in a system permitting human freedom—and Finney's further transformation of the same general type of religious thought, so as to present a life of perfect obedience as within the reach of Christian attainment while on earth, roused great discussion and won following. A few years later Bushnell offered to the churches his modifications of the currently received opinions regarding Christian nurture, the divine nature, and the atonement. At Andover Professor Park impressed his conception of the "New England theology" of Edwards on more than a generation of our ministry. Later years have brought their questions of eschatology and of inspiration so to the front as to abate in great degree the interest in these earlier problems, and at no time have our churches been without their topics of doctrinal discussion.

But it is pleasant to be able to record that, though these eighty years have seen warm debates in abundance, they have witnessed no rupture in the Congregational body since the Unitarian outgoing, and they have beheld a constant increase in the spirit of mutual charity. Our churches are disposed to view the really essential truths of the gospel as less numerous and complex than once they did. They welcome Calvinists and Arminians alike to the same Christian household. They feel more keenly the claims of human brotherhood and the breadth of the gospel message, and they stand ready to co-operate with all others who are trying to serve the common Lord in that unity of allegiance to him which is probably the only kind of church unity that is really desirable.

It is but fitting to remember, in any survey of the story of the Congregational churches for the last eighty years, the conspicuous share which *The Congregationalist*, and particularly its editor, the lamented Dr. Dexter, have had in furthering the more influential of the movements toward unity, fellowship, and national extension. That service demonstrates unmistakably that a religious newspaper may be a prime source of leadership and of power to the churches.

## WORTH NOTING.

"What shall we say, then, shall we continue in sin that grace may abound?" "To do so was like a man cutting his head because he had sticking plaster to mend it with," was the shrewd comment of a quaint English Wesleyan, Peter Mackensie, recently deceased.

Who can measure or describe the beneficent results which arise from the fact that during the year ending Oct. 31, 1895, the actual savings of certain citizens of Massachusetts through their investments in co-operative banks or building loan associations amounted to $3,842,421 and the earnings of those savings to $750,100.

Applied science seldom has done more toward increasing the wealth of mankind than when it discovered and perfected the so-called cyanide process of extracting gold. The gold output of 1895 was $203,000,000, and experts prophesy a gold production in 1900 of $300,000,000. It hardly seems possible that the arts can create a demand equal to such an output, and if they do not will it result in a cry for free coinage of gold?

That was a pregnant phrase which the Prudential Committee of the American Board coined in 1815 in a letter to the constituents of the Board, and it will bear repetition now: "The formation of habits of liberality and the consecration of the *social principles of our nature* to the immediate service of religion." There is nothing individualistic about that, and yet some would have us believe that "society" and the "social principles of our natures" were only discovered recently by Christians.

The following extract from a private letter written by the wife of one of our missionaries in Turkey is commended to the Turkish minister in Washington, to F. Hopkinson Smith, and any other persons who maintain that there is no trouble in that country—except what is stirred up by the missionaries:

Eleven of my husband's letters were kept for days, examined, stuck together clumsily, and then passed to him. Mr. ——, the English consul, made a complaint on the part of the American missionaries and the offense has not been repeated.

The machinery of the Methodist Episcopal Church is exceedingly effective in developing the circulation and influence of its denominational journals. This fact was appreciated long ago by our predecessors. In the *Recorder and Telegraph* of Dec. 22, 1826, there was a distinct recognition of the "immense circulation" which the Methodist papers of that day had gained in a short time. We are reminded of this fact as we read in *The Epworth Herald* of Feb. 29 that it now has more than 100,000 subscribers, 10,000 of whom have been gained during the past three months.

Journals on the Pacific coast are calling attention to the success won by Professor Lloyd of Pacific Theological Seminary, who seventeen years ago was a miner in a Pennsylvania coal mine and today is a graduate of Marietta College and Chicago Theological Seminary and professor of Greek and New Testament exegesis in Pacific Seminary. When he entered the academy at Marietta he was twenty-three years old, married and a father. We have had few better examples of late of the possibilities of life to one blessed of God with a passion for learning, an inflexible will and brought in touch with our American institutions of learning, where pover y is no bar to success if worth be present.

# What Religious Journalism Has Been, Is, and Should Be.

**Suggestive Words and Friendly Salutations from Brother Editors.**

OFFICE OF ZION'S HERALD, BOSTON.

Religious journalism began as the indispensable organ and expression of denominationalism. While conserving denominational life and interests, it has stood, also, according to the measure of Christian truth apprehended, as the authoritative utterance for the individual, for society and for government. The public has recognized in the religious press a voice pitched to higher and more obligatory standards, and its inspirational influence and moral restraint have wrought incalculable good. Hon. James Bryce, in his American Commonwealth, noting this significant fact, says: "The most important members [of American newspapers] are the religious weeklies, to whose number and influence few parallels can be discovered in Europe. . . . Great is their power, because they are deemed to be less 'thirled' to a party or leader, because they speak from a moral standpoint, because are read on Sunday, a time of leisure, when their seed is more likely to take root."

Religious journalism today is less denominational and dogmatic, and more ethical and Christian. It seeks not only the salvation of the soul for another world, but the immediate salvation of the whole man, society and the state in this world. This we conceive to be the supreme mission of the Christian journal. In the future we look to see the accent put even more forcefully upon these broader lines. *The Congregationalist* is a notable example of this better modern aspiration of religious journalism. *Zion's Herald*, the oldest Methodist newspaper in the world, extends most hearty and fraternal congratulations to its contemporary upon its eightieth anniversary and upon the enviable record which it has made during its fourscore years.

CHARLES PARKHURST.

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OFFICE OF THE CHRISTIAN REGISTER, BOSTON.

The *Christian Register*, seventy-five years old in April, cordially greets *The Congregationalist* on its eightieth birthday, whose step was never more elastic, whose face never more genial, whose vision never clearer than today. The maturity of its judgment is the only sign of its age. The inspired journalist shares the apostolic succession. I know not how often Peter, Paul and John issued their epistles. It depended somewhat, perhaps, on mailing day. They had no steam press or type-setting machines. But what religious journals have ever had an equal circulation? Our apostolic writers, their Hebrew predecessors, and the men who edited their productions should remind us that a religious newspaper cannot be made of type or printer's ink, steam presses or modern inventions. With all these conveniences we may fail to write anything equal to the eighth chapter of Romans or the thirteenth of First Corinthians. The daily press fails if it does not inform; the religious press fails if it does not inspire.

What shall a newspaper do to inherit eternal life? Keep the two great commandments and heed the injunction of the inspired traveling correspondent of the Corinthians that "the letter killeth, but the spirit giveth life."

SAMUEL J. BARROWS.

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OFFICE OF THE CHRISTIAN LEADER, BOSTON.

The fourscore years, during which *The Congregationalist* and the journal of which it is the continuance have rendered service in the Christian field, have witnessed changes and improvements in religious journalism quite as notable as those developed in the world of secular endeavor. Probably the first number had but a single editor. The staff of *The Congregationalist* of 1896 includes eight, each in a special department. This one feature of progress is suggestive of very many features. Organization, with its division of labor and its orderly, systematic methods, is quite as marked in the history of religious journalism as in any of the phases of modern civilization. Certainly it is something to be proud of—this holding the place of pioneer in a form of Christian endeavor that, in the present multiplicity of its vehicles, makes it second only to the Christian pulpit.

Religious journalism assuredly has the justification of large success; its indispensable service will appear the instant the situation is imagined on the supposition of its being withdrawn. Every phase of reform, save, possibly and partially, in exceptional latitudes and considered apart from particular organizations—temperance, freedom, social order, the fidelity of the family and fidelity thereto, education—has been furthered, often very greatly, by the religious paper. Never breaking from the anchorage within the vale it has steadily gone towards—of course it can never reach—perfection. May *The Congregationalist* round out not only its century but centuries, and may its progress in part be prophetic of a yet nobler future.

GEORGE H. EMERSON.

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OFFICE OF THE WATCHMAN, BOSTON.

The prime office of the religious journal is to interpret and apply the principles and to record the progress of the kingdom of God. During the last twenty-five years there has been a prodigious advance in the scope and enterprise of secular journalism, but it has not been more marked than the success with which the religious press has been working toward the realization of its own high ideals. The day has long since passed when intelligent persons, no matter how indifferent they may be to distinctively spiritual concerns, depreciate the character or influence of our best religious journals. It is generally conceded that the political, social and literary movements of the time are treated from a Christian point of view in the religious press with an accuracy, breadth and insight not equaled in any other class of journals. I believe that a consensus of those best informed as to the history of the religious press in the United States would affirm that our honored neighbor *The Congregationalist* has been among the leaders in this achievement.

GEORGE E. HORR, JR.

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OFFICE OF THE INDEPENDENT, NEW YORK.

Although the eighty years which *The Congregationalist* claims is a long period, it yet comes within the period of the life of Mr. Bowen, our own recently deceased editor and proprietor. It indicates the youth of religious journalism that a paper which claims only eighty years of life can yet claim to be the oldest religious paper in the United States. I am not sure that I could adjudicate on the justice of rival claims, but I do know that none of the claimants has a nobler history or has done a larger work than *The Congregationalist*, even though, as we trace it backward, it divaricates into channels some distance apart. I have often said privately and in our own columns that I believe every family connected with a denomination should take its own denominational paper. Denominational journalism, if not sectarian in spirit, offers a field for beneficent influence which cannot be surpassed, and the weekly reading of a religious paper by a household keeps the whole family at school and gives it both inspiration and culture. In this work *The Congregationalist* has borne a very worthy part.

I think it must have been in the early years of Dr. Dexter's connection with *The Congregationalist*, before it annexed the *Recorder*, that my father's name was published weekly as one of its associate editors (if that was the designation), and I remember his writing a series of articles in a discussion on the nature and authority of conscience. Our discussions now are somewhat more practical, perhaps, and our papers if they have not abler writing yet have more of it, and are quite as influential as they were then. Under Dr. Dexter's management *The Congregationalist* attained rank second to that of no other denominational paper, and no man had a larger influence in the councils of the Congregational churches than he. I have read the paper constantly for fifty years. I have never known it better than it now is, and I wish it long life and increased power.

WILLIAM HAYES WARD.

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OFFICE OF THE OUTLOOK, NEW YORK.

If you feel some delicacy in publishing special commendation of *The Congregationalist*, you must appreciate my hesitancy in speaking of the value of religious journalism in general. I may perhaps, however, properly speak of denominational journalism, saying this much—that sectarianism is a curse, but denominationalism a blessing; that, at least at present, we can best do our work for Christ in different organizations—that is denominationalism, but not in organizations which are exclusive, narrow, and hostile to each other—that is sectarianism.

So long as we do our Christian work in different organizations, so long each organization ought to have some journal which expresses its principles, is possessed by its spirit and accomplishes its work in fields outside the local church. Such a journal should be denominational, but should not be sectarian. It should lay its greatest stress on those truths which are the common heritage of all Christian churches. It should report so much of the universal movement of Christendom as is of interest and value to its own constituency. It should be catholic spirited enough to recognize the Christian service and the Christian value of denominations other than that which it especially represents, and it should be broad enough to include all parties within its own denomination.

Having said this, I hope you will also let me say in your columns that *The Congregationalist* seems to me admirably to fulfill this function. It is one of the few religious journals which I have sent to my own home, where it is always welcome.

LYMAN ABBOTT.

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OFFICE OF THE CHRISTIAN ADVOCATE, NEW YORK.

*The Christian Advocate*, which has not quite attained threescore years and ten, with the deference that youth should manifest to age, heartily congratulates *The Congregationalist* on completing the period of fourscore years. *The Congregationalist* has long been among our most important exchanges, and the writer has read it regularly from the time Dr. Dexter became its editor until now.

Certainly there has been a great change since the days of the Puritan *Recorder*, with which, through its files, it was possible for us to become acquainted. A continual modification took place under its former management in the direction of that which is going

forward now. Religious journalism has been obliged to choose between modification and loss of power, for "times change and men change." The problem is similar to that of the Christian preacher—to unite in due proportion "things new and old," and keep abreast of the spirit of the age without being swirled into dangerous eddies. Each number of *The Congregationalist* affords evidence of being edited in full view of the requirements of this problem. Mindful of the services which the collection of churches represented by it has performed for the American people, its contemporaries recognize in it an organ of progress, and wish for its continued growth and increasing circulation until its years shall be counted by centuries instead of scores.

Yours in personal, editorial and Christian fellowship, J. M. Buckley.

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Office of The Sunday School Times, Philadelphia.

A religious editor has the opportunities of a preacher, an author and a superintendent of a public library. If he knows his work and does it he ought to be equal to the best of these leaders and promoters of good influence in the community.

For fully forty years *The Congregationalist* has been a factor in my intellectual and spiritual life. It is still one of the few religious papers that I must find time to examine week by week, and I am grateful for what it gives me. Thirty years ago its managing editor, Mr. Charles A. Richardson, invited me to write a series of special articles upon Sunday school work. I had not, up to that time, attempted anything of the sort and I declined the invitation, because of my feeling unfitted for it. With a true editor's determination of purpose he came to my home in Hartford, sat down by my side in my library and set himself to convince me that I could do the work and ought to attempt it. The result was that in response to his appeal I began the series of articles. This was the beginning of my work in lines which I am still pursuing. I am glad that the paper has sustained its high character in all these years, and that it bids fair to live up to its best standard or to go beyond it.

H. Clay Trumbull.

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Office of Christian Work, New York.

The *Christian Work* takes off its editorial hat and stands with uncovered head in the presence of its ancient and respected contemporary—the venerable and genial *Congregationalist*—the oldest and admittedly one of the very best religious newspapers in the country. It is a great thing to be old and wise and respected—great for a man, but far greater for a religious paper, which can grow more vigorous as it reaches the limit at which human life begins to decline. We speak guardedly, for, just entering upon our sixtieth volume, we must now strive to make an appearance of carefulness and respectable conservatism in all of our statements.

It is a great and notable event to have successfully completed fourscore years of active and useful life. Men grow old and die; institutions and religious newspapers grow old and live, some of them, and those who thus prove themselves the fittest by their survival, unlike the human race, are apt to become more interesting and youthful with age.

It is now almost 2,000 years since the Founder of the Christian religion was upon the earth, and yet religious journalism may rightly be said to have commenced with this century. A single look back at the early files of your old *Boston Recorder* of three-quarters of a century ago, will, by contrast with your present noble paper, do more to illustrate the great progress of religious journalism than a letter of a thousand words of mine could do. That was a great paper in its time, and it fulfilled its mission, but what would it be at the present age? It was as unlike your able and well-filled, up-to-date *Congregationalist* as the first railroad train of cars was unlike and inferior to the Empire Express of the present day. The world moves, and it is the function of the secular press to chronicle its passing events and reflect public opinion. Religious journals, like *The Congregationalist*, lead public opinion, and herein lies their real usefulness. Your paper has done and is doing well its part in the great issues of life, and the *Christian Work* most cheerfully and gladly adds its benediction, and wishes you increasing usefulness. We hope to greet your bright face upon our exchange table for centuries.

Joseph Newton Hallock.

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Office of The Observer, New York.

The *Observer*, as you know, is the oldest religious paper in America now published under the same name and auspices as when it was begun. *The Congregationalist* and the *Presbyterian Banner* bought other journals which were established a few years earlier, consolidated them with their own papers, rejecting, however, the name and editorial control, and then claimed to be as old as the newspapers which they had absorbed. If *The Congregationalist* is eighty years old because the *Boston Recorder* and the *Puritan Recorder* would have been eighty had they lived to this day, we must introduce new methods into reckoning the age of our family relations and business firms. A business may continue under the name of former parties, but it would be unprecedented for a new firm with a different name to call itself the old house because it had bought out its stock of goods.

I would rather compliment *The Congregationalist* for what it is, and for what it has done for the denomination since it was established as a denominational paper. It has been a means of strength, and, with a few exceptions, a means of grace to the great and good branch of the Church of Christ which it aims to represent. I hope that it will live, not only to be eighty years old, but until "the kingdom" comes, for which all truly "religious" papers long and labor. Perhaps it will not be needful to circulate religious news after that, for we may all "see eye to eye" and "know as we are known"; but if there are to be religious papers then, I am sure *The Congregationalist* will rise to the occasion. Charles Augustus Stoddard.

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Office of The Pilot, Boston.

The oldest Catholic paper in America congratulates its senior contemporary, *The Congregationalist*, on attaining its eightieth birthday. My experience of religious journalism has not been long enough, perhaps, to warrant my expressing an opinion of what it has been in the past. On what it is and what it should be I may venture a modest judgment, and I am glad to say that I believe the best contemporary journals are governed by a spirit which is essential to all religion, the spirit of truth telling, of courtesy, of charity and of kindliness. Men and papers may and do differ honestly on questions of creed, and, so differing, they may easily misunderstand and innocently misrepresent the opinions of one another, but if the spirit of religion be in them they cannot misstate nor misquote the words of their neighbors.

A religious journal is bound by the same law of honor which should govern every journal. Obeying that law, there would be very little of the harsh, unkind and uncharitable utterances which disgrace so many professedly Christian newspapers. It is permissible and fair in a religious journal to criticise the policy or conduct of another church than its own, but there is no excuse for impeaching the sincerity of anybody, Catholic, Protestant, Jew or pagan, solely because of his creed or lack of creed, or to devote undivided attention to removing the mote from a brother's eye, while the beam (which is not a sunbeam of holiness) occupies one's own. An old naval officer, some twenty years ago, when our navy was at its lowest estate, said to one who asked him what he thought of it: "Well, we haven't any ships and we haven't any guns and we haven't many sailors—but we have lots of officers and water." I think that religious journalism is always the better for having something besides editors and ink.

James Jeffrey Roche.

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Office of The Morning Star, Boston.

The growth of religious journalism in America seems to me one of the most remarkable developments of the century, both statistically and influentially. I feel assured of two things—(1) that the religious press of the country is having greater influence than many people suppose, and (2) that its influence for good might be, and ought to be, greater than it is. Two human factors are concerned in making it so—(1) the immediate managers, and (2) the membership of the churches. Prohibitionists tell what might be done if all church members would vote the third party ticket. I often think of what the religious press might become if all church members would take and read their denominational papers. All Congregationalists are reading *The Congregationalist*, if, as well as I do, they know a good thing when they see it.

The space to which I am limited forbids saying what the editors and publishers of our religious papers should do in order to win greater influence. We have here some theories on that subject which we hope to put to trial a little later in handling *The Morning Star*. Meanwhile we are studying *The Congregationalist* and other great papers in order to get all the light possible. I cannot close this note without expressing the hope that the time is not far distant when our religious papers will all be advocating a confederation of Protestant denominations. For such a movement *The Congregationalist* could do much. C. A. Bickford.

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Office of The Golden Rule, Boston.

A sense of the opportunity and responsibility of the religious journalist continually grows upon me. If we should hear of a preacher, who, with stentorian voice and iron lungs, talked to a hundred thousand parishioners every Sunday, that preacher and church would be among the marvels of the day. His sermons would be reported far and wide. They would be sent in advance to the ends of the world and then the cable would flash the message under the seas to "let go the copy." The question on every lip would be: "Have you heard Dr. Ironlungs?"

But there is many a humble driver of the quill in the editorial office of a religious newspaper who preaches every week to such a vast audience, yet perhaps his fame is very limited and even his name is known to but few of his audience. Nevertheless, if name and fame do not follow the ministrations of his silent pulpit, opportunity and responsibility are his; opportunity to reach hearts and mold lives and build characters, opportunity to comfort and strengthen and bless, opportunity to warn and counsel and provoke to good works, opportunity to lift heavy burdens and to wipe away scalding tears of grief.

With these opportunities come their responsibilities; the responsibility to print no word that shall lower the moral standards of this vast audience, to engage in no useless controversy about unessentials, to shrink from no brave word for fear of diminishing the audience, to indulge in no flippant jests for the sake of making the audience say: "How smart Mr. Quilldriver is!"—the responsibility, in short, of making this great pulpit of the modern world, the pulpit of the printing press, composing room and editorial sanctum, a power for righteousness, commensurate with its opportunities and responsibilities.

Francis E. Clark.

# The Eighty Years of the Paper's Life.

A Review of Its Origin, Growth, Characteristics and of Persons Connected with It.

1816. Recorder founded by Nathaniel Willis.
1825. Telegraph consolidated with the Recorder.
1844. Sale of paper by Mr. Willis to Rev. Martin Moore.
1849. Consolidation of New England Puritan with the Recorder.
1840-1862. Parsons Cooke's editorial career.
1849. Congregationalist founded by Galen James and Edward W. Fay.
1851. Beginning of Dr. Dexter's connection with The Congregationalist.
1856. Messrs. Greene and Richardson connect themselves with The Congregationalist.
1860. Removal of Publishing office from 120 Washington Street to 15 Cornhill.
1867, May 24. Consolidation of the Recorder with The Congregationalist and formation of the firm of W. L. Greene & Co.
1867, Sept. 5. Change from four to eight pages.
1873. Removal to Congregational House.
1889. Beginning of Dr. Dunning's Editorship.
1890. Death of Dr. Dexter.
1891. Death of Mr. Richardson.
1892. Change from eight pages to the present magazine form.

What paper was first in religious journalism has been the subject of earnest and at times sharp dispute. This is not the place to consider the question in detail. Suffice it to state the reasons why *The Congregationalist* lays claim to representing pioneer work in religious journalism.

It is contended, on the one hand, that religious periodicals were in circulation several years before the first number of the *Boston Recorder* appeared, and the one in particular for which the claim of priority is put forth is the *Herald of Gospel Liberty*, which first saw the light at Portsmouth, N. H., Sept. 1, 1808. Facsimiles of this publication are available, and they prove that the sheet was distinctively religious in character, its contents comprising some account of the state of religion in different sections of the country, a poem on redeeming love, a long hortatory address to the public and a single pious anecdote. This diminutive affair, its four pages being each ten by eight and one-half inches, was, it is true, unlike similar productions which had preceded it by many years. The latter, like *Prince's Christian History*, started in Boston in 1743, were devoted merely to accounts of revivals and did not have a long existence. The *Herald of Gospel Liberty*, on the other hand, aimed apparently to cover a wider field by furnishing some general reading for the family, and it has continued, we believe, with little interruption to this day, being now published in Dayton, O., by J. J. Summerbell & Co. and representing the Christian denomination.

Between the starting of this paper in 1808 and the birth of the *Recorder* eight years later two other periodicals similar to the former ventured upon the comparatively unknown sea of religious journalism. *The Religious Remembrancer* came out in Philadelphia, Sept. 4, 1813, and the *Christian Observer* is today its continuator; the *Weekly Recorder* was started at Chillicothe, O., July 5, 1814, and was subsequently absorbed by the *Presbyterian Banner* of Pittsburg.

The *Recorder*, of which *The Congregationalist* is the continuator, bases its claim to priority, then, on the ground that it inaugurated a distinctively new era, being far more closely related to what is called the secular sphere than these earlier papers. The germinal idea was the treatment of all topics from the point of view of religion and the gleaning of news from all departments of human life. This aim, in our judgment, constitutes an indisputable argument for the assertion of priority. Perhaps, however, the claim has never been put in more forcible and convincing terms than by the founder of the *Recorder* himself, Nathaniel Willis, a number of years subsequent to his starting of the *Recorder*. We therefore reproduce below a facsimile of a statement by him years afterward:

The Boston Recorder was the first religious newspaper ever published. It was a newspaper complete in every department of general news, giving literary, scientific and religious intelligence, the events of the day, deaths, marriages, &c. It was the first journal which presented to the public a common or complete newspaper founded upon a religious basis, and therefore was the first religious newspaper. Nothing like it had ever been seen before, in this or any other country.—The first Number of the Boston Recorder was published January 3, 1816, by Nathaniel Willis, at his Office, No. 76, State Street, Boston." No other name appears in the paper, as connected with it in any way. He alone was responsible. Other persons were then and afterwards employed about the paper in various capacities, but he had all payments to make, and no other person was willing to be responsible for expenses in the then doubtful experiment, which was continued by him 27 years. He had attempted in 1810 and till 1812, to establish such a paper in Portland, but it was a time of war, and though the plan was approved, he found little substantial encouragement.

The Recorder was sold in 1844, by Nathaniel Willis, to Rev. Martin Moore, and still lives being conducted upon the same Evangelical principles upon which it was first founded. Mr Willis, by the above facts is proved to have been the founder of the first Religious Newspaper in the world. We give this particular narrative because other claims have been asserted.

The only other objection to conceding to *The Congregationalist* the honor of being the oldest religious newspaper is put forward by our friends of the *New York Observer*, who maintain that their paper, though started several years later than the *Recorder*, is the oldest in America now published under the same name and auspices as when it was begun. We are averse to rekindling the hot fires of debate on this point, but the historic character of this issue makes it proper to put on record our own view of what justly constitutes the claim to precedence. The mere preservation of the name of a periodical is not the decisive factor. Its friends recognize, for instance, in the *Century* of today the natural continuation of the monthly started years ago by the Scribners, and its volumes are dated from that starting point. The *Outlook* is not a new paper, but the *Christian Union* under another name. No one thinks that Mary Lyon's school has severed its connection with its past by substituting for the word "seminary" in its title the word "college." A woman by becoming a wife and dropping her father's name is none the less the same individual. As a matter of fact, when the proprietors of *The Congregationalist* in 1867 purchased the *Recorder*, they united the two names as well as the two papers and retained the double title for twenty-one years, then dropping one portion of it for the sake of brevity. The purchase of a newspaper always carries with it the right to take possession of its name and of what goes with it. The consolidation effected in 1867 meant the incorporation into one paper of all that was vital and representative in both. The leading editor of the *Recorder*, Rev. E. P. Marvin, was continued on the editorial staff of the joint paper, and it went on to minister to the same classes of people that each had served.

The place which had been filled by the *Recorder* in its earlier days in the esteem of the Pilgrim churches of New England has ever since the consolidation been filled by the present paper. It has drawn its support from the decendants of the same persons who stood by the *Recorder*, and the reasons for the consolidation were well put at the time in an editorial, from which we take this sentence, presumably from Dr. Dexter's pen:

> If—as is believed to be the fact—since the last National Council all parties and schools among us have practically settled down into substantial unity upon the basis of the Burial Hill Declaration, it must surely honor God and please his Son and advantage his cause for that unity to find expression in the harmonious union of the weekly "organs" of the Old and New School wings of the denomination in a new journal, retaining the excellences and vitalities of both and aiming, in utmost Christian faithfulness and honor, to satisfy the reasonable tastes and meet the natural wants of the former subscribers and friends of both and of the entire denomination.

Papers that are long-lived must inevitably pass through many transitions in management, policy and characteristics. Even the *Observer* itself has not been altogether impervious to the modifying influence of the passage of time. Changes quite as great as the substitution of one title for another have taken place, and the good people who took Sidney E. Morse's sheet in the early years of its existence would hardly recognize it today in its modern dress and equipment.

We rejoice in the noble history and service of the *Observer*, but for all that we can hardly be expected to discard a historic record covering forty years or more which we believe has been bequeathed to us, and which the mere dropping of a name does not invalidate. The *Recorder* and *The Congregationalist* together constitute a single and continuous line of newspaper development.

### THE WILLIS FAMILY—A NOTABLE FAMILY OF EDITORS.

A survey of the history of religious journalism in the United States inevitably leads the investigator back to Nathaniel Willis, born in Boston, June 6, 1780, where he also died May 26, 1870. The investigation will reveal facts interesting to all journalists and as well to those who are not, if they are interested in tracing the influence of heredity and environment upon successive generations of men and women.

Willis's father, whose name he bore, for ten years published a Whig paper in Boston, called the *Independent Chronicle*. He then removed to Virginia, was a printer in Winchester; from thence he went to Martinsburg and founded the *Potomac Guardian*, and in 1796 removed to Chillicothe and published the *Sciota Gazette*, the pioneer paper in Ohio. The son was with his father in Virginia from 1787 to 1796. In Virginia he saw slavery rampant and doubtless formed impressions concerning it which made him its strenuous opponent as soon as he began to control a journal of his own. From the father in Ohio there probably came to the son in Boston reports concerning the natural wealth of Ohio, the opportunity for advancement in life there and the spiritual needs of the new settlers, which gave him the sympathy for the work of the American Education Society and the evangelization of the newer States for which he was continually pleading in the *Recorder* after it was born.

Returning to Boston when his father removed to Chillicothe, the son commenced an apprenticeship as printer in the office of the *Chronicle*, in the same room on Court Street in which his father and Benjamin Franklin had worked.

In 1803, indorsed by Benjamin Austin, at that time a popular political writer on the *Chronicle*, Willis Junior went to Portland, Me., to become the proprietor of the *Eastern Argus*, an opponent of the Federal party. Libel suits and other vicissitudes made life somewhat of a burden, but for six years he continued to be responsible for the *Argus*. The turning point in his life was the acceptance of an invitation in 1807 to go and hear Rev. Edward Payson preach a Thanksgiving sermon. Hitherto his Sabbaths had been spent in roaming about the fields or reading the newspapers. He expected a political sermon, *i. e.*, a Federal partisan address, but was agreeably disappointed, so much so that the next Sabbath he sat again at Payson's feet, was much interested and became a constant hearer. A revival soon followed, the Holy Spirit wrought in him and before long he became a Christian. With that change came a disgust for the methods and duties of editing a partisan newspaper, which culminated in his sale of the *Argus* and an attempt to earn a living as the keeper of a grocery. But this was not to be his life work. His heart was set upon establishing a religious newspaper in Portland, and Mr. Payson and the leading Christian laymen in that city and the vicinity were consulted. They all admitted that it would be a blessing, but the times were hard and financial support did not appear.

In 1812 Willis removed to Boston, bought a new press and types and opened an office at 76 State Street, now the corner of Franklin Alley and Court Street. He printed editions of a pamphlet entitled American Unitarians. He brought out the first edition of Dr. Griffin's Park Street Lectures and other works of a pious and always edifying character. A member of the present editorial staff of *The Congregationalist* has a Life of General Moreau printed by Willis, Moreau at that time being a popular character in the United States, where he rested for a time after his dispute with Napoleon and prior to his alliance with the czar.

Willis's heart and mind were bent, however, on establishing a religious newspaper. Times were hard, party feeling was running high, spiritual life in the churches was low and those with whom he consulted gave him but little encouragement. Deacon Jeremiah Evarts promised aid and then withdrew his support. Dr. Griffin, pastor of Park Street, Willis says, "said he never heard of such a thing as religion in a newspaper; it would do in a magazine." But in 1814 Rev. Dr. Jedediah Morse of Charlestown gave Willis more encouragement than he had found elsewhere. His son, Sidney E. Morse—a brother of S. F. B. Morse, the famous inventor—who was then studying law but had won some notice as a writer for the *Centinel*, was selected as one fitted to write for and assist in producing the projected paper. In 1815 Morse wrote the prospectus of the *Recorder*, which Willis printed and circulated. Nearly 500 subscribers were secured, and on Jan. 3, 1816, No. 1 of the *Recorder* was issued, a facsimile of a portion of the first page of which appears on our cover page, and other portions on this and the following pages.

Mr. Willis, in an autobiographical statement which he prepared in 1858, and from which we have quoted and shall quote freely, referred to himself as one "without the advantages of talent or education or money," who, nevertheless, had had a long and successful experience in establishing newspapers. He did not claim to be a brilliant editor, but he did assert until his dying day his right to the title of founder of the *Recorder*, hence the validity of his claim to have established the first religious newspaper in this country. The dispute as to who incurred the financial responsibility for the first numbers of the *Recorder* is one that has been pending for many years. There is no question, however, but that Mr. Willis first suggested the scheme of having such a newspaper in Boston, or that he stood sponsor as its publisher in No. 1, or that from April 1, 1817, when Mr. Morse withdrew, to 1844, he was the owner either in whole or in part, while from the first he was the controlling personality on the *Recorder*. He alone showed any willingness to incur financial risk, he alone had faith in the constituency which awaited him in New England and throughout the country. Others came to his assistance and strengthened the editorial page, men like Rev. Richard S. Storrs—father of Rev. Dr. R. S. Storrs of Brooklyn—Gerard Hallock and Rev. Asa Rand, but as Willis puts it in his most interesting autobiography, "There was a class of men in olden times who laid heavy burdens on men's shoulders grievous to be borne and would not touch them with one

# THE RECORDER.

No. 1. WEDNESDAY AFTERNOON, JANUARY 3, 1816. VOL. I.

## PROSPECTUS
OF
## THE RECORDER.

THE projectors of every new publication ought to be well satisfied, before they solicit the patronage of the public, that their intended work will promote the best interests of mankind. The Press is too mighty an engine to be set in motion rashly. Every writer, and especially every Editor of a Periodical Work should feel a high responsibility, and should have important ends constantly in view. Neither a desire of private emolument, nor the wish to secure the triumph of a party, will justify any man in throwing upon the world his own writings, or the writings of others. That the Press has, [illegible] been under the control of weak and incompetent hands, both in our own country and abroad, is sincerely lamented by many of our best and wisest men. There has of late been an importunate demand for a Paper, which shall leave the beaten track, and shall direct the mind of the reader to subjects of more permanent importance, than those which occupy too many of the columns of our public journals.

During the last quarter of a century the quick succession of wonders, the splendor of military enterprise, and the rapidity of conquest, displayed in the effort to reduce the world under one gigantic despotism, have excited the deep interest and astonishment of mankind. The grandeur of these events, and their intimate connexion with the welfare of the whole human race, gave to politics an unusual and universal importance. To gratify the public curiosity, Newspapers have been multiplied without number, and their columns have been filled with the details of battles and revolutions. But the scheme of military ambition has failed. The world is safe. Wars have ceased. The enterprise of the age is seeking other objects. The resources of the age are beginning to flow in other channels. Plans of the most extended benevolence are already in operation, the object of which is to diffuse Christianity and civilization throughout the world. To that political subjects shall be introduced, a temperate and conciliatory style will be adopted. All measures, which promise a salutary influence upon our country, will be cordially approved, from whatever party or individual they may have originated. If it should at any time be necessary to disapprove of public measures, that respect for Government, which lies at the very foundation of civil society, will be cautiously preserved; and, in such cases, a tone of regret and sorrow will best comport with the feelings of the Christian patriot.

If the Conductors were to name any work, which, in their opinion, generally takes a wise, dignified, and truly Christian course, in regard to political questions, that work would be the Christian Observer. It will be their constant aim, however politics are introduced, to exhibit the most candid political pieces in that highly valued publication.

*Miscellaneous.*—Particular pains will be taken to preserve all the important American *State Papers*, especially those which relate to the General Government, in their proper order and in an authentic and correct form.

All *foreign* State Papers, which bear any important relation to this country, will also be inserted.

It is intended that the Paper shall contain *Geographical* and *Statistical* Notices of foreign countries and more particularly of our own country. Whenever foreign countries are brought into view, a constant regard will be had to counteract and destroy local and national prejudices of every kind; and to cherish a more liberal way of thinking and speaking concerning the inhabitants of foreign countries than has hitherto been common—and unless the Conductors of the Paper are deceived, the general tenor and spirit of the work will impress the minds of their readers with the great truth, that all men are brethren.

Such articles of *Literary and Philosophical Intelligence*, as promise to be generally interesting, will be selected for insertion.

Those *New Publications*, which have a particular bearing on the improvement and happiness of mankind, will be briefly described, and extensive lists of *New Works* will be occasionally published.

and resources of the countries, in which this object is just exciting to systematic exertion; and how eagerly it is every where made the rallying point for all sects, and all ranks; that it is supported by the mites of peasants, by the donations and active patronage of Emperors, by the wisdom of the prudent, by the talents of the great, and by the prayers of the good: when we consider the great and growing revenue which, to support this object, is every year collected; in connection with the fact, that there is not a spot upon earth where the organization of the system is yet complete; we are persuaded, that the coolest calculator will be the first to pronounce, that the exertions for this object are working a great Moral Revolution, which will embrace every nation; and all the results of which will be happy.

It is with the view of aiding in the accomplishment of this vast design, that the Recorder is established. Every part of its plan has a bearing upon this object.

Experience has proved that the most effectual method of promoting this design is, by circulating, as widely as possible, the reports of the various societies, with which it is connected. The Recorder will, therefore, publish these reports; and, generally, it will contain such notices of the important movements in the religious world, as will give to its readers, a history of the efforts of Christian benevolence. Such communications, and remarks, as will excite to exertion in this cause, will also be inserted.

The Recorder will be a *Newspaper*, complete in all the departments of a Newspaper. This part of the plan was adopted with a view to give the widest possible circulation to the Religious Intelligence. It was hoped, that by uniting itself with the interesting and popular information of the Newspaper, the Religious Intelligence might be extensively introduced into families and places where, otherwise, it would have remained unknown.

The Recorder admits Advertisements, because they are necessary to the support of the paper. But, the wide range embraced by the other departments of the paper, is a security that the Advertisements will not unreasonably encroach upon more interesting matter. They will also be of a character so select, that, to the great mass of our subscribers, they will be rather gratifying than otherwise.

With respect to the *Spirit* with which the Recorder will be conducted; the union of men of all parties, political and religious, in the great plan,

## Religious Department.

A BRIEF HISTORIC VIEW
OF THE
PROGRESS OF THE GOSPEL,
IN DIFFERENT NATIONS,
SINCE ITS FIRST PROMULGATION.

BY THE REV. HUGH PEARSON, M. A.
*Of St. John's College, Oxford.*

*Being part of a Work to which was adjudged, by that University, Dr. Buchanan's Prize of 500 pounds.*

THE state of the world at the introduction of Christianity was such as at once evinced its necessity, and presented the most favorable opportunity for its extensive propagation.

The various nations, of which the Roman Empire was composed, were sunk in the grossest superstition, and debased by the prevalence of the most pernicious vices. The utmost of what mere human wisdom could do towards the moral improvement of the world had been fairly tried during the long course of four thousand years; and the result of that protracted trial had served to prove, that the world by its own wisdom knew not God, and was unable to discover and enforce the principles of true religion and virtue. The Jews, the only people to whom a Divine Communication had been made, were in a state of degeneracy and corruption: it was time therefore that the Supreme Governor of the universe, who for wise though mysterious reasons had so long permitted this ignorance, should at length introduce some clearer and more effectual manifestation of his will, to correct the errors of mankind, and to rescue them from the corruption and misery in which they were involved.

For the successful promulgation of such a Divine Revelation, *the political situation* of the greater part of the world afforded peculiar advantages. Nations differing widely from each other, both as to their language and their manners, were comprehended within the vast limits of the Roman Empire, and united together in social intercourse. An easy communication was thus opened to the remotest countries; and the most ignorant and barbarous people had gradually felt the civilizing influ-

this great Apostle must accordingly be attributed much of the unparalleled success of the Gospel at its first publication.

About this time, the Churches throughout Judea, Galilee, and Samaria enjoyed an interval of repose from the persecutions of the Jews, and were in consequence considerably strengthened and enlarged. At this favorable conjuncture, St. Peter, leaving Jerusalem, where, with the rest of the Apostles, he had hitherto remained, travelled through all quarters of Palestine, confirming the Disciples, and particularly visited Lydda, Saron, and Joppa, the inhabitants of which places almost universally received the Gospel. (Acts ix. 35.)

Hitherto Christianity had been preached to the Jews alone; but the time was now arrived for the full discovery of the Divine Purpose to extend the knowledge of it to the Gentiles. This important event took place at Cæsarea, the residence of the Roman Governor, about seven years after the ascension of our Lord. During the transactions which have been just related, some further circumstances took place respecting the extension of Christianity: When the Disciples, who were driven from Jerusalem on the death of St. Stephen, had passed through Judea and Samaria, they travelled as far as Phœnice, Cyprus and Antioch, as yet confining their labors to the Jews. At length, however, some of them, on their arrival at Antioch, addressed themselves to the Greek* inhabitants of that city, and a great number of them were in consequence converted to the faith. Intelligence of this event being communicated to the Church at Jerusalem, the Apostles immediately sent Barnabas to confirm the work of their conversion; who, finding so promising a field for Apostolical labors, went to Tarsus, and brought back with him the converted Saul. At Antioch they continued a year, forming and establishing the first Christian Church among the Heathen; and in this city the Disciples were first denominated *Christians*.

The subsequent history in the Acts of the Apostles is almost exclusively confined to the travels of St. Paul and his fellow-laborers, which are so universally known, that it would be superfluous to enter into any minute detail of them. It may be sufficient to observe in the words of the

UPPER HALF (REDUCED) OF THE FIRST PAGE OF THE FIRST NUMBER OF THE RECORDER.

of their fingers." He had a large and growing family to support and educate, he had to be his own compositor, pressman and clerk. Holding high ideals of comity and the duty of preserving peace in the profession, he nevertheless early in his career had to meet the competition of rival newspapers* and confute critics who either found fault with the journal as published or had no sympathy with such a publication.

The reference just made to Mr. Willis's large and growing family may serve, perhaps, as a point of departure for the expansion of the hint made earlier in this article respecting the interest which all who are concerned about heredity and environment should have in the Willis family. Of the nine children born to Nathaniel Willis and Hannah Parker, three—N. P. Willis, Sarah Payson Willis and Richard Storrs Willis—became well-known authors. Two—N. P. Willis and Richard Storrs Willis—followed their grandfather's and father's examples and ascended the editorial tripod, while in President Horace Bumstead of Atlanta University, to whose courtesy and interest we are under great obligations for much that contributes to the value of this issue, a grandson of Nathaniel Willis and son of his eldest child and daughter is found.

N. P. Willis, while a student at Yale, contributed religious poems to the *Recorder* over the signature "Roy." His subsequent career as editor of the *American Monthly Magazine* and then as co-editor with George P. Morris of the *New York Mirror* and *Home Journal*, his elegant prose and truly devotional poetry, and his brilliant success as a pioneer in the literature of travel, are all adequately recorded in the annals of the development of literature in this country.

Sarah Payson Willis, by her contributions to Boston periodicals, as early as 1851 attracted the attention of editors and publishers. After her marriage to James Parton, then an assistant of her brother on *The Home Journal*, her life was mainly spent in New York and vicinity, and from there, chiefly through the *New York Ledger*, she sent forth the many hundred articles and ten or more volumes which made the name of "Fanny Fern" a household word throughout the United States and England. As a novelist, satirist and writer of short stories she had more popularity than any American woman of her day.

Richard Storrs Willis, who still lives, like his father and his brother, N. P., has published three papers, the *Musical Times*, the *Musical World* and a journal of *belles-lettres* entitled *Once a Month*.

The portrait which we print on our cover page indicates accurately the type of man that Mr. Willis was. He served long as a deacon in Park Street Church and was familiarly known as "deacon." At the time of his death, at the ripe age of ninety, Dr. Dexter referred to him as one "who was a good specimen of the kind of Christians which they had in Boston in the days when Dr. Lyman Beecher and Dr. Griffin were in their glory" and as one "who had left behind him the savor of a good name and a good example," and Prof. Calvin E. Stowe (the husband of Harriet Beecher), who, when a boy, helped make in a South Natick mill the paper on which No. 1 of the *Recorder* was printed and later helped edit that paper in 1830, said, shortly after Mr. Willis's death, "A more industrious, hard-working, conscientious man I never knew. . . . Though always enterprising and energetic he was of a rather melancholy temperament and encountered many discouragements. Yet he never said *die*."

VOL. I. OF THE RECORDER.

With Mr. Morse selected to act as editor, and with nearly 500 subscribers pledged, No. 1 of the *Recorder* was issued Jan. 3, 1816. It reprinted the prospectus, which had already been scattered in pamphlet form, informing present and future subscribers of the aims of its backers. It gave several columns to the first of many installments of Rev. Hugh Pearson's Historical View of the Progress of the Gospel. The nature of the work of the Wiscasset Foreign Mission Society was set forth, but local or domestic religious news was lacking. True to the pledge in the prospectus "state papers" were printed but without comment, President Jefferson's message being printed *verbatim* and an abstract given of the Secretary of the Navy's plea for an increase of the navy. In No. 2 an elaborate report on the state of the laws of Massachusetts respecting violations of the Sabbath was printed and commented upon favorably. The national treasury report was given in abstract, also much of Madison's commercial treaty with England, while a schedule for a concert of prayer was published, and an ordination of a Congregational clergy-

*The *Recorder* of Jan. 23, 1824, gives a valuable statement respecting the multiplication of religious periodicals. During the eight years that had intervened since the *Recorder* was begun forty-eight religious periodicals had been born and were then living. Of these twenty-five were monthly and twenty-three weekly. New York had eight; Pennsylvania seven; Massachusetts and Connecticut six each; Rhode Island five; the District of Columbia three; Maine, Virginia, South Carolina, Georgia and Kentucky two each; and New Hampshire, Vermont and Delaware one each.

man recorded—the beginning of what has developed into our present church news department.

In No. 3 there are hints at too much child labor in the commonwealth. In No. 5 the germ of a Literary Department is to be found, being only a list of new publications —chiefly sermons—but no reviews. In No. 6 there is the first indication of interest in slavery the declaration of the Congress of Vienna being reprinted, and S. F. B. Morse's exhibition of pictures is advertised—Morse, the pupil of Allston and Leslie, who was to win immortality later by his inventions and telegraphic code. In No. 7 Yale and Bowdoin Colleges advertise, the first educational institutions to realize the merit of the religious weekly as an advertising medium. In No. 15 the editor questions the wisdom of admitting Indiana and Mississippi as States, and uses arguments similar to those now current *in re* to Arizona and New Mexico. No. 16 had long letters from William Carey in India, describing the progress of Baptist missions there, for the *Recorder* in its selection of religious news, both domestic and foreign, was exceedingly catholic. Nos. 18 and 19 had strong editorials setting forth the danger of the population of the United States outgrowing its distinctive institutions and the necessity of planting churches in the newly settled territories and educating clergymen to man the pulpits there. In No. 18 a new department—of poetry—appeared, James Montgomery's A Night in a Stage Coach being the forerunner of the thousands, original or selected, that have since appeared.

The importance of the newly created American Bible Society was clearly recognized in the editorial and news columns of No. 21, and Intemperance in Maine, and ways of reducing it, were considered the following week. The strong peace proclivities of the paper were first revealed in No. 25, and in No. 34 there was a vigorous editorial denouncing trade in slaves, but failing to suggest the abolition of the traffic in the United States, the same issue containing a poem, On the Birth of His Third Son, written by President Davies, sometime president of Princeton College, in which the Princeton theology of his day was reflected in the truly paternal reference to the newly born child as,

Thou embryo angel, or thou infant fiend.

Such were some of the features of Vol. I., viewed from the standpoint of the reader. From the standpoint of the owner it is interesting to note that in June attention was called to the multiplication of rivals, the doubling of the circulation, and in November a proposition to issue the sheet in the octavo form as well as in folio form if a sufficient number of subscribers to make it pay indicated a desire for a change before the new year began. They did not, and no such change was made until Nov. 3, 1892.

On Jan. 7, 1817 Mr. Morse announced his intention of withdrawing from the paper; on April 1 he left and to his post came Rev. R. S. Storrs of Braintree, who combined editorial labors with pastoral until the close of 1823, when he resigned "under the conviction that an instrument of so much power ought to be in the hands of a man whose undivided attention may be given to it." Willis, in his autobiographical statement, says that with "Mr. Storrs's help the *Recorder* rose from its lowest depression and was prosperous."

THE FIRST CHANGE OF FORM.

April 22, 1817, the *Recorder* was enlarged, lengthened and widened, and two columns of space added. The next fall delinquent subscribers were delicately reminded that they might find the next meeting of the legislature an excellent time to pay arrears. Dec. 2, the publisher desiring to raise funds to purchase a new set of types, offered premiums of two books to those who would pay their subscriptions in advance, so general and demoralizing was the custom of not paying until the end of the year if at all; and two years later, in a similar appeal, it was stated that $5,000 was due the publishers from delinquent subscribers. Jan. 1, 1818, a New Year's Ode was circulated among the Boston subscribers by the regular carriers of the paper, and printed in the paper of the next week for the benefit of rural subscribers.

THE PROBLEM OF ADVERTISEMENTS.

May 29, 1819, the publisher replied to those readers and correspondents who "feared lest the increasing number of advertisements should circumscribe its sphere of usefulness, and disappoint its patrons." A pledge was given that no advertisements save those that were religious or literary would be admitted, and for a time the rule was adhered to quite strictly, but as early as 1817 advertisements of patent medicines had appeared, and ere long they found their way back again, Anderson's Cough Drops, the Elixir Pectorale and Coffin's Buchan being the pioneers. The first illustrated advertisement appeared Jan. 26, 1827, and,

LOWER HALF (REDUCED) OF THE THIRD PAGE OF THE FIRST ISSUE OF THE RECORDER.

voter the expenses; and he communicated a letter from *Mr. Brent*, the Paymaster-General of the army, in which he states the aggregate of the deficiencies of 1814 and 1815, and which are made up of balances due on account of the pay, subsistence and retained bounties of the regular army; and of the pay, subsistence, forage and clothing of the militia in those years, viz.:

| | | |
|---|---|---|
| Pay of regular troops, | $1,865,000 | |
| Pay of militia, &c. | 3,095,000 | |
| | | 4,960,000 |
| Subsistence of regular troops, | 236,000 | |
| Subsistence of militia, | 265,000 | |
| | | 500,000 |
| Forage of militia, &c. | | 60,000 |
| Clothing of militia, &c. | | 80,000 |
| Retained bounties, &c. | | 400,000 |
| | | $6,000,000 |

On motion of *Mr. Lowndes*, the blanks in the bill were so filled up as to embrace the following appropriations:—

| | |
|---|---|
| For the Quarter-Master's Department, | $950,000 |
| For the pay of the army and militia, | 5,617,000 |
| For the subsistence of do. | 2,310,372 |
| For forage, | 60,000 |
| For clothing, | 108,000 |
| For bounties and premiums, | 400,000 |
| For Medical and Hospital Departments, | 100,000 |
| For fortifications, | 200,000 |
| For the Ordnance Department, | 140,000 |

After a short discussion, *Mr. Lowndes* consented that the bill should be so amended as to provide for arrearages due prior to 1814.

The bill then passed, and was sent to the Senate.

The petition of the General Association of Congregational Ministers in Massachusetts praying that the mails may not be opened or transported on Sunday, was presented and committed.

*Wednesday, Dec. 20.*

A bill for the relief of the infirm, disabled and superannuated officers and soldiers of the revolutionary war, and of the army of the United States for the time being, was read twice and committed.

The petitions of certain Cotton Manufacturers in Berkshire, Massachusetts, praying that measures may be adopted to preserve and encourage the Cotton Manufacturing establishments of the United States, was read and committed.

*Thursday, Dec. 21.*

*Mr. Harlington* offered for consideration the following resolution:—

*Resolved*, That the Committee appointed on so much of the President's Message as relates to roads and canals, be instructed to inquire into the expediency of extending prompt and efficient aid, on the part of the general government, to the company incorporated for the purpose of cutting a canal from the waters of the Chesapeake to those of the Delaware, commonly called the Chesapeake and Delaware Canal. The motion was agreed to.

*Friday, Dec. 22.*

The Committee on the Public Lands, who were instructed by a resolution of the House to inquire into the expediency of granting rights of occupancy and preemption at 2 dollars per acre, to all such persons as shall be actually seated on the first day of October, 1816, upon any section of land obtained by treaty or conquest from the Creek nation of Indians, during the late war, reported that it was *inexpedient* to grant the same. The Report was debated but no question taken.

The Committee on *Roads* and *Canals* were instructed to report on the expediency of opening

underwent the sentence near the gate of the castle, on the 15th October. *Thus has terminated the career of the first Lieutenant of Napoleon Buonaparte.*

By the arrival at New-York of the Amiable-Matilda, from Liverpool, London dates have been received to Nov. 20.

The following are the most interesting articles.

*Trial of Marshal Ney.*

PARIS, *Nov.* 14, 1815. The Council of War convened for the trial of Marshal *Ney* came to a decision, that they were not competent to try the accused, he being a Peer of France. From this decision, M. *Jeinville*, the King's Judge Advocate, appealed to the Council of Revision; and they have confirmed the judgment.

In consequence of this decision, His Majesty issued two Ordonnances, directing the House of Peers to proceed immediately on the trial of the Duke Marshal; and prescribing regulations for the government of the trial.

The articles of impeachment against *Ney* have been read in the Chamber of Peers; and he has been removed from the Conciergerie to the Luxemburg, where the Peers hold their sittings.

LONDON, *Nov.* 20. The Allied Troops which are to remain in France, and to be commanded by the Duke of *Wellington*, are to be called the European army. They are to be fed and lodged by France.

*Miscellaneous Articles.*

Intelligence of the signature of the Treaty of Peace between France and the Allies, was daily expected.

Rumours of an approaching war between Russia and Turkey still prevailed.

The house of Baring and Co. London, have agreed, it is said, to pay to Austria 800,0001. ster. i. e. 1,332,000 dollars for the exclusive privilege of selling the red lead produced by the mines of Idria for three years.

The States of Wurtemberg had convened and demanded of the King the restoration of their ancient privileges. The King at first refused, but has since proposed that Plenipotentiaries should be appointed on his own part, and on the part of the States, to form a new Constitution for the Kingdom of Wurtemberg.

*We understand, says the New-York Gazette of Monday last, that the Manhattan and the Mechanics' Banks refused on Saturday to receive Treasury Notes as Deposite.*

*The Nat. Intelligencer of Dec. 30, contains two Treaties between the U. States and Indian Tribes; one with the Pottawatomies, the other with the Kickapoos.*

*The Treaty with Algiers has been ratified by the Senate, and published.*

The following is an enumeration of the principal Bible, Missionary, and Tract Societies in

7. The BIBLICIAN KNOWLEDGE SOCIETY, was instituted in England in 1698, for the diffusion of Religion, generally, in the world. Its receipts during the year, ending April 21st, 1814, were upwards of 147,000 dollars. It circulated during the same year 73,079 copies of the Scriptures, and 740,000 other Books and Tracts, besides spending 6,150 dollars upon its Missions in India.

8. The RELIGIOUS TRACT SOCIETY was instituted in England, in 1799. It has at present 124 auxiliaries. Its receipts during the year ending the 31st of March, 1815, were 30,550 dollars. It had circulated in 1813, *Seventeen Million* of Tracts in the English, Welsh, Irish, Manks, Gaelic, Modern Greek, French, Dutch, Spanish, Portuguese, Italian, German and Danish languages. This number must have greatly increased since that period. The Society is just turning its attention to China. There are about 200,000 Chinese settlers in Java and adjacent islands under the British government. By means of these settlers the Society expect to introduce Tracts in the Chinese language into every part of that populous Empire.

9. The HIBERNIAN SOCIETY for establishing Schools and circulating the Holy Scriptures in Ireland, was instituted in London, in the year 1806. The receipts of this Society for the year ending March 31st, 1815, were upwards of 12,000 dollars. It supports 242 schools containing 11,916 children.

**The Executive Council of this State will meet on Monday the 8th inst. and the Legislature on Wednesday the 10th.**

*MARRIED.*

In Burlington, Vt. Alvan Foote, Esq. Attorney at Law, to Miss Priscilla Rice, daughter of Col. Nathan Rice.

At Wrentham, on the 27th December, by the Rev. Mr. Fisk, Rev. Walter Harris of Dunbarton, N. H. to Mrs. Elizabeth Cleaveland, consort of the late Rev John Cleaveland of the former place.

In Salem, Mr. Benjamin Dow, Merchant of Boston, to Miss Mary Proctor of Salem.

*DIED.*

In London, JOHN COAKLY LETTSOM, Doctor of Laws, Fellow of the Royal Society, and one of the most eminent physicians in England.

In Spain, the Lady of General Porlier who was executed for Treason.

In Williamstown, (Mass.) in an apoplectic fit, the Rev. Walter King

*NOTICE.*

THE annual meeting of "*The Foreign Mission Society of Boston and the vicinity*," will be holden at the Hall of the Massachusetts Bank, TO-MORROW, at 3 o'clock, P. M

A Sermon will be preached in the Old South Meeting House, at half-past six by the Rev. Mr. BATES of Dedham; after which, a collection will be made to further the benevolent design of the institution.

*January* 3, 1816. J. HUNTINGTON *Secry.*

*Ladies' fashionable Broadcloths,*

*THE PANOPLIST.*

SAMUEL T. ARMSTRONG, No. 50, Cornhill, Boston, continues the publication of the Panoplist, a religious monthly Magazine, which has been regularly published from 1805 to the present time. The twelfth volume will commence with the year 1816. Six volumes have been issued under the superintendance of the present Editor.

The late excellent and learned *Dr. Buchanan* expressed his opinion of the work, in the following words: "Many thanks for the Panoplist, an interesting and well conducted work. I admire much the good temper and enlightened spirit which are so visible in the religious community of America. It is the best pledge of the future happiness of your state. Desperate men will sometimes produce desperate measures; but if ever our ships should fight, the Panoplist and I shall yet be at peace."

The sentences were contained in a letter from Dr. *Buchanan* to the publisher of the Panoplist, dated Boroo'bridge, Yorkshire, May30, 1812, and written, not only without solicitation, but without even the most distant expectation that the writer would feel so much interest, in a Magazine, printed on this side the Atlantic

The price is $2,40 a year, that is twenty cents a number.

New Subscribers are invited to send their names to the publisher Jan. 3.

LINCOLN & EDMANDS,

AT THEIR

*Bible Warehouse, and Theological and Miscellaneous Bookstore, 53, Cornhill,*

KEEP for sale, the greatest assortment of Pulpit, Family, Pocket and School Bibles to be found in New-England, at all the various sizes and bindings—with an extensive stock of Theological Works, and *Books* in the various branches of Literature. Libraries supplied at the usual discounts. They have recently published the following

*Valuable School Books.*

Adams's Geography, a new and valuable work for schools, on an original and much improved plan. In three parts. Part I. consists of a Geographical Orthography, divided and accented. Part II. consists of a Grammar of Geography, containing the principles of Geography, to be committed to memory. Part III. is a description of the earth, &c. to be read in classes Accompanied with a valuable Atlas. $1; with Atlas $1,50 The following extract of a letter from an Instructor in Philadelphia, to the author, exhibits the estimation in which the work is held: "I have introduced your Geography into my school with the most unexampled success. *** I am confident with *one half* the labor, I have realized more than *four times* the improvement I ever did with any other system."

*Richardson's American Reader.* A selection of Lessons for Reading and Speaking; wholly from American authors. 37 *cts.* single, $3,50 per dozen.

*Murray's Introduction to the English Reader—English Reader*—and *Sequel to the Reader.*

*Temple's Practical Arithmetic*, and *Child's Assistant in the Art of Reading*

*The Child's First Book*, being an easy introduction to Spelling and Reading; well adapted to the young learner

*The Writer's Assistant*, containing Co-

WILLIAM KIDDER,

*Market-Square, Opposite Kidder's Lottery Office,*

KEEPS constantly on hand a complete assortment of

*Genuine Drugs and Medicines*

which he offers for sale, on reasonable terms, for Cash or approved Credit.

Jan. 3.

*Notice to Teachers of Youth.*

R. P & C. WILLIAMS have recently republished the *Columbian Orthographer*, or *First Book for Children*. In which the sounds are methodically arranged, rationally divided into syllables, and accurately accented according to the best authorities. For the use of Schools. By *James Pike.*

——————in vain,
Without fair culture's kind parental aid,
Without enlivening suns and genial showers,
And shelter from the blast; in vain we hope
The tender plant can rear its blooming head,
Or yield the harvest promised in the spring.
*Akenside*

RECOMMENDATIONS.

The importance of early impressing the minds of children with the rudiments of orthography, it is presumed none will deny; for the useful art of speaking, reading and writing with readiness and propriety, depends much on the habit of spelling and pronouncing words with accuracy

To give a death wound, therefore, to the painful, incorrect practice of directing children to read lessons before they are able to *spell* and accent common words of three syllables, we cordially recommend the *Columbian Orthographer* This work we approve, because it is, as the first school book ought to be, merely a spelling-book.

The Tables distinguishing the different classes of words are judiciously arranged to facilitate the progress of children in their rudimental studies.

We think therefore, the author merits the patronage as well as the gratitude of the public, for his exertions to promote the interest of the rising generation; and we heartily recommend this book to instructors as better calculated to answer the design of a spelling book, than any that has hitherto been published.

[Here follow the names of many respectable Clergymen, and Preceptors, and Teachers of Academies and Schools.] Price $2 per doz. 22 cents each. tf Jan. 3.

*Wilberforce's View.*

JUST published, and for sale by S. T. ARMSTRONG, and N. WILLIS,

A PRACTICAL VIEW of the *Prevailing Religious System* of Professed Christians in the Higher and Middle Classes, contrasted with *Real Christianity.*

BY WILLIAM WILBERFORCE, Esq
*Member of the British Parliament.*

The high character which Mr. WILBERFORCE has long maintained, both in the civil and religious world, is generally known in this country. His practical view is every way worthy of him, as a man of sound judgment and a Christian. The subjects of which he has treated, are

I. Inadequate conceptions of the Importance of Christianity.—II. Corruption of Human Nature.—III. Chief Defects of the Religious Sy-

being a picture of the Good Samaritan and advertising a well-known drug store on Washington Street, it was less open to criticism than some of the pictures which find their way into modern advertising columns

QUESTIONS OF COMITY.

The questions of comity and of toleration the *Recorder* early had to face—

REV. PARSONS COOKE, D. D.

comity as it concerned the paper's dealing with its contemporaries, toleration as respects the factions within the Congregational fold, and the non-Congregational, non-Calvinistic, non-Pedo-Baptist churches of the land. From 1816 to 1822 there was little or nothing in the paper to indicate that a fierce controversy between Trinitarians and Unitarians was raging. Controversial pamphlets and books were advertised, meetings were announced and sermons reprinted but the editorial columns were kept free from bitterness or partisanship. Baptist, Presbyterian, Episcopal, Reformed Dutch, Methodist news from New England, the Middle States and the South, as well as from the mission fields, was given much space, and not only were the foreign and domestic religious newspapers freely quoted from, but the rise of religious journalism carefully noted and a word of hearty welcome always extended to rivals. From 1816 to 1825 the *Recorder* had just two controversies with its rivals, and they of a mild character compared with those of later days.

Willis's philosophy in this course was referred to in his autobiography, in which he says: "I was advised to admit the Unitarian controversy into the *Recorder*, but I declined because the paper was intended as a vehicle of intelligence, which would be excluded so far as long discussions were admitted," and the attitude of the paper toward other Christian sects was set forth in an editorial in 1817, when it was declared: "We recognize no other parties than those two, into which the Scriptures divide the whole world. Here we take sides," and again in Jan. 1, 1820, when it said: "Nor do we mean to judge the principles and motives of different sects. We are happy to record their worthy deeds in their own language and leave it to God and to themselves to judge of more secret matters." In 1822 the paper declined to become embroiled in the dispute between Williams College and Amherst, and in 1828, after a period of polemics, in an editorial, How to Please All, it was announced as "a settled conviction that a continual petty warfare with errorists is not so efficacious as a uniform support of good principles and a reply to some of the more important attacks."

THE QUESTIONS OF THE DAY.

A survey and necessarily brief enumeration of the contents of Vols. II. to IX. reveals editorials condemning horse racing and Sabbath desecration in New England, Sabbath desecration by public officials in Washington, D. C., slavery in the United States though asserting its sanction in the Constitution, "privateering," those who sneered at the Puritans and Pilgrims, some of the evils of Methodist camp meetings, dueling, "Jingoism" and Unitarianism and Universalism; editorials commending the mission of the A. B. C. F. M. in the Sandwich Islands, the work of the American Education Society, the Society for Promoting the Civilization and General Improvement of the Indian Tribes within the United States; and others pleading for revivals of religion in Boston, for contributions to the societies newly organized for evangelizing heathen lands and the settlers on the frontiers.

THE TELEGRAPH, 1824–25.

Dissatisfaction with the *Recorder* because of its unwillingness to deal in polemics led to the establishment of *The Telegraph* in 1824, Gerard Hallock, a graduate of Williams College, being editor. It failed to thrive on controversy, and Nov. 13, 1824, the *Recorder* announced that on the first of the following January the two papers would be merged, one of the reasons given being worthy of note in these days when we are prone to fancy that we have just discovered our duty as Christian citizens. Said Willis and Hallock:

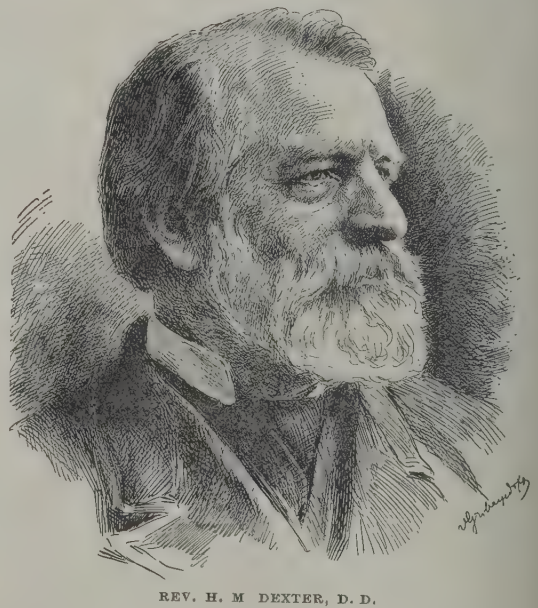
> We hope to render the united paper such a medium of information as shall best be suited to the wants and circumstances of men, in a country where they are called to act not only as Christians, but as citizens and members of a social and intelligent community.

Mr. Hallock's career after he left the *Recorder and Telegraph*, June 30, 1826, was notable. For a time a part owner of the *New York Observer*, in 1828 he became an associate with David Hale in owning and editing *The Journal of Commerce* of New York city; and in editing it on pro-slavery lines through the exciting period preceding the Civil War he showed great ability and sincerity of purpose, but in 1861 a United States Grand Jury declared *The Journal of Commerce* guilty of encouraging rebellion, and it and three other papers were forbidden the use of the United States mails. This radical act led to Mr. Hallock's retirement from journalism, but left him freer to do philanthropic and Christian work. He and David Hale established the news service, which later led to the formation of the Associated Press, of which Mr. Hallock was the first president.

THE RECORDER AND TELEGRAPH.

*The Recorder and Telegraph* No. 1 was issued Jan. 1, 1825, Nathaniel Willis and Gerard Hallock being editors and owners. It immediately began to live up to the pledge that on "subjects of a doctrinal or controversial nature, the character of the *Telegraph* would be retained." In February a controversy with *The Christian Register* was begun over the question whether Dr. Watts was a Unitarian or not. In April we find a long scholastic editorial, punctuated with proof-texts, defending the doctrine of the Trinity from the attacks of *The Christian Register*, and the following January appears a polemic directed against Universalism, and until Mr. Hallock retired there was scarcely an issue in which there was not a controversial editorial or communication signed with some classical pseudonym, referring openly or in veiled terms to the heresies of the day.

Sabbath desecration by public officials and the people was sternly rebuked again and again. President John Quincy Adams did not escape censure when he violated the proprieties. In the issue of April 9, 1825, we find an editorial utterance revealing more clearly than anything else could the differentiation between the religious and the secular which obtained at that time. "We are asked," say the editors, "if we have not recommended our publication as a fit paper to be read on the Sabbath." "No! Never. And though most of it is of a nature very different from the general contents of the New York *Courier* [which had attacked the *Recorder and Telegraph* for its criticism of the *Courier's* first Sunday issue], yet we are free to say that, in our opinion, the Sabbath is not employed in the best manner when devoted to its perusal." And a fortnight

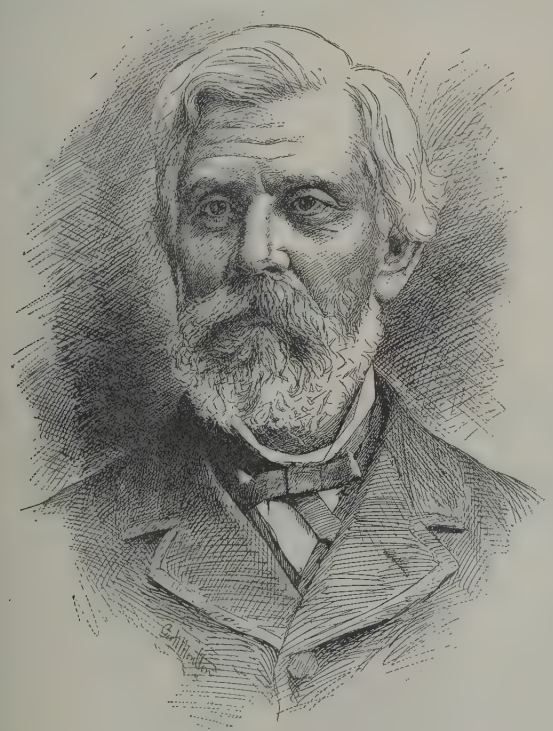


REV. H. M DEXTER, D. D.

later, the *Courier* having taunted it with its consideration of secular affairs, the *Recorder and Telegraph* replied that it did not profess "to infuse any peculiar unction" to its legislative, domestic and foreign news, for "such an unction it cannot receive; and sooner than be instrumental of circulating it to occupy the sacred hours of Sabbath, we would suffer any extreme of poverty to which Providence might call us. If we introduce a small portion of such reading, it is only because our patrons are citizens as well as Christians."

CHANGES IN EDITORS AND TITLE.

In 1826 Mr. Hallock left Boston for New York and sold his share of the *Recorder* to Rev. Asa Rand, a graduate of Dartmouth, who had edited *The Christian Mirror* in Portland, Me., since 1822. He served as editor and proprietor until 1830, when he sold his share as proprietor to Mr. Willis. He subsequently edited *The Observer* in Lowell, and was prominent among those who preached and lectured against slavery. From 1830 to 1831 Prof. Calvin E. Stowe assisted Mr. Willis in editing the *Recorder*, and then Mr. E. C. Tracy of the Class of 1819 in Dartmouth College, who had been editing the *Vermont Chronicle* from 1822 to 1828, was associated with Mr. Willis as editor until 1834, when he returned to the *Vermont Chronicle* and there remained until his death in 1862. In 1834 his elder brother, Rev. Joseph Tracy, Dartmouth, 1814, became editor, retiring in 1837 to engage in secretarial labors in behalf of societies fostering the colonization of Negroes. From 1837 to 1844 Deacon Willis edited the paper assisted by leading clergymen of the denomination.



WILLIAM L. GREENE.

In 1844 Deacon Willis, being sixty-four years old, felt like securing relief from active service and sold the *Recorder* to Rev. Martin Moore of Brown University, 1810, who summoned to his aid Rev. Dr. Storrs of Braintree, Rev. E. D. Moore—later the editor of *The Boston Reporter*—Rev. A. W. McClure and J. F. Moore, Esq.

THE NEW ENGLAND PURITAN.

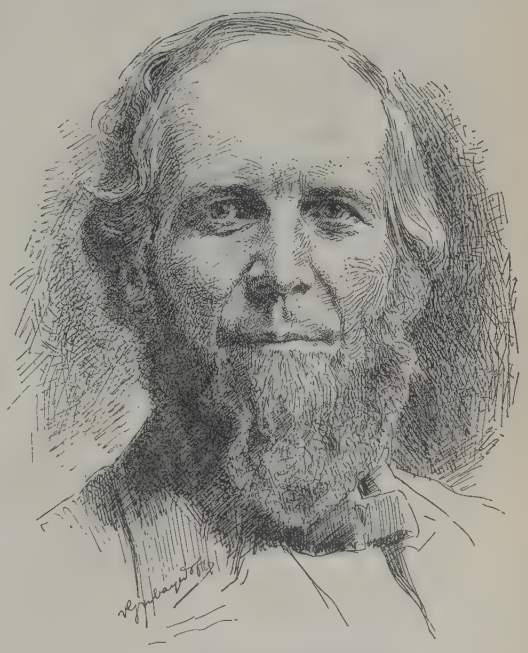
As early as 1826 Rev. Dr. Parsons Cooke, Williams College, '22, then of Ware and later of Portsmouth, N. H., and Lynn, began to appear in the secular and religious press as a fearless, trenchant critic of Unitarianism. In 1839, wishing to have a medium of unrestrained expression and feeling the necessity for a religious newspaper more insistent upon polemics than the *Recorder* was, he established, Dec. 30, *The Puritan*, dated at Lynn and Salem until May 22, 1840, when the office of publication was moved to Boston. Dr. Cooke's spirit was aggressive. His blows aimed at latitudinarianism in or out of the Congregational fold were direct from the shoulder, and one seeking for specimens of pungent, adroit, controversial editorial work will find it exemplified admirably in the editorials of *The Puritan*, *The Puritan Recorder*, and the *Boston Recorder* from 1840 to 1862, the period representing Dr. Cooke's literary activity.

THE PURITAN RECORDER.

In May, 1849, *The Puritan*, or *New England Puritan*, as it was then called, was united with the *Recorder* and published under the name *The Puritan Recorder*, the proprietors being Moore, Woodbridge & Co., the editors, Rev. Parsons Cooke and Rev. J. E. Woodbridge, who had purchased *The Puritan* in December, 1840, and joined its editorial staff. The combined circulation of the *Recorder* and the *New England Puritan* gave the new paper a circulation of 10,000 to start with. In 1853 Mr. Woodbridge sold his interest to Rev. S. H. Riddel, Yale, '23, who had had considerable editorial experience in editing *The Connecticut Evangelical Magazine* and *The Hartford Congregationalist*. He remained proprietor and office editor until 1858. On Jan. 6, 1859, Rev. Nathan Munroe of Bradford succeeded Mr. Riddel as co-proprietor and co-editor with Parsons Cooke, reviving the old name and style, *The Boston Recorder*. In November, 1862, Rev. Dr. E. P. Marvin purchased the interest of Dr. Cooke, and in May, 1863, he became sole owner and editor, which relation he sustained until the consolidation of the *Recorder* with *The Congregationalist*, May, 1867.

BIRTH OF THE CONGREGATIONALIST.

From being in its early days a representative of all the churches of the Pilgrim polity in New England, the *Boston Recorder* in 1849, and for some years previous, had come to be somewhat narrow in its outlook, particularly antagonistic to what was known as the new school theology, and consequently obnoxious to a large and increasing element of ministers and laymen. The younger men, especially, complained that the paper would not insert their contributions, and the demand for an organ



CHARLES A. RICHARDSON.

which should be more representative and catholic became more and more pronounced. There was a strong feeling, too, that the *Recorder* was not outspoken enough against slavery.

A number of preliminary conferences were held, a petition was circulated and received the signatures of over a hundred ministers, and the movement crystallized around a certain number of divines, some of whom were already influential in the Congregational body and others were just emerging into prominence. It became clear that there was sufficient editorial and literary ability to found and sustain a new paper. Then the all-important question of the wherewithal arose. Deacon Galen James was living at Medford, having practically retired from business after accumulating considerable property in ship building. He was approached, viewed the matter favorably and concluded that his days of active usefulness were by no means ended. He pledged himself and his resources to the new enterprise. He espoused it heartily, too, saying that he intended to make it go, and associated with him in the partnership Deacon Edward W. Fay of Charlestown. The two made the necessary mechanical arrangements and on Friday, May 25, 1849, the new paper appeared, the names of Edward Beecher, Joseph Haven, Jr., and Increase Tarbox appearing in the upper right hand corner of the first page as editors. Beneath this superscription was the name of Rev. E. D. Moore as office editor, and the further statement that the editors in their labors had the co-operation of Rev. R. S. Storrs, Rev. B. B. Edwards, Rev. E. A. Park, Rev. E. N. Kirk and Rev. W. I. Budington. The paper announced itself as printed at the New England Type Foundry, Congress Street, of which Hobart & Robbins were the proprietors, though the editorial and publishing office was at 12 School Street.

# THE CONGREGATIONALIST

VOLUME LXXIV BOSTON THURSDAY 16 MAY 1889 —Ten Pages NUMBER 20


HEADING (REDUCED) OF THE PAPER WHEN IN THE EIGHT PAGE FORM.

*The Congregationalist* did not go forth into the cold world relying solely on the friendly expressions of its wellwishers. The proprietors before projecting it had bought out the *Boston Reporter*, with its list of about 2,500 subscribers, and it was natural that the office editor of that paper, Rev. E. D. Moore, should take a similar position on the new paper.

The prospectus was an able document, making it plain that the paper would be conducted on a broad, catholic basis, would champion the great moral reforms of the day and would stand, not as a representative of any theological party, but for comprehension within evangelical lines. A year and a half later, when reviewing its history up to that period, it disclaimed vigorously the idea that it was or would be the organ of either New Haven Seminary or Andover Seminary, and declared its intention to treat in an impartial and sympathetic fashion themes relating to politics, literature, theology and practical religion.

One by one, in subsequent issues of the paper after the first number, names were added to the co-operating editorial staff which we now recognize as those of men who have since then had a notable share in denominational activities. Among them are recorded Joel Hawes, Henry B. Smith, A. H. Clapp—our beloved "Huntington," who is with us until this day—J. W. Chickering, George E. Day, Ray Palmer and several others.

In 1851, Oct. 24, the paper bought the *Christian Times*, which had then been running four years, being edited by Rev. Dorus Clarke and Rev. J. Choules. The former became office editor of *The Congregationalist*, succeeding Mr. Moore. Already from the principal editorship had withdrawn Mr. Haven, Jan. 3, 1851, on account of his call to Amherst College, and July 11, 1851, Mr. Tarbox, to become the secretary of the Education Society. Mr. Haven's immediate successor was Rev. R. S. Storrs, and Dr. Dexter's name first appears Oct. 24, 1851, accompanied by the announcement that Rev. E. N. Kirk and Rev. A. L. Stone would be special contributors.

### THE DEVELOPMENT OF THE CONGREGATIONALIST.

Under this joint pastoral-editorship *The Congregationalist's* earlier years reflected the strong grasp and spiritual breadth of the men who wielded the pen, and its columns furnished a large variety of wholesome miscellaneous matter. The next change of consequence arose at the time of the death in 1856 of Deacon Fay, when Messrs. C. A. Richardson and W. L. Greene acquired an interest in the property, the former becoming the office editor and the latter assuming charge of the business department. From this time forward a new and forceful impulse made itself felt throughout the entire paper, both as respects its literary qualities and its business development.

Mr. Richardson, though not a college educated man was gifted with remarkable editorial ability, joined to tireless energy and an indomitable purpose. During the

REV. A. E. DUNNING, D.D.

period from 1856 to 1867 the paper leaped forward in circulation and influence, and, catering particularly to the family, it established itself in thousands of homes throughout the land. Mr. Richardson sensed with remarkable acuteness the capacity and the desires of the "average reader," and the original contributions, as well as the selected matter, were of a popular character. So without losing its hold on the ministerial and professional classes the paper gained in the esteem of the rank and file. Selections from its choice contributions were brought together in 1866 in a volume called Household Reading, which had so large a circulation that a second volume entitled Good Things was put upon the market.

During the Civil War the pages were witnesses to the excitement of those stirring times, and to the determination of the North to put down the rebellion. Letters from the front from Chaplains Quint and James filled columns week by week. Maps showing the scene of engagements and campaigns were introduced, and a weekly summary of the progress of the war gave as terse, comprehensive and graphic a *résumé* as was to be found in any daily or weekly sheet. This was prepared by Mr. Richardson in addition to all his other editorial cares, and it was some of the best of the original work of his life. His brother, A. D. Richardson, the famous correspondent, was an occasional contributor, and the tragic ending of his life is recorded in a brief paragraph welling up from the depths of a fond brother's heart.

The next landmark relates to the consolidation in 1867 of the *Recorder*, whose circulation had been continually dwindling, with *The Congregationalist*, which then had twice as many subscribers as its rival. The fact that Rev. E. P. Marvin, the editor of the *Recorder*, was given a position at once on the staff of *The Congregationalist and Recorder* preserved the line of continuity. At this time the firm of W. L. Greene & Co. succeeded that of Galen James & Co. In the summer of this same year Dr. Dexter, turning a deaf ear to entreaties to take the presidency of Pacific Theological Sem-

BUSINESS OFFICE.

EDITORIAL ROOMS.

inary, resigned the pastorate of Pine Street Church (now Berkeley Temple) and became the leading editor of the organ to which for fifteen years or more he had been an editorial contributor. How vigorously and influentially he wielded his pen until death snatched it from him so suddenly the editorial pages of this paper year after year bear abundant witness. His pungent, incisive style stamped with a peculiar quality all his work.

And yet another change marked this eventful year. This was of the mechanical sort, being the adoption of the eight-page form in the place of the four-page. The new heading, *The Congregationalist and Recorder*, was set off by a graphic picture of the landing of the Pilgrims. In 1870 the experiment was tried of publishing, in addition to *The Congregationalist*, a distinct paper called the *Recorder* at half price, and containing just about half the matter, skimmed from the larger sheet, and about this time, Nov. 5, 1870, the word "Recorder" was dropped from the heading of the paper. After a trial of a little less than three years this experiment resulted so unfavorably that the smaller sheet was discontinued, and although the name of the *Recorder* was never restored to the main heading of the paper it appeared for a long time in smaller captions over the editorial columns and elsewhere.

CONTRIBUTORS.

It is a noble list of contributors to which this paper can point. It has always been the policy to enlist the best writers on both continents in the service of the paper, and a rapid glance over the files down to the present day reveals the names of many of the prominent literary workers of America and Great Britain.

A pardonable pride may be taken in the fact that comparatively unknown writers have been discovered by this paper and brought into prominence. Gail Hamilton's first work was done in our columns, and for years articles characterized by all her sprightliness and brilliancy appeared almost every week. Lucy Larcom found early recognition and for a time, in addition to contributing poems herself, passed judgment upon all the poetry that was published. The charming stories by Lynde Palmer (Mrs. Pebbles) made their first appearance in *The Congregationalist*, as well as portions of Sophie May's Prudy Books, beloved of children the world over. Mrs. E. H. J. Cleaveland's poem, No Sect in Heaven, when reprinted attained a circulation of over 200,000 copies, and an equally warm welcome was extended to the Deacon's Week, by Rose Terry Cooke, whose many other stories for this paper helped to give her fame. Elizabeth Stuart Phelps, Frances Lee Pratt, "Grace Greenwood," Sophie May, Isabella T. Hopkins (Z. A. R.), Mary F. Butts and Phœbe Cary were others among the women writers.

To enumerate the prominent male contributors would be like calling the roll of the ministerial and lay leaders of the denomination. We must, however, advert to Prof. T. C. Upham's Letters, Æsthetic, Social and Moral, to the striking series of articles by Professor Phelps, to Leonard Bacon's telling contributions, some of which bore the caption Views from the Watchtower, and to many articles by J. P. Thompson, John Todd, John S. C. Abbott, C. C. Coffin, Henry Clay Trumbull, Henry Wilson, Schuyler Colfax, Jacob Abbott, E. N. Kirk, A. L. Stone, Samuel Wolcott, Ray Palmer, Asa Bullard, E. A. Rand, J. W. Kimball, J. O. Means and I. N. Tarbox. We are dwelling particularly now upon the authors who figured prominently in our columns from twenty to thirty-five years ago, for our present constituency of readers is fairly familiar with the writers of more recent years.

Continuous, too, was the development of the departments of the paper, one after another being added and bringing a fresh element of strength. They related to almost all the concerns of human life and some of their titles are still preserved. Thus the fields of science and of information, practical everyday topics, of health and temperance, of agriculture and finance were opened to the readers of the paper. The department of Church News was a noteworthy evolution, and as early as 1866 the present classification by States arose, with paid correspondents in all parts of the country. So strong a feature did this become that the tribute of imitation was paid by more than one contemporary.

The last quarter of a century has witnessed a large extension of correspondence from different centers. For many years at

the capital we were represented by W. R. Hooper, who wrote under the *nom de plume* Spectator. For years we have had representatives in England and Scotland, and in addition American travelers and sojourners in the Old World have been impressed into service. Rev. W. L. Gage, D. D., furnished, some thirty years ago, an exceptionally valuable series of foreign letters under the *nom de plume* of "Torc," while Dr. Dexter's piquant letters from abroad ranged through a wide variety of topics. Mr. Richardson, despite his usual close confinement to the office, went about the world considerably, and on his first trip abroad in 1867 wrote twenty-four letters, while a subsequent journey to California bore similar fruit. The paper has always been fortunate in its Chicago representatives, Dr. Roy (Pilgrim) and Dr. Simeon Gilbert serving successively and efficiently in this capacity each for many years.

COMPOSING ROOM.

The change of location—from Cornhill to the Congregational House—in 1873 marked another era in the paper's life, and it may justly be said that Dr. Dexter's energy and enthusiasm were among the potent influences which led the denomination to purchase this structure. We need not relate in detail the progress of the paper in the last quarter of a century. The management underwent no change of consequence until the death of Dr. Dexter in November, 1890, followed by that of Mr. Richardson in January, 1891, when the present editorial management of the paper was inaugurated. With characteristic foresight Dr. Dexter and Mr. Richardson had, practically, years before, selected their successors and trained them for their duties, so the sudden break occasioned by their unexpected deaths was less apparent in the ongoing of the paper.

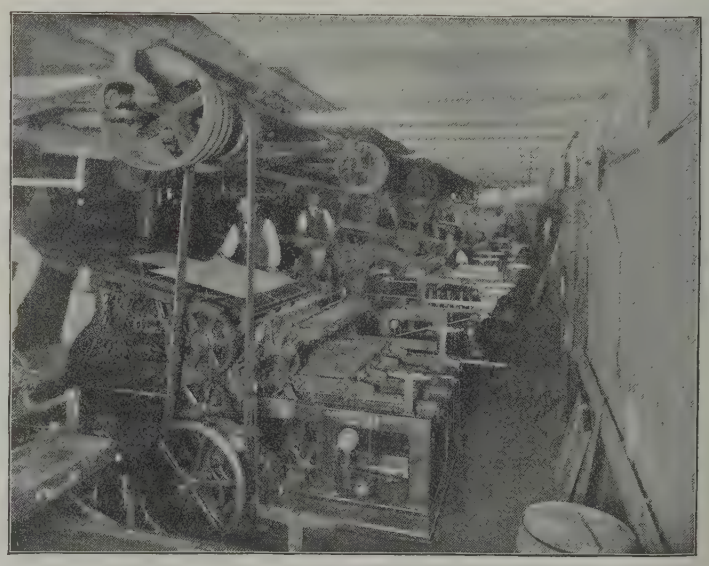
Reference should be made to the share which associate editors have had in developing and broadening the journal. The first woman to take a place on the staff—and probably the first to enter Boston journalism—was Miss Ellen M. Stone, whose work lasted from 1867 to 1878, when she went to Bulgaria as a missionary. Her able successor was Mrs. Sarah K. Bolton. Rev. Edward Abbott was a valuable member of the staff from 1869 to 1878, displaying the versatility which has characterized the distinguished family to which he belongs. Other worthy and useful persons connected with the paper for longer or shorter periods through a series of years were Samuel Burnham, Rev. F. T. Lee, now of Chicago, Rev. M. D. Bisbee, now of Dartmouth College, Prof. Henry E. Bourne of Adelbert College, Rev. F. H. Kasson, Miss H. H. Stanwood, now Mrs. C. B. Rice, and Miss Mary Barrows.

PRESENT ORGANIZATION.

Since the denomination, in 1873, took possession of the gray stone building on Beacon Street *The Congregationalist* has had its headquarters there and has several times outgrown the space allotted to it. The rooms of the publisher are on the second floor and there the business management of the paper is centered. Here the subscription books are kept, the daily mail received and distributed and such matters as relate to the purchase of the paper, its mechanical features and its marketing receive attention. Mr. William F. Whittemore, since 1887, when Mr. Greene laid aside the active responsibility for this department, has been the publisher of the paper. The head bookkeeper, Mr. E. H. Hames, began his business career as a boy in the office of *The Congregationalist*, and is thoroughly conversant with all that pertains to the work of the business office, having a remarkable familiarity with the subscription lists. The advertising department is under the charge of Mr. O. B. Merrill and Mr. H. F. Grout. Miss Ruby M. Tyler is cashier.

The mailing room is on the same floor with the business office, and the busiest days here are Wednesday and Thursday, when the mail bags are being packed for their journeys hither and thither to every State and territory in the country and to many foreign lands as well.

The ascent of two flights of stairs, or, if one has plenty of leisure, the use of the elevator, brings the visitor to the editorial rooms, where the staff of workers occupy desks in close but friendly proximity. The editor in-chief, Dr. Dunning, shapes the policy of the paper and passes final judgment upon everything that appears in its columns. Mr. Dexter, besides being an editorial writer and an owner of the paper, conducts the literary department. In point of service he is the oldest member of the staff. During an absence of nine months in Europe his place is being supplied by Rev. I. O. Rankin. Mr. Bridgman, the managing editor, is responsible for each week's make-up and for the general oversight of all the departments. To Mr. Morris fall the preparation of the review of the week headed Current History, the perusal of the exchanges and the preparation of much miscellaneous editorial and news matter. Mr. Stickney is office editor and superintends the Church News department, being assisted therein by Miss Kittredge. Miss Dyer has been connected with the paper for fifteen years. She projected and has developed the Home department, in conducting which of late she has been aided by Miss Buckley, who also prepares Progress of the Kingdom. Miss Florence S. Fuller furnishes stenographic and clerical help. Mr. Martin is a weekly visitor and even November's gloom is changed at once to sunshine when his cheery voice calls "good morning." The day that goes by without a call from Dr. Quint lacks a certain completeness. He passes from desk to desk chatting with the staff in turn and his counsel is frequently



PRESS ROOM.

MAILING ROOM.

sought and greatly prized. The writer of the Business Outlook is Mr. Henry E. Hammond of the *Boston Commercial Bulletin*.

Up still another flight of stairs is Mr. Thomas Todd's composing-room, where he whom Mr. Martin has immortalized as the Despotic Foreman holds sway. But if all tyrants possessed even a fraction of his good temper and consideration of others revolutions would be unknown. His labor and that of his nimble-fingered assistants are indispensable factors in the production of the paper. After the forms are "made up" on Tuesday afternoon they are taken by faithful men to the printing establishment of T. J. M. Smith & Co., on Purchase Street, where the best modern machinery speedily transforms white paper into printed sheets. The folding and binding process comes next and then the great baskets of papers are loaded into wagons and dispatched to the Congregational House.

## GATHERED FROM OUR FILES.

In our study of the bound volumes of the paper, in order to familiarize ourselves with its history, we have chanced upon a multitude of notes extremely suggestive of contemporaneous history. Some of these we print below.

Jan. 3, 1816. The *Recorder*. Published every Wednesday afternoon, At No. 76, State Street, Boston, by Nathaniel Willis. Price three Dollars a year. (Entrance through Mr. H. Messinger's Hat-Store, or in the rear of the building from Wilson's Lane.

April 17, 1816. (From the American Advertiser.) The directors of the (Philadelphia) Academy of fine Arts have secured this masterpiece of modern painting (Allston's picture of the dead man restored to life by touching the bones of the prophet Elisha) the work of an American artist. This picture, which gained the prize of two hundred guineas from the British Institution, and excited the delight and admiration of foreign amateurs, is now to grace the walls of our Academy.

Aug. 28, 1816. Mr. Gallaudett and his deaf and dumb companion Laurent Clerc, have arrived in Hartford, and will shortly commence their labors in the Institution established in that city.

Jan. 1, 1817. It entered into our original design to furnish our readers with a select list of publications. In order that we may do it, we wish that authors would seasonably hand us at least the title-page of their works, for otherwise we cannot be responsible for inserting them accurately, or even for inserting them at all.

April 21, 1818. Late travellers in the interior of India, give us an account of a chain of mountains rising from the valley of Nepaul, called the "Himalaya chain"—the summit of whose highest peak is estimated at 26,462 feet, or about five miles above the level of the sea—Chimborazo, the highest peak of the Andes, had always been considered as the most elevated part of the globe, being 21,450 feet, or nearly four miles high.

July 24, 1819. A writer in the Boston Gazette recommends that on every alarm of fire at night, householders should "place immediately in an elevated situation a light to lead the way. This may induce a great number of our citizens to attend all fires, and save the property of the public in general." To this we would add a suggestion, that the name of the street, or section of the town where the fire is, be always mentioned by those who first cry fire, that people may know where to go with their buckets, without loss of time.

Aug. 31, 1822. "No lover of new translations of the Bible," is excluded for want of Greek types.

March 27, 1824. A new pocket edition of Dwight's Theology has been published in London in six pocket volumes, with a copious life of the author and a portrait by Romney.

April 17, 1824. (Announcement.) *Village Hymns*, for social worship; designed as a supplement to Dr. Watts Psalms and Hymns, by Rev. Asahel Nettleton.

May 29, 1824. Messrs. Carey and Lea have in press and announce for publication no less than *eleven* American works.

June 19, 1824. Franklin's Life and Maxims have been lately published in France in Modern Greek, and sent to Greece.

April 14, 1826. "The Great Unknown" *no longer unknown*. We have seen a letter from London, dated the 14th of February, which mentions that Sir Walter Scott had acknowledged himself (under oath) the author of *Waverly Novels*. It is already known that the author of these novels was a large creditor of the house of Constable & Co., which failed some time since. In proving this claim, Sir Walter was obliged to acknowledge himself the author of these works. (N. Y. Gaz.)

April 28, 1826. The public are generally aware that Noah Webster Esq. of Newhaven, has been engaged for more than 20 years in preparing for the press an "American Dictionary of the English Language." The prospectus of this important work is at length issued; and is accompanied by testimonials of approbation from a great number of distinguished gentlemen, among whom are Judge Story and the Hon. John Pickering of Salem, Rev. Jared Sparks, Editor of the North American Review, President Day and Professors Silliman, Gibbs and Kingsley of Yale College, Professors Willard and Channing of Harvard College, Professor Everrett, Rev. Sereno E. Dwight, late of Boston, Gov. Clinton of New York, President Madison, and the Hon. John Trumbull, author of Mc. Fingal.

June 2, 1826. The United States Literary Gazette published in this city and the New York Review, are to be united and hereafter published simultaneously in New York and this city under the joint editorship of Messrs. W. C. Bryant and Carter.

## FOUR YEARS OF CLUB WORK.

The Young Men's Sunday Evening Club of Appleton, Wis., is now on its fifth year. The fourth anniversary service was held on a recent Sunday and an elaborate program was issued, giving in brief the history and work of the organization as well as a complete directory of the church.

Beginning as the first of its kind the success of the club was problematical. The novelty was expected to wear popularly but a short time and then perhaps cease to be effective.

The twenty original members have stood together through these years and have increased their numbers to 560, and their work is now stronger and more efficient than at any previous time. The distinctive features which first characterized their work have been retained and briefly are: short sermons on timely topics, good music and programs in the hands of all who attend.

The design to enrich the evening service has to an eminent degree been successful. All men not affiliated with other church work are cordially invited to this and the results are an enlarged parish, increased attendance at both the morning service and the Sunday school and a marked helpfulness in the financial and social condition of the church. Heartily indorsed by the church and community, meeting but little adverse criticism, and that chiefly from the prejudice of those who have not participated in its service, the club has come to occupy an important place in the field of this church.

During the past year over 300 musicians have assisted, and occasionally prominent speakers from outside have helped to deepen and broaden the influence. The social features have been introduced wisely and in no small degree have proved an important factor. Two social entertainments and a lecture course of high order have been provided during the year and enthusiastically sustained. The receipts, outside of the ordinary church contributions, have been nearly $1,800 and the expenses a little over $1,600.

The influence of the work has extended far beyond this organization and cannot be measured. By many letters, programs and printed reports as helps, other organizations, patterned mainly after this, are working now in methods chiefly in the same line and with the same beneficent results. J. F. F.

The daughter of a Jewish rabbi in New York city married a Roman Catholic recently. Her father, as soon as he discovered the fact, resigned his pastorate and sent the following letter to his daughter, a letter that reveals a spirit which is so typical that it explains much of the vitality of Judaism as a religion and the Hebrews as a people:

You are in a different sphere of life and you are in a new family circle. It is your duty then to gain the affection of your new companions, but not to look back on us whom you have discarded. God will console you and will give you a new heart to repent one of these days. These are the last words I will ever write to you. Your betrayed father.

# The Home

## LOOKING TOWARD SPAIN.

BY JULIA C. R. DORR.

Among the choicest of our early as well as later poetical contributors we are proud to rank Mrs. Julia C. R. Dorr, whose beautiful sonnets and other poems glorify the home life, its loves, joys and sorrows, and breathe with tender and devout feeling. Julia Caroline Ripley was born of French parentage on her mother's side in Charleston, S. C., Feb. 13, 1825, but when a child her family settled in Vermont where she has lived ever since, her home being now in Rutland. In 1847 she married Seneca R. Dorr. Besides contributing both prose and poetry to prominent periodicals, she has published several novels as well as books of verse.

I stand on a rocky headland
Far out in the deep blue main,
And only its tremulous splendor
Lies between me and Spain.

Behind me the pine tree forest,
Singing the old refrain;
Before the exulting billows
And the far dreamland of Spain.

On the red rocks dash the breakers,
Their spray is a blinding rain;
My hair is wet with the sea foam,
But the wind blows straight from Spain.

Hark to the roar and the tumult
And the cries like a soul in pain!
But beyond is the calm and the silence,
And the beautiful land of Spain.

Afar, on the dim horizon,
I watch with a yearning vain
Yon fair ship gallantly sailing
Straight on to the ports of Spain.

And it's O, for the splendid castles,
And the light on tower and fane,
And the mystical, magical glory
Of the marvelous realm of Spain!

Night falls on the rocky headland
As day and its splendors wane,
While o'er the dark waters the moonlight
Is building a bridge to Spain.

But I think with an infinite longing
Of the hopes that no longer reign,
Of the dreams that are past fulfillment,
Unless on thy shores, O Spain!

## SIGNPOSTS ALONG THE PATHWAY OF WOMAN'S PROGRESS.

BY FRANCES J. DYER.

To record in detail the notable achievements of American women during the period covered by the life of *The Congregationalist* would require all the space allotted to the Home Department. I shall attempt, therefore, only to call attention to a few signposts along the four great highways of industrial and social life, education, moral reform and missionary effort.

We must travel forty years along the beaten path of conservative ideas before coming to that sharp turn in the road marked Woman's Rights, which George Meredith calls "the most indigestible fact of the century." Then it was a terrifying sign and, peering into the thorny, untrodden way leading apparently into a labyrinth of difficulties, few there were which entered therein. But a corporal's guard bravely followed the directing finger and blazed the way for that new road which now ramifies in countless directions. The original design was to secure equal political rights for both sexes, and, while this specific end has not been attained, the effort has resulted in opening up all those new avenues of employment which have radically changed the industrial status of woman. The sentiment in regard to suffrage at that time is well illustrated in the familiar anecdote concerning the pastor of the Congregational church in Malden, who thus announced an address to be given by Lucy Stone under the auspices of the Massachusetts Anti-Slavery Society. Holding the notice up before his face, he said: "I am requested by Mr. Mowry to say that a hen will undertake to crow like a cock at the Town Hall this afternoon at five o'clock. Anybody who wants to hear that kind of music will, of course, attend." The feeling of the press was voiced by Samuel Bowles, a most estimable man, who welcomed the same gentle speaker through the columns of the Springfield *Republican* in this gentlemanly fashion: "You she-hyena, don't you come here!" Today a woman suffrage gathering creates no more sensation than a prayer meeting.

But the indirect ends gained by the woman's rights movement are what we notice most as we read the signs along this new road. Then only two bypaths, teaching and sewing, led into the industrial world. Today women journey side by side with men in all the trades and professions. Whether this consitutes an ideal state of society, however, is an open question. The first woman who kept a store in Massachusetts was a widow in Lowell, who timidly undertook to support herself and children by selling boots and shoes. When she put up her modest sign it was greeted with a loud guffaw by outsiders in the street. Now, in this State alone, over 300 occupations are open to women and there are over 500,000 wage-earners in their ranks, not including those in domestic service in private families. Outside of employments like dressmaking and millinery, that are considered as essentially feminine, we find women engaged as architects, chemists, taxidermists, house and sign painters, butchers, carpenters, brass and metal workers, makers of caskets, tiles, twine, fireworks, matches and scores of other articles. I regret to say that there are eighty-one saloon keepers in this ancient commonwealth and one manufacturer of ale and beer. In the country at large are nearly 1,500 commercial travelers, 216 stock raisers and 56,809 farmers. The number who earn their living as clerks, bookkeepers and operatives in mills or factories runs into the hundred thousands.

Turning to the professions we find that the first woman lawyer was admitted to the Iowa bar in 1869. Now there are seventy-five practicing law in twenty-three States, eight of which were obliged to pass special legislative acts to secure them the privilege. The advance in medicine may be gauged by a few salient facts. When Harriet Hosmer, a sculptor of whom Massachusetts is justly proud, wished to study anatomy she knocked in vain at the doors of medical colleges in New England and New York. Crossing the Mississippi she went to Dr. McDowell, dean of the Medical College in St. Louis, who said to her, with true Southern chivalry, "You shall study anatomy in my college, and if anybody interferes with you he will interfere with me first." Yet in her own State, not long after, the first medical school in the world for women was opened. This was in Boston, Nov. 1, 1848, with twelve students. In the same city today are two hospitals, the New England Hospital for Women and Children and the Vincent Memorial Hospital, which were started and are managed by women. In Kansas they have been appointed to the office of county physician. In several States they are trustees of asylums and hospitals, and the whole number of physicians and surgeons in the United States is nearly 2,500. As preachers 165 occupy pulpits and 228 may be found in the ranks of journalism. The number of authors, artists and professional musicians exceeds 15,000. Women also serve as bank directors, factory inspectors, prison and library commissioners, and 154,805 are teachers.

Another narrow byway leading out of this main road has become a broad and beautiful avenue known as Women's Clubs. When Amelia B. Edwards on leaving America was asked what impressed her most here she said, "The number, size and importance of women's colleges, the enormous forward movement for education for everybody, and the universality and activity of women's clubs." In these latter organizations we find some of the finest exponents of the nobler social ideals which mark the close of the century. There is a disputed point of priority between the Sorosis of New York and the New England Woman's Club of Boston, but it is certain that both came into existence in 1868. From this small beginning has sprung the flourishing national body called the General Federation of Women's Clubs, with Julia Ward Howe for its honored president, and a membership of over 600,000 representing about 600 clubs. Besides the personal enrichment of mind and character that has come to thousands of women from journeying along this road, they have been potential in bringing about civic and social reforms of no small magnitude. They have secured, among other public ends, better tenements for working people, more humane care of criminals and paupers, improved sanitary conditions for schoolhouses, the appointment of police matrons and the creation of higher ethical standards. An enlargement of this thoroughfare led to the magnificent movement in behalf of working girls, ten years ago, under the leadership of Grace Dodge of New York, and the constituency of these clubs runs far into the thousands.

Going back to the sharp turn in the road in order to traverse the path of education, one is bewildered by the number and the curious character of the signs. For instance, here is a Connecticut town meeting which records that "it is the sense of this meeting that girls should not be taught the back part of the arithmetic!" Again we rub our eyes when Massachusetts proudly proclaims in 1828 that girls may attend school the year round. For a century and a half after the organization of its public school system in 1635 girls were shut out altogether and then were permitted to attend school only from April to October, so this indicates a tremendous concession. Ipswich Seminary, the mother of Mt. Holyoke, was opened by Mary Lyon in 1828, and five years later girls were admitted at Oberlin. But after the establishment of Vassar, the first college devoted exclusively to the education of the so called weaker

sex, in 1865, one can no more read the signs along this road than he can count the telegraph poles as he is whirled along in a modern express train. And the pace of the girls themselves, from that humble starting point of the "back part of the arithmetic" to the goal of college president, a position now filled by five American women, is like the chariot race in Ben Hur.

It was considered a great gain when the Massachusetts Institute of Technology extended the privilege of its scientific courses to women and appointed the first graduate, Mrs. Ellen H. Richards, instructor in sanitary chemistry. But such things have ceased to be remarkable. Equality of opportunity is the recognized canon in modern education. To Massachusetts also belongs the distinction of organizing the Association of Collegiate Alumnæ, now a national body with a representation from fifteen colleges. And to Mrs. Pauline Agassiz Shaw belongs the credit of starting kindergartens, to which she has personally contributed $344,579.

The most conspicuous signpost which points the way to the manifold roads of moral reform is marked Temperance. This cause best typifies that passion for righteousness which has found expression in the social purity and kindred movements, in midnight missions, and all those forms of specialized work made necessary by the existence of the monster evil of intemperance. A praying band of Ohio women started the crusade in 1873. It developed almost immediately into a national body and now has a network of branches in every State and Territory, including Alaska. Splendidly systematized into departments of preventive, educational, evangelistic, social and legal work and enrolling in its juvenile societies an army of thousands of boys and girls of every sect, color and nationality, the Woman's Christian Temperance Union has become one of the grandest highways of modern times.

A last signpost, glittering in letters of golden light, bears the emblem of the cross and the word Missions. It is true that early in the century consecrated feet trod in narrow byways of personal gifts and sacrifice, but not till 1861 was the road of organized missionary effort opened whereon multitudes now walk rejoicingly toward the palace of the King. In the authentic anecdote of the Michigan pastor who, prior to the date mentioned, always insisted upon attending the women's meetings because "no one knew what they would pray for if left alone" is reflected the suspicions then extant toward feminine power, even in a religious gathering.

The Woman's Union Missionary Society of New York was the pioneer in this divinely guided movement, the Woman's Board of Boston followed in 1868, and the Methodists, Presbyterians, Baptists and others fell into line in rapid succession. At present there are thirty-three such Boards with thousands of local auxiliaries. The primary purpose was the evangelization of those in foreign lands, but the reaction was soon felt in the old-fashioned sewing circles which had been the recognized agency for home work. Then, as Miss Ellen C. Parsons says in her admirable paper read at the Congress of Missions at the World's Fair: "Every class must be sought out and benefited. The emigrant girl must be met on the wharf when she lands. The good Samaritan must pour oil into the wounds of the Alaskan girl fallen among thieves. The Huguenot blood and the Covenant blood in the mountains of Kentucky, Tennessee and North Carolina must be searched out and sent to school. There must be Sunday schools for the cowboys and even the Jews must not be overlooked any longer. . . . Efforts are put forth for Italian laborers along the beds of great railway lines, and for the Slovack miners in Pittsburg, and if anybody is generally left out he is specially gathered in under the term neglected populations." Young Women's Christian Associations came into existence almost simultaneously with the missionary boards and have been followed by King's Daughters, Girl's "Friendlys," Red Cross societies and kindred organizations for the service of humanity.

In the retrospect of these eighty years it is manifest that the Civil War helped to develop women more than any other single agency. The prodigious exertions then put forth by them in behalf of the soldiers, as shown in the consummate skill and marvelous success of the great sanitary fairs—a suggestion of Mrs. Mary A. Livermore's—brought forth talents which have since been devoted to the ends of Christian philanthropy. May woman's gifts never be degraded to anything less worthy! In view of what has been accomplished I think we may modestly accept the estimate of James Bryce, who says: "No country seems to owe more to its women than America does, nor to owe to them so much of what is best in social institutions and in the beliefs that govern conduct."

## FATHERHOOD.

BY MRS. M. E. SANGSTER.

Mrs. Margaret E. Sangster, the accomplished editor of *Harper's Bazar*, needs no introduction to readers of *The Congregationalist*, to which she has been a frequent contributor for fifteen years. As author, poet, editor and reviewer she has won a large place in modern literature and a still larger place in the hearts of her readers, who are encouraged and comforted by the strong, serene and sympathetic personality, the spirit of which pervades even her written words. Mrs. Sangster's maiden name was Munson, and she was born in New Rochelle, N. Y., Feb. 22, 1838, marrying George Sangster in 1858. Her present home is in Brooklyn.

American fathers are, as a rule, so occupied with the cares of life that their relations to their children become, in a sense, superficial. Mothers are the intimates of the little ones, their refuge from distress, their confidantes and counselors. Fathers provide the means for the carrying on of the home. They are regarded with affection and respect, but in many cases they do not really know their children, nor do their children feel acquainted with them, as they might reciprocally know and be known where life is less rigid and hours less exacting.

As children grow up and enter on the responsibilities of maturity, they become clear-sighted as to their fathers. Nothing is so terrible or so tragic as the condemnation of a child who sits in judgment on a weak, selfish or erring father. Nor is anything in life more beautiful than the tribute paid by sons and daughters to him whose name they bear, whose family line they carry on and who stands to them as the head of their house. One likes to see the deference belonging to the chief of a clan paid to the father, to observe running through family life an instinctive regard for and belief in the father as wise and worthy and the ruler of one's race.

In reading lately the Life of Professor Austin Phelps, by his daughter, Mrs. Ward, I have been deeply impressed with the loftiness of this great man, not as a scholar or preacher or theologian merely, but as a father. A busy man, the claims on his time and strength clamorous and manifold, a man suffering from delicate health, a man belonging so much to the great outside public that he might have thought himself excused from continual attention to the little kingdom of home, Professor Phelps never sought exemption from the smallest duty, and gave himself with utter lavishness of love to his children.

One aspect of his grand sort of fatherhood especially touched me as I read the pages in which his gifted daughter has inscribed her eloquent tribute to the object of her reverential affection. With most people of strong natures, Professor Phelps was emotional and impulsive. Sometimes he spoke too soon, or reproved a child as an offender when the child was not deserving of blame. On such occasions this father never failed to acknowledge his error. "It was one of the rare things about him that he was not ashamed to apologize to the child whom he might have wronged. Of that simple nobility which of us ever took a low advantage? It was a thing too high." Unalterable moral rectitude, the deepest tenderness, the swiftest sympathy, the most unfailing consideration made this father's life a type of the Heavenly Father. From such a home the children could not go out orphaned into the world. They would reach up and take the divine hand the more confidently, that the earthly father's hand had been so firm and so close clasping and so blessedly true in its guidings.

Fathers and mothers, too, need, now and then, to inquire of themselves what is the best thing they can give their children. It is in the atmosphere to think that money, land, a good bank account, luxury, a fortune, are to be accumulated for one's heirs. Better than these is an outpouring of one's self, is a stamping of character with a personality rare and sweet and strong. Best of all is the so living with one's children that the children shall find God through the influence of the earthly home.

The usual and sometimes extravagant frivolities of "leap year day" had one sensible exception this year in a country town not far away, where a lady invited to her home a large number of her neighbor ladies with the proviso that their gowns should conform in length to a prearranged and conservative standard—not at all of the "bloomer" variety, but sufficiently shortened to avoid trailing the dirt. A row of tiny bells, set in a board three inches from the floor, over which the guests walked, was the test—if the bells jingled that lady did not receive a rose! The day was eminently favorable to the experiment, the rain, mud and slush conspiring to commend the good sense of the "emancipation" improvement. If bissextile days can be utilized for the

general good in this way it is a pity that the Gregorian calendar will allow no other opportunity for emphasizing such a needed and notable reform until 1904!

## THOSE FORGOTTEN NAMES.

BY KATE UPSON CLARK.

There are few things more annoying than to be approached by some one who seems a perfect stranger, yet who pronounces your own name and extends his hand, expecting to be recognized. Of course, you do not know him. You met him once at some club or reception, and, as chance would have it, he has remembered you, while you have forgotten him. You stammer the hackneyed formula about forgetting his name though his face is familiar, wherein, as likely as not, you stretch your conscience a little. Possibly, he taxes your patience still further by begging you to recall that very jolly story which you told, and which he followed up by one "which you cannot have forgotten."

The next man shows himself to be a gentleman. You may not know him any more than you knew the first speaker, but your heart warms to him and your respect for him is awakened when he says: "How do you do, Mr. Jones? My name is Robinson, and I had the pleasure of meeting you at the dinner given to General Smith."

In an instant all the circumstances flash over you. You remember him, and you remember him with the greatest pleasure. The densest man in society could not fail to have his memory quickened by so circumstantially kind a description as this courteous man volunteers, in order to make you at ease, of the place and time of your former meeting. In the other case, your first embarrassment is momently deepened by the expectation which your rude friend entertains that you cannot fail soon to recall so important a person as himself. You hope that you may never meet him again to remind you by his mere presence of your stupidity and of his own disappointment in in you.

The moral of every such case—and hundreds of them occur in good society every year—is obvious. In meeting any one with whom we have only a slight acquaintance, one should always introduce one's self by name, especially if such an one is in the way of meeting a great number of people all the time. In these days of large assemblies, it is impossible to keep names and faces properly attached, or even to preserve clearly in the mind the features of those whom we meet. It should be an invariable rule among all right minded men and women, when taking the initiative in speaking to any but a well known friend. "I am Mr. Johnson (or Miss Thompson). I met you at the reception at Mrs. Blank's." This simple statement usually settles matters between you, whether you remember the new-comer or not. It is the only polite system to be employed in such a case.

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I have learned from observation that three things happen to a man who works steadily without relaxation. In the first place, he becomes nervous, irritable and hard to get along with. In the second place, the grade of his work falls off, his services are worthless, and he is liable to err in his judgment. In the third place, he dies suddenly. It is an incontrovertible law of nature.—*Chauncey Depew.*

## ABOUT PEOPLE.

The young empress of Russia is showing an earnest interest in the line of temperance reform. Recently she has had interviews with several provincial governors regarding the best means of checking the fearful increase of intemperance among the peasantry. It is understood that she intends to found a woman's temperance association.

A beautiful anecdote is told of Wendell Phillips, illustrating his loverlike devotion to his invalid wife. At the close of a lecture engagement in a neighboring town, his friends intreated him not to return to Boston. "The last train has left," they said, "and you will be obliged to take a carriage into the city. It is a sleety November night, cold and raw, and you will have twelve miles of rough riding before you get home." To which he replied, "But at the end of them I shall find Anne Phillips!"

Even when occupied with a houseful of brilliant and notable guests at his studio receptions, Lord Leighton could find time to give some attention to any little visitors that might accompany their elders. On one of these occasions a pretty little girl was seen struggling to edge her wee person through the crowd in order to see his pictures, but without success. In a moment the president of the Royal Academy grasped the situation, raised her to his shoulder, and the two were soon chatting gleefully together as if they were lifelong friends.

A sister of the poet Longfellow is still living in Portland, although at an advanced age. Mrs. Pierce has had a remarkable experience as a Sunday school teacher. She took charge of a class of tiny girls when they made their first appearance at church and she continued to teach the same scholars until one by one they married and moved away. But the ties of friendship between teacher and pupils, as well as between the members of the class, were wonderfully strong and now as gray-haired grandmothers return to Portland for a visit each one pays her court to Mrs. Pierce, while the bond of having belonged to "Mrs. Pierce's class" is like that of a close society.

One reason why Christina Rossetti remained single was because, in two cases at least, she was withheld by religious considerations. In the new volume of her poems edited by her brother he says, in a note: "The first suitor, a painter, was a Christian, but not in the Anglican communion; the second, a scholar and literary man—and this was far the more serious affair of the two—either was not a Christian at all, or else was a Christian of undefined and heterodox views." This recalls the position taken by one of our New England poets, Lucy Larcom, who refused a lover on patriotic grounds, convinced that she could not marry a man who upheld slavery. The position she took is set forth in her noted poem, A Loyal Woman's No.

One of the best tributes ever paid to the sanctity of the home and to the right of the head of the family to make the hearthstone a "dead line," over which none can pass safely without his permission was that given by Bismarck when he defied the present ruler of Germany. Bismarck had had an interview with Herr Windthorst. Emperor William, learning of this, proceeded to Bismarck's home and demanded to know what they had been talking about, and why Bismarck had appointed a private interview without consulting him. Whereupon Bismarck intimated that he could not allow any one to determine who should or should not cross his threshold. "Not even when I as your sovereign command you so to do?" cried the emperor, with passion. "The commands of my sovereign end at the drawing-room of my wife," replied the Iron Chancellor with calm dignity.

## Closet and Altar

*If thou canst for a while cease from thine own speaking and willing thou shalt hear unspeakable words from God.*

The greatest evils are from within us and from ourselves also we must look for our greatest good, for God is the fountain of it, but reaches it to us by our own hand; and when all things look sadly around about us, then only we shall find how excellent a fortune it is to have God to our friend, and of all friendships that only is created to support us in our needs.—*Jeremy Taylor.*

Wilt thou with St. John rest on the loving heart of our Lord Jesus Christ, thou must be transformed into the beauteous image of our Lord by a constant, earnest contemplation thereof, considering his holy meekness and humility, the deep, fiery love that he bore to his friends and his foes, and his mighty, obedient resignation which he manifested in all the paths wherein his Father called him to tread. And now ye must gaze much more closely and deeply into the glorious image of our Lord Jesus Christ than I can show you with my outward teaching, and maintain a continual, earnest effort and aspiration after it. Then look attentively at thyself, how unlike thou art to this image and behold thy own littleness. In the glorious likeness of Christ thou wilt be made rich and find all the solace and sweetness in the world.—*John Tauler.*

What we are stretches past what we do, beyond what we possess.—*Henry Drummond.*

Thou sayst, "Take up thy cross,
O man, and follow me";
The night is black, the feet are slack,
Yet we would follow thee.

O heavy cross of faith,
In what we cannot see!
As once of yore, thyself restore,
And help to follow thee.

Within our heart of hearts
In nearest nearness be;
Set up thy throne within thine own,
Go, Lord, we follow thee.

—*F. T. Palgrave.*

For one to be a Christian it is only necessary that he be loyal, but to be a Christian of the first order he must be mystical. Jesus still comes to us in our outer life, and blessed is the man who arises and follows him whithersoever he goes. Jesus still comes to the door of the soul, and that man is most blessed who receives the Lord into his guest-chamber.—*Ian Maclaren.*

We thank thee, O Father, Lord of heaven and earth, that we can truly say the Lord is good; his mercy is everlasting. We need help this day. Come to us and tell us what thou wouldst have us do. Hear our prayer for wisdom and our cry for understanding, and look kindly upon us when we stretch forth our hands unto thee. We would live honest, peaceful, useful lives, doing our duty without fear, and walking in thy way in reverence and gladness. When the hill is high and the way is rough, may Christ be near at hand. When the wind is cold and the whole sky is one great cloud, may our hearts be strong in the grace that is in Christ Jesus. Amen.

# Tangles.

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

### 23. ANACROSTIC.

(In this puzzle the first letters of the lines form an anagram, whose answer is described or hinted at in the verse.)

Come to the couch of pain—of woe—
Look where the tears of sorrow flow,
E'er there dispense the kind relief,
And blend thy tears with other's grief.
Rich be the blessings thou shalt know
Hovering around thy path below;
And when thy race on earth is run,
Behold a brighter is begun:
In joy the plaudit waits for thee,
"This kindness thou hast shown to me."

HARRY.

### 24. ANAGRAMS.

FAMILIAR FLOWERS.

1. One name. 2. Lone dear. 3 We see Pat. 4. Fowl's rune. 5. Rend vale. 6. Wide bend. 7. In coat ran. 8. Do rend log. 9. Inn gate. 10. To hire leap. 11. O, mad girl. 12. Stare. 13. A pi tune. 14. Love it. 15. I run game. 16. Lamb. 17. Note gem tin. 18. Trust in a no. 19. O, the wires.

S. R. M.

### 25. "NATIONS."

1. This nation never stays at home;
2. This one an offering brings;
3. A nation, this, of clergymen;
4. This one, of queens and kings.

5. This nation's rated musical;
6. And this one knows which *which is;*
7. A nation, this, hilarious;
8. And here is one of witches.

E. R. B.

### 26. "CITIES."

1. What city is most extensive? 2. In which do inquisitive people live? 3. What city is famous for its fat men? 4. Which is considered most trustworthy? 5. Which has most rapid transit? 6. What city is very unfortunate? 7. Where is famine imminent? 8. Where may the boldest people be found? 9. Where the most contrary? 10. What is the happiest city you know? 11. Where do people live at the highest pressure? 12. What city is notorious for betrayals? 13. Where is the most quarreling done? 14. Where are people always hungry? 15. Where do beggars congregate? 16. In what city is hatred rife? 17. Where can no secrets be kept? 18. What city is most primitive? 19. Where is science most advanced? 20. Where is it impossible to be selfish?

M. F. LEWIS.

### A PRIZE.

Some of the enigmatic "nations" and "cities" of Nos. 25 and 26 may be guessed without difficulty, but perhaps not all. The sender of the best list of both "nations" and "cities" will receive a handsome book of Photographic Views of the World, containing 246 pages, 8 by 11 inches in size. In case of a tie, neatness and arrangement of the list will be considered. Competing answers must be received on or before March 24, and the name of the prize winner will be published in Tangles of April 9.

### ANSWERS.

17. Aden's, dean's, Danes, Andes', sedan.

18. Aster, vaster, pilaster, master, Doncaster, boaster, coaster, Zoroaster, chaster, roaster, toaster, feaster, taster, poetaster, waster, faster, disaster, plaster.

19. Parenthetic.

20. I was suffering from a painful toothache, yet I rowed in my canoe to a sloop; in this I sailed down the river to a seine, alone taking a lot of fine mackerel. [Key: Eye in eye; ou in oustiti; ause in because; ps in psalm; ough in tough; yrrh in myrrh; ey in turkey; ngue in tongue; ph in seraph; rhomb in rhomb; eigh in neigh; eign in reign; ph in seraph; ool in wool; pt in ptarmigan; œu in manœuver; phth in phthisic; eigh in neigh; eat in breath; igh in sigh; ough in though; yn in lynx; eigh in sleight; cha in chameleon; pneu in pneumatic; pt in ptarmigan; ioux in Sioux; ey in bey; ps in psalm; ll in llama; ew in new; eign in foreign; phth in phthisic; ys in mystery; ei in gneiss; c in cere; ay in bay; bd in bdellium; ou in mound; ea in tea; ie in sieve; olo in colonel; ough in through; ai in mail; sc in scene; esne in mesne; ai in mail; ey in key; ch in loch; y in lynx; ngue in tongue; aigh in straight; acht in yacht; ov in grovel; ign in align; mb in bomb; acquer in lacquer; elle in belle.

21. Ivy. (IV.)

22. 1. Abraham Lincoln. 2. Oliver Cromwell. 3. Robert Burns. 4. Phillips Brooks. 5. Thomas A. Edison. 6. Louis Agassiz. 7. William E. Gladstone. 8. William Lloyd Garrison. 9. Charles Sumner. 10. Benedict Arnold. 11. Florence Nightingale. 12. Christopher Columbus. 13. Aaron Burr. 14. William T. Sherman. 15. Edward Everett Hale.

Nillor, Middlebury Springs, Vt., gave answers to Nos. 13, 15; H. H., Sherbrooke, Quebec, 14; A. A., Newton, Mass., 13, 14, 15. Under "Answers" of two weeks ago $10,000 should, of course, read $10,100.

## MY SHADOW.

I have a little shadow that goes in and out with me,
And what can be the use of him is more than I can see.
He is very, very like me from the heels up to the head,
And I see him jump before me when I jump into my bed.

The funniest thing about him is the way he likes to grow—
Not at all like proper children, which is always very slow;
For he sometimes shoots up taller, like an India rubber ball,
And he sometimes gets so little that there's none of him at all.

He hasn't got a notion of how children ought to play,
And can only make a fool of me in every sort of way.
He stays so close beside me, he's a coward you can see;
I'd think shame to stick to nursie as that shadow sticks to me!

One morning, very early, before the sun was up,
I rose and found the shining dew on every butter cup;
But my lazy little shadow, like an arrant sleepy-head,
Had stayed at home behind me and was fast asleep in bed.

—*Robert Louis Stevenson.*

Vigorous, well-preserved women of eighty years old or over are so numerous at the present time as to be a subject of general comment, and much interest is felt in their lives. One writes of her daily enjoyment in reading Greek, a language which she began to study after the age of seventy. Another continues the horseback riding which she has always enjoyed, and has recently been photographed on her favorite horse. A third tells of answering more than fifty congratulatory letters received on her birthday, while an enthusiastic dame of eighty-six is delighting in the outdoor life of California. In questioning these octogenarians we find that they were never considered very strong nor likely to live to be old. They were almost all, from early youth, obliged to "take care of themselves," and perhaps that has been the secret of their longevity. They have never dared to disregard the laws of health, but have lived simply and quietly, ready to stay or go as might be their Master's will.

What furniture can give such finish to a room as a tender woman's face? And is there any harmony of tints that delights like the sweet modulation of her voice?—*George Eliot.*

## WELLESLEY AND MT. HOLYOKE IN SOUTH AFRICA.

The scope of Christian Association work for young women is reflected in a recent journey half way around the globe undertaken by Miss Annie M. Reynolds, a Wellesley graduate, who was appointed last year as the first world's secretary, with headquarters in London. Returning from Australia *via* South Africa, she speaks first of the Association Home in Johannesberg, a locality to which the eyes of the universe have been attracted lately, and then says of the Cape Town home:

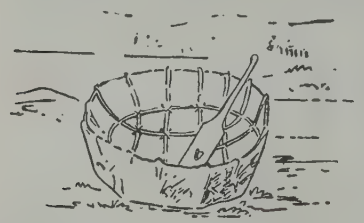
I know of no other association anywhere whose history seems so much of a romance. For several years the association was a union of Christian workers, who met for weekly prayer, and who lived their prayers in working for any needy women of whom they heard. They were especially desirous of helping young women, but were sadly cramped by lack of funds and room, as they had only one small office. One day there came into the office a quiet gentleman, who said: "I understand you are in need of a Young Women's Christian Association Home. I have come to offer you a house to be used for that purpose. I had two daughters who had been studying in Germany, whom I expected home soon to make glad their mother's heart and mine by the sunshine of their presence. Only a few weeks since I received a telegram that they had both been called hence and had exchanged an earthly for a heavenly home. I own a house of twenty rooms on Long Street, which I intended as part of their dowry. I want to make it my daughters' gift to the Young Women's Christian Association. I make no condition, save that it shall be always for their use." So over the door of this Association Home today is a large tablet, recording it as a gift in memory of Minnie and Maria Bam.

Some days later I visited the Huguenot Seminary at Wellington, and learned how the story of Mary Lyons's life had inspired the founder, Rev. Andrew Murray, to begin that work. As I saw the pupils and heard of the far-reaching influence of the work I realized somewhat of the value of America's gift to Africa in the influence of that noble life. As I heard the story of this Association Home, so simply and touchingly told, I wondered if there might not be here something of a return gift of inspiration from Africa to America.

Are there not many homes among us gladdened by the presence of fair young daughters whose fathers and mothers can give as a thank-offering for their lives a Christian home for the girls who have none of their own?

# The Conversation Corner.

MY DEAR CORNERERS: We have had all sorts of boats in the Corner —the *Valkyrie*, the *Vigilant*, the *Marjorie*, Joe Lucy's Eskimo kayak, as well as the old Captain's original *Alphabet* and its successor, the **26**, our present dispatch boat. But this is a new kind altogether. The nearest of anything like it I ever knew (except the bowl of the three wise men of Gotham) was in the story which used to be told in Dr. Grenfell's land of good



Mother Robin at Old Fort Island, who, when all the small boats had gone adrift in a storm and it was necessary to reach a large boat moored out in the bay, brought out a washtub and sent a boy off in that! But this is a real boat in actual use. Our eight-year-old member in North Dakota sent me the picture and, when I wrote asking about the comical craft and its use on mill-ponds, sent me a miniature model with this explanation:

FT. BERTHOLD, N. D.

*Dear Mr. Martin*: Papa drew the first picture and I copied it on the mimeograph. A "bull-boat" is a round, skin boat. It is called so because the Indians used to use the skin of the buffalo bull to make their boats, because it took a big skin. You will see what it is like, because I am going to send you a little model and paddle for the Corner Cabinet. The boat is about five or six feet across. A bull-boat sometimes gets a hole in it and the Indians stop up the hole with mud. Two go in the bull-boat, but four can go in it. When one goes in it they have to put a stone in the other side to balance it. We have no mill-ponds here. You have to have an Indian who knows how to paddle it when it is rough. The women paddle them very often. The woman who paddled mamma across the Missouri made the model. . . .

Your friend, EVAN H.

This is one of Evan's mimeographs too, showing a log meeting house and parsonage at an out-station among the Mandans. You will find a very interesting story about it ("*Di tapio* — who are you?") by Evan's father in the *American Missionary* magazine for March, for the "A. M. A." has the charge of those Indian missions. The article mentions the woman who made our Cabinet model. If any of us visit the upper Missouri, let us patronize Mrs. Little Crow's buffalo hide ferry-boat!

*Di tapio? Who are you?* The omitted portion of Evan's letter will answer. I sent him and "Dora" the Corner "certificates," suggesting that they should now exchange photographs. In reply I received the above and the below:

The only late photograph we have is one my papa has drawn of us. I will send it to you. My sister Dora and I were very much pleased with the Pomiuk pictures.

I suspect that "papa" has a considerable strain of fun in him for a missionary of the wilderness—in fact, I remember him as a student!

The mention of Pomiuk, in whom Evan and Dora as well as the little Indian children of that mission have been interested, reminds me of Dr. Grenfell, the missionary surgeon of the far north, of whose visit I have not had a chance before to speak. He only spent two Sundays in New England, but the children—young and old—who became acquainted with him and saw his pictures and heard his story of what God has helped him, and the other missionaries of the "Deep Sea Mission for Fishermen," to do for the men of the North Sea and the sick and starving and needy "liveyers" of the Labrador coast will not soon forget him. I have something more to tell you of Dr. Grenfell, and will only now mention two things he told me about our boy Pomiuk. One was that when the poor fellow cried at the daily dressing of his wounds, Dr. G. chalked on a medicine cupboard in the cabin the days of the week, like this:

| POMIUK. | *Sunday.* | *Monday.* | *Tuesday.* |
|---|---|---|---|
| | B. | G. | G. |

That is, when he kept from crying a mark for *Good* was given him, otherwise, one for *Bad*. When he had so many G's, some little present was given him. The other thing was about that little box on his bearskin which you see in his picture on the receipt. It is a soap box which the doctor had given him and which contained all his earthly possessions. When he was brought away from his "tupik," such was his condition that not even his clothes could be taken with him, and the only thing that he brought away was the photograph which I had so much trouble to send to him in Newfoundland, after he left the United States. He clung to that, and if you can use the "X-rays" you can see it in that treasure box which he keeps under his hand!

D. F. has just shown me proofs of two pictures which are to go into this anniversary number, of himself and his accomplices in the printing office, and the boys in the mailing room. What a nice number this will be! I am wondering whether I am not the oldest one "on the paper," in point of service, for I lately came across an old letter of 1856, from Galen James & Co., the proprietors, about my canvassing for the then young *Congregationalist*. Forty years—that covers half the whole period since the *Recorder* started! I find articles in my scrap-book which I wrote as early as 1860, and many for the children beginning with 1874—perhaps some of them were read by your parents. This is certain, that the *Boston Recorder* eighty years ago did not think so much about the children's department as the present editors do, even if good Deacon Willis, who founded the dear old *Youth's Companion*, did run the paper!

Mr. Martin

## CORNER SCRAP-BOOK.

**St. (?) Petersburg.** The London *Little Folks* has an interesting statement about the name of the Russian capital which we do not think half of our American little folks know. It is not *St.* Petersburg, as we always call it, but plain *Petersburg*. That is, it was not named for St. Peter, but for Peter the Great, who though a great man and good ruler was never made or esteemed a saint. It is said that in Russia the city is always mentioned without the prefix. Can any of our juvenile readers confirm that?

**Petrels.** But, on the other hand, many places and people and things are named for Peter the apostle, some instances of which may be new to us. The familiar sea bird, the stormy *petrel*, was so called because it keeps so long on the surface of the waves that it seems to be able, like Peter of the New Testament, to walk upon the water, petrel being the diminutive of *Petrus*, *i.e.*, "little Peter."

**Only Yearly in the World.** This distinction is claimed by the *Eskimo Bulletin*, published annually at the A. M. A. Mission School, Cape Prince of Wales, Alaska, Mr. Lopp, the missionary there at the time of the last issue for 1895, being editor and proprietor. It has two small pages and is evidently reproduced by mimeograph. As may be seen on Dr. Jackson's reindeer map (I got a copy at the A. M. A. rooms), the station is at the extreme west point of Alaska, opposite East Cape in Siberia. As there is only an annual mail there, the resources for news are limited, but the various departments of a well regulated newspaper are sustained. From "Locals" we take the following items:

No Whales.

A Big Walrus Catch.

Ti-now-gorz-ga and Noo-tudl-got, who have been staying here this winter, will return to their home in Asia in a few days.

Two items each are given from the "Fashion" and "Society" departments:

Belts made of the skin of wolferine feet, claws on, with suspender buckles, sleigh bells and door keys dangling, are all the rage.

Bed ticking is the most popular cloth worn over the fur suit this season.

Master Dwight T. Lopp, May 2, gave the Eskimo boys a birthday treat.

On May 10, Se-ga-yook, having killed his first bird with bow and arrow, gave a kisok (flour paste sweetened with molasses) party to his companions.

We should like to have been present at those parties! The reindeer enterprise is reported as successful, the mission herd now numbering 171, and the *Bulletin* appeals to Congress for a larger appropriation. The advertising columns are interesting—rates free, but no patent medicine "ads"! The first follows a cut of a reindeer:

100 prs. Reindeer horns for sale. Address, etc.

LOST. A black dog—last full moon—two sleeps journey north of the Cape.

How much of meaning there is in these "Mission Notes":

During the whaling season one boat's crew observed Sunday.

The Sunday afternoon prayer meeting is well attended.

The children enjoy singing "Come to Jesus" in their own language:

Kohine Jesus, kohine Jesus,
Kohine Jesus, w-urne;
W-urne kohine Jesus,
Kohine Jesus, w-urne.

The last reminds us of Pomiuk's song, *Takpa-nele*, *Takpanele*, a verse of which is printed on his receipts. We should like to hear from "Master Dwight T. Lopp." Who knows but that, eighty years hence, when Alaska may have become a populous and powerful State, this little *Bulletin* will not be recorded as the pioneer paper? I shall file away my copy in the "Corner Cabinet."

L. H. M.

# The Sunday School

LESSON FOR MARCH 22. *Luke* 12: 37-48

## FAITHFUL AND UNFAITHFUL SERVANTS.

BY REV. A. E. DUNNING, D.D.

Those who follow Christ are divided into many sects. But he knew only two divisions of Christians—those faithful to himself and those unfaithful. In these words to his disciples, none of whom were altogether faithful, he described:

I. *The Christian's attitude toward Christ.* Always he stands in some conscious relation toward his Lord.

1. The Christian is a servant. His business is to obey. Paul delighted to call himself the slave of Jesus Christ. So complete was his subjection that he thought he had no longer a will of his own. He said of himself, "It is no longer I that live, but Christ that liveth in me." But the servant of Christ is servant to no one else. Christ said, "No man can serve two masters"; "One is your Master, and all ye are brethren." Paul said that slaves need not worry about their position. If they were Christians they were "the Lord's freemen" [1 Cor. 7: 21-23]. They served men only in obedience to Christ. Every Christian is bound to serve him.

2. Christians serve an absent Master. Though Christ is spiritually present, we cannot feel ourselves under his eye as we might if we could see him and hear him give directions concerning every step in life. In many respects we live like servants whose master is away. We are often perplexed because we do not know what would please him best. We often see his followers doing what we think must displease him. Many things in the world seem to be going wrong because they lack the supervision of a present master. We ask what would happen if Christ were to come to Chicago, or to Boston, or to other centers of life where men profess to be his servants. The spirit of Christ is with us, but Christ has withdrawn himself from the world.

3. The Christian expects Christ to return. His first disciples thought he would establish on earth a kingdom immediately after his resurrection [Acts 1: 6]. Though he assured them that the time when his rule should be established on earth could not be within their knowledge, he promised them the gift of the Holy Spirit and commanded them to testify of him throughout all the world. While they were obeying this command, they seem to have expected his reappearance at any moment. More than nineteen centuries have passed and he has not returned. His disciples who are faithful are watching for his coming. His message to each one of us today is, "Be ye also ready: for in an hour that ye think not the Son of Man cometh."

This is the great lesson of prophecy, the supreme secret of a successful life. Every hour is a coming of Christ. The sun sets on no day in which some opportunities are not forever closed. The sum of these makes the one life for which we must give account to him. The sum of all lives is to complete and consummate the glorious kingdom in which he is to reign forever. He is guiding all things to their final consummation. That time may come at any moment—is sure to come to us as a surprise. We are in the world like servants of a householder who has left home with the assurance that he will return. We have each a trust, each a work. Any hour may witness sudden and complete changes in the affairs of the house, caused by his appearance, when the opportunity to fulfill the trust and complete the work will be ended.

We are soldiers on guard in the night. Each in his place is safe, nowhere else. There are signs of the Master's coming—a flash here, a light gleaming there. The age has been long on its way. Some day there will be changes in human society as sudden and startling as the darkening of the sun and the falling of the stars, which seem impossible. The power and glory of Christ will shine forth with amazing brilliance. All men will see that he has been the ruling power in history, that he is King over all. But to all that day will come as a surprise. To those who know most about it the time and manner of his coming will be unexpected. The King's message concerning it is, "What I say unto you, I say unto all, Watch."

II. *The faithful servant's reward.* He receives it every day of his life. Doing his duty is pleasing his master, and that pleases the faithful servant. When his work is done, he will be brought still closer into his master's confidence and will receive larger trusts. To be worthy of them is to have manhood modeled after Christ's. No one who is worthy of these trusts will fail to receive them. The reward of the faithful servant is complete, in himself and in his position.

III. *The unfaithful servant punished.* Simple neglect of known duty persisted in is self-destruction. Our Lord's figure in describing it is a carnival among the servants of a household during the master's absence. Only once in the gospels beside this instance does he mention drunkenness. That sin does not seem often to have attracted his attention. But in both these instances he speaks of it as preventing men from recognizing his coming and causing their destruction at the hour of the crisis of their lives. No sin is more fatal to Christian life, which is the life that develops the highest manhood and womanhood, than drunkenness. But from whatever cause, to be unprepared to meet Christ at his coming is to make a failure of life. It is to bring down on one's self with certainty the punishment of God.

Yet the character and extent of that punishment will depend on the unfaithful servant's knowledge of the duty required of him which he has failed to perform. Those who sin ignorantly will not be exposed to the same degree of condemnation with those who commit the same sins knowingly. We may well hesitate to pronounce judgment on others. But for ourselves, understanding our advantages for knowing the will of Christ, to neglect it will surely bring on us the ruin of our souls.

## THE CHURCH PRAYER MEETING.

*Topic for March* 15-21. Ordering One's Life for Christ. Col. 3: 12-17.

The motive. The plan, as related to business, church, family, neighbors, country, the world.

(See prayer meeting editorial.)

In our crowded cities, amid the triumphs of material progress and scientific discovery, men's hopes and aims seem steadily narrowing down to the visible and earthly horizon. The church itself has turned with new zeal to philanthropy and social reforms and foreign missions, and just because it is so intent on preparing the way of the Lord looks less eagerly for his appearing. Are there still Christian people too much preoccupied with thoughts of heaven? Richard Baxter tells us that "when it began to be too dark to go on with his reading and writing, and before the candles were brought in, he used to sit quietly in the twilight, meditating on the Saints' Everlasting Rest." Our religion is impoverished and enfeebled because it forgets the powers and the peace of the world to come. We have well-nigh lost the eager, exulting hope so characteristic of the primitive disciples.—*British Weekly.*

The passing away of early illusions with regard to the sanctity of those who seemed to us exceptionally fervent and devout is one of the severest tests of our loyalty to Christ.—*R. W. Dale.*

Don't Rub Your Clothes
to tatters in a vain attempt to clean them with poor soap. Save your time and health by using
Sunlight Soap
It makes home brighter.
Lever Bros., Ltd., Hudson and Harrison Sts., New York.

Vigor belongs
to health. Health to well-fed bodies. It's easy to feed some people, but proper nourishment for the invalid, the convalescent and the dyspeptic is hard to obtain.
Somatose
a perfect food; strengthens and nourishes the system; restores the appetite
Somatose-Biscuit, 10% Somatose. A valuable addition to the diet.
Runkel Bros.' Somatose-Cocoa (10% Somatose), for nursing mothers, invalids and convalescents. A pleasant and strengthening beverage for table use.
Runkel Bros.' Somatose-Chocolate (10% Somatose), for eating and drinking.
*All druggists. Descriptive pamphlets free of*
Schieffelin & Co., New York, Sole Agts.

Quick as Thought
No time lost with WHITMAN'S INSTANTANEOUS CHOCOLATE.
Taste, flavor and quality the best. Put up in pound and half-pound tins.
Stephen F. Whitman & Son, *Sole Mfrs.* Philadelphia.

REX BRAND Extract of BEEF FLAVOR
Sample, 4 cents. *Book free.*
OUDAHY - - SO. OMAHA

THE WORLD KNOWN
LIEBIG COMPANY'S EXTRACT OF BEEF
THE STANDARD FOR PURITY AND EXCELLENCE.

## PROGRESS OF THE KINGDOM.

### OUR OWN WORK.

**Wounded to the Quick.** In addition to the protests from the mission field regarding the retrenchment of the American Board comes this stirring letter from India: "We have had the knife of fifty per cent. reductions driven into us by that letter announcing the amount allowed for work this year. I say nothing about the ten per cent. reduction of our salaries, I can stand that kind of 'vote of confidence,' but such a reduction on the funds for our work I cannot stand without protest. I am going back to my station to dismiss half my men, stop half of my schools, let half of my wretched hovels that represent to this people the 'churches of the Living God' go to ruin and I am going to tell those who labor in hope and patiently wait that their brethren in the churches at home are tired of trusting their God and are going to trust 'business principles' hereafter, and that when money is in hand there will be work done in the Periakulam station, and that when there is no money in hand there will be no work. Presently I shall have a statement of 'results' to send home. I could forecast that statement now, but 'business principles' require me to wait and see. I believe that God will avert the consequences of such reductions, and I know that if he does not avert them he is able to overrule them for good. I am not writing in a passion. I feel that I have been betrayed. I am grateful to you for every word of argument and for every word of appeal, but blood flows and such wounds may be healed, but not without leaving a scar. The American Board may have to look to dead men and to live women for its funds, and perhaps it reflects credit on the Congregational churches that it should do so, but thanks be to God, who worketh in us, all the work that is being done does not depend on money. Much of it must stop when the money stops, but that which is best and most precious and most lasting will not stop though the money does stop. The indifference of the church can injure the work, but it cannot kill it."

**A Mexican Evangelist.** From Rev. J. D. Eaton come tidings of a successful series of evangelistic meetings in Chihuahua, conducted by Rev. Arcadio Morales, a Presbyterian pastor for twenty years in Mexico City. Last summer during the Sunday school convention held in San Luis Potosi, this Spanish minister showed marked power as an evangelist and has been in demand to lead special meetings in Satillo, Monterey and Vera Cruz. Mr. Eaton says of him: "Señor Morales is a man of winning personality, possesses spiritual power to a marked degree and is acquainted with the majority of the Christian workers, both native and foreign." Not until after the Week of Prayer, which marked the beginning of unusual spiritual interest, was he able to visit Chihuahua. The public mind was prepared for his work by the wide distribution of beautifully printed invitations and the daily circulation of hundreds of handbills. The Methodist Episcopal Church, South, was invited to join with Mr. Eaton's people and for ten days, morning and evening, the meetings continued and were blessed with such an outpouring of the Spirit as profoundly to move all hearts. Not only were believers aroused and stimulated, thirty-five new converts led to begin a new life, but many persons came to hear the Mexican evangelist who had never before attended a Protestant service. It is worth noting that about seventy-five dollars of the expenses were contributed by native members of the congregation. The services of the preacher were gratuitous.

**Spiritual Destitution at Home.** In an interesting article in *The Home Missionary*, Rev. T. W. Walters points out the resources and needs of northern Idaho, which is almost completely shut off from the southern part of the State by obstructive mountain ranges, all traffic and traveling between the two sections being through Washington and Oregon. He calls attention to the rich agricultural, grazing and fruit growing land, especially in the Camas prairie, the Potlatch country and the vast Nez Percé reservation, opened for settlement last November, where thousands of families have located their homes; to the flourishing young towns which are rapidly springing up; and then regretfully declares that within the whole of this vast, rich territory we have but one church. Among the mining towns of the Cœur d'Alênes, also, the spiritual destitution is pitiful and appalling. Our general missionary indicates the religious condition of these mining centers when he says that they do not pretend to have any sacred days or sacred hours. Business, money-making and sporting constitute the great aim of life. When spending a Sunday at one of these busy towns Mr. Walters made it an object to find out, and visit if possible, every religious movement therein. He found two small Sunday schools, with about forty scholars in each, superintended and carried forward by women, as not one man was visible. The first school is held in a schoolhouse, the other in a dancehall. In the evening an attempt was made to hold a young people's prayer meeting at a central point, but given up for want of competent leaders. These seemed to be the only religious efforts of the place. Surely we must agree with Mr. Walters that, if the missionary funds are to be devoted to send the gospel to those who have it not, the mining centers of the Panhandle deserve a prominent place on the list.

### PEN AND SCISSORS.

President Gates of Harpoot writes that they are trying to render aid to the destitute Armenians by employing them to clear away the débris of the burned buildings, and they hope soon to put a roof on the building of the girls' primary department that it may be used again for school purposes.

The Church Missionary Society has, after mature deliberation, decided to yield to the eager desire of several young women who, before the Ku-cheng massacre, were under appointment for missionary service in China, and they are to be sent to Foochow, where they are enjoined to remain, occupying themselves with the study of the language until they can go into the interior with a reasonable degree of safety.

A fresh instance of Dr. John Paton's self-sacrifice and devotion to the New Hebrides mission is his recent munificent gift of $60,000, presented to the Victorian General Assembly as a fund for carrying on the work to which he has given his heart and life. This large sum is the result of the publication of his autobiography—the profits of the sale and the donations received by him from persons who have read the book.

A new movement inaugurated in England by laymen is known as "A Missionary Mission to Men" and is designed to reach, not the men in the slums of London or in unevangelized lands, but those in the home churches who need to be imbued with the missionary spirit and aroused to intelligent interest and effort. The women of America have organized bands for prayer and study regarding this great subject; why not the men also?

The Christian Chinese connected with the California Chinese Mission of the A. M. A. appeal to members of Sunday schools and C. E. Societies to aid them in purchasing a new and commodious mission home in San Francisco. The cost of rental for the building they have occupied more than twenty years is $900 per year, and the leading workers declare that the time has come when our Congregational mission ought to have larger accommodations and the work should be relieved of this heavy burden of rent. The A. M. A. heartily approves of the enterprise, but is not able to appropriate any funds for it.

With regret we learn that M. Coillard, the veteran Protestant missionary of the Zambezi, has suffered from so severe an illness that he has been ordered home on furlough. Before his sickness he undertook a tour of evangelization which seemed almost fruitless, as he was unable to reach the tribe he went out to seek, and the missionary and his native companions suffered much from privation and from the opposition of the people through whose territory they traveled. But the journey was not in vain, for M. Coillard, with characteristic zeal, turned his attention to the souls of the men in his little caravan. He made frequent appeals to them and prayed much for their conversion, making a serious impression which was deepened after a narrow escape from death at the hands of one of the native chiefs. As a result, when the journey was over eight of these men arose in the church at Lealuyi to declare their new faith and hope.

## Y. P. S. C. E.

### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, March* 22–28. "Diligent in Business." Prov. 6: 6–11; Josh. 22: 5.

The first application of this thought should be to our daily work, to the interest in life which calls for our most strenuous endeavor and the larger share of our thought and time. Most of us have some special thing to do in the world. We might like something else better, but, so long as duty points to it, we are cowards and shirks if we are half-hearted in doing it. I remember the strong impression made by the testimony of one man at the close of a large convention of college students. The question was being passed around, "What new resolve have you made at this meeting?" One and another arose and declared that they were purposing to read their Bibles more faithfully, or to do more personal work in behalf of others. After nearly every one else had spoken, a member of the conference stood up and said that he was going back to study harder. Without disparaging the testimony of the others, the purpose thus expressed bore powerful witness to the value of this gathering.

When a lazy college boy is waked up to a realization of the fact that he is sent to college principally to study, some new impulse certainly has begun to work in his heart. It is the impulse which swayed Christ himself, which he communicated to his first disciples. Before he called them to special following of him he wanted them to show themselves successful fishermen, and so he bade them launch out into the deep and let down their nets and perform small details relating to their calling in a thorough fashion. When a man becomes a Christian he does not become less, but more, fitted for fulfilling his ordinary tasks. So let us believe that diligent work in the schoolroom, the office, the store, the factory, on the railroad is a good big part of our Christianity.

But the King's business also needs to be done, and he who looks at his ledgers and his implements of toil, or his particular trade or profession so constantly that his vision of God and of his needy fellowmen is dimmed is in danger of losing his own soul while occupied with the effort to gain the whole world. Religion is a business, just as much as selling cloth or sawing wood. Saving one's soul is no holiday pastime. Redeeming others from their sins is no child's play. "How is my soul straitened," says the Saviour. Carrying on the work of Christ today under complicated modern conditions is a great task. The energy, the inventiveness, the careful oversight, the thoroughness and persistence which men put into their business are needed in order to win the world to Christ. Let us not be religious dawdlers and sentimentalists. Let us carry on the King's business in a kingly way.

*Parallel verses:* 1 Chron. 26: 30; Neh. 13: 30; Prov. 22: 29; Luke 2: 49; 24: 29; John 9: 4; Rom. 12: 11; 1 Thess. 4: 11.

## FORTY-SEVEN YEARS IN AND AROUND THE COMPOSING ROOM.

BY THOMAS TODD.

I am asked if I can recall anything about the earlier days when *The Congregationalist* was first started. Perhaps a few things might be said, readable if not brilliant. I must be pardoned if the capital I is used more than usual.

The week that *The Congregationalist* was started, I, then a boy of thirteen, was hired as a compositor, as more hands were needed in the office. I was put on the new work, and soon became interested in Dr. Edward Beecher's editorials, and attempted to understand the mysteries of Hopkinsianism and Pelagianism and Arminianism, and the side tracks along the line of other isms. It was the custom of the good doctor to let his Pegasus mount on his wings and fly off with a four-column editorial attached to him as a streamer, and those columns not of the modern size, but of that of the old-fashioned blanket sheet. One of his editorials would make about three pages of the present size of *The Congregationalist*. Generally a little religious editorial was sandwiched in, if there was *room*. One day, after the editors had all gone home, we needed two stickfuls, or about four inches, of news matter to fill the paper. I was deputed to go to the room of the proprietors and state our wants to one of them, Deacon Edward W. Fay, who told me to come again in a half-hour. I went, and he had prepared half a column, and said if I would come in an hour he would give me the balance. I asked him what he thought was a stickful, and he said he supposed it would be a column. I took up his copy, tore off what I needed, told him I required no more, was out of his office in a flash, leaving him agape with surprise, and went and told the story of my adventure to the printing office amid considerable laughter.

*The Congregationalist* having been started upon the ashes of the *Boston Reporter*, edited by Rev. Erasmus D. Moore, Mr. Moore naturally succeeded to the office editorship of *The Congregationalist*. He was a pleasant man, but was one of those good men who could not keep out of the shambles of debt, which hindered his usefulness materially. He always seemed preoccupied and wrote, I sometimes thought, to fill space. One time he wrote an article upon the theaters of Boston, and the line of his thought turned upon the statement he made that never before had there been so many theaters open as at that time. I was more conversant with theaters then than now, and on reading his copy I told him that the year before more theaters were open in Boston than the present year of which he was writing. He thought a moment, saw that if my statement were correct his article would be spoiled, then said, "Well, Thomas, let the article go in, and if there is anything said we will put in an *erratum* next week." No *erratum* was ever published—probably because the readers were not posted upon theatrical matters.

And speaking of long editorials I remember that after Mr. Richardson's assumption of the care of the office he was vigilantly anxious that everything in the editorial and contribution line should be cut down to the shortest possible limit, and nothing wasted in useless verbiage. He would not allow even the old time and now considered useless introduction, but insisted upon everybody plunging at once *in medias res*. Mr. Richardson's health gave out at one time, as the result of overwork, and he was obliged to go away on a vacation of some indeterminate length. He had hardly left the office an hour when good Dr. Dexter called me down stairs, and, remarking to me that Mr. Richardson would be away for some weeks, opened a drawer in his desk and producing three articles upon some subject in which he was interested, said: "Here are three articles, and we will begin next week and print the first, to be followed with the other two. The second one is longer than the first, and the third is a trifle longer than the second." They were printed.

I was placed over the office as foreman at the age, I think, of about seventeen years, at the munificent salary of $6.50 per week. But as I had fixed the salary, I had no cause to complain; I think, however, I charged as much as I was worth. Mr. Fay was very kind, and, when he saw I was getting tired, would give me a short vacation. The office was more like a family in which all were interested, than are the present business arrangements of not only newspapers but everything else that is in "the swim." For instance, all through the fruit season and into the winter, good Deacon James, who was in co-proprietorship with Mr. Fay, would appear about once a week with a good-sized basket upon his arm and, opening the copy drawer, would say, "Here's some more copy for you, Thomas," and then place the contents of his basket, apples or pears as the case might be, in the drawer.

As soon as the paper was sent to the press, my brother and I would fold the paper, Deacon Fay and a hired writer direct the papers, and Deacon James bundle them up. When the time came for me to get married, I had first to put the paper to press and then start off on my matrimonial venture. I remember, as I started out of the office to take the train to where my charmer lived, Deacon James proceeded to sing, in his usual Psalm tone:

My mother gave me feather bed,
My father gave me ceow,
For I vow I will get mar-ri-ed,
The fit is on me neow.

Professor Park and Rev. E. N. Kirk could neither of them take the first prize in any writing school for excellence in penmanship, if, indeed, they ever tried. This fact, and the necessity that existed that they should explain their "tracks" to the compositor, gave me the opportunity to enjoy the company of each of those distinguished divines for a day, and very precious days they were to me. They had at different times each furnished, one a sermon and the other a paper, and were anxious that no errors should appear in their contributions. Pleasant and affable they both were, and while they "condescended to men of low estate," they little realized how much good they were doing to the boy to whom they were explaining their hieroglyphs.

Dr. Edward Beecher would come in and sit and read papers and books by the hour, apparently oblivious to all outside affairs; but if any question arose as to the spelling of words or any other matter, from behind the book or paper would come a solemn voice setting the matter aright, and then "dead silence fell." Dr. A. L. Stone of fragrant Park Street memory, upon the contrary, was always making pleasant faces and sending smiles around the office, his great heart never seeming easy unless he were scattering sunshine upon all within reach.

Rev. Dr. Storrs, the father of our present honored Dr. Storrs, would smile benignly upon all of us, but his dignity was something tremendous and aweful. Our Dr. Dexter, who has so recently left us, having "taken on sleep," was always pleasant, urbane and approachable, and I could always go to him, not only for counsel regarding temporal matters, but we talked of things of the kingdom, and I owe much to him for his spiritual uplifting. Only a few years ago, upon going into the editorial room one day, I found Dr. Edward Beecher had come in to see and chat with his former coadjutor. Of course we shook hands, and then Dr. Dexter, being in an unusually pleasant mood, began to joke. It was permitted me to respond, and from small beginnings the jokes began to fly around the poor devoted head of Dr. Beecher. The very atmosphere became charged with jollity. From a pleasant smile came loud laughing, and then roaring. And all this time Dr. Beecher, who was as impervious to a joke as his brother Henry was full of them, sat there looking perfectly bewildered. His dazed look seemed to add more to the fuel, and Dr. Dexter kept the ball rolling until from sheer exhaustion he had to cease. That was the last time that I saw Dr. Beecher.

For some years I sat in the pew with Mr. Richardson, in Chelsea. Being engaged in active work through the week, I found, as many others have, that I could not close my eyes during the offering of the so-called "long prayer" without going to sleep. What was my surprise to receive, about that time, a communication for the paper, written in Mr. Richardson's hand, entitled He Was Looking About, and decrying the habit that some Christians had of looking around the church during prayer time. I thought it was rather personal, but felt obliged to hold my peace. About the last time that I saw Mr. Richardson alive I went into the editorial room and said to him, "You remember writing a piece about me thirty years ago, entitled He Was Looking About?" He replied, "I remember the article, but it was not written about you, but about Parsons Cooke." "Well," I said, "I thought you meant me, and have always laid it up against you, but am glad to know it was not aimed at me," and then I went on to tell him about a ludicrous incident that happened the day before, while I was at church, and looking about during prayer time. In all my experience with him, I do not recall the time when he gave himself so utterly away to laughter as he did over the incident that I then narrated. And so with the great sorrow that I experienced at his departure from us, comes the recollection of his pleasant, happy, social nature that overstepped all outward troubles, and came to the surface to cheer our hearts.

But I must stop. I might flow on and on forever, like Tennyson's brook, until the readers were tired. I might go on and tell of the sad scenes and the partings from tried and true friends, and the disappointments that have come to us all, but those are things with which "a stranger intermeddleth not," and so, with the vision of the editor's blue pencil, like Damocles's sword, hanging over my head, I will say, "The paper is filled, no more copy wanted."

## GENERAL HOWARD ROLL OF HONOR.

TO PAY THE HOME MISSIONARY SOCIETY DEBT IN SHARES OF $100.

Mrs. Dwight Spencer, Manchester, Ct.
Mrs. Lucy J. Ford, Manchester, Ct.
Mr. James W. Porter, Chicago, Ill.
Cong. Church, Pomfret, Ct.
W. H. M. Auxiliary, Bristol, Ct.
Pilgrim Church, Providence, R. I. Two shares.
Mrs. William H. Laird, Winona, Minn.
W. H. M. Society, Winona, Minn.
Woman's Society for Christian Work, Cong. Church, Orange Valley, N. J.
Miss Sylvia Pope and Miss Sarah Pope, Norwich, Ct.
H. M. Rally at Second Church, Norwich, Ct. Two shares.
Mr. and Mrs. William Mackay, Brooklyn, N. Y.
A few ladies in Central Church, Providence, R. I.
"A Friend," Whitinsville, Mass.
Edward Whitin, Whitinsville, Mass. Two shares.
Estate of Mrs. C. P. Whitin, Whitinsville, Mass. Three shares.
Estate of W. K. Whitin, Whitinsville, Mass. Five shares.
Anonymous, Whitinsville, Mass.
Second Cong. Church, Chicopee, Mass.
"A Friend," Malden, Mass.
In memory of Mrs. R. B. Fuller, by two daughters, Brighton, Mass.
W. Q. Wales, by Mrs. William Wales, Dorchester, Mass.
Cong. Church, West Brookfield, Mass.
In memory of J. Franklin Fuller, Jr., by Mrs. J. F. Fuller, West Newton, Mass.
Central Church, Sunday School, Fall River, Mass.
J. B. Harley, Fall River, Mass.
Arthur's Mission, Millbury, Mass.
Mrs. H. H. Hyde, Boston, Mass.
First Cong. Church, Woodbury, Ct.
Cong. Church, Peacham, Vt.
Mrs. W. W. Converse, Hartford, Ct.
Mrs. Erastus Hubbard, Meriden, Ct.
In memory of Mrs. Catherine R. Hillyer, by Mrs. C. E. Hillyer, Hartford, Ct.
Miss Maria R. Hicks, Fall River, Mass.
Second Cong. Church, Attleboro, Mass.
Mrs. E. S. Horton, Attleboro, Mass.
Mrs. J. C. Brown, North Attleboro, Mass.
In memory of Rev. Daniel Dennison, New Jersey.
Cong. Church, Auburndale, Mass. Two shares.
First Church, Sunday School and Ladies Guild, Middletown, N. Y.
Mr. Frank A. Ferris, through Cong. Church, Westfield, N. J.
Woman's Association, Cong. Church, Westfield, N. J.
Previously reported, 683; added above, 52; total, 735.

# Some Striking Literary Productions.

Gleaned from an Extensive Editorial Experience.

Journalistic work is lightened by a great variety of happenings, the character and details of which seldom find their way to the public. *The Congregationalist* has had its share of these alleviations of daily toil. Next to the rear end of an electric car the best place for the study of human nature is a newspaper office. Interesting and amusing phases of life reveal themselves both through callers and through letters and manuscripts. Aspirants for literary fame, some of whom labor under the delusion that if they present their wares in person they are more likely to find a market for them; poets with the light of a real or fancied divine frenzy still lingering in the southwest corners of their eyes; reformers confident that their particular ism is just the panacea for the world's ills and should receive treatment to the extent of three pages in the very next issue; ardent spirits worked up to a pitch of indignation about something in last week's paper and bent on securing immediate retraction—these are among the types of callers. And still our latchstring hangs out and, as the passage of time silvers our heads, we grow more and more docile and open to suggestions from the vast multitude of outsiders who know how a paper should be edited.

It is, however, some comfort to us when, intentionally or unintentionally, we have drawn down upon our heads the remonstrances of our gentle readers, to remember that a freeman's right to criticise his favorite newspaper is not something that has been exercised only in recent years. The first editors of the *Boston Recorder* evidently received some spicy letters from time to time, to which on Nov. 4, 1817, we find them replying as follows:

Some of our subscribers complain that they find so many intolerably *hard words* on our pages that they are puzzled to read them; and when they have surmounted the first difficulty, they meet a second—they can't understand them. Others complain that our pieces are insufferably long, and that they can't find time to read two whole columns on *any* subject. Some wish us to dispense with those articles that must occupy a portion of several papers in succession, and confine ourselves to such articles as may be admitted, *in toto*, into a single paper. Others are desirous of having *every* article divided and subdivided, till it shall stretch, perhaps, through a whole issue. Some have no patience with us, because we give no room to literary discussions, others because we don't usurp the province of other religious publications, and furnish essays on moral and metaphysical subjects. Some would have us review those publications that are coming from the press constantly, and stamp our *imprimatur* on them as if they are worth reading—others are afraid to have us suggest a syllable in commendation or dispraise of any work. We should be heartily glad to meet the wishes of all our subscribers. Our interest and our feelings impel us to do all that we can do, consistently with our original plan, to gratify their various tastes. But we should feel ourselves authorized to claim more than the honors of Hercules, if we accomplished this more than Herculean labor. We might as easily suspend by our *fiat* the first law of nature, as give perfect satisfaction to all our readers at the same time—nay, we had almost said, as to satisfy *ourselves*.

It seems, then, that three-quarters of a century ago in eastern Massachusetts there were neither perfect editors, perfect papers or even perfect readers, and so when a subscriber writes us, as happened not long ago, and tells us that he has concluded to take the paper another year in the hope that it may improve, we file the letter away with others declaring that the paper was never better, and conclude that we will not be wiser than our predecessors and enter upon the vain endeavor to satisfy everybody.

But while the editor, on the one hand, must try to live on at least civil terms with the public an entirely different class of problems arises from his relations to writers and would-be writers. In the olden days the editors of the *Recorder* used now and then to pass judgment upon rejected contributions by saying right out in print just what was the matter. For instance, as long ago as 1821 we find these friendly admonitions:

While we sincerely congratulate "E. H." on the domestic felicity insured to him by the hopeful conversion of his children to God, and while we rejoice that his prayers have been so graciously answered, we do not perceive anything in his communication of so peculiar a nature as to promise much general edification.

"A Constant Reader" is informed that while we highly approve his zeal against intemperance, and perfectly accord with him in our views of its hatefulness and brutality, yet there are so many incorrectnesses in the style and so little originality in the matter of his communication as to put us to the disagreeable necessity of rejecting it.

We trust that the persons who were thus notified that their contributions were not available received the news in a proper spirit. The method has some advantages over immediate and heartless consignment to the waste-basket, or the modern fashion of sending a printed slip couched in a vein like this:

The rejection of a contribution does not necessarily imply that it is lacking in merit. Any one of a number of reasons may render a contribution unsuited to our present uses.

Sometimes, when the pressure of manuscripts is very great, we feel like resorting to the olden method ourselves.

When we come to the blossoming fields of poesy we enter a region which offers solace to the weariest editor. In the long run it is poetry that saves the editor from an early death from overwork. Of course a vast deal has been submitted to *The Congregationalist*, only a fraction of which has ever found its way into print. If some things have been put into type which, judged by the severest critical canons, are inferior to the best work of Milton, Browning and Longfellow, it must be remembered that on the other hand the editor, often at the risk of his life, has acted as a barrier between would-be bards and an innocent and unsuspecting public. To make the public realize this solemn truth the editors of the *Recorder*, as far back as Dec. 23, 1820, offered this plaintive apology:

Some complaints have been heard on the subject of our original poetry. We wish it were better, but, so long as we select the best that is forwarded and make no pretensions to personal familiarity with the "sacred nine," we shall not charge ourselves with great guilt till we shall have rejected the better productions of those who have freely, and perhaps justly, censured our want of taste. If all the "prose run mad" which we have received and thrown "under the table" since we commenced our labors were collected we should undoubtedly find an apology in the mind of any candid spectator for presuming, as we do occasionally, to select from it a solitary article for the Poet's Corner.

Modesty shall not prevent us from saying that during our long career we ourselves have been immortalized in verse more than once. When the century was still comparatively young some admirer of the new venture in journalism voiced his pent-up feeling in this stanza:

Thou friend of my childhood, instructor of youth,
I love thee because thou defendest the truth.
Thou friend of my childhood I will not forsake,
Though others prefer a false paper to take.

Among our literary treasures carefully filed away is an ode to *The Congregationalist*, in the form of an acrostic, beginning:

Continue on in years to come,
O journal good and wise!

Each of the fifteen lines that follow begins with the successive letters of the paper's name. We will lend this to persons of good character, but it is altogether too precious to put into ordinary type.

A while ago, when the paper was published on Friday, a rural subscriber sent us a poem in which she confutes the customary notion that Friday is an unlucky day by declaring that to her the day brought an extra glimmer of sunshine because *The Congregationalist* was in the habit of reaching her then. We can quote only three of the six pulsating stanzas:

For to me comes this helpful paper,
So welcome all over the land.
One may read, in its goodly columns,
Themes that with loftiness often expand.

I know, as I open its pages,
It will nothing but goodness unfold,
And the contents, if carefully followed,
Christian principles surely will mold.

So I send it along on its mission,
That others its blessings may share;
Thus Fridays prove often most lucky,
And with other days well may compare.

The centennial of Washington's inauguration, celebrated in New York in 1889, was the occasion of our receiving one of the most remarkable poems that ever drifted into a newspaper office. The first six lines were as follows:

One hundred years, alas, how fleet! have passed away
Since that auspicious, grand, illustrious, glorious day
When Washington, in garb of civil state arrayed,
Mid loud acclaim, proud pomp, display of myriad throngs, by oath inaugural great president was made.
The festive cannon boomed, loud, deafening thunders rolled,
The joy, delight of a united, happy people told.

From a typographical point of view it is obviously difficult to reprint much more of this production, which goes on to draw the entirely novel lesson that Washington being a great man, we, also, should endeavor to be great, but we must dip in once more, a mile or so further along, where our poet goes on to say:

Where realm on realm imperial grand shall yet unveil,
And tyrant forces never dare man's inborn rights assail.
Star peering after star in matchless, glorious light,
With vast, grand destinies forever waxing bright;
Great galaxy of States flaming along the sky,
A rapture, joy to every patriot gazer's eye;
The teeming, glorious North, the balmy, fragrant South
Blooming in loveliness of perennial youth,
Till from th' Atlantic to the far Pacific shore
The great republic crowned can ask for nothing more.

We have space to reproduce only four other poems, which we have been holding for a number of years, for lack of space and for some other reasons, but we have increased the number of our pages this week in order that for once in our lives we may be able to give proper recognition to talent that has hitherto been hidden under a bushel, or, to speak less metaphorically, in our pigeonholes.

THE CORNERS OF THE EARTH.

The little birds whose songs are heard
On many a bush and brake,
Or high in air, so free from care,
Or dipping in the glassy lake,
Teach us a lesson wise and good,
Teach us a lesson understood,
"In His hands are all the corners of the earth."

The autumn leaves of the forest trees,
More grand than purple robes
Of kings on coronation day,
Leaves clothed in varied colors
Of red, orange, green and brown,
Or bright and lively yellow, teach us,
"In His hands are all the corners of the earth."

TRUTH GREATER THAN MIRACLE.

If one whom I had loved but Heaven loved more
Might come again from death and dissolution,
And to my soul in sacred elocution
Declare, "God's way is strait, his word is sure!"
Would I believe? Since saint and prophet-lore
Revealed of old, at heavenly institution,
In vain reprove my spirit's destitution
By prayer, by promise, threat and overture?

The strange repeal of natural decree
Avails me nothing for my soul's first need;

The maze of a profound theology
I may not disentangle for my creed;
A *child*, a *flower*, extol the charity
Of God, so true, so plain, that "he who runs may read."

A PICTURE OF "TOM."

My Cousin Tom
Is six years old;
He's a bright boy,
So I am told.

My Cousin Tom
Can take a book
And read right off
With just a look.

My Cousin Tom
Can take a pen
And write as well
As most of men.

My Cousin Tom
Can add, subtract,
And tell the sum
Of this and that.

My Cousin Tom
Can run and jump,
And so at play
He is a trump.

My Cousin Tom
Is a good boy,
And so, of course,
Is full of joy.

DANDELION—LILAC.

When I hang out my clothes to dry,
I have to stop, and look around,
And sniff the sweetly smelling lilacs,
And step so careful on the ground.

For Solomon, I don't believe,
Had such a carpet on his floor
As in the back yard where I hang out
My clothes close to the kitchen door.

The grass so soft and bright, set thick,
So I can hardly step between,
With just the biggest dandelions,
Like gold stars in a cloth of green.

And then the bird-songs full of joy,
And the leaves dancing on the trees,
I really feel, if no one saw me,
Like falling plump upon my knees

To thank God, that for lowly me
(No better would he for a queen),
He fixes up my yard so grandly,
With birds and flowers and grasses green.

"Jerusalem my happy home,"
I softly hum with pure delight,
And swing to catch the fragrant breezes
My washing clean and snowy white.

I just snip off a lilac bunch,
'Twill happify my good man's face
To see it on the dinner table,
Set in a tumbler at his place.

When he says grace, one eye half closed
Will watch the posy by his plate,
As if he saw right into heaven,
And the sweet lilac was the gate,

Another source of amusement in the newspaper office is the number and variety of the questions hurled at the editor from all parts of the country. It gives one always a pleasing sense of his own importance to be asked his opinion on themes of greater or less consequence, and the fact that whenever he settles a mooted point it may not stay settled over night does not in the least deter him from replying to his questioners. To furnish some idea of the queries that have been put to *The Congregationalist* at one time and another we subjoin a specimen list. Some of these we have answered in the paper, but the larger part have been replied to privately. Some of them, it will be seen, are pretty hard questions, but we flatter ourselves that we can answer still harder ones than these, though we give notice that return postage must be inclosed:

Who has charge of the Congregational churches in the State of Massachusetts?
Can a man smoke and be a Christian?
What is the best oil stove on the market?
Do Congregationalists believe that infants dying are lost?
What is the Protestant press doing at present to suppress and expose the crafty and cunning movements of Rome?
Where is the line between the church and the world, or is there any?
Are there more members of Congregational churches who are card players than who are not?
What is the best one-volume work suitable for general reading, for Bible students and laymen on the Fulfillment of Scripture Prophecy, giving a full account of those prophecies which have to this time been fulfilled and are now matters of history?
Are there any blast furnaces in Massachusetts? If so how many? Do they burn Coal or Charcoal? How much a bu. does coal sell in Mansfield, Bristol and Worster? What is the quality? Is it Anthersite or soft Coal?

## ANNIVERSARY JOTTINGS.

As early as 1829 articles deploring German rationalism found their way into the American religious press.

To be scrupulously exact, we were eighty years old two months ago, Jan. 3, but it is more convenient to celebrate now than it was then.

The portrait of Deacon Nathaniel Willis, which appears on our cover page, is copied from a beautiful specimen of the daguerreotyper's art, never before published, which has been carefully cherished by Pres. Horace F. Bumstead of Atlanta University, a grandson of Deacon Willis.

The cry of today against the degeneracy of the secular press is no new note. The prospectus of the *Recorder* said, "That the press has too generally been under the control of weak and incompetent hands, both in our own country and abroad, is sincerely lamented by many of our wisest and best men."

The amenities of the religious journalism of the past may be judged somewhat from the following statement of a contributor to the *Watchman* in 1827, who said, "It is a pity that the poor sheet meant for a *Christian* mirror should reflect such ugly faces and tempers when its conductors put their image upon it."

*The Panoplist* and its successor, *The Missionary Herald*, and the *Recorder* found open enemies as well as secret foes. *Plain Truth*, published in Canandaigua, N. Y., 1823–24, was an avowed anti-missionary journal, and existed apparently for the sole purpose of sneering and scoffing at the A. B. C. F. M. and the journals above mentioned, which reported and conserved its development.

The name of one of the first subscribers to the *Recorder*, Alfred Ely of Monson, appears in the facsimile reproduced on our cover page. It is an interesting indication of the fact that in those ante-machine days each individual paper was directed by hand. Who knows but that Willis himself may have penned the name that now, after a lapse of fourscore years, is brought to view.

Admirable as were the political summaries of the *Recorder* in its earliest days, and discriminating as were its selections of state papers to republish, it now and then, of course, failed to realize the full significance of that which it recorded. Thus Monroe's famous message of 1823 was published without a word of comment save this, "The Providence of God is not Acknowledged in this Message!!!"

The influence of Andover Seminary in founding *The Congregationalist* should not be overlooked. The seminary had taken its position on the more liberal side of the controversy within Trinitarian ranks. Professors Stuart, Edwards and Park strongly favored the establishment of a new journal, and the latter was especially instrumental in launching the paper, spending a month of his vacation in and about Boston furthering the project. Meetings of laymen and clergymen, like Rev. William A. Stearns, Dr. Budington of Charlestown, Rev. Thomas P. Field, Dr. Kirk, Dr. Edward Beecher and Dr. Storrs of Braintree, were held, and in due time the paper was born and ere long became so influential in molding theological sentiment at a critical time that Professor Park has been heard to say that the paper saved the cause of New England theology in New England.

Our present scheme of prayer meeting topics, scattered broadcast in our annual Handbook and commented upon each week by us editorially and used by thousands of our churches in the regular weekly church prayer meeting, grew out of a suggestion made in 1886 to Mr. C. A. Richardson, the managing editor of the paper, by Rev. C. C. Carpenter, and first broached in our columns Oct. 28, 1886. It met a common need, was heartily indorsed by the pastors who first tried it. The plan developed naturally, and today, we think, is one of the most useful services rendered by us to our constituents.

Robert Raikes, the founder of the modern Sunday school, was an editor of a weekly newspaper. Today no well-equipped religious weekly is without a Sunday school department, containing an exposition of the International Lessons. It would be interesting to know just when the desirability of a uniform, systematic course of study of Scripture first gained expression in this country, and was recognized as worth heeding. We know this much, that as early as 1829 the *Christian Mirror* of Portland, Me., published a list of subjects worthy of study, taken from the Scripture, and supplemented the list with editorial exposition. *The Recorder and Telegraph* thought so well of the new departure that it reprinted each week the *Mirror's* matter. It was not until 1835 that the Massachusetts Sabbath School Society issued its first question book, and the International Lesson System was not born until 1872.

The presence in this country of Miss Stone, for eleven years on the editorial staff, has intensified her interest in our birthday number, and she sends us a delightful pen photograph of scenes in the "dear, dingy, cramped little rooms" on Cornhill. Those were the days when editors turned themselves into clerks if occasion required, and when the genial publisher, Mr. Greene, reciprocated by lending a hand on editorial work, saying, in his pleasant voice, "Now, Miss Stone, let us *rest* awhile by reading proof!" It was arduous service and often prolonged far into the evening The tall form of Whittier was frequently seen in the office, as he found a congenial anti-slavery friend in Mr. Dexter. And what a notable procession of college presidents, ministers and authors climbed the narrow stairway! Among those who were helped into successful authorship were Hezekiah Butterworth, now of the *Youth's Companion*, Mrs. M. F. Butts, the late Mrs. M. B. Williams and scores of others.

In one of the early numbers of *The Congregationalist* there is an editorial upon the Religious Newspaper which says:

The editor of a religious newspaper is often spoken of as filling a pulpit and preaching weekly to an audience of many thousands, and the statement contains a striking truth. The newspaper is less limited in its range than the pulpit. It can preach, but it is not limited to preaching. The most essential thing, and the one the most difficult to effect, is that it should in its pervading spirit be deeply and thoroughly religious. Meanwhile, who prays for an editor? He is a mark for assault; all have a right to criticise him. The pastor in his parish is surrounded by a church. It is one of their first duties to pray for him. But who prays for the editor, who speaks from week to week to thousands of families from one extreme of our land to the other?

It has been the wish and hope of the editors of *The Congregationalist* from the beginning that they might do their work in this spirit of devotion to the Lord of the church, and that they might stand in such close spiritual as well as intellectual relations to their readers as to count upon their prayers as well as interest from week to week.

# Literature

## THE LITERARY BEGINNINGS.

The oldest surviving newspaper of America, *The Connecticut Courant*, antedates *The Congregationalist* by only fifty-two years. In that half-century the Revolution had been fought and the Constitution settled, the troubles with France overcome and the second war with England brought to an end. The settlement of the West was advancing, the steamboat had been made practical, and the self-consciousness of the nation had been roused by the triumphs of its navy and the extension of its commerce into all the seas. It was the "era of good feeling," and the shadows of later contests and disagreements were only beginning to appear.

The constituency of the Boston *Recorder* were not readers of newspapers in the modern sense. The newspaper as they knew it existed chiefly for news, which trickled in by stage or ship, or the first steamboats which began to displace the sailing craft upon the rivers. Such literature as it printed was taken without much discrimination from foreign journals. There were no great centers of literary thought. The colleges were mostly in little towns or villages, libraries were small and few in numbers. The nearest approach to a literary school which had yet been formed was the short-lived one at Hartford, where Trumbull, Dwight and Barlow had worked together until scattered by the necessities of practical life. New England commerce had been broken by the war with England, and every energy was directed into the utilitarian channels of trade, manufactures and the appropriation of the empire just thrown open in the West. History was making fast, but the historian and the poet had not yet arisen.

The growth of anything like a national literature was hindered also by difficulties and delays of travel. The stagecoach still made its slow way by muddy roads from town to town. Delays and accidents were not uncommon. On one occasion in 1802, President Dwight tells us, travelers were four days in coming through a great snow storm from New York to New Haven. The first number of the *Recorder* (of Jan. 3, 1816) has Washington news of Dec. 22, and, "By the arrival in New York of the Amelia-Matilda from Liverpool, London dates to Nov. 20." Postage was high and letters limited to a single sheet by the penalty of double rates. In the first issue of 1817 the editor complains that he had received a letter containing $2.62, upon which thirty-seven cents were charged. Perhaps it is a sign of this isolation and localization of life that it is only on May 8, 1816, two years after its first publication on the morrow of the battle it celebrates, that the Star Spangled Banner, under the title of The Defense of Fort McHenry, found its way into the *Recorder* with an account of the circumstances under which it was written. Of the verse which immediately preceded and followed, it must be said that what was original was not good, and what was imported is mostly taken from forgotten English versifiers. Its quality improves rapidly, however, and much of the best religious poetry of the time is found in early numbers. By 1820 the editor takes notice of the complaints which come to him of the quality of the original verse and justifies himself by saying that he selects the best that is offered. Willis's Bible pictures, with their easy and moving style, which began to appear in the *Recorder* when he was a student in Yale, were exactly suited to the taste of the time, and led the way to the appreciation of later work by stronger poets.

What has been said about verse holds good, with some modifications, as to prose also. At first the paper is frankly a compilation, not gaining its own articulate voice until after the change of editors in the second year. From that time there is a steady increase of power and breadth of interest, re-enforced by a fresh stream of energy at the union with *The Congregationalist*, but always improving upon its past.

Speaking broadly, the age of the paper's beginning was an age of tracts and pamphlets. Bible distribution and missionary work were the immediate concern of the *Recorder* and its readers in 1816. There is, indeed, a promise of notice and review for new publications, and a little later authors and publishers are entreated to send in at least a title-page that notice may be given of their works, but it is not until March that the first original review appears—a matter of two and a half long columns devoted to *Remarks on the Observation of the Lord's Day* by a Tythingman. So keen was the interest in religion and moral reforms that the readers of the paper accepted week by week a series of "anecdotes," some of them of great interest, others stale or trivial, but all bearing on the progress of the truth. In this connection the attitude of mind toward poetry may be further indicated by the proposal of a correspondent to use it systematically as a means of correcting "youthful levities which undoubtedly owe their origin to those low and vicious thoughts received from profligate and vain poems"; and the opinion of fiction from more than one anecdote in which the heroine has a mind perverted by a course of novel reading, but is restored by timely expostulation or a judicious administration of tracts.

It is necessary to insist upon these moral reforms and missionary enthusiasms, because they formed the atmosphere of the time in which the *Recorder* began to draw the breath of life. The generation was just beginning to be awake to the sin of drunkenness and sensitive to the abuses of slavery. To show the changes of public sentiment about this time we may recall the fate of a resolution presented in vain to the Methodist General Conference of 1812, "That no stationed or local preacher should retail spirituous or malt liquors without forfeiting his ministerial character." In 1813 Dr. Humphrey of Fairfield presented to his association a report which was soon printed as the pioneer temperance tract in America. In 1815 Lyman Beecher preached in Litchfield his famous temperance sermons; and in 1816 the resolution passed the conference. As to the other, the repressive laws of the second stage of slavery, with their practical prohibition of organized worship or education among the Negroes, already awakened an indignation in New England which often finds expression in the *Recorder*.

With such preoccupations and prepossessions, it is not strange that the uprising of literature in the next generation produced at first a comparatively small effect. Much of its growth was distinctly affiliated with Unitarianism. It was not until men learned that art is not sectarian, until the contest of the time had given the religious and educational leadership of the whole country to the Trinitarians, that the wider expansion of the paper's literary interest begins. By devoting its energies to the needs of the whole country, the Congregational body delayed, but did not abandon, its partnership in the literary activities of the time.

The literary generation whose work is parallel with the life of the paper really began with Washington Irving, the first number of the *Recorder* appearing between the publication of Knickerbocker, in 1809, and that of the Sketch Book, in 1819. Thanatopsis, perhaps the most significant single poem of the whole literary product, was printed in the *North American Review* in 1817. From 1819 to 1825 the tendencies and prophesies of the new era are unmistakable. In 1819 Channing preached his famous sermon at the ordination of Jared Sparks, and Moses Stuart wrote his letters in reply to its positions; Webster argued, and Justice Story decided the Dartmouth College case; the courts of Massachusetts rang with the same great judge's denunciations of the slave trade; Maine was separated from Massachusetts, the survey of the Erie canal was advancing; Dr. Scudder and his companions sailed for Ceylon; and the last volume of Dwight's theology is noticed in the *Recorder*, along with numerous reports and descriptions of the sea serpent. In 1820 were published Silliman's Tour and Dwight's Travels, which illustrate at once the public interest in everything relating to the Revolution and the separation and isolation of the localities which they visited. These two books may be said to have set the fashion of that love of travel which has grown to be such a part of our modern American life. In the same year Hawthorne as a boy not yet in college started *The Spectator* in Salem and sustained it for a month and a half, and Precaution, Cooper's first venture in fiction, appeared. In 1821 (the year of the breaking out of the Greek war of independence, of the death of Napoleon, and of widespread revivals in America) Bryant's first book of poems appeared and Cooper's Spy, with other books of note, from Dana's Idle Man to the enlarged edition of Moses Stuart's Hebrew Grammar. In this and the two years following sprang up a crop of imitators and rivals of the *Recorder*, the *Christian Register*, *Zion's Herald*, the *New York Observer* and others. In 1826 a Children's Department was begun, to take form in the following year as *The Youth's Companion*, which for a number of years remained under the same roof and management as the *Recorder*, and for a single number only a department was set aside for young ladies. About this time came from Bowdoin the two wonderful classes which gave the country Hawthorne, Longfellow, Calvin E. Stowe—afterwards one of the editors of *The Congregationalist*—Franklin Pierce, Sargent E. Prentiss and John P. Hale. The presses begin to be busy with new works, and, by the end of another decade, nearly all the great names are in evidence, and the domain of history is annexed by the first of its great American writers, Prescott's Ferdinand and Isabella appearing in 1837.

Looking back from the crowded literary present the achievements of the past seem meager. The earlier times had left but little of enduring value outside the domains

of theology and statesmanship. Perhaps their most significant contributions to the reading of today were the Journal of John Woolman, which prefigured the religious fervors and moral enthusiasms of a later time, and the writings of Franklin, who voiced and strengthened the practical sense of a majority of the people. But in 1816 the minds of Americans were already awake to their great destiny, and from that time on the stream of literary utterance broadens and deepens until it becomes the mighty river which we know today.

## BOOK REVIEWS.

LOUIS AGASSIZ.

*The Life, Letters and Works of Louis Agassiz* by Jules Marcou.

No doubt the American popular estimate of Agassiz required some modification, for he has been one of the people's special heroes, and the praise which has followed him has been often undiscriminating. The well-known biography by his American wife, is an incomplete picture of his scientific activity, and suffers also from an unrelieved outpouring of loving eulogy. But the man was so large, his enthusiasm was so delightful and overwhelming and he made so many friends and champions in his journeys, that it is not surprising that he looms very large in the popular estimate, nor is that estimate on the whole mistaken. Certainly no more picturesque and influential figure has been contributed by the old world to the new.

Mr. Marcou, we think, has mistaken the nature of this influence. He seems to imagine that American scientific study began with Agassiz, and that all its leaders of thought were trained by him, which is much too large a statement of his influence in this direction. And, on the other hand, he does not fully grasp what was, after all, Agassiz's greatest service to America—his rousing and encouraging popular interest in the work of scientific study. Agassiz did more than train a few leaders, he made an atmosphere in which scientific thinking breathed freely and easily; he taught a nation too much absorbed in utilitarianism the worth and interest of pure science.

Upon the side of undiscriminating eulogy this biography does not incline to err. Indeed, some of us who never happened to hear of Mr. Marcou except as the prospective biographer of Agassiz find the tone of calm judicial superiority with which the faults of other biographers, and more especially those of Agassiz himself, are pointed out and insisted upon rather irritating. We do not think it was necessary to revive at such length all the quarrels in which the great naturalist and his assistants and acquaintances were involved, about which the public really knew little and cared less. It is the positive side of a great man's character, after all, which is of permanent interest, and the negative side may well be sketched with only enough detail to insure the truthfulness of the whole picture. Mr. Marcou feels his responsibility as "devil's advocate" too deeply, and apparently takes far too much pleasure in proving that his hero is not so much of a hero after all. The effect with many is likely to be that they will go back to the earlier biography, and leave this to the specialists who care for questions of priority in discovery and the technical details of scientific work. In another way, too, Mr. Marcou's work is disappointing. Agassiz has a large circle of admirers in America who read only English and they will be sorry to find that all the French letters in the book are left untranslated. In this, as in his estimate of Agassiz's popular influence, Mr. Marcou has underestimated the number of his readers.

The enormous range and persistent activity of Agassiz is recalled by the list of more than 400 titles of publications in French, German and English. Of this strictly scientific career the book gives a good account. The impatient versatility, however, which Mr. Marcou so often insists upon as a mark of weakness was really a sign of Agassiz's special calling, which was that of a teacher and inspirer of other men, and it is this quality which keeps the mind of the unscientific reader constantly awake and interested in following his career. Mr. Marcou's book is well and carefully edited, and fully supplied with all needed aids for study and reference. [Macmillan & Co. 2 vols. $4.00.]

### BIBLICAL STUDY.

The literary forms of Biblical expression offer to the student of the Bible a fascinating field for study, and it seems remarkable that it has till recently been so completely neglected. Prof. Richard Moulton of Chicago University is a pioneer in this line of investigation, and in England, before he came to this country, his lectures on this subject attracted much popular attention. His *Literary Study of the Bible* is the fruit of many years of labor and of a mind keenly sensitive to the beauties of poetic expression and of the relation of ideas to one another in literary composition. Professor Moulton avoids the discussion of the problems of higher criticism and of theology, though, of course, his book is incidentally often richly suggestive on these themes. But his purpose is to discover to his readers the literary excellences of the books of the Bible as found in their English translations. He begins his work by an extended analysis of the Book of Job as illustrating all the leading varieties of literary form. The entire Bible is then treated in the same way. His volume is divided into six books, first treating of Biblical versification and then classifying Biblical literature under these heads: Lyric, Epic, Philosophic, Prophetic, Rhetoric. Professor Moulton is peculiarly at home in discussing the poetry of the Bible. He feels the rhythm of Hebrew thought and sets it to music. A fine illustration is to be found in his comparison of the translations of the twenty-eighth chapter of Job in the Authorized and Revised Versions, pp. 86–89. This chapter, which in these versions is assigned to Job, Professor Moulton puts into the mouth of Zophar, though, if our memory serves us, in his lectures a few years ago he regarded it as a choral interlude. We are glad to recognize this change of view as indicating that the author's study continues and is unflagging. This book appears to be designed especially for students of English literature in higher institutions of learning. Its extensive use in our colleges would lead to a new era of enthusiasm for the study of the Bible as literature which could not be indifferent to the power of its sublime truths over the heart and conscience. Professor Moulton in a new way has demonstrated the superiority of the Book of books over all other literature. This volume will be most welcome to the minister, a work of great value for the classroom, and a prized companion to the Bible in multitudes of homes. [D. C. Heath & Co. $1.00.]

### SERMONS.

*The Epistle of James and Other Discourses*, by the lamented Dr. R. W. Dale, is edited by his son, A. W. W. Dale. Nearly half the book is taken up with a series of expository discourses upon the Epistle of James and the other half with sermons which the author had revised for publication before his death, most of them having been printed in the English newspapers. This exposition of the most practical of the epistles is a sincere and interesting piece of work, too brief to carry out the suggestions which are drawn from the words of the epistle into the details of modern life, but insisting upon the great principles of Christian morality and responsibility as found here in their germinal form. The vitality of Christ's doctrine in its relation to the needs of the soul and as a source of guiding inspiration for daily life, which are so prominent in all the work of Dr. Dale, appear to good advantage in both parts of this book, which recalls to us once more the great loss which the church has suffered in his death. The epistle of James is tonic for the present state of the churches in view of the social problems which are pressing upon them, and nowhere has it found a simpler and more earnest intrepretation than by Dr. Dale. Specially interesting in the other part of the book is the sermon on The Parable of the Prodigal and the Doctrine of the Atonement. [A. C. Armstrong & Son. $1.50.]

*Visions and Service*, fourteen discourses delivered in college chapels by William Lawrence, Bishop of Massachusetts. Bishop Lawrence has gathered in this book sermons which breathe the life of the university and take up the problems of faith and doubt which are so real to every fresh generation of students. It is a difficult kind of preaching, but we can commend these discourses because they show a grasp of the needs of those who are addressed, and because they meet those needs with a directness and simplicity which is wholly admirable. They do not attempt to make light of the intellectual temptations of the time, or to show a swift way of evading them, but emphasize the power of Christ as an aid to inquiry. To those who are inclined to take pessimistic views of our college life we especially commend the words with

which Bishop Lawrence prefaces his book. "A residence of ten years in Cambridge, under the shadow of its great university, binds one to the students with strong ties of affection. A man cannot come into contact with them without gaining confidence in their high purpose, respect for their character, sympathy in their doubts and temptations, and a reverence for their love of truth, their chivalry and their simple faith. Many of the intellectual and spiritual problems which they encounter can be fought out only by hard thinking and deep discussion. But when they come to church I believe they want to hear from one who, sympathizing with their difficulties, speaks the most simple, sincere and strong words of the Christian faith." In this tone of simplicity and faith the book is written, and it is sure to be helpful to others than the class to which it is primarily addressed. [Houghton, Mifflin & Co. $1.25.]

SCIENCE.

Since the biologists are pretty well agreed that man is descended from the same stock as the rest of the living creatures of the earth, it is well that they are beginning to give us the detailed results of their study of his pedigree. Not that they are at all clear in their own minds, however, as to the exact steps of modification by which he has come to his present high organization, but that they are pretty well agreed as to the general outlines of the process. In *The Whence and Whither of Man*, being the Morse Lectures of 1895 before Union Theological Seminary, Prof. John M. Tyler of Amherst has taken up this subject and given us a brief history of man's "origin and development through conformity to environment." The book is in ten chapters, with an introduction, charts and index. After stating the problem Professor Tyler proceeds to consider man's pedigree, associating with each step the advance of function which was made in reaching it, and ending with chapters on the teaching of the Bible and the present aspects of the theory of evolution. "The sequence of dominant functions or aims can be traced with far more ease and safety, not to say certainty," he tells us, "than one of anatomical details," and this is the dominant thought of the book. Professor Tyler accepts fully the evolutionary theory in the form opposed to Weissmann's limitation of its scope, and has given us a thoroughly interesting and Christian interpretation of it. We commend the book especially to those who believe that all applications of Darwin's teaching are of necessity anti-Christian.

If we have any fault to find it is that the author apparently felt the necessity of winning over his hearers so deeply that the presentation of the matter is sometimes weakened for the reader who comes with an open or already convinced mind; but this may be a merit rather than a fault for the class of readers which the author is most anxious to convince. Altogether the work takes its place worthily with the volumes of lectures which have preceded it. [Charles Scribner's Sons. $1.75.]

Another book closely related to this in subject is *The Primary Factors of Organic Evolution* by Prof. E. D. Cope of the University of Pennsylvania. In this, however, the interest is general, man being regarded simply as one among the many complicated results of the evolutionary process. Professor Cope is a Lamarckian and defends the wider form of the development theory with enthusiasm. As much as possible of the material for his argument he has drawn from paleontology, believing that the actual lines of descent must be demonstrated at last chiefly from this source. "In the absence of the paleontological record, we necessarily rely on the embryologic which contains a recapitulation of it. The imperfections of the embryonic record are, however, great, and this record differs from the paleontologic in that no future discovery in embryology can correct its irregularities. On the contrary every paleontologic discovery is an addition to positive genealogy. If the present work has any merit, it is derived from the fact that the basis of the argument is the paleontologic record." These words from the preface will give a good idea of the method and purpose of Professor Cope's argument. The book is well made and illustrated and has a complete index. [The Open Court Publishing Co. $2.00.]

NOTES.

—— In the recent death of Peter Bayne a well-known critical and theological writer passed away. His books have been somewhat crowded off the stage by more recent comers, but were widely read in America.

—— It is somewhat remarkable, says the *Bookman*, that Mrs. Oliphant invented the name "Thrums" and used it in one of her early novels. Mr. Barrie reinvented it in total ignorance of his predecessor's book. His first choice of a fictitious name for Kirriemuir was "Whins."

—— Edgar Wilson Nye, who died in North Carolina on Washington's Birthday, was better known to newspaper readers and lecture-goers as "Bill" Nye, the humorist. Born in Maine and educated in the middle West, he made his literary reputation in Denver in newspaper work, and won thousands of friends all over the land by his books and lectures.

—— Mr. Purcell replies with vigor to the critics of his recent life of Manning, charging them with "poisoning the wells of Catholic criticism," and asserting that he not only had full authority to use the documents in his possession, but that he, in the exercise of his discretion, suppressed much that was important, including Manning's attack upon the Jesuits. In fact, the reply is much more an attack than a defense, and makes the situation more interesting than ever.

—— Charles Carleton Coffin, whose unlooked-for death we chronicled last week, was a very industrious and versatile author. His published works number twenty volumes, most of which have a steady sale. *The Boys of '76*, *Story of Liberty*, *Boys of '61* and his latest work, *The Daughters of the Revolution*, are most popular, but many of his books are used for supplementary reading in the public schools. In addition to book writing he was a frequent contributor to the magazines and newspapers, and had delivered more than 2,000 addresses.

—— The *Hartford Courant* has recently recalled attention to the fact that it numbers among its former editors the first woman who ever owned and conducted a newspaper in America. Mrs. Hannah Watson, after the death of her husband, was the owner, editor and publisher of the paper until she married the next editor in succession, Mr. Hudson, a prominent citizen and paper merchant of Hartford, to whom she transferred the editorship. Among her numerous descendants was David Watkinson, the founder of the well-known Watkinson Library in Hartford. This was in the Revolutionary period, and George Washington was one of the subscribers to the paper while it was under her editorial care.

For Books of the Week see page 451.

# News from the Churches

### Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 16, 10 A.M. Paper by Dr. C. E. Harrington on Prof. Goldwin Smith's article, Christianity's Millstone, in the *North American Review*.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A.M.

UNION BIBLE CLASS, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 3 P.M.

MIDDLESEX UNION ASSOCIATION, Ayer, March 17, at 1 P.M.

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. C. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston. 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

### PASSING COMMENT.

The first Men's Club, mentioned on page 433, is a pioneer organization like its church, and both have merited the honor of being at the front from the start. So many new growths spring up in church work only to fade before they blossom that this luxuriant increase is the more noteworthy. Success to an enterprise which has so much before and behind it!

An exchange tries to voice the feelings of one who was church sexton for thirty years, saying that so long a period of service "in such an exacting position" is evidence of high Christian character since his fidelity was above reproach. What, then, must a decade longer of such service have been, as in the instance of a New York official.

That the pastor is responsible for the status of benevolences in his church is not a new assertion. One of our seminaries recognizes the fact and is laying a careful foundation in the missionary instruction of its students.

A real revival in Illinois resulted in only a few conversions, but the chief outcome was "the reconsecration of the people of God themselves."

**Of Special Note.**

The generous offer of the Yale divinity students to the churches.

The extensive institutional work of a New Jersey church.

A good record for free pews in a Connecticut church.

An experiment in mission work in an Iowa church.

Energetic revival efforts in Nebraska.

Michigan's good work for the Board.

Invigorating news from Maine.

A spiritual work in Utah.

### THEOLOGICAL SEMINARIES.

**Hartford.**

At the missionary meeting last Thursday afternoon, Rev. H. G. Bissell, a graduate of '92, now stationed at Ahmednagar, gave an able address on the Condition of India.——Professor Paton gave three interesting chapel talks last week, in continuation of his series on The Doctrinal Teachings of Jesus, regarding the natural condition of man, the condition of man under grace, or the kingdom of God and the Messiah, or the Head of the kingdom ——

The class prayer meetings Wednesday night and the seminary prayer meeting Friday night were of great interest. The thought of each centered around the Inter-Seminary Convention.

**Yale.**

Dr. Van Dyke will lecture on The Gospel for an Age of Doubt, in the Lyman Beecher course.——The subject at the Leonard Bacon Club, last week, was: Resolved, That the Turko-Armenian crisis justifies interference on the part of the United States. Several of the Armenian members of the school took an earnest part in the discussion.——The fortnightly address, last week, by Mr. E. C. Wheeler of the Senior Class, on Foreign Missions as Related to the Kingdom of God, was a strong and suggestive presentation.——The current reports of Professor Blackman's intended resignation are erroneous, having their only source in the recent invitation of North Church, Bridgeport, to its pastorate, where Professor Blackman has been supplying. He has announced his purpose to remain at the seminary.

Papers have recently been presented before the Senior Class in homiletics on Defects of Modern Sunday School Work, by Mr. C. W. Collier, Fixed Forms in Worship, by Mr. P. H. Epler, Congregational Worship, by Mr. James Davis, and The Relation of the Sermon to Worship, by Mr. B. F. Dailey. ——On Friday evening of last week Mr. H. W. Mabie of *The Outlook* delivered one of the best lectures of the year, on Literature as a Personal Resource.——The Student Volunteer Band has issued a circular letter to the churches of the State, offering to appoint members to give them addresses and stereopticon lectures on Foreign Missions. The services of these young men can be obtained by addressing W. S. Beard, at the Seminary, 82 W. Divinity Hall. There are 16 students in the membership of the band.——At the regular meeting of the Semitic Club, last week, Professor Curtis read a paper on Old Testament Commentaries.

**Oberlin.**

Some time ago the seminary adopted the plan of having missionary secretaries lecture here annually about the work of their respective societies, so that, in the course of three years, the work of all the societies is presented. Dr. Judson Smith has just given four carefully prepared lectures on The Origin and History of the American Board. The character and wisdom of the founders were dwelt upon and the fact emphasized that their policy has stood without essential change during the decades since. The missions were reviewed and the fundamental ideas of mission work clearly outlined.

**Chicago.**

President J. M. Coulter of Lake Forest University, professor elect of botany in the University of Chicago, addressed the Students' Conference last Thursday afternoon on Evolution and Christianity. ——The Inter-Seminary Economic Club held its fortnightly meeting at Chicago Commons last Saturday. Dr. Lindholm and other prominent socialists told what the community has a right to expect of the church and the ministry.

**Pacific.**

One evening last month the students enjoyed the hospitality of their brethren at San Anselmo, the Presbyterian school of the prophets. The following day the Oakland faculty visited there and received the welcome of the professors. A paper was read by Prof. F. H. Foster, outlining a course of thought on the doctrine of Christ's place and person.——For mutual discussion of problems interesting to teachers of theology it is proposed to organize The Edwards Club.

## CONFERENCES AND ASSOCIATIONS.

CT.—Middlesex Conference held its spring meeting in the new edifice of the church in Westbrook, March 3. Behind the pulpit is a stained glass window contributed by churches of the conference. The subjects were: Systematic Giving, The Church Building Society, The Woman's Board, and The Sunday School Society.

N. Y.—The Susquehanna Association met in Binghamton Feb. 25, 26. Among the themes were: How Far Should Churches and Ministers Return to Evangelical Methods as Outlined in Acts? Uses and Abuses of Creeds, Preaching to Children, What Should Be the Attitude of the Churches Toward the Reforms of the Day? Utilizing the Social Power of the Church, How to Have a Live Church.

## CLUBS.

MASS.—At the March meeting of the Essex Club in Salem the subject, Men and Church Membership, was spoken on by Rev. E. C. Ewing and others. Special music was a pleasing feature.

MICH.—The joint meeting of the Eastern and Western Michigan Clubs at Lansing was an enthusiastic and largely attended gathering. Four able papers on The Methods for Stimulating the Benevolence of the Churches were read by Rev. Messrs. E. W. Miller, J. C. Cromer, W. E. Strong and H. E. Butler. Prof. W. B. Chamberlain of Chicago Seminary gave the evening address on Sacred Music, which was well received.

MINN.—At the last meeting of the Minnesota Club the subject, The Church's True Aim—Disciples or Partisans, was discussed by Rev. M. C. Julien of New Bedford, Mass. Pleasing selections were given by the Plymouth church choir.

## NEW ENGLAND.

**Boston.**

*Old South.* Israel and the Judges was the subject of the third lecture in the Lenten course, which was delivered last Sunday evening by Prof. G. F. Moore of Andover. In a clear, impressive manner he described the invasion and settlement of Western Palestine, the transformation of the nomadic Hebrew tribes into an agricultural people and their conflicts with the Canaanites; and he pointed out some of the important political and religious changes involved by their new circumstances. Professor Moore did not attempt to date the exodus and invasion, but he dwelt upon the fact that occupation of Palestine by Israel was by means of a long, slow conquest, although in certain Bible narratives the work of centuries is foreshortened into one generation. After showing how naturally the Hebrews learned the arts, civilization and religious rites of the Canaanites in this formative period, the lecturer touched briefly upon the conflicts under the leadership of local heroes and champions who became known as the judges; and in closing he declared that the strongest evidence of the strength of the Israelite character and the vitality of the race is seen in the fact that the Hebrews became a settled people and adopted a new civilization without losing the stamp of their own individuality or giving up their own religion.

**Massachusetts.**

CHELSEA.—*First.* The late Mrs. Lucy A. Hartt, long a member of this church, left $48,000 to religious and charitable objects: $30,000 to the Old Ladies' Home of this city, $5,000 each to the Woman's Board, the American Missionary Association and the Woman's Home Missionary Association and $3,000 to this church. The latter sum is in addition to a larger gift from Mrs. Hartt previous to her death to clear a mortgage on the parsonage.

MAGNOLIA.—Six persons have recently expressed a purpose to live the Christian life. At the last communion three of them were received into the church and one by letter. Others will follow. Rev. J. E. Enman is pastor.

FALL RIVER.—*Central* added four names to the General Howard Roll of Honor for the C. H. M. S.; and for Miss Seymour at Harpoot for the Armenians, the same day, it gave $152. Over $400 had been sent through the A. B. C. F. M. before.

FITCHBURG.—*Rollstone.* Rev. C. S. Brooks concluded March 1 a pastorate of nine years. During that time 295 new members have been admitted to the church, and the benevolent contributions, including legacies, have amounted to $31,623, and the home expenses have been $55,979, making an aggregate of $87,602. The present membership of the church is 547. A large reception was given by two families of the congregation, at which Rev. and Mrs. Brooks were special guests, and a little later a general reception, under the auspices of the Rollstone Y. P. S. C. E. for all members of the congregation, was tendered the retiring pastor and wife in the church parlors, which was largely attended. Mrs. Brooks's Sunday school class, of about 40 past and present members, gave her a reception, at which she was presented with a large carbon photograph of Hoffman's Christ with the Doctors, and a New Year's gift of over $100 was received by the pastor and his wife. Mr. Brooks has already taken a temporary residence at Hyde Park.

WORCESTER.—*Union* made a contribution of $700 for the debt of the American Board. Dr. Selah Merrill has commenced a series of four illustrated lectures on Palestine, to be given on the Tuesday evenings of March; subjects: One Hundred Things About Jerusalem, The Holy City of Today and Tomorrow, Bashan and Its Ruined Cities, Calvary Identified.

SPENCER.—*First.* Fifteen persons were received into fellowship last week Sunday on confession, as a partial result of the special labors of Rev. H. J. White. A spirit of deep earnestness and consecration seems to pervade the entire church. Through the untiring efforts of the pastor, Rev. S. W. Brown, the past year has been prosperous. The total benevolences were $4,936, while the expenses have been $5,474.——*French.* This church, organized several years ago, has thriven considerably in spite of drawbacks, but since the coming of the present pastor, Rev. T. S. St. Aubin, it has received a new impetus to growth. There are about 30 communicants, with a congregation of about 60, a flourishing Sunday school and a C. E. Society formed during the past year with 15 members. The church worships in the rooms of the W. C. T. U.

MILLBURY.—*First.* The pastor, Rev. G. A. Putnam, owing to illness, has been unable to preach for several Sundays, but is now much improved in health.——*Second.* Under the direction of the pastor, Rev. G. P. Eastman, this church is in a flourishing condition, although several of the mills are idle and in ruins on account of the floods. A Men's League was started Dec. 1, and it has been successful. The former small congregations in the vestry now number 150 to 300 in the auditorium. The additions the past year were by letter five, by confession three. The present membership is 212. Benevolences amounted to $1,628.

OXFORD.—Evangelistic services resulted in about 15 conversions. Previously there had been several others, making a total of 20, mostly among the young people. The present pastor, Rev. A. E. Bradstreet, is an earnest worker, and the congregations are steadily increasing.

HINSDALE.—This church, Rev. J. B. Laird, pastor, has just issued a new manual and history commemorative of its organization 100 years ago, the anniversary of which was fittingly celebrated last December. Mr. Laird is the eighth pastor and is now in his thirteenth year of service.

HOUSATONIC.—Rev. H. W. Pope has been assisting this church with special evangelistic services, twice daily, for a week. The meetings were helpful and quickening. Rev. A. J. Benedict is pastor.

**Maine.**

ASHLAND.—Secretary Hatch visited here recently and a meeting was held to plan a building for this newly organized church, the only one formed for 26 years in this rapidly developing section. Everything looks hopeful for a church home, the people being interested and resolute in the matter. Rev. Charles Whittier reports a visit to one of the large logging camps employing about 30 men. He spent a Sunday, holding services which every one in camp attended, even Roman Catholics. He says there were several faithful C. E. members and the Sunday in this and other camps was well kept. The men seemed to appreciate and welcome the minister and a religious service.

DEER ISLE.—At the recent annual meeting the pastor, Rev. J. S. Richards, gave a summary which shows a faithful ministry last year. There has been much work done at Little Deer Isle, resulting in the formation of a church and also at Green's Landing, where Mr. Aprahamian is now stationed. At the roll-call 110 persons in all responded. There were excellent reports of church activities, including five out-stations. A special effort was made to contribute to the Maine missionary debt and there has been a gain in benevolence.

SACO.—The socials have taken new hold on the interest of the people as an effort is made to have them instructive as well as social. The Scotch people gave a Robert Burns anniversary, 150 participating. There was given a sketch of his life, songs and readings. A Lincoln celebration followed. The Sunday evening people's lecture is largely attended and is aided by an orchestra. Rev. P. H. Moore is a diligent pastor.

CUMBERLAND MILLS.—An auxiliary to the W. B. M. has been organized here. The occasion was of much interest, the first hour being devoted to brief addresses, emphasizing especially the medical work in Madura toward which the branch is asked to pledge $100. Missionary letters were read and a pleasant tea gave opportunity for social intercourse.

GARLAND.—The celebration of Rev. P. B. Thayer's birthday occurred Feb. 29, which marked his 80th year. Valuable gifts were presented in money and useful household articles. Many letters were received and poems and greetings were given.

SANFORD.—The temperance work is reaching young men here, and there is a decided forward movement. Congregations are increasing so that an enlargement of the auditorium is considered. Rev. C. L. Woodworth is pastor.

HIRAM AND SEBAGO.—Mr. G. P. Merritt, a graduate of Northfield, is engaged here and religious work is encouraging. Two young men from Bangor Seminary assisted during the vacation and greatly strengthened the spiritual interest.

SOUTH PARIS.—Rev. S. D. Towne and Mr. Goodwin, the singer, have assisted the pastor in a three weeks' series of meetings, resulting in bringing many persons to a decision to live Christian lives.

BIDDEFORD.—Rev. T. A. Frye has prepared illustrated lectures upon A. M. A. work in the South and among the mountain whites.

### New Hampshire.

ATKINSON.—The church has just made a special contribution in aid of the American Board amounting to $65, with the promise of more. Of this $50 was given by Miss Abbie Page, one of its most liberal members. A short time ago it placed itself on the Howard roll of honor by the gift of $100.

MERIDEN.—The late movement for the erection of a new edifice to replace the one burned several months ago has resulted in the completion of plans. The estimated cost is $4,500.

MONT VERNON.—William A. Mack of Lowell, Mass., has recently given a new furnace to the church, a gift which will be greatly appreciated.

### Vermont.

RUTLAND.—Four persons were received to the church on confession and five by letter, March 1. During 1895 the total additions were 64, a net gain of 42, making the present membership 767. There have been 27 adult and 18 infant baptisms. The benevolences of the church, through its various organizations, amount to $3,500. The Sunday school enrolls in all over 500 members. Two C. E. Societies report 110 active members. Three circles of the King's Daughters number nearly 100. The Home Circle, a kindred organization, has 50 members. Home and foreign missionary societies, and a Ladies' Aid Society do good work. The Fortnightly, a literary club under the leadership of Mrs. Julia C. R. Dorr, numbers 130. The pastor is Rev. G. W. Phillips, D. D.

NEWPORT.—The pastor, Rev. E. A. George, has resigned, having accepted a call to Willimantic, Ct. On March 1 nine of the congregation united with the church on confession and three by letter. The service was tender and beautiful. Two of the new members were father and son, who only one week ago were detained from services by the death of the wife, a member of this church for years.

CLARENDON.—Not before for six years has this church, now under the care of Rev. Richard Scoles, received as many new members as united on confession March 1, three heads of families and three young men.

### Connecticut.

NEW HAVEN.—At the Ministers' Meeting last week the subject discussed was My Message, or What I Preach.——The union mass meetings, held Sundays at 3 P. M. in the Grand Opera House, are largely attended and of much interest.——*Howard Avenue.* On March 1, 18 persons were received on confession and five by letter, making 31 additions this year. The church proposes to extend its work by opening its doors every night in the week. Periodicals, a library and simple amusements will be provided. The organization of reading circles, a rescue band and other features of an everyday church will be included in the plan. A gratifying feature of the Sunday evening service recently is the large attendance of men. As a rule they outnumber the women.——*United.* The Men's Club service last Sunday evening was addressed by Prof. W. N. Rice of Wesleyan University. Last Sunday morning the new assistant pastor, Mr. Frederick Lynch, preached for the first time for this church.

HARTFORD.—A union meeting of all the Congregational churches in the city was held last week Sunday evening in the South meeting house. It was largely attended and addressed by Dr. W. P. Paxson of St. Louis, superintendent of the American Sunday School Union in the Southwest, who spoke in the interests of that organization.

BETHLEHEM.—Rev. E. P. Ayer is being assisted by two women evangelists, who are holding meetings in the schoolhouses and making a canvass of the parish. A number of conversions are already reported and the work is meeting with encouragement.

NORTH HAVEN.—The church has recently lost by death two of its oldest members—Mr. Henry Bradley, who joined in 1831, and Mr. George Brockett, who joined in 1837.

CENTERBROOK.—Repairs are being made on the meeting house, a lecture recently given yielding the funds to carry them out.

## MIDDLE STATES.

### New York.

NEW YORK.—*Broadway Tabernacle.* Mr. F. S. Boyd, who has been sexton of this church more than 40 years, died March 3, in his 85th year. His services for the church have been varied and in many ways quite beyond his office. Through his influence the present site of the meeting house was chosen. A striking feature of the funeral service was the row of white-haired gentlemen in the front seats, many of them officers of the church. Dr. Stimson paid an affectionate tribute to his memory.

ORIENT.—Since the Week of Prayer union services have been held by the Congregational and Methodist churches, and a quiet interest has prevailed. Many persons have been restored to spiritual life, and a good number of others have accepted Christ. The pastors worked together unitedly, and were assisted for two weeks by Rev. Jacob Freshman, a converted Jew. Rev. J. N. Taft, the Congregational pastor, is an indefatigable worker and popular in the community.

NORWOOD.—This church, in union with the Methodists, is conducting a 10 weeks' series of evangelistic series. During the first nine weeks about 20 cottage prayer meetings are to be held every Tuesday night. The tenth week the effort will be directed by Rev. W. E. Geil.

### New Jersey.

JERSEY CITY.—*Tabernacle.* This almost isolated lighthouse of Protestant Christianity in the lower part of the city has kept its light shining brightly the past year over the increasing flood of irreligious population. Twenty-four persons have been added to membership, chiefly on confession, and the congregations, with young men conspicuously present, the attendance at the Sunday school and the young people's societies have been large. *People's Palace*, the annual report of which has just appeared, makes a good showing in everything but finances, as to which it is sadly limited. Nevertheless, a new front has been added to the temporary buildings and these have been newly painted and renovated, largely by the labor of the young men of the institution. It is estimated that about 40,000 persons, or nearly half of those who swarm in the boarding houses and tenements of the lower city, have the past year been benefited in some way by this establishment. Over 10,000 free baths were given to the poor, while in the day nursery department about 2,000 poor children were cared for, washed, fed and taught while their mothers were out at work. Over 300 young men are full members, and nearly as many more are in one or more of the various classes. During the year over 6,000 lessons have been given in music, art, stenography, science, temperance, physical culture, etc., to young men and women, and boys and girls. There have been a well-stocked reading-room always accessible on week days and evenings, social gatherings on a large scale, and many amusements at once innocent and physically and morally healthful. A charitable clothing department has done much good. A labor bureau and a boarding house bureau have aided the young people in wise and stimulating ways.

## THE SOUTH.

### Arkansas.

SILOAM SPRINGS.—The fifteen recent accessions include four husbands with their wives and one or more children. All had recently moved here from remote States and belonged to various denominations. They come into the church from convictions of privilege and duty. All find a congenial home and Christian fellowship. The outlook is encouraging. A new location for a meeting house has been chosen without a dissenting vote, and it is confidently expected that a new edifice will soon be erected in a more central location, and the demands upon the C. H. M. S. will be lessened.

## THE INTERIOR.

### Ohio.

CLEVELAND.—The ministers at their March meeting had practical and valuable addresses, by Rev. C. W. Carroll on Gathering Church Members, and Rev. C. S. Mills on Nurturing Church Members. This meeting is now regularly attended by pastors as far distant as Akron, Kent and Wellington, and is an increasingly helpful promoter of fellowship among the pastors of northeastern Ohio. Its programs are carefully prepared and strongly presented.——Rev. C. S. Mills has been elected a trustee of Oberlin College.

SHANDON.—The church has organized a temperance crusade in this township. The community heartily responded and closed the saloons under "local option" by 89 majority. Then Rev. L. H. Suddith assisted the pastor, Rev. Frank Foster, in special meetings for two weeks. Ten new members were received March 1. The pastor has organized a young people's Bible class on Sunday afternoons with 18 members.

SPRINGFIELD.—*First.* Last week Wednesday afternoon and evening were devoted to jubilee exercises in the interest of the American Missionary Association. Addresses were made by Secretary Ryder and Rev. W. G. Olinger on the Work Among the American Highlanders, Miss D. B. Dodge on the Work Among the Indians, and Rev. G. V. Clarke on the Educational Work Among the Negroes. Much interest was manifested.

CINCINNATI.—*Walnut Hills.* The pastor of this church, Rev. Sydney Strong, has planned to take a party of boys abroad the coming summer on a bicycle tour through England and the Continent, a more extended journey than he carried out last year. The party will be limited in number and the entire expense moderate.

### Illinois.

CHICAGO.—A serious accident occurred last week Monday to Mr. Edward Kimball, so well known among church circles throughout the country by his prominent identification with church finances and the raising of church debts. Walking down State Street, he slipped on the ice and fell heavily, suffering a fracture of the hip. His son, Dr. R. H. Kimball, was quickly summoned, and Mr. Kimball was removed to the Palmer House. The following day he was taken to the National Temperance Hospital. At the time of his mishap Mr. Kimball was visiting his son and daughter in Evanston. He was engaged in assisting to raise a debt on a church in Austin. This accident will result in a long and painful confinement, but his ultimate restoration to health and vigor is hoped for.

BARTLETT.—On the day of recognition of the new pastor, Rev. D. A. Evans, occurred the strangest duststorm ever known in this region, accompanied by snow and a fierce gale. But the services were held successfully. The power of this little church of 14 members lies in its large Sunday school, most of the members being foreigners.

WATAGA.—Under the labors of Rev. W. H. Chandler the special meetings resulted in 18 conversions, but the real work seemed to be the reconsecration of the people of God themselves.

### Indiana.

INDIANAPOLIS.—*People's.* An unusually large congregation attended the morning service March 1. Rev. O. D. Fisher, the pastor, had conducted special meetings previously. The first fruits of the revival were manifest in the 20 persons who united with the church. They were mostly from new families and others will come later. The pastor is giving a series of illustrated lectures for school children Friday afternoons and the attendance ranges about 75 in number. Cottage prayer meetings are being maintained in different sections. A mile northwest, in a new and flourishing addition, work has been begun where the people want a new church.

BROAD RIPPLE.—This church has steadily prospered. There are several Lutheran families, a few Disciples and scattering adherents of other denominations. There is a good Sunday school and Young People's Society. There has been a growing spirit of unity and the people have now united in calling a council to be organized as a Congregational church. The field is on the environs of Indianapolis northward.

### Michigan.

The statistical secretary sent in the Year Book report Feb. 20. The churches have not increased or diminished in numbers, but the total membership shows a gain of 700 and an aggregate of 30,600. Benevolences show a loss of $8,000, more than made up by large legacies. The Sunday school enrollment shows a loss of over 1,000.——There is much rejoicing in the State over the completion of its apportionment of $2,000 for the American Board debt.

### Wisconsin.

CLINTON.—Rev. F. N. Dexter closed a successful pastorate Feb. 23, 15 persons, all but two on confession, having united with the church during his period of work. He becomes home missionary of the eastern district under the H. M. S.

MENOMINEE.—Within six years the church has grown from a weak organization to a membership of 250, and its meeting house is a beautiful building. Benevolences last year were $1,000 and expenses $5,000. Rev. J. W. White is pastor.

## THE WEST.

### Iowa.

OTTUMWA.—*First.* The women have recently combined their home and foreign missionary societies into a Woman's Association, in which all of their activities are centered. The experiment has proved a success from the first. About three times as many members have already joined the new society as were formerly members of the two. The main dependence for raising money is no longer suppers and fairs and entertainments, but voluntary offerings, a certain proportion of the funds going to local work and a certain proportion to missions. The various departments of work are in the hands of committees. Eight new members were received into the church March 1, two on con

fession. The missionary meetings of the church are in the hands of committees appointed monthly by the pastor. The midweek prayer meeting once a month is led by the C. E. Society.——*Second.* All departments are in good condition. The recent accession of 41 members on confession testifies to the faithful work of the pastor, Rev. J. R. Beard, and his wife during the past year. Much sympathy is felt for them in the recent loss of their youngest child.

OSAGE.—A quiet and deep work of grace has been going on in this community, all the churches co-operating. Through the autumn months the Sunday schools maintained a union teachers' meeting, which was deeply spiritual in tone and proved to be a preparation for what was to follow. The Week of Prayer was observed by union meetings of the Congregationalists, Baptists and Methodists. Special union services with the Baptists followed, at which Rev. F. G. Wilcox of Mason City was present for three weeks and rendered valuable assistance. The meetings grew in power and influence, and March 1 the Congregational church received 60 persons into membership, 55 on confession. The converts were representative, ranging in age from 10 to 82, and coming from all ranks of life. The work still goes on.

DENMARK.—Under Rev. F. E. Kenyon as pastor the church is prospering. Last year over $300 were spent in improvements on the meeting house and parsonage. The pastor has recently conducted a series of special meetings in which about 20 persons professed conversion, most of them students in Denmark Academy, where the attendance is larger than it has been for several previous years.

FAYETTE.—During the last month there have been 117 additions to the church on confession and six by letter. Of this number 103 were baptized. The church building is being taxed to its utmost capacity. Rev. J. E. Snowden is pastor.

DES MOINES.—*North Park.* Special meetings are being held under the leadership of Evangelist C. W. Merrill, in which four of the north side churches have united. Good attendance and interest are reported.

KEOSAUQUA.—Rev. T. S. Oadams has resigned his charge to accept a call to Elburn, Ill. During his three years' pastorate here he has made many friends, and the church regrets his departure.

AGENCY.—Rev. Allen Clark has recently held a series of meetings at the Gospel Ridge branch, as a result of which there have been 13 accessions to the church and others are to be received later.

ELDON.—Special meetings, conducted by the pastor, were held for nearly five weeks after the Week of Prayer. Twenty-eight members have been received already, and more are expected.

The Manchester church has voted to erect a new house of worship not to exceed $9,000 in cost. Rev. H. W. Tuttle is pastor.——The Genoa Bluffs church has recently received 19 new members as the result of special meetings conducted by the pastor, Rev. C. W. Stark.——The Garner church has just purchased a parsonage for its pastor, Rev. N. F. Douglas.

### Minnesota.

MINNEAPOLIS.—*Plymouth.* A union meeting of the Congregational ministers of St. Paul and Minneapolis was recently held, Rev. G. R. Merrill, D. D., reading a paper on Liturgics. The death of Miss Martha King at Marsovan, Turkey, was announced and resolutions of sympathy were passed. She was a member of Park Avenue Church and services commemorating her life and work were held March 3.——*Park Avenue.* The addition of eighteen new members, marked increase in attendance, a payment on the floating debt and a growing unity among the members are encouraging symptoms here.

DULUTH.—*Morley.* An interesting fellowship meeting was held here March 4, the churches at the head of the lake participating. Topics discussed were: How to Teach Children, Bible Truths, Heredity, Congregationalism and Civil Liberty, Cuba, and Congregationalism. The church is agitating the question of procuring a house of worship and hopes to see its way to begin soon.

FARIBAULT.—Mrs. E. N. Leavens, the leader of the primary class, has solicited funds for a library of 150 volumes. It has greatly increased the interest in her enthusiastic class of more than 100 pupils. A gentleman recently gave the pastor, Rev. G. S. Ricker, a valuable overcoat, and a few women presented to his wife a purse of more than $30.

HANCOCK.—This church, pastorless for six months, has sustained Sunday school and C. E. services, paid nearly the whole of a floating indebtedness and is now passing a subscription to complete the payment of the debt. It will be ready for a pastor May 1. A good parsonage was secured last year and is ready for occupancy.

BELGRADE.—This church is united with the one recently organized at South Bend and both are flourishing. Large congregations and increasing interest are reported. Eight persons united, March 1, five on confession.

EDGERTON.—Rev. Elijah Carter, who has served this church for six years and has been the means of erecting a house of worship and a parsonage, both of which are paid for, has resigned on account of ill-health, but will continue to reside in the community.

SPRINGFIELD.—The work was never in a more hopeful state. Seven persons have recently united upon confession and one by letter, while the matter of church building is being agitated at the outstation, Selma.

ALEXANDRIA.—Work has been commenced in the out-lying districts supported largely by this church, to be in charge of Rev. C. F. Morton of Brainerd. Over 100 families will come under his ministry in these new fields.

CANNON CITY.—This small church is enabled to hold regular services by securing a supply from Faribault. Considerable interest has been awakened.

MORRIS.—A new organ has been purchased, to be set up this month, and the money in hand, together with the expected proceeds of an organ concert, will pay the bills.

### Nebraska.

FAIRVIEW.—The revival interest aroused in this country neighborhood five miles south of Dodge, under the lead of Rev. Arthur Farnworth of the Dodge-Howells field, culminated in the organization of a promising church, March 3, with a membership of 45. When the meetings began there was scarcely a Christian in the neighborhood to take part, but little by little the interest grew until a large number of families have been reached and about 60 persons have professed conversion. The new organization includes one or two families formerly connected with the Glencoe church, most of whose members joined the church in Dodge at its organization. At the afternoon session of the council many of the converts gave a statement of their religious experience and their reasons for asking the organization. The public services in the evening were held by invitation in the Methodist edifice at Glencoe. The sermon was by Rev. J. J. Parker. The field will be cared for by Mr. Farnworth in connection with Dodge and Howells.

SCRIBNER.—Rev. U. B. Harrison has been following up the special meetings of last fall with steady, aggressive work. Interest has been quickened in both the Endeavor Societies, and the Sunday school has increased in numbers and efficiency, the attendance on a recent Sunday reaching 178. The superintendent has a special class for young men on Monday evening. Fifty additional chairs have lately been purchased for the audience-room. In addition to the weekly prayer meeting, which is largely attended, two cottage prayer meetings are held every week, and one of the deacons superintends a large Sunday school in the country. The church is making itself felt as an evangelizing power through a wide region where the population is largely German.

OMAHA.—*Saratoga and Cherry Hill* observed March 3 as home missionary rally day, and responded generously to the appeal of Superintendent Bross for the work at the front.——*Plymouth.* At the communion service nine persons were received to membership, March 2, on confession. The work is strengthening in all departments under the efficient lead of Rev. H. S. MacAyeal, and if the aid asked from the C. C. B. S. to help pay the debt on the building shall be furnished the church will have a promising outlook.

GRANT.—After the special services, in which Rev. G. W. Knapp was assisted by Rev. G. W. Murphy of Wallace, the church united heartily with the Methodists in continued work. As a result, the whole town has been greatly moved and there have been nearly 50 more hopeful conversions, including many prominent business men. Communion Sunday 15 persons united with the church, March 1, on confession, nine being baptized. This makes a total of 31 accessions as the results of the special meetings.

NEWCASTLE.—A series of three week's special services closed March 2. The pastor, Rev. John Roberts, was assisted in the early part of the meetings by Rev. Samuel Pearson of West Point, and later by Evangelist Billings. The work went forward with constantly growing interest. As first fruits 30 persons have united with the church.

FREMONT.—All the churches of the city united in special services during the month of February. They were brought nearer in fellowship and there were over 40 hopeful conversions. Several of the converts have already pledged themselves to unite with this church, of which Rev. W. H. Buss is pastor.

### North Dakota.

HANKINSON.—The annual meeting was encouraging. The Sunday school and C. E. Society have paid their debts, payments on the parsonage loan have been promptly met and additions to the church membership bring the total up to 40. The benevolent societies have received increased contributions, as has also the home work. Rev. G. S. Bascom and his wife have put their hearts into this work and the church has responded to their efforts. President Simmons of Fargo received over $40 for the college upon a recent visit.

ABERCROMBIE.—The revival meetings have been full of interest. Sixty-one persons have signed cards expressing a desire to lead the Christian life. Rev. Mr. Deale from the United Brethren has assisted the pastor, Rev. E. E. Saunders, in the work, and the people have given him a call to supply the field for six months from the expiration of Mr. Saunders's term, May 1.

DICKINSON.—The church has been holding a two weeks' series of revival meetings, Rev. G. W. Gallagher doing all the preaching himself. The meetings were well attended and eight persons united with the church March 1, three on confession. Mr. Gallagher is called to a Presbyterian church at Tacoma. The Dickinson church hopes he will decide to remain here.

CARRINGTON.—Rev. James McLaughlin, who has supplied here for three months, is having large congregations and the people are anxious to retain him as their pastor, but on account of his family he feels that he must decline the call. Carrington is one of the best fields in the State and needs an earnest and able minister at once.

CRARY.—This little village on the Great Northern Railroad has been supplied by Rev. U. G. Rich of Michigan City for the past year in connection with his work there and at Lakota. The people are now moving to organize a church and are enthusiastic over the prospects of a house of worship.

### South Dakota.

HOLABIRD.—This mission Sunday school has been aided in its work for four years by the Sunday School Society, with occasional services by the Highmore pastors. Recently Superintendent Daley held a series of special meetings here which resulted in the conversion of several heads of families and young people, more than 20 of whom desired to unite in forming a church. A council for this purpose was called to meet March 5.

LESTERVILLE.—This little church, in the midst of a foreign population, has had a hard struggle, but the outlook is now much more encouraging. The Sunday school is growing and presents the most hopeful feature of the work. The primary class numbers 35 pupils. Mr. M. J. Fenenga of Yankton College has served the church for the past year and remains there.——Lakeport has been added to the Lesterville field.

CARTHAGE.—This church has procured the fine building at Esmond, erected years ago by Rev. A. J. Drake, and is moving it here, where it is much needed.

### Utah.

Mr. Charles N. Crittenton and his fellow-evangelists spent the last week in January and the month of February in this State. As a result of their efforts, under the guidance of the Holy Spirit, there has been an unprecedented awakening. In many places strife and jealousy have given place to reconciliation and reconsecration. A large number of persons have united with the churches. The evangelists labored in Salt Lake City, Ogden and Park City, but the influence of their work was not confined to these places. Many came from surrounding towns and returned with greater zeal for the Master's cause. The power of these workers seems to lie in their deep consecration, humility and knowledge of the Scriptures.

### Montana.

MISSOULA.—Evangelist H. W. Brown of Chicago has just closed a three weeks' series of meetings, as a result of which over 100 persons have signed cards. Four evangelical churches have united in the effort and a delightful spirit of unity has prevailed throughout. Mr. Brown came to Montana under the direction of the Y. P. S. C. E. of the State and will continue his work until midsummer.

## PACIFIC COAST.

### California.

SAN FRANCISCO.—The members of the Chinese Mission, under the A. M. A., are making an effort to purchase a building for city and State headquar-

ters. For years a rental of $900 per annum has been paid, while $20,000 will purchase suitable property. The Chinese have pledged $800 and expect to raise $2,000. They ask help from friends.——*Bethany* celebrated its twenty-fifth anniversary Feb. 16, Dr. W. C. Pond, the only pastor the church has ever had, preaching the sermon. The membership has increased from 32 to 413, a good number of whom are Chinese.

POMONA.—*Pilgrim.* The Men's Sunday Evening Club has a membership of 75 and has just closed a year of useful service. During the eight years' pastorate of Rev. L. H. Frary the church has increased from 59 members to 365, beside the 30 dismissed to form the church at Pomona College. The benevolences for the same time were $12,934, those of the past year being $2,785.

SAN DIEGO.—*Second.* Congregations have doubled within a year. At La Mesa, the other preaching point of Rev. T. R. Earl, the attendance has so outgrown the schoolhouse that a meeting house is a necessity.

Rev. C. V. Martin, the pastor at Haywards, is still conducting union revival services.——The students of Pomona College have recently started a mission Sunday school near Claremont.

**Oregon.**

PORTLAND.—*First.* The annual meeting revealed a healthy growth. Fifty new members were received during the past year, 15 from the Sunday school. The present membership is 636. The average attendance at public services was considerably larger than ever before in the history of the church. The Y. P. S. C. E. numbers 109. Besides maintaining itself it raised $175 to support the Front Street mission school and has also held monthly services at the county jail and the poor farm. The Junior C. E. closed the year with a membership of 95. The year has been one of aggressive effort in all departments. Three mission Sunday schools are maintained in different parts of the city. The current expenses amounted to $5,600, and the benevolences to $2,400, of which $1,181 were for objects entirely outside the church. Strong resolutions were passed indorsing the pastor, Dr. G. R. Wallace.

HUBBARD.—A service of welcome to the new pastor, Rev. J. M. Dick, was recently held, in which church, Sunday school and Y. P. S. C. E. participated. After the Week of Prayer special meetings continued for six weeks, resulting in a number of accessions to the membership.

**Washington.**

The Upper Columbia and North Idaho Association has granted Miss Rosine M. Edwards a license to preach.

## CANADA.

MONTREAL.—Special services are in progress at Point St. Charles, in which the pastor, Rev. Thomas Hall, is assisted by local brethren.

## HAWAII.

WAIMEA.—Rev. W. M. Massie, recently pastor at Kenwood, Cal., has ordered a communion set in preparation for the first sacrament soon to be celebrated in his new parish. His large congregation has promised to reseat the old native house of worship, now used for foreign services.

## BIOGRAPHICAL.

REV. JUBA HOWE VORCE,

Pastor of the church in Enfield, died in Hartford, Ct., Feb. 20, at the age of fifty-three. He was born in Crown Point, N. Y., was graduated from Middlebury College and Yale Divinity School, and ordained at Hanover, Ct., in 1870. After several pastorates in Connecticut he went to Enfield in 1893. He had been in feeble health for some time, and went to the hospital in Hartford for surgical treatment, but died suddenly of apoplexy only two weeks after the death of his father.

REV. JOSIAH BARTLETT CLARK

Died in West Dedham, March 3, aged eighty-eight years, one month, twenty-one days. He was born in Stratham, N. H. Formerly he held pastorates in several places in Vermont, among them Rupert, Pittsfield and Weathersfield, and he supplied occasionally, at the last of his ministry, in Ludlow. He has not been able to preach regularly for about eight years.

**It is now officially announced that Pres. John M. Coulter of Lake Forest University will accept his appointment as head professor of botany in the University of Chicago. This will give him an opportunity of pushing his favorite studies in a department in which he stands so high.**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## BOOKS OF THE WEEK.

*Lamson, Wolffe & Co. Boston.*

TWO UNPUBLISHED ESSAYS. By Ralph Waldo Emerson. pp. 81. $1.00.

THE HOUSE OF THE TREES AND OTHER POEMS. By Ethelwyn Wetherald. pp. 94. $1.00.

*D. C. Heath & Co. Boston.*

LE GENDRE DE M. POIRIER. By Angier et Sandeau. Edited by B. W. Wells, Ph. D. pp. 106. 30 cents.

*Roberts Bros. Boston.*

HANDBOOK OF ARCTIC DISCOVERIES. By A. W. Greely. pp. 257. $1.00

*Charles Scribner's Sons. New York.*

THE EVOLUTION OF CHURCH MUSIC. By Rev. F. L. Humphrys pp. 179. $1.75.

THE INTERNATIONAL CRITICAL COMMENTARY: THE GOSPEL ACCORDING TO MARK. pp. 317. $2.50.

COMEDIES OF COURTSHIP. By Anthony Hope. pp. 376. $1.50.

THE JEWISH SCRIPTURES. By Amos K. Fiske. pp. 390. $1.50.

*American Book Co. New York.*

ROBINSON'S NEW HIGHER ARITHMETIC. pp. 506. $1.00.

ELEMENTS OF PLANE GEOMETRY. By John Macine. Edited by E. E. White. pp. 240. 75 cents.

LABORATORY WORK IN CHEMISTRY. By E. H. Keisler. pp. 119. 50 cents.

VIRI ROMÆ. By Robert Arrowsmith and Charles Knapp. pp. 217. 75 cents.

*D. Appleton & Co. New York.*

CALIFORNIA OF THE SOUTH. By Walter Lindley and J. P. Widney. pp. 335. $2.00.

THE EXPLOITS OF BRIGADIER GERARD. By A. Conan Doyle. pp. 361. $1.50.

GREENLAND ICEFIELDS AND LIFE IN THE NORTH ATLANTIC. By C. F. Wright, D.D., LL.D., F.G.S.A., and Warren Upham, F.G.S.A. pp. 407. $2.00.

*G. P. Putnam's Sons. New York.*

THE FLORENTINE PAINTERS OF THE RENAISSANCE. By Bernhard Berenson. pp. 141. $1.00.

*Hunt & Eaton. New York.*

CHRISTIANITY VINDICATED BY ITS ENEMIES. By Daniel Dorchester, D.D. pp. 187. 75 cents.

*Thomas Whittaker. New York.*

THE THEOLOGY OF THE OLD TESTAMENT. By W. H. Bennett. pp 218. 75 cents.

*J. B. Lippincott Co. Philadelphia.*

THE AMERICAN IN PARIS. By E. C. Savidge. pp. 273. $1.00

A PROFESSIONAL BEAUTY. By Elizabeth P. Train. pp. 231 75 cents.

MRS ROMNEY By Rosa N. Carey. pp. 215. $1.00.

WHEN GREEK MEETS GREEK. By Joseph Hatton. pp. 327. $1.50.

*Lea Bros. & Co. Philadelphia.*

A HISTORY OF CONFESSION AND INDULGENCES IN THE LATIN CHURCH. Vol. I. By Henry C. Lea, LL. D. pp. 523.

*C. H. Kerr & Co. Chicago.*

RATIONAL THEOLOGY. Vol. II. By J. M. Williams, D. D. pp. 325. $1.25.

*D. H. McBride & Co. Chicago.*

EVOLUTION AND DOGMA. By Rev. J. A. Zahm, Ph. D., C. S. C. pp. 461.

*Government Printing Office. Washington.*

REPORT OF THE COMMISSIONER OF EDUCATION FOR 1892-93. Vol. II. pp. 2,153.

MAGAZINES.

March. NICKELL.—CATHOLIC WORLD.—SAILOR'S.—CHAUTAUQUAN.—CENTURY.—AMERICAN KITCHEN.—MCCLURE'S.—ART AMATEUR.—ATLANTIC.—NORTH AMERICAN REVIEW.—SPIRIT OF MISSIONS.—TREASURY.—CHAP-BOOK.—JOURNAL OF HYGIENE.—OUR COUNTRY.—APPLETON'S POPULAR SCIENCE MONTHLY.—BOSTONIAN.—REVIEW OF REVIEWS.

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## THE BUSINESS OUTLOOK.

The prospects for general trade are slowly improving, but at the present time conditions are somewhat unsatisfactory. The volume of business is light, and in many lines of trade prices are low, although not so low as in 1894 at this time. The present level of prices naturally makes profits small, and this fact is probably responsible for the pessimistic talk one hears, rather than any dearth of actual business.

This would seem to be the best explanation of such discontent, for railroad earnings and bank clearings indubitably show that merchandise is moving in fair volume. There is, of course, much room for improvement in the actual demand for goods, but if prices should advance all along the line, without any increase in the demand, merchants would soon change the tone of their remarks.

Spring trade is backward, in sympathy with the weather and in Boston, at least, high money rates naturally militate against any general expansion. The fact that it is a presidential year, that European politics are excited, that we have what may be called disputes with England and Spain over Venezuelan and Cuban affairs, also tend to affect business adversely. Still the sentiment among large interests is hopeful, and with Congress out of the way we shall very likely see quite a spurt in trade.

The damage by floods to many New England mills will cause some curtailment of the output of cotton goods, which will help the situation rather than otherwise, as it will relieve the market of the pressure of goods. Stocks of cotton goods have been accumulating and prices have eased off somewhat. The export demand for cottons is good, however. The iron and steel trade is quiet and orders are not satisfactory in volume. Wool, dry goods and woolens are slow of movement, but would do better with seasonable weather. Boots and shoes are quite active, but prices are low. The stock market is also narrow, but would respond sharply to any good news. Bank clearings for last week were $1,062,000,000, an increase of 16 per cent. over the previous week, 6 per cent. more than in 1895, 13 per cent. more than for the first week of March, 1894, but 18 per cent. less than in 1893


For months the cry from many parts of our house—"We need more room for our increasing multitude of customers"—has been so urgent that we have today purchased the stock and lease of George E. Allen, 9 and 11 Winter Street, which will double our capacity for business.

We are now *marking down* his entire stock to prices that will surprise everybody when we open next Monday for a grand clearance sale.

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Nine immediately, and one after he had looked at others. And the Journal bought ten Columbias. Paid $100 each for them, too. On even terms a Columbia is chosen

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References: Nat'l Bank of Commerce, Minneapolis, Minn; Importers and Traders Nat'l Bank, New York City.

P. S.—I will be at Young's Hotel, Boston, Tuesday and Wednesday next, March 3 and 4.

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## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, MARCH 6.

A placard upon the door of Room 2, announcing "Prayer meeting in Pilgrim Hall," indicated the change of place which the increased attendance has rendered inevitable. The Woman's Board rooms, with their missionary associations, have witnessed many a blessed Friday meeting, but just as it has been found possible to have a good annual meeting in Park Street and Berkeley Temple, as well as in the old Mt. Vernon Church, so the spirit of the Friday meeting is not limited to Rooms 1 and 2, and the ninety ladies who came together in Pilgrim Hall last Friday found more room, better light and air, and greater comfort generally than it was possible to have in the old quarters, with no loss of the usual spirit of the meeting.

Mrs. Abell presided and read selections from Deuteronomy and Isaiah referring to God's covenant with his children. The calendar topic, prayer for missionary wives and mothers, was suggestive. Mrs. Kellogg spoke of the change in the title of *Life and Light*, which at the beginning added "for Heathen Women," but from which the word *heathen* was long ago dropped; also of the blessing which the members of missionary families have often brought to those with whom they have been associated in this country, and of the change in circumstances which makes the separation of children from parents less imperative than formerly.

Mrs. Capron, from her own experience, spoke of the effect produced upon the people for whom missionaries labor by their having left their children at home. When she returned to India without her children the women coming down the hill with their loads would often lay down their burdens as they saw her approaching and, putting off their sandals, would stand with folded arms in token of their wonder and admiration, saying, "Think what you have done." And then she would answer, "If forty of you will be my children, it will pay to have come," sometimes adding, "Will it not take 100 of you to be equal to one of mine?" The very sacrifice seemed to create a tender tie between her and the Hindu mothers, to whom it was a great matter to send a son eighty miles away.

News had come of the death of Miss King (W. B. M. I) at Marsovan, Feb. 1, of smallpox. Three years ago she went out with Miss Gage and together they have been most successful in the care of the girls' school at Marsovan. Miss Washburn gave some details of the sad story and of the sorrow which has come to the whole station, as well as to the friends in the home land. She alluded, also, to the murder of Mr. Kuludjian, pastor at Sivas, as mentioned in the *Missionary Herald*, and told of his wife, Maritza, whom she had known as pupil and teacher at Marsovan—one heart-rending case among many.


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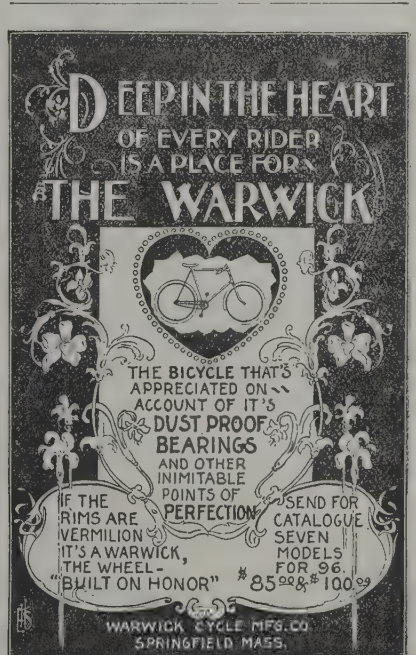



**245 Columbus Ave., Boston, and 34 Union Sq., N. Y.**



**IT WILL SERVE THE INTERESTS** of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist.*

## WEEKLY REGISTER.

### Calls.

BACHELER, Francis P., to permanent pastorate of South Ch., E. Hartford, Ct. Accepts.
BAKER, Jno. W. H., Lancaster, Mass., to Enosburgh, Vt. Accepts.
BARNARD, Henry T., Bradford, Vt., to supply at Fairlee in connection with his present field. Accepts.
CHUTE, Edward L., Northboro, Mass., to Ware. Accepts, to begin April 1.
CLEAVES, Chas. P., Yarmouth, Me., to supply for a year at Waterford. Accepts.
CROWMILLER, Bruce W. (Pres.), accepts call to supply at S. Egremont, Mass., for a year from April 1.
CUTLER, Walter A., Emington, Ill., to Chenoa. Accepts.
DEALE, Mr. (United Brethren), to supply at Abercrombie, N. D., for six months from May 1.
GALLAGHER, Geo. W., Dickinson, N. D., to a Presbyterian Ch., Tacoma, Wn.
HADDEN, R. A., W. Pullman, Ill., to Forest Heights, Minneapolis, Minn.
HAMPTON, Wm. S., to remain another year at Ogalalla, Neb. Accepts.
HARVEY, Jasper P., First Ch., Ware, Mass., to Columbia, Ct. Accepts, and has begun work
HEYWARD, Jas. W., Hayward, Wis., to Bethany Ch., Minneapolis, Minn.
IRELAND, Wm. F., Columbus, N. Y., accepts call to South Ave. Ch., Syracuse, to begin work April 1.
KIERNAN, Thos. L., Pewaukee, Wis., accepts call to Cromwell, Io.
McCROSKEY, J. A., Leavenworth, Wn., to St. John and Endicott. Accepts, to begin work March 15.
McLAUGHLIN, James, to remain at Carrington, N. D., where he has been supplying. Declines.
MORTON, Geo. F., Long Prairie, Minn., to work in country districts near Alexandria. Accepts.
NEWTON, George J., Beechwood, Mass., to Hopkinton, N. H. Accepts, to begin work March 15.
OADAMS, Thos. S., Keosauqua, Io., to Elburn, Ill. Accepts.
PHILLIPS, Chas. H., Jamestown, N. D., to Grand Forks. Declines.
PRATT, N. Miller, Union Seminary, accepts call to Barton, Vt., to begin work in May.
RIVES, Chas. G., Bryan, Okl., to Morrison. Accepts.
ROGERS, Alfred H., Green Ridge, Mo., to Mound City, Ill. Accepts.
SAGE, Chas. J., accepts call to remain a third year at Rising City, Neb.
TILLETT, Barton C., Boone, Io., accepts call to supply Kelley, Slater and Garden Prairie till January, 1897.
TURNER, Tell A., Excelsior, Minn., to Hazel Park Ch., St. Paul, Minn. Accepts.
WITHEE, Leslie B., Gilead, Me., to No. Rochester, Mass. Accepts.

### Ordinations and Installations.

GOODALE, David W., *i.* First Ch., Suffield, Ct., March 3. Sermon, Rev. Dr. C. M. Lamson; other parts, Rev. Messrs. W. D. Love, H. B. Roberts, D. E. Jones, Richard Wright.
LEE, Wilberforce, *o. p.* Olivet Ch., Toronto, Can., Feb. 27. Parts, Rev. Messrs. J. A. C. McCuaig, T. B. Hyde, J. P. Gerrie, Chas. Duff, Thos. Sims, D. D., Wm. Johnston.
UPSHAW, W. L., *o.* Vittum, near Guthrie, Okl., Feb. 26. Sermon, Dr. R. B. Foster; other parts, Rev. Messrs. J. H. Parker, J. E. Platt, Wilson Lumpkin and L. S. Childs.

### Resignations.

CARTER, Elijah, Edgerton, Minn.
CHAMBERS, Alex., Prentice, Wis.
LEE, Gerald S., Park St. Ch., W. Springfield, Mass., to engage in literary work.
PALMER, Frank H., E. Bridgewater, Mass., to take effect April 1.
PARSONS, Henry W., Sauk Rapids and Cable, Minn.
TROWER, Wm. G., Hutchinson, Minn.
VINCENT, Sam'l L., Jamaica, Vt.
WALLER, Wm. C. A., Fergus Falls, Minn., to take effect May 1.

### Churches Organized.

FAIRVIEW, Neb., March 3. Forty-five members.
NORA, Ill., Feb. —.
OTO, Io., reorganized, March —. Fifteen members.
SHAW STATION, Lee Co., Ill., Feb. —.

### Miscellaneous.

AVERY, Fredk. D., for forty-five years the honored pastor in Columbia, Ct., and now its pastor *emeritus*, has removed to East Hartford, where he will reside with his son. His departure occasions much regret.
BEAMAN, Wm. F., formerly pastor in Woodford, Vt., and now missionary in China, has been heard from. For months his friends here have feared that he was killed in the massacre of last autumn.
CLARK, Wm. C., has been given an immediate and extended leave of absence by the church of So. Hero and Grand Isle, Vt., that he may recruit his health.
CULVER, Franklin J., of Pasadena, Cal., offers to devote a large part of his time to raising money for Pomona College, paying his own traveling expenses. This generous proposition the executive committee has gratefully accepted.
McCULLY, Chas. G., and wife, were given a reception by the women of their parish in Calais, Me., on the twentieth anniversary of his settlement. The large attendance included neighboring pastors, and many tributes of appreciation were offered. The collation was skillfully served by the young men.
MORSE, Henry H., and wife, recently gave a reception to the members of the church in Milford, Ct.
SARGENT, Clarence S., pastor of Central Ave. Ch., St. Louis, Mo., has been elected president of the Evangelical Alliance of that city, an organization representing 40,000 church members.
SARGENT, Frank D., has been given a three months' vacation by the church in Putnam, Ct., that he may regain his health. He is now in Bermuda and will accompany *The Congregationalist's* Pilgrimage next June.
TURK, Morris H., has been granted a three months' leave of absence to finish his studies in Boston. He will, however, continue to supply the pulpit at Hooksett, N. H.

IMPOVERISHED blood causes that tired feeling. Hood's Sarsaparilla purifies, enriches and vitalizes the blood and gives vigor and vitality.

SPEEDY runners, as Conneff, Myers and A. B. George, recommend Pond's Extract for use in training.

"CONGRESS IN SESSION."—Now is the best season of the year to visit Washington, D. C. Royal Blue Line personally conducted tours leave Boston April 3 and 15 and May 6. Accommodations are first-class; stop-over privileges at Philadelphia and New York. Send for illustrated itinerary and "Guide to Washington" to A. J. Simmons, N. E. A., 211 Washington Street, Boston.

## Marriages.

*The charge for marriage notices is twenty-five cents.*

BISSELL—WHEELER—In North Stonington, Ct., Mar. 4, by Rev. H. G. Bissell, brother of the groom, assisted by Rev. William B. Cory, Dwight Walter Bissell and Mary Brown Wheeler.

## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

ANDREWS—In Millbury, Feb. 20, Mary Farnsworth Andrews, aged 81 yrs., 6 mos.
DEWEY—In Northampton, March 3, at the residence of her daughter, Mrs. Belden, where she was visiting, Elizabeth W., wife of the late J. N. Dewey of Bernardston, aged 76 yrs.
GOSS—In Concord, N. H., Feb. 8, Mrs. H. A., widow of the late Rev. J. C. Goss, aged 89 yrs., 10 mos.
LAURIE—In Providence, R. I., March 2, Ellen A., wife of Rev. Thomas Laurie, D. D., aged 71 yrs., 2 mos.

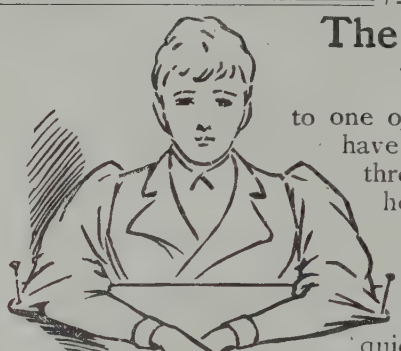
HANNAH MATHEWS TUFTS

Died at New Braintree, Mass., Jan. 5, aged 81 yrs., 4 mos. She was a grandniece of General Rufus Putnam and the last but two survivors of forty-eight grandchildren of Major Joseph Bowman, who came from Lexington to New Braintree in 1765. In 1835 she married Danforth K. Tufts, who died in 1852. Until threescore and ten she was constantly active and prominent in church and social life, retaining her mental and physical powers but slightly impaired until fourscore. She was a member of the church choir nearly forty years, a faithful and devoted wife and mother, true to every interest committed to her, "bright, dignified and ladylike" in manner, of whom no truer description can be given than the one by King Lemuel in Prov. 31.


# trust him

You want **Scott's Emulsion.** If you ask your druggist for it *and get it*—you can trust that man. But if he offers you "something just as good," he will do the same when your doctor writes a prescription for which he wants to get a special effect — play the game of life and death for the sake of a penny or two more profit. *You can't trust that man.* Get what you ask for, and pay for, whether it is Scott's Emulsion or anything else.

SCOTT & BOWNE, Chemists, New York. 50c. and $1.00



## The woman pinned down

to one or two uses of Pearline will have to be talked to. Why is she throwing away all the gain and help that she can get from it in other ways? If you have proved to yourself that Pearline washes clothes, for instance, in the easiest, quickest, safest way, you ought to be ready to believe that Pearline is the best for washing and cleaning everything. That's the truth, anyway. Try it and see. Into every drop of water that's to be used for cleansing anything, put some Pearline. 476

**Millions NOW USE Pearline**

**WHEN** You fry fish or oysters in Cottolene they will not be greasy. Always have the skillet or frying pan cold when the COTTOLENE is put in. Remember that COTTOLENE heats to the cooking point sooner than lard and that it must not be allowed to burn.

**COTTOLENE**

when rightly used, never imparts to food any disagreeable greasy odor or flavor. For pastry or any shortening purpose, but ⅔ the quantity that was formerly used of lard, is necessary, if Cottolene **IS USED**

Look for the trade-marks—"*Cottolene*" and *steer's head in cotton-plant wreath*—on every tin.
THE N. K. FAIRBANK COMPANY, CHICAGO, 224 State Street, BOSTON, PORTLAND, ME.

**USE "DURKEE'S SALAD DRESSING"**

## ANOTHER FRIENDLY GREETING.

Too late to be grouped with the broadside from his *confrères*, published on pages 422 and 423, we receive this breezy communication.

OFFICE OF THE INTERIOR,
CHICAGO.

I wish to congratulate *The Congregationalist* on its anniversary. Long ago, thirty years or so, your paper attracted my attention by the elevation of its tone and the finish of its work, and I read it from a journalist's point of view. I remember to have scanned it with interest and admiration from week to week, and with something of curiosity to discover why *The Congregationalist* should be so much finer than any other religious newspaper that I saw. I was then myself in the rough-and-tumble of political journalism, and thought what a haven of rest, what a garden of Eden that must be for the happy bee-workers therein. When I think of it, philosophically, I am not disposed to give you so much credit. Your paper was produced under the beams of the brightest literary galaxy in America. It breathed the ozone and the perfume of the purest literary atmosphere. You could not help being good, any more than one can who is in heaven and wants to stay there. And you cannot now. It is an alternative of *got to*, or quit.

My opinion is that *The Congregationalist* exercised a larger influence indirectly, by bringing the general religious press up to excellence, than it did directly by influencing its readers—just as the New York *Tribune* under Greeley gave the key to the Whig and afterward to the Republican press all over the Union, and did more by guiding other pens than by wielding his own. I will not say that *The Congregationalist* now holds the same relation to the religious press in points of superiority that it once did, because, with the exception of itself, religious newspapers were monuments of dullness and prolixity, enlivened only by acrimonious polemics; but they have made great progress, especially in the last score of years. I am ten years older than my brother. When he was a year old I was ten times as old as he. But to keep up that proportion I should now have to be six hundred years old. So *The Congregationalist* cannot, in the nature of things, expect to be forty or fifty thousand times as good as any other religious paper in the world. It must content itself and not gainsay Providence with less.

While I congratulate you, I sympathize with you as well. How few have any appreciation of the task of making such a paper, week after week, and year after year, that ceaseless toil, care and endeavor! One can climb a hill and be there. But the path of ascent of such a paper, no matter where he is in it, he sees that there is more to climb than he has climbed, and it would be so if the angel Gabriel were chief editor, Uzziel his associate, and Ithuriel looking after the schemes of the devil. W. C. GRAY.

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The decision of the Federal Supreme Court in the case of the United States against Jane L. Stanford, executrix of the estate of the late Leland Stanford, is adverse to the nation and insures to the cause of culture on the Pacific coast the perpetuation of Leland Stanford, Jr., University, which during the long legal controversy Mrs. Stanford has shown admirable pluck and self-sacrifice in sustaining. If the estate had been found a debtor to the United States in the sum of $15,000,000, as was the contention of the United States, the university would have had to close its doors.

---

**Teachers and Students should Take Horsford's Acid Phosphate.**

It supplies just the material that is most wasted by brain work and nervous exertion—the phosphates.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS. CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

IT IS JUST AS EASY, and a heap more sensible, to use a little care in the selection of materials when having painting done and secure the best result as it is to take chances and use mixtures of which you know nothing. To be sure of getting

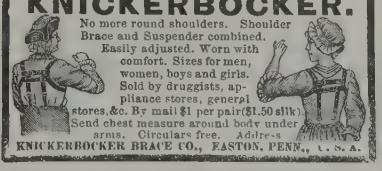
**Pure White Lead**

examine the brand (see list genuine brands). Any shade or color desired can be easily obtained by using NATIONAL LEAD CO.'s brands of Pure White Lead and Tinting Colors.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

NATIONAL LEAD CO.,
1 Broadway, New York.

**KNICKERBOCKER.**



No more round shoulders. Shoulder Brace and Suspender combined. Easily adjusted. Worn with comfort. Sizes for men, women, boys and girls. Sold by druggists, appliance stores, general stores, &c. By mail $1 per pair ($1.50 silk). Send chest measure around body under arms. Circulars free. Address

KNICKERBOCKER BRACE CO., EASTON, PENN., U. S. A.

**THE CHRISTIAN INDUSTRIAL LEAGUE.**

An organization for men inside the church, with religious, social, business, sickness and death benefits. Send for printed matter to the Christian Industrial League, Springfield, Mass.

SANFORD WATERS BILLINGS, A. M.,
SHARON, MASS.
**PRIVATE TUTOR.**
PUPILS RECEIVED INTO FAMILY.

**BURPEE'S SEEDS, Philadelphia**

A postal card addressed as above will bring you **BURPEE'S FARM ANNUAL for 1896**, if *you intend to purchase Seeds*, otherwise the price is ten cents (less than cost). It is a **bright BOOK of 184 pages**, with hundreds of illustrations and colored plates painted from nature. It tells all about the **BEST SEEDS that Grow!**

**Warranted Seed**

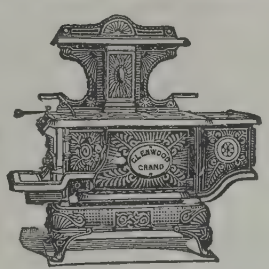
A leading reason for warranting our seed, as per first page of Catalogue, is, we raise a large portion of them. As the original introducers of the Cory and Longfellow Corns, Miller Cream Melon, Ohio and Burbank Potatoes, Warren, Hubbard and Marblehead Squashes, Marblehead Early Marrowfat Pea, Eclipse Beet, Kentucky Wonder and Marblehead Horticultural Beans, Southport Early Globe and Danvers' Red Globe Onions, All Seasons and Marblehead Mammoth Cabbages and numerous other valuable vegetables, we solicit a share of the public patronage. Our Catalog of Vegetables and Flower Seed for 1896, containing many new Vegetables & Flowers & the best of the old will be sent *free*. J. J. H. GREGORY & SON, Marblehead, Mass.

**GLENWOOD RANGES**

MAKE

**COOKING EASY.**

THREE GOLD MEDALS.




WEIR STOVE COMPANY, TAUNTON, MASS.
Agents in All Prominent Cities and Towns in New England.

If you want a sure relief for pains in the back, side, chest, or limbs, use an

**Allcock's Porous Plaster**

BEAR IN MIND—Not one of the host of counterfeits and imitations is as good as the genuine.

**THE GREAT CHURCH LIGHT**

FRINK'S PATENT REFLECTORS for electric, gas or oil, give the most powerful, the softest, cheapest and best light known for Churches, Halls and Public Buildings. Send size of room. Book of light and estimate free. I. P. FRINK, 551 Pearl St., New York.

# FACTS FOR OUR READERS.

## Follow Nature and Keep Well a Good Rule.

### The Question is Important, are You Prepared for Spring?

### If Not, Here is Some Very Necessary Information for You.

Nature will soon begin her annual struggle for freedom from winter's icy imprisonment. Already beneath the frozen surface giant forces are moving in that direction. Purification is going on.

It is the same with the human system. The lengthening days are approaching when the blood seeks to recover from its sluggish inactivity, and it bears in its course germs of health or disease, as it has stored up the one or the other. It requires therefore to be enriched with vitalizing and health giving qualities to give tone, vigor and health to the system.

For this nothing is so powerful as Dr. Greene's Nervura blood and nerve remedy. Like nature's own wondrous remedies in the physical world, which purify the mountains and streams as they leap from their confines to fill the valleys with new life, and cover orchard and field with flower and fruit, it brings new force and health to wasted tissues and enfeebled nerves.

Now is the time when your nature calls for help. Don't mistake; no other remedy equals Dr. Greene's Nervura blood and nerve remedy as a spring medicine. No other remedy will so quickly and certainly strengthen your nerves, invigorate your blood and correct the action of all your organs. It will make you well and strong, as it has done thousands of persons; as it did Mrs. W. A. Cutler of 59 Orchard Street, Worcester, Mass.

"A year ago," she says, "I fell ill with nervous prostration and neuralgia, which affected my whole system. My digestion was also very poor. After eating I would be taken with a smothering sensation, while the palpitation of the heart was terrible.

"Severe nervous headaches made my life miserable in connection with these other troubles. I was in a fearful condition, and became greatly discouraged.

"Finally, as a last resort, I commenced to use Dr. Greene's Nervura blood and nerve remedy, which had been wonderfully praised to me. With the first bottle I noticed an improvement, and, persevering in its use, I continued to steadily gain in every respect.

"My nervousness was soon cured. The neuralgia, headaches, palpitation of the heart, indigestion and all my complaints entirely left me. All this was accomplished by Dr. Greene's Nervura blood and nerve remedy.

"This wonderful medicine did for me what all the doctors and their medicines could not do. I wish to urge all sufferers to try it."

No power of words can describe the wonderful good which this remedy is doing among the sick and suffering. Those who take it are cured. Thousands of people, at the advent of spring, while not exactly sick, are yet out of order or ailing in some way. They do not feel just right, are not well and strong, cannot eat or sleep well, are nervous and have no strength or ambition for work or pleasure. Their stomach, bowels, liver or kidneys are inactive and torpid. Such people need this best of all spring medicines, Dr. Greene's Nervura blood and nerve remedy, to restore the natural action of these organs, give strength and vigor to the nerves and new life and vitality to the blood.

Why lose time in trying uncertain and untried remedies, when here is a physician's prescription, a discovery made by the greatest specialist in nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass. If you take this medicine you can consider yourself under Dr. Greene's direct professional care, and you can consult him or write to him about your case freely and without charge. This is a guarantee that this medicine will cure, possessed by no other medicine in the world.

## ADDITIONS TO THE CHURCHES.

| | Conf. | Tot |
|---|---|---|
| **CONNECTICUT.** | | |
| Ansonia, | 1 | 3 |
| Bethel, | 20 | 20 |
| Goshen, | 8 | 8 |
| Leonard's Bridge, | 4 | 4 |
| Mt. Carmel, | 6 | 8 |
| New Haven, Davenport, | 23 | 30 |
| Howard Ave., | 18 | 23 |
| New Milford, | 2 | 5 |
| Norfolk, | — | 9 |
| North Haven, | 14 | 16 |
| So. Glastonbury, | 1 | 3 |
| So. Manchester, | 9 | 11 |
| **ILLINOIS.** | | |
| Amboy, | 66 | 66 |
| Chicago, Auburn Park, | 1 | 15 |
| Covenant, | 9 | 10 |
| Leavitt St., | 15 | 19 |
| New England, | 3 | 6 |
| Pacific, | 4 | 5 |
| Porter Memorial, | 5 | 5 |
| Ravenswood, | 14 | 26 |
| South, | 8 | 14 |
| Summerdale, | 1 | 4 |
| South Chicago, Second, | — | 12 |
| Tabernacle, | 4 | 8 |
| Union Park, | 3 | 7 |
| Waveland Ave., | 4 | 8 |
| West Pullman, | 4 | 12 |
| De Kalb, | 51 | 51 |
| Evanston, First, | — | 7 |
| Hinsdale, | 2 | 3 |
| Morgan Park, | — | 4 |
| Oak Park, First, | 4 | 9 |
| Paxton, | 6 | 10 |
| Seward, Second, | 17 | 17 |
| Wheaton, College, | 9 | 11 |
| **INDIANA.** | | |
| Anderson, Hope, | 2 | 3 |
| Corning, | 38 | 45 |
| Cortland, | 13 | 21 |
| Indianapolis, People's, | 19 | 20 |
| **IOWA.** | | |
| Charles City, | 34 | 39 |
| Genoa Bluffs, | 19 | 19 |
| Gospel Ridge, | — | 13 |
| Grinnell | 5 | 10 |
| Hiteman, | — | 7 |
| Manson, | 3 | 5 |
| Osage, | 55 | 60 |
| Otto, | — | 15 |
| Ottumwa, First, | 2 | 8 |
| Popejoy, | 4 | 7 |
| Salem, | 14 | 14 |
| **MAINE.** | | |
| Foxcroft and Dover, | 5 | 5 |
| Sanford, | 3 | 3 |
| **MASSACHUSETTS.** | | |
| Boston, Jamaica Plain, | 7 | 10 |
| Cambridge, Pilgrim, | 5 | 9 |
| Carlisle, | 4 | 5 |
| Clinton, | 7 | 7 |
| Fall River, Broadway, | 5 | 7 |
| Central, | — | 4 |
| French, | 3 | 3 |
| Fisherville, Union, | — | 10 |
| Franklin, First, | 5 | 5 |
| Gilbertville, | 2 | 3 |
| Hudson, First, | 7 | 9 |
| Malden, | 21 | 23 |
| Millbury, | — | 3 |
| Northampton, Edwards, | 1 | 3 |
| Oxford, | — | 9 |
| West Peabody, | — | 5 |
| **MICHIGAN.** | | |
| Alamo, | 7 | 7 |
| Baldwin, | 25 | 25 |
| Mulliken, | 17 | 24 |
| Belgrade, | 5 | 8 |
| Faribault, | — | 3 |
| Lake City, | 40 | 43 |
| Minneapolis, Como Ave., | 12 | 13 |
| First, | 13 | 23 |
| Open Door, | 2 | 3 |
| Park Ave., | — | 18 |
| Monticello, | — | 9 |
| Springfield, | 7 | 8 |
| Winthrop, | 13 | 13 |
| **NEBRASKA.** | | |
| Curtis, | 12 | 13 |
| Doniphan, | 5 | 6 |
| Grant, | 15 | 15 |
| Keystone, | — | 18 |
| Newcastle, | — | 30 |
| Omaha, Plymouth, | 9 | 9 |
| St. Mary's Ave., | 6 | 13 |
| Silver Creek, | 4 | 6 |
| **NEW HAMPSHIRE.** | | |
| Goffstown, | 9 | 10 |
| Lyme, | — | 5 |
| Manchester, First, | 1 | 6 |
| Milford, N. H., | — | 17 |
| Salem, | 1 | 6 |
| **NEW JERSEY.** | | |
| Park Ridge, First, | 6 | 6 |
| Passaic, | 4 | 6 |
| **NORTH DAKOTA.** | | |
| Abercrombie, | 3 | 3 |
| Dickinson, | 3 | 8 |
| **OHIO.** | | |
| Akron, West, | 2 | 5 |
| Cleveland, Archwood Ave., | 3 | 3 |
| East Madison Ave., | 8 | 8 |
| Hough Ave., | 2 | 14 |
| Pilgrim, | 7 | 13 |
| Union, | 6 | 8 |
| Croton, Hartford, | 4 | 4 |
| Kent, | 3 | 7 |
| Oberlin, First, | 3 | 6 |
| Second, | — | 7 |
| Painesville, First, | 27 | 30 |
| Shandon, | — | 10 |
| Toledo, Second, | 9 | 16 |
| Twinsburg and Macedonia Branch, | 6 | 6 |
| Wellington, | 3 | 3 |
| **RHODE ISLAND.** | | |
| Providence, Academy Ave., | 6 | 8 |
| Plymouth, | 4 | 7 |
| **VERMONT.** | | |
| Newport, | 9 | 12 |
| Rutland, | 4 | 9 |
| Sheldon, | 3 | 4 |
| **WISCONSIN.** | | |
| Clinton, | 13 | 15 |
| Mondovi, | — | 7 |
| Shullsburg, | 17 | 17 |
| **OTHER CHURCHES.** | | |
| Atlanta, Ga., First, | 35 | 35 |
| Baltimore, Md., Second, | 3 | 6 |
| Colfax, Wn., Plymouth, | 6 | 11 |
| Redlands, Cal., First, | 1 | 8 |
| Salt Lake, U., | 13 | 25 |
| Siloam Springs, Ark., | 1 | 14 |
| Sherburne, N. Y., | 14 | 14 |
| Churches with less than three, | 15 | 30 |

*Conf.*, 1,181; *Tot.*, 1,614.

*Total since Jan. 1. Conf.*, 4,641; *Tot.*, 7,599.

Jesus has never slept for an hour while one of his disciples watched and prayed in agony. —*H. Clay Trumbull.*

A CURIOUS DESIGN.—One of the most startling sets of furniture which has ever been seen in this city is now on sale at the Paine warerooms on Canal Street. It is projected on the lines of the old winged corner chairs of fifty years ago. It has the charm of originality and of extreme comfort and its historical significance cannot fail to attract attention. Tastes differ, but for ourselves we should choose this set ahead of any other that Boston has seen in the last dozen years. It is not at all expensive.

THE proper time, when the most benefit is to be derived from a good medicine, is early in the year. This is the season when the tired body, weakened organs and nervous system yearn for a building-up medicine like Hood's Sarsaparilla. Many wait for the open spring weather and, in fact, delay giving attention to their physical condition so long that a long siege of sickness is inevitable. To rid the system of the impurities accumulated during the winter season, to purify the blood and to invigorate the whole system, there is nothing equal to Hood's Sarsaparilla. Don't put it off, but take Hood's Sarsaparilla now. It will do you good. Read the testimonials published in behalf of Hood's Sarsaparilla, all from reliable, grateful people. They tell the story.


**What's Wrong?**

Oh! everything, you say. If that's the case, your nervous system needs toning up. When everything is wrong, there's just one way to right it. Buy a bottle of Dr. Miles' Nervine from the druggist. He will refund the money if it fails to benefit.

Book on Heart and Nerves FREE.

**Dr. Miles' Nervine** Restores ...Health

MADAME PORTER'S BALSAM

"To-morrow may be too late!" This lady believed that. It's common sense.

She has made hosts of friends, because she knew how to prepare this Balsam, and they say: "Had it not been for 'Madame Porter's,' the cold and cough would have been worse, perhaps fatal." Madame Porter's portrait has appeared for sixty years on every bottle of Balsam sold, and has become familiar in homes without number. It is a Balsam perfectly safe and pleasant to take. Everybody likes it.

Druggists everywhere sell it, with their approval. It costs but 25 and 50 cts. (two sizes).

Proprietors: HALL & RUCKEL, Wholesale Druggists, New York.

MR. ZADOC PORTER'S BITTERS

THE GENUINE DR BLAUD'S IRON PILLS

have been prescribed with great success for more than 50 years by the leading physicians of Europe, in the treatment of female patients. Specially recommended for

**Poorness of the Blood and Constitutional Weakness.**

Imported by **E. Fougera & Co., N. Y.**

To avoid imitations **BLAUD** is stamped on each pill.

DENT'S CORN GUM

*Cures* Corns, Warts, Bunions, etc. *So easy to apply—it sticks fast.* Ask for **Dent's**; take no other. Sold everywhere, or by mail 10 cents. C. S. DENT & CO. DETROIT, MICH.

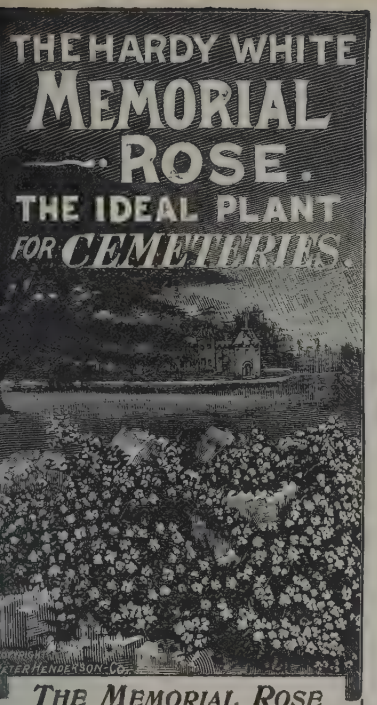
*Try Dent's Toothache Gum.*

**The NEW Form of Admission**

The committee appointed by the National Council to prepare a new Form of Admission have reported, and their Form of Admission is now printed in convenient form as an 8 pp. leaflet, No. 7 of the Congregationalist Leaflet series.

Sent, postpaid, for 3 cts.; 10 copies, 25 cts.; 100 copies, $2.00.

CHURCH CARPETS AT MANUFACTURERS PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST., OPP. BOYLSTON ST. BOSTON.




THE MEMORIAL ROSE
AS IT GROWS.

Growing in sun or shade, possessing the hardiness of the Oak, with a distinctive charm entirely its own, the **Memorial Rose** (*Rosa Wichuraiana*) will be found a singularly appropriate plant for beautifying Cemetery plots. It creeps along the ground just as an Ivy does, growing ten feet in a single season, forming a dense mat of dark green lustrous foliage, with thornless stems. The flowers are single, snow-white with a golden yellow disc, are from 5 to 6 inches in circumference, and have the delicious fragrance of the Banksia Roses. The flowers, in clusters, are produced in the most lavish profusion, and are in their fullest glory just after the June Roses are past. Seen then the clusters look like great masses of snow, and are a sight long to be remembered. But its use is not confined to Cemeteries, for not only is it also perfectly adapted for garden culture, but for screening rocky slopes, embankments and such places as it is desirable to quickly cover with verdure it is unsurpassed. Indeed, it adapts itself to every condition of growth, whether barren or fertile soil, rocky ledge, shady nook or sun-kissed slope.

**Prices** (*free by mail*), **good plants, 40c. each, 3 for $1.00, 7 for $2.00, 12 for $3.00; extra strong plants, 60c. each, 2 for $1.00, 5 for $2.00, 12 for $4.50.**

All purchasers of the **Memorial Rose** who will state where they saw this advertisement will be sent our MANUAL FOR 1896 of "EVERYTHING FOR THE GARDEN" (160 pages, 6 colored plates and over 500 engravings). To those desiring the MANUAL only, we will mail it on receipt of 20 cents (in stamps), which is less than cost.

PETER HENDERSON & Co.
35 & 37 CORTLANDT ST. NEW YORK.

ELY'S CREAM BALM CATARRH HAY-FEVER CURES COLD IN HEAD DEAFNESS HEADACHE ELY BROS. NEW YORK

*I used Ely's Cream Balm for catarrh and have received great benefit. I believe it a safe and certain cure. Very pleasant to take.—Wm. Fraser, Rochester, N. Y.*

CATARRH

**ELY'S CREAM BALM** Opens and cleanses the Nasal Passages. Allays Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied to each nostril and is agreeable. Price 50 cents at Druggists or by mail.

ELY BROTHERS, 56 Warren Street, New York.

WHOOPING COUGH CROUP

*Can be cured* by using ROCHE'S HERBAL EMBROCATION

The celebrated and effectual English cure, without internal medicine. W. EDWARD & SON, Props., London, Eng. Wholesale. E. FOUGERA & CO., New York


## INTER-SEMINARY MISSIONARY ALLIANCE.

At the ninth annual convention of the central district of the alliance, at Hartford Seminary, Feb. 27–March 1, fourteen seminaries in this section sent delegates, making the attendance larger than ever before, eighty-eight besides the Hartford students.

Thursday was a day for preparation. The first service was marked by great spiritual power and set the keynote for the convention. The evening address, after the welcome by Pres. C. D. Hartranft, was by Dr. E. B. Webb on The Condition of Non-Christian Peoples According to the New Testament. A reception in the library followed.

Friday was a day of observation. The condition and needs of China, Turkey and East Africa were outlined by returned missionaries. Rev. C. W. Shelton also spoke on Home Missionary Problems, and Rev. A. F. Schauffler pleaded for City Mission Work. Rev. J. K. Browne of Harpoot spoke on The Missionary Spirit the Essential Spirit of Christianity and Rev. J. W. A. Stewart on The Breadth of This Spirit and Its Center.

Saturday was consultation day. One session centered around the seminaries with the topics: The Seminary Ideal in Spiritual Life and Missionary Interest, and The Seminary as a Center of Missionary Interest and Work. The Use of Facts, Organizations, The Pulpit, and Prayer in Arousing Missionary Interest were discussed, and Rev. H. P. Beach spoke on The Lines of Appeal. Mr. W. G. Waterman spoke on Work among the College Students of India, and Rev. J. L. Barton gave an address on Missionary Heroism.

The theme Sunday was Consecration. All the sessions had been characterized by deep earnestness, greatly increased by the meetings of Sunday. Rev. J. T. Gracey spoke on The Present Outlook for Missions, maintaining that there is a supernatural supervision of the affairs of this world in the interests of Christianity. At the young people's meetings in most of the city churches the delegates spoke on missions. Then they gathered at the Fourth Church for the closing session. Rev. H. C. Mabie gave a helpful address on The Normal Type of Consecration, and the tender farewell meeting, led by Mr. Beach, was a fitting close to these sessions of great spiritual power. Many of the delegates seemed to realize for the first time the true spirit of the Christian life, and all returned home resolved for a new consecration. E. W. C.

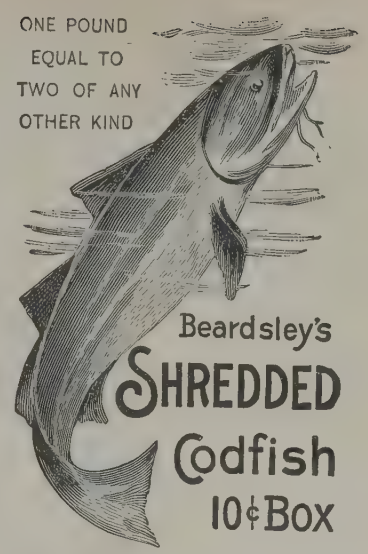

Five Cents Per Cake

COCO

TRADE MARK.

The Perfect Soap

At your dealers.
Made only by
**The N. K. Fairbank Company,**
Chicago, New York, St. Louis.




**A Superior "Picked up" Codfish,**
Is unequalled in quality, economy, and convenience.

Fish Balls and Fish Cream are prepared by its use in 10 to 15 minutes.

It requires no boiling or soaking, therefore creates NO ODOR.

Order a box from your grocer and try it. You see it don't cost much.

PREPARED ONLY BY
**J. W. Beardsley's Sons,**
**179 & 180 West St., New York.**
*Makers of the Celebrated Acme Sliced Smoked Beef.*

*When you Buy Entire Wheat Flour*
See that the barrel is marked with our
Trade-Mark WWW
Franklin Mills Co., Lockport, N. Y.


## Religious Notices.

*Religious and ecclesiastical notices, addresses of ministers, etc, published under this heading at ten cents a line.*

BOSTON AUXILIARY OF THE AM. MCALL ASSOC.—Treasurer, Miss Edith Stearns, The Charlesgate, Boston.

GORDON MISSIONARY TRAINING SCHOOL, Clarendon Street Baptist Church, Boston, opens Oct. 2. Evening classes Oct. 10.

PRESIDENT STEPHEN B. L. PENROSE of Whitman College will be in the East until June 1, and desires opportunity to tell the patriotic story of Marcus Whitman before churches, societies, etc. Address 182 Chelten Avenue, Germantown, Pa.

THE AMERICAN SUNDAY SCHOOL UNION has been at work seventy-one years for the retired rural districts. Its union methods specially commend it to communities of sparse populations divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has larger results for the amount expended. 11,000,000 children are yet out of Sunday School. Will you help to save them? Send to Rev. Addison P. Foster, D. D., New England Secretary, 1 Beacon St., Room 40, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, *President.*
REV. W. C. STITT, *Secretary.*
W. C. STURGES *Treasurer.*

## Subscribers' Wants.

*Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.*

**Wanted,** a situation as Organist and Director of Music by a gentleman of large experience. Address "Organist," P. O. Box, 1944, Boston.

**Orphan Wanted.** Any one wishing to find a good home for an orphan or motherless girl can address B. T. M., Box 15, Shrewsbury, Mass. Good references given.

**BOOKKEEPER WANTED**—A young man of some experience and the best of references, to take charge of the books of a manufactory in the country. Address, giving references and experience,

The Vermont Farm Machine Co., Bellows Falls, Vt.

## RISIBLES.

"Don't you think Dr. Flowery makes charming Lenten addresses?" "Yes; and they're so appropriate, too. There's so little meat in them."—*Puck.*

*Bobby:* "Papa, what do they have to have a man to pray for Congress for?" *Astute Parent:* "They don't. He takes a look at Congress and then prays for the country."—*Calais Times.*

"Now, my boy," said a devout Episcopalian mother to her son, "Lent has begun and you must give up something." "What shall I give up?" "Well, something that you like very much, some article of food of which you are very fond." "All right," said the lad, after a few moments' reflection, "I guess I'll give up watermelon."

Two small boys who wanted to fight Indians had gotten some distance from home. The romance had dwindled, and a discouragement which neither liked to confess had taken possession. "Look here," said one of them at last, "I've been playin' I'm Sierra Sam for two days now, haven't I?" "Yes," was the reply. "Well, I'm kind o' tired o' that game. I think I'll play I'm the prodigal son."—*Cincinnati Commercial Gazette.*

An ignorant old man, listening to the eulogy of an American statesman, was moved to enthusiasm in his description of it to his wife. "Malviny," he exclaimed, "it was grand. It was the most glowin' paregoric I have ever had 'casion for to listen to!"—*Exchange.*

*Sculptor* (to lady who has commissioned him to execute a portrait bust of her late husband): "I can change it in any particular that you may desire, madam." *Widow* (regarding it with tearful eyes): "The nose is large." *Sculptor:* "A large nose is an indication of goodness." *Widow* (wiping away her tears): "Well, then make it larger."—*Pick Me Up.*

UNOFFICIAL.

"A thousand pardons!" he exclaimed, bowing low. "You mistake, sir," she replied, coldly; "I am not Governor Altgeld."—*Truth.*

WHILE THE LAMP HOLDS OUT.

*Bobby:* "I had three fights today, and I didn't get licked once." *Bingo* (reaching for a strap): "Well, my son, the day is not yet over."—*Puck.*

A FOOL'S ERRAND.

*Saleswoman to Bundle Girl:* "Hurry up, Maggie! This customer's got to ketch the deepo."

A SPECIMEN FINANCIER.

It is said to have occurred in Oklahoma. "I'm afraid your pa and me won't be able to git along very well together," said young Jay Green, who was hesitating on the verge of proposing to Miss Debby Grayneck. "Why, he likes you ever so much, Jay," replied the maiden, encouragingly. "I heard him say so only last night." "I s'pose he does, in a general way," said the swain, "but we differ a good deal on the money question. Your pa believes in maintainin' the disparagement of gold and silver, while I am a monogamist myself."—*Harper's Drawer.*

A PLACE FOR HOSEA.

A quaint story is told by Dr. Greer of a tedious, monotonous preacher, who had exhausted the patience of his hearers by an elaborate dissertation on the four greater prophets; and when, to their sad disgust, he passed on to the minor and asked, "And now, my brethren, where shall we place Hosea?" a man rose from the congregation and made answer, "You can place him here, sir. I'm off."

HE HAS THE QUALIFICATIONS.

"Mr. President," said a recent caller on Mr. Cleveland, "just give the Venezuelan difficulty into my hands, and I'll have it settled in no time."

"What makes you think you could handle the matter so successfully?"

"Why, sir, I once settled a quarrel in a church choir."—*Harper's Bazar.*

Rev. Israel Ainsworth of Rockport, Mass., gave his C. E. Society an enthusiastic meeting on a recent Sunday evening by assigning five-minute papers on Congregationalism, its origin, growth, peculiarities, missionary work, etc., which, by the help of Dr. Dunning's book, Congregationalists in America, were made interesting and helpful to the young people. Pastors wishing to try this desirable plan can obtain from Rev. George A. Hood, Congregational House, Boston, many helpful items condensed for the Congregational exhibit at the World's Fair.

"BROWN'S BRONCHIAL TROCHES" will quickly relieve Bronchitis, Asthma, Catarrh and Throat Diseases. Sold only in boxes.

CHEAP COMFORT.—Those who are troubled with dry, hacking coughs, tickling sensations in the throat, or any irritation which causes difficulty in breathing, will secure immediate relief from a small dose of Adamson's Botanic Cough Balsam. Prices 35 and 75 cents. At all druggists.

ATTRACTIVE PACIFIC COAST TOURS.—It is well known that the spring and early summer are most delightful upon the Pacific coast, and no better time can be selected for a sight-seeing tour in those regions. The spring tours announced by Messrs. Raymond & Whitcomb, with April 21 as the date of leaving Boston, are unusually attractive this year. These trips are "personally conducted" throughout, and the participants have thus no cares or responsibilities of travel from the time of departure until their return, everything being arranged in advance for their comfort. Not only Colorado and California, but also Alaska and the marvelous Yellowstone National Park are included in some of the tours. A special circular, just issued, may be obtained at the office of the firm, 296 Washington Street, opposite School Street.

The Pleasures of the Dining Table are determined by the character of the silverware.

STERLING SILVER INLAID

Spoons and Forks are always clean and bright, no worn spots on the back of the bowls and handles. Guaranteed 25 years. Fancy pieces in our special quality are stamped Holmes & Edwards XIV

THE Holmes & Edwards Silver Co
Bridgeport, Conn.
New York Salesroom, 2 Maiden Lane, Second Door from Broadway

PLANTING

well begun is half done. Begin well by getting Ferry's Seeds. Don't let chance determine your crop, but plant Ferry's Seeds. Known and sold everywhere.

Before you plant, get

Ferry's Seed Annual

for 1896. Contains more practical information for farmers and gardeners than many high-priced text books. Mailed free.

D. M. FERRY & CO., DETROIT, MICH.

JOEL GOLDTHWAIT & Co.

are showing a fine line of

Oriental Carpets and Rugs

Choice Designs and Rare Colorings

About every steamer is adding to our stock

Also our specialties in

Scotch Axminsters, English Wiltons and Brussels

Our stock of Domestic Wiltons, Brussels and Ingrains was never better—and prices very low

A full line of

Canton and Japanese Mattings

in very pretty designs with the

Japanese Carpets, Rugs and Mats

Just the thing for the summer home

163 to 169 WASHINGTON STREET, NEAR CORNHILL, BOSTON.

These Three Epithets

BEST - FITTING
BEST - WEARING
BEST - LOOKING

...ARE FOUND TO BE APPLICABLE TO THE...

Shawknit TRADE MARK. Half-Hose

THEY, OR THEIR EQUIVALENTS, OCCUR IN NEARLY EVERY TESTIMONIAL.

None Genuine unless stamped Shawknit on the toe.

Descriptive Price-List, free, to any applicant.
Beautiful Castle Calendar, free, to any applicant mentioning this publication.

SHAW STOCKING CO.
LOWELL, MASS.

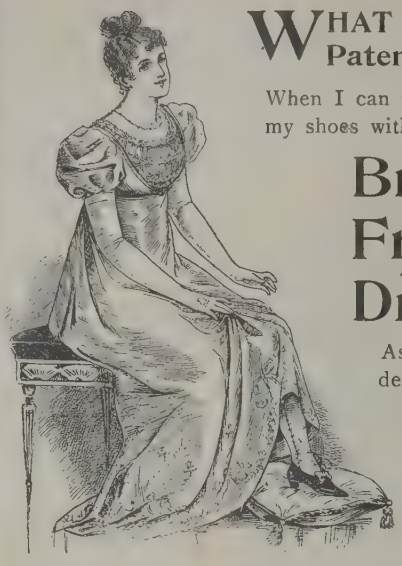
**Sozodont**
PURE AND FRAGRANT.

is fortunate in being able to present here the portrait of a well-known lady, and a few lines in her own handwriting.

She is noted for her bright smiles and good teeth. The camera shows her pleasure at the result of using Liquid Sozodont every day, tne Powder twice a week. The Powder costs nothing extra, a box accompanying every bottle, together with a sample cake of Sozoderma Soap.

**Messrs. Hall & Ruckel,** Wholesale Druggists, New York, are the Proprietors of Sozodont, and will send a small Free Sample of liquid Sozodont if you mention this magazine.

I am proud of my teeth
and the public know it
Guess who I am and
buy Sozodont
I recommend it to every
body —
Miss —
New York
Jan 18/
'96



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When I can polish my shoes with . . .

# Brown's French Dressing

Ask your dealer for

**Brown's French Dressing**

and be sure to accept no other.

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**Superior to all others for the following reasons:**

1. It gives a superior Polish.
2. It does not crock or rub off on the skirts.
3. Unlike all others, it does not crack or hurt the leather, but on the contrary acts as a preservative.
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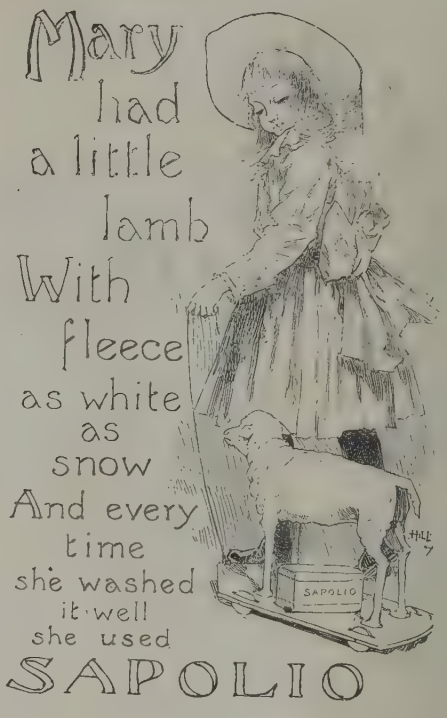
SOLD EVERYWHERE.



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how much longer my Carpets **wear** since I used this new Carpet Lining. It really more than saves its cost in one year's wear of the carpet. When you buy your next Carpet Lining **be sure** that it is the

## Norwich Folded Paper Carpet Lining.

*It is the most* **economical** *because it lasts longest and saves the carpet's wear.*

FOR SALE BY BEST CARPET DEALERS.

**INSIST** on having the "Norwich," and if your Dealer will not supply you, it can be ordered direct from the Factory in any quantity over 20 yards, express prepaid, at **10c. a yard.**

*FREE. A sample large enough to show its value will be mailed free to any address.*

NORWICH CARPET LINING CO., - Norwich, Conn.

# The St. Denis

## Broadway and Eleventh Street,

## NEW YORK.

**(Opposite Grace Church.)**

**EUROPEAN PLAN.**

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The great popularity the St. Denis has acquired can readily be traced to its unique location, its homelike atmosphere, the peculiar excellence of its cuisine and service, and its very moderate prices.

**WILLIAM TAYLOR & SON.**

*Volume LXXXI* *Number 12*

# THE CONGREGATIONALIST

Boston Thursday 19 March 1896

CHARLES CARLETON COFFIN.

*Born, July* 26, 1823; *died, March* 2, 1896.

THERE are no compensations in life more delightful and soul satisfying than those that come from service and sacrifice for the welfare of our fellowmen. . . . It has never troubled me to be in the minority. If you want real genuine pleasure in a battle go in with a minority on some great principle affecting the welfare of society. You feel the bracing of muscle and nerve, the rising of the will power, the determination not to go down. It is glorious.—*From an address by Mr. Coffin in* 1885.

I hear of thee very often, Friend Coffin, and always on the right side.—*John G. Whittier to Mr. Coffin in* 1889.

The Congregationalist's

# PILGRIMAGE

to

# England

and

# Holland

To sail June 4, 1896, by Hamburg-American Express Steamer **Columbia,** landing at **PLYMOUTH, ENGLAND,** returning August 1 by the same Line. The Itinerary includes Cologne, the Rhine, Lucerne, Paris, etc.

**NEW WORLD PILGRIMS AT OLD WORLD SHRINES . . .**

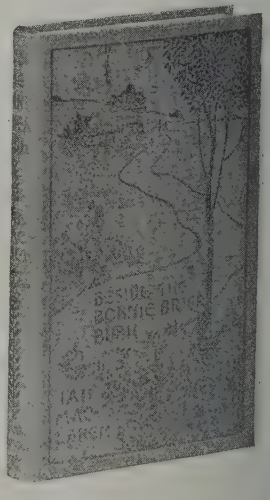
A unique brochure. Besides the full daily Itinerary and all necessary details and directions, much space is given to "English and Dutch Notes," which treat of the historic and architectural features of the tour, and particularly of points of Pilgrim interest. **42 ILLUSTRATIONS. Price of the Itinerary, 10 cents.**

Address **PILGRIMAGE,**
Office of **THE CONGREGATIONALIST, Boston,**
or **Henry Gaze & Sons, Ltd.,**
**113 Broadway, New York, 201 Washington St., Boston,**
Business Managers of the Tour.



## The Congregationalist 12 Weeks for 25 Cents and "The Bonnie Brier Bush" FREE.

We celebrate this year our 80th anniversary—the special number of the paper commemorating the event being issued in March. Before that time we wish to secure 40,000 new names, so as to place *The Congregationalist*, and that particular number, in the hands of as many new readers. We therefore propose that each of our present subscribers shall secure for us one or more names for "12 *Weeks' Trial Subscriptions.*" 25 cents accompanying each name. This payment will entitle the old subscriber to a copy of *Ian Maclaren's* "BESIDE THE BONNIE BRIER BUSH" for each new name sent, and *The Congregationalist* will be mailed for twelve weeks to the new subscribers.




### The Paper for 12 Weeks & The Bonnie Brier Bush for 25 Cts.

For the purposes of our special offer we have purchased an edition of this remarkable classic by Ian Maclaren from the authorized publishers, Messrs. DODD, MEAD & CO. It is a reprint from new plates of the complete copyrighted edition, which is issued at $1.25; making a dainty volume, cabinet size, bound in cloth, with a unique cover design.

### Why We Do This.

WE WISH to signalize the completion of our 80th year by introducing the paper to a multitude of new readers.
WE BELIEVE that our old subscribers will appreciate this unusual offer and will recognize in it an attempt on our part to show our appreciation of any effort they may now make in our behalf as well as their past interest in the paper.
WE ARE WILLING to send the paper for 12 weeks at a loss, believing that twelve such arguments presented weekly will convince the most skeptical.

### CONDITIONS—THESE ONLY:

☞ The "12 Weeks for 25 Cents" subscriptions must be for *bona fide* new names of persons able to subscribe for a religious paper on their own account. The new subscribers must be sent by a present subscriber of the paper, but the former may in their turn send other new names.

☞ We deliver "The Bonnie Brier Bush" *at our office* in fulfillment of this offer; or we will send copies, postpaid, to any address for 5 *cents additional*—30 cents for the paper, the book and postage on the latter. An old subscriber sending us trial subscriptions in accordance with this offer has the privilege of ordering ONE *additional* copy (not more) of "The Bonnie Brier Bush" at 20 cents, which price includes postage on the book.

☞ This offer is made for a limited time only and the publishers of the paper reserve the right to discontinue it with one week's notice. Send stamps, silver or bills at our risk. Packages of books will be sent by express, if desired, at the expense of the person ordering. We expect to fill all orders within two weeks of the date of their receipt.

Address **"TRIAL SUBSCRIPTIONS,"**
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ALL TRAVELING EXPENSES INCLUDED.

Parties will leave **Boston,** April 21, for Grand and Comprehensive Tours (personally escorted throughout) to

**COLORADO, CALIFORNIA,**

**The Pacific Northwest,**

**ALASKA**

AND

**THE YELLOWSTONE PARK,** The Wonderland of America.

Send for special descriptive circular.

**RAYMOND & WHITCOMB,**
**296 Washington Street, opposite School St., Boston.**

**VACATION TOURS EUROPE**

**H. GAZE & SONS, 52d Year.**

All expenses—**$175** to **$800**—all expenses.

HIGH CLASS ARRANGEMENTS.

**Spring and Summer Vacation Tours, Europe.** Thirty Tours, ranging in price from $175 to $800, visiting England, Ireland, Scotland, France, Holland, Rhine, Germany, Italy, Switzerland, Danube, Austria, etc.;

North Cape and Russia Party, June 27.
Annual Round the World Party, Sept.
Holy Land Party (Egypt and the Nile)—
Spring and Autumn—Four tours annually.

Independent tickets for any desired tour in Europe, with or without hotel coupons. Estimates furnished. Agents all lines steamers. Choice rooms secured. Gaze's Tourist Gazette *free*, gives particulars.

113 Broadway, New York. **H. Gaze & Sons, Ltd.,** 201 Washington St., Boston.

**CRUISE OF THE AMERICAN BUILT STEAMER "OHIO."**

The largest and finest yacht steamer in the world. Dining room holds 200 persons, and only this number will be taken on the cruise.

March 28th to June 6th. 70-day cruise to the Mediterranean, visiting Spain, Malta, Egypt, Palestine, Turkey, Greece, Italy, France. Ten days longer than any other cruise. Rate, $425 and upwards.

June 27th to August 27th. Cruise to Russia, Sweden, Norway and the Midnight Sun, and the total eclipse of the sun, visible August 8th. Rate, $650.

June 6th, July 1st and 8th. European Tours. Send for descriptive catalogues.

**THOMAS FOREIGN TOURIST CO., 1715 Chestnut St., Philadelphia,** or **Leon L. Collver, New England Agent, 306 Washington Street, Boston.**

**EUROPE**

Application (with references) may now be made for membership in **President Capen's** (Tufts College) **Party,** and in the **Harvard** and **Brown Universities' Parties** to visit the **Historical, Literary,** and **Art Centers** of **Europe.** Cards of Membership $265 to $630. Address

**LEON L. COLLVER,** N. E. Agent Clark's Tours,
**306 Washington St., Boston.**

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## CONTENTS


EDITORIAL:
- Paragraphs 465
- A New Religious Order 465
- Another Debt to Be Faced 466
- Forgiveness of Injuries 466
- Current History 467
- In Brief 468

STAFF CORRESPONDENCE:
- The Interior 469

CONTRIBUTIONS:
- Charles Carleton Coffin. H. A. B. 470
- The Christian Life. IV. Bible Reading. Rev. Floyd W. Tomkins, Jr. 471
- Half-Way. Rev. A. H. Quint, D. D. 472
- The Observance of Passiontide in Congregational Churches. Rev. Lucius H. Thayer 473
- Exciting Days for Italy. M. D. 474

THE HOME:
- A Touch of Nature—a selected poem 475
- Paragraphs 475
- The Science of Food. I. Evolution of Cookery. M. V. Shaler 475
- A "Hearty" Lunch. Mrs. Sarah B. Howland 475
- An Original Scientific Entertainment. K. E. B. 476
- A Novel Way of Raising Charitable Funds 477
- Pussy Willow—a selected poem 477
- Closet and Altar 477
- Mothers in Council 478
- The Conversation Corner. Mr. Martin 479
- Corner Scrap-Book 479

THE SUNDAY SCHOOL—Lesson for March 29 480

Y. P. S. C. E.—Topic for March 29–April 4 481

PROGRESS OF THE KINGDOM 481

LITERATURE 482

NEWS FROM THE CHURCHES:
- A Recruit for a Boston Post 484
- Theological Seminaries 492
- Weekly Register 495

MISCELLANEOUS:
- Notices 484
- Professor Curtis at the Old South 488
- Business Outlook 489
- Biographical 489
- Woman's Board Prayer Meeting 490
- Mr. Beach's Farewell Words 491
- Jubilee Year Fund of the American Missionary Association 493
- A Light in Southern Darkness 494
- Marriages and Deaths 495



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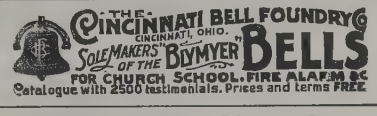
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WE wish that the scenes attending the dismissal of Rev. D. N. Beach from his Cambridge pas- orate could be so accurately reproduced hat every community might feel their in- uence. The result would be to magnify he Christian ministry beyond the position sually in these days accorded to it. First, epresentative citizens of all faiths and arties gathered in large numbers on one f the stormiest nights of the season, to estify to their appreciation of his services o the city, to render what Professor Peabody f Harvard termed "municipal gratitude." hen at the council next day members of is church and congregation sought the rivilege of speaking their affection for him. Ien unused to showing their feelings, in mple, dignified, self-restrained but most ender words, told of the devotion of this inister to them personally and of their ense of the value of his friendship. It was pparent that he had made their interests is own, and had sought with single-hearted arnestness the highest welfare of all his eople. Some who thus spoke had been tudents in Harvard University and were nly for a time under his care, but all nowed the same warm attachment which uring the eleven years of his pastorate ad constantly been drawing him and his ntire congregation closer together. Men ame from his former charge at Wakefield o testify that his interest in them had not essened since he left them. In these days f short pastorates we have seldom witnessed scene more encouraging to ministers and hurches than this one. Mr. Beach's suc- ess has been due to his consecrated spirit, horough mental training, unselfish devotion o the welfare of his people and the public ood, and an excellent wife. No New ngland ministry of earlier days was more onored than his is. He came to a divided hurch; he leaves it united. His people horoughly appreciate his services and their ffection for him is as creditable to them- elves as to him. May not any minister, ith similar gifts and opportunities, expect s great successes?

Without arrogating to itself more than s just dues New England, and particu- arly that section of it which lies in the vi- cinity of Boston, may take much satisfac- tion in the noble part which it had in clear- ing off the debt of the American Board. Certainly if our local givers had not done more than was expected of them the defi- ciencies arising from failures in other parts of the country to pledge the sums allotted would not have been made good and the debt would still be burdening the Board. To Col. Charles A. Hopkins and Henry D. Hyde, Esq., of the Prudential Committee and to Henry E. Cobb of the New England committee special credit is due for their faithful and persistent efforts. Not only were they themselves a pattern to others in respect to giving, but at their own expense they journeyed hither and thither, wrote numerous letters and labored personally with wealthy men. Fit successors are they of Alpheus Hardy, Ezra Farnsworth and others of a past generation, whose names are so intimately associated with the pros- perity of the Board. The Board and the churches ought to be grateful that men as prominent in the business world as are the gentlemen who have been so instrumental in securing the payment of the debt are ready to give, without reward, their time, their substance and themselves to the for- eign missionary cause.

If Frederick T. Greenhalge and James Jeffrey Roche had remained in the land of their fathers they would have disliked each other as Englishmen and Irishmen usually do. But they came to the United States, were transformed into tolerant American citizens and when the English born Unita- rian governor died the Irish-born Roman Catholic editor and poet could write:

> The demagogue and the bigot low,
> Narrow of soul and shallow of brain,
> Hated and feared; but the manly foe
> Found him a knight without fear or stain.
>
> For truth and courage and charity
> Ruled and directed his word and deed;
> He held no brief and he took no fee
> From party pillage or private greed.
>
> After the long day's sorrow and strife
> Cometh the night with its peace and rest,
> And the Mother State he loved in life
> Taketh him tenderly to her breast.

O America, thou dissolver of race and creed hatreds!

The comments on the recent home mis- sionary rally at Carnegie Music Hall, New York, are instructive. They ought not to pass unnoticed by those who are responsi- ble for keeping up the interest of the churches in our missionary societies. In securing general public attention the meet- ing was an unqualified success, but in the effort to pay the debt of the Presbyterian Home Missionary Society, which was the object of the meeting, it was a failure. This might have been expected. The in- terest which brought the assembly together was not that of self-sacrifice, but of curi- osity. People go to such a meeting for what they can get, not in order to give, and they buy what they seek at as low a rate as possible. The chief speakers were not chosen because the burden of that debt lay on their hearts, but because they would draw an audience. Probably no church in the Presbyterian denomination has given as little to the home missionary cause, in pro- portion to its numbers, as the one to which Dr. Talmage has ministered for twenty-five years. President Cleveland's address was dignified, appropriate and forcible. What he said of the perils and vices of frontier communities is truth too well known to be challenged, and the attempt of certain Western politicians in Congress to make political capital by attacking him for say- ing it was discreditable only to them- selves. The most important suggestion from the meeting is that the real business of missions will best be furthered by bring- ing together those already interested in the work rather than by providing an unusual attraction to stimulate the curiosity of all sorts of people.

## A NEW RELIGIOUS ORDER.

It is not strange that Mr. and Mrs. Ball- ington Booth find it difficult to fix on a name for the new religious society which they are forming. In the first place, about every important religious idea in history has been utilized to give a name to some organization which has adopted it as a basis of belief or service. In the second place, the Booths do not yet know what the thing is to be which is to be named. This second consideration is of far the greater impor- tance.

The Salvation Army, now about eighteen years old, has a history more remarkable than was that of Mohammedanism at the same age, and it has some elements strik- ingly similar to that movement. It has one human leader, Gen. William Booth, ab- solute and supreme. It claims the whole world as its field and its organization re- tains all authority in the family of its founder. Three sons and four daughters are "commanders in chief" of divisions of the army in different countries. This fam- ily authority is maintained by military dis- cipline. The aim is to reach those who will submit to this discipline and who most need it, the most ignorant and degraded classes. The army forms no affiliation with Chris- tian churches, but asks their sympathy and money. For the money given no account- ing is rendered and no vote or voice allowed in its distribution. Rank, pay, place and work depend on the decisions of officers who are responsible to one head and from whom there is no appeal. The financial organization of the army is admirable for securing revenue. Besides tithes, special sums to be raised by particular actions of self denial and voluntary contributions, ap- peals are made to the churches, individuals become auxiliary members by payment of annual fees and army literature is persist- ently peddled by "hallelujah lassies." A flamboyant militarism, which makes prayers into knee drills and emphasizes praises to God by trombones and shouts, is effectively used to advertise the organization. En- thusiasm is fostered by variety and excite-

ment in work and loyalty is cultivated by promotion in rank and by promises of future rewards. One cannot fail to note the resemblances between this organization and that which Mohammed created.

But the power of the army does not lie in its accompaniments. It is to be found in the gospel which it proclaims. Jesus Christ is preached as the one sufficient Saviour from sin, the new birth the supreme necessity, the Holy Spirit the one efficient power to create holiness in those who seek him. The army represents the organization, but salvation represents the aim. A divine ideal is presented to the degraded and a sympathetic Saviour with infinite power on whom they can lay hold to lift them to the ideal. Many have been saved from conditions physically and morally so gross that their salvation has been so conspicuous as to appear glorious. Therefore Christians have looked beyond the grotesque and childish accompaniments and have rejoiced in the great good done, and some men and women of refinement have joined the army and accepted its discipline for Christ's sake, believing that they could thus best rescue souls.

Yet it was not to be expected that the Salvation Army would, without great modifications, long continue its growth in this country. It is an anomaly in American life and its method is repugnant to American institutions. It is of small consequence what was the nature of the family dispute which resulted in the removal from office of Ballington Booth and his wife and the appointment in his place of "Commissioner" Eva Booth. Mr. and Mrs. Booth have won esteem and following not because of their family relations but because of their Christian spirit and their wise apprehension of means to reach neglected classes. It is in their power to adapt what is good in the organization they have left to conditions in this country which they have come to understand. They have the sympathy of the Christian public in the attempt, and they seem likely to secure a generous portion of the army as their followers.

We hope, then, that the new religious order will not conspicuously parade the army idea. We do not object to military terms or military discipline in their proper place. Bible writers used them and described some elements of Christian character in terms of the battlefield. But in a time when military organizations were much more conspicuous than now, Jesus and his disciples carried no weapons, wore no uniforms, assumed no military titles. We do not forget that the twelve managed once to muster two swords, but one of the most foolish things Peter ever did was the attempt to use one of them, and the only military command of Jesus on record is his order to Peter, "Put up thy sword into the sheath." We honor the soldier whose business is to defend his country, but we are not enamored with shoulder straps and gilt buttons and other insignia of war decorating those who claim the commission to preach the gospel of peace. Nor do we believe they will gain more attention to their message by being called colonel or major or captain.

We hope, also, that the democratic idea will eclipse the prominence of the Booth family. The autocracy which General Booth has created is signally antagonistic to the spirit and teaching of Christ, who said, Neither be ye called masters; for one is your master, even Christ." It is more offensive than the papacy, for that has the prestige of a great church and centuries of history to support it. The spirit of our land and of our time demands that men should share the responsibilities of government in church and state. A man may be saved by obedience to Christ, even when his obedience to ecclesiastical superiors is abject; but he remains a poor specimen of a saved man. The successful assumption of a single English family to plant its standard in every nation and organize a following under its absolute control is one of the most remarkable achievements of this generation; but in the nature of things it cannot long continue.

If, then, Mr. and Mrs. Ballington Booth, having cast off an authority which claimed far more than its due, being now familiar with the spirit of our institutions and having a multitude of loyal friends, can gather together the elements of the Salvation Army in this country worthy to be preserved, and can lead a movement to rescue the degraded and help the poor and bridge the chasm between them and the better and more prosperous classes, only to lead those who most need their help across to the purer atmosphere and firmer ground, all good citizens will bid them Godspeed. That they can do this work only in the name and spirit of Christ and that they mean to do it depending wholly on him they have abundantly shown in their works.

## ANOTHER DEBT TO BE FACED.

The jubilee of the American Missionary Association will be celebrated in Boston next October. A half-century of work involving an outlay of millions of dollars and the heroic sacrifice of thousands of missionaries is nearly completed. This association has posted its missionaries across the continent from Alaska to Florida. They look out upon Siberia and upon Cuba. It has planted its kindergartens and universities thickly among the Southern mountains and in the great Black Belt. This great missionary enterprise is worthy to be placed side by side with the other missionary work of Congregationalists, which has made evident around the world their faith in God and their love for humanity. The pathway of this mighty undertaking has been from the outset strewn thick with discouragements and dangers. Its missionaries have always faced privations, social ostracism and sometimes death.

The A. M. A. has 12,000 pupils in its Southern schools, has organized fifty-one Congregational churches among the Southern highlanders, gathered 1,000 Mongolians into its schools in California and ordained last year the first Chinese minister on the American continent. Last year it preached the gospel to twenty tribes of Indians in five different States, and is making over wild Indians into preachers, deacons, worthy citizens. It has persuaded the Indian woman to send her children to school. To accomplish this work it employs the Bible, the spelling-book, industrial training. It aims to produce leaders and convert men and women. The achievement of the past is the foundation and promise for the future.

Such a work undertaken for the lowly and despised ones bears upon it the very marks of Christ. From the first it has been a triumphant task. Its jubilee music has no note of discouragement in it. Its success is its greatest burden today. Even its debt, in behalf of which the rallying cry now goes forth, is evidence of the far-sightedness of its managers. For fourteen years previous to the present panic the A. M. A. had no debt, and if the Congregational churches had replaced by their gifts the Government money which at Hartford they forbade the association longer to receive there would be scarcely any debt today. And yet this degree of freedom from debt has been purchased at a great price.

For its continued efficiency and wise conservation of the great investments of fifty years it must once more, and soon, be delivered from the financial load by which it is now burdened.

## FORGIVENESS OF INJURIES.

Forgiveness often seems to be more divine than any other virtue because it costs so much and is such an unmistakable proof of love. It cuts directly athwart that self-interest which is the gravest temptation, the deadliest danger, of our lives. He who can and does forgive in anything like God's own spirit and manner has taken a long step towards ideal righteousness.

We are to forgive those who have injured us both for our own sakes and for theirs. For our own, because we need to learn to repress that indignant self-justification which is far too eager to exalt our own rights and belittle those of others; because we cannot consistently ask of them the forgiveness which we too so often need unless we are willing to grant it in turn; and because we never can be sure that in their circumstances we might not have given offense, equal to, perhaps even greater than, theirs.

For their sakes, also, because they may have battled long and nobly with the temptation to wrong us before yielding, and deserve credit for it; because they need to be encouraged to begin again and do better; because they are our brothers and sisters before God; and because, if we continue implacable, they will have good reason to doubt whether our spirit is truly that of our Heavenly Father, and such a doubt is an injury to them which we can prevent.

Moreover, forgiveness ought to be hearty and convincing, not merely that of the tongue but evidently the glad renewal of confidence. And, if we are to imitate the divine example set us, it ought to be renewed in all its sincerity as often as needed, provided it be sought with equal honesty. Seventy times seven! That means indefinitely—if the offender be in earnest.

This suggests a limitation which is right and inevitable. He who seeks and receives forgiveness must prove his sincerity by the effort to avoid renewed offense. A merely formal request for forgiveness does not necessarily involve genuine penitence, and nobody has the right to impose upon one whom he has injured by pretending to be sorry when he is not sorry. Such a hypocritical wrongdoer must, for his own sake and for the general good, be refused forgiveness until he seeks it in the proper spirit. Travesties of penitence need rebuke, not pardon. Christian dignity, and the very dignity of God himself, must not be thus mocked. But with this exception it is both a sweet privilege and a solemn duty to forgive indefinitely, even as we hope to be forgiven.

## CURRENT HISTORY.

### "God's American Volunteers."

It cannot be said that the Ballington Booths have been inspired in the selection of the above name, which their new organization for Christian labor among the masses is to bear. Still name does not count if a proper spirit pervades and wisdom otherwise directs. The standard or flag which is to float over the volunteers is thoroughly American as well as Christian in its symbolism. Each branch of the new army will be called a post, and each meeting place or headquarters an armory. The G. A. V., as it is to be called familiarly, certainly is growing in numbers. Some of the ablest and stanchest of the Salvation Army's officers in and around New York city have resigned and gone over to the Ballington Booths. General Booth has returned to London from India, and expressed opinions concerning his rebellious children which certainly will not conduce to reconciliation. The way for such a reconciliation is still open, as the resignations of the Booths from the army have not been accepted and the general even now is pleading for their renewal of loyalty. He probably will visit this country soon, and pending further developments orders have been issued naming the Booth-Tuckers as in charge of the army in this country, and American born Salvationists, holding important posts in the British ranks, are arriving to buttress up the cause of the army here.

### Great Britain, the Transvaal and Venezuela.

The formal trial of Dr. Jameson and fourteen British officers has begun, they having exceedingly able counsel at their command and the moral support of the presence in the courtroom of not a few of the most aristocratic and wealthy of the English people, some of them parents of the youthful filibusters, others officials or stockholders in the British South Africa Company, which would have profited most if Jameson's raid had succeeded and Mr. Chamberlain been less resolute. They are charged with violating the foreign enlistment act, and the penalty, if found guilty, is a fine and imprisonment, or either, at the discretion of the court. Unfortunately the case already has been postponed to await the receipt of more evidence from South Africa, and already the skeptical insinuate that the British Government will not act strenuously in the matter. No important steps toward a settlement of the difficulties between Great Britain and the Transvaal can be reported.

The London *Daily Chronicle* and *The Speaker* have not hesitated to criticise severely the British Blue Book, giving the British case in the dispute with Venezuela, and other London journals, although less severe, have conceded that it is far from reassuring to find it put together with such inaccuracy, as it must stand the scrutiny of the trained jurists of our commission. Mr. Olney and Lord Salisbury are quietly working toward an agreement upon a joint commission—if the reports of the most reliable correspondents in London are to be trusted. Sir H. Stafford Northcote, M. P., an experienced English diplomat, is in Washington now, presumably charged with important duties as a special commissioner. Our commissioners have decided to send experts to The Hague and Madrid to study documents there.

### Carrying the War into Africa

There are some indications now of a saner attitude of mind in Italy and a determination to limit the expenditure which the nation will incur in carrying on the war, if it must be continued, and a willingness to make peace with the Abyssinians if it can be done with honor. Pressure from Germany and Austria has been brought to bear upon King Humbert to bring this about, for these nations realize that Italy's plight is their own to a degree and that all weakening of her military and financial resources affects the strength of the Triple Alliance in the same ratio. Great Britain has decided to give substantial assistance to Italy in an indirect way by ordering a campaign against the dervishes of the Soudan, who, prior to the defeat of the Italians at Adowa, had been offensively belligerent, but since that time have become so warlike and contemptuous that it is felt that they must be given to understand that European supremacy in and around the Soudan is not to be questioned. This decision on the part of Great Britain certainly will not hasten any *rapprochement* with France relative to Great Britain's permanent control of Egypt, for the ostensible reason given for the war is the preservation of Egypt from invasion, and a portion of the expense will be borne by Egypt and its army will be drawn upon for many of the British combatants; nor has it passed without the criticism of men at home like Henry Labouchere, Sir Charles Dilke and those who condemn England's retention of Egypt and others who are known as the "Little England" party. Moreover, once entered upon the war with opponents who are by no means to be despised, being relentless religious fanatics as well as well-armed, disciplined fighters, there is no telling what the subsequent complications may be, or where it will lead Great Britain. Not a few Englishmen frankly describe it as another of Lord Salisbury's fatal blunders.

It is gratifying to learn that Germany proposes to investigate the charges at last openly made against some of her colonists and colonial agents in Africa. The Reichstag last week resembled Babel while Herr Bebel hurled his charges of cruelty and immorality against Dr. Carl Peters, but the charges were too explicit and the evidence offered too consequential to be overlooked, even though the indictment was drawn by a despised Socialist, and the ministry the following day wisely announced that a full investigation would be made and that Dr. Peters courts it. Too often native Africans have found that the vice and cruelty of the Christian European official was equal to the greed and cruelty of the Mohammedan slave trader whom he displaced.

### Russian Gains in Diplomacy.

Mr. Gladstone accepts as unquestionable the fact of a Russian-Turkish alliance and holds Russia answerable for all future massacres that may occur in Turkey. He has declined to introduce a deputation to urge upon Lord Salisbury the establishment of an Armenian relief fund under government patronage, but he sees no reason why such fund should not be established and so patronized. Were any evidence lacking of Russia's grip on affairs at Constantinople it would be furnished by Turkey's recent bestowal of high honors on Prince Lobanoff, the Russian foreign minister, and M. Neidoff, the Russian ambassador to Turkey, and by Miss Barton's statement in her letter of Feb. 25, in which she reports that Mr. Terrell, our minister in Constantinople, renewed, *through* the Russian ambassador at Constantinople, his demands upon the sultan for passports for her and her assistants, proof, of course, that Mr. Terrell knows that M. Neidoff just now is more influential than Sir Phillip Currie. Mr. Terrell has left Constantinople for this country on leave of absence. He apparently either thinks that the worst is over and that the sultan's promises to him concerning the safety of American's lives and property are to be relied upon, or that Russia is so dominant now that the sultan will be held in check. We hope he is not too optimistic. We wonder whether Russian protection of Protestant American missionaries and missions will be quite as effective and stalwart as the British has been in the past when we have been compelled to rely on foreign Powers for aid that our representatives could not afford.

There is a splendid tribute to the converts of the American Board in Armenia in that appeal to Christendom which the Gregorian clergy of Oorfa wrote just before five of them were slain before their altars while celebrating sacrament:

> To the Christians of the United States of America we say farewell. We have been strenuously opposed to your mission work among us, but these bloody days have shown that some of our Protestant brethren have been stanch defenders of our honor and our faith. You, at least, know that our crime in the eyes of the Turk has been that we adopted the civilization you commended to us. Behold now the missions and schools which you planted among us at the cost of many millions of dollars and hundreds of precious lives! They are in ruins, and the Turk is planning to rid himself of the missionaries and teachers by leaving them nobody among whom to labor.

A treaty between Russia and China has just been signed, and, while its provisions are not definitely known, it may be safely assumed that they bode ill to the interests of Great Britain, Japan and to some extent the United States. The emperor of China has suppressed a newspaper and club, organized by some of the younger Chinese *literati* and led by American missionaries, as inimical to the welfare of conservatism and the empire. Nor do innovations in industry and transportation receive as much encouragement as was expected after the defeat suffered at the hands of Japan, but a rehabilitation of the army seems to be under way under the guidance of German and Russian officials. As for Korea, it is now in the hands of the anti-Japanese, Russian party, and Japan seems unwilling to risk a contest in fighting to retain control in the nation for whose independence she went to war with China. But Japan is wise. While Europe is busy seeing to it that neither she nor China rise to too high rank as military powers, both of them, as Lafcadio Hearn points out in the April *Atlantic*, are making ready to challenge Occidental civilization along industrial and economic lines. Oriental facility and low standards of living plus Occidental machinery and organization will undersell the manufacturers of Europe and America.

### NOTES.

Chess is such a strenuous, lofty form of combat, it is so free from the trickery and vulgarity of many games, that we have reason to be proud of the result of the international contest in chess played by cable last week, in which the American team, including Pillsbury, Showalter and Barry, defeated Blackburne, Bird and Tinsley and other leading English players.

The Republican State conventions held last week in Rhode Island, Ohio and Kansas and Iowa indorsed Messrs. Reed, McKinley and Allison. Neither of them formulated a platform sufficiently unequivocal in its definition of the party's position relative to silver to suit the many East and West who are tired of compromise. The plank in the Ohio platform is particularly obnoxious and most significant as it was drafted by Mr. McKinley.

While sympathizing with Dr. Parkhurst in most of his criticism of the New York legislature's treatment of the Greater New York consolidation scheme, there are many who will dissent from his statement that a legislator "is nothing but a citizen doing important chores for his fellow-citizens, for which he is to be truly paid, with the understanding, however, that he does those chores as his employers want them done." We have too many "chore-boy" legislators now.

Senator Chandler of New Hampshire is to be commended for his effort to curtail the extravagance of the Senate. As he says: "It cannot be possible that 338 officers and employés at an annual salary of $460,000 plus $165,000 in extra expenses" are necessary for the comfort or best service of ninety senators. If Congress will investigate this cause of leakage and as well remedy the defect in the judiciary system, which gives fees instead of salaries to marshals and clerks, we shall display more prudence and thrift as a nation.

Dr. Storrs's correspondence with Lieut.-Governor Saxton relative to the Greater New York legislation revealed his contempt for legislators who jump when Mr. Platt pulls the string, and caused a dramatic scene between Senator Lexow and Mr. Saxton in which the latter affirmed his right to have his own opinion and express it as a citizen should, a sentiment which few of New York's legislators can echo, judging them by their record up to date, they having passed the Raines Bill without debate and rushed the Greater New York Bill through the Senate in a most high-handed way.

## IN BRIEF.

Many thanks, kind friends, for your cordial congratulations on our anniversary number.

Since our Congressmen will not or cannot discuss the defects of our currency system in a statesmanlike way, it has been left to the debaters of Harvard and Princeton to do it, and they succeeded admirably in their joint debate last week.

We have wondered at some of the heartless comments upon Mr. Alfred Austin in Roman Catholic papers—assuming that he was a Catholic. But it seems according to the testimony of a friend, writing in the *English Illustrated Magazine*, that he is an agnostic.

The *Christian Work* would recommend the Scriptures as a proper substitute for a church paper. The church news in the Scriptures is remarkably interesting, but somewhat too distant in time and space to take the place of that department in our columns.

The Presbyterian Union of New York had a chance the other night to learn what sort of a peaker our Mr. Puddefoot is. His subject was True Patriotism, and he came upon his audience like an army with banners, captured them at once and held them captive for an hour.

One of the leading Baptist churches of Richmond, Va., recently lost its splendid church edifice by fire. "The most grateful surprise" it received, as it contemplated its loss and braced itself for rebuilding, was the gift of $100 from the First Colored Baptist Church of the city.

The pyramids of Egypt represent slave labor. The leaders of organized labor in this country are said to be considering the feasibility and desirability of shipping all able-bodied convicts in this country to serve as laborers in constructing the Nicaragua canal. Punishment indeed, punitive entirely.

Referring to existing excitement in Spain the papers say that the regular presence of crowds at the "usual Sunday bull fight" afforded opportunity for trouble. Is the phrase, "the usual Sunday bull fight," significant of Spanish civilization and the dominant type of Spanish Christianity?

A Boston daily announces that the interesting revival in one of our city churches is to be suspended on account of the pressure of other church work. Probably, then, the revival was stopped by the same power which set it going, but it is not that power which makes men new in Christ Jesus.

The Bible is ever a new book, whatever changes in its meaning are made necessary by critical study, to those who turn to read it by the light of the Holy Spirit revealing the will of God to them. Rev. Floyd Tomkins beautifully and comfortingly illustrates this in his article on Bible Reading which we print this week.

Dean Hole of Rochester, Eng., who recently attracted considerable attention in a visit to this country, has written a book about A Little Tour in America. He is not at all complimentary toward Unitarianism. He describes it as "the heresy most repulsive to the Christian faith, that subtle form of anti-Christ, the foe who pretends to be a friend."

The ruin of the Baltimore & Ohio Railroad is traced to the garrulousness of Robert Garrett, who, at a champagne dinner, revealed a secret, which was overheard by a Pennsylvania railroad adherent. The news was instantly transmitted to Philadelphia, and Mr. Garrett's deal was upset. That champagne supper cost $8,000,000. Moral: Drink water and keep "mum."

Elsewhere we comment on Salvation Army affairs. It is interesting to find in the London *Christian Commonwealth* a confirmation of our position: "Democracy is too deeply rooted in American breasts to be long tolerant of any purely autocratic religious government. Some modification of the army, if it was to succeed in America, in its religious, as distinct from its social, work was bound to be made sooner or later."

The world needs trained men. It is the universal cry. Critics of Britain's naval policy, English critics too, point out that she is building ships four times faster than she can train officers and men to handle them. Accelerated construction of machinery in philanthropy without an equal pace in providing and training workers is an evil to be deplored, and yet are we not in these latter days open to such an indictment?

Out of forty pew-holders in Hartford churches to whom circulars were addressed, thirty-seven decidedly objected to the use of the pulpit for the discussion of municipal reform. We do not know how the question was put, and therefore have no criticism to make of the answers. But we should like to hear a sermon on the subject from one of the most illustrious citizens of Hartford of the last generation, Horace Bushnell.

Dr. Arthur T. Pierson has replied to his English and American critics, chiefly the former. He denies that he was privately immersed at Croydon, that he had any ulterior design in so doing or in addressing the Tabernacle congregation as he did, and he affirms that he has not the least intention or thought of taking *any* pastoral charge. "God," he thinks, is calling him to "a different, and, in a sense, wider work." What, pray?

If a man were always talking about patriotism while he refused to recognize his neighbors as citizens unless they would live under his roof, he would soon become a bore. The very first step for any denomination to take toward church unity is to recognize other Christian denominations as composed of genuine churches of Christ. Any sect which claims to be the only one, and excludes all others from recognition and fellowship, wastes its breath and tires its neighbors by talking of church unity.

Two Congregational churches in Cambridge have within a few months dismissed their pastors: one amid painful and stormy experiences, in which many of the members lost their tempers and uttered hasty words, the other with remarkable unanimity and an affection for their pastor which is a most cheering tribute to the noble influence of the Christian ministry. The daily newspapers gave far more space to the scenes in the former parish than in the latter. Strange, isn't it?

Mrs. Craigie (John Oliver Hobbes), the English writer of fiction, upon her return to England was asked for her impressions of the United States. She named first "the sincere religious sentiment" underlying the life of the people, which sentiment "is not aggressive, is not paraded to the view in any obtrusive way, has no suggestion of hypocrisy," but permeates everywhere. She found us ambitious, non-mercenary, intensely patriotic, our women free from scandal-mongering and indirectly, but none the less powerfully, shaping our national ideals and politics.

Massachusetts has had many governors whose administrations have added to the honor of the Commonwealth, though few of them have had their services commemorated by public statues. If Gen. B. F. Butler's administration, which was too notorious to be forgotten, is to be officially recalled to the people by a statue of him on the State House grounds, we hope the names of all the members of the legislature who vote for it may be carved on its pedestal, in order that our citizens may be reminded to whom they are indebted for such a revival of a very disagreeable memory.

We did not put it half strongly enough last week when we said that Rev. Theodore L. Cuyler, D.D., preached "occasionally." The fact is that with the exception of this last month, when he has not been quite well, he has preached as steadily as when he was the pastor of the Lafayette Avenue Church, Brooklyn. On Easter Sunday he hopes to deliver his fiftieth anniversary sermon. Much as the good doctor enjoys writing for the religious press, preaching is a still keener delight, and we trust he may long be spared to utter face to face with men the ringing, cheery, gospel message that he loves to proclaim.

It is curious to see in these self-styled "civilized" times a recrudescence of such a barbarous custom as that of tattooing. Already, in certain quarters not noted for an over-supply of brains, it seems to have become fashionable, in imitation, we suppose, of an English royal duke who was a sailor, and signs are out on the streets of our cities that electricity and a skilled operator are at the service of those who desire indelible anchors or stars upon their arms, or a picture above their heart of the girl they love. The fashion will soon go by, even among the silliest, but the tattooings will remain to recall the time of folly.

Two years ago Nebraska farmers suffered severely from failure of crops, and aid was sent to them from many quarters. Last year

they had better success. Some of them who had received a gift of $103 from the Commercial Club of St. Joseph, Mo., have returned it with interest. They have done in this act much more than to restore the gift. They have made charity more free and delightful wherever their spirit of independence shall be known. And none will be readier to help brethren in need than those Nebraska farmers who were willing to receive help when they were in distress, but too proud to remain under obligation when prosperity returned.

When our Roman Catholic friends point out to us the fact that the earliest churches of the United States were those of their own faith in New Mexico and elsewhere, we wonder whether they ever stop to think what the history of the country might have been if the type of those Spanish-Indian settlements had become the type of American life from ocean to ocean. If the United States is today a good place for all men to live and grow strong in, it is because the hand of God held back the tide of Spanish settlement under the control of priest and the Spanish type of king and governor, and gave the land to a people who were trained to think and build for themselves.

We not only suspect, we know that the *Mid-Continent's* slur at Mr. D. Willis James is most unjust and unworthy a religious journal. He has given lavishly and regularly to Presbyterian mission work and because he and William E. Dodge and a few other well-to-do Presbyterian laymen also help the American Board, as their fathers did before them, they should not be subjected to the sneers of narrow-gauge Presbyterians. In pleasant contrast with the *Mid-Continent's* treatment of Mr. James is the *Christian Register's* (Unitarian) statement that "one cannot easily compute or pay the debt of gratitude which people of all lands owe to the Board for its educational, civilizing, humanizing work."

One of the States in which we should least expect to find in these days a trial for heresy is Connecticut. Yet one is set down for March 24 at Madison, where the pastor of the Congregational church, Rev. W. T. Brown, is expected to appear before a council duly called and answer to charges that his belief is not in accordance with that of Congregational churches on the doctrines of the Trinity, incarnation, atonement and inspiration. The newspapers tell us that the young minister is popular, is much interested in public affairs and is loyally supported by two-thirds of his congregation and nearly all the people of the town. These facts, we suppose, would hardly be put in evidence as showing what is his religious belief. But he is a graduate of Yale Divinity School, and New Haven ministers and professors seem to be in the majority among those who are expected to decide on his orthodoxy. We do not anticipate a long trial or much excitement over the matter.

Charges of venality against British editors have been rather uncommon, certainly more infrequent than similar charges against French or American journalists. But the social and financial influences which Sir Cecil Rhodes and the British South African Company can bring to bear are so tremendous that it is not surprising to find that certain newspapers in London are departing from the expectations of their former supporters and that queries respecting the sudden change of tone are rife. Thus Dr. J. Guinness Rogers is found in *The Chronicle*, over his own signature, saying that the present attitude of *The Daily News* toward Cecil Rhodes is causing consternation among some of the oldest and most loyal friends of that hitherto highly esteemed Liberal organ. *The Spectator*, in a recent editorial, said that partisanship must not be allowed to prevent a most thorough investigation of the Transvaal raid if Great Britain is "to be guarded against the terrible dangers of a Panama scandal"; and a venal Parisian press was one of the most saddening revelations of that great scandal.

## STAFF CORRESPONDENCE.

### FROM THE INTERIOR.

**A Just Sentence.**

Judge Grosscup has refused to change the sentence already pronounced against Mr. Dunlop, the editor and publisher of the *Chicago Dispatch*. Unless a new trial is granted or the Supreme Court sets aside the decision Mr. Dunlop will have to go to Joliet for two years and pay a fine in addition. He was arrested at the instance of the Western Society for the Suppression of Vice, which collected the evidence against him and which for twenty years has done yeoman service in the interest of good morals. The charge on which conviction was secured was using the United States mail for the circulation of immoral publications. These publications were in advertisements of a character which no parent would willingly allow a son or daughter to see. The judge declared himself unable legally to alter the decision, either by an increase of the fine as an equivalent for imprisonment, or on account of health to allow him to serve out his sentence elsewhere than in Joliet. A physician whom the judge summoned to report as to the alleged danger to Mr. Dunlop's health gave it as his opinion that his health would be benefited rather than injured by the regular life which is led within prison walls. Whatever be the final outcome of this case, it is certain that managers of newspapers in Chicago will hereafter be a little careful as to the character of the material they furnish the public.

**The Salvation Army.**

Colonel Eadie has been here using his best endeavors to prevent the Chicago contingent from going with Ballington Booth. For the present, it is reported, the old relations to General Booth will be maintained, but the final decision is more than doubtful. Unquestionably public sentiment, outside army circles, is almost entirely with the son rather than with the father. This is because it seems absurd that an American army should in any way be dependent on England or receive its orders from England. Still there is real regret here that these differences should have occurred at all.

**The Church Militant.**

This organization seems to be living up to the privileges conferred by its name. It is not only contending against evils of every kind, but just now is in a dispute with the managers of Willard Hall, where it meets for worship. This hall, owned by the W. C. T. U. and sacredly set apart to religious uses, is, according to the notions of some, likely to be desecrated by the presence of Col. Robert Ingersoll, whom Pastor Rust has asked to speak for him some Sunday morning. The women are urging Mr. Rust to give up his lease and go elsewhere. This Mr. Rust declines to do. The church, too, has begun a crusade against the Common Council because it has not yet voted money for a dormitory at the Bridewell for boys convicted of crime. The Woman's Club had taken the matter in hand and had obtained a quasi promise that something should be done just as soon as funds would allow, but it is feared that the criticisms by the Church Militant and other independent organizations may put the council on the defensive and push over the reform to another year.

**The Overcomers.**

This peculiar sect, once well known in Chicago and still better known through its colony in Jerusalem, has been somewhat straitened for funds for several years. Mrs. H. G. Spofford, who is regarded as the leader of the sect, Mrs. Amelia Gould and Mrs. Whiting have for more than a year been in Chicago trying to restore broken fortunes and obtain recruits. Thursday evening, March 5, the leaders with about eighty followers started for Palestine and their home in Jerusalem on the wall near the Damascus Gate. It is not easy to state their doctrinal belief. They profess to follow the directions of the Bible, but they still claim that revelations are made to them even now, and that the latter are as trustworthy as those contained in the written Word. Most of the recruits from Chicago are Swedes. The Overcomers look for the speedy coming of Christ, and, as they are sure he will first appear in or near Jerusalem, they wish to be there to greet him.

**Monday Noon Lectures.**

These lectures, given under the auspices of the University of Chicago at Steinway Hall, have been given as a sort of an experiment. First came President Harper's course on Prophecy, cut short by the state of his health and his retirement from the university for the present quarter. Another course of six lectures on History, chiefly American, by Prof. H. P. Judson, acting president of the university, closed last Monday. They did not appeal to a large audience, but they were among the most instructive lectures recently heard in the city. They were clear statements of facts which even students of American history are liable to overlook. Under the comprehensive title of The Larger Politics, the special topics were The Expansion of Europe, The Expansion of the United States, The Foreign Policy of the United States, The Mississippi Valley, Local Self Government, The World State.

**Sweat Shop Iniquity.**

A large meeting was held in Central Music Hall Sunday afternoon, March 8, in the interests of the Sulzer Bill now pending in Congress. Miss Jane Addams of the Hull House presided and spoke upon the feasibility of getting rid of the sweating system in the factories, especially in the sewing trade. The three methods proposed and to some extent adopted, State legislation, union labels and national legislation were discussed, with a decided inclination to the latter as most desirable. The Sulzer Bill really taxes the system out of existence. The methods of the middle men, who get their profits by farming out the contracts they obtain directly from the tailors to others, who work in rooms illy ventilated and unhealthy, and for starvation wages, were fully described and denounced. Dr. Thomas Hall, Presbyterian, Rabbi Stolz, Mr. Mangasarian, ethical culture, Rabbi Levy, Mrs. Florence Kelley, factory inspector, and Judge Tuley spoke in favor of the bill and against the system. The system has no friends anywhere. The only question is as to the best way to secure its destruction.

*Chicago, March 14.* FRANKLIN

# Charles Carleton Coffin.*

A Typical American, and a Faithful Servant of God and Man.

When a life as strong and pure and useful as that of Charles Carleton Coffin passes from earth to heaven we owe it to ourselves, as well as to him who has gone, to pause long enough to estimate the character at its true worth. With the swift passage of time, with present scenes and interests thrusting themselves upon our attention, the outlines of well-known figures grow dim all too soon. The ranks of workers in the forefront of which they stood and battled for the right close up, and save to the near circle of friends and kindred the loved and honored character becomes a memory only. There is all the more reason, then, why while the shadow cast by the death of Mr. Coffin is still on many hearts we should find what comfort and stimulus we may by asking what were the sources of his greatness and goodness and what lessons may be learned from his long and honorable career.

His is one of those rare lives, which, touched at almost any period of its history, interests and attracts the student of men. Edwin D. Mead comprehends it well when he said: "It was a full, rich, fruitful, overflowing life with every talent put to service." It might, perhaps, admit of being divided into three periods—that of his boyhood and youth in a typical New Hampshire rural community, that of his participation in the war and of his travel round the globe, and that which followed his return to this country and extended to his death—the years when he wrote most of his books, delivered lectures and historical addresses and served the church and state, not only as an official representative of the people, but in countless unremunerated and often unrecognized ways.

Yet it is hard to bound off one section of his years from another and differentiate them save as respects what may be called the surroundings and accessories of his life. From boyhood to old age moved continuously and with cumulative force the stream of his purpose. When the boy of sixteen gathered about him the awkward, homespun lads of his native town and formed them into a military company, which was so well drilled as to excite the admiration of their elders, young Coffin was but expressing, with the material at hand, the military ardor which twenty years later made him one of the first to spring to the defense of his country. When a young man engaged in arduous outdoor work from four o'clock in the morning until long after sundown he reserved the later evening hours for study and reading, he was exercising the talent for patient research which has given his historical writings such an honorable place in literature. When in the church of his boyhood he took the lead in a movement to secure an organ he was evincing an appreciation of music which years afterwards took form in melodious hymns and tunes. Even the hard manual labor by which he sought to wrest an honest living from the rocky soil of the Granite State was, in the providence of God, a preparation for the rough and tumble of camp life, for the strenuous days and sleepless nights that only a war correspondent knows.

Thus it was that each stage of his career was dovetailed into the next. One cannot speak of a period of preparation and acquisition, for all his life long he was preparing for something better and nobler, he was acquiring, bit by bit, information that should serve him well in future emergencies.

One is impressed, too, by the variety and richness of the scenes in which Mr. Coffin figured either as a spectator or a participant. Little did the boy growing up amid the privations of a New Hampshire home, attending school and church as did his mates, sharing in the simple and wholesome pleasures of rural life, dream that one day he would be privileged to look upon kings and potentates. Little would a stranger approaching him in his later years realize that this modest, self-contained man had passed through so many martial and memorable experiences. Few men in this century have witnessed more of the occasions that shine out as the conspicuous events of the hundred years now drawing to their close. The opening of the Ohio & Mississippi Railway, the festivities in Canada and this country incidental to the visit of the Prince of Wales, the Republican convention in Chicago which nominated Lincoln, thirty great battles of the Civil War, the entrance at its close into Richmond, the night in the House of Commons when Disraeli brought in the Reform Bill, the Paris Exhibition of 1867, the great banquet in London given to Charles Dickens, the review of the Prussian army at Berlin before William I., the czar of Russia and Bismarck, the coronation of the emperor and empress of Austria as king and queen of Hungary, the entrance of Victor Emmanuel into Venice—these were some of the great occasions of the century which he beheld. He might certainly apply to himself the lines of the Roman poet:

All of which I saw and a part of which I was.

It was this gift of vision which made Mr. Coffin the prince of letter writers and the author of historical works which will never lose their popularity. There are city libraries in this country which keep in constant circulation as many as a dozen copies of The Boys of '76. Mr. Coffin never had to manufacture his material, to "pad" what the newspaper men call his "story," but, seeing the scene in its proportions and detail and master of a clear, straightforward style, he reproduced what he saw in lines and colors that will make his pictures endure. Much has been written since his letters describing his journey around the world appeared, but they leave little to be desired by the reader today in their combination of information with picturesque and racy description of character and customs.

It is no wonder that childhood feels under special obligation to the man who has made the days of '76 and of the early sixties live again, and it reveals the hold he had on little hearts that the children in one of the Brookline schools asked to have the flag on their edifice put at half mast on the day of his funeral, and that his picture in their schoolroom might be wreathed with laurel.

But if Mr. Coffin's sight had comprehended only that which appeals to the eye he would never have been the power he was. He could see principles as clearly and definitely as he saw battlefields and the glories of foreign cities. Nay, more, he could make others see those principles as cogently and persistently he unfolded to duller minds the basal ethical truths which should govern public and private action.

See him in the Massachusetts House of Representatives in the winter of 1885, leading the forces that were striving to secure a better police system for the city of Boston. Out-voted at the start in the committee of which he was chairman, he made his fight in the open House, appealing to the moral sense of the State to sustain him. His battle against the combined resistance of an unscrupulous lobby, a powerful liquor interest and a set of self-seeking politicians, and his final triumph after days of the most stubborn fighting, will go down into history as one of the most noteworthy struggles ever waged in the Massachusetts legislature. Only the consciousness that he was right could have nerved and sustained him in the great contest, and only the ability to communicate his own sense of right to others could have gained for him the allies without whom the fight would have been a hopeless one.

Two traits rise conspicuously above many other commendable ones in Mr. Coffin's character. The first was its symmetry. Earnest believer though he was, splendid fighter though he could be, he was far from being an extremist. He recognized the limitations which must arise from association with others. He would take half a loaf in temperance and Sunday legislation when he could not get the whole loaf. He would adjust himself to the existing degree of public sentiment and from that as a basis work for concrete results. This toleration and consideration for others characterized his religious feeling. He knew history too well, he had too profound a philosophy of life and too large a conception of the character of God to care anything for the *minutiæ* of theological debate. Without knowing it, perhaps, Mr. Coffin was a reconciler and a mediator in this time of transition. Dr. Griffis was right in saying at his funeral that in this particular he was a Middle States man rather than a representative of the sternest and most uncompromising type of New England belief. It was this ability to see both sides of a question that enabled him to help many out of their intellectual darkness into the liberty of the sons of God. Because he had "fought his doubts and

*Charles Carleton Coffin was born July 26, 1823, at Boscawen, N. H. His earlier years were spent at home on the farm, his education being confined to the district school and several terms at local academies. Farming and civil engineering claimed him in turn and it was not until he settled in Boston in 1854 that he found his life work. Connected successively with several daily papers, he went to the front as correspondent of the *Journal* at the beginning of the war and gained a wide and honorable reputation through his letters. A trip around the world, many years of literary labor and lecture and platform work sum up the chief activities of his maturer life. He published no less than twenty volumes besides a multitude of pamphlets and newspaper articles and delivered as many as two thousand addresses. He died suddenly at his new home in Brookline, March 2, leaving a wife, the sister of the inventor, Prof. Moses G. Farmer.

gathered strength," he could help other doubters.

The other beautiful and commanding quality was his disinterestedness. His honest hands grasped, during his threescore years and ten, various and honorable implements of toil, but they never carried about an ax of his own to be ground at somebody else's expense. How many citizens among Boston's five hundred and seventy-five thousand can take rank with him in the interest which, to the very hour of his death, he maintained in everything that might affect the welfare of the community?

He held office for only a small fraction of the time that he has been in the truest sense the servant of the people. No respectable reform appealed in vain for his sympathy. And it was in line with all his public work that only the week before his death, when a distressing condition of affairs in one of the public institutions hereabouts was brought to his attention, his eye kindled and he said, "O, I wish I had time to try to help to make matters right!" He wrote many books, from which he derived a moderate pecuniary gain, but no one will ever reckon up the number of public addresses and newspaper articles for which he received no financial reward. No one will ever compute the hours he has given to committee work and to untiring effort in behalf of good causes. So it was no perfunctory impulse that led Acting-Governor Wolcott to say that Charles Carleton Coffin's death robs the commonwealth of one of her best citizens.

We should miss the best lesson if we did not record the part his religion had in making him the man he was. The first hymn he ever learned began,

Life is the time to serve the Lord.

And it was that passionate sense of obligation to his Master and his Redeemer which made him from his boyhood covet earnestly the best gifts, that thereby he might prove his devotion by service and by sacrifice.

The night before he died he talked in a familiar way at the supper table about the magnetic power of the cross of Christ and said that to him its great attractiveness was that it represented service. In the twinkling of an eye he has passed from an abundant and untiring earthly service of his Master into that sphere where his servants still serve him but in the gladness and strength of the open vision and with his name written upon their foreheads.

H. A. B.

## THE CHRISTIAN LIFE.

### IV. BIBLE READING.

BY REV. FLOYD W. TOMKINS, JR.

The Bible is God's message to us. Not the only message, for we must never think that we honor the Bible by making it the sole medium of communication between God and his children. God speaks to us through prayer and all the other means of grace. He speaks to us through history and the voices of the past, and in this age we are learning that he speaks to us through nature and all her wonders. The Psalmist knew this when, long ago, he sang: "The heavens declare the glory of God. Day unto day uttereth speech." And our Lord taught it when he said: "Consider the lilies." And the great dramatist said:

Our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones and good in everything.

We are to learn God's lessons wherever they are found. But the Bible is pre-eminently the book of revelation, because it means just one thing—Christ. Jesus is the center. Nature only indirectly proclaims a Redeemer. She suggests redemption through evolution and through human invention and discovery and mastery, but she does not centralize it or make it personal. Through the Bible we know that Christ is the great Redeemer through whom all lesser redeemers work, because he leads in all redemptive advance. We must keep this truth in mind, then, in all our Bible study. It is impossible to understand the book, it is impossible to gain from it the true help we need, unless we find this kernel, this dear center, sometimes hidden but always there—the Christ.

There are three especial ways in which the Bible helps us. (1) It tells us of God. (2) It tells us of ourselves. (3) It reveals the future. It tells us of God as he was progressively revealed. It is a wonderful study to mark how a personal God comes out of the mist of uncertainty—first as suggested in Genesis, where we find the crude conception of his being simply a man with great powers; then in the Hebrew history, as he revealed his might and truth in experiences and laws; and finally in the prophecies, as he became the Jehovah, the guide and the Guardian of his people. And then in the New Testament Christ revealed him as the Father, the Friend, the Healer and Comforter. If any man doubts God or wonders who and what he is let him intelligently study the Old and the New Testaments and see how plainly he who made us is revealed. Then the Bible tells us about ourselves again with graded step. At first men are children seeking pleasure, curious, afraid, discouraged. Then they come to youth, aspiring, daring, even impertinent and hating restraint. Then in maturity they recognize themselves as God's sons with great longings to be satisfied and great victories to be won.

And side by side with this the Bible gives the laws of growth, the plan by which man is shaped into perfect sonship, from the A B C of the Old Testament law, "thou shalt," and "thou shalt not," to the rich culture and art of the New Testament, where one word, love, opens all secrets and breaks down all obstacles. And, finally, having told us of God and of ourselves, the Bible opens—not widely lest we be blinded by the light, but widely enough for us to see and believe—the gates of the future. Life, once thought to be a probation, becomes an education for something higher and better. Work, once hated as the part of a slave, becomes the sharing with divinity of the power of creating and blessing. Friendships open into the fullness of joy never to be broken; and death, from the horror of a dark river, becomes the jeweled gate opening into God's full glory. Everywhere, from Genesis to Revelation, these are the messages: God, Man, Eternity. O, the rest in finding here these enigmas solved! From their united clearness life steps out before us as a brave, beautiful, strong, significant thing. We can live high and noble lives because we know God and ourselves and our destiny!

Before suggesting some ways of using the Bible, let me say—and it is timely to say it—that we must not be disturbed by the treatment which this book is receiving now at the hands of critics. There never was an age when interest in religion was as great as it is today. But with the interest has come a spirit of examination and dissection which is very bold and fearless, and a great many old ideas and opinions are being overturned. We need not be afraid. God's truth will stand. And if any dress in which that truth has appeared before us is changed, it will only result in the truth itself becoming richer and dearer and more beautiful in its new adornment. Real faith is not afraid of any examination or discovery; it wants only the truth.

And now let us think how we can study the Bible. There are two kinds of Bible study, intellectual and devotional. The former is good. It leads us, as good Bishop Hurst said years ago in my hearing, to find all we should know as educated men and women, of persons and places, dates, doings, doctrines and duties, in the most interesting book of the ages. But the devotional study is the more important.

1. First, then, we must not begin with Genesis and read through to Revelation chapter by chapter. We can gain no real benefit for our souls and lives in that way, for the chapters and verses are arbitrary divisions, and so is the present chronological arrangement of the books. But we must open our Bible to any part we will and read a few words, or many words, as we please, and then think of them and apply them to ourselves, for they are a message from God. Suppose, for instance, that I am about to read my Bible at the time of my evening devotions. I open to Isa. 55—"Ho, every one that thirsteth." Perhaps I stop just there. I have my message and I apply it: "The dear God calls me, hails me in the very on-rush of my life! Ah, the joy of his love! And not to me only, but to all he calls. And knowing our desires he appeals to them. He knows how thirsty we are!" So I think what God means as he speaks his message to me. Or I turn to the 121st Psalm in the morning and carry the thought of aspiration with me all through the day. Or I read John 15 and learn the lesson of strength through Jesus.

That is what we mean by devotional reading. It is the taking and the applying of a word from our Father. And to make this the more real it is always well before reading to hold the unopened Bible in our hands and with closed eyes ask God to show us his will in our reading: "Open thou mine eyes, that I may behold wondrous things out of thy law." And after we have found and pondered upon the message again we should utter a little petition: "Bless this thy message to me, O God, and may I live by it today," or "rest in its comfort tonight." How real that makes it all! It is just like a talk with God or a spoken message from him. Don't question the number of verses or the minutes. Sometimes your devotion must be very brief; sometimes it can be continued. Don't wonder whether you ought to read the Old Testament or the New. But just open to any book you please and read. You cannot fail of help, and help is what you need and what the Bible should mean to you.

There are, of course, certain parts of the Bible to which we instinctively turn. The Psalms and Isaiah in the Old Testament, the gospels, especially Christ's own words, and the epistles of James and John in the New Testament—these never grow too familiar. But the whole Bible is good.

I have no doubt the dear old woman who said her favorite text was, "At Michmash he hath laid up his carriages" [Isa. 10: 28], found a message of comfort even in those words. If ravens fed Elijah, may not strange words sometimes feed us?

2 It is well to know by heart certain parts of the Bible. What a great joy to be able to repeat verses or chapters at times—when we cannot sleep, when we are ill, when traveling or walking, or when talking to a sick person! It is good to take the morning's verse or verses and repeat them all through the day, letting them be the "secret strain" of the day. For as Keble so beautifully says:

There are in this loud, stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime;
Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.

In this particular I do think it is one of the dearest plans to have a Scripture calendar with a text for each day. When you tear off the old date in the morning, how often a rich, sweet message comes to meet you with the new date! And it speaks all through the day. I remember so well a day of trouble in my life when all seemed lost. Work was a failure, I was disappointed in a friend, and the way was dark, and I said: "Shall I go on?" Then I looked at my little calendar, and the text was: "Whatsoever He saith unto you, do it." What an inspiration! At once I seized my hat and ran to see a sick person who needed comfort, and a poor woman who wanted food, and a young lad who was in trouble, and when I came back the old burden had vanished. The way was clear. It was "doing the next thing" that drove away the clouds and brought the sunshine.

From an old English parsonage, down by the sea,
There came in the twilight a message to me.
Its quaint Saxon legend, deeply engraven,
Hath, as it seems to me, teaching for heaven;
And all through the hours the quiet words ring
Like a low inspiration—"Doe ye nexte thynge."

3. The Bible has help for all needs and conditions. We must accustom ourselves to go to it as a book of God's words. I need comfort? Then I go to the Bible, and wherever I turn there is the message of peace. My desire brings out new phases of old truths. I need strength, and in the words I read there rests the assurance of God's power. We can come here in sorrow, and there is consolation; in doubt, and there is wisdom; in joy, and there is sympathy. We are inclined to laugh at the habit which some old-time Christians had of opening the Bible at random, and taking the first word they read as a message. Yet I am inclined to think such use was not so far astray. For if we look for help we will not have to read very long before the help will speak. And we do need—yes, we strong, intelligent, nineteenth century men and women need the help which thus comes.

Fewer mistakes would be made by public men, fewer failures would shake the business world, fewer experiences of awful despair would startle humanity with that fatal, suicidal cry, so often heard since Shakespeare made it real—"Drown'd! Drown'd!"—if we humans used this Book of comfort and help more constantly. A dear friend, now in Paradise, had on her desk, always facing her, a sweet motto: "What would Jesus do?" If his life was the model for us all, then, surely, only as we find from the Bible story an answer to the question as often as it comes to us, can we hope to walk aright.

4. If prayer is communion with God then Bible reading must be listening to God. Now we need to listen to God all day long. Like Jesus, we must meet temptation with, "It is written." So we must have a message always near. We cannot always have our Bible, but as we walk, as we work, as we wait for a moment in the "pauses" of the heated day, we can bring the morning's reading, or any other word which God speaks to us, to meet the exigencies of the time. Ah! here is where, sometimes, we find our greatest help from the Bible. Like great pearls the words come and before them temptation flies. Like piercing rays they show the way and we walk on without doubt. Like sweet waters they make green the barrenness of duty and toil, and the very desert of struggle blossoms and is fragrant.

God give us grace and wisdom to use this dear book constantly. It can never fail to help and cheer us. And the more faithfully we read it the clearer and the dearer will its messages grow.

O, precious, holy book of God,
There are no words like thine;
The tones that angels bend to hear
Breathe through these lines divine,
And come with love's own melody
From the King's heart to mine.

## HALF-WAY.

BY REV. A. H. QUINT, D. D.

Dr. A. H. Quint, D. D., the warm and confidential friend for many years of Dr. Dexter, was born March 22, 1828, graduated from Dartmouth College in 1846 and from Andover Seminary in 1852, taking a fourth year of study there. His pastorates have been at Jamaica Plain, Boston, New Bedford and Allston. He was secretary of the Massachusetts General Association from 1856 till 1881; chairman of the committee which prepared the constitution of the National Council, and he presided at the opening of its first session at Oberlin; secretary of the body from 1871 till 1883, and moderator of the same 1892–95. From 1861 to 1864 "Chaplain Quint" cared for the spiritual interests of the Second Massachusetts Infantry. From 1859 to 1876 he was an editor and a proprietor of *The Congregational Quarterly*. He is the ablest living interpreter of our denominational polity. His signed and unsigned contributions to our columns are to be numbered by the thousand, and have shaped powerfully the history of our societies, our churches and our readers. Dr. Quint is a consulting ecclesiastical lawyer, whose income is in exact inverse ratio to the amount of advice which he bestows upon churches and pastors throughout the length and breadth of the land.

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I am betrayed into exposing the fact that I furnished some short communications to the *Recorder* and to *The Congregationalist* forty years ago. The word "half-way" struck my fancy, and insured the betrayal. Half the life of this newspaper is a long period, not altogether because of years, but also because of structural life. I was at that time too modest to affix my name, and quite a long article of mine, printed early in 1858, bore the appropriate signature "A. B. C." It was a controversial article upon a feature of church order. A council had decided that a certain pastorate had legally ceased, but ecclesiastically remained. If I were now to sum up the argument, I should quote the Irishman who said regarding a hole in the bank, that he had dug the bank all away and left the hole sticking up all by itself.

There were two papers in 1856, the old *Recorder* and the new *Congregationalist*. The *Recorder* was edited by Rev. Parsons Cooke and Rev. Samuel H. Riddel. Each of these was an able man. Parsons Cooke was an extremely powerful man, and thoroughly orthodox. On the page of *The Congregationalist* was modestly printed, "Edited by pastors of Congregational churches." I was not in the secret, and I did not know who these were, excepting, of course, Henry M. Dexter and Andrew L. Stone. Dr. Dexter had won my undying regard in 1852 by a kindly complimentary editorial sentence regarding a so-called oration given by me at the Porter Rhetorical anniversary in the Old South Church at Andover when our class graduated. There was a great throng present at the double anniversary, which included the Society of Inquiry also, two speakers being chosen for each society by the whole body of students. Fancy my consternation two years ago, when temporarily engaged in some homiletic work at Andover, I did not find a single student who had ever heard of the "Porter Rhet." I feel sure that the abandonment of its weekly debates, of the discussions in theology by students in turn, and of the Thursday afternoon orations has been a serious injury to Andover.

However, that kind sentence by Dr. Dexter has influenced my life in one particular. It impressed me, as I grew older, with the value of a kindly appreciative remark to an earnest young man. It also led me into a warm friendship with Dr. Dexter, beginning in 1853. In looking over the Minutes of 1855 I find the astounding fact that "Rev. Alonzo H. Quint, Rev. Parsons Cooke and Rev. Thomas T. Richmond" were made publishing committee by the General Association, which meant the commencement of my statistical work, and, the following year, the secretaryship of the General Association, which lasted for twenty-five years. For twenty-three years of that period the work which now commands $500 a year was done gratuitously.

The two papers were going on side by side. Theologically I preferred the *Recorder*. By personal intimacies I preferred *The Congregationalist*. What I preferred, however, made no difference to either of them. Good men, grand men were engaged upon each. Their lives flowed into the organic life of these two papers. The two started from different sources, but under similar laws of life and really from a common origin. The two were destined to come together when the sharpness of divergencies once needful had worn off.

I have stood at Jefferson's Rock upon the hight of Harper's Ferry in springtime. The view had the beauty of which Jefferson wrote. On the right hand came down the Shenandoah and on the left came the Potomac. The two met at the foot of the headland. In the enormous rise of the spring waters the two had different colors. So strong was the contrast that one could see the two rivers flowing side by side in the one river so far as the eye could reach. Scarcely any imaginary line divided them.

Far down below the distinction began to fade and the two intermingled and went on to the ocean in color which was neither the one nor the other.

There are different ways of editorial management. I think that Parsons Cooke remained a pastor while editing the *Recorder*. Pastors edited *The Congregationalist*. It was not considered so great a task then to edit a religious newspaper but that pastors could do their work in their leisure hours. I suppose the story is well known that when a religious editorial article was demanded of Dr. Stone he would hastily seize one of his sermons, tear out three or four leaves, quickly prefix a slight introduction, and give the papers to the boy who was waiting. Perhaps this was just as well as to write an editorial in a hurry. But it was not editorial work.

Dr. Dexter took personal charge in 1856, half way between 1816 and 1896. In due time it became an apparent necessity that he should relinquish the pastorate or the paper. I think I was moderator of the council called upon his dismissal from the pastorate. I remember that it was seriously questioned by some persons in the council whether it was proper for a minister of Christ to abandon the pastorate and become an editor. May I be permitted to record the fact that in the council which a few years ago ordained one of the present editors of this paper to the work of the ministry, and of which I was moderator, the question was again raised whether we could properly ordain a man to the work of the ministry whose main, though not exclusive, life service was to be that of an editor of a religious newspaper. The few doubting brethren were finally satisfied that it was proper to proceed.

One thing is certain. The religious newspaper has come to have that importance that, if a pastor is to be at the head of its editorial force, the substantial editing and practical management must be in the hands of executive officers. Perhaps here I may correct a misapprehension. I am not on the staff of this paper. They give me quite liberal range for communications, but I have been aching to say that I differed entirely from the Venezuela position of the editorial page. I believed in the President's message through and through. Now that I have freed my mind I feel better. In fact, not being on the staff, I can express my appreciation of the work done so faithfully and so conscientiously upon this paper.

Once I came near having an antiquarian treasure. In 1816 a Dover boy was learning the business of a druggist in Boston. The first number of the *Recorder* was just ready for the press. The boy's employer, a leading man and much interested, sent him to the office for a copy. The boy was told that if he would wait a few minutes he could have one. The first impression, which was taken in his sight, was delivered to him, and he took it to the master. Other copies were had, but the boy kept the first one as a curiosity. He kept it many years, and with all the early volumes of the paper. After the war of 1861 I went to the family hoping it would give me that copy. With all the early volumes that special prize had been sold for old paper and had been fed into the mill.

When I went to the war the *Recorder* asked me to write as a regular correspondent, and offered as an inducement to send me a copy of the paper every week. Mr. Richardson, the managing editor, whose value to this paper was scarcely less than of Dr. Dexter and whose memory I warmly cherish, made a similar proposal for *The Congregationalist*, except that he offered regular payment and as many copies as I wished to distribute among the soldiers. Such was the difference in the business management.

"Half-way" seems a long way back. The indispensable person who writes my every article is saying to me, "Why do you write about forty years ago? The young men don't care what happened then." Perhaps they do not, but they will let some of us remember Parsons Cooke and Henry M. Dexter, the great editors of forty years ago. And I am sure that no one will grudge me the remembrance of the forty years of a somewhat tender relation to the readers of this paper.

## THE OBSERVANCE OF PASSIONTIDE IN CONGREGATIONAL CHURCHES.

BY REV. LUCIUS H. THAYER, PORTSMOUTH, N. H.

In the Congregationalist Handbook for the current year is printed a list of Topics for Passiontide. These appear in response to requests which came to the office of the paper, and these particular topics are the outgrowth of a pastor's work in one of our churches. These facts are indicative of a custom that is gradually establishing itself in some churches of our order, and we may hope that the facts are also prophetic of a general observance which would increase the religious power and spirituality of the Congregational churches. In these churches the widespread observance of the Easter festival is a matter of recent years, and the unreserved celebration of the day has proved itself a grateful and helpful custom. In some quarters it is esteemed as a necessary part of the church life. We need not fear to face the recognition of Palm Sunday, and we can expect nothing but blessing to come from a wise and devout observance of Holy Week.

Surely, our denominational consciousness is strong enough to avert any supposed dangers from churchly associations. The time has come when we can well assert our catholicity by showing ourselves able and willing to appropriate and use any general customs which have in them reality, and which are capable of being made spiritually fruitful. We belong to the church universal, and by some outward observance of Holy Week we shall but indicate our inheritance in historical Christianity, and manifest our unity of spirit.

This by no means involves the acceptance by the Congregational churches of any particular customs or established forms, nor does it necessitate any uniformity of practice in the denomination itself. There is open to us as a denomination the natural and vital procedure of interpreting and using the Passiontide in accordance with our own genius, while the individual churches may each accommodate the observance to its own circumstances. The services may be exceedingly simple or rich and elaborate, but they will be adapted to local conditions. This very possibility of variety will tend to make the observance vital instead of formal.

A round of worship which has a dramatic movement and a strong representative character is for some types of mind and grades of culture religiously valuable, though it is largely foreign to the Congregational spirit. Such elements of worship, however, will appear as we make the Holy Week a time especially for study and meditation upon the incidents of the last days of our Lord. Such a use of the week is as profitable for occasional years as it is natural, and the topics for the meetings would be determined by the daily incidents as narrated in the gospel story.

The gospel material, however, is not well distributed over the days, and for this reason, as well as for other considerations, an interpretation of the truth of the week may well be made in connection with general topics, which will, indeed, on some of the days take a strong coloring from the occurrences recorded in Scripture. The considerations referred to above are these. The whole life of Jesus gathers itself up and comes to its full revelation in the last week. It is then that the principle, the power and the full devotion of his life appear. Then the truth of his relationship to God, to man and to duty becomes clear. It is then that the true humanity of Jesus is recognized and felt by us beyond a peradventure, while in the self-disclosures of his parting words and of his obedience to the Father's will we know Jesus to be the Son of God. No study of the history of the week alone, no narrow range of topics restricted to the death of Jesus considered apart from his life can adequately interpret Holy Week. We must hope to elicit and understand somewhat fully the spirit of the Master which came to full revelation in the circumstances of Passiontide. We must come anew into full sympathy with this spirit and appropriate it for ourselves, thus coming consciously into fellowship with Christ.

The services of the week will appeal most strongly to the professed followers of Jesus. In these services the devotional element should predominate and discourse should be largely quiet and meditative in its character. Yet many of the themes suggested by the week allow of the highest type of forceful and formal utterance and the sermon may rightly have a place in the services. It would not be out of place to make the week a time for direct evangelistic effort if the local circumstances should demand it, but ordinarily it is much to be preferred that the services have a character of their own and that the great themes and the natural associations of the week be trusted to make their strong appeal for personal allegiance to Christ and to render the services in the truest sense evangelistic.

A true observance of the week should then strongly influence the personal religious life, but, though the effect be intensely individual, it should also be widely social. No round of meditation and no series of sermons will be complete that does not remember the social and industrial need of the present day. No consecration can be entire that does not fit the individual for Christlike contact with the world and ready and righteous service in it.

Such a turning of the thought outward will guard against an undue self consciousness and a morbid contemplation of the sufferings of Jesus and will thus avert the danger of sentimentality which lurks in the observance of Passiontide. There is a needed suggestiveness in the words of Jesus to the women of Jerusalem: "Weep not for me." Christian worship should ever be incomparably different from that

cultus of Dionysus, where the devotees bewail their god and, with symbolic action, appear to share with the divinity the deepest pains and terrors of death. For sane and reverent souls Holy Week will be not a time for sentimentality, but a time to arouse and re-enforce the truest sentiments.

It will usually be undesirable at Passiontide to inaugurate a week of prayer and conference meetings. The regular weekly meeting may often be retained, and a subject chosen which will be in harmony with the other meetings of the week, and which will also allow of the participation of all the persons present. Some churches will find a service centering about the Lord's Supper a most helpful one for Thursday evening. For Good Friday a preaching service with a sermon following a carefully arranged order of worship is greatly to be desired. *The Congregationalist* Service, No. 9, in whole or in part, is well adapted for such a use. Often some helpful speaker from abroad may be secured for the sermon. Special music may be arranged and a general invitation to attend extended to the community. Best of all the service on Friday may be a union service of different denominations. A number of speakers may take part in the service when desirable, and the spectacle of a large number of Christians forgetting their differences in common worship can but make impressive the great truth of the day.

As a form of service available for any church, large or small, and a form which may be used for all or for a part of the week, we venture to suggest something that has been tried with good success. It is a devotional service conducted by the pastor. A late afternoon or early evening hour is chosen. The service lasts for thirty minutes. It opens with a piano rendering of some suitable composition. This is followed by a prayer and the reading of a passage of Scripture referring to the day or pertinent to the address which follows. This address is of the character of a meditation, and it may be spoken from the chair. The singing of a few stanzas of a carefully chosen and familiar hymn closes the meeting. In connection with such a service there need be no anxiety about numbers, as the service is suitable in its form for few or many persons. The holding of such a series of meetings will prove a good way to test the willingness of the people to cooperate in the observance of Holy Week.

It is possible for music to have an important place in the worship of the week, and those churches which are able to arrange musical services will find much available material. With a good organist and a soloist a Passiontide service of organ and vocal music may be given, which will be entirely worshipful and which will attract and impress a full church. After the first half of such an organ recital the minister may enter the pulpit and lead in the responsive reading of a passage of Scripture which has been printed on the program. This may be followed by a short prayer and a moment of silent prayer. After this the organ begins the Chorale from the Passion Music of Bach, "O, sacred head now wounded," and after it has been played through the congregation rises and sings the words of the hymn. To render the service most effective the musical numbers must be selected and arranged with reference to the Scripture and prayer, and also with an idea of progress. Bach, Handel, Gounod, Guilmant, Thomas, Franck and Mailly are among the composers whose works may find a place in such a service. With a shorter musical program and the addition of a Scripture lesson such a service as above described makes a strong setting for the sermon of Good Friday.

But the number and character of the services may well be left to the pastor, who will truly interest himself in the matter and study the possibilities of his parish. There are some places doubtless where any observance of Passiontide would not be grateful or where for other reasons it is impracticable, but it is probable that many Congregational churches would broaden their religious life and deepen their spirituality by acting upon the suggestion for an observance of Holy Week.

## EXCITING DAYS FOR ITALY.

Rome cannot be other than interesting, and the progress of the work of excavating and rendering accessible its many striking ruins and other relics of antiquity has added greatly to its interest during recent years. The usual spring throng of visitors imparts additional bustle to its streets and one meets English and American faces everywhere. For a city of its population it is surprisingly small. One can easily walk from its eastern to its western border, say from the Pincian hill to the Janiculan, in a half-hour, and fifteen minutes more gives time enough to traverse its greater length from north to south. This is an advantage in sight-seeing, since points of interest are so near each other, but it takes new-comers much by surprise.

One misses this year, however, the popular gayety of which so much has been written. The carnival season has just ended, but the only evidence of its occurrence was the occasional appearance of a group of masked and costumed boys and girls in the streets. The famous battles of flowers and *confetti* and the horse-racing in the Corso have been abandoned, and even the usual court festivities were omitted this year. The nation is almost, if not actually, on the verge of bankruptcy, the people in general are very poor and are taxed more heavily than ever, and a depression of spirits prevails which is apparent to even the most careless visitor. Parliament will meet within a week and a cabinet crisis seems inevitable. Signor Crispi, the prime minister, probably is the most unpopular man in Italy and a fierce attack is to be made upon his policy. If he retains power matters seem destined to go from bad to worse, yet no other man seems competent to manage affairs any better.

The chief present cause of distress and of his unpopularity is the evil fortune of Italy in Abyssinia. As my latest American papers seem unconscious of the importance of this war, I devote a little space to the subject. Some years ago Italy made the mistake of establishing a colony in Abyssinia. A year or two ago a disagreement arose between the colonial authorities and Menelik, the king, or negus, of the remainder of the country. They were so foolish as to treat him contemptuously and war resulted. But he is a man of considerable ability and the head of a brave and powerful people and he has reduced his European foes to extremities. He has killed many, captured many, completely checked their movements, taken one or two of their fortified posts—generously releasing their defenders under safe escort, however, and without even paroling them—and now bids fair to surround them entirely and cut off their retreat as well as their supplies.

Their campaign has been bungled at the seat of war by apparent official incompetency and at home by neglect to send out sufficient troops and supplies, and now, when it appears to be too late, the government is hurrying off more soldiers who cannot arrive until just as the rainy season sets in and prohibits offensive operations until autumn. Menelik pursues the Fabian policy and avoids a decisive battle. The Italian general professes to be eager for one but is not believed here to be in earnest. Should one take place it is not unlikely to go against him, as Menelik's army is fairly well armed, full of fight, on its own territory, and three times as large. Should it be favorable to Italy, even then it will be terribly costly and the climate will decimate the Italian survivors before autumn. Defeat will be a grave disaster for Italy and victory will afford her only a narrow and temporary escape.

Moreover, the struggle has a larger importance than appears at first, and this is why it is of special interest to Americans. It may prove the cause of grave events in Europe. France and Russia are suspected, and not without some evidence, of secretly backing Menelik, in the hope of discrediting Italy as a military power and of thus destroying the Triple Alliance, in which Germany and Austria are now united with Italy for mutual offense and defense. It is not impossible—strange although it would be—for a decisive victory by this petty African ruler to result in a change of the whole European political situation, perhaps even of the map of Europe. There is ground, therefore, for the anxiety of the Italians, and their distrust of Crispi, who seems to suppress much of the news from Abyssinia and certainly has prohibited all public meetings for criticism of the government's policy, together with their restlessness because of the severe financial cost of the war have created an undercurrent of indignation so deep and general that some do not hesitate to prophesy not merely the downfall of Crispi but even the overthrow of the monarchy, in spite of the well-merited personal popularity of the royal family. No war ever was more unpopular than this Abyssinian war is in Italy.

Meanwhile American foreigners congratulate themselves more heartily than ever that they belong to a country which has avoided European political complications, has not been beguiled into the planting of colonies, and is not burdened with a large standing army. As we cannot help our Italian friends, except by our sympathy, we have been enjoying the lovely weather, and have surfeited ourselves with sight-seeing. But at this season this part of Italy is not strikingly beautiful, but as brown, except in sheltered spots, as New England and is hardly wooded at all. Yet the views of the distant Alban and Sabine mountains are fine, and although Rome no longer is the mistress of the world, she certainly is unsurpassed in her peculiar kind of attractions.

*Feb.* 26. M. D.

A genuine revival means a trimming of personal lamps.—*Theodore L. Cuyler.*

# The Home

## A TOUCH OF NATURE.

When first the crocus thrusts its point of gold
Up through the still snow-drifted garden-mold,
And folded green things in dim woods unclose
Their crinkled spears, a sudden tremor goes
Into my veins and makes me kith and kin
To every wild-born thing that thrills and blows.
Sitting beside this crumbling sea-coal fire,
Here in the city's ceaseless roar and din,
Far from the brambly paths I used to know,
Far from the rustling brooks that slip and shine
Where the Neponset alders take their glow,
I share the tremulous sense of bud and briar
And inarticulate ardors of the vine.

—*T. B. Aldrich.*

The series of articles which we begin this week on The Science of Food will have no interest for women who are wedded to the traditions of their grandmothers in respect to methods of cookery. But earnest, intelligent mothers, who cannot understand why their children have no physical stamina when an abundance of good food is provided for them, will welcome a scientific treatment of the subject by one who is a recognized authority in all such matters. The general standpoint of the writer corresponds with that taken by Mrs. Helen Campbell and others in the March *Review of Reviews*, and the fact that a leading magazine devotes so much space to an article on Household Economics is indicative of how important the topic seems to educated men and women. No doubt a reform in cooking means a mitigation of disease, intemperance and sin, and, therefore, this series of articles will appeal to philanthropists no less than to housekeepers.

Busy women often fear to lose their hold on friends because they have not leisure to meet the small obligations of friendship. It is true that we ignore too often the need of steady purpose to show the one for whom we have a sincere regard that she is not forgotten. Particularly in the matter of correspondence is steady loyalty necessary, but this does not require many sheets of paper and hours of precious time. A few lines sent frequently might contain the reassuring message. In her pleasant little book Charm and Courtesy in Letter Writing the author strongly emphasizes the mission of a friendly letter to express remembrance and love, to give not instruction, but comfort and joy. "It is sympathy, kind feeling, affection, your friend hungers and thirsts for," she says truly, and George Eliot had the same conception of the aim of a letter when she wrote to a friend, "What I want my letters to tell you is that I love you truly, gratefully, unchangeably."

## THE SCIENCE OF FOOD.

### I. EVOLUTION OF COOKERY.

BY M. V. SHALER.

Cooking food is a development of civilization, but we must hark back to primitive man for its origin. He doubtless discovered by accident the greater palatableness of flesh when submitted to the influences of heat. He had no means of knowing whether the food so treated would possess any greater value as a builder of "brawn and muscle." Instinct, the palate and accident were his only guides. Whether he cooked on the coals or under, or on a spit or in a stew pot, his methods in point of healthfulness, nutrition and economy have not been improved upon by modern cookery.

"The whole science of cooking is coming back at last to something like that one simple process—the slow boiling in a clay pot—excepting where nutritious and economical diet is not the thing demanded. People in this age require composite cookery, and among certain classes the demands of a cloyed sense and a satiated appetite have created most elaborate and useless dishes," says Dr. Mary Green in her interesting history, Food Products of the World.

The ancestral bean pot, dear to the New England heart, is almost identical with those found in mummy pits of Peru. Mound builders of Ohio, cliff dwellers of Colorado, three thousand years ago, used similar vessels, and wherever relics of an ancient race are unearthed the rough clay pot has been commonly found. To the archæologist the remains of cooking utensils serve as valuable data upon which he builds his theory of the plane of civilization occupied by the race of people using them.

Elaboration of food to an unhealthful degree is peculiar to civilization. Much relating to cooking is a matter of education rather than physiological necessity. With the autocratic *chef* it is a question of palate, which demands a novelty because of satiety. He commands his princely price and guards the secret of some concoction which it requires a doctor to rectify when eaten. Our methods are almost wholly empirical, for "science has stopped outside the kitchen door."

The subject of cooking, the establishment of cooking classes, the publication of recipes, reference to various nutritious foods by the paragrapher, and other methods of bringing before the people the study of diet, has attracted wide attention, and is all very well so far as it goes, but it is one-sided. It mainly increases knowledge as to variety by giving directions for combining and mixing materials, and thus promoting a commercial value to that skill. It does not go to the root of the subject and correct the fact that we eat too fast, too much at a time, do not take the proper proportion of nutrients, or that our cooking is bad. It praises the efforts of many teachers who charge large fees for showing women how to "fry cream," "cook chicken livers with rum sauce" and "sweet breads" (at a dollar a pound) and the like, all of which a child could do with a cook-book.

In the minds of most people there is a vague and indefinite conception of what is a proper diet, and the terms "food values," "nutrients," "calorics," "potential energy," and the rest are meaningless. Fortunately for us, by a process of natural selection, man has chosen certain kinds and formed combinations of food which give substantially correct proportions of nutrients called nitrogen (protein), starch and fat, which are necessary to the proper nourishment and development of the body. But he has also, through ignorance of the chemistry of food, destroyed by bad cooking a considerable amount of these nutrients which his system required. Cooking does not add to nutritive qualities. In fact, it frequently destroys or removes a considerable portion of nutrition. Our generosity and extravagance are largely to blame for this. In countries where fuel is scarce there is found the best cooked food. The Frenchman and the Italian stand cool and composed over a handful of live coals, watching their material grow appetizing, digestible and nutritious. We Americans lavishly feed the great coal range, which answers back in scorching heat and "renders unfit for food everything put upon it."

Another phase of our unintelligent methods is our haphazard supply which furnishes Bridget an abundance to overflow ash cans, clog pipes, choke cesspools, draw vermin and offer culture medium for the ubiquitous microbe. The lack of robustness afflicting many people proves to investigators the want of proper proportions of nutrients to build up the overwrought body which must endure somehow the stress and strain of American life and climate. Workers in philanthropy recognize the craving for stimulants as due to this fact. Fifty years ago nothing was known of the constituent parts of food. Today investigation is proving how different ingredients serve their purpose, how much of each is needed to supply the demand of different ages, sex and occupation and how best to adjust the diet to the wants of the user, to quite a definite degree. These points will be treated in subsequent articles.

## A "HEARTY" LUNCH.

BY MRS. SARA B. HOWLAND, GUADALAJARA, MEXICO.

It was a sad day in the little home of the Blossoms. Helen Parker was going away from Lakeville, never to return in the dear old way. "I will come again if I live," she had promised the little ones, who were inconsolable at the thought of losing Auntie Helen, their friend and playmate; but the next moment her own eyes filled with tears, and she stretched out her hand impulsively to Mrs. Blossom. There are long days between goings and comings again, even for those who are not children.

There had been many happy hours since the day when the "yellow medicine" had wrought its cure, and now, whenever a night came when there were no examination papers to correct or evening meeting to attend, it found Helen in the nursery with Mrs. Blossom, putting the children to bed. Then, when all was quiet, the stories told and the prayers said, the two friends would curl down together in the billowy depths of an old-fashioned lounge and have a good talk. Sometimes it would be of ways and means, of plans for concocting various articles of feminine apparel, or of the strong points of Mrs. Ward's story. Then, sometimes, would come one of Helen's tired nights, when her nerves were quivering with the long strain of the schoolroom, and she only cared to sit in silence, until the very quietness rested her and she felt like talking over the day's annoyances. Friends must understand each other well before they can enjoy being silent together.

But these are only the outside thoughts of woman's life, and best of all were the nights when there were talks about the deep things, when the "obstinate questionings and blank misgivings" of one would find their answers in the calm faith of the other, as each had wrought out different problems from the different experiences of her life—times when the "fine fret of daily care" would seem insignificant in the thought of eternal truths. No wonder that the moments would fly until the opening of the study door would announce that Mr

Blossom had finished his evening's study and was coming up to find the little mother. Often Helen would stay for the short, earnest prayer with which he closed the day, and would then run across the back yards to her boarding place, thankful that she could share in the sweetness and rest of a real home.

The good times had come to an end in an unexpected way. It was three months ago when Helen, with a white, strained face, came in, clasping a crumpled yellow envelope in her hand. Mrs. Blossom took it from her, read it silently, passed it to her husband, and gently drawing her into her own room she shut the door. The dear mother, known to them all through Helen's loving pictures and the letters constantly shared with her friend, had died suddenly, and there could not even be the comfort of a last word.

Ah, what secrets of the strange mystery of sorrow did the two friends learn in the hours that followed! Grief must have its way for a while, though the sufferer be the saintliest of Christians, and next to the bitterest pang is that of the friend who is so helpless to give any real comfort. But the great heart of God is infinite in compassion, and human tenderness does help more than we know; so, by and by, Helen could meet the kind looks of the village people with a brave smile, and went back again to her duty, though she said wearily one night to Mrs. Blossom, who always went down to the gate to meet her now, "It seems as though the heart had gone out of everything."

The lonely home in California needed her, and she had only waited to close the term, expecting to start on her journey the second week in June. It was hard to go, and, as the children came the last day to throw their arms around her neck and give their good-by tokens she wondered how she could ever have felt impatient with their small sins.

Mrs. Blossom, meanwhile, was spending the last afternoon in flying busily about the kitchen, putting her latest idea into execution. Helen would have many days of lunching at railroad stations, for she could not afford to take all her meals in the dining car. She would get her dinners there and pick up the rest as best she could, so Mrs. Blossom was planning to give her the daintiest possible lunch that would last her for a few days and put off the "snatched-up" meals until the last, when she would be too near home to mind. She knew too well of the sinking of heart that comes when the good-bys have been said and the train shoots away, bearing one into a new life. Going towards home or from it there is always somebody left behind, and was there ever a good-by that was wholly joyous? A pleasant surprise in the way of an unexpected message would turn the current of thought, and so Mrs. Blossom worked all the afternoon experimenting. At dusk she carried a large tray of successes to the seclusion of the cellar, while all failures, owing to the tendency of pies to ooze a sticky liquid in the wrong place, of tarts to project an airy bubble in the center and of cakes to rise in a comical one sided manner, were laid aside to be disposed of in the convenient stomachs of the little Blossoms.

Early the next morning the whole family assembled to watch the packing, the babies being placed in high chairs at a respectful distance lest their small fingers should be tempted in an evil moment to poke the frosting or to pick off the artistic crinkles of the tarts. She had selected a large white pasteboard box and had lined it again with white printing paper. Near by were squares of white paraffine paper, as many of tissue and a piece of narrow white ribbon, bought for a rosette for baby's bonnet but gladly sacrificed on the altar of friendship. There were thin sandwiches of tongue and ham, cut with a cooky cutter in the shape of hearts, laid in pairs and rolled first in the waxed paper and then in the tissue and tied with dainty bows of the ribbon. These were packed carefully in even layers, and on top of the pile was a heart-shaped card of Bristol board on which was written:

While sunshine reminds you,
So brave and so clear,
Whatever your task is,
Put *heart* in it, dear.

Then came a layer of paper and a stratum of delicious heart-shaped cookies, tied in threes, and above them little cakes, plain and fruit, all heart-shaped, and frosted in chocolate and white to make a pleasing variety. The crullers had given Mrs. Blossom great anguish of spirit. Being cut with the utmost care they persisted in rising to such an extent as to utterly destroy their chaste shape, and after several trials she decided that there was no help for it, "It was their nature to." So she took some pieces of clean broom corn and skewered them together, two and two, after the manner of Cupid's hearts, and on the oddly-shaped bundle she pinned another card with this effusion:

Here are hearts for you, my dear,
But they'll make you laugh, I fear.
They are not the shape designed,
As you'll very quickly find.
They were flat as they could be,
Cut with careful nicety,
And I cannot understand
What *possessed* them to expand,
But they never ceased to rise
Till they're twice their normal size.

You see what they typify,
Don't you, dear, as well as I?

How to pack the tarts was a serious question, but the currant jelly was very firm and the little heart-shaped shells were so distracting that they could not be left out. They were wrapped like the other things, only each by itself, and they did not wet the paper—at least before the box started on its journey! The little ones of mince were made with a top crust and all sticky ones were discarded. This was the motto of the tart layer:

Dear Queen of Hearts,
Please take these tarts
And eat them for my sake.
They're filled with spice
And all that's nice,
As good as I can make.

But still I sigh,
And wonder why
They do not seem complete.
Alas, 'tis true,
Compared with *you*
There's nothing very sweet!

There was still room for a heart-shaped box that had once held wedding cake, and this was filled with candy of the desired shape, and then four fringed napkins, made of the best parts of an old damask table cloth that had reached the limit of its usefulness as a whole, were carefully tucked over all. These would be useful on the journey and quite appropriate to "get lost," as lunch napkins have a way of doing. A few tightly closed white rosebuds, some sweet-scented geranium leaves and bits of smilax were laid on the very top and another card, saying:

Grace before Meat.
Whatsoever ye do, do it *heartily*, as unto the Lord.

With a last admiring look from the little ones the cover was put on, the box wrapped and tied with white, with some fresh roses tucked under the ribbon, and everybody said that it looked nice enough for a "truly bride." Well, the train came, as it always does, and the good-bys were said, as they always have to be, in spite of trembling lips and tearful eyes. The real good-by went in Helen's pocket, in a letter "To Be Opened Tomorrow," but you will never know what it said.

There came back a letter, as fast as the mail could bring it, and you may peep at a bit of that over Mrs. Blossom's shoulder: "I cried over your lunch, Rose darling, and then I laughed and cried again. It was the daintiest bit of packing I ever saw, and I read your love for me in every detail. And let me tell you that I am following the good counsel that you so delicately tucked into the box, and am trying to do every hard duty "heartily, as unto the Lord"; and so dear, your "hearty" lunch may prove to be one of the most helpful gifts of all my lifetime."

## AN ORIGINAL SCIENTIFIC ENTERTAINMENT.

The cards of invitation, bearing the name and address of the hostess, were worded thus:

AN EXHIBITION OF X RAISE.
PROMPTLY AT EIGHT O'CLOCK.
ADMISSION TEN CENTS.

The entertainment in this instance was originated and carried out for the benefit of a young ladies' missionary society, therefore the admission fee—and the *Raise*. Eight o'clock found an expectant party of about seventy persons seated in a large parlor, at one end of which was placed a camera. Two screens were so arranged as to cut off a small space at one end of the room, while in the opening between the screens stood a small table covered with a dark spread which reached to the floor on the side toward the audience. Resting upon the table and reaching to the top of the screens was a large sheet of black cardboard (cloth would do as well), and near the top was cut a hole just large enough to admit the face of a "bull's eye" lantern, not as yet lighted, however.

A song and recitation were given by way of prelude, and then the hostess informed her guests that she had been fortunate in securing the services of one of Doctor Röntgen's most expert assistants to entertain them during the evening, and introduced the operator, a young man in evening dress, known to most of the company who, being good at impersonation, started off with quite a professional air.

After reading a few short paragraphs regarding the operation of the much talked of X rays and their wonderful power, he announced that he proposed making a few experiments during the evening and would begin by asking Mr. B. if he would kindly rise and remain standing a moment that he might direct the rays upon his heart. The operator then stepped behind the screens, lighted the bull's-eye, started up a small battery, the murmur of which added greatly to the general effect, especially as the room had been partially darkened, and directed the "rays" towards Mr. B.

He then went to the camera, which stood on a tripod reaching just above the screen where all could see, and manipulating the plate for two or three seconds handed it to a lady attendant to "develop," and turned his attention to a new victim. Thus hur-

riedly, and in a very businesslike manner, he went on calling upon one and another, and when he had gone about half through with the prepared list the lights were turned on and the pictures which had been "developed" were brought in, and after some bright remarks by the operator in regard to the revelations he had made were handed around for inspection.

An artist had been let into the secret and had prepared eighteen or twenty pen pictures upon large sheets of brown paper, representing upon a hazy background various heads, hearts, brains and hands which were "adapted" to many of the guests, exposing some evident characteristic or some fad or hobby which in certain cases was most ludicrous.

For instance, a scientist had a picture of a brain filled with wheels of all sorts standing out upon the hazy background of his head; the heart of an affable lady's man contained heads of numerous girls; a young professor of biology had his brain filled with crawfish and various living things wonderful to behold; a dressy young lady had her head full of fashion designs, sleeves, capes, collars, etc. A woman famed for her canvassing propensities for missionary objects had a piece of money revealed imbedded in the skeleton of her hand, and, as the entertainment was for the benefit of the missionary society, she was advised to have it extracted. A young lady singer was found to have a nickel lodged in her throat, and thus the fun went on amid shouts of laughter, until the entertainment closed with repeated declarations from the guests that they had spent a delightful as well as an entirely original evening, and the "raise" was a good one for the missionary society. K. E. B.

## A NOVEL WAY OF RAISING CHARITABLE FUNDS.

BY ALICE CHAPMAN ATWOOD.

In one of the smaller cities near Boston a novel expedient has been employed among some of the women to raise money for charitable purposes. Early last fall, after the successful issue of a Woman's Edition, one of the leading daily papers offered to give a certain per cent. of the proceeds if a number of women would be responsible daily for one column of literary matter and twe of advertisements. The sum thus raised was to go to such local charities as the editors of the columns should agree upon, and the plan, being enthusiastically adopted, went into practical effect in October.

As regards the management, different women are responsible for the literary and advertising departments, and the former, known as the Woman's Column, is carried on in the following way. Each editor is responsible for the column on a fixed day in each month, the same person always keeping the same date. As for the contents of the column it varies with the individuality of the editor, whose name is at its head. Sometimes, in fact often, it starts with an editorial followed by one or two short articles and a poem. Sometimes these are original, often clippings from other papers. The editorials are usually reflections on the season, current events, musical topics and the like; the shorter articles are often on literary matters, books and reading, and sometimes there are puzzles and anagrams. Almost every edition contains a poem, for the column never seems complete without at least one such effusion.

Sometimes queer mistakes arise. One day three articles were run together and it was hard to tell just where the College Club reception left off and the Nonsense Rime in Child Literature began, while a whole anagram letter had to be left out because an obdurate printer absolutely refused to put the necessary words in italics. Such, however, is the usual fate of literary aspirants, and the only sad part of it all is the feeling that if you fail to do your part it's charity, not yourself, that suffers. Thus far, though, there has been little of failure. The proper manipulation of 1,200 words once a month is, after all, little enough to do for charity, and the editors have already had the satisfaction of distributing about $200 for different charitable objects.

The advertising department has been rather harder to manage as most of the possible advertisers have already patronized the paper, but still there has been fairly good success even here. The only real objection to the plan is that the literary matter is called a Woman's Column. Now wherein a woman's column differs from a man's, provided they are both interesting, it is hard to tell. We must trust to time and common sense to eliminate this distinction from the public mind, but meanwhile we take advantage of the temporary delusion for "sweet charity's sake."

## PUSSY WILLOW.

The brook is brimmed with melting snow,
The maple sap is running,
And on the highest elm a crow
His coal-black wings is sunning.
A close, green bud, the mayflower lies
Upon its mossy pillow;
And sweet and low the south wind blows,
And through the brown fields calling goes,
"Come, Pussy! Pussy Willow!
Within your close, brown wrapper stir;
Come out and show your silver fur;
Come, Pussy! Pussy Willow!"

Soon red will bud the maple trees,
The bluebirds will be singing,
And yellow tassels in the breeze
Be from the poplars swinging;
And rosy will the mayflower lie
Upon its mossy pillow;
"But you must come the first of all—
Come, Pussy!" is the south wind's call—
"Come, Pussy! Pussy Willow!
A fairy gift to children dear,
The downy firstling of the year—
Come, Pussy! Pussy Willow!"

—*Selected.*

We always feel specially complimented when we discover that gentlemen read the Home Department. We have made a strenuous effort to save it from degenerating into a "woman's corner," for we maintain that the home and the family concern the father quite as much as the mother. And we are honestly grateful to our masculine readers for even adverse criticism, accepting it as proof of their desire to hold us to our own ideal of excellence. Therefore we accept the good-natured rebuke of the gentleman who picks a flaw in one rule of etiquette recently published in this department, which said that in helping a guest to a dish the second time the hostess should avoid using the word "again," and thus ignore the fact of having been served once. This rule, we frankly admit, is finical, although found in books on etiquette which by common consent are admitted to be standard. But in the last analysis all codes of courtesy should have a basis of common sense, and we thank our friend for pointing out, in a communication too long to print, its inherent weakness. Now let other gentlemen be bold to speak on topics treated in the Home!

He who never looks up to a living God, to a heavenly presence, loses the power of perceiving that presence, and the universe slowly turns into a dead machine, clashing and grinding on without purpose or end.—*J. F. Clarke.*

## Closet and Altar

*If thou canst for a while cease from thine own speaking and willing thou shalt hear unspeakable words from God.*

It is our privilege to take refuge where the world is wont to fear. What perfect love casts out our growing love already robs of terror. We have trusted in God's mercy, let us also trust his justice, who stands committed in Christ to our salvation. We have claimed our Lord's compassion, we may also remember that it would be inconsistent with his self respect to allow the least of those who trust him to go down to death. The consuming fire itself becomes our refuge when we consider that it is not the will of our Father in heaven that "one of these little ones should perish."

As in private prayer our thoughts are turned to that God who seeth in secret, so in public worship we should seek to realize a rather more definite conception of the presence of the incarnate God. The human presence visibly around us in the church is the pledge, the token, the sacrament of his. He is among them in all the sympathies of his humanity, in all the glories of his divinity, in all the precious virtues of his mediatorial work. And it will be found useful before the commencement of the service, and at any of the necessary breaks which occur in the course of it, to occupy the mind with the thought of his presence. The apprehension of it will impart to public worship a mingled sweetness and solemnity.—*E. M. Goulburn.*

I look to thee in every need and never look in vain;
I feel thy strong and tender love and all is well again;
The thought of thee is mightier far
Than sin and pain and sorrow are.

Thy calmness bends serene above my restlessness to still;
Around me flows thy quickening life to nerve my faltering will;
Thy presence fills my solitude;
Thy providence turns all to good.

Lord Jesus, giver of all good gifts, grant us thy peace; not as the world giveth dost thou give, for there is no begrudging in thy love and no withdrawment of thy grace. Help us to empty ourselves of all vanity, worldliness and self-love, and enable us to throw open our whole heart to receive the Father, Son and Holy Ghost; thus create heaven in our souls. While we are upon earth give us visions celestial, confidences that cannot be shaken, sure tokens of thy presence and nearness and love. Saviour of the world, wounded and pierced, crowned with thorns, remember us in thy kingdom; by thy holy blood purge us from sin; by thy sacred agony take away our sorrow; by thy mysterious propitiation grant us eternal cleansing from all corruption. Work in us the mighty miracle of holiness that, because of a mind free from all the dominion of the flesh, we may see the invisible kingdom and feel how near is the throne of the living God. The Lord bear us in these things and grant unto us by means of his providence and spiritual instruction and silent monition that we may come to be perfect in Christ Jesus. Amen.

# Mothers in Council.

### A KINDERGARTEN FOR MOTHERS.

II.

Our mother helper began her second talk by saying that Froebel felt that in nature and her laws we have the answer to all questions concerning education. In accordance with natural law, the process of education is going on from all time to all time. In nature all things hold together to one purpose, and if in nature, so in man. In this connection it was suggested that children should be taught that nothing can be wasted; that the hand of man cannot make nature disconnected. They should be given many examples of things which, seemingly valueless, are made use of in nature's economy. The sphere, Froebel thought, would not have been placed so commonly among us in nature if it had not its great truth to teach—development from the center equally to all points. All things exist because of the divine that is in them. All things proceed from God, and God is the limit of all.

The first principle of education should be noninterference. To observe this principle is simply to treat a child with the same wisdom as that we use in training a plant. We put the very best elements we can secure about the plant and then are ourselves passive, allowing the plant to take to itself what it needs. We do not force its unfolding or interfere unless it is interfering with itself, when we interfere to rescue it. The mother should live with the child, as well as for the child.

The will of the child is at the root of his whole development. It is behind the self-activity and determines its direction. Make the child will the best. Make it a pleasure as well as an inner necessity. He should have about him such influences as shall invite his will to a higher plane each day. Do not invite him by generalities. Generalities do not appeal to a child. He must have a definite conception of something better than himself. Teach him he can do what he wills, and little by little show him how to have his will strong for good. (To make a play conception realistic a child will suffer real privation.) Study into times when his will is most receptive to good and then help him to form his own ideals. Present things for his guidance in forming it by asking him what he thinks of a boy who does so and so; what he would do in certain circumstances. Directions are so often given to a child as to a mature mind. Invite him, unconsciously, to form his ideal and then draw him sympathetically to his conception and not to yours.

This brought a practical question from

*The Minister's Wife:* "Is it well to bring up to a child, as a model, some other child of his acquaintance?"

*The Mother Helper:* "No, it is usually far from wise. It is, you see, interposing between the child and his own ideal a third person, which destroys the feeling of unity which we should be very careful to preserve. The child suggested by you as a model may give to your child's mind quite another ideal, than that which is presented to yours."

*The Mother of Five:* "But I know it is very helpful sometimes. For instance, my little boy, when walking with me the other day, was careful to take the outside of the walk, saying as he did it, 'All gentlemen do so—Charlie says so.' And I, seizing this chance, said, 'And have you noticed how Charlie always lifts his cap to the people who speak to him?' Was that wrong?"

*The Mother Helper:* "O, no indeed. Do you not see that you were only sympathizing with your child's ideal and not presenting his friend as your model?"

*A Kindergarten Teacher:* "I am troubled in my school by a bright little boy who persists in talking to himself. Can you suggest any way of helping him?"

*The Mother Helper:* "If the child can be made to feel that his love for his teacher can be shown by trying to cure this habit, he will succeed. His will must be made so desirous of showing his love that he can conquer himself. Ask him, after telling him how happy it will make you, to try hard not to say one word for a half-hour or so, or while you are talking, or while your guest stays. Then help him to do it for a little longer time on the next day, and when he sees he can do it the success is secured."

*A New Mother:* "What can one do to help a little baby when a look of disobedience is in its eyes?"

*The Mother Helper:* "There is not much that one can do, I think. I should try quietly holding the little hands firmly, remembering that a short time to you is a long time to a baby, and I think that the help of the mother may show even a very young child that it can control itself."

*A Mother of Daughters:* "How can I help my little girls to be more orderly? I have tried for years with but little apparent success?"

*The Mother Helper:* "If the child is too young to understand the womanliness of it, or the value of order in cases of emergency, I should try attracting her attention to the orderliness of things in nature—to the bees and the neatness of their work, to the birds and even the flowers and their symmetry, until she is perfectly imbued with the spirit of order. Then give her, to begin with, one small drawer or box to keep in exquisite order and lead on to greater things."

*A Little Mother:* "Should one when a distinct gain is made in such a case praise the child warmly for success."

*The Mother Helper:* "I think not. Sympathize with the child, but do not allow her to think that she should be praised unduly for what she ought to do as well, at least, as bees and flowers. If the child sees the mother happy, the best praise is received in that way."

MRS. H. W. BOYNTON.

### FOR MOTHERS.

The pastor's wife who inquired [Feb. 20] for a list of books suitable for private use in the Wives' and Mothers' Scientific Club will find the home leaflets (published by the Woman's Temperance Publishing Association, Chicago), full of practical hints along this line. A monthly paper called *The New Crusade*, published by the same house and edited by Dr. Mary Wood Allen, will also be found useful.

H. W. C.

### DRUGGED CANDIES.

The recent warning in this department against the demoralizing pictures which accompany cigar advertisements should be followed by another against candies that are drugged with alcohol. The sale of such stuff is far more extensive than parents realize and they cannot watch too carefully the confectionery that the children buy on their way to and from school. In this, as in so many matters of child training, eternal vigilance is the price of safety.

### KEEP THE HOME PURE.

In a trenchant article in the *North American Review* Mrs. M. A. Livermore says:

It is the most serious and widespread evil of our time, the drunkenness of husbands, alike in high life and low life, and it portends the direst consequences to posterity. The woman who dares marry a libertine, or a drunkard, with the hope of reforming him or the expectation of finding happiness with him, ought to have a chance in a lunatic asylum or a home for imbeciles.

Before all forms of government, all types of civilization, all advance in education, the relations of the husband and wife make the everlasting granite on which the whole world rests. Just so fast and just so far as these relations are what they ought to be, and what God intends they shall be, just so fast and just so far will society be uplifted—no faster, no farther. "How shall we purify public life?" is the great question of the hour. We can purify public life no faster than we purify the private life in the home, for the public life is only the public expression of the private life of a people. The advance of a nation comes only through the improvement of the homes of a nation. As the aggregate of these may be, so will the nation be. For it is in the home, conducted by the harmonious and right-minded husband and wife, that the real harmonizing and civilizing are carried forward.

The scientific aspect of food must be united in the bonds of holy matrimony with a practical knowledge of the cook's art before a man can discourse learnedly of food.—*Fothergill.*


**Cleveland's**
**Baking Powder,**

manufactured originally by the Cleveland Brothers, Albany, N. Y., now by the Cleveland Baking Powder Co., New York,

has been used by American housewives for twenty-five years, and those who have used it longest praise it most.

It is perfectly pure and wholesome.

Its composition is stated on every can.

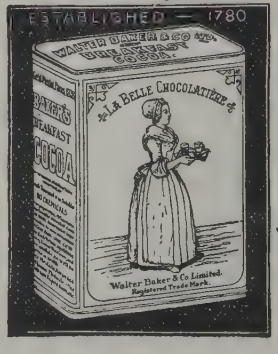
It is always uniform and reliable.

It does the most work and the best work.

It is the strongest of all pure cream of tartar powders, as shown by the U. S. and Canadian Govt. Reports.

All the leading teachers of cookery and writers on domestic science use and recommend it.

·Absolutely Pure-Delicious-Nutritious·

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MADE BY
WALTER BAKER & CO. LIMITED
DORCHESTER, MASS.

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ALWAYS ASK YOUR GROCER FOR
WALTER BAKER & CO'S. BREAKFAST COCOA
MADE AT DORCHESTER, MASS. IT BEARS
THEIR TRADE MARK LA BELLE CHOCOLATIÈRE
ON EVERY CAN.
·AVOID IMITATIONS·

# The Conversation Corner.

You know what this cut means—that under its shelter all sorts of members, old and young, honorary and "active," can come in and have a chance to say their say. For instance, here are three letters about the winter supplies of the squirrels, etc. The first defines the word "rough," used in the discussion (Corner, Dec. 5).

AFTON, IO.

*Mr. Martin:* In the West, where the groves encroach on the prairie, the *avant garde* is always hazel. Severe frosts lift their roots above the general level of the ground. The leaves and dead twigs, falling among the roots decay and presently become soil, so that if you were to mow off the hazel itself the surface of the ground would be very lumpy. For this reason, hazel thickets are often spoken of as "hazel-roughs," a compound word that exactly expresses their appearance. These roughs are favorite places for birds, chewinks in summer and snowbirds in winter, also for chipmunks and mice—the white-footed mouse, the kangaroo mouse (*Zapus Hudsonius*) and, occasionally, meadow mice. I think the kangaroo mouse can jump farther than any animal of its size in the world. These little creatures are all good winter providers. E. B. H.

Yes, the ant "provides her meat in the summer," and Solomon tells the sluggard to visit her and observe her way of doing it—but not, I am sure, to steal what she had provided for winter. I see that a lady and a boy agree with me in this.

WEST FITCHBURG, MASS.

*Dear Mr. Martin:* We are not ready to let it go that it is right to take away the winter store of the squirrels and mice. I remember when I was a little girl going chestnuting and finding a generous hoard of chestnuts carefully stowed away under the roots of a tree. Not feeling sure of my companion's treatment of such a case, I covered them a little more securely with leaves and led her away in another direction, lest she should find them and *steal* them. Isn't that the right word to use? I should do the same thing today. In the long, happy walks which my little boy and I used to take so often, but which can never again be, we used to carry wheat and corn and scatter it where we saw the birds and squirrels and leave little heaps of it on flat rocks in the woods and by the roadside for them to find. *That was pleasure!* J. E. C.

This little boy, who was a favorite member of our Corner, closed his life, as you remember, suddenly and sadly on the Fourth of July last. But will not the little seeds of kindness which he sowed—in imitation of the Father in heaven who feedeth the birds—bear fruit of joy for him as he walks in the "Eden above"? "*There are pleasures for evermore!*"

WORCESTER, N. Y.

*Dear Mr. Martin:* . . . My papa cut down a hollow tree and in a hollow limb were about four quarts of beech nuts, carried there by deer mice. The shells were all taken off. I felt very sorry for the poor mice, but it was before the snow came and they could gather more. I do not think it right to take them away from them or from squirrels. I am very much interested in the Corner. They are read to me every week. HERBERT P.

And now an "old Cornerer in Spain" writes of larger animals treated with luxurious care by their owners, for which, however, they regularly and promptly pay!

I wonder if any of your farmer boys ever saw four cows and two calves in an elegant parlor, on a fashionable street in a city of 150,000 people? But here, where there is a host of drinking saloons crowded nearly all day, there is close by me a milk saloon or *lecheria*. It is in the same block as our hotel. The room is ornamented with pictures and mirrors on the walls, rich Moorish dadoes in tiles, ceilings painted in delicate colors, with marble tables, cut glasses, etc. In one end the cows are waiting to be milked (rooming here over night), in the other the guests are seated and served with the warm beverage. The animals are nice and clean—a contrast to the horde of beggars we everywhere meet.

Another old Cornerer in "York State" sends a reminiscence of his boyhood on a Penobscot River raft:

These rafts were built of sawed lumber and were twenty feet wide, fifty to sixty feet long, and three feet thick, usually carrying also a "deck load" of laths. I took passage on one of these rafts and all went well till we came to a large dam across the river at Orono. It was about twenty feet high, and the water poured over it in torrents. As we got near the dam and I saw where we must go, I was frightened. I looked towards the shore, but it was too far to jump. The big raft plunged over the dam, and I thought it was my last journey. But the raft came out on the smooth water below as graceful as a duck. We went over three more dams before we got to the city [Bangor?], but they were passed with pleasure after seeing how well the big raft conducted itself at the first. W. R. C.

That will interest boys in Maine who know all about it, and boys elsewhere who know nothing about it. It interests me by recalling my early experience in British North America, shooting river rapids on loads of wood—not always as gracefully as a duck. But boys would have had rough times rafting on Maine rivers during the freshets of the last week!

The following has been waiting its turn a long time in the "old folks'" package:

WORCESTER, MASS.

*Dear Mr. Martin:* Can you tell me why the name of Moses Gill is always omitted from the list of governors of Massachusetts? If I am not mistaken he was lieutenant governor in 1800 and re-elected in 1801, but, the governor dying, he succeeded to the office of governor. The vice-presidents of the United States who have sustained the same relation to the presidency are always included in the list. I have a table Governor Gill brought from England, which I prize very highly. The top is four and one-half feet square, in three leaves of solid San Domingo mahogany, an inch thick, with molded edge, standing upon old-style bird legs, with claw feet, each foot clasping a ball. R. N. M.

Moses Gill was elected lieutenant governor in 1794 (with Samuel Adams as governor), and continued as such until June 7, 1799, when, by the death of Governor Increase Sumner, he became *acting governor*. Mr. Gill died himself May 20, 1800, and there was then neither governor nor lieutenant governor until Governor Caleb Strong took his seat ten days later. (Before 1832 the political year began on the last Wednesday of May, when the new governor was inaugurated. That was called "General Election," or, commonly, "Election," and was a great day in Boston—some of your parents who did not live in Boston may remember eating "election cake"!) The "Civil Government Class" will find that the Constitution provides that the lieutenant governor, in case of a vacancy, "shall perform all the duties of the governor," and this language Lieut.-Governor Wolcott has just now quoted, as I write, in his proclamation announcing the death of Governor Greenhalge. But is he really *governor?*

I hope there is room now to say that I have just received the card of a very young candidate for membership and have promised her a certificate on the condition that she will write to the Corner on or before her first birthday, which will be Feb. 29, 1904. Do you understand it?

Mr. Martin

## CORNER SCRAP-BOOK.

**A Japanese Business Card.** The following is an exact copy of a business man's card in Yokohama, which has been furnished for the *Corner Scrap-Book*. It shows that the trader must have many English-speaking customers or he would not advertise his wares in our language:

SHOW THIS —CARD TO
*Mark of Japanese* *Jinrikishamen*

JEWELRY MAKER,
*A Finest in Town*
WHISKYBOY
No. 17, Aioicho Itchome, (*Minatobashidori.*)
YOKOHAMA JAPAN.

Our shop is best and obliging worker that have every body known, and haveing articles Genuine Japanese Crystal and all kinds of Curious Stones, Shells, Ivory Catseyes, Pearl and pure Tortoise Shell, etc, worked for ladies hair ornaments, Earrings, Lace Pin, Collor-Cuffs Buttons and Fingerrings, also for Gent's scarf pin, Buttons, Charm, and Spectacles, Gold and Silver articles, etc, etc, and (Repairs) gildings gold or Silver plate in electroplate or plainmending Sword, Fan, Chine, Lockets and Charms etc, Carveing, in Laid, work own name ormonograms or any design according to orders we can works how much difficult Job with lowest Price insure, please try, once try.

don't forget name WHISKY.

If readers think this is rather poor English, let them imagine an attempt of theirs to translate a similar advertisement into Japanese, and how our idioms and order of words would sound in the foreign tongue. We think "Whiskyboy" deserves credit for his enterprise and his success. But why should he have that peculiar name? The question was sent to a well-known missionary, now in this country, and this is the explanation:

Several years ago there lived in Tokyo a foreigner, in whose house this jeweler, then young, was a servant—the boy, as servants are so generally called in the East. It was his duty to attend to the personal wants of the master. Now it happened that this master was very fond of whisky, and as soon as he entered the house, and frequently during the evening as well, he would call for his favorite beverage, with the words, "whisky, boy." This was done so often that the servant became known as "Whiskyboy," and so he was addressed by the foreign friends of the master and others. When, therefore, he started in business for himself, desiring the patronage of foreigners, he kept the name by which he was known to them, putting it on his business card, the Japanese characters on the card giving his true name and place of business.

If any of our readers, traveling in Japan, should patronize this "obliging worker," they might properly advise him not to think so much of his American name as to swallow any part of it!

**A New School Globe.** An eminent French geographer has conceived the idea of having an immense terrestrial globe, 400 feet in diameter, so as to show off the relative hights and distances of the earth's surface, as they should be. He asks for help and criticisms from geographers in carrying out the project. We suggest that the locomotive power to make it revolve be a boy, and that a place be arranged on the North Pole or the equator—perhaps on the summit of Chimborazo—for him to sit and work the apparatus! Then the boy who behaved the best in school might be given the job of running the world for that day's geography lesson.

**What the Boy Said About the Earthquake.** It was in the Hawaiian Islands. A small boy was awakened by a smaller one screaming and he said, "What is it?" When it was explained to him he turned over and remarked, sleepily, "Well, I guess I'll get to sleep before the next one comes—I usually sleep when it's earthquaking."

L. H. M.

# The Sunday School

LESSON FOR MARCH 29. REVIEW.

BY SOPHIA C. STEDMAN.

Our lessons for the past three months cover nearly the whole of the earthly life of our Lord as recorded by Luke, and yet they in no sense furnish even an outline of that life. They simply bring before us certain incidents which illustrate the personality of the man Christ Jesus.

It is a significant fact that Luke's gospel, which emphasizes the humanity of Christ, records, more fully than any other, the miraculous events connected with the birth of our Saviour, and is the only one which has preserved for us the song of the angels and the poems in which Zacharias, Mary and Simeon gave utterance to the emotions and hopes inspired by the Holy Spirit, psalms which are Messianic rather than Christian, and which bridge the chasm between the Old Testament and the New.

Thus the "gospel of the humanity of Christ" makes plain the divinity of the Son of Man, and, though written especially for Gentile Christians, presents him not only as a "light to lighten the Gentiles," but also as the "glory of Israel."

Any study of Christ which was not introduced by a survey of the work of John the Baptist would be incomplete, for his appearance marked the "beginning of the gospel." Stern and uncompromising his message was, "Repent, for the kingdom of heaven is at hand," and when he had baptized Jesus and pointed him out as the "Lamb of God," his public career ended, with little apparent result. But his work was not a failure, for it had accomplished its end in arousing the nation from its apathy and fixing attention upon Christ, and thus inaugurating a new dispensation.

His work was negative rather than positive, and his personality is overshadowed by one mightier than he. To us John the Baptist is not so much a man as a "voice," but it was his glory to prepare the way for the Messiah.

As we turn from this last of the Hebrew prophets and recall the normal, healthy growth and development of Jesus during his obscure, uneventful life in the little village of Nazareth, and then follow him as he entered upon his public ministry, we are filled with gratitude that he came, not as one of the old prophets, but as the "friend of sinners." Let us notice how the personality of Christ is revealed in his words and in his works.

While we know almost nothing of his early life, we learn from his first recorded words that at the age of twelve years he was conscious of his divine Sonship, but that this did not lessen his sense of the duty he, as a member of a human family, owed in the home. Cherishing this consciousness he returned to Nazareth that he might live his perfect human life filled with its homely duties. Thus he became our example, and in those years of seclusion accomplished a large part of his work as the "second Adam," through whose obedience many are made righteous. As his public life opened the knowledge of his representative humanity led Jesus to submit to the baptism of John, and the visible descent upon him of the Holy Spirit was at once the seal of his Father's approval and his anointing for his official work.

As he entered upon his public ministry we notice:

1. *Christ made himself the center of his teaching.* He claimed in himself the fulfillment of a familiar Messianic prophecy. He asserted and proved his power to forgive sin. He foretold his own death and resurrection. He exercised authority over the hearts and lives of men; his word must be heard and obeyed, his cross must be borne.

And yet, stupendous as were these claims, they were advanced without arrogance or absurdity, for his miracles attested his supernatural power and the beneficent ends for which that power was exerted proved his right to supremacy. As he restored the sick to health and raised the dead to life, he was only expressing in his works the divine self-consciousness which found utterance in his words.

2. *Christ called himself the Son of Man.* The humanity of our Lord was no less real than his divinity. It entered into both his words and his works and it was this which gave such power to his teaching. He presented the highest truth in an attractive form, to this end making use of parables which revealed his intimate knowledge both of nature and of men. This power to express great truths in "gracious words" enabled him to hold the attention of the masses, while it aroused the wonder of those among whom he had grown up and who knew him as a plain man like themselves.

But his humanity is revealed in his works even more clearly than in his words. The tact which adapted methods to the varying conditions of those who came to him for help, the kindness which invited such appeals and repulsed not even the most importunate, the emotions — wonder and compassion — called out by the faith of a centurion and the sorrow of a childless widow, the tender sympathy for the bereaved parents, the wisdom which encouraged a shrinking woman to confess her cure, and so led her out from superstition to faith, all these prove Jesus to have been "made in all things like unto his brethren."

3. *Christ placed before men the highest standard.* He taught that professions of loyalty to himself were worthless unless embodied in the life; that self-denial was the condition of entrance into his service; that love, expressing itself to all men irrespective of race or creed, was the law of his kingdom. He taught the efficacy of prayer, and gave a form of prayer which reveals God as our Father. He encouraged faithfulness and foretold judgment upon the unfaithful.

But what he required he fully exemplified. Self-denial was the keynote of his life. Not only did our Saviour prosecute his work with the certainty of rejection and death as his reward, but, although possessing infinite power, he subjected himself to the limitations of his humanity, using his divine power only for the help of the suffering. His heart so overflowed with love that the parable of The Good Samaritan seems like a portrayal of his own life in allegory. When he taught his disciples to pray he spoke of that which he knew, for prayer was the atmosphere in which he lived.

Such is the Christ of whom we have been studying. It has been well said:

> It takes his greatness with his limitations, his strength and his weakness, his divinity and his humanity to affect us most. . . . We want a being that shall come down to our sympathies, and so stand on the same plane with us, with the tides of feeling flowing through us both; and at the same time one before whom we shall bow with reverence and awe—the very being we have in Christ, one whose thoughts and feelings span the mighty void between God and man . . . the God-with-us, the Man-divine—that Being who towers above our reason, but grasps and holds our hearts.

## THE CHURCH PRAYER MEETING.

*Topic, March* 22-28. Forgiveness of Injuries. Matt. 18: 21-35.

In what spirit; to what extent; with what limitations.

(See prayer meeting editorial.)

Montaigne believed that the object of education was to fill a boy or girl "with an honest curiosity for information about everything." We are at last coming to understand that any kind of knowledge which the child cares nothing about and that he acquires against his will is of small profit to him. The great success in teaching is to stimulate in the pupil a wish to learn.—*Childhood.*

A big wash looks discouraging.

But when you have the right weapon to attack the great stack of soiled clothes with, the battle is half won already.

Sunlight Soap

is the weapon to use. It will make that big wash look like a pile of driven snow.

All the sheets and blankets as well as the delicate fabrics will be saved by Sunlight Soap, and there won't be any tearing or ripping, because you don't have to rub.

Less Labor
Greater Comfort

Lever Bros., Ltd., Hudson & Harrison Sts., N.Y.

The Salt "just as good" as "Yorkshire" does not exist. If your dealer offers a substitute, say you want Bradley's

"Yorkshire" Salt

—let some one else have the just as good."

For the dairy it is supreme, for it is the only salt absolutely free from lime, and the only brand (without damaging adulterations) that won't lump and harden. We will send you a sample bag *free* if you will send your address.

BRADLEY SALT CO.,
49 Jay St., New York. 4 Commercial St., Boston.

Purest Best

A Palatable Stimulant for Invalids

Liebig COMPANY'S Extract of Beef

An indispensable aid to the best cooking

The Original and Genuine

CHURCH REMODELING.
THOMAS W. SILLOWAY, Church Architect,
10 Park Square, Boston.

Mr. Silloway's long practice in building or remodeling over 400 church edifices enables him to save and utilize all the valuable parts, and for a comparatively small outlay produce a building preferable to a new one of much greater cost. He proposes to continue the work of remodeling as a *specialty*, and tenders his services to committees who would practice economy, and where the means are limited.

HARTSHORN'S SELF-ACTING SHADE ROLLERS
NOTICE NAME THUS Stewart Hartshorn ON LABEL AND SEE THAT THE GENUINE HARTSHORN

## PROGRESS OF THE KINGDOM.

### OUR OWN WORK.

**Help to Build.** It is interesting to be brought into touch, through one of her letters to Mr. Hood, with work which its pastor, an enterprising, earnest young Boston woman is doing in a little Colorado church. The C. C. B. S. has pledged its aid in the erection of a new building, and Miss Bumstead has succeeded in arousing the enthusiasm of her parishioners. She writes: "Thus far a blessing has been on the work and many unwilling hands have been made willing. One old mountaineer who, I believe, would never have anything to do with our church in the past, has hauled four loads of rock. He has also visited the pastor, and now attends church services regularly, morning and evening."

An example of the urgent appeals which the Church Building Society is constantly receiving is a recent letter from a pastor in a Nebraska town where there are three saloons but no house of worship and no church services except those carried on by this loyal Congregational minister in a schoolhouse. He writes: "The work is hard and necessarily slow owing to opposition from the saloon element. They even went so far as to hire their children to stay away from us." Nevertheless, forty-two members have been received into the church during the seventeen months of his pastorate. The pastor adds that he would like to hold special meetings, but there is no suitable place as the schoolhouse is available only on Sundays, and makes the need of a church edifice still more apparent when he says, "My field is twenty miles east and west and I don't know how far north and south, as I have not had time to cover the whole ground. I have been eight miles both ways from home and all the territory seems to be in my parish, as no one else claims it, and I am trying to take possession for the Lord and Congregationalism." What better arguments could the C. C. B. S. have for claiming the support of our churches than such letters as this?

**Hope for Mongolia.** There is a prospect of reaching the Mongols with the gospel at last, according to Mr. Roberts of our North China Mission. In company with two missionaries of other denominations he made a week's tour in Mongolia, last fall, with a view to opening a new mission station at Hara Oso, fifty miles northwest from Kalgan, where James Gilmour formerly labored and where lives Boynito, a well-known Mongol convert. Decided opposition on the part of petty local officials was manifested when Mr. Larson of Dr. Simpson's mission took up his residence in Boynito's house and the enterprise had to be abandoned. However, Mr. Roberts succeeded in obtaining the support of a high magistrate in Kalgan, who informed the Mongolians governed by him that the foreigners have the privilege of preaching the Christian religion in Hara Oso and the natives have a right to believe in it, and our worker writes at a later date that he is sure that Boynito and the missionaries will be protected from harm in the future. Mr. Roberts has finished revising the Mongolian catechism and has had his Mongol teacher carve two blocks for printing sheet tracts of the Lord's Prayer and the Ten Commandments, while others have been copying the Mongol grammar and translating the Mongol-German-Russian dictionary into English. Already a Norwegian missionary has succeeded in buying land and locating at Urga and reports that his teacher, a Lama, has been converted and become a true helper. "These facts," writes Mr. Roberts, "with the added hope of the speedy coming of other missionaries for Mongolia, seem to give some hope for the evangelization of that country."

**Church Extension in India.** Mr. Chandler of Madura reports the organization of a new church and the ordination of another native pastor, making four churches now in that city under the oversight of the American Board. The new organization, which is to be called the South Gate Church, is composed of Christians living in the southern part of Madura together with some scattered in villages south of the city as far as ten miles away. Forty-two persons brought letters of recommendation from other churches. The usual exercises of organization and ordination of the pastor, who is the son of a deacon of the West Gate Church, were in charge of a local association of seven churches, known as the East Local Church Union. A portion of the new pastor's salary is to be paid from the offerings of the English congregation and some of them attended the exercises as a proof of their interest, while a third of the amount necessary will be given by the Native Evangelical Society, with the understanding that its aid is to be reduced each year.

**American Board Receipts.** The following is a statement of the receipts of the American Board for the month of February, and for the first six months of the financial year compared with the receipts for the corresponding periods of the previous year, not including the sums contributed for the debt:

| | Feb., 1895. | Feb., 1896. |
|---|---|---|
| Regular donations, | $28,221.06 | $34,735.80 |
| Donations for special objects, | 9,184.53 | 2,787.12 |
| Legacies, | 7,775.56 | 19,632.25 |
| | $45,181.15 | $57,155.17 |
| | Six mos. last year. | Six mos. this year. |
| Regular donations, | $204,001.21 | $200,620.11 |
| Donations for special objects, | 25,674.19 | 21,957.57 |
| Legacies, | 80,698.83 | 55,522.95 |
| | $310,374.23 | $278,100.63 |

### THE WORLD AROUND.

**Progressive Movement in China.** From Dr. Griffith John comes the news that judging by a visit he has recently paid to points far inland the Chinese people are now quiet and accessible. Another encouraging sign from China is a reform club recently organized in Peking under the deep shadow of imperial conservatism, its members being young men of official position or literary prominence. They advocate change and improvement and propose to bring it about through educational methods. Rev. Gilbert Reid, a Presbyterian missionary who is making a marked impression on members of the higher classes in China, has interested himself in this Association for Enlightenment, as the organization is called, and is known as one of the foreign advisers. These young progressives desire to bring about a change in the government system of education, abolishing many cumbrous regulations and introducing the Western studies. They are planning a library, a reading-room and a polytechnic, collecting the books on foreign topics and the sciences and they have started a paper issued every other day. While terming this enterprise "the most hopeful sign of the government at present," Mr. Reid frankly admits that its weakness is in lack of moral grip and in the danger that, being entirely confined to the Chinese and not friendly to the Manchus, the imperial family may oppose it as an insurrectionary movement.

**African Pioneer Gone.** The announcement of the death of William Anderson of Old Calabar follows close upon the brief sketch of his life which we published a few weeks ago. In the providence of God he was permitted to return to Africa to die as he wished among the people whom he loved, although it is a cause for regret that he did not live to witness the jubilee of the Old Calabar Mission, which is close at hand. The missionary periodicals contain many hearty tributes to the work and character of this pioneer, who was not an explorer nor a creator of native literature, but simply an evangelist and teacher, preaching the gospel, organizing and educating the native church. A characteristic incident is told concerning his retirement from active missionary service. He sent a letter to the mission board of the United Presbyterian Church complaining that his retiring allowance of $600 was much too large, and asking that half of it might be divided between the Aged Ministers' Fund and the foreign missionary work. In many ways the attention of the Scotch churches is being turned to Old Calabar. During the past year the three fathers of the mission—Hope Waddell, aged ninety; Hugh Goldie, aged eighty; and now William Anderson, aged eighty-four—have been called away, and the jubilee must be celebrated around their fresh-made graves. Six new missionaries are to be sent out this month, but the appeal is going forth for still larger re-enforcements.

## Y. P. S. C. E.

### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, March* 29–*April* 4. Things That Keep Us from God. Prov. 6: 16–19; 8: 13–17.

It is a solemn thought that despite the omnipotence of God a barrier between him and the human soul may be erected by means of which he is, as it were, practically absent. The light of the sun pervades every corner of the universe, and yet tombs and catacombs can be constructed in which the blackest darkness reigns. We touch here one of the great mysteries of the human life—no limitation on God's part of his desire to bless and save, but such action by man as virtually defeats his purpose.

There is nothing in one's circumstances that keeps him from God. In the midst of the hardest earthly conditions and the keenest sorrow men have recognized their Maker and their Redeemer. The barriers between God and the soul are entirely of its own construction. They differ in the case of different persons. With the rich man in the parable it was his splendid houses and goods; with the captain of the Syrian host it was superior national pride; with any of us it may be this or that indulgence, trifling enough in itself, perhaps, yet so dear and indispensable that rather than give it up we are willing to do without the help and care of God. No one can say for another what his hindrance is, but in general it is true that the objectionable thing is some manifestation of pride or selfishness. The way to get rid of it is not to lop off the flower but to seek the taproot and eradicate that however much it costs.

It is encouraging to remember that the very things that now keep us from God may through a reconstruction of our thought and purpose be transformed into helps in our Christian life and channels for our Christian service. These verses in Proverbs, for instance, refer to the hand, the eyes, the mouth, the feet and the heart as under certain circumstances servants of the evil one and hateful to God. But we know very well that the mouth which now speaks cursing can be made to utter blessing; the eyes which see only that which feeds the fires of passion and only that which is unlovely in their fellowmen can also be trained to behold that which is lovable, yea, even to gaze into the face of God; that the hands and feet which now move at the impulse of selfishness may be set to perform the Master's tasks and that the heart, foul though it may now be, can, by the influence of God's spirit, be transformed into a dwelling place of lofty thoughts and noble purposes.

The first convention of the Young Women's Christian Associations of Vermont was held with the Middlebury College Association, Feb. 25, 26. Miss Simms, national college secretary, and Miss Wing, State secretary of Massachusetts, assisted in the services. The meetings were well attended and enthusiastic and steps were taken for forming a permanent State organization. The next convention will be held at Montpelier.——S. M. Sayford, the college evangelist, was here for three days, commencing Feb. 17. In addition to the regular services a great deal of personal work was done which counts for a higher spiritual life. Mr. Sayford went from here to Michigan University.

# Literature

### RHETORIC AND LITERATURE.

The question of the study of English is one which is always with us, and it carries along with it the other question of rhetorical training which never seems to reach a settlement. To the ordinary mind it would seem a simple proposition enough, and quite beyond the reach of controversy, that one must know a thing at its best before he can be expected to use it at its best, but there have been times and places within the memory of many of us in which boys and girls, who may be said to have known nothing whatever about the best English, have been taken in hand by teachers who undertook to teach them how to write well by certain processes of synthesis according to which words were to be put together correctly.

Aside from the question whether in this age of overflowing literary productions and an extraordinarily overstocked market it is not cruelty to teach any one to write good English—about which there may well be two opinions—the question of method and order is so important, and the cart has so often been harnessed in front of the horse, that we are glad to welcome the assistance of the editor of the *Century* in what seems to us the only rational and possible view of the matter. "After a costly experience of the drudgery that composition work forces on teacher and pupil, we would say emphatically," he writes, "that there is no educational method at present that involves so enormous an outlay of time, energy and money, with so correspondingly small a result. To neglect the teaching of literature for the teaching of composition is like showing a hungry man how to work his jaws instead of giving him something to eat." To support this view he cites the case of "a specialist who investigated the question by reading many hundred Sophomore compositions in two of our leading colleges. In one college every Freshman wrote themes steadily through the year, with an accompaniment of sound instruction in rhetorical principles; in the other college every Freshman studied Shakespeare, with absolutely no training in rhetoric and no practice in composition. A comparison of the themes written in their Sophomore year by these students showed that these students were technically on a par." In a word the rhetoricians undertake to show a man how to express himself on the chance that he may have thoughts. The teachers of literature wish to be sure that their students have thoughts, being well enough assured that those who think will care to express themselves intelligibly. In our opinion one of the chief uses of formal rhetoric at the critical stage in a young man's thinking is to keep down the number of competitors for the few places which are open to those who have learned to write good English, but we suppose this is hardly what the teachers themselves have in view.

## BOOK REVIEWS.

### SERMONS.

*The Religion of Hope* by Philip S. Moxom. These sermons are garnered fruit from a busy and successful ministry—selections from the accumulated product of thirteen years of labor. Their keynote is that Christian optimism which suggested the title and which finds direct expression in the first sermon of the book. Mr. Moxom is in thorough sympathy with the modern thought of progress—progress in teaching in the older life of the church and progress in life and teaching in the present age—and he feels the power of the presence of God's spirit. "Because revelation is progressive, corresponding to man's growing power of apprehension and depending upon it, there are many features of the revelatory process that are incidental and transient. Learning is, in part, a process of discarding. Low ideas of the divine nature are constantly replaced by higher. New points of view necessitate an abandonment of the old. . . . This progress is not in any sense artificial, nor is it a mere order of sequence; it is vital and experimental and has an indestructible continuity. . . . The real progress of Christian thought is advance in power to understand and interpret Jesus. A book may be exhausted, for the capacity of 'the letter' is limited, but a personality —such a personality—is inexhaustible." With this conception of the power and order of Christ's reign, these sermons are tonic for the indecisive and despairing times in which we live. We find ourselves quarreling with Mr. Moxom's choice of words at times, as, for example, with "revelatory" in the sentence quoted above, a word which seems to us clumsy and unnecessary, though it has the recognition of the dictionaries, but we commend the book to our readers for their enjoyment as well as profit. [Roberts Brothers. $1.25.]

Among the speakers at Northfield last summer was Prebendary Webb-Peploe of London. His addresses have been gathered into a volume called *The Victorious Life*, which has been edited by Delavan L. Pierson and contains a good portrait of the author. The decision to print the addresses was taken too late to secure a full report of all of them, and the book shows the lack of the author's personal care in more than one particular. It is, indeed, not a book, in the sense of being a matured and fully considered utterance upon a great theme, but a collection of reports of extemporary addresses, which must have been far more effective as delivered than they are in cold print. They are the utterance of a man who is filled with the Word and has an unusual power of seeing the relation of its truth to daily life. The effect upon those who heard him was stimulating and inspiring, and those who read will find themselves reminded constantly of the great demands and sufficient helps of God's kingdom. It is good to spend a little time with one whose faith is so unquestioning and his enthusiasm so infectious as Mr. Webb-Peploe's. The introduction, with its somewhat fulsome eulogy, adds nothing to the force of the book. [Baker & Taylor Co. $1.25.]

### LITERARY STUDY.

*A History of Nineteenth Century Literature* (1780–1895), by George Saintsbury, professor in the University of Edinburgh, is the fourth and concluding volume in the series of histories of English literature, the first of which, by Rev. Stopford A. Brooke, takes up the early literature; the second, by Professor Saintsbury, that of the age of Elizabeth; the third, by Edmund Gosse, that of the eighteenth century. Professor Saintsbury had in this volume the most difficult task of all, both on account of the overwhelming mass of material requiring to be sifted and the lack of perspective. These difficulties he has partly eliminated by confining his history to the authors who have died, and partly met by an admirable order, industry and balance of critical judgment. In addition to these qualities the style of the book is easy, picturesque and humorous, thoroughly readable in and for itself, and therefore the book is far more than a book of reference. It is not to be expected that any reader will find himself in exact agreement with all the author's critical judgments, for the writers considered are not yet sifted by the years and prejudice concerning some of them is strong, but he will find it necessary to give reasons to himself for his disagreements and in this respect the book will be educative as well as enjoyable. [Macmillan & Co. $1.50.]

Edward Everett Hale has written a characteristic and interesting introduction for *Two Unpublished Essays by Ralph Waldo Emerson*. The essays themselves are Bowdoin prize dissertations of Emerson's college days, printed from the manuscripts preserved in the Harvard University library, one on The Character of Socrates, the other on The Present State of Ethical Philosophy. They prefigure both the style and method of thought of their distinguished author in the years of his maturity, but are of special interest only to students of his life and works. No one would be wise to begin an acquaintance with Emerson by reading them. [Lamson, Wolfe & Co. $1.00]

### POETRY.

*Fleet Street Ecologues*, by John Davidson, comes to us with the double imprint of Dodd, Mead & Co., and of John Lane, The Bodley Head, London. After being much ridiculed and greatly overpraised in England, we are glad to have an American copyright edition, beautifully printed and in every way pleasant to the eyes. With some qualifications, we are inclined to take decidedly the part of its eulogists. It revives a form of verse used by Theocritus, Vergil and Spenser, and laughed to death for England by Gay a century and a half ago, and revives it with an assured strength which never leaves the result in doubt for a moment. In spite of the title, and the invariable opening of London doubt and discontent, the poems are really poems of the country side, and display a loving knowledge of fields and forests which sweeps like a clear wind through the windows of the town. The book is characteristic of the age in its sorrowful view of life and its groping in the dark for consolation, but the effect at bottom is that of courage and hope. [$1.25.]

*Goethe and Schiller's Xenions*, selected and translated by Paul Carus. It was a good thought to make a comprehensive selection from these famous critical and satirical epigrams with translations for English readers. In German literature they stand for the castigation of bombast and artificiality, as Pope's Dunciad stands in our own literary history, but their influence is much more far-reaching and effective because they are constructive and not merely denunciatory. The book is well printed in long album form, which lends itself to the isolation and emphasis of the epigrams, each of which, with its rendering, has a page to itself, and the notes are good. Unfortunately the preface prepares us for the radical defect of the book, which is a lack of feeling for the beauty and subtlety of the English tongue. Unequal as the *Xenien* are we should be sorry to have even the best of them judged by the Eng

lish renderings which are here given. Mr. Carus is so anxious lest the reader should miss the point that he drives it in with a mallet. For instance, to take an example which embodies a great and fruitful critical principle, the original reads:

DIE UNBERUFENEN.

Tadeln is leicht, erschaffen so schwer; ihr Tadler des Schwachen,
Habt ihr das treffliche denn auch zu belohnen ein Herz?

The rendering of the book is this:

TO INCOMPETENT REVIEWERS.

Difficult 'tis to achieve; criticism is easy, O critics!
Shrink not, when finding a flaw, freely from praising the good.

But, if we might venture on our own account to follow the original a little more closely, the rendering might be:

THE UNSUMMONED.

Easy is it to blame, and to fashion is hard, O ye critics
Blaming the weak! have ye hearts to acknowledge the excellent too?

A good photograph of the Weimar statue of the two poets is prefixed to the book [Open Court Publishing Co. $1.50.]

*Echoes of Battle*, by Bushrod Washington James, is a finely printed and illustrated book of martial poems and prose descriptive chapters, all patriotic and most of them devoted to scenes or recollections of the Revolution or the war for the Union. There is a manly as well as martial ring to these lyrics and the author's enthusiasm is all for the great causes to which men gave their lives and not for the mere glory and pomp of war. [Henry T. Coates & Co. $2 00.]

STORIES.

*Dr. Warrick's Daughters*, by Rebecca Harding Davis. The illustrations in this book are very good indeed, being reduced with care and printed with discretion. The book itself is one of sharp contrasts—of the North and South, of wealth and poverty, of husband and wife, of sister and sister, of brother and brother and of two lovers for each of the heroines. We do not say this in the least in disparagement, for Mrs. Davis has made a strong and interesting story, but by way of illustrating her method of work in this particular case. One is a little sorry for both the sisters, the one who sells herself for millions and the one who would have liked a little more romance in her lover, but the book brings a well-reasoned and enjoyable study of American life to a definite end in which the moral is obvious enough—if any reader nowadays cares for a moral. [Harper & Brothers. $1 50.]

*A Princess of the Gutter*, by L. T. Meade. This is a story of the London slums told with much but not concentrated power. The real story, the essential building, of the book would be better seen if there were less scaffolding. As it is we sympathize with the story of self-sacrificing toil among the poorest classes and are glad whenever we can get a glimpse of the real heroine—the devoted and admirable princess of the gutter, after whom the book is named. There is much good teaching also in the book as to the essential conditions under which alone Christian help may be brought to those who dislike the very name of religion. Those who feel the stirring of the new brotherhood, which is, after all, as old as Jesus, will do well to read this book. [G. P. Putnam's Sons. $1.25.]

We have had the woman's view of the "New Woman" in books whose titles will occur to many of our readers, and now we are hearing from the other side and stories abound which give a man's view of the same pervasive subject. Such a book is *A Clever Wife* by W. Pitt Ridge. Whether the author deprecates criticism in certain quarters by dedicating his book "To my dear sisters," or really is thinking of a purely fraternal relation, we do not know, but the former meaning suggests itself as probable. The story is told of a man and woman in the London Bohemian life who are married, only to go on their different pursuits of literary and artistic fame, and of the breaking down of the woman's self-dependence in the face of the need of a man's protection. While the book is not a great book its pictures are cleverly drawn and pertinent to the time. [Harper & Brothers. $1.25.]

## NOTES.

—— The *Cambridge Magazine* for March has an article on Longfellow in Home Life by his daughter, Miss Alice M. Longfellow, who has hitherto steadfastly refused to write anything in the line of recollections of her distinguished father. She has also supplied three hitherto unpublished portraits.

—— The Chicago *Record* nearly a year ago offered $30,000 in prizes for stories of mystery, and the prize winners have just been announced. The first prize goes to Harry Stillwell Edwards of Macon, Georgia, the second goes to England. Among the successful names is that of Miss Katherine Lee Bates of Wellesley, whose story is called The Turret Chamber.

—— In James Edwin Campbell, who recently died in Pomeroy, O., the Negro race has lost one of their literary pioneers and the nation a strong and successful writer. Much of his work was in the dialect of his own people, which he employed in humorous sketches of considerable power, and in pathetic and didactic work as well, but he was master also of a strong and pure English style.

—— Hartford Seminary has the largest and most important library in the city. Professor Perry has recently put on exhibition its large collection of printed Greek New Testaments, which is unequaled in the country, and this and the other treasures of the library, including the curiosities gathered by missionaries of the American Board, have been thrown open to public inspection. The library is unique among theological libraries also, we believe, in being freely opened to the public both for research and for circulation.

—— The question having been raised why the late Lord Leighton did not leave a larger fortune, Harriet G. Hosmer answers in a letter to the *Nation:* "It is due to the memory of Leighton, and upon the authority of a life-long friend, to state that more than half of his annual income was devoted to his less prosperous brethren in art. No artist ever appealed in vain to Lord Leighton for aid, and it was this ever kindliness and generosity of heart—this first quality—which endeared him to his friends, and which excited their admiration far more than even his most brilliant achievements."

—— The venerable and learned Prof. Jacob Cooper, LL. D., of Rutgers College, New Brunswick, N. J., is credited with inducing Mr. Gladstone to edit the works of Bishop Butler, and he has read the advance sheets of all of Mr. Gladstone's recent magazine articles on Butler and the edition of Butler just issuing from the press annotated by Mr. Gladstone. Professor Cooper has never been disposed to seek notoriety or popular recognition, but among students of Greek and metaphysics, at home and abroad, he has the highest rank, and his correspondence with Mr. Gladstone has been constant for many years.

—— The old sectional jealousy of which we used to hear when there was so much talk about "Southern writers" seems to be coming to the surface again, as voiced and rebuked by two Virginia newspapers. Says the *Alexandria Times:*

We are even now having imposed on us by Webster and Worcester a language that neither Washington nor Mason, Jefferson nor Madison, Henry nor Randolph spoke.

To which the Richmond *Despatch* replies:

Nor wrote. That is all true. But what are we going to do about it? What have we done about it? Discredited and starved, or driven away our literary men of all sorts; maintained outside publishers and broken down our own. We have no Southern literature. Our Southern writers have to write for Northern readers and Northern publishers. That is the truth. Now let us turn in and kick and curse ourselves vigorously for a while. It may do us good. Meanwhile, let Southern authors at least thank God that they do not have to go to England to be heard.

## BOOKS OF THE WEEK.

*American Book Co. New York.*

INTRODUCTION TO AMERICAN LITERATURE. By Brander Matthews. pp. 256. $1.00.
ELEMENTS OF ALGEBRA. By Lyman Hall. pp. 368. $1.00.
OLD STORIES OF THE EAST. By James Baldwin. pp. 215. 45 cents.
AN ENGLISH GRAMMAR. By Baskerville and Sewell. pp. 349. 90 cents.
HOHER ALS DIE KIRCHE. By Wilhelmine von Hillern. Edited by F. A. Dauer. pp. 96. 25 cents.
THE LIFE OF NELSON. By Robert Southey. pp. 394. 40 cents.
HAMLET. By William Shakespeare. pp. 163. 25 cents.

*Charles Scribner's Sons. New York.*

AGNOSTICISM AND RELIGION. By Jacob G. Schurman. pp. 181. $1.00.
SUNRISE STORIES. By Roger Riordon and Tozo Takayanagi. pp. 281. $1.50.
A LADY OF QUALITY. By Frances Hodgson Burnett. pp. 363. $1.50.
THE COUNCIL OF TRENT. By James Anthony Froude. pp. 294. $2.00.

*Macmillan & Co. New York.*

LAVENGRO. By George Borrow. pp. 589. $1.25.

*Fords, Howard & Hulbert. New York.*

A SILVER JUBILEE. The 25th Anniversary of the First Congregational Church, Montclair, N. J. pp. 134. $1.00.

*Benziger Bros. New York.*

THE CIRCUS RIDER'S DAUGHTER. By F. von Brackel. Translated by Mary A. Mitchell. pp. 317. $1.25.

*J. B. Lippincott Co. Philadelphia.*

THE LIGHT THAT LIES. By Cockburn Harvey. pp. 163. 75 cents.
CAMEOS. By Marie Corelli. pp. 291. $1.00.

*Woodfall Co. New York.*

THE YOUTHS' DICTIONARY OF MYTHOLOGY. By E. S. Ellis, M.A. pp. 146. 50 cents.

PAPER COVERS.

*Macmillan & Co. New York.*

AMIEL'S JOURNAL. By Mrs. Humphry Ward. pp. 319. 25 cents.
MISS STUART'S LEGACY. By Mrs. F. A. Steel. pp. 460. 50 cents.

*American Book Co. New York.*

SPENCERIAN PENMANSHIP. VERTICAL EDITION. *Seven numbers.* 6 cents each
GERMANIA TEXTS: *Kurz, Wieland's Oberon, Goethe's Die Krönung Josefs II., Gervinus, Lessing's Dramaturgie, Kurz, Lessing's Minna von Barnhelm, Khull Meier Helmbrecht, Wieland aus Goethe's Gedächtnisrede.* 10 cents each.

*International News Co. New York.*

A RICH MAN'S DAUGHTER. By Mrs. J. H. Riddell. pp. 392. 50 cents.

*Little, Brown & Co. Boston.*

LINES READ AT THE CENTENNIAL CELEBRATION OF THE HASTY PUDDING CLUB OF HARVARD COLLEGE. $1.00.

*Rev. Manfred P. Welcher. Peekskill.*

A MANUAL FOR LEARNING THE BOOKS OF THE BIBLE. 3 copies 10 cents.

*Whittier & Shepperson. Richmond, Va.*

BIBLE MEMORY CARDS. By I. T. Avery.

*L. Prang & Co. Boston.*

PRANG'S EASTER PUBLICATIONS.

*Thomas Whittaker. New York.*

THE "I WILLS" OF THE PSALMS. By Rev. P. B. Power. pp. 404. 50 cents.

*G. P. Putnam's Sons. New York.*

THE CRIME OF THE CENTURY. By Rodrigues Ottolengui. pp. 349. 50 cents.

*American Book Co. New York.*

OBSERVATION BLANKS IN PHYSICS. By W. C. A. Hammell. 30 cents.

MAGAZINES.

March. EDUCATION.—NEW WORLD.—DONAHOE'S. GOOD HOUSEKEEPING.—FORUM.—HOMILETIC REVIEW.—EDUCATIONAL REVIEW.—PHILOSOPHICAL REVIEW.—OUR ANIMAL FRIENDS.—BOOKBUYER.—SUPERINTENDENT AND TEACHER.—SUNDAY.—GOOD WORDS.—PANSY.—KINDERGARTEN NEWS.—BIBLIA.—WOMANKIND.—MUSICAL RECORD.—AMERICAN JOURNAL OF SOCIOLOGY.—PENNY.—CHRISTIAN LITERATURE.—LITERARY NEWS.—AMERICAN MAGAZINE OF CIVICS.—BIBLICAL WORLD.—SCHOOL REVIEW.

# News from the Churches

### Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 23, 10 A.M. Address by Rev. C. E. Harrington, D. D., on The Millstone of Christianity, a review of Goldwin Smith's article in the *Century*, followed by a speech from Pres. N. G. Frost of Berea.

FOREIGN MISSIONARY PRAYER MEETING under the auspices of the Woman's Board of Missions in Pilgrim Hall, Congregational House, every Friday at 11 A.M.

UNION BIBLE CLASS, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 3 P.M.

CONFERENCE FOR MINISTERS AND CHRISTIAN WORKERS at Chicago during the month of April. Special lectures by Superintendent Torrey, Prof. W. W. White and Dr. W. J. Erdman. All who desire to avail themselves of this special conference and stopping at the Institute at the reduced price for board and room of $5 per week should make application early of Supt. R. A. Torrey, 80 Institute Place, Chicago, Ill.

SPRING STATE MEETINGS.

| | | |
|---|---|---|
| Alabama, | | Saturday, March 28. |
| Tennessee, | Nashville, | Wednesday, April 1. |
| Georgia, | Atlanta, | Wednesday, April 1. |
| Arizona, | Tempe, | Wednesday, April 8. |
| Texas, | Cleburne, | Thursday, April 9. |
| New Mexico, | Albuquerque, | Wednesday, April 15. |
| New Jersey, | Newark, | Tuesday, April 21. |
| Oklahoma, | Kingfisher, | Thursday, April 30. |
| Missouri, | Lamar, | Tuesday, May 5. |
| Kansas, | Lawrence, | Thursday, May 7. |
| Ohio, | Marietta, | Tuesday, May 12. |
| Indiana, | Michigan City, | Tuesday, May 12. |
| Illinois, | Aurora, | Monday, May 18. |
| Iowa. | Davenport, | Tuesday, May 19. |
| Massachusetts, | Fall River, | Tuesday, May 19. |
| Michigan, | Greenville, | Tuesday, May 19. |
| New York, | Canandaigua, | Tuesday, May 19. |
| South Dakota, | Pierre, | Tuesday, May 19. |
| Pennsylvania, | Ridgway, | Tuesday, May 26. |
| Rhode Island, | Westerly, | Tuesday, May 26. |
| Vermont, | Bradford, | Tuesday, June 9. |
| Connecticut Asso., | Hartford, | Tuesday, June 16. |

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the south and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D, Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62 Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 224, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Wheyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover st. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

### PASSING COMMENT.

The practical outcome of an Iowa revival is sufficient proof of its genuineness. The decided step taken by so many converts in uniting with the churches must be an untold encouragement.

Since that Washington church joins our order under such direct promptings, it is all the more welcome.

It is refreshing to contrast the simple and always timely subjects which are now engaging the attention of a Connecticut congregation with the sensational and often wearisome announcements which arouse the curiosity and often the disgust of many a parish neighborhood.

A church in Ohio which has just been newly and beautifully housed began its career in a building erected in thirty six hours.

To the cottage prayer meetings frequently held previous to a prospective revival campaign is doubtless due much of the willingness of individuals to labor with a consecrated spirit and in harmony with the general movement. Instances of the effect of such careful preparatory work are almost weekly recorded and often deserve quite as much notice as the later efforts.

It might further the cause of patriotism not a little for some Christian Endeavor good citizenship committee to see that the report from that town in New Mexico had no chance of being repeated.

"Persistence is the order till the reform is accomplished," is the word from our undismayed friends in New Hampshire cities.

### Of Special Note.

Large accessions in Iowa and Michigan.

A New York church—a veritable hive of prospective pastors and Christian workers.

A generous gift to Bangor students.

A parsonage playroom in New Mexico.

A "Do Something Club" in New Jersey.

### A RECRUIT FOR A BOSTON POST.

REV. C. A. DINSMORE.

Phillips Church, being the only Congregational stronghold in South Boston, receives liberal support from that section and has been for years a vigorous organization of over 700 members—the third largest church of its order in the city. Less than a year ago, by the departure of its last pastor, Rev. W. H. G. Temple, to the Pacific coast, the Phillips pulpit was left vacant, but within six months the new leader, Rev. C. A. Dinsmore, was chosen, and was formally inducted into his position last week Wednesday by a large council. At the evening service a good attendance gathered in spite of a severe storm. The auditorium was beautifully adorned with flowers and plants, and select music was rendered. Dr R. R. Meredith preached the sermon and Dr. E. K. Alden offered the prayer.

Some time before his official connection with the church was completed Mr. Dinsmore had made his home among his new people and had assumed the full duties of pastor. He came from a busy life of great activity in the church and community of Willimantic, Ct., where besides his parish work during a pastorate of about five years he had been associated with the leading reform organizations and other societies working for the elevation of the city. Previously he had preached two years in Whitneyville, Ct., to which place he was called when in his second year at Yale Divinity School. He is a young man, a graduate of Kentucky University, and before his study there had spent two years at Dartmouth. While regaining slightly impaired health, he served under a Government appointment in surveying, his preparation for such service being gained in railroad work in Missouri.

Mr. Dinsmore was born in New York city, but while he was still young his family removed to Woodstock, Vt, where he graduated from the high school preparatory to entering Monson Academy. He now succeeds a line of notable predecessors, including, besides Rev. W. H. G. Temple, Drs. E. K. Alden, R. R Meredith and F. E. Clark.

### CONFERENCES AND ASSOCIATIONS.

CT.—The spring meeting of the Middlesex County consociation was held in Westbrook lately, every church in the county being represented. One of the principal topics was System.

IND.—The Northeast Association held an unusually enthusiastic meeting, March 10, 11, in Jamestown. The entertaining church and other fields in the vicinity have experienced extensive revivals this winter. The interest and attendance were large. The opening sermon was on Christian Consecration by Rev. J. S. Ainslie. The topics were: How To Make Churches Self-Supporting, Revivals, Foreign Missions, The Bible, The Pastor in Social Life, and Jonathan Edwards.

### CLUBS.

CT.—The New Haven Club met, March 9, at the Davenport meeting house. It was ladies' night, and the addresses were by Miss M. A. Jordan of Smith College, on The Debt of the Women Students of This Generation to the Women Teachers of the Last Generation, and Miss K. G. Lamson of the Woman's Board, on Woman's Opportunity, or the Place of Missions in the Development of Modern Womanhood.

D. C.—The annual meeting of the Washington Club was held March 9 in the social room of the First Church. The election of officers was followed by a collation served by the Ladies' Aid Society. The address by Rev. G. D. Herron, D. D., was upon The Social Nature of the Religion of Jesus.

IND.—The Indianapolis Club met with Fellowship Church, March 10. The topic was The Course of Study in the Public Schools, opened by Prof. William Bryan of the State University who has made a special study of child culture along the lines of the new psychology.

### NEW ENGLAND.

#### Boston.

JAMAICA PLAIN.—*Central.* At the morning service last Sunday pledges were called for to provide for the floating debt and needed repairs amounting to $4,000. The sum of $4,481 was pledged in a few minutes.

#### Massachusetts.

QUINCY.—*Evangelical.* Individual cups were used for the first time at the March communion. A strong chapter of the Brotherhood of Andrew and Philip has been organized. Under its auspices a supper was recently given at which 80 young men were entertained. Rev. E. N. Hardy is pastor.

MILFORD.—After addresses upon Armenia by the pastor, Rev. Webster Woodbury, and Mardiros Bozoian, an Armenian, on a recent Sunday a collection of $80 was taken for Armenian relief. This amount will be increased to $100.

FOXBORO.—This church, Rev. J. W. Flagg, pastor, continues to do excellent work in the community. Some time ago one of its attendants purchased a stereopticon and views. Bible stories are illustrated in a beautiful manner, and over 600 persons attend, many of whom are not regular attendants. The circle of King's Daughters gave a birthday party of late and more than $100 were netted, the amount being devoted to the church repair fund. The Y. P. S. C. E. is doing valuable work.

LYNN.—*Chestnut Street* is prospering under the ministry of Rev. G. W. Osgood. Congregations, Sunday school and benevolences have greatly increased and its important place in the religious work of the city is widely acknowledged.

BEVERLY.—*Dane Street.* This city has just experienced the greatest religious movement of its history. After several weeks of preparatory work, an average of 100 cottage prayer meetings being held weekly, Evangelist W. E. Geil held services for 13 days. The churches uniting besides this one were the Baptist, Methodist and North Beverly Congregational. Meetings were held in this meeting house which was packed. About 2,000 people were present on one occasion. Mr. Geil preached straightforward, manly sermons, but above all showed himself a great organizer. The results are 500 cards signed, church members warmed to personal work and the whole community roused to serious religious thought. Rev. F. J. V. Horn is pastor of this church.

NEWBURYPORT.—*North.* Last Sunday evening the local company of State militia by special invitation attended the service in a body to hear an illustrated lecture by Rev. C. P. Mills on Heroism. The church has an adult C. E. Society, which takes the place of the usual ladies' prayer meeting. The entire city regret the loss of Rev. C. F. Carter, who has just gone to the pastorate of the Hancock Church, Lexington, and Rev. J. W. Dodge will be greatly missed while away for some months in Europe with his daughter.

AMESBURY.—All the pulpits were filled March 15 with delegates attending a district Y. M. C. A. convention. Rev. G. L. Richmond did efficient service in leading the singing at some of the meetings. He has recently given a stirring address before the local C. E. Union in Newburyport.

NEWBURY.—The annual parish meeting disclosed a prosperous condition of the church with a small deficit, which was readily met by those present. Rev. F. W. Sanborn is pastor.

TAUNTON.—*Union.* The prospectus of the Curtis Club announces a set of interesting and helpful gatherings coming about every two weeks. Topics which well-qualified speakers will discuss are: The Pollard System of Reading, Uses of Biography, Limitations of Luxury, Presidential Outlook, Music, and Cremation. The season closes with a social reunion.

WORCESTER.—*Salem Street.* Rev. S. A. Harlow read his resignation March 8 after a pastorate of 18 months. This is another step in the consolidation of churches. A supper and social were held March 10 at which 200 persons were present. The Woman's Guild voted to give its money to the Armenian relief fund.——*Park* has dismissed its choir and will have congregational singing the coming year. By the will of the late Mrs. S. E. Allen the Home Missionary Society receives $1,000.

AUBURN.—The interest at present centers in the rebuilding of the church edifice towards which some steps have already been taken. The present membership is 112. The contributions for missions last year amounted to $230. The pastor is Rev. C. M. Pierce.

### Maine.

FRYEBURG.—This church has met with great loss in the death of Miss M. F. Bradley, a faithful worker in all its activities. She leaves $3,000 to the church, $100 to the church circle, $3,000 to Fryeburg Academy, $1,000 to the Home Missionary Society and $500 each to the A. B. C. F. M., Maine Missionary Society and Good Will Farm. The Sunday evening service is increasing in numbers and interest and some are becoming Christians.

RICHMOND.—Progress is reported under the lead of Rev. S. E. McGeehon. The congregations are much increased, attendance at Sunday school is doubled, a monthly parish paper meets with favor, the Y. P. S. C. E. is prospering and helpful, new books have been obtained for the library. There is a quickening of spiritual power in the church.

CAMDEN.—A series of meetings without extra help has been greatly blessed and has quickened the church. Several additions were received to membership and more are in prospect. The congregations are large and attentive, the prayer meetings, C. E. Society, Sunday school and other departments are prosperous. The pastor is Rev. L. D. Evans.

AUGUSTA.—*South.* Last week Sunday occurred the dedication of two fine memorial windows, presented in memory of Hon. J. G. Blaine by his wife, and in memory of his wife by Hon. J. W. Bradbury. The symbol of the first is a Greek cross set in flowers, and of the other a Madonna by a French artist.

SOUTH GARDINER.—The pastor, Rev. A. L. Struthers, has had special meetings and there is unusual interest. Several members of leading families have been converted.

AUBURN.—Reports of the number of conversions during the recent awakening have been rather larger than were warranted by facts. However they number nearly 400.

### New Hampshire.

MANCHESTER.—On petition of the ministers, who have been waging a hot crusade against the saloons of the city during the past year, a hearing before the governor and council lasting for two days brought out charges against the police commissioners of the city for failure to execute the law, and asking for their removal. But after two weeks the announcement was made that sufficient reason was not found for removal of the commissioners, but the crusade will still go on.——*First* recently held a birthday anniversary service to perpetuate the memory of Rev. Cyrus Wallace, pastor from 1839-73, during which time the church membership increased from 27 to 507. Addresses were made and reminiscences given.

HANOVER.—*College.* The latest manual of the church seems to be as nearly complete in its make-up and appearance as is possible, and is a worthy product of the careful preparation of its compilers, Professors C. F. Emerson and C. D. Adams. The work involved a thorough revision of the roll. The pastor, Rev. S. P. Leeds, D. D., furnished much of the material and a historical sketch of the church from the beginning in 1771. Special descriptive reviews deal with the church buildings, Dartmouth, the C. E. Society, and the rules, covenant, etc., are added. The catalogue of members is especially full and correct, the names appearing in groups by years and alphabetically. An extended list of all the persons ever connected with the church is also appended. The pastorates have numbered nine.

EXETER.—The churches have united in two rallies for the enforcement of the prohibitory law in the town, the last of which was held in the town hall, March 8, completely filling it. Frank Foxcroft, Esq., of Cambridge, Mass., gave a powerful address, sketching the work for no license in his own city, and clearly and forcibly stating the issue before the town. The practical result was seen in a pronounced victory at the polls on the following Tuesday's election, assuring the enforcement of the law the coming year, and, it is hoped, perpetually.

### Vermont.

Rev. E. A. Whittier, who has been conducting successful revival meetings at several places in northern Vermont, has just closed a series at Jericho, where about 50 persons expressed a desire for a new life.——The church in Bridport has recently put a new furnace into its vestry.

### Rhode Island.

PROVIDENCE.—*Beneficent.* A union service at which Miss Rebecca Krikorian spoke in behalf of her people in Armenia was held Monday evening, March 9. She also spoke at the Union Church on Sunday evening. A considerable sum for the Armenian fund was the result.——*Union.* A larger and an illustrated weekly calendar is one of the first signs of the Men's Union League's energy.——*Swedish.* Steadily growing strength marks the work of this church under Rev. J. P. Eagle's faithful leadership. A number of new members are to be received at the next communion.——*Academy Avenue.* The church and parsonage property have been repaired. Congregations morning and evening have largely increased in numbers since the beginning of Rev. W. E. Smedley's pastorate. A warm spiritual atmosphere pervades the church throughout and 28 new members have been received since Jan. 1.——*Highland.* A reward for reaching a certain attendance mark in Sunday school was arranged by Rev. L. S. Woodworth in the form of an illustrated lecture on California given by Rev. F. B. Pullan of Pilgrim Church.

PAWTUCKET.—*Weeden Street.* Special meetings for a week under Evangelist Joel Bassett began last Sunday, March 15. The temperance campaign in which the churches of all denominations joined, led by Mr. T. E. Murphy under the management of the Christian Citizenship League, resulted in large and enthusiastic gatherings and 1,200 signatures to the pledge. At a closing service 2,000 persons were present.

WOONSOCKET.—*Globe.* The church has voted to start at once on raising money for the contemplated repairs and enlargement of the church building. The work will probably be done in August.

### Connecticut.

NEW HAVEN.—*United.* Last Sunday evening Bishop J. H. Vincent addressed the Men's Club service on the subject At School—Out of School, giving a description of the purpose and work of the Chautauqua Circles.——*Redeemer.* The pastor, Dr. W. L. Phillips, is preaching a series of Sunday evening sermons on Jesus and Common Duties.——*Howard Avenue.* Rev. W. J. Mutch is delivering a series of Sunday evening discourses on Qualities of Character, among his subjects being The Long Pull, A Cool Head, Old Reliable and Good Sense.——*Dwight Place.* Twenty-four new members were received on confession, March 8, and nine by letter. Among the former was an entire Sunday school class. The senior pastor, Dr. J. E. Twitchell, left last week for a month's vacation in Florida.

The New Haven Branch of the Woman's Board was addressed in Center Chapel last week Tuesday by Miss K. G. Lamson of the junior department of that organization.

SOUTHINGTON.—The interior of the house of worship is being thoroughly renovated, painted and frescoed. The pews are finished anew, also a fresh carpet is laid. Evangelist W. E. Biederwolf ended his religious labors last week after a successful campaign. The meetings were held under the auspices of the Congregational and Baptist churches, and a great increase to the membership of both is the result. Not only have the conversions been many, but there has been a general awakening such as has not been felt for years. Mr. Biederwolf leaves next month to spend two years in study in Germany, on a scholarship received while a student at Princeton.

SOUTH GLASTONBURY.—At the annual meeting lately reports showed the present membership to be 107, a gain of nine during the year. There were 11 additions, five on confession. The Ladies' Aid Society has raised $202, with which they have purchased new carpets for the chapel and made extensive repairs on it and on the parsonage. The Ladies' Missionary Society, although of recent origin, has done much excellent work and contributed $100 toward a share in the General Howard Roll of Honor. A new pipe organ has also been put in, in memory of the late W. S. Williams, at a cost of $2,000.

LITCHFIELD.—The church narrowly escaped destruction by fire last week Sunday afternoon. Two men who were passing gave the alarm and the prompt response of the fire department prevented the destruction of the entire edifice. It is supposed that it caught from the furnace. The loss was chiefly from water and will amount to about $500.

FAIRFIELD.—The recent basket entertainment netted $11 for the Home Missionary Society debt. In the Sunday school a special collection realized $40 for the same purpose, making over $200 in all that have been contributed by this church towards the debt.

SHELTON.—Twenty persons united with the church recently, most of them on confession. The church is in a flourishing condition, having over 200 members, although only organized a little over three years ago. Rev. L. M. Kenneston is the pastor.

STRATFORD.—The meeting house had a narrow escape from burning recently, the room under the lecture-room catching from an overloaded stove. The fire was fortunately discovered in time and put out with but little difficulty.

CENTRAL VILLAGE.—The 50th anniversary occurs April 15. Former members are urged to attend. Dr. L. W. Bacon will preach the evening sermon. Rev. O. M. Lord, the pastor, will preach the historical sermon.

PLANTSVILLE.—Nearly 100 pledge cards of persons signifying their desire to lead a Christian life have been received by the church as a result of the recent revival.

FALLS VILLAGE.—Rev. C. W. Hanna has recently purchased a stereopticon for use in connection with his Sunday school quarterly expositions and his Sunday evening talks.

BOZRAHVILLE.—Although there is no church here services are regularly held by Rev. Marcus Burr, and a Sunday school conducted. A flourising C. E. Society has lately been organized.

## MIDDLE STATES.

### New York.

NEW YORK.—*Pilgrim* has had eight of its young men enter the ministry, studying in Yale, Hartford, Andover and Union Seminaries; three of its young women have become wives of ministers; two of its members are now in Union Seminary and one a missionary in South Africa. Of the twelve clergymen in its membership at various times five are now on the roll.

The weekly missionary prayer meeting at the Bible House, March 13, was led by Mrs. Washington Choate. Miss Pickens of the C. H. M. S. spoke of the prayer meeting held at the Woman's Board in Boston and the power going out from such meetings. Mrs. Woodbury spoke of the difficulty of reaching some women who were members of the church but uninterested in missions. Mrs. Davis,

Mrs. Bonne and others spoke. Earnest prayer was offered for the missionaries at this time in special need of guidance.

FRANKLIN.—In this old town of 800 population, a few years ago the two churches, Congregational and Presbyterian, united to become Congregational, selling the Presbyterian parsonage and the Congregational edifice. Rev. John Marsland is the pastor. The house of worship has been entirely overhauled at an expense of $2,000 and is now one of the most attractive of the town edifices. Twenty-three members were added to the church during the past year, making the present membership over 300. City visitors come here in increasing numbers.

CORTLAND.—This church has recently had a large addition to its membership, the result of special services carried on by the pastor, Rev. W. H. Pound, at its East Side Mission. The young people of the congregation have manifested their affection for their pastor by presenting him with a fine copy of the Standard Dictionary, also putting his portrait on the wall of the chapel with those of preceding pastors. This will be one of the large churches in the State, so rapid and constant has been its growth.

OWEGO.—Last week Sunday was made a glad day by the reception of several new accessions. At the next communion others will be received. Rev. R. S. Underwood of Northampton, Mass., has lately been holding meetings here and great good has been done. The pastor, Rev. C. M. Bartholomew, and his people are much encouraged. The church choir has been greatly improved by recent additions. All departments are taking on new life.

CORNING —This church has recently received the largest addition since its organization six years ago, raising its membership to 263. The building committee have strong evidences that they will soon have pledged $10,000 for the much needed new edifice. Rev. N. E. Fuller is its first and present pastor.

MAINE.—At the annual meeting Rev. A. S. Wood was engaged as pastor for the coming year. At the Union Center Branch Mr. W. L. Edson gave an interesting lecture on his travels in South America, the proceeds to go toward the church.

Rev. G. M. Rowland of Japan is making a three weeks' tour among the churches of the Black River and St. Lawrence Association. Between March 13 and April 5 he will have addressed about 25 churches in the interest of the American Board. Mr. Rowland is a native of this country.

### New Jersey.

EAST ORANGE.— *Trinity.* The Church Guild, which does all of the women's work of the church and is virtually an institutional church in itself, has had a successful year, having raised and expended in benevolent lines about $900. Its eight committees controlling the various branches for mission work, foreign and home, charitable work of several forms, hospitality, pastor's aid and girls' and children's clubs continue to do efficient work. One branch has given away about 400 garments during a year and has provided many dinners. Another branch conducting industrial work has produced a new idea in the form of a Girl's Social Club, one feature of which is a cooking class. The total beneficence of the church, over $2,000, came chiefly from plate collections, Sunday school offerings, missionary concert offerings and the Ladies' Guild. More than one-third of it came from the last-named source.

CLOSTER —The church continues to prosper under pastorate of Rev. C. A. S. Dwight. A Do Something Band of little girls, organized by the pastor's wife, has justified its name and lived up to a very practical motto, by regular fortnightly contributions and meetings at which they sew and make scrap-books for hospitals and the New York Flower Mission. They have also sent provisions to that mission and "comfort bags" to the sailor's home in New York. By means of a sale they were able to contribute $25 toward paying the debt of the C. H. M. S., and still have a considerable balance for a home missionary box. The band, which began with four members, now numbers over 30 and the fortnightly dues are but two cents.

ORANGE.—This church in Orange Valley has passed a prosperous year, 18 persons having been added to its membership, making a total of about 300. The Sunday school is growing, and the contributions for home work and missions show a healthy increase. The beneficence was a little over $2,500, a gain of about $500. Over $150 were recently contributed toward the Armenian fund.

## THE INTERIOR.

### Ohio.

CLEVELAND.—*Trinity.* The new and beautiful edifice was dedicated March 5. Rev. R. H. Conwell, D. D., of Philadelphia preached the dedication sermon in the morning and gave an evening address on The Institutional Church. Crowds thronged the house at both services. The exercises continued through the week closing with the reception of members and the communion on Sunday. In the evening Pres. W. G. Ballantine of Oberlin preached on The Coming Church. The new building is one of the most beautiful edifices in the city, being old English in style. It is built so that when thrown together it seats 1,300 persons. The building includes 25 distinct rooms. Institutional methods will be used and to that end there are reading, recreation, bath, dressing and dining-rooms, besides a kitchen, pantries, parlors and an office and study. The cost was less than $35,000. The church was organized less than two years ago and has now a property valued at nearly $50,000 and nearly 300 active members. The Endeavor Societies furnished one of the large windows. The Ladies' Aid Society erected a beautiful window representing an Easter scene in memory of the founding of the church, the first service being held on Easter Sunday two years ago. The third large window of the new building has been erected by the people as a tribute of love to their pastor, Rev. R. A. George. The future of the church is bright with such workers and equipment as it has.

*Plymouth* holds neighborhood prayer meetings in preparation for Passion Week services. Mr. Pratt, the musical director, conducts a class in music study one evening each week. The pastor, Rev. L. L. Taylor, holds a special service every Friday afternoon after school for young people between the ages of 12 and 18. As a part of its observance of the Lenten season the church arranged for an illustrated lecture on the Passion Play of Oberammergau, which was largely attended and impressive and helpful. The recent address of Prof. H. C. King of Oberlin before the Congregational Club awakened so great interest that Rev. L. L. Taylor invited to his own home a few evenings later about 60 of the men of his congregation to meet him and hear him speak on the same topic, The Spiritual Life—the Manly Life. Plymouth Church has recently added to its other lines of activity a sewing school for the children of its down-town neighborhood.——*Euclid Avenue.* The Choristers is a recently organized musical society of the church. The Women's Home and Foreign Missionary Societies hold an all day meeting every Tuesday preparing missionary boxes, serving lunch at noon, and devoting the closing hour to a missionary program. Nearly 100 women were present at the meeting last week.——*Franklin Avenue.* Rev. H. O. Allen has resigned to take effect May 31. He came to the church on graduating from Oberlin Seminary seven years ago, has done strong pulpit work and wise and faithful pastoral work from the first and has greatly endeared himself to his people and brethren in the ministry.

FAIRPORT AND RICHMOND.—This field is distinctly frontier. The pastor, Rev. M. B. Morris, ably assisted by his wife and daughter, has held this winter a month's special meetings in each place. Richmond has paid $150 of its $900 debt, besides keeping up interest and current expenses in his pastorate of one year. Neighborhood prayer circles and largely attended men's meetings were features of the special work at Fairport and Mrs. Morris has organized a fortnightly mother's meeting. The pastor has not been absent a Sunday in the year, but all three are now compelled to rest from the heavy labor.

WINDHAM.—In Rev. D. D. Davies's pastorate of a little less than two years there have been from three to nine accessions at every communion save one, the Y. P. S. C. E. has been reorganized on the basis of the pledge, which has greatly improved its work, a debt which had encumbered the church for years has all been provided for, the morning congregation has increased till it fills the house and the evening attendance is growing rapidly.

CHARDON.—Within two weeks this church lost three of its most valued members, Mrs. M. A. Woodbury, a charter member and liberal supporter, Mrs. J. S. Wright and Mrs. E. L. Manly. From their estates the churches at Chardon and Huntsburgh receive $200 each and the C. H. M. S. and A. B. C. F. M. $100 each. From the latter the C. H. M. S. receives $50 and the Woman's Board $100.

COLLINWOOD.—In Rev. Owen Jenkins's five years' pastorate, just closed, the membership has doubled, a new house of worship has been built, the congregations have reached their highest mark and the Sunday school has had a steady growth. He leaves the church in an excellent condition and bears with him the good wishes of the church.

MEDINA.—*First.* In 1819, Feb. 18, seven persons were organized as a Congregational church. On the 77th anniversary this year, Rev. J. R. Nichols and wife gave a reception to the congregation, about 200 being present. The pastor arranged a week of Lenten services the last week in February, with Cleveland ministers as preachers.

### Illinois.

SHAW.—The evangelistic work, which resulted in the organization of a new church during the labors of Rev. Van Auken, shows anew the power of the gospel and also the adaptation of the Congregational polity to unite all Christian people in one organization. Until this work was inaugurated no church existed in this village. Occasional services were held by neighboring pastors. During the meetings the interest became so intense that, although the roads were almost impassable, yet plans were made for conveying the people to the church. Large congregations gathered every evening. The religious interest was deep and extended. In the homes and in places of business, not only in the village but in the surrounding country, people discussed the question of their relation to God. At the close of the meetings a church of 67 members was organized. Others pledged to lead a Christian life.

ROCK FALLS.—Rev. E. A. Fredenhagen has been diligent in caring for the regions round about. He has held occasional services in Hume. Recently he started special meetings, dividing the time between two schoolhouses in that township. Evangelist Van Auken has assisted him. A blessed work crowned the joint labor. The whole community was stirred as never before. At the close it was decided to organize the Plymouth Church of Hume. Fifty-seven members entered into fellowship. More than 60 others have signified a deep personal interest in the work and most of them have signed cards. The church expects to erect a house of worship at once.

WINSLOW.—A series of meetings near this town, in Stephenson County, was recently conducted by Evangelist R. W. Purdue, under the auspices of the H. M. S. The whole community was much interested and many gave themselves to the Lord. Twenty-two persons were organized into a new church. It is expected that as many more will soon join. The church has a fine edifice previously erected by those who now compose the church. It was dedicated free from debt three months ago. The field is under the care of Rev. A. J. Baldwin.

### Indiana.

MICHIGAN CITY.—*First* has received 12 adult members this month, making a gain of 83 members during Rev. W. C. Gordon's pastorate. The second anniversary of the Men's Club in the evening brought the largest attendance in the history of the church. The lecture-room was packed besides the main room. A valuable feature of the program was a paper by Professor Teale on Sunday Evening Music.

ALEXANDRIA.—In this growing town in the gas regions the Congregationalists have begun work under the lead of Deacon C. T. Rogers, the father of Rev. W. C. Rogers of Brecksville, O. A hall has been rented and a Sunday school and cottage prayer meeting are maintained. It is hoped soon to perfect the organization and secure regular services.

TERRE HAUTE.—*First.* Deacon Harry Ross celebrated his 94th birthday, March 4. He moved from Stillwater, N. Y., in 1820, and has been identified with this church since the time of its organization.

Special meetings have been held in Washington and Fremont with good results.

### Michigan.

HANCOCK.—This church, Dr. J. E. Reilly, pastor, rejoices in the addition of 64 members at its March communion service, 61 on confession. This is the largest number ever received at one time by the church.

## THE WEST.

### Iowa.

CEDAR FALLS.—Five churches united in a series of evangelistic meetings led by Mr. M. B. Williams. They were well attended from the beginning, and after the first week the Opera House was uniformly crowded. The interest was intense. Many persons were led to think deeply of their spiritual needs and Christians were shown how to do personal work. The result was an unprecedented quickening, about 500 persons already having united with the various churches, and the prospect is that others will follow. Money was immediately raised and steps taken to organize a Y. M. C. A., and a Christian Citizenship League of over 400 members was formed. The Congregational Church, Rev. S. J. Beach, pastor, has received 60 accessions, 48 on confession.

DUBUQUE.— *First.* Seventy-one persons united with this church March 8 on confession. The majority of these were among the leading business

men of the city. This accession gives the church a membership of nearly 700 and makes it one of the largest in Iowa. During the five years' pastorate of Rev. F. E. Hopkins over 300 persons have joined the church.

OSAGE.—The recent revival, which increased the membership by 60, has also greatly strengthened all lines of work. At a recent midweek prayer meeting, the attendance reaching 200, it was found necessary to adjourn to the auditorium.

SIOUX CITY.—*Pilgrim.* The church voted not to ask for home missionary aid after the coming year.

**Minnesota.**

ST. PAUL.—*Atlantic.* The Men's Club is filling the house each Sunday evening. Rev. S. W. Dickinson is the pastor.——*Pacific.* This church which, as a mission of Plymouth and as an independent organization, has existed for nearly 20 years and has done excellent work, especially among railroad men, has received overtures from a neighboring Presbyterian church to unite with it upon a Congregational basis, moving its church building a distance of about half a mile. After a prolonged discussion, Rev. Messrs. J. H. Morley, E. P. Ingersoll, D. D., and W. B. Millard being present and participating, the church voted by a large majority to accept the proposition. The Pacific property, costing over $8,000, has been secured by outside Congregationalists, who have given $5,000 and by railroad people who have given nearly $3,000. On this account the church felt that it could not leave its own denomination and that it should remain near the railroad shops. The Presbyterians recognized the justice of these claims and proposed to unite with Pacific Church, selecting a site convenient for the railroad people. The prospect is that the union will be effected, although unforeseen contingencies may arise. The Presbyterian vote was practically unanimous, while with the Congregationalists the majority at first were opposed to removal, but later withdrew their objections.

MINNEAPOLIS.— *Pilgrim.* Rev. C. B. Moody is giving a series of Sunday evening addresses to large congregations on The Young Woman in Her Various Social Relations in Life.——*Lowry Hill.* This Sunday school is growing so rapidly that it will be necessary to enlarge the building.——*Lyndale* will receive large accessions from the revival just closed.——*Como Avenue.* Maple Hill, a branch of this church, is preparing to erect a mission building in the spring. Rev. J. A. Stemen is the pastor.

FREEDOM.—Rev. Wilbur Fisk reports interest at some of the stations on his large field where revival services have been held in connection with the United Brethren, several conversions and larger hopefulness resulting.

LAKE PARK.—Services have been commenced in out-districts otherwise unsupplied with preaching and special services have been held at the home church. Armenia Day was observed with a liberal contribution.

VERNDALE.—Increased spiritual life, several conversions and more interest in the church on the part of the community are results of a series of meetings conducted by Rev. Alexander McAllister.

Church building is in progress at Randall and preaching is sustained at several out-stations.

Rev. R. P. Herrick has just issued his eighth annual report as State superintendent of Sunday schools. The number of schools has grown from 144 to 351 and the membership from 14,000 to 28,583. This remarkable increase is attributed to co-operation with the pastors and the home missionary superintendent. Under the efficient management of Superintendent Herrick the coming year promises to be still more successful.

**Nebraska.**

AURORA.—Home missionary rally day, March 8, proved a delightful occasion. The pastor, Rev. S. I. Hanford, had made thorough preparation and Superintendent Bross presented the work at the morning service. In the evening there was a general program, which interested all, the older people taking special delight in seeing the pennies counted out of their birthday box. The combined offerings are expected to reach $50.

CRETE.—The sudden death, March 9, of the pastor, Rev. W. P. Bennett, cast a gloom over the entire community. He has ministered here for more than 12 years and has been intimately associated with the denominational work of the State, especially in educational affairs. During his pastorate the church membership has grown from 185 to nearly 400. Three of his children are in educational work.

PALISADE.—Rev. T. C. Moffatt, in his earnest desire to reserve Sunday mornings and evenings for service at this point, preaches alternately on Sunday afternoons to the Hayes County First Church, seven miles distant and the Hayes Center Church, 15 miles away. At Palisade a number of associate members of the Y. P. S. C. E. have lately become active members in service as well as in name.

TRENTON.—The missionary concert, when different branches of the work are considered, is the most interesting prayer meeting of the month. A missionary reading circle has also been started, meeting weekly at the homes of the members. The pastor, Rev. David Donaldson, made a personal canvass of his field in the interest of the C. H. M. S., with good results.

LINCOLN.—*Swedish.* A destructive fire, March 4, consumed the large brick building containing the hall where services were held. The organ was saved, but all the hymn-books, many chairs and other furniture were burned. The church has rented a small room for the present and will at once take steps to secure a lot and build a house of worship. Rev. J. M. Tillberg is pastor.

CHADRON.—The work is progressing under the vigorous leadership of Rev. A. E. Ricker. A large Junior C. E. has lately been organized. The pastor recently presented the overdue claims of the C. C. B. S. on the parsonage loan and $50 were pledged.

Rev. G. W. James of Creighton has been maintaining for some time an out-station at Salem, three and a half miles to the east, where interest is steadily growing.

**North Dakota.**

ARGUSVILLE.—This church is being supplied for the present by two laymen from Rose Valley, who visit the people and conduct a Sunday evening service. Much interest is already manifested and there is hope that the church will be revived and enlarged and enabled to hold regular services henceforth.

KELSO.—The new meeting house is nearly ready for plastering. The work here is growing in every respect, 21 persons attending a recent prayer meeting Two persons have lately united with the church and others are expected soon. Rev. N. P. McQuarrie is untiring in his labors both here and at Hillsboro.

REYNOLDS.—This is a growing town on the Great Northern R. R., and is cared for by Rev. J. D. Whitelaw in connection with Cummings and Buxton. A Sunday school has been formed and is greatly prospered. A church will be organized in the near future.

HARVEY.—Substantial progress is being made under the lead of Mr. A. G. Young. The congregations are good and interest is deepening.

The church at Cooperstown received additions at the last communion and others are expected soon.——A council has been called to organize a new church at Havana, Sargent County.——Evangelist Gimblett is assisting Mr. Kevan at Forman.

**South Dakota**

ARMOUR.—This field has suffered severely from failure of crops and removal of members, but pastor and people are making every effort to advance Christian interests in the community. Beside the Sunday school, which is full of life and increasing in membership, Rev. W. B. Hubbard has a class for outline Bible study, which meets during the week. A literary club has recently been organized. The pastor also cares for the Wheeler field, 30 miles away, preaching there fortnightly, and devoting Sunday afternoon to the Prosper Sunday school, a mission six miles distant.

DE SMET.—Twenty-seven persons were received into membership, March 5. The meetings begun by Miss E. K. Henry have been continued during the past 10 weeks by the Congregational, Methodist and Baptist pastors. About 200 conversions are reported, all the churches sharing in the harvest and the joy.

ACADEMY.—This church and the school have sustained a severe loss in the recent death of Mr. Shepard, his son, and a son of Mr. Liebee. The young men were leaders in the academy and in every good work. Evangelists Thomson and Gamble are conducting a convention of Christian workers.

LAKE PRESTON.—Rev. R. M. Keyes is serving acceptably this and the Lake Henry church. He has recently closed a series of meetings which have proved a great blessing. At Lake Henry nine persons were received at the last communion, and the Sunday school is showing new life.

REDSTONE.—The meetings conducted here by Rev. G. W. Crater gave a new impetus to religious work. Neighborhood prayer meetings are held, and three persons have recently united with this new church, while others expect to join at the next communion.

MECKLING.—The meetings here, conducted by Miss E. K. Henry, have been productive of great good in the community. Miss Henry is now laboring at Letcher.

The two weeks' meetings held at Winfred, by Rev. Micajah Doty, have been helpful.——The work at Willow Lake and Pitrodie, in charge of the new pastor, Rev. W. C. Cleworth, is hopeful.——The work in Plankinton is promising in spite of many removals. The Sunday school is growing in numbers and interest.

The Plankinton Association has divided its territory into districts, in each of which a spring fellowship meeting will be held. The annual meeting of the association will be held at a central point and in the fall, as formerly.

**Montana.**

HELENA.—Through a generous proposition of one of the members of the congregation, who more than once has lent a helping hand, the church is soon to be relieved from the burdensome debt which has been crippling its efficiency. The work of the Ladies' Missionary Society is in a prosperous condition. At a recent meeting five new members were received and others are expected to join soon.

BILLINGS.—Two weeks' special services, in which the pastor, Rev. P. B. Jackson, was assisted by Superintendent Bell, were recently held. They were well attended and aroused deep interest. It is believed that increased spiritual efficiency will result.

LIVINGSTON.—The beneficial results of the recent series of revival meetings in which Evangelist McGregor assisted become more and more apparent Fifteen persons, all adults, were added to the church March 1.

**Arizona.**

TEMPE.—A Mexican Sunday school has been organized by Rev. Stephen Edwards, the supplies for which are furnished by the Y. P. S. C. E. of this church.

**New Mexico.**

SAN RAFAEL.—*Mexican.* A room in the parsonage is devoted to the use of the young people who gather there evenings to play games. A girls' sewing class and a boys' brigade have been formed. The requirements for joining the latter are membership in the Sunday school and abstinence from intoxicating liquors, tobacco and gambling. Special meetings were held during the last week in February, in which the pastor was assisted by Miguel and Jesus Moya. The attendance was good and interest was awakened.

SAN MATEO.—The people of this Mexican village have given a hearty welcome to the mission school established by the Education Society last fall. They have no public school and the mission affords them the only educational opportunities they have. Patriotic entertainments were given Feb. 22 here and at San Rafael. Few of the people had ever seen a United States flag before.

GALLUP.—Twenty-two persons have been received into the church since Jan. 1. The evening congregations have increased until the seating capacity of the hall is insufficient.

WHITE OAKS.—The church has been without a pastor since Aug. 1. It is taking fresh courage from the arrival of Rev. J. A. Hollars of Chicago who began work March 8.

## PACIFIC COAST.

**California.**

ADIN.—Special services were held for eight days, Rev. J. A. Spencer of Alturas aiding Rev. J. A. Jones. There were full houses, earnest inquirers and several conversions.

PARADISE.—At the annual meeting easy-chairs were substituted for the ordinary seats and the room was prettily decorated. About $150 have been spent in improvements on the parsonage, now one of the coziest dwellings in the village. New carpet and chairs adorn the pulpit platform. Five weeks' meetings have been held with marked interest. Christian people were aroused and the influence extended through the C. E. Society and the Sunday school, where boys and girls have confessed Christ. Seven persons have united with the church and others are to follow.

NILES.—Rev. F. H. Maar has established a men's meeting held at different homes. Growing out of this a reading-room has been opened at a cost of $5 per month, where any may spend their evenings. A Christian Endeavorer is to be in charge, who will close the evening with prayer, inviting those present to remain. Mr. Maar is about breaking ground for a church edifice at Decoto, three miles from Niles, where for some years he has been preaching in the schoolhouse.

TULARE.—The Boys' Brigade is growing under the wise management of its new captain, Hon. E. T. Cooper, a leading lawyer of the county, and promises to be one of the best on the list. The Sunday school membership is also increasing. The Junior C. E. recently gave an entertainment, thereby adding to its funds, all of which are devoted to benevolences. The Ladies' Aid Society has just given $100 to the church treasury.

SAN FRANCISCO.—*First* is enjoying the ministrations of Professor Lloyd of Pacific Seminary. This church is called to mourn the loss by death of two excellent men, C. S. Eaton, for 33 years a member and for a long time deacon, and F. A. Frank, an efficient trustee.

**Washington.**

COLUMBIA CITY.—At their prayer meeting, March 5, the Methodist Protestant church voted to become Congregational and at once organized with 18 members, adopted articles of incorporation and chose officers. The property of the church will be transferred to the new organization. This change is made with the approval of the Methodist Protestant churches of Seattle, of which Columbia is a suburb.

SEATTLE.—*Plymouth.* Rev. W. H. G. Temple anticipated the city election by a timely sermon, emphasizing such truths as voters ought to consider. The Endeavorers of the city were active on election day and a good ticket was elected. These Christian young men thus encouraged will yet become a purifying power in city government.

ROY.—Rev. and Mrs. H. E. Gregory held a short series of meetings at Hart Lake, one of their outstations, the people coming long distances to attend though the services were held in an uncomfortable, poorly lighted schoolhouse. Such isolated communities are specially responsive to Christian effort.

WALLA WALLA.—Union revival services, in which four churches participate, are being conducted by Evangelists Holdridge and Dickson with good results. A religious census of the town has just been taken.

## ADDITIONS TO THE CHURCHES.

| | Conf. | Tot. |
|---|---|---|
| **CALIFORNIA.** | | |
| Auburn, | 1 | 3 |
| Paradise, | — | 7 |
| Tulare, | 6 | 9 |
| Weaverville, | 7 | 10 |
| **CONNECTICUT.** | | |
| New Haven, Dwight Pl., | 24 | 33 |
| Norwich, Second, | 4 | 9 |
| Oxford, | 4 | 8 |
| Shelton, | 20 | 20 |
| Torrington, Third, | — | 10 |
| Windsor Locks, | — | 3 |
| **ILLINOIS.** | | |
| Bunker Hill, | 19 | 19 |
| Centralia, | 44 | 44 |
| Chicago, Millard Ave., | 19 | 23 |
| Plymouth, | 4 | 11 |
| Hume, | — | 57 |
| Illini, | — | 3 |
| Sandwich, | 4 | 8 |
| Shaw, | 67 | 67 |
| Winslow, | — | 22 |
| **IOWA.** | | |
| Agency, | 13 | 13 |
| Cedar Falls, | 48 | 60 |
| Dubuque, First, | 71 | 74 |
| Eldon, | — | 28 |
| Fayette, | 16 | 16 |
| Grand River, | 15 | 15 |
| Salem, | — | 58 |
| Sioux City, Pilgrim, | — | 60 |
| **MAINE.** | | |
| Brownville, | 4 | 4 |
| Camden, | 9 | 13 |
| **MASSACHUSETTS.** | | |
| Cambridge, Wood Memorial, | 2 | 6 |
| Chelsea, Central, | 3 | 7 |
| Needham, | 65 | 65 |
| Sheffield, | 5 | 5 |
| Springfield, First, | 12 | 20 |
| **MICHIGAN.** | | |
| Grand Blanc, | 33 | 41 |
| Hancock, | 61 | 64 |
| Hopkins, First, | 23 | 23 |
| Lawrence, | 5 | 7 |
| Olivet, | — | 3 |
| Rockford, | 5 | 7 |
| Town Line, | — | 20 |
| **MINNESOTA.** | | |
| Minneapolis, Lowry Hill, | — | 5 |
| Stewart, | — | 9 |
| **MISSOURI.** | | |
| St. Louis, Central, | 1 | 8 |
| Compton Hill, | 13 | 15 |
| First, | 5 | 23 |
| Hyde Park, | 10 | 10 |
| Pilgrim, | 4 | 8 |
| Tabernacle, | 3 | 6 |
| Third, | 9 | 12 |
| Reber Place, | 3 | 3 |
| **NEBRASKA.** | | |
| Blair, | 2 | 4 |
| Chadron, | 3 | 4 |
| De Soto, | 20 | 20 |
| Fairmont, | — | 9 |
| **NEBRASKA.** | | |
| Fairview Schoolhouse, | — | 10 |
| Grafton, | 9 | 9 |
| Grant, | 16 | 16 |
| Lincoln, Plymouth, | 17 | 19 |
| Newcastle, | — | 22 |
| North Hastings, | 4 | 4 |
| Ravenna, | 4 | 4 |
| Trenton, | 6 | 12 |
| West Hamilton, | 5 | 5 |
| **NEW HAMPSHIRE.** | | |
| Concord, | — | 5 |
| Hinsdale, | 2 | 3 |
| **NEW YORK.** | | |
| Antwerp, | 7 | 7 |
| Corning, | 38 | 45 |
| Cortland, | 13 | 21 |
| New York, Pilgrim, | 12 | 26 |
| Norfolk, | 10 | 10 |
| Owego, | 4 | 5 |
| Wellsville, | — | 3 |
| **OHIO.** | | |
| Cleveland, Swedish, | 5 | 7 |
| Columbus, Eastwood, | 2 | 3 |
| First, | 4 | 8 |
| Mayflower, | 2 | 2 |
| Plymouth, | 2 | 9 |
| Wauseon, | 4 | 4 |
| **OREGON.** | | |
| Freewater, | 12 | 15 |
| Ione, | — | 25 |
| Sherwood, | — | 22 |
| **SOUTH DAKOTA.** | | |
| De Smet, | 13 | 13 |
| Holabird, | 8 | 14 |
| Lake Henry, | — | 9 |
| Redstone, | — | 3 |
| Watertown, | — | 6 |
| **UTAH.** | | |
| Salt Lake City, First, | 14 | 19 |
| Phillips, | 2 | 3 |
| **VERMONT.** | | |
| Bradford, | 5 | 5 |
| Clarendon, | 6 | 6 |
| East Brookfield, | 2 | 6 |
| Milton, | 8 | 10 |
| Orwell, | 8 | 8 |
| Rochester, | 6 | 7 |
| St. Johnsbury, North, | 6 | 6 |
| **WASHINGTON.** | | |
| Almira, | — | 8 |
| Medical Lake, | — | 5 |
| Spokane, Second, | — | 9 |
| Walla Walla, | 3 | 4 |
| **WISCONSIN.** | | |
| Columbia City, | — | 18 |
| Elkhorn, | 5 | 9 |
| **OTHER CHURCHES.** | | |
| Gallup, N. M., | — | 12 |
| Havana, N. D., | — | 8 |
| Livingston, Mont., | 15 | 15 |
| Michigan City, Ind., First, | 4 | 12 |
| Nashville, Tenn., Union, | 3 | 3 |
| Woonsocket, R. I., | 1 | 3 |
| Churches with less than three, | 23 | 32 |

*Conf.*, 1,026; *Tot.*, 1,685.

*Total since Jan. 1. Conf.*, 5,667; *Tot.*, 9,284

For Weekly Register see page 495.

## PROFESSOR CURTIS AT THE OLD SOUTH.

The great and important period of Israel's history under the kings was ably considered by Prof. E. L. Curtis of Yale University in the fourth lecture of the course on The Old Testament and Modern Scholarship. Before turning to the development of religious thought and practice he summarized briefly the political growth and social and material progress of Israel indicated by the consolidation of isolated tribes into a nation which advanced to the position of a first-class power. This period has been regarded as one of backsliding, both of practice and belief, but modern scholarship has demonstrated that in the course of it Israel took a great step forward.

The two great religious influences were the priests and the prophets. The priestly power appears in the development of the sanctuary, worship in many places being concentrated into a single spot—the temple at Jerusalem; in an organized priesthood, finally restricted to a single tribe; and in a national, written, canonical law, of which Jehovah was regarded as the author and Moses as the means of its communication. The prophets represented the mystical teachers of religion and their great business was to give the people revelations of Jehovah. They were kingmakers and men of great influence in political affairs, for religion and patriotism were synonymous terms, but their chief function was as the conscience of the state. Through the teachings of later prophets, Amos, Hosea, Isaiah, Micah, Jeremiah, Israel's religion ceased to be national and became universal. Guilt, judgment and redemption were the themes of prophetic discourse. The ethical conception of Jehovah was strongly emphasized, Israel's sins—unrighteousness, immorality and impurity of worship—passionately denounced, and foreign invasion constituted the punishment always threatened by the prophets, although they represented the divine purpose as being not to destroy completely but to save, and they always gave hope of future redemption.

In closing, the lecturer declared that at the beginning of this epoch Jehovah was Israel's God, but at the end he was the one living and true God of righteousness, revealed not only as the Judge and Controller of all the world but as the God of grace and love, the Redeemer of mankind. Professor Curtis's hearers went away with a new conception of the spirit of divine revelation and a fresh impulse to read and study the prophetic writings.


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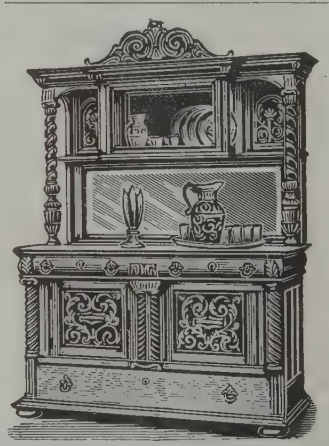

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# HOME INSURANCE COMPANY

**OF NEW YORK,**
**OFFICE, NO. 119 BROADWAY.**

**Eighty-Fifth Semi-Annual Statement, January, 1896.**

SUMMARY OF ASSETS.

| | |
|---|---|
| Cash in Banks | $469,914 59 |
| Real Estate | 1,705,895.91 |
| United States Stocks (market value) | 1,418,425.00 |
| Bank, Trust Co., and Railroad Stocks and Bonds (market value) | 3,946,493.00 |
| State and City Bonds (market value) | 855,927.93 |
| Bonds and Mortgages, being first lien on Real Estate | 463,009.13 |
| Loans on Stocks, payable on demand | 426,550 00 |
| Premiums uncollected and in hands of Agents | 515,227.06 |
| Interest due and accrued on 1st January, 1896 | 52 185.92 |
| | $9,853,628.54 |

LIABILITIES.

| | |
|---|---|
| Cash Capital | $3,000,000.00 |
| Reserve Premium Fund | 4,395,659.00 |
| Reserve for Unpaid Losses and Claims | 752,514.13 |
| Net Surplus | 1,705,455.41 |
| | $9,853,628.54 |

D. A. HEALD, *President.*
J. H. WASHBURN, E. G. SNOW, *Vice-Presidents.*
W. L. BIGELOW, T. B. GREENE, *Secretaries.*
H. J. FERRIS, A. M. BURTIS, *Ass't Secretaries.*
NEW YORK, January 7, 1896.

YOU SELL WE BUY

**DO YOU WANT TO SELL A Western Mortgage**
or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5% investment instead? State exact location, condition of title, and your lowest price. Over $2,000,000 in Western securities successfully handled by the present management of this corporation.
THE BOSTON REALTY, INDEMNITY AND TRUST CO
*Send for our Bond List.* 38 Equitable Building, Boston.

## THE BUSINESS OUTLOOK.

There is no marked change in the general trade situation of the country. Spring business is backward owing to the low temperature. The outlook is promising, although no such movement is expected this spring as was witnessed last year. As a rule, commodity values are somewhat higher than a year ago, although they have receded considerably from the high point of last summer.

An unfavorable factor in the situation is the slowness of collections in the South and West and in the country districts of New England, which, of course, operates to retard movements of merchandise. Business failures are slightly in excess of last year, a fact due to the high rates of money, which have prevailed in some sections. Last summer the outlook for business was so good that many merchants stocked up rather heavily with both imported and domestic goods, but the expected brisk trade did not come, and as a result financial institutions have been carrying these people, lending funds on warehouse receipts, etc.

In cotton goods the demand is unsatisfactory and there are heavy stocks on hand. A temporary shut-down of factories would not be surprising. The wool market is stagnant and iron and steel show little improvement. Bank clearings last week were eleven per cent smaller than the previous week, but five per cent. larger than in the second week of March, 1895.

The speculative markets need little mention. Trading on the stock exchange has been excessively dull, but prices hold fairly well notwithstanding. The fact that they do so, in the face of unfavorable factors, indicates that stocks are in strong hands and are not for sale at current prices. The feature of the week has been the advance and activity in general electric stock. The cause was the perfection of an agreement between the General Electric and the Westinghouse Companies relative to the joint use of patents. Undoubtedly the price of electrical apparatus will soon be advanced.

## BIOGRAPHICAL.

REV. JAMES BREWER

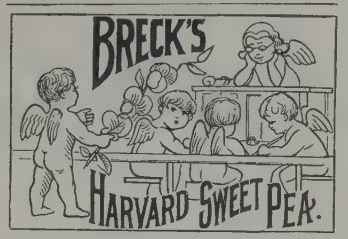
Died in Wheaton, Ill, Jan. 22. He was born in Westhampton, Mass., in 1821, secured his early education under difficulties, but graduated from Williams College at the age of twenty. Then he taught in the South until his removal to Illinois, where he began to preach. He held pastorates at Twin Grove, Lee Center, Bristol, Ill., Allen's Grove, Clinton and Hartland, Wis., and Gladbrook, Io. It was his lot to toil in difficult and often unpromising fields with meager remuneration, but his friends testify to his sweet and lovable spirit.

REV SYLVESTER DANA STORRS.

By the death of Mr. Storrs, in Topeka, March 7, Kansas has lost a stanch pioneer missionary. He was born in Virgil, N. Y., 1820, graduated from Dartmouth College and from Andover Theological Seminary in 1857. He conceived the idea of a Kansas Band, interested his fellow-students in missionary work in this field and, immediately after graduation, a little party of four went to Kansas under the direction of the Home Missionary Society. In 1858 the first council ever called in that State met in Quindaro to ordain Mr. Storrs. He became superintendent of home missions in 1872 and held that position for twelve years, organizing nearly 100 churches in new regions and meeting with ceaseless activity incessant calls for religious work. Subsequently he spent six years of similar service for the American Bible Society. The marked characteristics of the man were tireless energy and unflinching fidelity.

**WESTERN MORTGAGES**
**DEFAULTED AND OTHERWISE,**
**Bought for Cash.**
**CHAS. E. GIBSON, 45 Milk St. Boston, Mass.**

ESTABLISHED 1822.




Evidence is not lacking to prove that Breck's American Grown Sweet Peas are possessed of every excellence attainable in this family of fragrance and beauty; **Harvard,** the fashionable shade of crimson, is grown and recommended by thousands, **Blushing Bride,** the florists pride and the public's favorite, were introduced by us. Our Boston mixture contains over 60 distinct named sorts. *We mail either of these for* 5c. *pkt.,* 10c. *oz.,* $1.00 *pound.* See "Breck's New Method Sweet Pea Culture," mailed free, also our illustrated **Indexed Catalogue,** (170 pages) for descriptions of nearly 80 varieties. It contains news about novelties and standard varieties of **Flowers, Bulbs, Plants** and **Vegetables,** approved agricultural and horticultural implements, cultural directions, information how to prevent and destroy plant pests, particulars of our offer to duplicate first prizes offered by all agricultural and horticultural societies, and **Free Delivery. We Mail it Free,** and with it, to those who mention this paper, either of the following selections for 15c, or both for 25c.

(1.) 3 Tuberous Begonia Bulbs, distinct colors. 3 Gladoli Bulbs, distinct colors. (2.) 1 pkt. Breck's New Life Pea, 1 pkt. Breck's Premier Sweet Corn.

*Everything for Farm, Garden and Lawn.*

JOS. BRECK & SONS, BOSTON, MASS.

**NEW MAMMOTH POULTRY GUIDE** showing colored plate of chickens in natural colors. Finest book ever published. Almost 100 pages. Tells all about Poultry for Profit or Pleasure. Price only 15c.
JOHN BAUSCHER, JR., Box 262, Freeport, Ills.

**7 PER CENT. NET.**

**First Mortgage Loans on Improved Farms in the Wonderfully Fertile Red River Valley**

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

**E. P. CATES,**
**2628 Portland Avenue, Minneapolis, Minn.**

References: Nat'l Bank of Commerce, Minneapolis, Minn.; Importers and Traders Nat'l Bank, New York City.

P. S.—I will be at Young's Hotel, Boston, Tuesday and Wednesday next, March 3 and 4.

# Iowa Loan & Trust Co.,

## of Des Moines, Iowa.

**Capital, $500,000. Surplus, $335,000.**

This old and reliable company has been in successful business operation for over 23 years, and has always met every obligation promptly at maturity.

Its Surplus is now larger than ever before, and the company continues under the same careful management. Its Debenture Bonds are amply secured by

**FIRST MORTGAGES ON REAL ESTATE,**

**$105,000** of such mortgages being deposited for the security of each series of **$100,000** Bonds.

Bonds in sums of $200, $300, $500 and $1,000 for sale by

**FREEMAN A. SMITH,**
Ex-Treasurer American Baptist Missionary Union,
**Office, 31 Milk St., Room 22,**
Correspondence solicited. **Boston.**

Safe Mortgages
On improved Chicago property.
Send for list
These investments are certain for income.
Principal always safe.
For Example, we offer.

| Amount | Term | Rate | Security |
|---|---|---|---|
| $1200 | 5 years | 6% | $4800 |
| 1600 | 5 years | 6% | 3400 |
| 2500 | 5 years | 6% | 5500 |
| 5000 | 5 years | 5½% | 16000 |
| 7000 | 5 years | 5% | 35000 |

H. O. Stone & Co.
206 La Salle St. Chicago.

## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, MARCH 13.

Again Pilgrim Hall proved itself to be the convenient and appropriate place, as a large company of ladies gathered for the meeting. Miss Nathalie Lord presided and, after reading the parable of the sower, spoke of "the mysteries of the kingdom of heaven" which it was given the disciples to know, especially the mystery which puts that kingdom first among the objects of life. Mrs. Pratt spoke of growth as one of the mysteries of the spiritual life, likening all faithful disciples to gardeners who sow the seed and water it, working together with God who gives the sunshine and rain.

Mrs. Annie M. Fay of Kamundongo, West Africa, was mentioned in the calendar, and a letter was read from her, written at Bailundu, where it has seemed best for Mr. and Mrs. Fay to reside since Mr. Stover was obliged to leave. She says, "Most of the young people accompanied Mr. Stover to the coast and are expected back in a day or two, and we hope to win their confidence." While they find some discouragements, she writes hopefully, and says, "We realize more and more our own weakness, and that we can simply plant and water, pray and work, and leave the increase with God."

Miss Lamson read letters from Dr. Rose A. Bower of the same station, where she has a school of thirty-nine pupils, only twenty-five of whom attend regularly, and where she also does medical work as the way opens, often having ten or twelve patients a day. She gave an interesting account of a medical visit to an old chief, which involved riding several miles upon oxen and calling at villages on the way, where they informed the people that the next day was Sunday and invited them to attend service.

Mrs. Kellogg reported the use of the W. B. M. prayer calendar in a colored school in Cotton Valley, Ala., where the pupils keep track of the various topics and pray for the missionaries and the work, and said that the calendar had also been given to other schools in the South. Mrs. Billings spoke of the interest she had recently found in schools in Asheville and Hot Springs, N. C.

Miss Washburn told of an Armenian boy, who was cut to pieces in a most cruel manner and then beheaded, and who said with his last breath: "I cannot deny my Saviour. Lord Jesus, into thy hands I commit my spirit." His pastor said that he had learned a lesson from the heroic Christian spirit of this boy, whom he had not considered worthy of church membership.

Mrs. J. K. Browne read a long and interesting letter from Miss Bush of Harpoot, giving an account of relief work, and hymn singing and prayers filled the hour.

Holiness is an unselfing of ourselves.—*F. W. Faber.*

ONE of the greatest injustices practiced upon liberal advertisers is by dealers who try to palm off other goods upon customers as something "just as good." The reason for such irregular, not to say dishonest, action is usually traceable to the fact that the dealers who practice it are anxious to substitute something upon which they realize a larger profit and which is generally much inferior. Such a practice simply amounts to robbing the enterprising advertiser, after he has, in many instances, spent a fortune in placing good goods properly before the public. It is neither fair nor honest dealing, and those who descend to such practices are seldom worthy of public confidence. In a very large majority of cases goods which have pushed their way to the front through liberal advertising and sheer merit are the very best and most satisfactory of their class, while the "something just as good," which lies molding upon the dealers' shelves, has failed to acquire a reputation, because of general or special unfitness and unworthiness. It is natural for dealers with elastic consciences to try to get rid of goods by substituting them for those through which their neighbors have acquired a reputation and made money. This fact, however, does not detract from the dishonesty of the practice. It is a well-established fact that the only articles placed before the public which have established a permanent reputation and given general satisfaction through actual merit are those which have been extensively advertised. Such being the case, unscrupulous manufacturers cannot afford to invest their money in advertising their goods which are inferior, or wholly without merit. It is always safe to presume that the man who is spending large sums of money in advertising his goods knows that they are all that is claimed for them. If the reverse were true he would be running the risk of losing all he spent in placing them before the public.—*Detroit Evening News, Jan.* 15, 1896.


# CHANDLER & CO.'S

## Duchesse Perfect Fitting Glove.

We invite the attention of the ladies of Boston and New England to this most justly celebrated glove as the greatest triumph of the glove maker's art. In shapeliness, beauty and wearing qualities we have never seen it equaled during the many years of our catering to the wants of the New England family trade.

We will send this glove anywhere by mail, on receipt of price, and guarantee perfect satisfaction to the purchaser.

We do not hesitate to recommend this glove as *the very best made.*

| | |
|---|---|
| Four Button Kid, in Colors, Plain Back . . . . . | $1 50 per pair. |
| Four Button Kid, in Black, Plain Back . . . . . | $1.75 " " |
| Four Button Kid, in Colors, Embroidered Back . . . | $1.75 " " |
| Seven Hook, Black and Colors, Embroidered Back | $1.75 " " |

## CHANDLER & CO.,

Winter Street, Boston.



# Easter Flower Vases.

American Cut Glass Specimens just received of the DIAMOND FINISH cuttings, which, in our judgment, are superior to any foreign or American Cut Glass ware, and for which we are the sole distributors in Boston.

Rich Colors and Designs of VIENNA and MUNICH Glass (now displayed on Main Floor Tables) to which we invite those interested in seeing the newest productions of artistic glassware.

Low shape Flower Holders for Dinner Table decoration, in Crystal and Porcelain. The above and other novelties adapted to presentation, now on view in Art Pottery rooms (3d floor) and Main Floor.

On Gallery Tables will be found novelties in Paris Café Fireproof Entrée Dishes, including Shirred Egg Dishes, Welsh Rarebit Dishes, also Omelet and Terrapin Dishes.

China anti-tannic Tea Infusers, fit any size cup.

London Corrugated Pie Dish Collars, fit any size, rendering dishes with burnt edges from the oven presentable.

By steamer "Monmouthshire" from Hong Kong, we have landed 84 packages, including the Old Blues and the Medallion Canton China.

By steamer "Ascania," from Hamburg, novelties from Germania and the old standard Blue Meissen Dresden Onion China.

Our stock was never larger, more valuable and comprehensive at this season of the year than now. Largest variety to choose from, and best values guaranteed.

INSPECTION INVITED.

## Jones, McDuffee & Stratton Co.,

Pottery, Glass and Lamps,

*WHOLESALE AND RETAIL,*

**120 FRANKLIN ST.**



# Insist

On a good (**the best**) skirt binding as strenuously as on a good cloth for the skirt.

Ask for (and take no other) the

TRADE-S·H·&M·-MARK

Bias Velveteen Skirt Binding.

**If your dealer will not supply you w will.**

Send for samples, showing labels and materials, to the S. H, & M. Co., P. O. Box 699, New York City.



**HALE PLUM, TRIUMPH PEACH, BOUNCER STRAWBERRY**

and all other best fruits from Hale, who makes more money in fruit culture than any man in America. *Free* book, tells whole story, no secrets. Address **HALE, South Glastonbury, CONN.**


## Subscribers' Wants.

*Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.*

**A woman of experience,** competent and willing, desires to enter a home of means and refinement, and manage its domestic economy and exert a helpful influence on its children. Address, Box 413, Swampscott, Mass.

**Wanted,** a situation as Organist and Director of Music by a gentleman of large experience. Address "Organist," P. O. Box, 1944, Boston.

**Orphan Wanted.** Any one wishing to find a good home for an orphan or motherless girl can address B. T. M., Box 15, Shrewsbury, Mass. Good references given.


**CHOICEST SEED FREE!** If you have not received my 1896 Catalogue of Seeds and Plants send ten cents for postage and packing, before April 10, *mentioning this paper*, and I will send it with *ten packets choicest flower seeds* for trial, free (*well worth 50 cents*). Double Asters, 100 *varieties mixed*; Improved Double Poppies, 38 *sorts mixed*. New Double Fairy Zinnias, 18 colors; Mammoth Brazilian Morning Glory, *climbs 50 feet, pink flowers*; Japanese Pinks, 50 varieties, mixed; New Giant Hibiscus, *gorgeous flowers, 8 inches across*; Chrysanthemum; Callopsis, 15 colors; Large-flowered Prize Annual Phlox, 30 varieties mixed; Mist Flowers. For fifteen cents I will add to the above a packet of the new Giant Japanese Morning Glories, mixed colors of every shade of red, blue, brown, maroon brown, bronze, slate, etc., many elegantly striped, spotted, blotched and edged, with golden and variegated foliage.

**L. W. GOODELL, Seed Grower,**

**Pansy Park, Dwight, Mass.**

## MR. BEACH'S FAREWELL WORDS.

Those who were privileged to hear Rev. D. N. Beach's profound and prophetic paper on Reconstructive Theology at the Ministers' Meeting last Monday morning realize anew what a loss Cambridge and all New England will sustain in his removal to Minneapolis. The paper was read originally at the Summer School of Theology in Cleveland last season, and only those who heard the writer's impassioned utterance can understand its power of insight and inspiration.

Taking the letter to the Romans and the book of Job as the heart of the canons of the Old and New Testaments he showed that what God has to say constitutes the moral pith of the Scriptures. This is God's world, he is in it, and men may know him, not by logic, but by spiritual insight and imagination. He has spoken to us in his Son. The Son wrote no book for he is himself the revelation. The Word, not words, became flesh. Moreover, the same philosophy which we find in Paul and Job is confirmed by the voice of science and by the practical necessities of human experience. The unprogressiveness of theology, however, has hindered us from this life-giving thought of God. Hence, we need a reconstruction of theology on broader and deeper lines. In this connection Mr. Beach paid a glowing tribute to the teachings of such modern writers as Tulloch, Cairns and Fairbairn, Bushnell, Mulford and Stearns. German theology, he said, is unsatisfactory because it lacks practical application to life.

But while pleading with characteristic intensity for a theology which is broader, and yet more simple and profound, stress was laid upon the unchangeableness of Christ himself. Theories about him are movable, but he remains primary, factual, basal. We need, also, to remember that while all Scripture is inbreathed of God, the Bible is not his highest form of speaking to man. The kindling of the soul, a sense of the peerless presence of Christ, that sublime recognition of him which led the Greeks to say to Philip "We would see Jesus," is the highest revelation. By this new study of him, God will become to each of us, as to Paul, to Isaiah, to John, a speaking presence. We must of necessity grow more studious and teachable, more spiritual and intense. Our one transcendent motive will be, "the love of Christ constraineth" me.

In closing Mr. Beach pictured the results of substituting, in our theological seminaries, this inspirational thought of God for decadent and lifeless beliefs. Missions would gain new meaning, the problem of "reaching the masses" would be solved, churches would be filled, because the lamp of Christian living would blaze like a beacon fire in individual character.

AN ounce of prevention is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

DRIVE away from the face all lines of care and pain by bathing with Pond's Extract.

"CONGRESS IN SESSION."—Now is the best season of the year to visit Washington, D. C. Royal Blue Line personally conducted tours leave Boston April 3 and 15 and May 6. Accommodations are first-class; stop-over privileges at Philadelphia and New York. Send for illustrated itinerary and "Guide to Washington" to A. J. Simmons, N. E. A., 211 Washington Street, Boston.

A GOOD TELL-TALE.—"The pledge and cue of a full feast" is the sideboard. No man of liberality ever owned a poor one and no mean man ever afforded a fine one. It remains to be seen what kind of man you are by the board you choose. Go to the warerooms of the Paine Furniture Co. this month and you will find such a superb assortment of fine sideboards as was doubtless never before collected in Boston. The prices this month are very low.

*You have not read this before!*

# The "Pass-It-On-Society."

Probably many of our readers have already heard of this society and its work. It was started on a suggestion made by the Rev. J. M. Farrar, D.D., of Brooklyn, who writes, on February 8, 1895: "My Dear Sir: Booth's Pocket Inhaler works like a charm. The first inhalation gave relief. It is a blessing to humanity, and I am sorry it is not better known. *I add my name to the 'Pass-It-On-Society.'*" On December 5, 1895 (ten months later), Dr. Farrar writes: "I believe it is a real blessing to the afflicted." If you are suffering with **Catarrh, Asthma, Bronchitis, Catarrhal Deafness, Hay Fever, Rose Cold,** or any similar disease of the respiratory organs, send for **HYOMEI,** the new and wonderful *Australian "Dry-Air" treatment* comprised in

# Booth's "Hyomei" Pocket Inhaler Outfit, by mail, $1.00.

Your friend would not "pass-it-on" to you unless convinced of its merit. In **ASTHMA** Hyomei gives *instant relief,* stops the cough, the wheezing and gasping, and makes breathing easy in a few moments time. In **CATARRH** it removes the offensive accumulations, clears the head, removes catarrhal deafness and purifies the breath. It cures **BRONCHITIS** permanently and robs **CROUP** of its terrors.

## HOW THE "PASS-IT-ON-SOCIETY" GROWS.

Griffin, Ga., July 8, 1895.
Like Dr. Farrar, I want to join the "Pass-It-On-Society." I am so grateful for the good results that I have received from the use of Hyomei, and I have already spoken of it to a number of my friends.
C. I. STACY, Sec'y Y. M. C. A.

Buffalo, N. Y., Aug. 21, 1895.
In thirty years' experience in the practice of medicine I have never given my name in support of a proprietary remedy, until I met with Hyomei, which I indorse with all my heart (professional ethics to the contrary notwithstanding). Since testing Hyomei in Laryngitis, Bronchitis, Catarrh, Asthma, Hay Fever, I believe in it for itself, for what it has done, and I gladly add my name to the "Pass-It-On-Society."
S. H. MORRIS, M.D., 159 Franklin St.
P. S.—You are at liberty to use this as you may deem best.

Pass Christian, Miss.
I have been a sufferer from Catarrh and Bronchitis ever since last August; my pastor, Rev. O. W. Flowers, advised me to try your remedy. He has been using one of your Pocket Inhalers ever since last Spring, and has derived much benefit from it.
MISS BERTHA B. STEWARD, Harrison County.

New York, Feb. 1, 1895.
I have been troubled with Bronchitis for about four years. No medicine helped me. About two weeks ago I tried one of your Pocket Inhalers, which gave me immediate relief. Sunday evening our pastor, the Rev. Dr. Farrar, spoke with great difficulty, apparently from a heavy cold settled in his chest. I sent him one of your Pocket Inhalers. I inclose his reply.
HALSEY FITCH, 170-172 Chambers Street.
(*Dr. Farrar's reply is given above*).

Greensboro, Ala., Sept. 15, 1895.
Your Hyomei cured me of Catarrh after other remedies failed; will add my name to the "Pass-It-On-Society."
Yours truly,
W. M. SEAY.

New York, Sept. 20, 1895.
I take pleasure in adding my name to the long list of those whose lives have been made happier by the use of Hyomei. It is not only an instant relief to Catarrh sufferers, but will cure this disease entirely. I have been the instrument of inducing many friends and acquaintances to seek relief through its use. I have yet to learn of one who has not been benefited I want to "pass-it-on."
A. G. THOMPSON, 33 Wall Street.

AMERICAN UNION LIFE INSURANCE COMPANY, 44, 46, 48, Cedar St., New York, February 19, 1896.
Please find enclosed one dollar for which send me Pocket Inhaler Outfit to my friend, D. S. Walton, 134 Franklin St., City. It has done me so much good that I never cease recommending it to my friends and as you know have bought as many as 12 or 15 which I have given to personal friends, and have influenced more than twice this number to buy them, and I have yet to meet one who has not thanked me for recommending it. It has completely cured my little daughter of Catarrh, from which she has been suffering for years.
Very truly yours,
J. S. NUGENT (Treasurer).

Albany, N. Y., July 3, 1895.
I will tell you candidly your remedy has given me more relief from my Asthma than anything I have used, and really I have been so enthusiastic over it that I have made a great many converts, not only in Albany, but West Troy. The effect Hyomei has on me is very pleasant; when I am oppressed for breath, I inhale a short time, and the great desire to cough is gone. The little Inhaler is my constant companion.
MRS. SARAH E. BANTHAM, 359 Clinton Avenue.

**HYOMEI is a purely vegetable antiseptic, and destroys the germs and microbes which cause diseases of the respiratory organs.**

The air, thoroughly charged with **Hyomei,** is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest air cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.

**Pocket Inhaler Outfit, Complete, by Mail, $1.00,** consisting of pocket inhaler (made of deodorized hard rubber, beautifully polished), a bottle of **Hyomei**, a dropper, and full directions for using. If you are *still* skeptical, send me your address, and my pamphlet shall prove that **Hyomei** does cure. Consultation and trial treatment free at my office.

**Hyomei Balm.**—An antiseptic skin food for weak chests, burns, scalds, chapped lips, rough hands, frost bites, eczema, etc. Nothing has been discovered so effective for the purposes named. Price by mail, 50 cents.

**Cures by Inhalation**

**R. T. BOOTH, 23 East 20th St., New York.**

**Chosen by the Government**

The War Department proposes to test the bicycle thoroughly for army use, and recently advertised for proposals for furnishing five bicycles for the purpose. Result: Bids from $50 to $85 each for other machines; our bid of $100 each for Columbias, their invariable price. And the Government selected

**Columbia Bicycles**

**STANDARD OF THE WORLD**

The experts who made the choice decided that Columbias were worth every dollar of the $100 asked for them.

**If you are willing to pay $100 for a bicycle, why be content with anything but a Columbia?**

POPE MANUFACTURING CO., Hartford, Conn.

From the days of the Warwick Knight,
Whose fame and honor bright,
Made them of men supreme;
By deeds that wonderous seem.
Up to the present time
This name's stood forth sublime,
Descended now to the Warwick Wheel,
That nineteenth century steed of steel.

"IF THE RIMS ARE VERMILION IT IS A WARWICK" THE BICYCLE THAT IS "BUILT ON HONOR"
1896 MODELS $85 AND $100
CATALOGUE FREE
WARWICK CYCLE M'F'G CO.
SPRINGFIELD, MASS.

245 Columbus Ave., Boston, and 34 Union Sq., N. Y.

THE ONLY PERFECT **Cycle Seat**

Patented. Demand this Seat. Insist upon it! Any dealer will get it for you. Can be widened to fit any rider and adjusted to any pitch.

Latest improved and only automatic seat, each side seperate; works naturally with each leg

NO PRESSURE AGAINST SENSITIVE PARTS. YOUR DOCTOR WILL ENDORSE IT.

DR. M. A. WALKER, Denver, Colo.—"Received your saddle and put it on at once. Am very much pleased with it as it certainly does away with the harmful pressure exerted by other saddles." IT IS AN ESPECIALLY GOOD LADIES SADDLE. Every dealer should send for our circulars and price list. This is the coming seat. We make Cane, Wood, Leather or Padded Seat, with or without springs. Illustrated circulars explain why and how this is the only safe and perfect saddle on the market. Write us,

AUTOMATIC CYCLE SEAT CO.,
429 Rood Block, Grand Rapids, Mich.

(A Swell Affair.)

**DENT'S TOOTHACHE GUM**

STOPS TOOTHACHE INSTANTLY.

Ask for DENT'S; take no other. Sold everywhere, or by mail 15 cts. C. S. DENT & CO., DETROIT, MICH.

*Dent's Corn Gum Cures Corns, Bunions, Warts.*


## THEOLOGICAL SEMINARIES.

### Bangor.

Mrs. C. D. Dill of New Haven, Ct., has presented Finney's Autobiography to each member of the Senior Class. Earlier in the year Hon. E. R. Burpee of Bangor made a similar gift of Stearn's Present Day Theology.——Professor Sewall gave an enjoyable reception last Thursday evening.——Some of the Seniors are supplying vacant churches with a view to settlement.——The appointments of the other students for summer work in the Maine missionary field will soon be made.——The Middlers are taking an extra course in the Exegesis of Romans under Professor Ropes.——Rev. Dr. Newman Smyth's lectures on the Relation of the Minister to Social and Municipal Work in the Bond Lectureship Course will be eight in number, and are arranged for March 31, April 2, 3, 13, 16, 17, 21 and 22.

### Andover.

Prof. J. M. English of Newton Theological Institution, who was engaged to fill the chair of sacred rhetoric at Andover temporarily, finished his course in homiletics Feb. 1, and has since been giving informal talks on pastoral theology.——The Senior preaching for criticism has exhausted the list of names. A second sermon is expected from each member of the class, though not required.——R. L. Hartt of the Senior Class and R. W. Dunbar of the Junior Class will attend the coming meeting of the Inter-Seminary Alliance as delegates from Andover. ——The spring recess of four days occurs March 26–30.——Recent preachers in the seminary church have been Rev. F. A. Wilson of the Andover Free Church and Rev. Dr. G. E. Hall of Dover, N. H.

### Hartford.

Three helpful chapel talks were given last week by Professor Perry on True and False Conscientiousness and the extent to which we are responsible for our beliefs and feelings.——Professor Merriam has been unable to meet his classes for several days on account of illness.——The Juniors who took Professor Jacobus's Junior elective are just completing the analysis of Paul's epistles.——Since the missionary convention there have been on exhibition in the museum and library 235 missionary versions of the Bible, 16 of the ancient versions of the Bible, seven of the great codices of the New Testament, fragments of a Syriac manuscript of the gospels, dating from the eighth century and 35 of the most notable editions of the Greek Testament, published between 1522 and 1881.

### Yale.

The sixth in Prof. J. C. Griggs's course of illustrated lectures on Worship Music was given last Friday evening on The Oratorio, the German Passion Music and Modern Motet. The cantata, the orchestra and the dramatic element in worship music were discussed. The lecture was illustrated by a quartet and chorus.——The Leonard Bacon Club last week discussed the question, Resolved, That Public Assent to a Creed Should Not Be Made a Condition of Church Membership. The affirmative was presented by Messrs. Wyckoff and Ladd and the negative by Messrs. Ferris and Hodges.—— The Student Volunteer Study Class is giving its attention to South America, using as a text-book The Neglected Continent by Miss Guinness. Mr. J. P. Deane is the leader ——Dr. Ward of the *Independent* delivered his concluding lecture on The Hittites and Their History last Wednesday evening.—— Messrs S. E. Lord of the Middle Class and E. S. Todd of the Junior Class have left the seminary on account of ill health.

### Chicago.

The ladies of the faculty gave a musical and literary entertainment in the interest of the W. B. M. I. Monday evening. A paper was read by Mrs. G. B. Wilcox.——Rev. Frederick Campbell, pastor of a Presbyterian church, spoke at the conference, Thursday afternoon, on How to Adjust an Old Church to New Conditions.——The Seminary Social Settlement issues this month the first copy of an eight-page monthly called *Chicago Commons*, devoted to the settlement movement.——The Chicago City Missionary Society is greatly indebted to the students for the development of its work. Ten students are serving as pastors of its churches, not to speak of many more whose work is concentrated at such centers as the Tabernacle and the Bohemian Bethlehem Church. Others are employed in independent fields in the city or more or less remote from it. Only those students are encouraged to take pastoral charges who would otherwise be unable to get a theological education.——Students for the degree of B. D. prepare theses on theological study and take an examination on one major and two minor subjects.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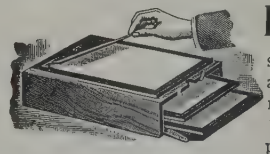

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## JUBILEE YEAR FUND OF THE AMERICAN MISSIONARY ASSOCIATION.

It is now fifty years since the A. M. A. was organized. Its work and history are before the churches. We have reason to rejoice in the accomplishment of the past. We are grateful to God for this ministry of grace to his needy ones. We have come now to the semi-centennial year of the association. We propose to celebrate the fiftieth year and to acknowledge the goodness of God to us in the past.

But we find ourselves in this present time in distress. Our work has been severely affected by the adverse times. Our mission schools and churches are suffering. For the last three years our average current receipts have been $93,000 less per year than during the previous three years. The work has been cut $184,000 during these three years. If it had been fully maintained the debt would have been three times as great as it is.

We are now confronted with the question of further and more disastrous reductions, for our obligations must be met. The $100,000 borrowed for mission work must be paid. We do not believe that the churches wish this to be done by closing more schools and church doors against the poorest of our countrymen throughout the Southern lowlands and mountains, amid the Dakotas and Montana, from California to Florida.

The association has come to the last half of its fiscal year. Up to this time it has made no special plea for help. It has waited fraternally until kindred organizations have received the aid they so greatly needed. This vast Christian service in the most necessitous fields of the continent is as distinctively the trust of the churches as any of their enterprises are. Shall it not now have the same equitable relief as has been given to others? Has not the time now come for helping this suffering work? Will not those who have charged the association with this burden of service now consecrate anew their benevolence to its relief, and make this a year of jubilee to wipe out the last vestige of debt?

It is proposed to raise during the next six months a special Jubilee Year Fund of $100,000 in shares of $50 each, with the hope and expectation that these shares will be taken by the friends of missions without lessening those regular contributions which must be depended upon to sustain the current work.

The plea is urgent because the need is urgent. Will not all friends of this great work, pastor and people, now heartily unite in one special Christian endeavor to raise this American Missionary Association Jubilee Year Fund?

Charles L. Mead, Samuel Holmes, Samuel S. Marples, William H. Strong, Elijah Horr, William Hayes Ward, James W. Cooper, Lucien C. Warner, Joseph H. Twichell, Charles P. Peirce, Charles A. Hull, Addison P. Foster, Albert J. Lyman, Nehemiah Boynton, A. J. F. Behrends.

*Executive Committee of the American Missionary Association.*

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## A LIGHT IN SOUTHERN DARKNESS.

It is a bright day for a community which gathers to discuss its shortcomings and the remedies for them. Such an occasion was that at the Negro Conference at Tuskegee, March 5. Many who attended had traveled far. Five hundred farmers with bronzed faces from the interior of the "black belt" of Alabama gazed upon the countenance of the Moses of their recently emancipated race. Just returned from the North at the hour for the assembly, his face seemed to shine as one of old, and he came with good tidings.

What a picturesque gathering! Fathers, with their staves, bending under the weight of unfriendly years; old mothers with hoary heads; young men, stalwart but untrained, and eager to catch a glimpse of the new way. One young man, trained in the foremost schools of the land, sat in their midst, studying the conditions of his people in regions remote from the conveniences of modern civilization. Here also were representatives of different stations, sections and races, gathered to take part in the assembly, to collect facts and to receive inspiration for the work of raising a race into selfhood.

The story of these simple people telling in a frank way the difficulties that beset them and of the progress they were making left its impression. They spoke out of the abundance of their hearts. A gray-haired father in broken English electrified the audience with good words about his community. Another from a dismal swamp told of deterioration, and others told of better crops, better morals, and pleaded for better teachers and more consecrated preachers, "wise men for foolish places!" Mothers broke down in tears of joy telling of the new opportunities for their children. The whole conference burst all bounds in enthusiasm over the narration of mortgages canceled. By popular subscription the regular school term in some cases has been more than doubled in length. Economy in a great variety of instances has increased. Throughout the impressive story was mingled with humor, pathos and hope.

The central figure of the gathering was the originator, Booker T. Washington, whose name is alike familiar in the homes of New England and in the cabins of the South. One cannot stand on these school grounds, amid the forty buildings that have arisen like magic within a few years, and behold the thousand students going to and fro, amid the general activity and spirit of the place instinct with industrial life, without realizing that its moving spirit is a born leader. The school has developed from a one-room log cabin to its present extensive proportions. Considering the difficulties incident to the achievement the task seems Herculean. The voice of the schoolmaster and the military tread of the pupils on parade speak for it. The carpenter shop replaces the slave pen and the rostrum the auction block.

In his plans Mr. Washington has shown a superior grasp of the situation. He understands the white man North and South and he knows the black man, and his methods are practical in uniting them in bonds of helpfulness. His program deals largely if not wholly with the ills which the Negro himself can remedy, so that his philosophy is, in a word, make prejudice unreasonable.

To this end he has enlisted the richest of the North in the cause of the poorest of the South. The aim is to develop the black man so that his white neighbor in the South shall willingly concede his full rights. While the leadership of the race is disputed to Mr. Washington by certain colored men the devotion to him by the masses is well-nigh complete.

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Bear in Mind—Not one of the host of counterfeits and imitations is as good as the genuine.

## WEEKLY REGISTER.

### Calls.

BEDDOES, Arthur E., Chicago, Ill., to Maplewood Ch. of the same city. Accepts.
BONNEY, Jno. R., to supply another year at Orland, Ind. Accepts.
BUTLER, Thos. W., Everett, Wn., to Vancouver. Accepts.
CARTER, Chas. F., formerly of Burlington, Vt., accepts call to Hancock Ch., Lexington, Mass.
CONDO, S. S., to the permanent pasterate at Marion, Ind., where he has been supplying.
CLEMMER, Ephraim B., Austinburg, O., to serve the church there.
DAVIS, G. W., to Buffalo Center, Io. Accepts.
DIBBLE, Wm. L., Ivanhoe, Ill., accepts call to Second Ch., Winona, Minn.
DICKERMAN, Josiah P., Forest Heights Ch, Minneapolis, Minn., to Fairmont.
DOLE, Chas. J., Lorain, O., to Cleburne, Tex. Accepts.
EDWARDS, Rosine M., accepts call to W. Spokane, Wn.
FISHBURN, M. H., Rockvill Center, N. Y., to Northville, Aquebogue. Accepts.
FORREST, Ned, to permanent pastorate, at Vinita, I. T., where he has been supplying. Accepts.
FREEMAN, Sam'l A., formerly of Naperville, Ill., to Pres. Ch , Lyndonville, N. Y. Accepts.
GOODRICH, Jos. A., Senior Class, Andover Sem., to Shelburne, Mass. Accepts, to begin work at once.
HADDEN, R. A., West Pullman, Ill., accepts call to Forest Heights Ch., Minneapolis, Minn.
HALL, Albert E., to remain another year at Canterbury, N. H.
HEYWARD, Jas. W., Hayward, Wis., accepts call to Bethany Ch., Minneapolis, Minn.
HUBBELL, T. M., senior class Chicago Sem. Ill., to Belvidere. Accepts.
HUMPHREYS, Thos. A., formerly of Johnstown, Pa., accepts call to First Ch., Bloomington, Ill.
JONES, J. Rosser, Richville, N. Y., to Pres. Ch., Adams. Accepts.
KLOPP, J. J., to Bethany Ch., Chicago, Ill.
LIPPARD, Jas. H., Rockford, Ill., to Shopiere, Wis. Accepts.
McALLISTER, Alex., Verndale, Minn., to Cottage Grove.
MERRILL, Wm. C., San Francisco, Cal., to First Ch., Lynn, Mass. Accepts.
MYERS, Jno. C., Downer's Grove, Ill., to Beardstown. Accepts.
PALMER, Oscar A., Trenton, Neb., declines call to Avoca.
PANGBURN, Lycurgus E., Morrisville, N. Y., to Mt. Carmel, Ct. Accepts.
POVEY, Jesse, Mt. Hope Ch., Detroit, Mich., to Lake Linden. Accepts.
RAND, Wilbur, to remain another year at Norwich, Mass. Accepts.
SHEPHERD, Alex., to be acting pastor at Fruita, Col. Accepts.
STEARNS, F. B., to Hartford and Lawrence, Mich. Accepts.
WARREN, Edgar L., No. Attleboro, Mass., accepts call to Westerly, R. I.
WRIGHT, Turner, to Ashland, Milner and Holmes, Ala., in addition to his present charge at Millerville. Accepts.
VAN BLARCOM, Grant, to become stated supply at De Peyster, N. Y. Accepts, and has begun work.
WILLIAMS, Frank B., a licentiate of N. E. Association, to Jamestown, Ind. Accepts.

### Ordinations and Installations.

BACHELER, Francis P., i. at South Ch., East Hartford, Ct., March 10. Sermon, Rev. Lewellyn Pratt, D. D.; other parts, Rev. Messrs. S. A. Barrett, S. G. W. Rankin, C. H. Barbour, George Waters and W. H. Moore.
BARTLETT, Ernest C., Andover Seminary, *o. p.* Central Ch., Chelmsford, Mass., March 12. Sermon, Prof. J. W. Churchill.
DINSMORE, Chas. A., *i.* Phillips Ch., So. Boston, Mass., March 11. Sermon, Rev. R. R. Meredith, D. D.; other parts, Rev. Messrs. W. L. Anderson, W. T. Perrin and Drs. E. K. Alden, F. E. Clark, Nehemiah Boynton.
MASON, Henry B., *i.* Grace Union Ch., N. Wilbraham, Mass., March 11.
WILSON, John C., *i.* Puritan Ch., Brooklyn, N. Y., March —. Sermon, Prof. G. B. Stevens; other parts, Rev. Drs. A. J. Lyman, C. H. Richards, J. B. Clark.

### Resignations.

ALLEN, Herbert O., Franklin Ave. Ch., Cleveland, O. to take effect May 31.
BELL, Thos., Paisley, Neb.
DYER, Almon J., First Ch., No. Brookfield, Mass., after four years' service.
FISHER, Jesse L., Verdon, Neb., to take effect in May.
HAYES, Jas., Coal Bluff, Ind., after an eight years' pastorate.
HARLOW, Sam'l A., Salem St. Ch., Worcester, Mass.
HOYT, Frederic V., Oaksdale, Wn., on account of ill health.
JORDAN, Israel, First Ch., Bethel, Me., to take effect May 31.
KENT, Lawrence G., First Ch., Muscatine, Io., to take effect in three months.
MACALLUM, D., Maxville and Martintown, Ont.
MICHAEL, Geo., Neillsville, Wis.
NOON, Sam'l A., Taftville, Ct.
PALMER Frank H., E. Bridgewater, Mass., withdraws resignation.
PRESTON, Chas. L., Sheridan and Fenwick, Mich., to take effect June 1.
SANBORN, Francis W., First Ch., Newbury, Mass., to take effect July 31.
SLYFIELD, Fred. A., Brightwood Ch., Indianapolis, Ind., to take effect May 1.
STRICKLAND, Judson H., Chippewa Lake and Mecosta, Mich., to take effect May 1.
WOODS, Nelson R., Central and Beechwood, Ind., to return to Bangor, Mich.

### Dismissions.

BEACH, David N., First Ch., Cambridgeport, Mass., March 12.

### Churches Organized.

ALMIRA, Wn., March 8, eight members.
COLUMBIA CITY, Wn., March 5, 18 members.
DE SOTO, Neb., March 6, 20 members.
HAVANA, N. D., March 8, eight members.
HOLABIRD, S. D., March 5, 14 members.
HUME, Ill., Plymouth, March —, 57 members.
IONE, Ore., Feb. 19, 25 members.
SHAW, Lee Co., Ill., March —, 67 members.
SHERWOOD, Ore., Feb. 27, 22 members.
TOWN LINE, Mich., branch of Edmore Ch., March —, 20 members.
WINSLOW, Ill., March —, 22 members.

### Miscellaneous.

DEXTER, Frank N., received a gold watch as a farewell gift from his people in Clinton, Wis., who also remembered his wife and children with valuable gifts.
DREW, Frank L., of Henry, S. D., being temporarily absent, Mr. James Walton of Redfield College is supplying the pulpit.
MOREHOUSE, Ezra S., of Hopkins, Mich., is under treatment for nervous prostration at the Battle Creek Sanitarium.

PALMER, Edward G., and wife, were welcomed to their new field in Rochester, Mich., by about 200 of their parishioners, who gave them a reception March 3. A pleasant feature was music furnished by the Boys' Band.
SPENCER, Jos. J., and wife, of the Tucker Memorial Ch., N. Brookfield, Mass., are taking a vacation of a few weeks in North Carolina.

## Marriages.

*The charge for marriage notices is twenty-five cents.*

MATHEWS—TUKEY—In Newcastle, Me., Feb. 26, by Rev. R. T. Hack of Portland, Rev. Rupert B. Mathews and Jessie Tukey, both of Newcastle.

## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

CORNELIUS—In West Roxbury, March 4, suddenly, Jeremiah Evarts, youngest son of the late Rev. Elias Cornelius, aged 64 yrs. New York papers please copy.
PAXSON—In East Orange, N. J., March 10, of a paralytic shock, Rev. William P. Paxson, superintendent of the work in the Southwest of the American Sunday School Union and son of the famous missionary Stephen Paxson.
SMITH—In Lebanon, N. H., March 6, George H., youngest son of the late Rev. Bezaleel Smith. In the Civil War he was a faithful soldier, serving in the Third New Hampshire Regiment during the entire war.
SMITH—In Randolph, Vt., March 8, Laura Salisbury, widow of Rev. Bezaleel Smith, aged 81 yrs.
WILSON—In East Jefferson, Me., March 1, Mary, widow of the late Ira Wilson and mother of Rev. Messrs. Gowen C. and Edwin P. Wilson of Deering, Me., aged 88 yrs.

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*Volume LXXXI* *Number 13*

# THE CONGREGATIONALIST

Boston Thursday 26 March 1896

DAVID NELSON BEACH.

"GOD is love." "God so loved the world." God's claim is based there. God's command of us is fulcrumed there. Not on sovereignty, though there is sovereignty enough: not on law, though there is law enough; not on right, though there is right enough; not on justice, though God is just; but on love, the love of an infinite and eternal sacrifice. . . . And there is only one thing for you and me to do—a thing which, at the best, we never have done enough yet—namely, to throw ourselves into this infinite Christ principle, into this infinite law of the spiritual kingdom, into this divine imperative of the universe and to become the very children and personal presentments of the cross.—*Mr. Beach, in The Newer Religious Thinking.*

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## CONTENTS


EDITORIAL:
- Paragraphs 501
- A Forward Step in Boston Congregationalism 501
- The Flasco in Armenia 502
- Christ Our Sacrifice for Sin 503
- Raleigh and Guiana 518
- Current History 503
- In Brief 504

STAFF CORRESPONDENCE:
- New York 505
- The Interior 505
- The Northwest 506

CURRENT THOUGHT 507

CONTRIBUTIONS:
- The Christian Life. V. Church Worship. Rev. Floyd W. Tomkins, Jr. 507
- A Baritone's Parish. I. Rev. James M. Ludlow, D. D. 508
- David Nelson Beach. G. P. M. 510
- Washington Happenings. L. C. W. 520

THE HOME:
- Gethsemane—a poem. Ella Gilbert Ives 511
- Paragraphs 511
- Last Weeks in Jesus' Life. Mrs. C. L. Goodell 511
- Right Living on a Wrong Plane. Mrs. M. E. Sangster 512
- The Science of Food. II. Its Production and Preservation. M. V. Shaler 512
- Fresh Air Studies: Heralds of Spring. Howard E. Parkhurst 512
- Tobacco and the Will 513
- Closet and Altar 513
- Mrs. Deland's Story Again. Anna S. Huntington 514
- Manners and Social Usages 514
- Tangles 514
- The Conversation Corner. Mr. Martin 515
- Corner Scrap-Book 515

THE SUNDAY SCHOOL—Lesson for April 5 516
- Notes 529

Y. P. S. C. E.—Topic for April 5-11 517

PROGRESS OF THE KINGDOM 517

LITERATURE 518

NEWS FROM THE CHURCHES:
- New Pastors in Chicago 521

MISCELLANEOUS:
- Statistics of Massachusetts Churches 517
- Notices 521
- General Howard Roll of Honor 525
- Business Outlook 526
- Biographical 526
- Woman's Board Prayer Meeting 527
- Yale Honors Another Bacon 528
- The Oldest Religious Paper 529
- The Old South Lenten Lectures 530
- The Huguenots of Old Boston 530
- Deaths 531



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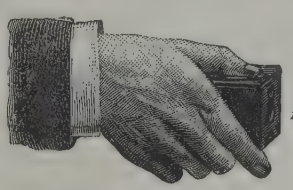

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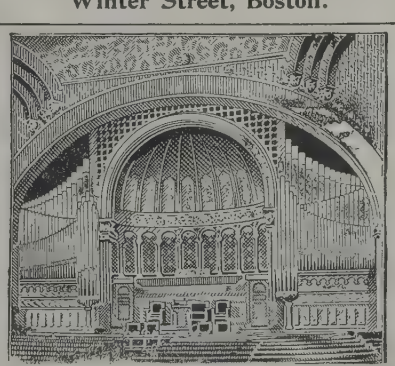

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# THE CONGREGATIONALIST

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CHRIST'S triumphal entry into Jerusalem, which we remember on Palm Sunday, stands for more than the brief flowering of the people's enthusiasm and the exact fulfillment of ancient prophecy. It is the assertion of Christ's kingship over Israel, but also of the larger and deeper way in which God meets man's need. To the disciples that one day of popular recognition and excited feeling ended in bitter disappointment. It was a declaration of power followed by no deed of adequate power to confirm and advance it. To us it means a revelation of Christ's love for sinners and of the enduring truth of the prophet's message—"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." When we are ready to see Christ triumph in our own chosen fashion we may be doomed to bitter disappointment. From the shouting of multitudes and the strewing of palms and garments he may go back to the quiet of Bethany or Gethsemane. But, when we look to see him triumph in his own way, we shall sooner or later see it, though it be by the way of the cross and the sepulcher. All Christ's ways lead to victory, though we can often only see the darkness of the step that follows next for our own walking.

Thirty-five years ago Prof. Austin Phelps preached an impressive sermon before the Massachusetts legislature on The Relation of the Bible to the Civilization of the Future. Among the claims of the Bible which he presented with great force were that it contains the only authentic history of the world before the flood and that its earliest books are the oldest literature in the world. Twenty years later higher critics urged as one of the strongest arguments against the claim that Moses was the writer of the Pentateuch that the art of writing had not, in that early age, advanced far enough for the production of those books. Recent explorations in Egypt and Babylon have unearthed a literature much of which was written before the Biblical date of the flood and which is more extensive than the Old Testament. For example, the Tel el-Amarna tablets, consisting of correspondence with Egypt written by kings of Asia Minor, Armenia, Palestine and other countries, are admitted to date before the Exodus, and would form a volume twice the size of the book of Genesis, and this fact is now cited to show that higher critics are unreliable. Thus positions taken with confidence by scholars like Professor Phelps and later Bible students have been made untenable by discovered facts, while the teachings of the Bible have not abated their force in the consciences and judgments of the Christian world. The power of the Bible is not in those portions of history in it which cannot otherwise be verified, nor in its authorship by those who appear in its pages as heroes, but in its voice, which penetrates to the inner life of man and commands obedience to the will which is recognized as holy and supreme.

A speaker in discussing the modern and the model church recently took objection to our present church management, among other things because of a lack of soul-stirring congregational singing. This is a want which we deprecate, but it is useless to overlook the fact that the Anglo-American people are not naturally endowed with the gift of song. Only careful forethought working in thorough, patient training of the children will give us back the congregational singing which is the ideal in this department of worship. How this is to be provided for it is hard to see. The school time of the children is pretty well taken up already, and what musical training the schools give is too often ineffective. Something might be done in the Sunday school, where the standard of singing is often far too low, but the difficulty is to secure the right sort of teaching. We have sometimes thought that the endowment of a musical department in our churches would be one of the very best uses of money, but even then the temptation would be to spend it in securing highly artistic effects by soloists rather than in training the congregation to sing the best music. And back of this is the difficulty that the congregations often do not wish to sing but to be sung to by those more richly gifted than themselves. Let an effective plan be invented to arouse a musical ambition in the minds of the rank and file of our congregations and some means would be found to teach and get them singing.

When it is said that "corporations have no souls," the true meaning is that managers have ceased to listen to the voice of conscience. There are corporations and corporations, however, and we are glad to know that there are some whose managers contrive to make them witnesses for righteousness and even for Christ. In a recent *Missionary Herald*, for example, is a letter from Mexico which we fear some of our readers may have overlooked, which says of a mining town in the mountains, "Various circumstances had operated to prepare the way in an unusual manner for the reception of the gospel. The just and Christian conduct of an American mining company located here has been an indirect but powerful influence in favor of Protestant Christianity." When the final books come to be written up we question whether the largest return of dividends of that mining company will not be found to have been along that line of Christian conduct.

Imitating the Roman Catholics, the more loyal and polemic of the Protestant Episcopal fold organized in May, 1895, the American Church League, in order to accomplish two purposes: to answer attacks upon the church and to correct misrepresentations of the church in secular papers; to give wider circulation to items favorable to the church. In the first annual report of the league, just printed, we find the following interesting facts. Fifty-four articles adverse to the church have been answered. In ten cases better reports of church events have been procured. In five instances priests who have been attacked by secular papers have been defended. Priests defending church principles have been supplied with information in about a dozen cases, and church papers have been furnished with 260 longer or shorter articles. One class of members aid in the work by watching the secular papers to which they have access and forward to the officials of the league such as they deem inimical to its interests. Another class of members furnishes the sinews of war—shall we say?—which during the year just closed amounted to $63.50. Several lessons can be drawn from these facts. First, the Congregational polity is as worthy of defense as the Episcopal. Second, editors of secular and religious papers welcome contributions that are pertinent and informing. Third, much can be done quietly and inexpensively without constructing a great machine or paying large salaries. We may say in passing that a denominational paper aims to justify its existence by just such service as this.

## A FORWARD STEP IN BOSTON CONGREGATIONALISM.

A definite and promising effort to conserve and promote Congregationalism in this city and its suburbs was initiated last week in the organization of the Congregational Church Union of Boston and vicinity. Those familiar with the history of our denomination hereabouts during the last quarter of a century hardly need to be reminded that from time to time the feeling has been general and strong that Congregationalists were not pursuing a prudent and far-sighted policy with reference to the future. Several attempts have been made to unify and solidify our forces, and four years ago, largely through the instrumentality of Mr. Samuel B. Capen, to whom the city and the denomination are under obligations for so many other fruitful suggestions, the Pilgrim Association was formed. Its two objects were municipal reform and church extension. In due time it was seen that the first end in view could better be accomplished

by joining hands with kindred bodies in a municipal league. What this widely representative society has accomplished need not again be rehearsed.

The other branch of the work of the Pilgrim Association, that of church extension, remained for it to pursue. Soon it became apparent that to do the best work in this direction an incorporated society with power to hold and transfer property was necessary. Moreover, the Pilgrim Association being originally confined to representatives of the churches of Boston only, and the most promising fields for new churches being in the suburbs, it was felt that a larger scope was desirable. Hence, the Pilgrim Association has been led along, step by step, to the point of passing over its original functions to two other organizations of which it may justly claim to be the mother.

The second of these, the Congregational Church Union, goes forward now, inheriting its generic idea from the Pilgrim Association and perpetuating its work. It ought, therefore, to be understood that the disbanding of the Pilgrim Association is not due to any lack of interest or of success, but to the conviction that its objects can now better be furthered in another way. The men who have been active in the association will now labor in one or both of the organizations which have grown out of it. This will prevent a multiplication of societies and is a fine illustration of the way in which men who are anxious to accomplish certain definite results are willing to modify their methods as practical experience suggests.

As to the new Congregational Church Union its start has been an encouraging one. When men of the standing of Hon. S. C. Darling of Somerville and Mayor Henry E. Cobb of Newton are willing to accept the positions of president and vice-president, respectively, of an organization, their action establishes it at once in the public confidence. Moreover, the twenty-seven directors of the union, representing both urban and suburban churches, have been selected from the ranks of the substantial and progressive men of this vicinity, the proportion of clergymen being notably small. In its board of directors the wisdom of years and the enthusiasm of youth are combined.

This new society does not propose to reconstruct Boston Congregationalism or to establish many new churches. It recognizes the fact that our denomination locally is still virile and resourceful. We have a splendid proof of this fact in the large gifts to the American Board from Boston, but this society also perceives that the chief defects of our denomination locally have always been an ultra independence and a lack of effective co-operation in caring for the territory just at hand. We have sent our money to the ends of the earth, and have neglected important points and have missed our opportunity in outlying fields.

No organization has existed whose business it was carefully to canvass the region where we are with a view to ascertaining where we are weak and where we are strong, whether we might combine here and colonize there to advantage. The Home Missionary Society in a general way has attended to the propagation of Congregationalism hereabouts, but its field is the whole State, and officers and directors who have to overlook so wide and diverse a territory can hardly be expected to give that minute examination and consideration to local necessities that is demanded. The City Missionary Society confines its ministrations to the poor of Boston, and it has done so large and useful a work that it is perhaps too much to expect that it should at this period of its history broaden its scope.

The need, then, of the new organization, which shall undertake to do for Boston what through its home and foreign societies Boston is trying to do for the rest of the world, is apparent, and we believe that the need was never more pronounced than today. We have grave problems relating to the maintenance of churches in the heart of the city. With a population of over a million within a radius of thirty miles from the State House, and with a constant increase through the natural gravitation from the hill towns to the great centers, there are liable to be regions where new churches ought to be planted. The problem of a Congregational House is a serious one, and, with the likelihood of an International Council here in 1899, no time ought to be lost in deciding upon and endeavoring to accomplish the wisest results. No one expects that this new society could do anything without the sympathy and confidence of the local churches. We believe, however, that these will be forthcoming in proportion as it is understood that this organization is not another dining club, but that it is made up largely of business men, some of whom are willing to give thought and effort to meeting our local opportunities and obligations.

This society does not propose to be a dictator as to this or that project. It knows full well that our Congregational system recognizes no authority save that which goes with consecrated common sense and business ability. The men in it, however, do believe that without abating one whit their loyalty to their individual churches they have a broader debt to the polity in which they have been nourished. They believe that prudent supervision of denominational advancement means, in the end, greater economy and efficiency and they hope through patiently and carefully interesting themselves in local needs to win a standing in the denomination which will make their judgment on important questions weighty and their practical efforts to render Congregationalism strong and aggressive here in its citadel successful.

We bespeak for the new organization a large measure of public sympathy and support, and to bring our account of it to a close in a manner befitting the practical ends it has in view, we would suggest that any member of a Congregational church or society in Boston or vicinity who is desirous of helping it forward can show his interest, not only by his prayers, which are certainly much desired, but by enrolling himself as an annual, a sustaining or a life member, at a cost, respectively, of three dollars, ten dollars or one hundred dollars.

## THE FIASCO IN ARMENIA.

The tragedy in Eastern Turkey is practically ended. The nations interested are looking on ruined Armenia as men look on the smoking remains of a newly burned city, and discuss the causes which led to and promoted the disaster. Once more the jealousy of Mohammedan Turks has effectually checked the progress of a Christian people in their midst, who, through the enlarged knowledge and new ambitions created by Christian education, were rising rapidly in wealth and power. That outbreak of fanaticism is easily explained.

But the questions of most solemn significance are these: How could Christian nations permit such deliberate and prolonged succession of massacres of helpless people, whose martyrdoms for the last eighteen months surpass any of the records of history which we have taught to our children to show them the hights of nobility in Christian character? Long lists are being printed of those who have died in Armenia under the cruelest tortures rather than deny their Saviour. But what is to be said of the manhood of those who boast that they govern the leading nations of the world, who profess the same faith, and who have seen their brethren suffer unreportable indignities and awful deaths, with only unavailing remonstrances. Rulers of Christian nations have uttered bold threats during the last few months. But they have not been addressed to murderous Turks. They have been spoken to one another, and they have referred to property, not to endangered lives. It is true that Christian nations today care more for territory than truth, for gain than honor?

Mr. E. J. Dillon in the March *Fortnightly* has written an article under the title we have herewith adopted, summing up with great force and clearness the dismal history of the disaster to Armenia. He spent several months on the ground studying the situation, and his writings have been among the most effective in enlightening the world concerning it. He shows plainly that the nations most interested, Russia, England, Germany, Austria, France and Italy, cared chiefly for the political advantages to be gained. England and Russia were the leaders in the game which was being played for supremacy in the East. England blustered and threatened the sultan, but she had not provided means to make good her threats in case he did not comply with her demands. She counted on bringing her old enemy into line to co-operate with her, but she blundered. Russia looked on coldly and jealously. England had to admit that she had promised what she could not carry out. The Armenians had been excited by vain hopes which she had kindled. The Turks and Kurds were irritated by vain threats which she had made. They pounced on their defenseless foes. Russia saw what she had desired and striven for—her opportunity to take virtual possession of Turkey and, without a war, thrust England out of her way. Other nations supported her, not because they wanted her to win, but because they could not take possession themselves and preferred that England should lose.

The honor and life of a race of brave Christian people have proved to be of secondary importance in the game which the nations of Europe have been playing for political power. That is the real fiasco. Russia has won Turkey and made her a vassal. She can now consistently defend the territorial integrity of the Turkish Empire, for it is practically in her own power. England has been ignominiously beaten. Her threats have been contemptuously put aside by the sultan, who knew he was safe in the arms of Russia. England has lost the prestige which for half a century she has been struggling to gain. Russia is mistress of the East.

Our own Government has small ground for satisfaction in the part it has taken in this wretched fiasco. True, we were not in the political game. We have sought no territory and therefore have lost none. No American citizens have been murdered, but our minister has threatened and blustered, and the sultan has not been awed by the power of the United States. Our citizens have been maltreated, their property wantonly destroyed, helpless and unoffending Armenians under their protection have been subjected to barbarous and inhuman treatment and murdered by wholesale before their eyes. No idemnity for losses has been made. Our consuls have been shut out from the places to which they were sent. Reasonable requests have been persistently refused, and such concessions as have been gained from the sultan have been accepted by us as favors from the hands of Russian diplomatists. When the history of this most revolting crime of the nineteenth century shall be calmly written, the names of some American citizens will stand in it lustrous with honor, but the United States Government will receive little credit for defending the oppressed or maintaining its own dignity.

Yet the gravest question of all remains unanswered. Where is the faith and courage of Christian nations which a little while ago men were sure would assert themselves and forbid that bloody hands of Moslem murderers should fall unrestrained on thousands of Christian martyrs? Has human nature grown selfish and cruel in these later years? Is Christian statesmanship satisfied with efforts to gain prestige for a party or to prevent encroachments on national territory?

## CHRIST OUR SACRIFICE FOR SIN.

Whatever else may be true of the work of Christ for humanity, no theory of it is complete which overlooks or belittles its sacrificial aspect. Perhaps men always will continue to differ as to why it was necessary for him to die for our redemption, and there is an element of truth in each of several different views of the subject. But the Christian Church undoubtedly is right in the belief which it always has held that human forgiveness and salvation are secured through Christ's blood actually shed upon the cross. Even to that theory which puts most emphasis upon his service as our great example his death is essential, and the richest and most precious spiritual experiences recorded have been due chiefly to the conviction that Christ's sacrifice for us has made pardon possible for the guiltiest and opened the way of redemption to every one who chooses to enter therein.

Christ's sacrifice saves us. Yet not as a matter of course. It saves only him who accepts it penitently for himself. Amid all which is mysterious in the divine dealings with mankind these truths stand out clear and definite, that "whosoever will may come" to God through Christ and that he who comes thus "shall in no wise be cast out." But he must will and he must come. He must decide and he must act. He must exercise his more than royal power of free choice. He must realize his need of availing himself of the sacrifice which Jesus has made for him sufficiently to induce him to respond heartily to the divine invitation and command. If his appreciation of his desolation and destitution apart from Christ be less keen than that of others, no matter so it be acute enough to move him to the necessary steps.

Too much speculation has been given to the effects of Christ's sacrifice upon the divine character and upon Jesus himself. Its effects upon ourselves are more to the purpose. Rightly comprehended it promotes the deepest gratitude and devotion to him. The Christian whose thoughts center seldom and indifferently upon Christ's sacrifice is likely to be the one of the most superficial piety, the least consistent behavior, the weakest influence for righteousness. The sincere, strong, growing believer dwells much in thought and loves more and more to dwell upon what Christ has done for him.

## CURRENT HISTORY.

**The National Legislature.**

The resolutions censuring our first ambassador to England, Hon. T. F. Bayard, were passed by the House of Representatives last week by a vote so sharply drawn along partisan lines that they lost much of their force. There are few who defend Mr. Bayard's utterances at Edinburgh and Boston, Eng., judging them by canons of taste or by the precedents of diplomacy, but there are many who feel that Congress by passing these resolutions has failed to make the wisest expenditure of its time and opportunity. Appropriation bills and bellicose resolutions continue to pass with celerity, but constructive legislation on great problems of state seems to be impossible to secure. A committee of the Senate has just reported favorably on the plan of electing United States senators by a popular vote. Here is a proposition involving a radical change in the Constitution and a departure from the teachings of the fathers, and yet one cannot doubt that such contests as Delaware and Kentucky have recently passed through accelerate the radical change which seems to be impending. It is to be regretted that the Senate committee has reported favorably on Arizona's entering the Union as a State.

**Excise Laws.**

Governor Morton of New York has signed the Raines Bill, which radically changes the Empire State's method of taxing and controlling the trade in intoxicants, turns much of the revenue derived from it into the treasury of the State and calls for a corps of State officials who, unless they are appointed and hold office in accordance with the Civil Service Reform principles, are likely to be manipulated by political bosses, from which, unfortunately, the State is not exempt. The Massachusetts legislature, also, has before it a bill heartily indorsed by some of the leading temperance organizations of the State, which proposes to turn into the State treasury all moneys received from license fees. There is much to be said in favor of any plan which removes from communities the temptation to vote for license in order to derive public revenue and lessen taxation. There is also something to be said against the present drift in legislation, which minimizes the rank and curtails the rights of municipalities to self-government and gives the liquor interest an opportunity to infect State politics with that taint that always accompanies their intrusion.

**A Permanent Anglo-American Arbitration Tribunal.**

As the outcome of meetings held in New York, Chicago, Philadelphia, Boston and other cities of this country a call for a National Conference at Washington, April 22 and 23, has been issued. It bears the signatures of the chief justice of the United States, the commander of the United States army, ex Secretary of State Foster, ex-Secretary of the Treasury Bristow, ex-Minister to Spain Curry, ex-Governor Russell of Massachusetts, Mayors Swift and Warwick of Chicago and Philadelphia, ex Mayor Hewitt of New York, Cardinal Gibbons, Bishop Lawrence of Massachusetts, Bishop Cyrus D. Foss, Presidents Dwight of Yale, Low of Columbia, Eliot of Harvard and Angell of Michigan Universities and other most eminent citizens of the nation. The call has been sent to representative men irrespective of party or creed in every State and territory in the Union. It enters into no argument on the subject, but assumes that those who attend the conference will believe with the signers of the call that "patriotism, philanthropy, statesmanship and religion speak with one voice in favor of the desired end." It is difficult to conceive of a more important gathering than the one which this call heralds. It deserves the support of every patriot. Individuals should make sacrifices to attend, and editors should make it their duty to report its deliberations with that fullness and sympathy which the cause demands.

The fourth congress of the Evangelical Free Churches of England and Wales, which has just met at Nottingham, passed, without discussion and with great enthusiasm, the following resolution:

> Profoundly convinced that war settles no difficulty the congress trusts that the resolutions passed in the House of Commons in favor of the method of arbitration will not be forgotten and that even during the present public disquiet the friends of peace will continue their testimony that international courts for the decision of disputes between nations have proved effective means of settlement.
>
> The congress emphasizes the significance of two facts—first, that negotiations for the fulfillment of treaty obligations in the case of Armenia have failed because the treaties themselves were the outcome of war and the fear of war, and, secondly, that there is the prospect of a satisfactory settlement of the Venezuelan difficulty because the English and the American nations have more than once shown such confidence in one another as to refer to arbitration matters in dispute between them.

In this we have the heart of British Nonconformity speaking its deliberate conviction. Realizing, as Herbert Spencer has so recently said, that "while in the past great incidental benefits have come from war," they believe henceforth there can arise "no such ultimate good as to offset its enormous evils," for "powerful types of men now possess the world, great aggregates of them have been consolidated, societies have been organized and throughout the future . . . social progress is to be achieved . . . only by cessation from those antagonisms which have kept alive the brutal elements of human nature and by persistence in a peaceful life which gives unchecked play to the sympathies."

There is an aspect of the war between Italy and Abyssinia which should not be overlooked, first by Christians, and second by all those who are interested in arbitration. As long ago as last January, King Menelek of Abyssinia offered to submit the dispute between Italy and Abyssinia to the king of the Belgians for arbitration. Menelek, who is a pious believer in the ancient faith of the Coptic Church, as well as a skillful general and national hero, at that time explained that he made this overture tending

toward peace not from fear nor from necessity, but

To insure peace to my people, to avoid longer and criminal effusion of Christian blood, I will make all sacrifices compatible with the dignity of my empire. Do not neglect any means of making known to our friends in Europe that I am not an ambitious aggressor or greedy of the property of others. If I have taken up arms it is after having exhausted all means of conciliation. I convoked all my people to the war to protect the independence of our country, the keeping of which God had intrusted to my illustrious ancestors, and has delegated to me as a sacred trust. As to us, we remain here firm and confident in the justice of our cause and in the goodness of our Redeemer.

**Spain, Cuba and the United States.**

General Weyler's record in Cuba has not been so brilliant as to give much hope or consolation to the ministry at Madrid or to the Spanish people. The ability of the Cuban leaders and the extent of their resources have been underestimated by Spain and the citizens of this country. Despite the cordon of vessels which Spain has placed about the island, the revolutionists since the contest began, and especially during the last fortnight, have had unusual success in landing stores of ammunition and other necessary supplies, and their army has just been re-enforced by General Garcia. The Senate of the United States has deferred from day to day consideration of the conference report on the resolutions favoring the recognition of Cuban revolutionists, and the legislators are beginning to realize, what conservative citizens realized some time since, that while the sympathy of the American people unquestionably is with the revolutionists, neither Congress nor the President should act save after mature deliberation and with judgment based on data of the most reliable nature. And that the Foreign Relations Committee or Congress have had any such information placed before them has not been demonstrated as yet.

**The Wars in Africa.**

Kassala is still held by Italy. King Menelek has received the highest decoration possible at the hands of the czar, and his latest demands upon Italy as a price of peace indicate a degree of confidence born of inherent strength and knowledge of formidable though secret allies.

The mahdi has declared a holy war against Egypt, and summoned the faithful to take up the sword. Cairo is the scene of bustle and the clamor of war. British and Egyptian troops start up the Nile this week, and fighting sharp and severe is expected soon. Austria, Germany and Italy have consented to the British plan of borrowing liberally from one of the Egyptian reserve funds, and though the sultan will formally protest against the expedition, and France already has protested against this conversion of Egyptian funds, there seems no real impediment to a British advance for the conquest of the Soudan, save the valor of the mahdi and his followers. As was to be expected, the Liberals in the British Parliament, led by John Morley, protested against the reversion of the Soudanese policy—not altogether creditable—of Mr. Gladstone, and the debate, in which Vernon Harcourt, Mr. Chamberlain, Mr. Curzon and Mr. Balfour participated, was strenuous and searching, but the ministry won when the vote came, and Mr. Morley's motion to reduce the appropriation of the foreign office was defeated 288 to 145. The admissions made by the ministry in the debate, and the acts of Germany and Austria's representatives in Cairo, justify, almost confirm, the belief that Great Britain has such new and closer relations with the Triple Alliance as to warrant the term a Quadruple Alliance, and call for a readjustment of speculations concerning the future history, not only of Africa, but Asia and Europe.

**The Fiasco in Constantinople.**

Elsewhere we discuss The Fiasco in Armenia. It is quite as appropriate to describe the situation in Constantinople by the use of the same word. Miss Barton and her associates are being toyed with by the crafty Turk, his latest demand and their latest concession apparently being that a representative of the sultan must accompany the relief expeditions. The Armenian patriarch, also, a sketch of whom we published in our issue of Feb. 20, whose trials and courage we then described, is being subjected to pressure from the Porte in the effort to induce him to admit over his own signature that he and his fellow-countrymen have been responsible for such exercise of authority as Turkey has felt compelled to display. Moreover, he has been informed that his continuance in office will provoke further massacres. In other words, the sultan cannot use him and is trying to break him, and Russia is abetting the process. The British vice-consul at Oorfa reports that 8,000 persons were killed in the conflict there, and W. W. Howard, who went out to distribute the relief fund of the *Christian Herald*, has returned to New York and confirms the worst tales that have come to us from Armenia. A conflict between the Christians and Moslems at Beirut has been reported, but how sanguinary it was or how indicative of the situation in that part of the Turkish empire cannot be stated now. Mr. Gladstone has given $500 to the relief fund in Great Britain, and Mr. Curzon in the House of Commons has stated that Great Britain is making representations to the Porte protesting against forced conversions to Mohammedanism, and when this is said all has been said respecting the latest efforts of Great Britain to succor those to whom she promised protection.

## NOTES.

The rebellion in Nicaragua seems likely to involve not only the life of the present administration, but also threatens to shatter a recent compact between the other Central American republics, which it was supposed was to have some prospect of enduring.

A committee of experts reports that Boston should spend $300,000 immediately in properly ventilating, heating and draining her schools and protecting the pupils against fire and disease, and Mayor Quincy has officially called on the city fathers to appropriate that amount.

President Cleveland's order extending the authority of the Civil Service law of 1883 to cover practically the entire Indian service is an immense stride forward. May it be ominous of the yet more sweeping order, rumors of which are in the air, an order which, if promulgated, should put the coming presidential campaign on a higher plane than it now bids fair to be.

It is to be hoped that the House of Representatives will indorse the Senate's bill creating a national art commission, and that the Senate will indorse the House bill which requires one year's residence in the Territories before a suit for divorce can be entered. It is interesting to note that Connecticut's latest vital statistics report shows that the divorce rate has not kept pace with the increase of population of recent years.

Mr. Edison has perfected apparatus with which the naked eye has, thanks to the X rays, seen not only the bony structure of the human body, but also its fleshly organs. Wizard as he is, Edison has never used his marvelous powers more splendidly or to greater advantage to his fellowmen than during the weeks of labor night and day that have intervened since Professor Roentgen's discovery was announced. "Seeing through a man" has ceased to be a figure of speech; it is a fact.

The Canadian Parliament has passed to its second reading the Remedial Bill affecting Manitoba's school problem, the authority of which the Conservatives and the Roman Catholics of Canada hope the Province of Manitoba will accept. The ministry's majority was larger than had been predicted and shows that the influence of the Roman Catholic Church is still potential, but there are few who predict a victory for the ministry on the third reading or believe that any such law will be accepted by Manitoba.

The formal alliance between the ministry and the Liberal Party in Japan has been thoroughly tested. The recent *coup d'état* in Seoul and the increase of Russian power in Korea led the national Unionists, thirty in number, to introduce in the lower house of the Diet a motion expressing want of confidence in the ministry. Taking advantage of a peculiar power granted by the constitution the Government suspended the Diet for ten days, and when it reassembled on Feb. 25 the ministry refused to allow the national Unionists to withdraw the motion, a ballot was taken and the ministry given a majority of sixty-four in a house numbering 265 members. Count Yamagata, field marshal of the Japanese army, *en route* for St. Petersburg, where he will represent the mikado at the czar's coronation and negotiate with Russia respecting the future of Korea, has arrived in this country.

## IN BRIEF.

Our Easter number next week will, as usual, be handsomely illustrated and have for its most notable and seasonable article another of Miss Estelle M. Hurll's productions which deal so sympathetically and accurately with Christian art. Those who have longed to read a well-considered article on the theme, The Face of Jesus in Art, will, we are sure, be satisfied with Miss Hurll's work. Rev. John Watson (Ian Maclaren) will treat of the Trials of Faith.

*The Chicago Record* is to be congratulated on securing Rev. Dr. John Henry Barrows as correspondent while he travels for fifteen months in Europe and Asia.

Augustine Birrell, M. P., scholar and wit as well, recently described the House of Commons as "the paradise of bores." Our Congress just now is the purgatory of statesmen and the annihilator of business.

In our anniversary number it was said that the *Herald of Gospel Liberty* was published by Dr. J. J. Summerbell & Co. Dr. Summerbell is editor-in-chief, but the paper is published by the Christian Publishing Association at Dayton, O.

One of the cruelest and truest thrusts at the school of writers, of which Grant Allen is a typical man, is H. D. Traill's remark concerning Allen's work, that in it "you seem to hear the unctuous snuffle of a sort of salacious scientific Stiggins."

The Boys' Brigade of a Chicago Presbyterian church charged with bayonets upon a mob of hoodlums that were hurling missiles at the church and assaulting a watchman. The church militant was the church trium-

phant. Who says that the Boys' Brigade is useless?

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The Chicago Congregational Club, following the lead of Professor Mackenzie, a Scotchman, says the United States and Great Britain ought at this time to exert all their wisdom and power to devise and establish an International Court of Final Appeal. So say the Nonconformists of Great Britain. See page 503.

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Irrigation, after all, depends on God's gift of rain. Southern California has been afflicted with the threat of drought, not merely in the low rainfall of its valleys but the decrease of snow on its mountain tops and the dwindling of its streams. All our machinery utilizes or distributes God's gifts; it cannot dispense with them.

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All who have read Tom Brown's School Days and Tom Brown at Oxford, all who know how influential Mr. Hughes was in defending the interests of the North during the Civil War, all who admired Lowell and recall how dearly he loved Mr. Hughes, will mourn the death of Judge Thomas Hughes, in Brighton, Eng., March 22, aged 73 years.

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The extent to which the principles of the higher criticism of the Scriptures are accepted by Christian scholars is indicated by this statement of Dean Farrar in the *Outlook*:

I cannot name a single student or professor of any eminence in Great Britain who does not accept, with more or less modification, the main conclusions of the German school of critics.

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The presence of American warships in Eastern waters has done not a little to prevent massacres in Asia Minor during the last year. That they are manned by men of warm hearts may be seen from the fact that the officers and sailors of the San Francisco, which has been lying for some time in the harbor at Smyrna, contributed $550 in gold for the relief of Armenian sufferers.

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By the will of the late Charles Carleton Coffin the oak desk which he obtained from the house of the parish clerk in Scrooby, and which he believed was in use in the same house when William Brewster preached to the Pilgrims in the Manor House in Scrooby, is left to the Congregational Library. Mr. Coffin's thoughtfulness and generosity are worthy of imitation.

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The social gospel, as it is called, proclaims that by ameliorating the material and social conditions of men, so that all shall share alike in property and privileges, the higher morality will rise of itself. Prof. George Harris says that this reverses the familiar saying of Christ into, Seek ye first all these things, and the kingdom of God and his righteousness shall be added unto you.

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The New York *Observer* agrees with us in displeasure at the *Mid-Continent's* unjust reference to Mr. D. Willis James:

If it knew Mr. James as well as we do, it would feel small enough to crawl through the eye of a very, very small needle. Mr. James is not unmindful of his duty to Presbyterian benevolences, but being of a liberal and catholic turn of mind, he refuses to limit his gifts. If there is a Presbyterian in the country who begrudges the A. B. C. F. M. the receipt of that money, or Mr. James the joy of giving it, we pity that unregenerate Presbyterian most heartily.

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If Hon. John Sherman really said what a Washington correspondent reports him as saying, viz.:

Have we not given away the goose to put our missionaries into savage lands to raise them into the competitive arts against ourselves?

I never thought much of the missionary policy. When I was lately applied to for a subscription to uphold the Armenian missionaries I said I would rather contribute to bringing them home.

Then he has added another bit of evidence corroborating the opinion that his mind is not as clear as it once was. Moreover, it would seem to indicate that he never deserved the title of statesman. "I *never* thought much of the missionary policy." Too bad, but it's worse for Mr. Sherman than for the cause of missions.

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## STAFF CORRESPONDENCE

### FROM NEW YORK.

**Congregationalism Talked Up.**

Our Congregational Club, which doesn't often talk of its peculiar "ism," gave its March meeting wholly to that, inviting well-known representative Congregationalists to speak of the condition, work and prospects of the denomination in their several fields. And when the names of Drs. M. Burnham of St. Louis, S. M. Newman of Washington, and N. Boynton of Boston are given it need not be said that the hundred or more members who faced the pelting storm on Monday evening had a good time.

Opening, as was natural, with a brief glance at the principles of Congregationalism as contrasted with those of Episcopacy, Presbyterianism and Papacy, Dr. Burnham passed to the origin and growth of our nineteen churches in St. Louis, with their 4,000 members. All but one of these have come into life since the war, and in spite of race prejudices and ignorance of our polity are now growing and multiplying with healthful rapidity. This progress he traced under four epochs: the first three under Dr. Post, Dr. Goodell and Dr. Stimson—the last "as true as steel, a wonderful man for raising funds and for organization"—and the fourth epoch, now on, of colonization and centralization.

Dr. Newman spoke chiefly of his own church in Washington, organized in 1865, numbering 1,000 members, held together more by the bond of service than by community of opinion and peculiar in having on its roll a large majority of males.

Dr. Boynton's address was enlivened by poetry and anecdotes told in his characteristically irresistible style, making his hearers wish he would keep on till the storm outside abated. The substance of his message was joy over the growingly harmonious relations between the churches and pastors of Boston and vicinity and the spiritual fruit to be expected therefrom.

**Trout and Things.**

The successive Madison Square Garden shows of horses, dogs, cattle, poultry and cats have given place to an exhibition of the general run of sportsmen's experience "away down East." Though true in its portrayal of that particular phase of life in Maine, the papers that are referring to it as an accurate reproduction of the ordinary tenor of its citizens' existence are in danger of getting—and they indeed justly—into troubles like those which President Cleveland brought on himself by his home missionary speech in Carnegie Hall.

Camp life among the Maine lakes and hunting grounds is set before our city folks as realistically as it would be by a visit to Maine in the sporting season. There is an Indian camp presided over by the Blackfoot Bear chief, his wife and boy—the last by his pranks a constant source of amusement to the visitors, as the parents are of interest by their handiwork and communication with all who choose to converse with them through an interpreter. He, by the way, was with Custer, Reno, Terry and Miles in their campaigns against the Indians, and has stories worth hearing.

The display of articles adapted to the wants of friends of "the rod and gun" is complete, including the latest improvements in all manner of "shooting irons," canoes, fly and trolling rods, lines, reels, flies in endless variety and all things used in "the contemplative man's recreation."

Boats of aluminum attract much attention. A new style of ducking boat, shown in a tank made expressly for it, was expected to lure the President on from Washington, but he has not appeared yet.

The trouting outfit is shown in an actual camping cabin—the temporary abode of half a dozen famous guides—by a genuine disciple of Izaak Walton—none other than Miss Crosby, the attractive fisher maiden, "Fly Rod," whose trouting articles have delighted thousands of anglers. It is surprising to see how many "contemplative men" have broken away from their business, even in this wretched weather, to compare notes with her and cultivate close acquaintance with the live trout—all the way from a pound or so to four or five, and landlocked salmon claimed to tip the beam at eight pounds—whom she inveigled into accompanying her to the garden to see and be seen.

**The Booths.**

There arose here so general a dissatisfaction among Ballington Booth's best friends on his announcement of "God's American Volunteers" as the chosen title of his new organization that he decides to modify it at least by dropping the divine name from the title. Whether or not the body shall be called simply "The American Volunteers" is not yet settled. The late "commander" is greatly cheered—as he well may be—by the present outlook of his new enterprise and the number and character of the new friends rallying to his aid. He will have no need—as he has no disposition—to antagonize the old "army" to assure the success of the new movement.

Rev. B. Fay Mills begins a series of revival meetings at Montclair on March 25, to continue until April 5. HUNTINGTON.

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### FROM THE INTERIOR.

**The A. M. A. Jubilee Year.**

As is well known the next annual meeting of the A. M. A. is to be held in Boston and is to be its fiftieth anniversary gathering. Very wisely, as it seems to many, is the plan which the field secretaries are following of making the entire year an anniversary year instead of holding a meeting of only two or three days in the fall. If the methods of calling attention to the work which this noble society has done are everywhere as successful as were two of the meetings held last Sunday in Chicago at the First and Union Park Churches, too many cannot be held, nor will the year be long enough to give all who wish to attend them an opportunity of doing so. Dr. Roy, who has them in charge, said very little himself, but introduced two men, Rev. George V. Clark of Memphis, once a slave, now a useful pastor and a good speaker, who told the story of his life work and referred hopefully to the future of his people, and Rev. W. G. Olinger, a mountain white, pastor of the church at Williamsburg, Ky., and a fine specimen of the race to which Lincoln belonged. His personal appearance

attracts attention. He is seventy-nine inches in hight, and is often introduced as "our Longfellow." His statements as to his field of work and its importance were such as to inspire hope in speedy returns for all investments which Christian benevolence may put into it.

**Ministers' Meeting.**

Monday the rooms were full. The paper on Expository Preaching by Professor Mackenzie, which had drawn so many to the meeting, proved even more interesting, and one may truthfully say more valuable, than had been anticipated. Professor Mackenzie thinks that expository preaching has been sadly neglected, that many mistakes have been made by those seeking to adopt this method of giving their people the gospel, that there must be as much variety in the methods employed as there is in the Bible itself, and that, if the preacher will prepare himself for the pulpit as carefully as he ought, he will not only awaken interest in his hearers but do himself great good. Many strangers were present at the meeting.

**The Congregational Club.**

The meeting Monday evening, March 16, was devoted to a consideration of our coming municipal election. Mr. Edwin B. Smith spoke on the Municipal Voters' League and its work, and Mr. Frank H. Scott on the bearing of the next election on civil service reform. Both addresses were well received. There was considerable discussion also over the method in which the meetings of the club shall be conducted. A resolution had been proposed asking the executive committee, so far as possible, to arrange a program the discussion of which shall aim at the enunciation of some principle, or the declaration of some mode of action for the members of the club. While the resolution failed to receive a majority vote, it is evident that its proposal has accomplished all that was desired, viz., to make clear the original purpose for which the club was established—the discussion of important subjects and the furtherance of the interests of our Christian work in the city and the State.

**Mr. and Mrs. Ballington Booth.**

The W. C. T. U. has invited Mr. and Mrs. Booth to make use of Willard Hall during their coming visit to Chicago. Of the visit of Miss Eva Booth nothing is as yet said. So far as it appears the Salvation Army here is loyal to the London officials, but a very slight attempt to exercise undue authority would be likely to throw the whole army into Ballington Booth's hands.

**Dr. Rusk and the W. C. T. U.**

The disagreement over Colonel Ingersoll will be amicably settled by having him speak in Hooley's Theater. Probably the Church Militant will soon go to the theater as its regular place of meeting. Audiences are already, so it is reported, too large for Willard Hall. For some time now the women have been conducting noon prayer meetings, under the leadership of Mr. Francis Murphy, with much encouragement. A great many intemperate men have been reached and some hopefully converted.

**Governor Altgeld and the Insane Asylum.**

*The Tribune's* assertion that five persons have met their death from neglect or criminal treatment at the insane asylum in Jacksonville bids fair to create an excitement before the charges are proved or disproved. For the sake of humanity it is to be hoped that they will not prove to be true. Governor Altgeld has visited Jacksonville and declares his intention of probing the charges to the bottom. *The Tribune* will place all its information at the disposal of the governor.

**Miscellaneous.**

A citizens' meeting in the interests of better city government was held Monday evening at Central Music Hall under the auspices of the Municipal League. Judge Tuley made a scathing speech against corruption among city officials. The Civic Federation, although working very quietly, has by no means ceased its labors. Without mixing at all in politics, it has rendered the nomination of bad men for the council a hazardous operation this year. Neither party is anxious to put up candidates whose record will not bear the scrutiny of the Civic Federation. The federation is also investigating the pay rolls of the South Side tax office with a feeling on the part of those who instigated the examination that a good deal of money has been wasted on officials who have rendered small equivalent for what they have received. Sir Henry Irving addressed the students of the University of Chicago, Tuesday noon, March 17. Kent Hall was too small for his audience. He spoke on Macbeth and gave it as his opinion that Macbeth himself, according to Shakespeare's conception, was the great criminal in the play, and not Lady Macbeth as is so often asserted. The strike of the cutters and trimmers is not yet settled. Many non union men have been prevented from working and the police have more than once prevented violence. A strike among the stone cutters has been submitted to arbitration. Mr. S. M. Moore and his daughter, Mr. E. N. Wiley of Chicago, will soon sail for Constantinople, where they hope to meet Mrs. C. F. Gates and her children, who will leave Harpoot about the middle of April in order to return home. Mrs. Gates, who is a daughter of Mr. Moore, is far from strong, and the experiences through which she has passed render return to the United States necessary.

**The Bible Institute.**

Another special conference for Bible study, similar to that held last year in connection with this institute, will be held during the month of April. Board and lodging can be secured by writing to Rev. R. A. Torrey, its superintendent. Professor White will speak at three o'clock each day, the first week on the Book of Job, the second on the Psalms, the third on the Gospel of John, the fourth on the Epistle to the Romans. Dr. W. J. Erdman will treat such topics as Sonship, Results of Redemption, The Glory of God. Superintendent Torrey is to treat the First Epistle to the Thessalonians and to speak on Personal Work. The regular course of study is indicated under the topics Studies with Christ in the School of Prayer, Studies in Isaiah, in the Book of Acts with Reference to Homiletical Material, and in Colossians and Galatians. Professor Towner will be in charge of the musical department. The managers say the conference promises to be a large one, and that, as the expense for all its advantages will be only five dollars a week, applications for room and board should be made at once.

**University Settlement.**

This settlement, which now costs upwards of $3,600 a year, has been sustained chiefly by the students and faculty of the University of Chicago. Situated near the stock yards, its friends say it reaches 2,000 people and has become a source of rich blessing to them. A head resident with assistants varying in number from three to seven have directed the social and philanthropic activity of the settlement. A *crèche* is supported, musical work is provided for and a gymnasium for boys is kept open during the winter. There is a kindergarten for about seventy children, and several classes for advanced instruction have been formed. A score of clubs have been organized and are successfully maintained. To obtain needed funds this year professors in the university will give lectures on topics of universal interest in houses of leading citizens of the West Side, which have been opened for the purpose.

*Chicago, March 21.* FRANKLIN.

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## FROM THE NORTHWEST.

**Dr. Moulton's Lectures.**

Under the management of the Institute of Sacred Literature Dr. R. G. Moulton, University of Chicago, has been delivering a series of lectures in Minneapolis to audiences which have crowded our largest churches. These lectures deal wholly with the Old Testament as literature, regardless of higher or lower criticism. They are masterpieces of insight and comprehension of Hebrew literature, of which the Scriptures are the flower. The orations of Deuteronomy as rendered by him make it a new book, and in the prophecy of Habakkuk he sees rhapsody, and the book stands forth as a thing of life. He makes intensely interesting many portions of the Scripture which have seemed to many to have little meaning. Professor Moulton's book is scholarly, reverent, helpful and stimulating.

**Good Citizenship.**

The enthusiasm and interest of Minneapolitans in good citizenship organizations is manifesting itself. Mayor Pratt is pushing his crusade against the gambling houses of the city and, at the earnest solicitation of the Congregational ministers, he has revoked the theatrical licenses of two prominent low playhouses. The leading daily paper is making a strong fight against the hitherto lax enforcement of municipal laws, and popular clamor against the city council's questionable methods promises a radical change in city affairs in the near future. In St. Paul the good people are rising up in their might against wine rooms. There are several indictments by the grand jury in these cities which promise to unearth some corruptions in city government which will seriously involve some of our most prominent men. The success of this uprising against deep-seated wrongs is daily made more certain by the added interest of our best business men and heaviest taxpayers.

**The Pastor-Elect of Plymouth Church.**

This leading church of our denomination in the Northwest eagerly awaits the coming of Rev. David N. Beach, who is expected to preach his first sermon as pastor on Easter Sunday. The foremost problem of this down-town church is so to organize and set to work its forces as to bring the gospel efficiently to the very large numbers in the immediate vicinity of the church who are not being reached. Here is a great open door, a large force of workers and the com-

ing leader will find a parish large enough and sufficient problems awaiting solution to enlist all his powers as a general. Successful work at this center will mean much for the churches in all this region.

**Interest in Hampton Institute.**

The new interest awakened in this vicinity for the higher education of the black race by the presence of Booker T. Washington has been much increased by the coming of Professor Frissell and some of his students in Hampton, who are touring the upper Mississippi Valley and enlisting some of our business men's sympathy and money. Especially is this true of those men who do not give through any of the regular boards of the churches. Prominent among the benefits resulting from such a tour in this section is the undoing of prejudices formed by people who estimate the Indian's possibilities by the shiftless specimen still native on some of our reservations.

**Whither in Church Unity?**

Several months ago the Brotherhood of St. Andrew arranged for a series of daily noon hour meetings during Lent, and invited one or more leading clergymen outside of their church to deliver addresses. These men accepted the invitations and were preparing their addresses when they were informed that several of the rectors did not deem it wise to have any non-Churchmen take part. And this, too, from a body which has so much to say about Christian unity. Is Dr. Greer right when he says, "If you look at us real hard you will find out that our unity (Episcopalian) means that we want you all to believe as we do?" We are waiting for light. J. A. S.

## CURRENT THOUGHT.

AT HOME.

Professor Shailer Matthews, in the March *American Journal of Sociology*, discusses Jesus' teaching respecting the State. "Was then Jesus a socialist, a monarchist, a democrat? Again it must be said he was neither. He stands committed to no political teaching. . . . He held himself sternly to the duties of a preacher of religion and morals. It was enough when he had shown the fatherly monarchy of God and the fraternal obedience of men. . . . The test of a theory or a fact of government must not be, Does Jesus teach it? but, Does it make for that fraternity that is his ideal for society."

*Zion's Herald* publishes an interesting symposium of opinion contributed by the professors of the School of Theology, Boston University, the New England training school for Methodist preachers. In reply to the request, State what should be the attitude of the Methodist minister toward the higher criticism? Pres. William F. Warren says: "He should regard it as one of the 'all things' which he is divinely summoned to 'prove,' that he may hold fast only that which is good." Professor Buell of the chair of New Testament Greek says: "So far as the Methodist minister finds himself called to defend the Bible, he should qualify himself by earnest and systematic study to understand the results of Biblical criticism, to discriminate between the essential and the non-essential in the record of revelation, and to select defensive positions which will prove invulnerable." Professor Sheldon, professor of systematic theology, says: "That type which combines essential reverence for Scriptural ideals with thorough scholarship is entitled to respectful consideration, even when it crosses views which by force of inheritance we prefer to cherish." Professor Rishell, professor of historical theology, holds that the minister "should ever remember that all that is best in it is but a means, not an end. Hence he should preach the saving truth which the Scriptures contain, not critical discussions relative to their origin and composition. And above all he should never drift away from the truth accepted almost universally by the critics, that the Bible contains all that is necessary to salvation, and that, properly interpreted, the Bible is an infallible rule of faith and practice."

ABROAD.

Dr. J. Guinness Rogers, commenting in *The Independent* on Dr. Rigg's remarkable letter to Cardinal Manning, to which we referred in this department recently says: "If Dr. Rigg entertained this view about those Wesleyans who had the misfortune not to share his passionate antagonism to a man [Gladstone] who has done so much to raise the whole ideal of English statesmanship, the manly course would have been to denounce them [Hugh Price Hughes, Percy Bunting, *et als*]. The last person in England who would have been made the confidant of any Protestant leader as to the failures of his own church was Cardinal Manning. . . . An alliance between a Methodist leader and a cardinal archbishop such as the correspondence reveals, is a phenomenon, but it need not alarm us [Congregationalists] if we are careful to learn the lessons which it writes in such unmistakable characters."

The *Christian Commonwealth* publishes some interesting letters from Robert Louis Stevenson to Professor Charteris of the University of Edinburgh, who was an intimate friend of Stevenson's father, concerning whom the son wrote thus: "Yes, my father was a 'distinctly religious man,' but not a pious. The distinction painfully and pleasurably recalls old conflicts. . . . His sentiments were tragic, he was a tragic thinker. Now, granted that life is tragic to the marrow, it seems the proper function of religion to make us accept and serve in that tragedy, as officers in that other and comparable one of war. Service is the word, active service in the military sense, and the religious man—I beg pardon, the pious man—is he who has a military joy in duty, not he who weeps over the wounded. We can do no more than try to do our best."

The *Australian Independent* says that a high military authority in one of the colonies told a crowd of schoolboys recently that the one thing Australia needed was a big war. "No doubt it is the kind of thing that the professional soldier needs. But it is the one thing not needful for the best and highest interests of the human race," replies the *Independent*. The same journal tells of thousands of people in the colonies who have allowed themselves to assume obligations from which there is no possible relief except in insolvency or the grave, and it adds: "We have sometimes thought it might be a wise thing to introduce into our modern life some such provision as that of the Hebrew jubilee, which periodically freed all men and families from their commercial obligations and liabilities and enabled them to make a fresh start."

Dr. E J. Dillon, describing The Fiasco in Armenia in the March *Fortnightly Review*, attributes Great Britain's crushing diplomatic defeat "to the unceremonious manner in which the sultan was baited from the very first, without reflecting that he was being driven into the arms of Russia, and without taking means to prevent his cordial reception by that Power; to the reasonable distrust of our Eastern policy felt by the czar's government, who are masters of the situation—a feeling which pains to dispel were taken; to ignorance of the fact that Germany was resolved to follow Russia through thick and thin, not merely against England, but even to the detriment of what heretofore were considered the interests of her Austrian ally; and to our taking it for granted that the co operation promised and duly given to us by Russia, in a purely academic inquiry, would, as a matter of course, be continued to the extent of employing force against the Ottoman Empire." He places the blame, not on Lord Salisbury, who had to play the last act of the farce, but upon Lord Rosebery and Lord Kimberly, who started in with high tragedy, but failed to shed gore when the crisis came. Lord Rosebery of course denies this charge, and has done it in and out of Parliament.

## THE CHRISTIAN LIFE.

V. CHURCH WORSHIP.

BY REV. FLOYD W. TOMKINS, JR.

We miss much of the help which might come to us from worship, because we have such a faulty idea of what true worship is. We have always heard of "going to church," and our early experiences have given a certain color to the Sunday gathering of which it is difficult to rid ourselves. Formality has led to unreality and that, perhaps, to unbelief in any strength to be derived from worship. We ought to worship, not from any obedience to the law of propriety, not because we were taught to worship, not even because we think God asks it of us, but because we need it, and the satisfying of need creates a true, healthy love for that which grants the satisfaction.

Before thinking of the parts of worship let us remember that the church building and Sunday are simply incidentals in our worship, that is, the building where we gather and which is consecrated to God, and so called "God's house," is to make our worship convenient and fitting, and Sunday is chosen, not as the only day, but as a special day for worship. When men realize that the scientist, who talks of the field, the wood and the river as places for adoration and uplifting meditation, has a great truth at the foundation of his independence—for "the groves were God's first temples"—then the material building of man's erection will not grow less but more important as being the emphatic proof of God's presence on earth everywhere. And when men think of everyday as God's day then Sunday will only be dearer as declaring the truth of the sanctity of all time. We must not grow narrow and try to confine God and his love within four walls or twenty-four hours. The spire and the cross declare that God is on earth to meet us, and the rest and quiet of the "first and best of days," as Keble so beautifully calls it, make us know that God "breathes his peace through all the days." Perhaps, sometime, when our churches are always open and the rushing man of business can mark the sanctuary inviting him to "come in, rest and pray," and the tired woman of many cares can remember that one door to quiet is never closed, worship will become a more real thing. Nothing is a more cruel sarcasm on our modern Protestant Christianity than a great building opened once a week for a few hours and then shut, locked, barred, gated and padlocked as if God had gone away and would not be back till the next Sunday. Of course the man thinks God is nowhere if the place specially built to emphasize his presence is held shut against his children. Nothing so biting in the way of practical unbelief is found, even in this nineteenth century, as a week bounded by two Sundays, but left without an opportunity for worship except, perhaps, a "midweek" service and that in a "second hand," weekday place called a "vestry" or "chapel."

1. The parts of worship are three, namely, praise, prayer and instruction. If any one of these is wanting the worship cannot be complete. We are meeting God. (Hence the good old term "meeting house," which means a place not where man meets man, but where man meets God.) So we praise as we see the King in his beauty; we pray as we see the King in his might; we listen as the King in his wisdom speaks.

Praise and thanksgiving lift the soul upward. Most of us have very low ideals in life. Money, pleasure, power—these are the little hillocks we try to climb, and when we reach the top we feel ashamed, for we are still so low. To lift eyes and feet to the mountains is to see God. I suppose the reason we sing so feebly (if we sing at all), and why we sometimes even sit down while we sing, is to be found in our lack of real healthy enthusiasm; and there can be no real enthusiasm where we do not glory in some great vision, some noble hope. "My God, gracious, good, eternal, I love thee!" Who can say such words intelligently and not feel a thrill? We feel it when we praise a friend. Not long ago I listened to a great pianist. He held his audience at first, then he inspired them, and finally he aroused them and they crowded forward, clapping, waving handkerchiefs, tears in eyes, throats swelling with suppressed emotion. Is not God greater and his harmonies are they not richer than any human can bring from strings or pipes? We think of history, and God is there in a divine symphony. We think of nature, and God is there in one unending yet ever varying song. We think of our lives, and God is there again with strange harmonies which grow richer and sweeter as their tones ring in after years.

2. Of prayer we can hardly say enough, it forms so full a part of all true worship. We come empty, and must be filled; tired, and must be rested; anxious, and must be calmed; troubled, and must be comforted. But we must not forget that we worship not selfishly but as a family; it is "common" worship.

> We share our mutual woes,
> Our mutual burdens bear.

Hence the importance of repeating in concert our petitions, happily so much more frequently done than formerly. How real the dear Lord's Prayer becomes when "Our Father" is said not by minister alone, nor by each in the silence of his own heart, but by all "with one mouth." So, too, we pray for common blessings. There would be fewer church quarrels and fewer heart-broken ministers if the people prayed for each other, for their church, for their pastor. It used to be the custom once for the minister to guide the united, though silent, petitions of the people by giving subjects for prayer, while all knelt before God, thus: "Let us now pray for our church, that we may be united, spiritual, earnest." And then, after a pause: "Let us pray for the sick and the afflicted." And then, again: "Let us pray for parents, brothers, children not yet serving Christ." One can readily imagine such common petitions arising as would make heaven full of joy. The most helpful "mid-week" meeting I have ever heard of was thus made an opportunity for common prayer by each praying for his neighbor who lived next to him, and then for his neighbor in the seat by his side, and then for the servants at home or the business companion. We may be sure there was little bitterness left when that service was over, for bitterness cannot live in the face of prayer. But, if there is no such custom in my church or yours, still there is opportunity enough for common prayer if only we will use it. How much time we lose in church "waiting for the service to begin!" Why, it has already begun as soon as we are there. And the precious moments before the minister enters may be made the best part of all the worship.

3. Instruction is commonly thought to lie only in the sermon, but that is a great error. God's minister indeed speaks to us, if he is true, the message God has given him. But we must know that in worship God himself speaks directly by the Holy Spirit. He speaks through the Bible as it is read to us and we learn so of his will. He speaks to our hearts as that quiet motion touches us, so strange and yet so real a motion, calling to duty or restraining from wrong. He speaks in the peace which follows prayer, in the inspiration which a hymn gives, in the longing which comes from a thought of our need and, if we are quick to learn, we can have no difficulty in comprehending the lesson.

I would not minimize preaching. There is a quick response to earnest, sincere sermons spoken as man to man. A sermon which has been thought out on the knees and prepared in God's sight and by his grace must do good. But after all it is the human element which enters into the speech and we are bound, in listening intelligently, to judge taking what we need and leaving the rest. The great difference between modern and mediæval Christianity is that now men do not act because some one tells them to act but because they are impelled by a nobler guiding Then faith and action were simple obedience to what the Christian leaders said. It was necessary then because men were not generally educated. But it can never be in this era that I will accept, without examination and judgment, that which another declares. Sermons can persuade, they can instruct if they lead, through persuasion, to truth in practice, but they can never compel, and it would be well for some young ministers to realize this. But in all ages for the last 1,800 years men have accepted alike God's word spoken in the Bible or heard through conscience. When God speaks we listen, even though our understanding cannot follow.

What can we do to make our worship more really helpful? First, we can believe in it. Never speak of it as a mere "going to church," or a "preaching service," but as a meeting with God. Second, we can accustom ourselves to bring our burdens here and give them to Jesus. Sometimes men and women are told to leave their business and their household cares behind when they enter the church. I think Christ would say, "Bring them with you that I may give you strength and wisdom to bear them." The reason there is so much godless business and such fretful household service is because people have left them outside, as our fathers used to tie their horses in the shed back of the church, and after the service they were taken up again until the next Sunday. Worship means consecration, that is, asking God to bless everything. Third, we can join more heartily in the worship. Our voices, as well as our hearts, God asks for. "When my mouth praiseth thee with joyful lips," sang the Psalmist, and Miss Havergal phrases it in modern poetry:

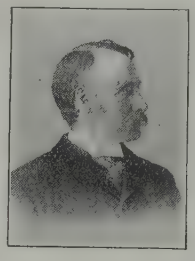
> Take my mouth, and let me sing
> Always, only, for my King;
> Take my lips, and let them be
> Filled with messages from thee.

And, lastly, we can be reverent. If God is in church to meet us, let us meet him reverently, not as afraid, but as overcome with honor and love. "The Lord is in his holy temple." "This is the house of God."

## A BARITONE'S PARISH.

I.

BY REV. JAMES M. LUDLOW, D. D.



Rev. J. M. Ludlow, now pastor of the First Presbyterian Church of East Orange, N. J., was graduated at Princeton in 1861. His story, The Captain of the Janizaries, issued in 1886, gave him a position as a writer of historical fiction which was most complimentary to his veracity as a historian, his gifts as a stylist and an author endowed with imagination.

The pulpit and the choir gallery are closely related in our city churches. It is, however, a sad fact that the sons of the prophets and the sons of Korah usually know little of one another. To the musicians the minister often seems to be a mere recluse, and the clergyman comes to look upon his choir as a band of itinerant minstrels.

It is therefore very refreshing to note that between the pastor of St. Philemon's, the Rev. Dr. Wesley Knox, and Mr. Philip Vox there sprang up an intimacy almost from the day when the new baritone sang his first solo. It was Shelley's Resurrection, which had been rendered as an offertory after one of the Doctor's finest efforts at an Easter sermon.

Deacon Frisk, the chairman of the music committee, met the preacher at the chancel rail within fifteen seconds after the benediction had been pronounced—before the sexton was able to announce to the pastor that a parishioner was in momentary expectation of death and required his immediate attendance; before Lawyer Codey had adjusted his silk hat upon his wrist, like a falcon, preparatory to his stately march down the middle aisle; and even before the soprano had adjusted her handsome face and bonnet over the front of the choir gallery to inspect, or be inspected by, the passers out. Deacon Frisk was like most music committee men in that he knew little about the musical art, but he was a hustler in getting the worth of his money in whatever job he tackled. Rubbing his hands in self-congratulation upon the new baritone's engagement, he delivered himself of a panegyric which he had spent the time of the closing prayer in composing.

"I tell you, Doctor, Vox was a catch. Why, he sang,

> In slumber lay the brooding world,

so sweetly that you could almost hear the stars twinkle through the music, and when he struck,

> Let heaven's vaulted arches ring,

it seemed that the sky were tumbling down through the church roof. That's great singing. Eh! Doctor? Cost only three

hundred extra. Worth a thousand on the church market."

"Yes," said the Doctor, "I was pleased with the man's voice. I am impressed with the idea that there is more than larynx and training in him. There must be bigness and sweetness of soul behind those tones. Men can't sing that way to order. Come, Frisk, introduce us when those young women get through talking to him. I know I shall like him."

The dominie is a bachelor. That is a pity, for a wife and family of ten could home themselves in his heart without detracting from the love he has for everybody else.

But having no wife to console him after the efforts of a hard Sunday, he was accustomed to ask one or another of the young men to come to the study and "curry him down" after evening service.

Soon Vox came to permanently occupy this place of clerical groom. The saintly folk who thought that the light burning until Sunday midnight in the sanctum was a sign of the protracted devotions of their pastor would, on one occasion, have been astounded to see the reality. On the lounge was stretched the tired preacher, his feet on a pile of "skimmed" newspapers, reserved for the more thorough perusal they would never get. In his lap lay the head of a big collie, whose eyes were fixed on the handsome face of his master. Do dogs have religious instinct? If so, this was a canine hour of worship, and the dog was a genuine mystic. In some famous pictures of the Adoration of the Magi there is less reverence and love depicted on the faces than gleamed from beneath the shaggy eyebrows of the brute.

By the study table sat Vox, his big, bushy head and square, Schiller-cut face (except for a very unpoetic mustache) bending over a chafing dish that sent up the incense of a Welsh rarebit, the ingredients of which were the offering of the landlady's piety.

"Doctor," said Vox, suddenly, poising the spoon as if it were a baton, and dripping the melted cheese onto the manuscript of the night's sermon before the preacher had decided whether to put it into his "barrel" or his wastebasket; "Doctor, do you know that I feel like a hypocrite singing in a Christian church?"

"You a hypocrite, Vox? You couldn't act a false part any more than you could sing a false note without having the shivers go all through you."

"Well," replied the singer, "that is just what is the matter with me. The shivers do go through me. I am shocked at the moral discord I am making. I am striking false notes all the time. My life doesn't follow the score of my conscience. I sometimes put no more heart into my singing than the organ pipe does."

In evident self-vexation Vox strode across the room, holding his plate of rarebit as he would have held a sheet of music, and managed in his nervousness to jerk the toasted cheese off it as he sometimes seemed to jerk the notes off the paper. The doctor slipped from the lounge just in time to escape having a savory splash lodge itself between his vest and shirt bosom. The dog growled at the apparent attack upon his master, but was diverted from further warlike demonstrations by the bit of toast that fell under his nose.

"Your dog is as good as a special policeman for you, Doctor."

"Yes, he defends me in more ways than one. You know why I call him Caleb? Caleb is Hebrew for "God's dog." One day, when he was a pup, I forgot myself and dropped into a regular pessimist over some materialistic trash I was reading. The pup seemed to notice my sour face, and put his paws upon my knees, lolled out his tongue and looked me through and through with those bright eyes of his. It was as much as to say, 'Master, you're a fool. Look at me. Didn't it take a God to make such a marvelous creature as I am?' So I have called him Caleb ever since. He tackles many a doubt for me, as he would any other robber."

"I wish I had your faith, Doctor," said Vox, putting his arm around Caleb's neck and dropping another piece of toast into the waiting jaws.

"Faith? You have got it, Phil, only you don't know it."

"Nonsense, Doctor! I suppose I believe the creed; at least, I don't disbelieve it. But I don't feel these things. That's what makes me say that I am a hypocrite to sing in a Christian church. Tonight I saw a woman crying during my solo. I felt like stopping. What right have I to make another feel what I don't feel myself? I tell you, Doctor, I am nothing but a bellowing hypocrite. I'm going into the opera, where it's all make believe. You know that I have had offers that would tempt a singing devil, and I believe I would become one if it were not for you."

The Doctor eyed his guest quizzically for a moment, then deliberately stretched himself again on the lounge.

"Phil, that cheese has gone to your head. I didn't think it was so strong. Yet I can understand your mistake. I used to talk to myself that way. I would scratch out the best sentences from my sermons, because I didn't feel all they meant, and would accuse myself of duplicity and cant, because my experience wasn't up to my doctrine. But how could it be? My brain isn't as big as the Bible. My conscience isn't as true as Moses' was when he wrote down the Ten Commandments. My heart isn't as tender as Christ's. If I should say from the pulpit only what I feel at the moment there would be poor pasturage for the people. So it is all through life. People talk in society on a higher level than they habitually think on. That is what society life is for, to tune up to key the sagging strings of common, humdrum life. I suppose, Phil, that you will refuse hereafter to say good morning to your neighbors, because at the moment you are not thinking and not caring whether their day is to be a happy one or not. Feel! Do you suppose that old violin feels anything of the thrill that goes through its fibers? Shall I smash it for a hypocritical contrivance of wood and catgut? Did I kick Dr. Cutts out of the study the other day because the hard-hearted wretch didn't realize how much good he had done me in reducing the swelling about my sprained ankle? Yet you want me to let you kick yourself out of the church because you don't feel like one of the Angels of Jesus, or haven't had all the joy of life crushed out of you by affliction so that you feel Weary of Life as you sing."

The Doctor warmed with his theme until, standing up, he put his big hands on Vox's shoulders and fairly shouted at him: "Sing, Phil! Sing the brightest, happiest things God ever inspired poet and musician to write. But don't go croaking like an owl because you don't feel like a nightingale."

"Well!" said Vox, drawing a long breath and letting it out in a whistle, "that cheese or something else has inspired you, Doctor. I never heard you so eloquent in the pulpit. Why don't you preach at us that way, as if we were individuals, instead of firing at us in the lump? I'll sing hymns for you even if I do it as heartlessly as a hand organ. But now, Doctor, for the other six days in the week you'll have to confess that they are full of husks that do nobody any good. Here's my diary. Isn't it wretched for a man with a conscience? Monday: sung at Checkley's musicale for $50 and a score of female compliments. Tuesday: in oratorio for $100 and some newspaper puffs which were all wrong from a critical standpoint. Wednesday: moped all day because I had a sore throat and couldn't sing. Thursday: made believe teach a lot of tone-deaf girls who can never sing any more than cats, and took their fathers' money for the imposition. Friday: ditto. Saturday: rehearsal. Now tell me, who am I helping by peddling my chinwares?"

Vox had to stop from lack of breath as well as from the fact that his week had run out.

"Go on," said the Doctor, nonchalantly. "You can certainly slander yourself worse than that. What! No more? I am inclined to think that you are a hypocrite, pretending to make a father confessor of me, and then giving me only that meager list of your sins. I know that you are not such a sweet saint as to have only the faults you have mentioned. If they were all I would have a glass case made for you in the choir gallery and put your image in wax there, with a basin of holy water by the side of it. But now soberly, Phil, I think I can size you up, or down."

"All right! Try it. I imagine you will find so big a fool that it will take some time to get the measure."

With that Vox stretched himself to his full hight and posed with his thumbs in his vest armholes. The attitude interested Caleb, who imitated him by stretching himself out to almost corresponding dimensions along the floor, recovering his legs slowly to the accompaniment of a long and dismal whine.

"He does that," said the Doctor, "only when there is going to be a death in the neighborhood, or when I have been reading out loud from my sermons. He knows when I have got it long enough. More than once I have taken that dog's hint and saved the people from being bored on the following Sunday. I wouldn't venture to lecture you any more, Phil, without Caleb's consent. So you may thank him for your escape. But I think I can help you size yourself up. Will you go with me tomorrow night?"

"Where?"

"Leave that to me. Will you go?"

"That's a blind sort of invitation. But, of course, I will go anywhere you want me to. But what is it? Some Sorosis? That reformed theater you talk about? Any charge for admittance, or collection? Of course, going with a distinguished clergyman, I shall have to appear in swallow-tails and Arctic shirt front."

"Not a bit of it Phil; your oldest clothes, so that you will look just as mean as you say you feel; then for once you can't accuse yourself of being a hypocrite."

[To be continued.]

# David Nelson Beach.*

Disciple, Prophet, Citizen.

If I should come to high renown,
And compass things divinely great,
And stand a pillar of the state,
And count an empire all my own,

And miss myself—I were a child
That sold himself to slavery
In that fair castle by the sea
That glimmered toward his mountain wild.

Thus sang the student at Yale a score of years and more ago. One wonders whether these lines have reverberated in his soul once more as during the past few weeks the man in his prime has been receiving the loving homage of his fellow-Christians and fellow-citizens. He *has* come to "high renown"; he *has* "compassed things divinely great"; he stands "a pillar of the state," and has not missed himself, yea, rather found himself, and how? By losing himself, by learning the occult meaning, the dynamic force of that divine paradox, "Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall preserve it." Apprehending that great principle and living close to him who first announced it to frail humanity, all in his life that has been, now is, or is to come has followed, follows, or will follow naturally.

You can explain his record and his influence in no other way. Other men are greater scholars, greater orators, have larger stores of knowledge, have more thoroughly worked out the details of their philosophical and theological system, created more literature, constructed more parish and ecclesiastical machinery, and as citizens made greater gifts of money or framed more lasting laws. But here is one who, though a scholar, has forsaken the temptations of the study and the library; who, though an orator, cares little for the form of his message so long as it is proclaimed, enters men's ears and kindles their souls; who, though not unmindful of the ever widening horizon of human thought, nevertheless believes more in bringing men in touch with divine life than in feeding their intellects; who, though intensely eager to speculate concerning the deepest mysteries of God and man, has found that "religion is not a dogma nor an emotion, but a service"; who, though a poet and prose stylist of no ordinary power, has chosen human hearts for manuscripts and heart-throbs as quills; who, though wondrously fertile, patient and gentle in devising and perfecting schemes for transforming energy into results, never confounds *means* with ends, machinery with life; who, though poor in this world's goods, has given himself so absolutely to bettering civic life in Cambridge during the last eleven years that, as he leaves it for a new field, its citizens, irrespective of creed, party and rank, have joined in saying:

To your sincerity and fidelity, your ardor and patience, your skill in devising plans for the common good and your energy in fulfilling them they pay the tribute of their grateful admiration. Every useful cause has readily found a place in your heart and every worthy enterprise has equally enlisted your hand. The city is stronger and more upright, purer and more pleasant by reason of the hours you have spent in it.

To you personally, as a clergyman and a public teacher, as a reformer and leader, as a neighbor and friend, they present this assurance of their respectful regard.

This address has been signed by more than 3,000 citizens of the city. It was prepared by a committee including the mayor of the city, two Protestant clergymen, one Roman Catholic priest and Mr. R. H. Dana, son-in-law of the poet Longfellow.

Republics are said to be ungrateful. Municipalities too often are open to the same indictment. What adequate expression of gratitude have either New York or New Haven given to Drs. Parkhurst and Newman Smyth for their services as prophets and censors? They have not received the aid even, much less the thanks, of some from whom they had every reason to expect most. To Cambridge as a city, then, is due the credit of feeling "municipal gratitude" and expressing it so fully, adequately. On a night when a driving north wind hurled the falling snowflakes about with chilling fury, a remarkable audience of city officials, working men, professional men, instructors at Harvard, clergymen—Catholics and Protestants—gathered to express their hearts' emotions. Prof. F. G. Peabody of Harvard presided. Mayor Bancroft described Mr. Beach as a sovereign citizen, who realized his opportunity to serve as a sovereign, unique in his sense of his obligation to perform civic duties as well as exact individual rights, one to whom the city "owes a debt which it cannot pay, it only can express." Father Mundy, the Roman Catholic priest, a beloved yokefellow with Father Scully and Mr. Beach in the work of excluding saloons from the city during the past ten years, described with a fine, sure touch and deep feeling the local conditions which existed when Mr. Beach came to Cambridge, divisive conditions too, calling for "a fineness of tact, mastery of detail, knowledge of men, constant watchfulness of every change in popular feeling, enthusiasm and kindliness of heart" in a leader if he would bind all factions together, keep them together, encourage the weak-hearted and set new recruits at work. And they had found just the man in the one to whom they were bidding "Godspeed" that night. Dean Wright of the New Theological School described the work done by Mr. Beach as the "apostle of the Cambridge idea," the peripatetic incarnation of high civic ideals. Rev. C. E. Jefferson of Chelsea, as one who had dissented at times from some of Mr. Beach's proposed methods for fighting the saloon, nobly voiced his profound respect for his spirit and his services to municipalities other than Cambridge. Robert E. Ely of the Prospect Union spoke for the young men of the city, and Rev. Dr. Alexander McKenzie came bearing the loyal regard and appreciation of Mr. Beach's fellow-clergymen, rejoicing in the demonstration given during more than a decade that a clergyman may be what he ever should be, ever must be in a republic, namely, a leading citizen. And then was presented the formal address, from which we already have quoted. Mr. Beach's response to these words and to the uprising of the people and the tumultuous expressions of their joy expressed in various ways was *sui generis*. The hour was late. The heart-strings were snapping. Whatever of good had been done was modestly attributed to the influence of environment, and then began a strain of autobiography revealing the secret of the man's power, and then followed some pungent truths, obeying which the yet more lovely city is to emerge.

"We walked out into the starlight. We talked of our mother's prayers. We resolved to make the world better, to sell ourselves *dear*." That is the keynote of the life. A passion to usher in and consummate the kingdom here and now, a willingness to spend and be spent, to bear burdens, sacrifice home joys and personal tastes and ambitions. And thus it happens that in a community formerly not given much to emotion, under the eaves of a university rebuked by Wendell Phillips for its selfish conservatism, this man has come, stayed, won all their hearts and wrought mightily for the cause of Christian unity and civic purity. He affirms that no man ever loved Cambridge more than he. Cambridge never loved a man more. If it will continue to "be one, see far and act," as he implores that it may, its service as an exemplar to the other cities of the nation will be inestimable in its value.

Ten years of "no license," non-partisanship in municipal politics, generous appropriations for parks, successful co-operation of "town and gown" in civic and philanthropic endeavors, and the retention of a neighborhood spirit and pride among the 80,000 citizens of a complex modern municipality have given Cambridge a peerless rank. No one man has done more to bring it to pass than the man who now goes to the great, busy, strategic center of the north Mississippi valley, where he will find scope for his peculiar combination of gifts as prophet, seer, organizer.

Those who are to sit at his feet there may expect a Johannean rather than a Pauline exposition of the gospel, they will detect the influence of Bushnell, Maurice, Robertson and the modern British and American liberal yet orthodox interpreters of Christianity. They will realize that an apostle of Christian unity has come among them, one who leaps lightly over sectarian fences if by so doing he can strike hands with fellow-disciples of Christ. They will be disappointed if they expect an ascetic or a priest or a pedant, but, if they are longing for a major prophet of the optimistic type, if they want a man

Full o' the milk of human kindness,

vital, rejoicing in life and its opportunities and alert to every present day revelation of the Holy Spirit while loyal to the revelation of the past, then their longing will be satisfied.

G. P. M.

*Rev. D. N. Beach was born in South Orange, N. J., Nov. 30, 1848, and graduated from Yale in 1872. He served for a time on the staff of the *New York Tribune* and later on the *Sunday School Times*. His pastorates have been in the Congregational churches of Westerly, R. I., Wakefield, Mass., and the Prospect Street Church, Cambridge, Mass., from which he has just been dismissed to become the pastor of the Plymouth Church, Minneapolis. His articles in the *Andover Review*, *The New World*, the *New England Magazine*, his addresses at conferences of theologians and philanthropists, his sermons to the students of Harvard, Cornell, Williams and Wellesley, and his books, Plain Words on Our Lord's Work, The Newer Religious Thinking, and How We Rose, have made him well known beyond the bounds of the denomination and New England.

# The Home

## GETHSEMANE.

BY ELLA GILBERT IVES.

Ye could not watch with me one hour
Who love me best?
To comfort now is past your power,
Sleep; take your rest.

But when in your Gethsemane
Dark woe shall press,
My sleepless love shall cradle ye
With tenderness.

Years ago a group of men, restless, heart-heavy, stood together undecided for their future. One among them impulsively settles the difficulty: "I go a fishing," and they, relieved, reply, "We also go with thee." Disappointed in all that was highest in their lives, deprived of dear companionship, probably doubting the value of life itself, for them, at the time, nothing could have been found so wholesome as the old hard work. Grief sometimes leaves our bodies so strained that rest must come before everything, but to the soul that feels as if its all were gone "the dust and moil" of earth can bring the first relief. It is not merely that work occupies the mind and thus secures forgetfulness. Only when working earnestly do we begin to see life in its right relations. It may be, too, that in our work at such a time we shall find the joy we thought was lost. Those men of old labored all night in vain, but with the morning came the Christ whom they mourned as dead.

In dealing with children and persons of inferior education, it is often best to assume that they know more than they do rather than less. Such an assumption makes them ashamed of their ignorance and kindles their pride and ambition. They immediately try to gain the knowledge which they find themselves expected to possess. On the other hand, if they see their ignorance taken for granted, they sometimes feel a sullen mortification which deadens desire for improvement. "If we're so low down, what's the use in trying to be different?" is their cry. A little girl said of her Sunday school teacher: "She always takes it for granted that we don't know anything whatever about the lesson, just because we don't happen to know all that she does, and it's so discouraging! If she'd only let us tell what we know and not do all the talking herself, I believe we'd every one of us learn more." It is this same spirit which makes bright children despise books written down "to the level of their understanding," as the authors suppose, while they read with eagerness those designed for much older persons.

## LAST WEEKS IN JESUS' LIFE.

BY MRS. C. L. GOODELL.

Did you ever notice, when a beloved friend is taken away by death, the great importance we are accustomed to attach to the closing scenes and incidents of his life? How we recall the last personal conversations, the last kind acts and deeds, his last expressed wishes, his last efforts in our behalf, the last touch of the now vanished hand! All these assume a sacredness which time can never efface.

We hardly need, any of us, to look far away from our own family circle for illustrations of this thought. Our hearts grow tender and our eyes tearful as we indulge in such reminiscences and fondly cherish them.

So in this Lenten season, which we observe as a sacred memorial of our blessed Lord as he was about to lay down his precious life on Calvary, we thoughtfully avail ourselves of his last words of counsel, of comfort and promise. We linger near by to the end, if possible, that we may lose nothing of the departing glory and radiance from that divine face; for it reflects upon us the only true light we have in this dark and sinful world.

In the Old Testament there are many prophecies of the coming Messiah and Saviour, but in the New Testament the story of his birth is briefly told, while during the thirty years following we hardly get any trace of him. The incidents connected with his three years' ministry even appear meager compared with the fuller record of the closing weeks of his life. Around this limited space of time cluster events of greatest significance, apart from which his earthly existence would lack its crowning explanation and glory.

Let us draw reverently near and place our ear a little closer to his lips, and even venture, like the beloved disciple, to lay our head upon his very bosom, while he breathes upon us from out the depths of his yearning heart some choice word he has kept waiting for us alone. It may be a rare commendation we have not until now been able to bear; perhaps a word of loving encouragement we have not needed before; or some special personal recognition we would not willingly miss. Is it just possible our ear may catch the utterance of our own name? It may be, in gentle tones, he is saying: What lackest thou that I can bestow? Is there a shadow between thy face and mine that I may remove? Or any darkness on thy path which I can illumine? Does any burden press too sorely for thy little strength? Is there some lesson thou dost still desire me to teach thee? Come, sit at my feet and learn of me; come, and rest thee in my love, and be refreshed in the benediction of my peace. Abide in me, and thou shalt bring forth much fruit—for without me ye can do nothing.

As we take up the Bible readings on the last weeks in Jesus' life, I think we shall discover that he has anticipated all our needs, and provided more abundantly for them than we could ask or think. The precepts Christ gave his disciples during his early ministry are important and not to be passed by, but those that followed later are richly intensified by the circumstances of his closing days.

Looking toward his approaching separation from them, he could not yet say, "Father, I have finished the work which thou gavest me to do." He must open to them more fully the deep revelations of his own divine character and the spiritual nature of his kingdom. He must teach them how to pray the prayer that prevails; how to exercise the faith that conquers; something more about true love to one's neighbor; and the beautiful graces of forgiveness and humility. He must convince them that love to God is the supreme thing; that it leads to acts of kindness and self-denial in behalf of their fellowmen, while the selfishness which seeks one's own and not others' good will bring its empty reward of dishonor and shame. He must make them see how it is more blessed to give than to receive, the joy and blessedness of Christian service and the claims of Christian stewardship.

Fully conscious as he was of the unsearchable darkness and anguish through which he was about to pass, our Lord calmly and freely unfolded to them the paths they should tread, and the experiences which would bring them into closer fellowship with him and make them partakers of his divine nature.

He did not conceal from them the unwelcome and appalling verities that awaited them in the days to come—tribulation, hatred of the world, suffering, persecution even. In view of the difficulties to which they would be exposed and the fiery trials through which they must pass, his whole heart seemed overflowing with desire to anchor their trust more firmly to himself as their unfailing Friend and Helper. He sought to lodge precious pearls of comfort in the secret recesses of their hearts, which would make them strong to suffer and patient to endure. He taught them that the source of all their spiritual life and fruitfulness was their oneness with him.

True, he was soon to leave them, but in the tenderest and most comforting terms he explained how, in a new way, his place was to be supplied by another Comforter, the Holy Ghost, so that his absence would be no real loss to them but rather gain. He was going away, but he was coming back again, and his Father with him, to take up an abode in their hearts.

The Last Supper and the final discourse so beautifully recorded in the fourteenth, fifteenth and sixteenth chapters of St. John, together with the intercessory prayer which follows, has aptly been called the Holy of Holies in the history of our Lord. Into this sacred and mysterious seclusion we enter with softened step and bowed head. Alone with him we linger, while with sympathetic tenderness he unfolds to his own his last thoughts before his approach to Gethsemane and the cross.

Starting this memorable discourse with the text, "Let not your heart be troubled," he proceeds to open to them, by promise and blessed assurance, the storehouse of his heavenly treasures, containing all the riches of his infinite love, even the very fullness of the Godhead, adapted to every possible phase in which their human needs could appear.

What precious words are these—peace, my peace, comfort, the coming of Christ, the indwelling of the Holy Spirit, the manifestation of the Father. How many of God's dear children have dwelt in rapt meditation upon them, and found cheer and solace and inspiration! Into what a multitude of hearts have they gained entrance as heavenly music amid the harsher sounds of the outer world!

And then this wonderful intercessory prayer! How we rejoice that, instead of being breathed in silence, it was audibly uttered in the hearing of his disciples, and preserved for the benefit of us who came after! It is our rich inheritance today, and if we would have our hearts warmed anew in the precious glow of Jesus' undying love, and become more closely united to him by living faith, let us feed our souls upon this portion of God's holy Word. Let us meditate upon it and rejoice over it "as one that findeth great spoil." Let us remember, too, that our Jesus is still living and interceding for us within the vail.

## RIGHT LIVING ON A WRONG PLANE.

BY MRS. M. E. SANGSTER.

At the first glance it seems as if here is a manifest contradiction in terms, for how can one live rightly on any plane but the best. Yet, when we look about us, and some of us when we look at home, we are fain to confess that there is such a thing as living honestly, honorably and even beautifully and still failing to give and to get that which makes the fullness and the sweetness of life. There may be right living, yet the living may be on a low level. There may be no breaking of law, yet the law of the highest love may be ignored. There may be much doing of the Commandments and a missing of the spiritual atmosphere which is beyond the written word.

A young wife goes to her new home, her hand in that of her "good man," the husband she has chosen; she, out of the whole world his sought and found, is to be the lodestar of his future course. To surround her with luxury, to anticipate her every wish, to pay her homage is his desire and impulse. In a thousand happy homes this drama is going on, the young husband delighting to give the wife all that he can, so far as his means will allow. If he is rich he bestows on her position, jewels, a fair home, travel, everything that money can buy. If he is poor he still shares with her his wages and works for her with cheerful alacrity. In turn, she is eager and wishful to serve and honor him. There is nothing, in the beginning of a happy married life, which a wife will withhold from her husband, except, sometimes, the very thing which would be better for him than all the sweet and easy compliance in the world. Right living on the wrong plane has held many a man back from his proper place in the Church of God, from his niche in the community to which, as a good citizen, he is entitled.

"I always went to prayer meeting before our marriage," said one dear young wife, "but Rob was not brought up to go and prayer meetings bore him. It seems to be more my duty to stay at home with him when he is tired than to go and leave him alone in the evening. So that is why I miss our pastor's evening lecture in the middle of the week, and why I almost forget what a prayer meeting is like."

The same wife, whether weary or not, always accompanies her husband to a place of amusement which he fancies he would like to attend. How shall he suspect, since she never shows him by word or sign, that she has a yearning for the privileges of the church which is not satisfied? By degrees the yearning lessens. In a way, the way of devotion to her husband, the wife's theory of living is right, but she carries it on on a wrong plane. She has thrown away the chance of bringing her husband up to where she stands, and she has herself sunk.

On the other hand, the wife, religiously trained from the first, has the courage to assert and live up to her convictions, quietly and trustfully assuming that the home is to be one where God is to be openly served. The wife gives the tone to the new home, where she is the presiding genius. Her piety, her consecration, her love, wise beyond weakness, strong to bear, strong to wait, strong to suffer, exacts of her life's comrade the best and leads him onward and upward. Such homes there are, sweet with the breath of the kingdom of heaven, where the love of Jesus has so filled the heart of the one who knew its secret sweetness that it has simply brought the other into the fuller companionship possible to God's elect. Right living on the highest plane will have this reward.

Is there not, too, another peril to which we women are subject in this era of interest in beautiful accessories of the household? Can we not sometimes in our care for the machinery overlook the thing for which it exists? Is there never the lack of discovering the inner meaning of home, that for which home exists, to be the pattern of the heavenly, through our interest in the vases, the hangings, the chairs, the tables, the china and the silver, which are justly dear to us? Let us take care that we live on a plane which shall uplift us above the accidental and the transitory, which shall keep us serene whatever wind may blow. Right living on the right plane, that is what we should strive for, and they who strive worthily will surely reach their desired haven.

## THE SCIENCE OF FOOD.

II. ITS PRODUCTION AND PRESERVATION.

BY M. V. SHALER.

Agriculture was the beginning of civilization, and the extent of its development along scientific lines is an important data in determining the plane of enlightenment and the progress of a nation. Germany has done more than any other country to bring before the people the importance of a better understanding of agricultural products, and her analysis of food and dietary experiments are proving not only a beneficent means for the betterment of all, especially working classes, but they have given a stimulus to other countries to follow her example. America has only begun to make dietary experiments, though for years much attention has been given to feeding stuffs. Man has not been so well treated as beast so far as his food is concerned, but there is now promise of steady progress, both so far as production and preparation of food are concerned.

We need to know (1) the chemical composition of various foods, (2) the nutritive proportions, (3) digestibility, (4) fuel values, (5) ratios between nutritive values, (6) kinds and proportions best adapted to different ages and occupations, (7) errors in food economy and (8) the sociological and agricultural bearings of the subject.

The first systematic investigations of the chemistry of foods were instituted by Baron Liebig, to whom and Count Rumford before him we owe a debt of gratitude for giving to the ball of science pertaining to domestic economy the first impetus which sent it on its beneficent course, slow to move though it has been in the last quarter of a century. Recent research in physiological and agricultural chemistry has refuted some of Liebig's statements, but in the main they have stood the test of forty years. Since 1888—when the Smithsonian Institute and the United States Fish Commission, influenced by Prof. S. F. Baird, conducted an examination performed by Prof. A. O. Atwater of the nutritive value for man of fish and invertebrates, meat and dairy products—vegetables, cereals and fruits have come under chemical dissolution and the microscope, and the result has been to give us an amount of accurate information which it is a pity is not more extensively utilized in our daily dietaries to give a correct balance to necessary nutrients.

The preservation of food is an important item for consideration, as by various processes different results accrue, some valuable, others detrimental to health. As in cooking so in the preservation of food primitive methods are being proved by scientific analysis to be very nearly correct. Drying or slow curing by heat were probably the means first employed, and foods so preserved are pronounced today to be in the most nutritive form. One pound of dried meat is equal to four pounds of fresh meat because its moisture only has been removed, always a large per cent. in flesh, and none of its nutrients has been lost. Analysis of other dried foods also, as fish, fruits, vegetables, demonstrate their concentrated value. The industry in dried meats has become an enormous one in nearly every country of the globe. The scientific objection to dried meat is that the amount of heat used to preserve it is not sufficient to destroy any germs of disease which it may contain, and it is therefore important that manufacturers should be required to select absolutely healthy flesh for their trade.

Preservation by salting, pickling and curing has special value, as saltpeter and borax used in the process have antiseptic qualities, though too frequent use of such foods may disarrange digestion. Food preserved by slow heating to a germicidal temperature is unquestionably the safest method from a bacteriological standpoint, a vital consideration so long as there exists tuberculous cattle in the land. All food brought to the boiling point and put up in sealed cans while still hot retains its nutrients and is freed from germs.

In canned goods there should be no chemical odor and that of the article itself should be a perfectly natural one. A sniff at the first puncture of the can-opener is a good test for detecting an imperfect condition of fish or meat. If the least odor other than that of the fresh article is present it should be rejected.

Complete protection from the air is the principle upon which the perfect keeping of food rests, even for small quantities temporarily. When market men and housekeepers protect their provisions from the dust-laden air a more cleanly *régime* will surely show a better condition of health. A vast improvement, so far as cleanliness and the non-use of deleterious chemicals are concerned, has been forced upon the manufacture of all kinds of foods by rigid government inspection of late years, but housekeepers need to be on the alert notwithstanding.

## FRESH AIR STUDIES.

HERALDS OF SPRING.

BY HOWARD E. PARKHURST.

The announcement of spring's power of resurrection is not by wind, earthquake, nor by fire, but by a still small voice—the song sparrow—that invariably hails the new era with prophetic confidence as early, in this latitude, as the middle or latter part of February. From the moment of hearing this joyous herald on winter's ragged edge the ornithologist "feels the future in the instant." He forgets the things that are behind and reaches forth unto those that are before. All future fury and snowstorm are but the bluster and final charge of a

vanquished enemy. The naturalist's mood now springs into the major key of expectation.

For those not familiar with the birdward side of life, who would hardly know a song sparrow from a night hawk, let me describe it. The song sparrow, though not to be named in the same mouth, looks more like the omnipresent English sparrow than any other bird one is likely to see at this season, yet it has a lighter shade of ash on the back, while the breast is darkly streaked and has a conspicuous black blotch in the center. The song sparrow is also more sprightly, and has a more trim figure—two points that one may not observe until he is in his second year of ornithology. The song is remarkably simple, and yet so characteristic that it can never be confounded with any other throughout the year—a succession of usually three detached notes, sweet and clear, followed by a conglomeration of ecstasy, inextricably tied up into a musical love-knot. What warmth and hope are in that rich, familiar strain, as freshly falling on the ear as if it had not for generations declared, in the selfsame breath, the death of winter and the birth of spring! Green fields and balmy airs, delicious fruits and flowers seem focussed in that joyous chant, and the heart bounds in prospect of the new era and gives, perhaps, the warmest welcome of the year to this blithe messenger.

The turn in the feathery tide is apparent, not so much by the coming of new species as by increased numbers of some that have been with us to a small extent all winter, such as song sparrows, snowbirds, robins, cedar birds and golden-winged woodpeckers, all of which are more abundant in March. Doubtless the earliest songs we hear from the sparrows are not from new arrivals, but from the few hardy specimens that have braved a northern winter. Now, too, goldfinches, European and American, as well as snowbirds utter fine twitterings—the song buds that are to bloom into sprays of full and gushing notes a few weeks hence.

Perhaps the first actual arrival from the south is the crow blackbird, a flock of which I saw the first week in March, lurking around watery places, furtive and self-convicted rascals, but brilliantly iridescent in clear sunlight. I would call their coming an irruption rather than an advent, as that term better befits their rampant manners and vulgar notes. And yet this coarse natured species shows itself, in form, manners, plumage and a certain quality of tone, allied to that prince of songsters, the European starling, a small flock of which I have several times found in a neighboring park this winter.

A bird of quite another color in every sense from the blackbird is the sweet-tempered bluebird that also arrives this month—among birds what the violet is among flowers. In the swamps, too, look and listen for the red-winged blackbird, also of the starling family, and for the first member of the fly-catcher family, the phœbe, lingering around the margin of ponds for the too ambitious insects that are resuscitated and swallowed in the same breath. One of the most attractive newcomers is the fox sparrow, the largest and most showy of the family and a delightful songster, more artistic than the song sparrow, in a strain that is rich, wild and plaintive. To have heard a flock of them in full song is one of the lasting memories of March.

In speaking of the peculiarities of certain birds at this season we must mention habits of nidification. June is the general honeymoon of birds, but a few prosy fellows do not wait for that most congenial month in which to woo and wed. The sterner weeks of February and March are not without their nuptials, though marriage bells do not ring very merrily when wise, cold-blooded and conservative owls succumb to the inevitable. The great horned owls are probably of all our birds the first in the domestic field, weaving no sentiment of May into their nesting, for in the latter part of February they select the hole of a tree for their building lot and edifice, and, in the fullness of time, have only twins. Other owls and hawks postpone their obligations until March and April.

## TOBACCO AND THE WILL.

So much has been said about the evil effects of tobacco upon the body that its influence upon the will is often forgotten. Not long ago the newspapers contained an item in regard to the boys of a Pennsylvania town which, if true, does not promise well for their future. According to the statement of the principal of the schools five out of six boys in attendance smoked cigarettes. The danger is not merely that these boys will grow up with what is now known as "the tobacco heart"—a disease induced by early smoking which makes weak and unsound men—but that they will grow up morally weak, slow in decision and with little resisting power in times of temptation. Tobacco leads men to postpone decisions and to prefer the easy way, while it intensifies every morbid craving of the body.

It is interesting to notice what is said on this point by Jacob A. Riis in a recent article in the *Century Magazine* describing a farm school which is maintained for the training of large boys from the slums of New York:

> It is noticeable that there is no scratching of matches and no lighting of pipes in the hall. Tobacco is as firmly tabooed on the farm as bad language; why, those comprehend easily who have gone among the young men, half boys yet, many of them, who fill our jails and penitentiaries, and have listened to their incessant pleading for "some tobacco, boss?" The weed certainly bears a direct relation if not to the wickedness of the street at least to the weakness of it, which is its characteristic symptom.

And the same aspect of the matter strikes John Ruskin, who calls tobacco "the worst natural curse of modern civilization," adding, in a significant footnote, "It is not easy to estimate the demoralizing effect on the youth of Europe of the cigar, in enabling them to pass their time happily in idleness." We are sent into the world to make decisions. Every boy will have to choose a thousand times, and will become at last what his choices make him; and often there is no time given in which to consider slowly what the choice should be. No one can be prepared to reach swift and wise decisions if he has lamed his will by idle indulgence, or accustomed himself to study the world through a cloud of smoke.

We need to be continually reminded that any sign of haste is discourteous in a friendly letter, and for this reason abbreviations such as "aff." for affectionately are considered ill-mannered, while leaving out the subject of a sentence gives the same impression of rudeness.

# Closet and Altar

*If thou canst for a while cease from thine own speaking and willing thou shalt hear unspeakable words from God.*

Among all the spiritual guests that cross our threshold Jesus is not only incomparably the best by the excellence of his divinity, but also the most intimate by the presence of the same divinity. . . . If any one receive him into his soul, Jesus comes to have a place of his own that has no parallel in life and which has no proof save in experience. While the public come and go through the house in the busy daytime this guest keeps his room, but in the quiet hours he sits with us. We make him the confidant of our secrets, but in the end he tells us things about ourselves we have not known. We turn to him for help, but find that he has promised what we were about to ask. We declare a good intention, only to remember that it was his suggestion. His presence is an irresistible condemnation of wrongdoing, a perpetual inspiration of welldoing.—*John Watson.*

Thy home is with the humble, Lord!
The simplest are the best;
Thy lodging is in childlike hearts;
Thou makest there thy rest.

Dear Comforter! eternal Love!
If thou wilt stay with me
Of lowly thoughts and simple ways,
I'll build a house for thee.

Who made this beating heart of mine
But thou, my heavenly Guest?
Let no one have it, then, but thoo,
And let it be thy rest.

—*F. W. Faber.*

These two thoughts together—the divine love perfected and manifested in submission and sacrifice, the human sympathy with all actual sorrows—seem to me to constitute the mystery of Passion Week.—*F. D. Maurice.*

See how our own souls, the soul of each of us is represented by Jerusalem and how his Palm Sunday offer of himself to his own city is repeated in the offer which Christ makes of himself to every heart. Such days do come to all of us—days when we feel as if the Saviour, who had been long tempting us, had gathered up all his power of appeal and expected to be then either accepted or rejected; days when the chance of the new spiritual life seems to stand with peculiar solemnity before our heart. Such days are to us what Palm Sunday was to Jerusalem.—*Phillips Brooks.*

## PALM SUNDAY PRAYER.

O Lord Jesus Christ, who as on this day didst enter the rebellious city where thou wast to die, enter into our hearts we beseech thee and subdue them wholly to thyself. And as thy faithful disciples blessed thy coming and spread their garments in the way, may we be ready to lay at thy feet all that we have and are and to bless thee, O thou who comest in the name of the Lord. And grant that after having confessed and worshiped thee upon earth we may be among the number of those who shall hail thine eternal triumphs and bear in their hands the palms of victory, when every knee shall bow before thee and every tongue confess that thou art Lord and that thou shall reign forever and ever. Amen.

## MRS. DELAND'S STORY AGAIN.

BY ANNA S. HUNTINGTON.

I desire to utter a protest against an expression lately used in your columns, "the gaudy sentimentalism of rescue work." The mischievous tendency of such stories as the one referred to is that they lead people to discuss serious subjects lightly, and the article in your issue of Feb. 27 is an illustration. Who that realizes what philanthropy really is could speak of it as "particularly zealous," because it attempts restoration after a second lapse?

The poet Clough, in a grim satire called the Modern Decalogue, paraphrases thus the Sixth Commandment:

> Thou shalt not kill, but needst not strive, officiously, to keep alive.

This treatment of the moral leper is hardly like that charity which "hopeth all things," and may well be characterized by the reviewer as brown-colored, since it is as devoid of faith as the withered leaf of life. We must leave it to Doctors of Divinity to decide whether when St. Paul said, "The wages of sin is death," he meant that we should let people die for fear we cannot reform them. The application of divine law is surely not for the individual, but for society, else we might as well have anarchy at once. Lombroso's work is in the nature of a medical treatise, which will do more harm than good in the hands of the unskilled.

It is a hasty assumption that such traits as those which Mrs. Deland cleverly describes are yet necessarily criminal. They are characteristic of many weak girls at a certain period of life and all belong together, the vanity, indolence and ingratitude. Possibly they are ineradicable and should consign the case to a reformatory through the dangerous period of life. When the community grows wiser such treatment will be approved. But girls just as shallow, as unloving, as giddy as Nellie have been changed by motherhood and matured by the hard discipline of life. One of our old New England grandmothers, brought up under the law, had yet enough of the spirit of the gospel to take back to her home three times a young girl falling into disgrace, who lived to render honorable and lifelong service under the roof which had sheltered her, to marry respectably and leave daughters and granddaughters to become useful women.

If all moral lepers are to be left to perish, as the doctor recommends, then surely it is not only the girls, but the youth who have begun dissipated lives and will betray the innocent who also forfeit the right to life. Where shall we stop, and how measure the accountability of a physician who saves any existence but the purest? When Dr. Morse says in the story, "There is a limited amount of power in the world," it is the voice of atheism, since the Christian believer looks for spiritual and moral strength to the infinite Giver of all good. This is the keynote of all the discussions which One Woman's Story has aroused. The principles involved cannot be characterized by such misleading phrases as "moral economics" on the one side and "selfish sentimentalism" on the other, but really stand for the world, with its doctrine of expediency, as opposed to the religion of Christ.

## MANNERS AND SOCIAL USAGES.

Avoid talking about money, especially do not constantly complain of being "poor."

One decided objection to slang is that it often has a secondary meaning of which the innocent speaker is unaware.

The tortures of toothache or of dental operations is not a subject of general interest, and persons should guard against boring their acquaintances by discussing such matters at length.

It is a proof of fine breeding to appear happy and cheerful even if this does not correspond with one's physical or mental moods. We have no right to inflict gloominess upon our companions.

Letters, like conversations, should be made up of questions and answers. A recent writer says: "To write a letter without putting in a single question is a delicate way of dropping a correspondent. To write a letter without answering a single question convinces your correspondent that he ought to drop you!"

A prominent society woman points out the advantages of the English custom of not employing a middle name or the initial for everyday use and of refraining from always putting middle initials upon the visiting card. She declares that the time lost in trying to recall people's middle initials is worthy of higher achievement and that men and women should be known by not more than two names apiece to the public.

Too much cannot be said against the restlessness of manner which in women often reveals itself by smoothing the hair, stroking the cheeks, or by a constant movement of the hands or head, while with men the mustache is unconsciously caressed, the fingers run through the hair, or the legs are crossed and recrossed in a manner peculiarly annoying to the observer. These forms of nervousness are not well-bred and should be controlled.

# Tangles.

*[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]*

### 27. A POSTMARK.

*
C C
* March *
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* *
M

Supply vowels in place of the stars and find the name of a summer resort in the West.

B.

### 28. RIDDLE.

What has no head or hands or feet,
But just a body small;
What ne'er had a beginning, and
Has not an end at all.

What often frightens timid folks,
When specters seem to blame;
What men of means sometimes bestow
In Charity's sweet name.

What any boy or girl can make,
But none hath power to see;
What may prevent your finding out
Just what this "What" may be!

MABEL P.

### 29. A TOWN'S TANGLE.

A liquor agent of a certain New England town held the office one year and gave the following statement of his accounts:

| | |
|---|---|
| Cash received at the beginning of the year, | $32.17 |
| Liquor received at the same time, | 57.54 |
| Cash received for liquor sold during the year, | 102.37 |
| Paid for liquor bought during the year, | 59.91 |
| Salary of agent, | 25.00 |
| Liquor on hand at close of the year, | 31.37 |

The question is, How much does the town owe the agent, if anything, or how much does the agent owe the town?

This problem is sent by a correspondent with the statement that many years ago the dispute over the accounts actually resulted in a lawsuit. Lawyers and other professional men of the time were bewildered, and a convention of seventy-five teachers gave a whole day to the subject, only two or three of the entire number finding the true answer.

### 30. CHARADE.

The FIRST, a letter's name,
Two other letters spell:
When quick to me you came
The LAST you heeded well.

The WHOLE, in days long past,
On hostile errands went;
But now, 'mid changes vast,
On deeds of peace is sent.

NILLOR.

### 31. CHARACTERISTIC INITIALS.

1. Fights Evil Whisky. 2. Humanity's Best Storywriter. 3. Comical Delineator. 4. Makes Travesties. 5. Marvelous Light. 6. Wonderful Historic Perseverance. 7. Recognized Wisdom Everywhere. 8. English Critical Scholar. 9. Brilliantly Nonsensical. 10. Curious Brain. 11. Declamatory Weightiness. 12. Cleanses Harmful Politics. 13. Perfectly Tremendous Boaster. 14. His Writings Last. 15. Weird Concocter. E. M. B.

### 32. REVERSAL.

BIOGRAPHICAL.

In Asia FIRST'S long race was run,
When records were but thin:
Not Abram's father, not his son,
Yet very near of kin.
Reversed, a famous Frenchman bring
Who named himself, long since,
As one who might not be a king,
And deigned to be a prince.

M. C. S.

### ANSWERS.

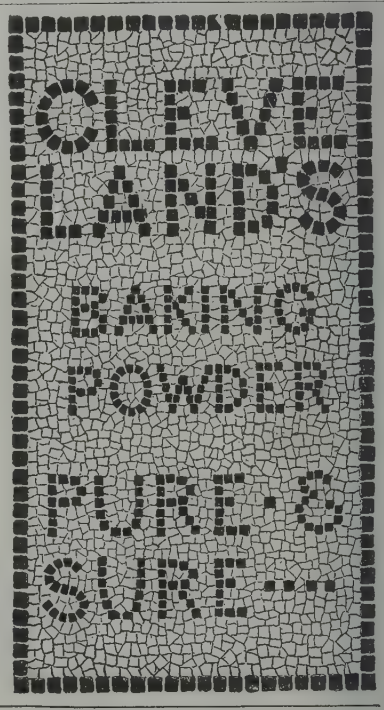
23. Charitable.

24. 1. Anemone. 2. Oleander. 3. Sweet pea. 4. Sunflower. 5. Lavender. 6. Bindweed. 7. Carnation. 8. Goldenrod. 9. Gentian. 10. Heliotrope. 11. Marigold. 12. Aster. 13. Petunia. 14. Violet. 15. Geranium. 16. Balm. 17. Mignonette. 18. Nasturtion. 19. White rose.

25. 1. Peregrination. 2. Donation. 3. Ordination. 4 Coronation. 5. Intonation. 6. Discrimination. 7. Cachination. 8. Divination.

26. 1. University. 2. Curiosity. 3. Obesity. 4. Veracity. 5. Velocity. 6. Adversity. 7. Scarcity. 8. Audacity. 9. Perversity. 10. Felicity. 11. Intensity. 12. Duplicity. 13. Pugnacity. 14. Voracity. 15. Mendacity. 16. Animosity. 17. Publicity. 18. Simplicity. 19. Electricity. 20. Generosity.

E. M. B., Boston, gave answers to Nos. 18, 21, 22; Sarah N. Kittredge, Haverhill, 22; L. Whiting, W. Dedham, 21, 22; H. Hubbard, Sherbrooke, Que., 18, 19, 20, 22; Nillor, Middletown Springs, Vt., 18, 19, 21, 22; M. D. H., Portsmouth, N. H., 22.




DECIDEDLY the bread made from Franklin Mills Fine Flour of the Entire Wheat is the sweetest and richest bread I have ever tasted.

MRS. HESTER M. POOLE.

Metuchen, N. J., Jan. 28, 1895.

Always ask for "Franklin Mills." All leading Grocers sell it.

# The Conversation Corner.

DEAR BOYS AND GIRLS: Two weeks ago you remember I spoke of our Eskimo boy, Pomiuk, and of the visit to New England of Dr. Grenfell, the medical missionary to the "Deep Sea Fishermen" of the far North, who was the means of saving Pomiuk's life and of taking him from a heathen hovel to a Christian hospital. I wished then to show you the surgeon's picture, but there were two reasons why I did not. First, it was the "anniversary number," and our Despotic Foreman had no room for more pictures, and, secondly, the photograph had not arrived, the great 'down east" freshet having stopped all mails from Halifax—where a friend had kindly arranged to get a "snap shot" of the busy and modest doctor, on his way to the nor'ard. But here he is now!

Yours faithfully, in His service
Wilfred Grenfell

As you will see, he is not an old, sedate, or ponderous missionary. He is young and rather small, and is cheery and hearty and happy as a trustful, useful Christian man ought to be! He told me about his early home on the banks of the Dee, where it empties into the Irish Sea on the west coast of England—the same Dee that our Trebizond boy, Maurice, took a bath in. (See Corner of Feb. 13.) He lived so near it that in heavy storms the waves would dash up over the sea wall against the house. When quite young his brother and he built a boat in the nursery, a long and curious looking craft, painted red, which they called the "Reptile," and in which they spent many happy hours—sometimes all night—on the neighboring sea. That was his first preparation for cruising in the North Sea of Europe and among the rocks and icebergs of Labrador.

At Oxford he was prominent in athletics, and I think the great thing he had to "give up" for the gospel's sake was the thought of being captain of the "Varsity team!" But that training well fitted him to become captain of the missionary steamer, *Sir Donald*, and to "endure hardness" on sea and land in his future work. In London he studied medicine under Sir Andrew Clarke, the great-hearted surgeon who, in Ian Maclaren's story, took Lily Grant to his home. Jamie Soutar might have said of the pupil as well as of the master: "A' wudna say but Sir Andra micht be a Christian o' the auld kind, a' mean, I was a stranger, and ye took me in!"

Was not this experience in London Hospital God's way of specially fitting him for service among sailors? And then a word fitly spoken in a public meeting in London by our Dwight Moody decided the young surgeon to become "a fisher of men." Such he has been, usefully and happily, ever since, and his last note as he sailed away to join the "ice-hunters" at St. John's, as they go to the dismal and perilous ice-fields in pursuit of young "swiles," has the same cheery tone:

*Dear Mr. Martin:* I am just about to disappear into Arctic ice, so I will write you a farewell. . . . Believe me, I shall never forget my first visit to the United States of America, my kind reception, my Christian friends. I do heartily thank them all, and earnestly pray our blessed Master to lead us all on day by day into the place he would have us be. I count it the deepest joy to be going back to the fishermen. Yours faithfully in his service, WILFRED GRENFELL.

The great number of letters I have received from all parts of the country, inclosing contributions for the "Corner Cot" and begging to hear more about Pomiuk, justifies me in giving this space to the "Deep Sea Mission." They come from quite elderly children (one signing himself "Silver Grey") and from little ones printing out their childish message, from Sunday school classes and Junior Endeavor bands, from Indian children and from "four little Africans"—missionary children in this country. As receipts (containing Pomiuk's picture and, since Dr. Grenfell's visit, his countersignature) have been sent to all, I will not give the names, but will add extracts from a few specimen letters. A lady in the far West (who says she was a native of Woburn) adds this note of missionary work:

Our Sunday school sent $25 to the A. B. C. F. M. last week and our Woman's Missionary Society has just raised $60 by a missionary reception. We had the hall decorated in the national colors and some of our missionaries' faces which have appeared on the covers of *The Congregationalist* were mounted on white cardboard and hung there. We call it "A Trip through Mission Lands." We have Japan, Mexico, India and Hawaiian rooms, which are beautified with the curios gathered by citizens who have traveled abroad.

A father in Illinois writes:

. . . My little ones have added to their evening prayer, "Bless the little Eskimo boy and make him well."

A minister in Ohio says:

. . . This is for the support of Pomiuk. I met the little fellow at the World's Fair. In place of the usual children's sermon a week ago I told them about this "North Pole boy" and asked them to give their pennies for him.

MASSACHUSETTS.

. . . Our Bessie was born the same day as the little king of Spain, May 17, 1886. A happier little girl is seldom seen than she was when your letter came, bringing the picture of Pomiuk. She was a little dismayed, however, at her papa's suggestion that we send for Pomiuk to come and live with us. She has been very happy in rearranging her financial plans so she could spare something for Pomiuk. BESSIE'S AUNTIE.

BRISTOL, CT.

*Dear Mr. Martin:* I would like to be a Cornerer. I have an Eskimo doll named Pomiuk. I had a baby doll named Marie. I am seven years old. DAISY C.

My old friend at St. John's (a Boston boy who for nearly fifty years has lived in the land of Pomiuk) sends me a lot of Newfoundland stamps—notably the red and black dogs (½ cent), the 1 cent green and 3 cent brown. I have also a lot of Canadian stamps—all, of course, for Pomiuk's friends!

Mrs. Martin

## CORNER SCRAP-BOOK.

**A Strange Pet.** An English gentleman, who is a "F. Z. S."—not a hard abbreviation to guess—has two articles in *The Boy's Own Paper* (London) recommending to boys the keeping of the raven as a pet. He is easily lodged, any old shed serving for his dwelling, and an ordinary basket as a place for his nest, which he will prepare himself if allowed an armful of small twigs as material. His appetite is indeed tremendous, but he is not dainty, fish, flesh, fowl or even insects being acceptable, and cold boiled potato a favorite morsel. It learns readily to repeat all sorts of sounds, like the tinkling of a bell or the drawing of a cork, and imitates closely the cackle of a hen, the coo of a pigeon, and the "come back" of a guinea fowl. It will laugh, cry, cough and whistle, and even learn sentences of considerable length, which, like the parrot, it reproduces with amusing effect. The writer, vexed with the appearance of his pet, said to it, "You are an ugly old thing," which "Ralpho" was quick to repeat to the next lady caller! The bad points of the bird are that it is a terrible thief and very spiteful, executing his spite with a very sharp bill on the boy's hand or ankle. Whether our boys decide to cultivate this curious pet or not, they will be interested in looking up his historical reputation for being not only sagacious but prophetic, so that he has always been regarded by the superstitious as a bird of ill omen, a messenger of misfortune, a "thing of evil."

**The Sea-bird of Ill Omen.** If the raven is the sinister bird on shore, the stormy petrel, referred to two weeks ago, is the dread of sailors. The presence of "Mother Carey's chickens," as they always call them, they regard as ominous of an approaching storm. They are particularly superstitious about allowing them to be killed. I remember being, when I was a boy, on a schooner, tossing up and down in the furrows of a stormy sea, and a lot of "Mother Careys," with their peculiar peep, flying near the deck. A rough seaman was about to kill one of them when the captain, who did not fear God or regard man, took up a billet of wood and threatened to knock the sailor down if he hurt a feather of that bird!

**Do Animals Have Trades?** A "before school" talk by a teacher in St. John's, Newfoundland, published in a holiday magazine, proves it. The beaver is a woodcutter, an architect and a builder. The ray and the torpedo are electricians. The nautilus is a navigator—as his name implies. The squirrel is a ferryman. Ants are day laborers, some of them soldiers. Cormorants and herons are fishermen. Wasps are manufacturers of paper, bees of wax and honey. The spider is a geometrician and the snail builds his house with great ingenuity. Can our scrap-book observers add other examples of animal tradesmen?

**How About Dogs?** They are "common carriers," not only in the lands of Arctic sledges, but in Belgium, where there are 50,000 draught dogs. In Brussels alone 10,000 are employed in hauling barrows and small carts about the streets.

**What the Children Say.** This is what Vesta, a little Maine girl, said, when visiting her grandmother who lived on a farm. Watching her uncle churning, she was told that he was churning cream for butter. Afterwards grandmother brought out the old spinning wheel and began to spin. The little girl looked on with wonder and then exclaimed, "O, mamma, look! grandma is churning wool!" During the day she saw her uncle drawing up a pig that had been killed, using the old-fashioned "block and tackle." As she saw them hauling on the rope she cried, "O, grandma, uncle is spinning a pig!"

L. H. M.

# The Sunday School

LESSON FOR APRIL 5. *Luke* 13: 22–30.

## WARNING AGAINST SIN.

BY REV. A. E. DUNNING, D. D.

Our Lord in the words of this lesson gives solemn counsels on the most important of all questions, How can I be saved? That was not the question which was put to him, but it was the one he chose to answer. Since he expressed his thoughts mainly in the form of warnings let us try to interpret them in a series of counsels.

*What not to do:*

1. Don't waste time discussing the number of those who will be saved. That question was as often debated then as it is now. The subject of the future life was rarely referred to by the prophets, or in any books of the Bible written before the captivity, but in later Jewish history it gained increasing prominence. Some Jews in Christ's time did not believe in any future life. "The Sadducees say that there is no resurrection, neither angel nor spirit." But the Pharisees believed that both the just and the unjust would rise from the dead [Acts 24: 15]. In the second book of Esdras, written perhaps in the second or third century before Christ, the question is repeatedly answered. "The Most High hath made this world for many, but the world to come for few." Those who perish are said to be, compared to those who are saved, as the wave is greater than the drop. Christ himself said that many enter into the way that leads to destruction while few find the way that leads to life [Matt. 7: 13, 14].

But the question concerns first our own selves. The chief business of life, till it is accomplished, is to devote all our energies, to *agonize*, to enter in at the strait or difficult gate. Whither others are going concerns me, but whither I am going concerns me most, not only on my account but on theirs; for my influence, as well as my destiny, depends on the direction I am taking for the future life. Nazareth, the town where Jesus lived, stands on a steep hillside. At its foot a broad road leads off into hills where one might easily be lost in the darkness and where wild beasts prowl. But past narrow entrances winding streets lead up to safe and happy homes which can be found only by those who know the way. Christ is the way. Through him only can we find eternal life.

2. Don't forget that there is a time when it will be too late to be saved. The marginal reading of v. 24 in the Revised Version removes the period and bids us read that many "will seek to enter in, and shall not be able, when once the master of the house is risen up and hath shut to the door." The time will have passed then when entrance can be obtained. After that, seeking, however earnest, is in vain.

Only Orientals would urge the claims to favor which our Lord mentions. Those who asked admission could only say to the master of the house that they had eaten and drunk in his presence. Still less was their claim to his acquaintance and favor, "thou didst teach in our streets." But the fact that a man has passed through an Eastern village is reason enough for an inhabitant of that village to ask of the man a favor. Such reasons carry no weight with Christ. He seems to imply by quoting them that men who present such pleas have lost finally the power to apprehend true righteousness, without which no one can have intimacy with him. They are workers of iniquity and have chosen that business and become fixed in it. The only way open before them is to depart from him. This passage, I think, is the most decisive of all Christ's sayings as to the eternal destiny of the wicked.

3. Don't rely on anything else for salvation than repentance for sin and surrender to Christ. Once the Jews had worshiped at one sanctuary, the temple. The sacrifices of the priests had been for the whole nation, and it was the popular belief that all Jews were included in the official atonement made for sin. But the prophets had taught the people that every one was responsible for his own sin and must seek forgiveness for himself. John the Baptist had taught them that they could not count on the favor of God because they were children of Abraham. Christ extended to every one the invitation to come into personal relations with himself and gave to all the assurance, "Him that cometh unto me I will in no wise cast out." Yet he told these Jews who would not accept him, but who relied on their Jewish birth and nationality for salvation, that they should be thrust out of the kingdom of God, while those whom they revered and trusted would be seen within it. Can any lesson be plainer than that each one of us must by repentance for sin and full surrender of himself to Christ enter into personal and abiding union with him?

4. Don't limit the grace of God. We do not need to discuss the question as to how many shall be saved. Our chief business in life is to secure salvation for ourselves and for as many others as we can reach. But we are assured that common judgments of God's grace will be reversed, as they were to be when Christ taught. The people were confident that all the Jews would be saved. But many who held that doctrine would be thrust out of the kingdom. They were sure that the Jews only would be saved, but that all the nations which forget God would be turned into hell. But from all nations in every direction multitudes were to come into the kingdom of God.

"There are last which shall be first; and there are first which shall be last." Popular judgment is often unreliable when it decides on the destinies of men from what may now be seen of them. Some who are least likely to be saved will shine resplendent in the kingdom of God, while others who have every advantage will fail. The one thing certain is that each holds his destiny in his own hands. If he seeks salvation with all his heart as the supreme end of living, the omnipotent God works for and with him. If he puts any other thing first in his life he will miss the aim of life, and the time may come at any moment when the door of opportunity will be shut to him forever.

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Chautauqua, the original and only, is determined fully to maintain in its coming session its reputation for providing choice literary feasts in well-arranged courses and in great variety. It will give a prominent place to pedagogical topics, and Pres. W. L. Hervey of the Teachers' College, New York, will head a famous list of instructors and lecturers who will aim to interest parents in the improvement of our educational system. Professors from Yale, Harvard, Chicago and other universities, under the leadership of President Harper, will carry on the School of Arts and Sciences. Presidents Eliot of Harvard and Andrews of Brown, Dr. Joseph Agar Beet of England and Dr. J. M. Buckley of New York are on the list of lecturers in this department. Drs. Gordon and Gunsaulus are among the preachers. Mayor Pingree of Detroit and Editor Albert Shaw, with others, will discuss Municipal Reform. The range of Chautauqua's subjects is illustrated by the fact that beside these intellectual and spiritual feasts is placed the cooking school, where Mrs. Ewing, Miss Anna Barrows, Mrs. Jenness Miller and others will teach people how to provide such food and clothing for bodies as will fit their tenants to appreciate the good things offered them in this remarkable program. Besides all these students and workers thousands will go to Chautauqua simply to see what others are doing there.

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In danger Christ lashes us to himself as Alpine guides do when there is perilous ice to get over.—*Alexander Maclaren.*

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## PROGRESS OF THE KINGDOM.

### AWFUL EFFECTS OF RETRENCHMENT.

**The Churches Arraigned.** The multitude of etters which the American Board is con-tantly receiving from the field are varied in xpression, but one in the spirit of despair nd perplexity, protest and appeal. Here is portion of a representative letter from Rev. . E. Tracy of the Madura Mission: "In the rst bitterness of the news I was tempted to ay, 'Is it for this that I left my children at ome and came back to India?' But I have ot over that now. I can stand the reduction n our salaries, but to cut down on the work o the extent of one-half is more than I can elieve is the Lord's purpose, though it may e the fiat of the impoverished churches at ome.

"When I hear of large numbers of Congre-ational pastors voluntarily contributing one-enth of their salaries to the cause of home or oreign missions and hear of "business men" n business principles who follow their pas-or's example, I shall feel that there is hope. believe that the church as a whole needs omething drastic to wake it up. Somebody vrote me that the churches are hungering nd thirsting for information. It is not in-ormation they lack but Christianity. I wish could have a committee of those who made his reduction necessary (if it is necessary) ere to attend my next meeting with my na-ive helpers, to meet the dismissed men and vomen, go with them to their hovel homes nd come in contact with the people whom hey teach. In the presence of the poverty nd self-denial which they would see I would ike to have these representatives of home hurches explain all the sweet reasonableness f the reduction and the poverty and self-enial which press so heavily upon conse-rated stewards of Christ in Massachusetts nd Connecticut that they are constrained to rder reductions. I would like them to com-pare these homes with those in America, these hurches with those, these schools with those, nd, after they had made the comparison, per-haps they, too, like the worthy Bradford, vould go back and publish to the churches nd homes that really they found more conse-ration and self-denial than they had supposed xisted among the Christians in India. . . . My impression when I was at home recently vas that the interest felt by the mass of Chris-ian people in missions was very largely an nterest in being entertained and very little n intelligent interest—too much reading of he newspapers and too little reading of the Bible."

**Worse than the Sword of the Turk.** We can nly give brief extracts from the touching etters of our missionaries in Turkey. Rev. C. S. Sanders of the Central Turkey Mission leclares vehemently and not unjustly that he "American churches seem determined at least negatively) to finish up in good hape the same work of destruction which as been already done so well in other ways." In a similar strain are a few sentences from Rev. C. F. Gates of Harpoot: "I think it will e practicable to build union schools for Gre-gorians and Protestants under our superin-endence. My only anxiety is lest the Chris-ians of America should fail to meet the emer-gency. We have as yet received no assurance f support and funds from America. On the contrary our work is cut off fifty per cent. This is worse than the sword of the Turk. Let mine enemy smite me, and not mine own friend."

Dr. Barnum of Harpoot also dwells upon his unexpected blow to the work. He says: 'The Armenians are more friendly than ever, more open to the truth, less prejudiced against Protestantism, and, unless we take advantage of this crisis in putting preachers into availa-ble places, I see no hope of the restoration of Christianity. The Catholics are very active, and every lack of energy on our part will be aken advantage of by them. Nothing that has happened has really been so disheartening as this. The attacks of our enemies do not discourage us, because we are sure God is on our side and he is stronger than they, but how shall we interpret this desertion by our friends?"

**Sad Days in India.** Such words as these from Rev. E. S. Hume cannot fail to call forth our warmest sympathy and most earnest effort: "I cannot bear to write you in full what an awful blow to our usefulness these reductions have given. Our appropriations for the year are less than half of what I asked when making out estimates on a starvation allowance. The work cannot be carried on even in a crippled way for six months on the allowances granted. The feelings of humiliation, disappointment and grief which overwhelm us cannot be told." No less touching is this extract from a letter recently received from Dr. Edward Chester of Dindigul: "I have not known a sadder day in our mission during the thirty-seven years of my service than that when we received from Boston our appropriations for 1896 and had to decide how each of us could meet the tremendous reduction. I have closed my boys' boarding school and sent the boys to their villages, because the appropriations made to the Dindigul station for boarding schools will not suffice to support the pupils now in the girls' school. . . . The whole thing has made me almost sick, and I dread the future months more than I can tell you. This reduction is blocking our work, adding greatly to unavoidable discouragements and taking away our hope for the future. And saying all this I have failed adequately to describe the disaster which has fallen upon us as a mission."

### HOW TO PREVENT THE DISASTER.

The problem to be faced is not simply one of reduction this year to be made with the hope of resuming efforts as soon as better times prevail. After a period of suspension the work can no more be taken up where it was dropped than a tree could be pulled up by the roots and transplanted after long delay without serious injury. But it is not yet too late to come to the rescue. It requires only a small sum in one place to sustain the work which is threatened. The aggregate appears large because there are so many places In some missions from ten to twenty-five dollars given now will keep a Christian school from closing. From twenty-five to one hundred dollars will continue a preacher or pastor and prevent a congregation from becoming scattered. A mechanic, who is a teacher of a Sunday school class of working people in a church in Massachusetts, supported last year a preacher upon the foreign field. His class, moved by his example, supported another. This class has been thus preaching for a year to two congregations in India in two different missions. They will never realize the extent of good done, but they already know of souls redeemed through their efforts. Is not such a course worthy the immediate effort of Young People's Societies, individuals, churches and Sunday schools? There are few that cannot prevent pupils already gathered in a Christian school from returning to their old dark life. Others have the privilege of supporting a preacher and thus holding a congregation for Christ.

## Y. P. S. C. E.

### PRAYER MEETING.

BY REV. ISAAC OGDEN RANKIN.

*Topic, April* 5–11. The Gift of Life and How to Use It. Matt. 10: 34–39. (An Easter topic.)

Life under the conditions of this world is warfare. Every seed must push downward through the close packed earth and upward toward the light. Every tree must fight for its place in the forest. We hold our physical life by effort and resistance. Strong lungs reject the poison of consumption, weak lungs receive it. Make the body vigorous and it will keep out the forces of disease and be well by overcoming. Let it cease to overcome and it is time to call in the doctor.

So when Christ gives us life it is a gift which can only prosper by resistance to the evil which threatens it. "I am not come to send peace, but a sword." It is victory which he promises and crowns, and it is through victory that we attain to peace. "For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith." Life is contest, but victory is health, and health is victory.

There is trouble beyond this, however. Confession of Christ often breaks our earthly friendships. "A man's foes shall be they of his own household." The power of Christ in a soul rebukes the power of evil in other souls. If this is our only fault, however, if it is our faith and not our character of which our former friends complain, we need not take our troubles much to heart. How can two dwell together unless they be agreed? The life which Christ gives never comes into a human soul without claiming and securing the highest place. It cannot live in any other. It must possess the soul before it can help it, as the pilot must have full charge of the ship before he can bring it into port. In all other things we may be yielding, but we cannot yield our allegiance to Christ. If to love him supremely made us love father, mother, son or daughter less, we might complain of his demands, but we find in actual experience that it makes us love them more. The way to love our friends more fully is to love Christ most of all. No Christlike spirit is responsible for variance between friends. It is because one loves Christ and the other hates him that the separation comes.

Life should be used for overcoming. No life was ever thrown away that was spent in faith and love for God. There are evils to be overcome, as Christ overcame them. He bore the cross, but he knew that beyond it lay the triumph of the resurrection. We take up our cross of daily trial—the drudgery and petty disappointments of our lower life, but we know that if we follow Christ to death we shall follow him through death to victory. Finding our whole life in the happiness of earth—putting our hearts into gain and excitement—means certain and eternal loss. Our true life is risen with Christ. It is the life that overcomes, the life of the meek who shall inherit the earth and of the pure in heart who shall see God. That is good losing which gives up for the sake of love, and that is true finding which follows Christ at any cost of life or death.

*Parallel verses:* Rom. 8: 31–39; 1 John 5: 3–5; Col. 3: 1–4; Rev. 3: 10–11; James 1: 12; 1 Cor. 15: 57, 58; 2 Tim. 2: 11–13.

## THE CHURCH PRAYER MEETING.

*Topic, March* 29–*April* 4. Christ Our Sacrifice for Sin. Isa. 53: 4–9; 1 Pet. 2: 21–25.

Why necessary; how accomplished; how accepted or rejected; with what results.

(See prayer meeting editorial.)

## STATISTICS OF MASSACHUSETTS CHURCHES.

The following figures are furnished by Secretary Hazen, showing the progress of the Congregational churches of this State in 1895. One notable fact will at once impress the reader—the benevolences have largely increased and the home expenditures have been reduced in a much greater ratio.

| | |
|---|---|
| Churches | 589 |
| Ministers | 786 |
| Church members | 110,179 |
| " " gain | 705 |
| Additions on confession | 3,781 |
| Removals by death | 1,846 |
| Sunday school members | 117,914 |
| " " " decrease | 413 |
| Members of Young People's Societies | 40,093 |
| Benevolent contributions | $167,281 |
| " " " increase | $61,973 |
| Legacies | $102,619 |
| Home expenditures | $1,534,949 |
| " " " decrease | $131,509 |

# Literature

RALEIGH AND GUIANA.

The neighborhood in Guiana and Venezuela which is now in dispute is bound to our own State of Virginia by one of those personal associations which mean so much to every appreciative reader of history. It was in Virginia that Sir Walter Raleigh founded the colony which resulted so disastrously at first both to his colonists and to his own private fortune, and it was at the mouths of the Orinoco and along its banks that he made friends with the Indian chiefs and gathered suggestions for his splendid dream of an empire richer than Peru, the conquest of which was to make Elizabeth a rival in wealth of the Spanish king. The mountains of Parima, which retain the name of the great lake in which the high priest of the golden city of the legend used to wash off the gold dust with which he was sprinkled, form a part of the disputed Schomburk line. Beyond them lay the fabulous empire of Guiana, with its glittering capitol, Manoa, or El Dorado as the Spaniards called it, which long exercised a fatal spell over the imagination of the explorers, and has passed into general speech as a synonym of fabulous but unattainable wealth.

Raleigh, however, never doubted the truth of the tale, and devoted wealth and talents in two expeditions for discovery and conquest. How real it all was to his mind may be gathered from the fact that he carefully concealed from his companions knowledge which he obtained of gold mines near the river's bank (perhaps the very mines which have made the territory in question worth quarreling over) lest they should stop to explore them instead of pressing on to the greater treasures of the golden city. If any one wishes to get into the spirit of the times, there is no better book than Raleigh's Discovery of Guiana, in which, among a multitude of geographical and personal names, most of which have long been forgotton, there is an unapproachable picture of the great statesman and explorer, drawn unconsciously by his own hand.

It was a time when anything might be looked for in the golden west, nor are the legends of El Dorado more incredible than the veritable facts of the adventures of Cortez and Pizarro which were yet fresh in the memory of the world. If Raleigh had found and conquered his golden land, he would have been but a third in their company. Indeed, one cannot but remember it as the crowning cowardice and blindness of King James the First that he should have put to death this hero of romance and leader of the new life of England upon the demand of the Spanish ambassador, merely because his men had sacked a village on the coast. Elizabeth might have beheaded Raleigh in a fit of pique, or because she could not forgive his marrying, but she would never have done it at the demand of the Spaniard.

## BOOK REVIEWS.

BIBLICAL STUDY.

There are a number of valuable books giving accounts of the origin and history of the New Testament, but we know of none which furnishes so complete a compendium of known facts concerning the canon and text of these books as is to be found in *The Critical Handbook of the Greek New Testament* by Edward C. Mitchell, D. D. This volume is the result of many years' experience in the classroom. The first edition of it was issued fifteen years ago, and, if the book were freshly written from the point of view of the present, it is probable that some of the questions discussed might be handled somewhat differently. But the author has in the main confined his work to unquestioned facts in the early history of the church, to pagan, Christian and controversial literature and to the testimony of the monuments. He has brought together pretty much all that is known concerning the formation of the canon and has furnished a very interesting description of the early manuscripts, illustrated by facsimiles of all that are most important. He gives careful accounts of the versions of the New Testament and of citations from it by the Christian fathers. The book is generously furnished with tables giving lists of uncial and cursive MSS. and of ecclesiastical writers. It has a good index. All students interested in the history of the New Testament will find this a companion in their studies which cannot well be spared. [Harper & Brothers. $2.50 ]

*Life of Jesus*, by Ernest Renan. This is a translation newly revised from the twenty-third and final French edition, and demands a brief notice on that account. The life of the author is an interesting one. Born in Brittany and educated for the priesthood, at the age of twenty-two he devoted himself to a life of study and authorship. Making good use of repeated opportunities of Oriental travel, his books on the history of Israel have the background of a careful topographical knowledge of the scenes in which the action took place, and the narrative is lightened by the power of a great constructive imagination. In fact it is hardly too much to say that the *Life of Jesus* is itself avowedly a great historical romance. Renan begins by eliminating the supernatural. "The question of the supernatural is settled for us with absolute certainty by this simple reason, that there is no room for belief in a thing of which the world can offer no experimental test." He admits what suits his theories and excludes what contradicts them, all in the exercise of an imaginative handling of scanty materials. In regard to the growth of thought and teaching of our Lord, he says: "I think that in such cases it is allowable to make conjectures, provided they are presented as such. The texts, not being historic, give no certainty, but they give something. . . . We must strive to divine what they conceal, without ever being quite certain of having found it." He who cares to launch upon this sea of conjecture, in which the only assurance is the negative one that there can be no miracle, will find many suggestive and beautiful passages, but it is certainly absurd to take very seriously a biography written on such a plan. [Roberts Brothers. $2.50.]

LAW AND ETHICS.

The events of the last few months have made painfully evident the extent of popular ignorance about those established practices of nations which are grouped under the head of international law. It is not difficult to place the responsibility for this unfortunate condition of the public mind. We are so far away from Europe that we learn in our daily reading of the newspaper comparatively little about the current history of the world, and do not realize how slender are the threads which preserve the friendly relations of great peoples and how necessary it is, therefore, to avoid ill-considered action. But the more important reason is to be found in the inadequate and unskillful teaching of history in the schools. Could the recommendations of the committee of ten be carried out, much would be gained. Meanwhile every successful popularization of the subject, like that which Dr. T. J. Lawrence—now lecturer in Cambridge, Eng., and lately university extension professor in the University of Chicago—has prepared in his *Principles of International Law*, is to be heartily welcomed. After describing the history of these principles he elucidates the law of peace, the law of war and the law of neutrality. He treats his subject more as a branch of history than as a department of ethics, and it is this which gives its principles under his handling so eminently practical a bearing. Since Dr. Lawrence has had some experience in America one is naturally curious to read what he has to say about the Monroe Doctrine. Like most discerning persons he regards it as continually liable to dangerous extensions, but he does concede to the United States a position of influence on these continents "in some respects like . . . that which is accorded in Europe to the six great Powers." In a measure this paramount influence qualifies the independence of the other American States, even if there is no desire to meddle with their domestic affairs. The pages of Dr. Lawrence's book, which just at this moment deserve the most careful reading, concern the duties of neutrals and the grant of belligerent rights to insurgents. Judged by the principles he expounds and which he supports upon full historical evidence, the immediate recognition of the Cubans as belligerents would be an act of unfriendliness to Spain, especially since the insurrection has not permanently reached the coast and does not directly affect the commerce or the interests of the United States or any other foreign Power. [D. C. Heath & Co. $3.00.]

The endowed lectureships connected with our seminaries are yielding good fruit. We have recently reviewed Dr. Ramsey's Morgan lectures on St. Paul and Professor Tyler's Morse lectures on The Whence and Whither of Man, and now have Dr. Cornelius Walker's *Lectures on Christian Ethics*, delivered before the Episcopal Theological Seminary of Virginia on the Reinecker foundation. The author's aim has been "to present in as simple manner as possible the great truth of man as a being with a moral constitution, and the material, in natural as in inspired revelation, to which that constitution is related." The author has written clearly upon a subject which is often made exceedingly dry. We have been especially interested in what he says in Lecture V. on the ethics of Christian brotherhood, which would be wholesome reading for many narrow-minded people in in his own denomination and elsewhere. [Thomas Whittaker. $1.25.]

Roger Foster of the New York bar and a lecturer on federal jurisprudence at Yale has prepared the first volume of *Commentaries on the Constitution of the United States*, which contains a discussion of the preamble and the first two articles. Mr. Foster's wide familiarity with the judicial history of the Constitution and the abundant quotations from the record of cases, make the book a valuable addition to the literature

of the subject. The thorough treatment of impeachment trials and of similar proceedings in the colonies and the States is especially satisfactory. It is interesting to compare what he says of the conclusion of President Johnson's trial with Senator Sherman's defense of his vote in the recently published recollections. Certainly few who have not records to vindicate will disagree with Mr. Foster's declaration that those senators who voted "no" "saved the country from a precedent big with danger." [The Boston Book Co. $4.50.]

STORIES.

*The Day of Their Wedding*, a novel, by W. D. Howells. In this brief story Mr. Howells returns to his inquiries and experiences among the Shakers. It is a humorous situation which he creates, and he has treated it with a light and graceful hand. The result is a picture which, in spite of its humor, touches us with a sense of the limitations and disappointments of life. After all, however, we think that the author, in the interest of his more recent prepossessions about life, has misread the situation. We do not believe that Lorenzo would have allowed the day to end as it did in the story, or that Althea would have agreed to it at the last even if he had wished. Human nature is not so easily eliminated even by a childhood spent under the shadow of "the angelic life." [Harper & Brothers. $1.25.]

*The Trumpet Major*, John Loveday and Robert His Brother, a tale, by Thomas Hardy, with an etching by H. Macbeth Raeburn and a map of Wessex. *The Woodlanders*, a novel, by Thomas Hardy. These stories come to us in substantial and tasteful reprinted editions. We like the tale better than the novel, and either better than Jude the Obscure. It must be said, however, that Mr. Hardy is not given to selecting among his impressions those which will give an agreeable view of human life. We wish he might for once add to his delightful sympathy with nature a view of human life in which the shadows would pass by, leaving sunshine as the prevailing memory of the scene. And yet we should be sorry to have missed the simple, faithful, heroic figure of John Loveday, and Annie Garland is delightful company—except for her unaccountable devotion to her weathercock sailor, whom no sane woman, we believe, could persist in loving. [Harper & Brothers. Each $1 50.]

*The Autobiography of a Professional Beauty*, by Elizabeth Phipps Train, illustrated. This is Anglo-American society from a single point of view. It is brightly and cleverly written, though the tone is a little hard, and, serious as the mistakes and mishaps of the heroine are, it all comes right at the end. [J. B. Lippincott Co. 75 cents.]

MISCELLANEOUS.

*The Connection between Thought and Memory*, by Herman T. Lukens, Docent in Clark University, with an introduction by President G. Stanley Hall, is a contribution to pedagogical psychology on the basis of F. W. Dörpfeld's Denken und Gedächtniss. Dr. Lukens is one of the group of younger American students who have given their time to the science of teaching, and though he follows the advanced work of the Germans in his department it is by no means slavishly. The book will be of great interest to teachers, and to all who are interested in the extension downward of the modern psychology. The book belongs in Heath's Pedagogical Library and is very well made, except that it lacks a topical index. [D. C. Heath & Co. 90 cents.]

To the same series belongs *English in American Universities*, by professors in the English departments of twenty representative institutions, edited with an introduction by William Morton Payne. These reports, with two exceptions, were printed in the *Dial*, where they aroused much interest. They give a representative and suggestive picture of the condition of this branch of learning in our colleges, and hint at changes which are in progress which promise much for the work of years to follow. The work of the English Conference and the Committee of Ten which appointed it has already borne rich fruit. Particularly sensible are the remarks of the editor in his full introduction, as, for instance, "To sum up, I am inclined to think that the problem of secondary education in English reduces itself to getting teachers who know good literature and care for it, and minimizing to the utmost the restrictions placed upon their work." It is interesting in following these reports to see how the West has emancipated itself first from the old restrictions of teaching in favor of a vital use of literature as literature, and how the grammarian's scalpel and the etymologist's blowpipe are everywhere being put into a department by themselves, to the great advantage of real culture and enjoyment of the great works of literary art. [D. C. Heath & Co. $1.00 ]

From L. Prang & Co. we have specimens of Easter cards, books and booklets, in facsimile color prints selected with their accustomed taste and appreciation of the demands of the season and appropriate for Easter gifts. It is always interesting to watch the new effects and achievements of color printing, and it is pleasant to have such good work to chronicle from this favorite American firm.

TEXT-BOOKS.

*The First Greek Book*, by Clarence W. Gleason and Caroline S. Atherton. This is an exceedingly businesslike introduction to the study of the Greek tongue, made as simple as possible, while not reduced to a point where any indispensable element is missed. The authors are right, we think, in making the reading of Greek the chief aim of their endeavor. Anything else, indeed, would seem absurd in a book which does not even mention the living pronunciation of the tongue it undertakes to teach. [American Book Company. $1.00.]

*The Timon of Lucian*, with notes and vocabulary by J. B. Sewell. This edition, the editor says, "originated in the desire to increase the variety of Greek which may be read in secondary schools." The introduction is brief, but sufficient, and the vocabulary and notes are full and satisfactory. With the object of the book we are in full sympathy, for we believe in the continuance of Greek as an essential element of a rounded education, and fear that its continued acceptance for that purpose depends upon its being read as a living tongue, and not employed as a grammatical treadmill, in the secondary schools. [Ginn & Co. 55 cents.]

French texts for schools are *Places and People*, edited and annotated by Professor Jules Luquiens of Yale. This is a selection from the works of modern French writers, without introduction or index. The annotations upon the seven chapters are, however, prefaced by very brief sketches of the writers, Dumas the elder, Madame Hugo, Marc Monnier, Pierre Loti, Edmond Scherer, Eugene Fromentin and Taine. The variety of style and of subject matter makes this a capital practice book in French and the annotations are helpful. [Ginn & Co. 85 cents.] *Le Chant du Cygne*, par Georges Ohnet, edited by Arthur H. Solial. This has a full vocabulary, notes and grammatical appendix, and will be especially helpful in getting the pupils interested in reading a strange tongue for the sense, while it can be utilized for as much grammatical drill as the teacher thinks proper. [Maynard, Merrill & Co. 35 cents.] *Le Gendre de Monsieur Poirier*, par Augier et Sandeau, edited with an introduction and notes by Prof. Benjamin W. Wells of the University of the South. This is a bright French comedy, and is well adapted for use as a textbook for reading by a careful introduction and helpful notes. [D. C. Heath & Co. 30 cents.]

## NOTES.

—— Ian Maclaren acknowledges four men as his masters in literature, Scott, Carlyle, Matthew Arnold and Professor Seeley, the historian.

—— At the Burns Exhibition, which it is proposed to hold in Glasgow in July, the Cottar's Saturday Night will be published in a little volume with translations in twenty languages.

—— The late Professor Schaff's phenomenal literary and editorial industry has further evidence in the promise of historical work left complete by him, which his son, Rev. D. S. Schaff of Jacksonville, is preparing for the press.

—— Sixty-nine students from thirty-four colleges took part in the contest for the prizes offered by the American Institute of Sacred Literature for the best examination on the Bible. The first prize of $100 went to Miss McGraw of Rockford College, Illinois, and the second to Mr. Herbert E. Hawkes of the present Senior Class in Yale.

—— Berea College has ventured into the field of journalism with a magazine called the *Berea Quarterly*. It is devoted to literary and sociological studies connected with the South. Kentucky is the meeting place of North and South, of the old life and the new. The quarterly has a wide field and promises interesting and valuable contributions.

—— The mills of the law grind slowly, but they grind. Miss Harriet Monroe of Chicago has just recovered, in the United States Court of Appeals, $5,000 from the New York *World*, which journal unlawfully published her ode written for the opening of the Columbian Exposition. The decision is gratifying, conserving as it does the rights of authors to their property.

—— The revival of the Greek Olympic games at Athens in April receives full notice in the magazines of the month. In the *Century* Baron Pierre de Coubertin of France, to whose initiative the revival of the games is mainly due, describes the modern games at Athens, and there will be an illustrated article on the ancient games by Professor Marquand of Princeton. In *Scribner's* Professor Richardson of the American School at Athens describes the preparations for the contests and there is a short story of the ancient time by Duffield Osborne.

## BOOKS OF THE WEEK.

*D. C. Heath & Co. Boston.*

LITERARY STUDY OF THE BIBLE. By Prof. Richard Moulton. $2.00.

*Cong. S. S. & Pub. Society. Boston.*

A RESCUED MADONNA. By Harriet A. Cheever. pp. 104. 60 cents.

*Copeland & Day Boston.*

HILLS OF SONG. By Clinton Scollard. pp. 93. $1.25.

*Roberts Bros Boston.*

ARMENIAN POEMS. Rendered into English by Alice S. Blackwell. pp. 142. $1.25.

*Joseph Knight & Co. Boston.*

LITTLE IDYLS OF THE BIG WORLD. By W. D. McCrackan. pp. 175. 75 cents.

THE STARLING. By Norman Macleod. pp. 261 75 cents.

SONGS AND RHYMES FOR THE LITTLE ONES. Compiled by Mary W. Morrison. pp 244. $1 50.

MEMORIES OF THE MANSE. By Anne Breadalbane. pp 121. 50 cents.

THE LITTLE COLONEL. By Annie Fellows-Johnston. pp. 102. 50 cents.

WEE DOROTHY'S TRUE VALENTINE. By Laura Updegraff. pp. 107 50 cents.

OPEN SESAME. By Harlan H. Ballard. $1 00.

WILD FLOWER SONNETS. By Emily S. Forman. pp. 35. $1.00.

*Ginn & Co. Boston.*

GRIMM'S FAIRY TALES: PART II. Edited by Sara E. Wiltse. pp. 234 45 cents.

VORTRAGE By Emil Du Bois Reymond. Edited by James H. Gore, Ph.D. pp. 112. 55 cents.

*Houghton, Mifflin & Co. Boston.*

THE SUPPLY AT SAINT AGATHA'S. By Elizabeth Stuart Phelps. pp. 38. $1.00.

A SATCHEL GUIDE TO EUROPE. With maps. pp. 307. $1.50.

KOKORO. By Lafcadio Hearn. pp. 388. $1.25.

*Fleming H. Revell Co. New York.*

LAST WORDS. By B. B. Comegys, LL. D. pp. 272. $1.00.

DAVID, SHEPHERD, PSALMIST, KING. By F. B. Meyer. pp. 213. $1.00.

WHEN THOU HAST SHUT THY DOOR. By Amos R. Wells. pp. 109. 60 cents.

THE GOSPEL IN ISAIAH. By C. S. Robinson, D.D. pp. 279. $1.25.

THE WONDERFUL. By William E. Sloane. pp. 223. $1.25.

THE LIFE OF PRIVILEGE. By Rev. H. W. Webb-Peploe. pp. 202. $1.00.

PURITANISM IN THE OLD WORLD AND IN THE NEW. By Rev. J. Gregory. pp. 406. $2.00.

SABBATH AND SUNDAY. By Rev. William De Loss Love, D. D. pp. 326. $1.25.

FOR HIS SAKE. Extracts from letters of Elsie Marshall. pp. 223. $1.00.

THE MASTER'S INDWELLING. By Rev. Andrew Murray. pp. 180. 75 cents.

THE SPIRIT-FILLED LIFE. By John MacNeil. pp. 126. 75 cents.

NOTES FROM MY BIBLE. By D. L. Moody. pp. 236. $1.00.

*Charles Scribner's Sons. New York.*

DR. CONGALTON'S LEGACY. By Henry Johnston. pp. 346. $1.25.

ARCHITECTURE FOR GENERAL READERS. By W. H. Stratham. pp. 332. $2.00.

*American Tract Society. New York.*

A HARMONY OF THE LIFE OF ST. PAUL. By Rev. F. J. Goodwin. pp. 240. $1.75.

*T. Y. Crowell & Co. New York.*

STATE RAILROAD CONTROL. By Frank H. Dixon, Ph. D. pp. 253 $1.75.

PROPHECY. By Rev. E. S. Stackpole, D. D. pp. 157. 75 cents.

*G. P. Putnam's Sons. New York.*

THE SPY. By James Fenimore Cooper. pp. 430. $1.25

A DICTIONARY OF THE TARGUMIM, THE TALMUD BABLI AND YERUSHAMI AND THE MIDRASHIC LITERATURE. Part VIII. Compiled by M. Jastrow, Ph. D. $2.00

*Harper & Brothers. New York.*

THE BICYCLERS AND THREE OTHER FARCES. By John Kendrick Bangs. pp. 176. $1.25.

THE SECOND OPPORTUNITY OF MR. STAPLEHURST. By W. P. Ridge. pp. 283. $1.25.

THE HAND OF ETHELBERTA. By Thomas Hardy. pp. 480. $1 50.

TOMMY TODDLES. By Albert Lee. pp. 200. $1.25.

*Christian Literature Co. New York.*

THE AGE OF HILDEBRAND. By Marvin R. Vincent, D. D. pp. 457. $1.50.

THE LUTHERAN COMMENTARY. Vol. IX. Edited by Henry E. Jacobs. pp. 361. $2.00.

*Macmillan & Co. New York.*

AN EXAMINATION OF THE NATURE OF THE STATE. By W. W. Willoughby, Ph. D. pp. 448. $3.00.

*Benziger Bros. New York.*

THE FOLLOWING OF CHRIST. By Thomas à Kempis. pp. 799. 50 cents.

*American Baptist Pub. Soc. Philadelphia.*

SONGS OF THE KINGDOM. By W. H. Doane. pp. 208. 30 cents.

PAPER COVERS.

*G. P. Putnam's Sons. New York.*

THE RULE OF THE TURK. By Frederick D. Greene. pp. 192. 50 cents.

THE THINGS THAT MATTER. By Francis Gribble. pp. 309. 50 cents.

*Health Culture Co. New York.*

YE THOROUGHBRED. By Novus Homo. pp 129. 50 cents.

*Fleming H. Revell Co. New York.*

THE CHRISTIAN ENDEAVOR HOUR, WITH LIGHT FOR THE LEADER. By T. G. F. Hill and Grace L. Hill. pp. 63. 15 cents.

*Thomas Whittaker. New York.*

A DOUBTING DISCIPLE. By E. W. Gilman, D. D. 10 cents.

*Examiner Co. New York.*

ETHICAL MONISM: By A. H. Strong. 30 cents.

MAGAZINES.

February. NEW ENGLAND CONSERVATORY QUARTERLY.—BEREA QUARTERLY.

March SANITARIAN.—MUSIC.—QUIVER.—QUARTERLY BULLETIN OF THE PUBLIC LIBRARY.—GUNTON'S.—FISHERMAN.—PHRENOLOGICAL JOURNAL.

April. FRANK LESLIE'S POPULAR MONTHLY.

## WASHINGTON HAPPENINGS.

BY L. C. W.

The early months of the year are the occasions for all kinds of conventions in Washington. Thus far the Historians, Friends of Indians, Foresters, Woman Suffragists, American Society for Religious Education, Daughters of the American Revolution and many others have come and gone. The lines on which these gatherings meet are very diverse, but they all focus towards Congress and a resolution or memorial is presented, or a hearing had before some committee before they adjourn. These are some of the bodies that attempt to shape legislation but not to force it, and are not at all the powerful and wily lobbyists who have brought that word into such ill repute.

The fifth Continental Congress of the Daughters of the American Revolution was the occasion of much display of fine raiment and of ancient and honorable names. The first meeting was upon Ash Wednesday, but velvet robes and ermine capes did not exactly remind one of sackcloth and ashes, and the sense of humiliation was not oppressive. Mrs. Foster, the wife of the distinguished diplomatist, in her official capacity as president-general, presided. She is of rather commanding presence and has a clear and agreeable voice, but it soon became necessary to have a referee on parliamentary rules. A pleasant incident one morning was the presence of Mrs. U. S. Grant. As she was helped upon the platform—for she is rather stout and the feebleness of threescore years and ten is upon her—the audience rose and many of the Daughters waved their handkerchiefs. It was an ovation from the D. A. R.'s of the South quite as much as from those of the North, and I recalled what an ardent Daughter had once said to me, that the organizations founded on Revolutionary ancestry were doing much to break down sectional feeling.

For the moment the debate upon the Cuban resolutions is the absorbing topic. The President does not commit himself as yet upon Cuba or the third term. He takes an outing one week in New York, presiding at a meeting in the interests of home missions. The coldest, stormiest day of this week he spent down the river shooting ducks, and neither the ducks, the people who planned the meeting in the hope of a big collection, or the politicians are satisfied. The most stinging thing of which one Congressman can accuse another, these days, is to say that he is trying to help out the present Administration. But Mrs. Cleveland's popularity grows with each passing season. She is even more beautiful, more gracious and winning than when she first came to the White House. Recently, there and in other prominent homes, three only daughters of as many ex-Presidents have lunched or received together. Mrs. McKee, Mrs. J. Stanley Brown and Mrs. Sartoris are most agreeable young matrons, beloved for their own sakes, as well as honored for the thought of their distinguished fathers. Mrs. Sartoris and Mrs. Brown reside here, and Mrs. Grant and Mrs. Garfield are each passing the winter in Washington with their respective daughters. Mrs. McKee came some weeks since as the guest of Mrs. Foster, and is kept busy with a round of visits and social engagements.

The annual banquet of the National Geographic Society this year took the form of a reception to the Venezuelan Commission. The parlors and banqueting-room of the Arlington Hotel were beautifully decorated with flags, vines, clusters of palms and masses of flowers. It was a pleasure to pass down the line and greet Mr. Gardiner Hubbard, the president of the society. With him was Mrs. Olney, then came Mr. Justice Brewer, Judge Alvey and Dr. and Mrs. White. The learned gentlemen do not look worn out by their study of 300 different maps and the many treaties and written testimonies bearing on the Venezuelan question. One of the several gentlemen who made the introductions and are supposed to know every one stepped up to a fine looking, bald-headed gentleman and asked his name. "Mr. Stevenson," was the answer. His confusion at not knowing the vice president of the United States was matched by the regret of the lady who, on her way to the dressing-room, rode in the elevator with a be cloaked individual with a mass of fluffy red hair, and did not know till afterwards that it was Sara Bernhardt on her way back from the theater.

The Geographic Society numbers over 1,300 members and has been largely built up and fostered by the interest, financial and otherwise, of Mr. Hubbard. Among the several hundred guests at the reception were a number who have lectured before the society. The strong, stern face of Mr. George Kennan is a contrast to the captivating manner of his stately wife. He has told of his trip to Siberia and she of the time she waited at St. Petersburg. The rugged aspect of Major Powell does not indicate the wealth of poetry, philosophy and research that flows from his lips. Whenever he chooses he can take an audience with him to the cañon of the Colorado. Professor McGee has told of the curious people of Seriland. He, by the way, belongs to more scientific societies than any other man in Washington. The most thrilling story of adventure this winter was that told by Lieutenant Peary. It was a tale of dogged determination, of terrible struggle with cold and hunger and of defeat in a long-cherished purpose. The flag which he displayed has twice crossed the frozen ice cap of Greenland and been whipped by the gales of Independence Bay. In listening to him, one catches something of the enthusiasm that leads the explorer to court hardship and death itself in order that it may be said that the eye of man has looked upon every portion of the surface of this round world.

The Sons and Daughters of Maine flocked by themselves the other night and laid down the gauntlet to any other State to gather such an assemblage at the capital. The chief justice, president *pro tem* of the Senate, Speaker of the House, two ex-governors, the pastor of the First Congregational Church, these with their wives and five hundred lesser lights made up the gathering. Mrs. Frye and Mrs. Dingley were in the receiving line, the resemblance of the former to the late Mrs. Harrison is often remarked. Looking over the list of names one queries who is left in the Pine Tree State, and yet some visitor innocently asked Mrs. Frye the other day if her husband was new in Congress. Such is fame, even that of Maine's big statesman!

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May we not say that even beyond death our life will be a traveling from home to home to the heart of the Father.—*W. Robertson Nicoll.*

# ews from the Churches

### Meetings to Come.

OSTON MINISTERS' MEETING, Pilgrim Hall, March 0 A.M. Address on Millstone or Stepping-stone, a for a Constructive Theology, by Rev. W. E. Bar- D. D.

OREIGN MISSIONARY PRAYER MEETING under the oices of the Woman's Board of Missions in Pilgrim , Congregational House, every Friday at 11 A.M.

NION BIBLE CLASS, conducted by Rev. Alfred A. ght, D. D., Bromfield Street Church, Boston, Satur- 3 P.M.

OSTON MT. HOLYOKE ALUMNÆ ASSOCIATION, Ho- Thorndike, March 28, social hour from 12 to 1 ock. Luncheon at 1. Mrs. Kathleen M. Phipps will an essay on Hawthorne's Marble Faun.

ONFERENCE FOR MINISTERS AND CHRISTIAN RKERS at Chicago during the month of April. Spe- lectures by Superintendent Torrey, Prof. W. W. ts and Dr. W. J. Erdman. All who desire to avail nselves of this special conference and stopping at Institute at the reduced price for board and room 5 per week should make application early of Supt. . Torrey, 80 Institute Place, Chicago, Ill.

SPRING STATE MEETINGS.

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| bama, | | Saturday, March 28. |
| nessee, | Nashville, | Wednesday, April 1. |
| rgia, | Atlanta, | Wednesday, April 1. |
| ona. | Tempe, | Wednesday, April 8. |
| as, | Cleburne, | Thursday, April 9. |
| Mexico, | Albuquerque, | Wednesday, April 15. |
| Jersey, | Newark, | Tuesday, April 21. |
| homa, | Kingfisher, | Thursday, April 30. |
| souri, | Lamar, | Tuesday, May 5. |
| sas, | Lawrence, | Thursday, May 7. |
| , | Marietta, | Tuesday, May 12. |
| ana, | Michigan City, | Tuesday, May 12. |
| ois, | Aurora, | Monday, May 18. |
| a, | Davenport, | Tuesday, May 19. |
| achusetts, | Fall River, | Tuesday, May 19. |
| igan, | Greenville, | Tuesday, May 19. |
| York, | Canandaigua, | Tuesday, May 19. |
| th Dakota, | Pierre, | Tuesday, May 19. |
| nsylvania, | Ridgway, | Tuesday, May 26. |
| de Island, | Westerly, | Tuesday, May 26. |
| mont, | Bradford, | Tuesday, June 9. |
| necticut Asso., | Hartford, | Tuesday, June 16. |

### Benevolent Societies.

HE CONGREGATIONAL HOME MISSIONARY SOCIETY epresented in Massachusetts by the MASSACHU- TS HOME MISSIONARY SOCIETY, No 9 Congrega- al House, Rev. Joshua Coit, Secretary; Rev. Edwin almer, Treasurer.

OMAN'S HOME MISSIONARY ASSOCIATION, Room 32, Congregational House. Office hours, 9 to 5. An- l membership, $1.00; life membership, $20.00. Con- utions solicited. Miss Annie C. Bridgman, Treasurer.

MERICAN BOARD OF COMMISSIONERS FOR FOREIGN SSIONS, Congregational House, No 1 Somerset Street, ton. Frank H. Wiggin, Assistant Treasurer; Charles wett, Publishing and Purchasing Agent. Office in York, 121 Bible House; in Chicago, 153 La Salle St.

OMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Con- gational House. Miss Ellen Carruth, Treasurer; s Abbie B. Child, Home Secretary.

HE AMERICAN MISSIONARY ASSOCIATION, Bible se, New York. Missions in the United States, evan- stic and educational, at the South and in the West ng the Indians and Chinese. Boston office, 21 Con- gational House; Chicago office, 153 La Salle Street.; veland office, Y. M. C. A. Building. Donations may ent to either of the above offices, or to H. W. Hub- d, Treasurer, 108 Bible House, New York City.

HE CONGREGATIONAL CHURCH BUILDING SOCIETY. hurch and Parsonage Building. Rev. L. H. Cobb, D., Secretary; H. O. Pinneo, Treasurer, 59 Bible se, New York; Rev. George A. Hood, Congrega- al House, Boston, Field Secretary.

ONGREGATIONAL EDUCATION SOCIETY.—(Includ- work of former New West Commission.) Aids four dred students for the ministry, eight home mis- ary colleges, twenty academies in the West and th, ten free Christian schools in Utah and New xico. S. F. Wilkins, Treasurer. Offices, 10 Congre- ional House, Boston, 151 Washington St., Chicago, Address, 10 Congregational House, Boston.

ONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.— tributions used only for missionary work. Rev. rge M. Boynton, D. D, Secretary; W. A. Duncan, D., Field Secretary; E. Lawrence Barnard, Treas- r, Congregational House, Boston.

ASSACHUSETTS BOARD OF MINISTERIAL AID.— asurer, Mr. Arthur G. Stanwood, 701 Sears Building, ton. Address applications to Rev A. H. Quint, D. D., gregational Library, 1 Somerset Street, Boston.

INISTERIAL RELIEF.—In order to afford a little ely aid to aged and disabled home and foreign mis- aries and ministers and their families, the committ- of the National Council asks from each church one ndid offering for its permanent invested fund. It invites generous individual gifts. For fuller infor- tion see Minutes of National Council, 1892, and Year- k, 1893, page 62. Secretary, Rev. N. H. Whittlesey, w Haven, Ct.; Treasurer, Rev. S. B. Forbes. Hart- d, Ct. *Form of a bequest:* I bequeath to the "Trus- s of the National Council of the Congregational rches of the United States" (a body corporate char- ed under the laws of the State of Connecticut) (here ert the bequest), to be used for the purpose of Min- rial Relief, as provided in the resolution of the Na- nal Council of the Congregational Churches of the ited States at its session held in Chicago in October, 5.

HE CONGREGATIONAL BOARD OF PASTORAL SUP- Y, established by the Massachusetts General Associ- on, offers its services to churches desiring pastors or pit supplies. Careful attention is given to applica- ns from without the State. Room 22A, Congrega- nal House, Boston. Rev. Charles B. Rice, Sec.

HE BOSTON SEAMAN'S FRIEND SOCIETY, organized . Chapel and reading-room, 287 Hanover St., Boston. en day and evening. Sailors and landsmen welcome. ily prayer meeting, 11 A.M., Bible study, 3 P.M. Sun- y services, usual hours. Meetings every evening ex- t Saturday. Branch mission, Vineyard Haven. Is Congregational society and appeals to all Congrega- nal churches for support. Send donations of money B. S. Snow, Corresponding Secretary, Room 22, Con- gational House, Boston. Send clothing, comfort s, reading, etc., to Capt. S. S. Nickerson, chaplain, Hanover st. Bequests should read: "I give and be- ath to the Boston Seaman's Friend Society the sum $——, to be applied to the charitable uses and pur- es of said society." Rev. Alexander McKenzie, D., President; George Gould, Treasurer.

### PASSING COMMENT.

In the offer of the students in several of r seminaries to address neighboring urches on missionary subjects we recog- nize one more force which will have an influence in bettering the outlook for our missionary causes. That these who will shortly man our churches are already inspired with that zeal which means so much in the pulpit may be interpreted as significant for the future.

At a recent birthday party of which we have heard, 9,000 pennies, one for each year, represented the aggregate of the ages of those present. Many delightful features may be introduced on these occasions and, as in this case, a snug little sum has often been easily realized by a C. E. or some other society.

There are at least two facts chronicled in a Maine item which all churches cannot report. That so many little folks attend the Sunday service is nearly related to the fact that the older attendants are not always dependent upon favorable conditions for their presence at Sunday worship.

A Rhode Island pastor, believing that if he wants the children at church he can have them, has adopted several modern attractive plans which seem to work well.

**Of Special Note.**

An effective spiritual movement in Georgia.

A Welsh festival in Pennsylvania.

Good reasons for large congregations in a Rhode Island church.

A thorough indorsement of free pews in Washington State.

Growing enthusiasm for Congregationalism around Boston.

### NEW PASTORS IN CHICAGO.

Two of the suburban churches have now been supplied with pastors, Windsor Park and Pilgrim, Englewood. Rev. M. H. Lyon, late of Harvey, Ill., began his work with the Windsor Park Church March 15. He succeeds Rev. C. H. Grannis, who, in the four years of his service in this difficult field has accomplished a great deal and will be followed into any pastorate that may open to him with the love and confidence of those who knew him here. The church is the outgrowth of the wise oversight and self-denying service of Rev. G. H. Bird and his wife, of South Chicago, who, during his fifteen years in that manufacturing center, has shown how much more efficiently the bishop of a Congregational church can serve a widely scattered field, with a population of between fifty and seventy-five thousand, than a man with more ecclesiastical authority. For years the Windsor Park Church has been self-supporting and although for a long time the only evangelical church in the region it is now flanked by churches of nearly all denominations, some of them having crowded into a place which had no need of their presence.

Pilgrim Church has secured Dr. G. R. Wallace as the successor of Rev. Dr. Smalley, now of Jamestown, N. Y. The church has had a prosperous history and promises rapidly to increase its numbers under its new leader. For two years and more its services were held Sunday afternoons and were conducted by the writer of this letter, then pastor of the South Church, Chicago.

Dr. Wallace, who comes from Portland, Ore., is not a stranger in this region. Called to Oregon from Saginaw, Mich., where he had a very successful ministry, he had previously been an assistant of Dr. Gunsaulus in Plymouth Church, and still earlier had served as pastor of a Congregational church in Springfield, Ill., and in other churches in the southern portion of the State. The church occupies one of the most promising localities in Chicago. It is in the midst of a large, although somewhat changeable, population among whom church-going is not unfashionable.

Two young men, well known in Lutheran circles and successful, are soon to transfer their ecclesiastical relations to the Congregationalists. Rev. F. Grob, who was born at Holzgerlingen, southern Germany, of Pietistic parents, was educated abroad, served in the army and began his ministry in Switzerland, where, with an assistant, he managed to fill fourteen appointments every week. In Esslingen, Germany, with two assistants, he filled thirty-six appointments, preaching about ten times a week. Coming to Chicago at the request of friends he served a church belonging to the Evangelical Association three years, then went East, where in Baltimore, Newark, Trenton and Philadelphia his ministry has been uniformly blessed. The threatened divisions in his own church have induced him to take up work with us. He will begin his labors in Chicago under the auspices of the City Missionary Society. Rev. J. J. Klopp, now of Naperville, also a prominent minister connected with the Evangelical Association, has accepted a hearty call to the Bethany Congregational Church, and will begin his work there about the middle of April. He has had a thorough education and much experience in the ministry. FRANKLIN.

### THEOLOGICAL SEMINARIES.

#### Bangor.

The Seniors have finished preaching before the class. They now each preach before Professor Sewall for private criticism.——Last Friday they presented estimates of preachers from Chrysostom down to Beecher, Brooks and other modern orators. ——Professor Ropes addressed the last missionary meeting on The Present Situation in Armenia.—— Professor Sewall spoke last Thursday before the Loyal Legion of the Commandery of Maine in Portland on Perry's Japan Expedition.

#### Hartford.

Last Wednesday afternoon in the chapel Miss Kingsley, daughter of the late Rev. Charles Kingsley, lectured on French Pictures and Painters of the Nineteenth Century. Many of the students were present.——The class in the study of India has successfully finished the assigned work.—— Next term there will be weekly mission study classes on The Four Principal Non-Christian Religions, using as a text-book Religions of the World, by Professor Grant of Queen's College, Canada, and on The Bible and Missions published in the *Student Volunteer*.——The Hosmer Hall Mission Band, composed of volunteers and those especially interested in foreign missions, has written to the pastors of the churches of Hartford and vicinity, offering to send students to deliver single addresses or series of talks on foreign missionary work at regular church services or before young people's societies or other organizations.——The winter term closes March 28. The vacation will extend to April 6.

#### Yale.

The missionary society was addressed last week by Field Secretary Washington Choate.——Rev. W. H. M. H. Aitken, missioner from England, addressed the university last week on Our Life Work, Within, Without.——At the Semitic Club the paper was on The Chronological Order of the Prophecies in Deutero-Isaiah.——The Leonard Bacon Club debate was on: Resolved, That a permanent board of arbitration be established between Great Britain and the United States.——Last Thursday evening at the residence of Professor Porter, Dr. G. A. Gordon gave a delightful talk on Robert Burns.—— The class in philosophy of ethics listened to a paper last week on The Nature of the Right.——Reviews before the class in systematic theology were given on Bushnell's Vicarious Sacrifice and Dr. Shedd's Essay on the Atonement.——The fortnightly address last week was by Rev. K. Tsunashima of Japan, a member of the Graduate Class, on Some Phases of Christianity in Japan. He presented his subject forcibly and eloquently. Mr. Tsunashima will return in June with Mr. T. Yokio for pastoral work in Japan.——Professor Harris's new book, God the Creator and Lord of All, will be in the hands of the publishers in a few weeks.

#### Oberlin.

Dr. Fairchild, after several weeks of illness, is again meeting his classes.——Mr. Z. S. Holbrook of Chicago delivered three lectures upon sociological topics March 10-12.——Professor Currier has begun a course of 12 lectures this week on Church Polity, which he offers every two years and which is to be followed by a moot council.——Last week Dr. A. H. Quint gave interesting lectures upon The Fundamental Features of Congregationalism and The Two Types of Early Congregationalism in Boston and Plymouth.——The students have recently refurnished Council Hall reading-room and last Friday evening held a "housewarming." About 50 guests were present and brief speeches were made.

### Chicago.

A critical study of socialism, conducted by Professor Taylor, has brought some of the prominent socialists of the city before the class this term.—— Rev. David Beaton gave readings from the Bonnie Brier Bush and Auld Lang Syne at the Students' Conference last Thursday which were greatly appreciated.——At the inter-seminary banquet on Thursday the Baptist, Congregational, Methodist and Presbyterian seminaries with the Moody Bible Institute participated. Four addresses were given from student representatives of the seminaries.—— A large audience gathered to see a gymnastic exhibition under the direction of Mr. R. B Guild. The general exercises were of a high order.—— The Chicago Society of Biblical Research held its twelfth regular session last Saturday.

## CONFERENCES AND ASSOCIATIONS.

N. J.—The Northern New Jersey Conference met March 17 with the Orange Valley church, with a large attendance. The reports from the churches were generally encouraging. The salient features of the meeting were: an earnest address from Rev. S. L. Loomis on Things Essential for Church Growth and Strength, a spiritual paper by Dr. J. M. Whiton on The Doctrine of the Lord's Supper, and a stirring missionary and humanitarian appeal from Dr. W. A. Farnsworth of Cæsarea, Turkey.

O.—The Lake Shore Association met in Cleveland, March 16. A brilliant young Jewish rabbi spoke on The Mission of Judaism. His address was in good spirit and received a respectful hearing. President Thwing of Western Reserve University followed with an address on The Mission of Christianity, and other addresses were given. The Ohio Home Missionary Society and the Congregational Club held meetings at the beautiful new Trinity edifice, where 225 sat down together at supper. Scientific thought filled the evening. Addresses by Prof. C. S. Howe on Recent Discoveries in Astronomy, and by Prof. F. P. Whitman on The Roentgen Rays, or the New Photography, were original and fresh, and were illustrated by stereopticon views. Dr. Thwing was elected president of the club.

KAN.—The Arkansas Valley Association met at Sterling, March 4–6. Rev. W. Davis preached on The Holy Spirit and among the topics were: The Relation of Our Churches to Sociology, The Sermon on the Mount and Economics, and Systematic Giving. The sessions on Sunday School Work and Home Missions were among the most important. Woman's Work in Missions, The Y. P. S. C. E., Washburn College, and The C. C. B. S. were subjects of much interest. The reports from the churches showed good spiritual progress amid struggles, in some cases, through failure of crops.

Wichita Association met at Douglass, March 2–4. Rev. J. S. Gould preached and the topic, How Can We Promote Greater Spirituality in Our Churches, elicited deep interest. Bible Study, Family Prayer, Personal Humility, and Constant Fellowship with Christ were dwelt upon as means to this end. The woman's missionary hour was finely arranged and sustained, and What Would Christ Do about Sabbath Observances if Here and The Boyhood of Jesus were among the topics. Fairmount College, Sunday schools and home missions were ably represented.

## CLUBS.

MASS.—At its last meeting for the season, March 16, the Newton Club discussed Is the Kingdom of God Being Established Rapidly in the Earth? The leader on the affirmative was S. C. Darling, Esq., and on the negative E. G. Loomis, Esq. The speakers were formerly officers of the Boston Club.

PA.—The club of Pittsburg and vicinity at the March meeting was royally entertained by the church in Rochester. The topic, The Social Side of Christianity, was discussed by Rev. Messrs. H. M. Bowden, A. H. Claflin, J. H. Bausman and Mr. Thomas Addenbrook.

ORE.—The Oregon Club held a most enjoyable meeting at the Mississippi Avenue Church, Portland, Feb. 25. The singing by a chorus, under leadership of the pastor, Rev. H. W. Young, was excellent. A masterly and impressive address was made by Rev. W. C. Kantner, D. D., of the First Church, Salem, on The Pilgrim of Today.

CAL.—The San Francisco Club held the first meeting of the year in Oakland. The topic was Civic Duties, or What a Man Owes to the Town He Lives In. Prof. W. C. Jones of the University of California, Rev. Dr. Dille of Central Methodist Church, San Francisco, and President Jordan of Stanford were the speakers, considering the duties of the citizen, of the minister and of the teacher. About 150 persons were present, among them Mr. Sankey, who sang two of his best gospel hymns. A practical outcome was the donation of the proceeds, about $150, to the debt on the Reno church, the only Congregational church in Nevada.

The Worcester Club, March 16, observed ladies' night and, in spite of the storm, the attendance was large. The address was by Rev. E. L. Clark, D. D., of Boston on The Service of Things Beautiful.

## NEW ENGLAND.

### Boston.

ROXBURY.—*Immanuel*, with commendable denominational enthusiasm, is doing some church extension work that promises excellent results. The chapel on the corner of Blue Hill and Lawrence Avenues, built two years ago by the Reformed Episcopalians, has been leased and Sunday afternoon services have been inaugurated, Dr. C. H. Beale being the usual preacher. A Sunday school is to be another feature of the enterprise.

At the Ministers' Meeting last Monday Rev. C. E. Harrington, D. D., gave an address on The Millstone of Christianity, reviewing the article by Prof. Goldwin Smith published in the *North American Review* for December, 1895. He was followed by Pres. W. G. Frost of Berea College, who gave a *résumé* of the work of Berea in the past and spoke of its present needs and future possibilities. At the close of the regular program of the morning the time was extended to allow Miss Leitch to make an earnest plea against the reduction in the work of the American Board.

### Massachusetts.

BROOKLINE.—A dozen gentlemen, most of them residents of the Reservoir district, met at the house of Mr. Albert Gay on Kilsyth Road last week Tuesday evening to consider the project of a new church. The meeting revealed a cordial agreement that such a movement is desirable, and the fact that there were present representatives of various churches—Shawmut, Union, Old South, Park Street and Berkeley Temple, Boston, and Harvard, Brookline—shows that the undertaking is to be on a broad and inclusive basis. It was felt that the Sunday afternoon services at the Casino, which have been going on for five months, should be continued, and a committee of seven was appointed to develop the enterprise in such ways as shall be approved by all interested. The field is one of the best in the vicinity of Boston, as it is filling up rapidly with a desirable class of residents. Situated about midway between Harvard Church and Brighton, it is in no sense a rival to either. The local ministers, almost without exception, indorse the movement, and men like Drs. Gordon, Barton, Webb, Little, Plumb and McKenzie are preaching from Sunday to Sunday.

BEVERLY.—*Dane Street.* After an earnest sermon by the pastor and full and prayerful discussion at the annual meeting, March 17, the church voted to give up the rented pew system and adopted free seats and voluntary offerings.

WORCESTER.—*Union* Rev. F. F. Emerson concludes his engagement as acting pastor, having served two years and a half.——*Salem Street* has accepted the resignation of Rev. S. A. Harlow and passed resolutions regretting that so happy a pastoral relation must be severed and commended his whole-hearted service. His retirement and that of the pastor of Union Church were necessary steps to clear the way for the churches to unite and leave them unencumbered in choosing a pastor. Both pastors have done excellent service and proved themselves men of superior scholarship and able preachers and pastors. They retire holding the confidence of their people and of the community.

PALMER.—The outcome of three years of work begun in the churches and taken up by a no license league and by a union effort of the young people's societies was the carrying of the town for no license. The pastor, Rev. F. E. Jenkins, is preaching a series of Lenten sermons Sunday mornings and Thursday evenings. This church has begun services in the old town center also and has organized a branch Sunday school with good success.

SPRINGFIELD —*Eastern Avenue*, Rev. R. H. Bosworth, pastor, rejoices in a quickening in spiritual fervor and activity. Evangelistic services have been in progress for nearly two weeks with the assistance of Rev. J. D. Potter. Over 50 persons requested the prayers of the church and a considerable number decided for Christ.

LENOX.—A beautiful memorial pulpit was presented to the church recently and was used for the first time March 15. It is in memory of Mrs. Jane W. Hill, long a member of the parish.

### Maine.

FORT FAIRFIELD.—The regular congregations are large whatever the weather, and about 50 children attend the preaching service. The Sunday school occupies all the available room, and includes an adult Bible class in charge of the pastor, Rev. G. B. Hescock.

The trustees of the Maine Missionary Society met in Augusta March 17. The outlook is hopeful for the summer's work. Sec. D. P. Hatch has been successful in his labors and more work than ever is to be undertaken. Last year 118 churches and 12 stations were aided and 126 men and three women have been in service. Maine, with its large area and feeble churches in small places, is essentially a missionary field.

The late Mrs. E. C. Gates left a bequest of $1,000 to the church in Calais to furnish music.

### New Hampshire.

MEREDITH.—During the last month three of the most hopeful districts have been regularly visited twice a week without regard to weather. As a result schoolhouses were packed, and 20 persons or more have made some manifestation of a desire to lead a better life. The spiritual influence of the movement has been very beneficial in the quickening of the church, and will result, it is hoped, in improved methods and greater permanency in the work.

WILMOT.—The church has recently contributed $15 to aid the suffering Armenians. It has met with great loss in the death of Deacon J. G. Stearns. Within a year the senior deacon, John Richards, died also. The C. E. library has been increased by the addition of 25 volumes.

RYE.—Rev. J. K. Aldrich, the pastor, closes his labors March 31. He was pastor during a former period, and now completes four years since his return.

### Rhode Island.

WOONSOCKET.—Extensive repairs, costing about $3,000, upon the interior of the building are soon to begin. A large increase in the membership has occurred during the two and one-half years of Rev. J. C. Alvord's ministry. The largest Sunday evening congregation of the city is found at this meeting house, where free pews, plenty of wholesome entertainments and warm handshaking are the rule. The pastor's greeting at the door on Sunday evenings touches many of the Catholic population. His course of addresses on Christianity in Business Life has attracted many men. The majority of the members of the church are younger than thirty years. Mr. K. Der Kaspian has recently taken up the work among the several hundred Armenians in the city. By recent agreement of the eight denominational churches Wednesday night is the weekly church night.

CHEPACHET.—This church of 60 members has given $326 besides taking one share in the General Howard honor roll since last March. It has just passed its half-century birthday, but postpones its celebration until May. The closing of the mill plants caused the removal of some strong helpers among the families who had to leave the village, yet the congregations have kept their numbers. A unique feature is a union C. E. Society between this church and the Free Baptist church in the village, holding meetings alternately in each vestry. The usual attendance is 100 and often there are one third more, with keen interest at every meeting. Rev. F. J. Nash is pastor.

PROVIDENCE.—*Free.* Rev. J. H. Larry has been giving a series of sermons illustrated by the stereopticon on Heroes and Homes of Holy Lands. Large, growing audiences have been greatly instructed. A Good Citizenship Club holds bi-monthly meetings with good results. The "pastor's choir" of about 70 children, under the guidance of several young persons led by Miss Larry, an accomplished violinist, with an orchestra of eight pieces, is a large factor in the work.—— *Pilgrim.* The Men's Club is conducting a course of Monday evening lectures by distributing complimentary tickets, which admit the holders and allow the privilege of a voluntary silver offering at each lecture.

BRISTOL.—Rev. H. A. Stevens has withdrawn his resignation by request of the church. Fifteen years of faithful service have made the bond strong in his pastoral relation to the church.

CENTRAL FALLS.—Union evangelistic services with the Baptist church began March 15, under Evangelist C. L. Jackson.

### Connecticut.

HARTFORD.—*Glenwood.* Active preparations are being made towards the erection of a church edifice. The church was organized in 1894 and since that time has grown rapidly. The house will probably be located near the hall which is now used for all the services.——*Windsor Avenue.* Rev. H. R. Miles, formerly assistant to Dr. T. T. Munger of New Haven, was installed pastor March 18. Mr. Miles

tudied in Harvard, Yale and the Universities rlin and Halle, and promises to be a vigorous r in this prosperous church. The society has tly received a gift of a parsonage from two of embers.

NTON.—Annual reports show a successful 12 additions by confession, two by letter, ng the present membership 268—a gain of . A new feature is a Junior C. E. Society, bering 36. All the bills of the church are paid a surplus remains in the treasury. Benevos were $600 and current expenses and repairs 0. Pews are not rented, but for eleven years ly offerings have paid all bills. Rev. T. A. Em- is pastor.

W HAVEN.—*United.* Last Sunday evening the s Club service was addressed by Judge S. E. win on The Essentials of Christianity.——*ard Avenue.* Written examinations are re- d for promotion in the different grades of the day school, with highly encouraging results.

THERSFIELD.—This historic church is again pped for service, Rev. W. M. Baker of Billston, being installed March 4. Mr. Baker has been the church several months and it is already nding loyally to his leadership.

W PRESTON.—Rev. Evan Evans announced y a gift of $1,000 by Major Walter Burnham for nishing the Sunday school library. In the case s ceasing to exist this amount is to go to the day School Society.

UMBULL.—The church rejoices in the gift of H. L. Fairchild of a large and handsome din- and tea set, with silver knives, forks, spoons, and all the appurtenances necessary to com- e the equipment.

EST WINSTED.—*Second.* Rev. J. S. Voorhees, pastor, has been absent for 10 days on a south- trip for rest. The church has been recently kened by special meetings conducted by Rev. . Pope.

EENWICH.—*Second.* The Sunday school room ing enlarged and otherwise improved. A new ng is being put in and the walls redecorated. improvements will cost about $1,500.

OCKANUM.—The church now rejoices in its first alled pastor, Rev. F. B. Bacheler, the services rring March 10. A large congregation was ent.

ST HARTFORD.—*First.* The rededication of rgan took place at a special service March 15, r an enlargement by the expenditure of $1,200.

### MIDDLE STATES.

#### New York.

FFALO.—The union gospel meetings now in ress among the Congregational churches have quiet and restful and pervaded by a spirit of estness. The exercises of the first week have especially addressed to those who are already stians and have proved a fitting preparation the weeks to follow. The services will be more gelistic in character from now on.

TICA.—*Plymouth*, Rev. M. E. Dunham, D. D., or, received last year 30 members, making the ent membership 285. The money raised was $4,000. The church is well organized, having, des a Y. P. S. C. E., King's Daughters and La- Missionary Society, Young Men's and Young nen's Associations, Zealous Workers, and Men's day Evening Service Club.

TCHER.—Rev. D. W. Bull has three fields in rge in addition to this home field. At one he aided in building a new edifice and he has been uraged by frequent conversions. Deep reli- us interest has encouraged preaching services ry night in Lincklaen.

AMDEN.—The family of Rev. Edward Evans, the pastor, has recently arrived from England, Mr. ns having preceded them by a few months. The rch has large congregations and is taking on life.

#### Pennsylvania.

LLEGHENY.—*First* received, March 1, the larg- accession in its history, save in one instance. rty-four members were welcomed and more are ected. This is the result of special meetings.

ITTSBURG.—*First.* The Ladies' Aid and Mission- Society is helping the church by an Eisteddfod, which four choirs compete for the chief prize. debt on the organ has been paid. Eighteen members have recently been received.

RANTON.—*Plymouth.* The young women re- tly gave a social for the benefit of the church, vious to which each earned a dollar for it, to the ount of $89. The church has recently sent aid to nenia.

ANDLING.—A reading-room, recently fitted up he basement of the meeting house, has awakened general interest. The church has recently paid $500 of its indebtedness.

PLYMOUTH.—*Pilgrim.* The church raised, last year, nearly $3,000, of which $1,800 have been applied on the debt for the church building.

PHILADELPHIA.—*Park* has made improvements in its chapel to accommodate the increasing congregations. The new pastor is Rev. C. B. Adams.

### THE SOUTH.

#### Georgia.

ATLANTA.—*First.* A special interest has centered in this church, of which Rev. H. H. Proctor is pastor. The beginning is traced back to the Week of Prayer. Extra services were undertaken and more than 50 persons were converted. A second series was started and Evangelist James Wharton assisted. About 100 additional conversions were reported. The work extended outside and 40 persons at Storrs's School of the A. M. A., an auxiliary to this church, and 50 at Atlanta University professed conversion. Evangelist Wharton gave up his business in early life and directed his efforts to evangelistic labors, chiefly among the colored men. The spiritual uplift he has given the work here is of incalculable value.

#### Alabama.

MILNER.—*Union Hill* has recently completed, with the aid of the C. C. B. S., one of the most beautiful houses of worship in eastern Alabama. The people have struggled hard to accomplish what they have done. Services of dedication were held for two days, March 8 and 9, and a rich spiritual feast was enjoyed. Superintendent Bassett preached the dedicatory sermon. The prayer was offered by Rev. T M. Lindley, the pastor. A collection for home missions was taken at the dedicatory services.

#### Louisiana.

NEW IBERIA.—*St. Paul's.* This church, one of the strongest in the State, has been a mother church to this region. Rev. C. H. Claiborne has just closed a prosperous pastorate of over five years. He found the church partially scattered, houseless and discouraged. Its former pastor, Rev. Byron Gunner, had been driven away by a mob at the peril of his life, and the house of worship shortly afterward was reduced to ashes. Under the lead of Mr. Claiborne, a new and commodious edifice has been erected with the aid of the A. M. A., 146 members have been added, and a Senior and Junior Christian Endeavor Society organized with a total membership of 80. Mr. Claiborne goes to Corpus Christi, Tex.

### THE INTERIOR.

#### Ohio.

CLEVELAND.—*Trinity*, at the communion service on the closing Sunday of its dedication week, received 22 new members, six on confession. Its institutional work begins at once, classes in vocal music, china painting, elocution and gymnastics having been already organized.——*Pilgrim.* The society combined its annual election of officers with a pledge social to which every contributor was invited and which was attended by about 500 people. A musical and literary program occupied part of an hour, detailed reports of current expense and building funds were submitted in printed form, officers were elected by printed Australian ballots and pledges were gathered for the coming year. Light refreshments were served after the business meeting. The plan was a signal success and the occasion was a fine expression of the loyalty and enthusiasm of the congregation. The church has free seats and all money is secured by voluntary offerings. Last year $29,358 were paid for the new building and over $9,700 for current expenses, making with other expenses a total of $42,223 for home expenses. About $4,700 were given for benevolences, making a total of money raised and paid by the church during the year of over $47,000.——*Hough Avenue* celebrated its fifth anniversary as an independent church March 18. Beginning as a mission Sunday school, within a little more than a year it became a branch church with 46 members. Within five years its roll has grown to a present membership of 392. The Sunday school celebrated with addresses and letters from former superintendents, and Sunday evening was devoted to a platform meeting on the topic The Spiritual Life of the Church. Wednesday evening a banquet was held, with addresses by Dr. H. M. Ladd, Rev. I. W. Metcalf and Rev. C. W. Carroll, the present pastor. The Ladies' Society presented the church with a fine piano as an anniversary gift. The church debt has been paid in full and plans are completed for a new stone building.

CROTON.—*Hartford.* During recent evangelistic meetings for three weeks, four persons were received to membership on confession. The church was discouraged formerly, but new life is now felt and the congregations are increasing. Rev. J. W. Dickson is pastor here and at Lock.

#### Michigan.

The people of Conklin, a town of 200 without any religious services whatever, have decided to organize a church and build a house of worship.

### THE WEST.

#### Iowa.

CEDAR RAPIDS.—*Bethany.* A successful series of revival meetings has recently been held in which about 30 persons professed conversion, most of whom will become members. More room both for the congregations and the Sunday school is needed. The building is crowded regularly at these services. There is need also of an attractive place for the young men to spend their evenings. Rev. J. B. Gonzales is pastor.

Tabernacles are being erected at Cherokee and Waterloo to be used by Evangelist Williams in special meetings. That at the latter point will hold 3,000 persons.——The Montour Church has decided to come to self-support and will not ask home missionary aid the coming year.

#### Minnesota.

LYLE.—Five years ago the organization was practically extinct, being reduced to one member, a non-resident. The town abounded in saloons and had a rough population. Chiefly through the instrumentality of two or three men, not Christians, and the coming of an evangelist, the church has recuperated, pays a good salary, contributes to missions, is securing a parsonage and has transformed the community. It furnishes an excellent illustration of the power of Home Missions and of the need of perseverance under difficulties.

DULUTH.—*Morley.* Some time ago an effort was made to buy an unused edifice from the Baptists move it to a convenient location and fit it up for services. The plan fell through, then, but the prospect now is that the house will be purchased, moved and renovated with the aid of the C. C. B. S. The church has reached the limit of growth in its present quarters and the purchase of a larger building is a long step forward.

MINNEAPOLIS.—*Mizpah.* Revival meetings, Evangelist C. B. Fellows assisting, have been held, with several conversions and a quickening of Christians. The church is dependent for its attendance upon the workmen in the harvester shops, who remain for only a short time and then give place to others. Rev. M. A. Stevens has labored here with acceptance for several months.

SHERBURNE.—During a series of meetings held by Evangelist Tibbetts the meeting house was injured by fire and services were removed to one of the other edifices, both of which were gladly offered to this people. A large number of conversions are reported and the church is strengthened. Rev. C. E. Walker preaches at two or three out-stations, covering a large field.

EXCELSIOR.—A largely attended farewell reception was extended to Rev. T. A. Turner, the retiring pastor, who has accepted a call to St. Paul. Much enthusiasm is aroused over the coming of Mr. C. L. Mears of Chicago Seminary, who will commence work in May. This church was the second Congregational organization in the State and has been served by able men.

MANTORVILLE.—Rev. Howard Mudie has recovered from a brief illness and finds 40 persons ready to unite with the church upon confession, as a result of the evangelistic services held two months ago, with prospect of many others. He closes his work soon to remove to California. The church has been greatly strengthened by his two years' pastorate.

AITKIN.—By the coming of Rev. F. J. Brown this point is again supplied. A larger subscription has been raised for salary than for years and steps have been taken to secure an excellent building which will be deeded to the Congregational church and renovated by them. Mr. Brown will also care for the church at Mud Lake and for new work at Deerwood.

PILLSBURY.—Evangelist W. B. Frost is to supply here, and vigorous work will be commenced at Swanville, where the church has become almost extinct. Work is developing among the Swedes at Cauldrom, in the vicinity of this field, and a subscription is being raised for a house of worship.

PARK RAPIDS.—The loss of the pastor caused much discouragement, but an effort is being made to secure Mrs. Esther Smith, an ordained minister, the wife of Rev. J. H. B. Smith of Wadena. The immigrants pouring into northern Minnesota broaden the opportunity for work.

DAWSON.—Revival meetings have been held and a number of conversions have resulted, the church

being greatly strengthened. This organization, depleted and discouraged a few years ago, has made marked progress and is the only English-speaking church in the community.

WALKER.—This new town in northern Minnesota, lying upon the banks of Leech Lake, is the terminus of the Brainerd & Northern Railway. Rev. H. W. Parsons has begun work and will visit other places in northern Minnesota.

**Kansas.**

WICHITA.—*Plymouth.* Fourteen new members were received March 1, making 44 accessions within a year. The present membership is 154. A debt of $400 on the church building has recently been paid. The Men's Sunday Evening Club has strengthened the evening service.——*Fairmount* has added 21 members during the past year, making a total of 50. Good audiences and prayer meetings and efficient pastoral visitation are giving the church a hopeful outlook. A member of Fairmount Church held revival services lately at Kechi, resulting in 47 conversions.

WELLINGTON.—The work prospers, notwithstanding reduction of population within a few years. The present membership is 90. The audiences are good at both services; average attendance at Sunday school is 70; prayer meetings are excellent and interest in missions is growing. The church is out of debt, except a few installments to the C. C. B. S.

VALEDA.—State Evangelist Veazie has just spent a profitable week here, speaking to large audiences and particularly helping the young converts of the recent extensive revival. He began meetings in Wallace March 12, and on returning eastward will assist the Brookville and Athol churches.

ARKANSAS CITY.—This church has 150 members, an average Sunday school attendance of 88, large and growing audiences, two flourishing Endeavor Societies and no debt except to the C. C. B. S. Nine new members have been received during the past year.

FAIRVIEW.—A rural church called Fairview Western was organized in Trego County March 1, with 34 members. It is the result of revival meetings conducted by Rev. I. M. Waldrop, who will serve this church in connection with Buffalo Park and Collyer.

LEONA AND HIGHLAND.—A contribution of relief goods was recently sent to a needy point in western Kansas. Union meetings in Highland during January resulted in over 100 conversions, and since then 38 members have been received.

HAVEN.—The people have a plan whereby a debt of $500 on the church building will be paid within a few months. The church is growing in numbers and in influence and expects to attain self-support at an early day.

VALLEY FALLS.—During the year just closed this church has received 11 members, expended $200 on its building and paid its only outstanding debt of $40. The audiences are large and spiritual interest is growing.

FREDONIA.—Twelve members were received Feb. 26. Revival meetings have been in progress in the town for eight weeks and have brought unprecedented unity to the churches and the community.

SOUTH BEND.—A recent revival has added largely to the membership. This church was established through the efforts of Rev. L. C. Schnacke, pastor at Great Bend, who ministers to both churches.

ALMENA.—The church has been strengthened spiritually by a recent revival, and another in the country district, where the pastor, Rev. R. F. Markham, also preaches, has awakened wide interest.

The prayer meetings at Udall are large, many coming from the country. The "roll of honor" plan works well in the Sunday school.——Sedgwick has a large Sunday school and Y. P. S. C. E. and is strengthening all departments. Good music is promoted by a chorus class.——The church in Kiowa has 110 members and is pushing its work. A home department of the Sunday school has been organized.—— Union revival services of the Congregational and Methodist churches in Brookville have resulted in conversions and a great increase of Christian fellowship.——Garnett is prospering, with large audiences and a steady growth in the usefulness and extent of its work.——A Junior C. E , with 50 members, was recently organized at Ellis.——Rev. D. H. Platt has returned to his field at Goodland, and received five persons to membership there March 8.——The church in Comet, Brown County, is enjoying a deep and wide-spread revival.——Rev. Nicholas Emmerson, who ministers to the Dial and Mt. Ayr churches, preaches also at Bloomington to good congregations.——Neosha Falls recently received six persons to membership and finds its audience-room too small for its prosperous and growing Sunday school.

The directors of the Kansas H. M. S. met at Topeka, Feb. 25, 26, to make estimates for the missionary churches for 1896–97. With great effort the appropriations were brought within the State apportionment. All the churches were provided for, either singly or in groups. Reports of progress from mission fields were cheering.

**Nebraska.**

FRANKLIN.—One of the best records for proportionate giving toward raising the debt of the American Board was by this church in an offering of $65. The people are taxing themselves severely to keep up the work of the academy, but are generously responsive to calls for work beyond their bounds. The pastor, Rev. G. W. Mitchell, is moderator of the General Association and led the movement at its recent meeting to raise $100 for the General Howard Roll of Honor.

LINCOLN.—*First.* March 15 was home missionary day. The pastor presented the subject in the morning and the appeal was to be followed at once by a private canvass of the whole congregation. The Sunday school and the Endeavor Societies will add their offerings to those of the congregation.

NELIGH.—As a result of the Hartsough meetings 41 persons became members of the church March 8. All departments of the work have been greatly quickened and strengthened by the revival movement. The pastor, Rev. J. F. Bacon, as well as the people, entered heartily into the work.

NORFOLK.—At the home missionary rally, March 15, all departments of the work were well represented and made offerings amounting to over $100, which were presented by persons selected by the different societies. Rev. J. J. Parker is pastor.

FREMONT.—March 15 was a day of rejoicing and ingathering. Fourteen persons were received to membership, 12 on confession, making 18 accessions since Jan. 1. Rev. W. H. Buss is pastor.

CLARKS.—This pastorless church has been supplied for the last three months by J. M. Kokyer, a graduate of the last class of Doane College, who is preparing for the ministry.

**Oklahoma.**

CHOCTAW CITY.—After several unsuccessful attempts to sustain a church the present organization seems likely to be permanent. There are 14 working members, all but one heads of families. At the midweek prayer meeting every one present takes part. The Sunday school attendance averages 35 and there is prospect of a house of worship in the near future. Four new members were received March 8. Rev. Hugh Atkinson is pastor.

**North Dakota.**

FORMAN.—Special services are being held here under the care of Evangelist Gimblett. The pastor, Rev. J. H. Kevan, has recently been called to Custer City in the Black Hills, but the church felt unwilling to release him because so deep a religious interest has sprung up in connection with the labors of Mr. Gimblett and, instead, voted to increase his salary $100 and to build a parsonage. Mr. Kevan is held in high esteem by the four churches under his care.

HAVANA.—A church of eight members was organized March 8 in this promising field by Supt. E. H. Stickney, assisted by Rev. J. H. Kevan, under whose labors it has been gathered. It will be yoked with the church at Forman under the care of one pastor. It is hoped that an edifice will be erected when another crop has been secured.

**Colorado.**

GREELEY.—*Park* has had a year of general prosperity. Despite the unusual scarcity of money the benevolences have considerably increased. A plan is also on foot to reduce the parsonage debt. Congregations have been excellent and the Endeavor and midweek meetings show signs of spiritual growth. Eleven new members were received in January and 20 at the March communion, more than half of them on confession. The church rejoices in the return of Rev. A. K. Packard, a former pastor and the builder of the present church edifice, to take up his abode here as a permanent resident. Rev. W. W. Dumm is pastor.

## PACIFIC COAST.

**California.**

SAN FRANCISCO.—*First.* The council called by the church and its pastor, Dr. C. O. Brown, to examine into charges preferred against him has announced its result. The council does not find that the charge of immorality is sustained by the evidence presented. It finds that he used harsh and intimidating language to members of his church, for which the council censures him, while recognizing his frank and manly words of apology. The council declares itself not altogether satisfied with the reasons given by Dr. Brown for paying money to the woman who is now bound over for trial in the courts on the charge of blackmail and that it has been embarrassed in its efforts to ascertain the truth by the confessed falsehoods of one of the most important witnesses and the apparently significant absence of another. The council concludes its result as follows:

While we have felt compelled to condemn the acts now specified in our brother's conduct, it is our hope and prayer that the sharp lesson of recent months may be taken to heart by him and that in consequence his future years may be more fruitful than any in the past. It is especially our earnest hope that in the painful and divided condition in which this experience has left this loved and honored church, both he and its members may be led to such a fair understanding of their duty to each other and to the divine Master that the unity of the Spirit and of the bond of peace may be preserved here in the whole sisterhood of the churches.

At the corner of Ninth Avenue and H Street Superintendent Wirt organized, several weeks ago, the Cooper Sunday school. Since then a C. E. Society has been added and now preaching services are held, Mr. S. R. Yarrow, a student, officiating. It is hoped that ere long the thirteenth church in the city will be organized.

SANTA CRUZ —Rev. J. G. Taylor is holding Lenten services on Friday afternoons and Sunday evenings. On Easter morning there will be a special service for the Sunday school.

The year began with 204 Congregational churches in the State, 13 having been added to the rolls of the two general associations and five having been dropped. The accessions to membership were 2,479, 1,227 by confession. The net gain was 973, about 370 more than last year. The Sunday school membership was 20,087, a gain of 869. The C. E. Societies number 146, with 7,477 members. The benevolences of 191 churches were $68,332 and the home expenditures of 161 churches $204,190. There were 236 Congregational ministers, 137 in pastoral work. Fewer of the churches were pastorless than usual.

**Oregon.**

SHERWOOD.—This church was organized, Feb. 9, by Revs. J. M. and Dora R. Barber, with 24 members, and recognized by council Feb. 27. There is no other church within a radius of several miles save the Friends, who encouraged this organization to the utmost, showing in many ways a commendable fraternal spirit.

CLACKAMAS.—A beautiful lot for a meeting house site has been given, and the material is being gathered for a commodious building to cost $1,000, with prospect that it will be finished without debt. Rev. D. B. Gray of the Portland City Missionary Society is the leading spirit in the movement.

PENDLETON.— This pastorless church began a series of cottage prayer meetings with the Week of Prayer and has continued them most of the time since.

**Washington.**

SEATTLE.—*Plymouth.* The Sunday school, since the beginning of the year, has been divided into four distinct grades, each with its own officers, each held in a separate room and all under the management of the superintendent, Judge W. D. Wood. The school is growing rapidly under the new *régime*.

One who has been active in church work in Washington for the past 20 years vouches for the fact that no church of any denomination in the State is supported by pew rental, or otherwise than by voluntary pledges and contributions and such missionary aid as is needful.——Pilgrim Church, Spokane, has received the gift of an excellent library from the Harvard Church, Brookline, Mass.——A C. E. Society was recently organized at St. John.

## WEEKLY REGISTER.

**Calls.**

BROWN, Frank J., Rose Creek, Minn., to Aitken and Mud Lake. Accepts.
CLAIBORNE, Cyrus H., New Iberia, La., to Corpus Christi, Tex.
CONLEY, Henry W., Ellsworth Falls, Me., to Robbinston and Red Beach. Accepts, to begin April 1.
CONRAD, Geo. A., Lake Preston, S. D., to Kingsley, Io.
CRAM, D. W., to remain another year at Staples, Minn.
CROSS, Allen E., Cliftondale, Mass., to Park Ch., Springfield.
EMBREE, John H., Linwood, Kan., to Butte and Spencer, Neb.
GIBSON, Jno., to remain another year at So. Kaukauna, Wis.
GILCHRIST, Howard H., Wilburn, Kan., to Kinsley. Accepts, to begin April 1.
HALBERT, Chas. T., Chicago Seminary, to Mecklinburg, S. D., for three months, with a view to permanence. Accepts.
HJETLAND, Jno. H., Yale Seminary, to Granite Falls, Minn. Accepts, and has begun work.
HOLLARS, Jno. A., Chicago, Ill., to White Oaks, N. M. Accepts.
JONES, G. James, Pres. Ch., Maywood, Ill., to Plymouth Ch., Springfield. Accepts.
LE BAR, W. H., Omaha, Neb., to Freewater, Hildreth and Wilcox.
MEARS, Chas. L., Chicago Seminary, to Excelsior, Minn. Accepts.
NEWTON, Geo. J., Beechwood, Mass., withdraws acceptance of call to Hopkinton, N. H.

LMER, Harry, Middletown, Ct., to Swedish Ch., Bristol.
ESTON, Wm. F., to remain at Onondaga, Mich., for the fifth year. Accepts.
NDALL, D. A., to Parker, Minn., for six months. Accepts.
EVE, J. C., to the permanent pastorate of Pilgrim Ch., Springfield, Mo., where he has been supplying. Accepts.
OD, Herbert H., Chicago Seminary, to Downer's Grove, Ill. Accepts.
HOLFIELD, Jno., Evansville, Wis., to Brantford, Ont. Accepts.
EINER, Dennis R., Alma, Kan., to Olathe. Accepts.
VENSON, Otto, Swedish Ch., Bristol, Ct., to Norwalk.
NGER, S. L., Wilcox, Neb., to Malta, Ill. Accepts.
ROOMAN, Frank B., Cambridge, Mass., formerly pastor of Salem St. Ch., Worcester, to Kenwood (Pres.) Ch., Chicago, Ill.
ALKER, Jno. T., Alpine and Walker, Mich., to Douglas. Accepts.
ALKER, Wm. S., to remain another year at Lunenburg, Mass. Declines.

### Ordinations and Installations.

KER, W. Moulton, Wethersfield, Ct., March 4. Sermon, Rev. C. M. Lamson, D. D.; other parts, Rev. Messrs. J. H. Twichell, D. D., A. C. Adams, S. B. Forbes and H. H. Kelsey.
NG, Nelson F., and PEDERSON, J., *o.* Britt, Io., March 16. Sermon, Rev. N. F. Douglas; other parts, Rev. Messrs. T. O. Douglass, W. R. Stewart. The brethren ordained are from the Scandinavian department of Chicago Seminary.
ODRICH, Lincoln B., *o. p.* Union Ch., Marlborough, Mass., March 19 Sermon, Rev. C. L. Goodrich; other parts, Rev. Messrs T. J. Holmes, W. W. Jordan, F. E. Sturgis, A. J. Rackliffe.
LES, Harry R., Windsor Avenue Ch., Hartford, Ct., March 18. Sermon by Rev. Dr. T. T. Munger; other parts, Rev. Messrs. R. F. Wheeler, S. B. Forbes, J. H. Twichell, Joseph Irons, H. H. Kelsey.
TCHELL, W. T., *o.* Eaton, Col., March 3. Sermon, Rev. E. T. Bayley; other parts, Rev. Messrs. Packard, Bumstead, Blanchard, Thayer and Dumm.
RESTON, Marcus N., *i.* Hinsdale, Ill., March 12. Sermon, Prof. W. B. Chamberlain; other parts, Drs. H. M. Scott, J. G. Johnson, H. A. Bushnell, W. A. Waterman and D. S. Johnson.
RDIVAL, Wm., *o. p.* Jermyn, Pa., Feb. 19. Sermon, Rev. R. S. Jones; other parts, Rev. Messrs. D. M. George, I. T. Taylor and J. G. Evans.

### Resignations.

LESEDELL, Jas., Pleasant River, N. S.
HAMBERS, Alex., *not* resigned at Prentice, Wis.
LT, Henry F., Eugene, Ore., to take effect May 1.
AND, LaRoy S., Postville, Io.
HNSTON, Jno. B., Malta, Ill.
YSLIN, Wm. R., Centerville, Mass., to take effect April 1.
AKSH, Geo. H., Osseo, Wis.
UDIE, Howard, Mantorville, Minn., to remove to California.
ENCE, Wm. H., Vermontville, Mich., to go to Oberlin Seminary.
ARFIELD, Franke A., Porter Ch., Brockton, Mass.

### Dismissions.

EORGE, Edward A., Newport, Vt.

### Churches Organized.

ELLEVUE, Wn., *rec.* March 17, 26 members.
AIRVIEW, Kan., Western Ch., March 1, 34 members.
NDIANAPOLIS, Ind., South Side, *rec.* March 16, 148 members.

### Miscellaneous.

OSTWICK, E. D, after more than a years' service at Petaluma, Cal., is forced to retire from the active pastorate and go East for a four months' rest. He will be greatly missed.
ILDS, Edward P., of Ashland, Ore., was recently bereaved by the death of his wife, who left a motherless boy a few weeks old. After a month's vacation in southern California he returned and is now holding a series of revival meetings.
CDOUGAL, Wm. H., formerly of San Mateo, Cal., will serve the Pomona College Ch. at Claremont for the rest of the school year.
ASH, Chas. S., is gradually recovering from his protracted illness and hopes to resume duties at Pacific Seminary next term.
ULAND, Geo. W., of Staddard, N. H., has received from a parishioner a set of Clarke's Commentaries and several other valuable volumes.
YATT, Charles, of Burdette and Popejoy, Io., has sustained serious injuries in the wrists and head as the result of a fall from a building. Services are being held at present by his son, Mr. Frank Wyatt.

### ADDITIONS TO THE CHURCHES.

| | *Conf.* | *Tot.* |
|---|---|---|
| **CALIFORNIA.** | | |
| erkeley, North, | 5 | 9 |
| scondido, | 5 | 9 |
| uerneville, | 18 | 19 |
| os Angeles, Third, | 3 | 4 |
| oquel, | 3 | 5 |
| acaville, | 3 | 7 |
| **COLORADO.** | | |
| enver, Villa Park, | — | 20 |
| reeley, Park, | 16 | 31 |
| rand Junction, | 6 | 6 |
| ard, | 17 | 17 |
| **ILLINOIS.** | | |
| lton, | 3 | 4 |
| lto Pass, | 20 | 20 |
| owen, | 23 | 28 |
| hicago, First, | 7 | 9 |
| allas City, | 4 | 5 |
| ray's Lake, | 14 | 14 |
| ora, | 5 | 5 |
| Berean, | 22 | 22 |
| **INDIANA.** | | |
| ndianapolis, Broad Ripple, | 3 | 18 |
| South Side, | — | 148 |
| ichigan City, First, | 4 | 12 |
| **KANSAS.** | | |
| unlap, | 10 | 10 |
| airview Western, | — | 34 |
| redonia, | 12 | 12 |
| oodland, | — | 5 |
| ighland, | 38 | 38 |
| eosho Falls, | — | 6 |
| arsons, | 16 | 16 |
| Vichita, Plymouth, | 14 | 14 |
| **MAINE.** | | |
| shland, | 1 | 3 |
| o. Gardiner, | 9 | 10 |
| **MICHIGAN.** | | |
| lpine and Walker, | 7 | 7 |
| dmore, | — | 20 |
| olverine, | — | 54 |
| **NEBRASKA.** | | |
| Creighton, | 9 | 11 |
| Curtis, | — | 4 |
| Neligh, | 42 | 42 |
| **OHIO.** | | |
| Cleveland, Trinity, | 6 | 22 |
| Penfield, | 3 | 3 |
| **OREGON.** | | |
| Astoria, | 3 | 3 |
| Oregon City, | 2 | 3 |
| Portland, First, | 3 | 4 |
| Hassalo St., | 5 | 9 |
| Sherwood, | 2 | 2 |
| Freewater, Ingle's, | 3 | 3 |
| **PENNSYLVANIA.** | | |
| Allegheny, First, | 44 | 44 |
| Coaldale, Tabernacle, | — | 13 |
| Forest City, First, | 10 | 15 |
| Pittsburg, First, | 18 | 18 |
| Scranton, Plymouth, | 7 | 7 |
| Tabernacle, | 6 | 9 |
| **UTAH.** | | |
| Ogden, | — | 3 |
| Salt Lake, Plymouth, | — | 3 |
| **VERMONT.** | | |
| Castleton, | 3 | 3 |
| Coventry, | — | 4 |
| **WISCONSIN.** | | |
| Madison, | — | 7 |
| Sheboygan, | 8 | 9 |
| **OTHER CHURCHES.** | | |
| Bellevue, Wn., | — | 26 |
| Cuoctaw City, Okl., | 1 | 4 |
| Eldon, Io., | 3 | 3 |
| Eldon, Mo., | 10 | 13 |
| Holabird, S. D., | — | 4 |
| Monroe, Ct., | — | 11 |
| Nashville, Tenn., Union, | 3 | 3 |
| Churches with one or two, | 15 | 27 |

*Conf.*, 523: *Tot.*. 973

*Total since Jan.* 1. *Conf.*. 6,190: *Tot.*. 10,257

### CHRISTIAN ENDEAVOR NOTES.

Gospel temperance meetings in a public hall are conducted by a society at Montreuil-sur-Bois, France.

The telegraph messenger boys, a new class reached by Christian Endeavor, constitute a society in Sheffield, Eng.

"Taking hold of the Lord Jesus Christ with a firm grip," is the expressive opening phrase of the pledge rendered in Telugu.

More than $1,000 for benevolence were raised last year by a young woman, the president of a society at Santiago, Chile.

A C. E. missionary meeting in a Missouri town led four persons to offer themselves for the foreign field, two being the pastor and his wife.

An improvement on the pledge plan of giving for missions was introduced in a Wisconsin society. All were urged to give one cent a week for home missions and one cent a week to foreign missions, and each one that took this pledge also promised to try to get at least two outsiders to make the same promise. As a consequence the society raised in one year nearly three dollars a member, on an average.

## GENERAL HOWARD ROLL OF HONOR.

TO PAY THE HOME MISSIONARY SOCIETY DEBT IN SHARES OF $100.

The First Cong. Church, West Hartford, Ct.
"M. E. C.," Bloomfield, N. J.
Rev. H. L. Chase, Minneapolis, Minn.
Ladies Union Meeting, First Church of Christ, New London, Ct.
First Church, Albany, N. Y.
Mrs. Hammond Brown, West Brookfield, Mass. (erroneously reported before).
Florida East Conference.
Woman's H. M. Society, First Church, Keene, N. H.
Rev. Barton W. Lockhart, by Ladies H. M. Society, Franklin Street Church, Manchester, N. H.
Mrs Peter McCartee, by W. H. M. Society of Church of the Pilgrims, Brooklyn, N. Y.
L. B. S. of South Church, New Britain, Ct.
Ellen Tyler Chapman, New London, Ct.
Sunday School of South Church, Middletown, Ct.
Mrs. Arthur E. Childs, Boston, Mass.
Old South Church, South Weymouth, Mass.
First Cong. Church, Great Barrington, Mass., two shares.
In memory of Mrs. Maria H. Clark, by High Street Church, Lowell, Mass.
Plymouth Church Sunday School, Worcester, Mass.
Mrs. Cynthia S. Campbell, Hartford, Ct.
First Cong. Church, Keene, N. H.
William S. Carter, Lebanon, N. H.
Westfield Cong. Church, Danielson, Ct.

Previously reported, 735; added above, 22; total pledges, 757.


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Do you see the size of the mirror? It is like a great panel framed into the side of a room. To those persons who value the effect of increased size which a large mirror always gives to a room, this Set needs no indorsement.

It makes a superb toilet glass, commanding a complete view of the costume. If you will get the market quotations on large mirrors you will see, by a little comparison and subtraction, that the rest of the set costs you scarcely anything.

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References: Nat'l Bank of Commerce, Minneapolis, Minn.; Importers and Traders Nat'l Bank, New York City.

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## THE BUSINESS OUTLOOK.

General trade does not improve as it should. Many profess to see little encouragement for the immediate future. Seasonable weather has been backward. Collections are slow. There is money enough, but financial institutions are cautious and fear something unseen.

The frequency of commercial failures does not tend to allay this fear, and hence it is that only the best mercantile paper is easy to place.

The demand for iron, steel, cotton, woolens and leather shows little or no signs of improvement. Some grades of iron ore are lower, and ginghams and print cloths are selling at prices where there are losses instead of profits to many of the mills. The wholesale clothing trade is depressed by heavy stocks carried over, which have not been worked off despite the announcement of "bargains" and cuts in prices.

Exports of wheat last week were exceptionally small, but those of corn heavy. The bank clearings for the past week reflect the moderate movement of trade, being $976,000,000, only two and a half per cent. more than the third week of March last year. Railroad earnings, while showing some increase, do not show as large gains as were expected at this season.

In the stock market dullness has ruled supreme.

## BIOGRAPHICAL.

REV. JOHN E. PIERCE.

Mr. Pierce, formerly for nearly a quarter of a century a missionary of the American Board among the Armenians, suddenly died at his home in Monmouth, Me., March 13. He was born in that town in 1838, graduated from Bowdoin College in 1862 and from Bangor Theological Seminary in 1868 and sailed the same year as a missionary to Eastern Turkey, taking up his residence in Erzroom. Later he was transferred to Nicomedia and again to Bardezag, where he labored until he returned to his native town in 1890.

REV. JOHN W. COLWELL

Died at Barrington, R.I., March 20, at the age of 49. He was a native of Providence, a graduate of Brown University, 1872, and of Andover Seminary, 1875. His previous pastorates had been at West Concord and Pittsfield, N. H., and over the Rockville Church in Peabody. He had been the useful and beloved pastor at Barrington since 1887. Mr. Colwell was a modest, unassuming man but genuine and true and always firm and faithful on the side of whatsoever was honest and just and pure. He left a widow and three sons.

FOR coughs, asthma, and throat disorders, "Brown's Bronchial Troches" are an effectual remedy. Sold only in boxes.

WE would call attention to the spring opening of fine millinery at the store of William S. Butler & Co., on Tremont Street, this week. The display is one of the most elaborate ever made in Boston.

BE FOREHANDED.—All people realize before the summer is half over that if they had only started with their gardens a little sooner and been a little more prompt in their planting they would obtain much better results. The good resolutions made each year that they will begin promptly the next are always forgotten. Something continually comes up, the season seems to be backward and almost every one will procrastinate, and the result is that spring and then summer is well upon us before we realize that our seed should have been in the ground several weeks before. Why not this year turn over a new leaf? Begin at once. Make your plans how you will have your garden laid out and what seeds you intend to plant. There is no way to do this and be sure it will be done right so effectually as to write to Messrs. Joseph Breck & Sons and ask them to send their 1896 Seed and Agricultural Implement Catalogue. This book, which is of universal value to every one, will be mailed free upon request. They have published it for 1896 and, with its 170 beautifully illustrated pages, its carefully arranged index and its useful information concerning the care of plants of every description, it is indeed an authority which will be turned to every week of the year. The book also contains both common and proper names of all plant life, a point which will be appreciated by many.

## Drs. Maybe and..... Mustbe.

You choose the old doctor before the young one. Why? Because you don't want to entrust your life in inexperienced hands. True, the young doctor *may* be experienced. But the old doctor *must* be. You take no chances with Dr. Maybe, when Dr. Mustbe is in reach. Same with medicines as with medicine makers — the long-tried remedy has your confidence. You prefer experience to experiment—when you are concerned. The new remedy *may* be good — but let somebody else prove it. The old remedy *must* be good — judged on its record of cures. Just one more reason for choosing ***AYER'S*** Sarsaparilla in preference to any other. It has been the standard household Sarsaparilla for half a century. Its record inspires confidence — ***fifty years of cures.*** If others *may* be good, Ayer's Sarsaparilla *must* be. You take no chances when you take ***AYER'S*** Sarsaparilla.

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Our display of Spring Millinery—Trimmed and Untrimmed Hats, Flowers and Ornaments—is the most elaborate ever made in Boston. A rare treat awaits you.

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**The Leading Millinery House,**
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**The Pleasures**
of the Dining Table are determined by the character of the silverware.

**STERLING SILVER INLAID**
Spoons and Forks are always clean and bright, no worn spots on the back of the bowls and handles. Guaranteed 25 years. Fancy pieces in our special quality are stamped
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Well dressed men wear shirts made of

**Pride** of the **West** muslin.


## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, MARCH 20.

The meeting was led by Mrs. A. L. Loder, who brought what she believed was a God-given message which appealed to many hearts: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." There are empty treasuries in the benevolent societies of different denominations because of lack of consecration in the churches and of spiritual poverty. We need to pray for more than the missionaries. Let us look through others' eyes, our outlook to be as broad as our inlook is deep. The present curtailment in appropriations is not due to the poverty of our people, as is seen by a glance at the elegant meeting houses, beautiful homes, costly array and expensive entertainments, which are so common.

We have heard how easily Professor Garner secured the means to go to Africa to try to find out whether monkeys have a language. Yet there is dearth of money for those who carry the life message to immortal souls. Mrs. Holbrook of the Zulu mission, in speaking of missionary life in Africa, once said: "There is no compensation for the indifference of the people at home concerning the people of Africa." The churches are composed of ministers and people, pastors and congregations, and the responsibility rests with neither side alone. It sometimes requires more courage to receive the Word of God than to speak it.

A UNIQUE SET.—Not often is the opportunity offered to secure such a chamber set as that shown in another column by the Paine Furniture Company. The immense mirror in this set is like a great panel in the side of the room. The fortunate possessor of such a suit as this does not need to purchase a cheval glass, or even a toilet table, for both are practically included in this one glass.

DR. ROBERT HUNTER of New York has just completed a half-century as a practicing physician. Graduating from the College of Physicians and Surgeons in New York in 1846, Dr. Hunter has for forty years been the sole exponent of the germ theory of consumption. He became one of the first consumptive specialists in this country, and has been engaged in active research in this field for over fifty years. In 1855 he was editor of Hunter's Medical Specialist and Journal of Diseases of the Chest, which had for its motto, "The cultivation of a spirit of free inquiry," an able contribution to this branch of medical literature. He is also the author of Principles and Practice of Inhalation and of numerous small books concerning consumption and its treatment. He is unquestionably a leader in scientific investigation of this disease. He adopted the germ theory of Martin, Baron Carmichael and Lanza in 1851 after a thorough investigation, and has since then successfully maintained it as the only doctrine that embodied the true cause of consumption. This germ theory is now accepted quite widely throughout the world.


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In every part a bicycle must be adjustable so as to fit the varying conditions of human anatomy. No bicycle so fully meets this requirement as the

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**STANDARD OF THE WORLD**

Columbia saddles are the standard of comfort, and the Columbia adjustable handlebar is the standard of rigid, quick-adjusting completeness.

**Columbias in construction and quality are in a class by themselves.**

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Many of the Columbia merits are described in the superb Columbia Catalogue. The book also tells of Hartford bicycles, $80, $60, $50, next best to Columbias. Ask the Columbia agent for it, or send two 2-cent stamps to us for postage.



**Embroidery Collars**

**New, Chic, Stylish.**

Can be worn with any style dress. Made of the most exquisite embroideries, at three prices—

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$1.25 and $1.50—the same qualities are selling generally for $2.00, $2.25 and $2.50. Postage prepaid. Money refunded, if desired.

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HOW TO USE IT. Take three dessert spoonfuls to a cup of boiling water or milk. Stir briskly a moment, and your Chocolate is ready to serve. Put up in 1 lb. and ½ lb. tins.

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**ROCHE'S HERBAL EMBROCATION**

The celebrated and effectual English cure, without internal medicine. W. EDWARD & SON, Props., London, Eng. Wholesale, E. FOUGERA & CO., New York

## YALE HONORS ANOTHER BACON.

Rev. Benjamin W. Bacon, D. D., of the Congregational church of Oswego, N. Y., has accepted the invitation of the Divinity School of Yale University to give instruction in the department of New Testament criticism and interpretation for the seminary year 1896–97. This chair was made vacant by the transfer of Prof. George B. Stevens to that of systematic theology. President Dwight has been lecturing on this subject during the present year.

Dr. Bacon is the son of Dr. Leonard Woolsey Bacon of Norwich and the grandson of old Dr. Leonard Bacon of Yale. He was born in 1860 and spent his boyhood until 1877 in Germany and Switzerland. He graduated at

REV. BENJAMIN W. BACON, D. D.

Yale College in 1881 and at the Divinity School in 1884. While at Yale he took many honors and prizes, and will be remembered, too, as full-back on the college eleven.

From 1884 to 1889 he was pastor of the First Church at Old Lyme, Ct., and from 1889 to the present time at Oswego. He was married in 1884 to Eliza Buckingham Aiken of Norwich, granddaughter of the famous war governor.

Dr. Bacon is chiefly known through the results of his studies in Old Testament criticism. His chief work is The Genesis of Genesis, which appeared in 1891, and which Dr. Budde of Strasburg pronounced superior to anything on the subject in German and Dr. Harper the best in English. This was followed in 1893 by The Triple Traditions of the Exodus.

Besides these Dr. Bacon has translated many works from the German, among them some of the critical works edited by Dr. Paul Haupt of Johns Hopkins. He has lectured at Smith College, Syracuse University and at the recent Cleveland Summer School of Theology. He has also been a frequent contributor to current theological magazines.

While Dr. Bacon is thus far best known for his Old Testament work, this has not been his chief study. He regarded this as the best approach to the synoptic problem. His most recent work has been in the New Testament field. He received the degree of M. A. from Yale in 1892, D. D. from Western Reserve in 1893 and Lit. D. from Syracuse in 1895.

The name of Bacon stands for much at New Haven and Yale, and the fortunate heritage of the new instructor will add to the welcome with which he would be received because of his scholarly work and great promise.

C. S. M.

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A postal card addressed as above will bring you BURPEE'S FARM ANNUAL for 1896, if *you intend to purchase Seeds*, otherwise the price is ten cents (less than cost). It is a bright BOOK of 184 pages, with hundreds of illustrations and colored plates painted from nature. It tells all about the BEST SEEDS that Grow!

## THE OLDEST RELIGIOUS PAPER.

We don't suppose it is of much consequence the general public which is the oldest religious newspaper in the world. No one positively knows except *The New York Observer* nd ourselves. *The Observer* knows that it is e oldest and we know that *The Congregationalist* is the oldest. The dispute over the atter waged hotly more than forty years ago nd has broken out afresh from time to time er since. We have before us a large volne of clippings from many newspapers which ave taken a hand in the discussion. *The bserver* admits that *The Boston Recorder* is the dest religious newspaper in the world, but ys that at the time of the consolidation of *he Congregationalist* and *Recorder* "the latter aper ceased to be." If that is so, neither the *ecorder* nor its readers knew when it died, r weekly issues, as its files show, continued appear right along with that name in as rge type as the other, and we have no doubt at for years the consolidated paper was lled *The Recorder* as often as *The Congregationalist*. The name at last disappeared from e title-page for the sake of brevity, but thing connected with the paper died, so far we know. We still hold the proprietary ght to the name. If it pleases our honored ntemporary to think that the senior friend its youth died May 4, 1867, we would not sturb its contemplations. We feel just as uch alive as though *The Observer* had not sisted on *The Recorder's* obituary. We all go on as usual labeling ourselves Vol. XXXI., and look with mild protest on our nior contemporary for its audacity in insting that one part of us died while we were ot conscious of it. May we never have a ore serious difference than this with a paper as noble a history and as valuable a life as *he New York Observer*.

## SUNDAY SCHOOL NOTES.

Eight primary unions have adopted the State rmal course since the new year opened, and veral report marked interest.

At Middleboro a primary union was organized eb. 14 to meet Friday afternoons in the Congregonal church parlors. It is conducted by members rotation.

As a result of the recent district convention in ynn a union Bible class has been established hich meets Monday evenings in the Y. M. C. A. ilding. It is conducted by Rev. Robert Cameron.

Stoneham has a primary union organized Feb 24, hich meets Monday evenings in the Methodist piscopal meeting house. They have invited priary teachers in adjoining towns to unite with em.

Thirty-three States outside of New England will entitled to an average of thirty-three delegates ch in the International Convention next June. ven of the smaller or new States and Territories ill have one to seven each and the nine provinces ill be entitled to 139.

The First Methodist Episcopal church of Lynn s increased its efficiency by the use of a series of ur seals placed upon a screen opposite the numrs of the classes which have: all the class present the opening, an offering of two cents or more om each member, one new scholar and a half ur study of the lesson during the week by each pil.

The Union school of Providence has placed e entire Easter service in the hands of the nday school and music committees of the C. E. ciety. A model half-hour C. E. prayer meeting as recently conducted at the opening of the hool and a social for the whole school held the me week under the direction of the C. E. committes, with the co-operation of the superintendent.

Chelsea district, comprising also the schools of evere and Winthrop, held its first meeting Feb. , in the First Congregational Church, Chelsea. ev. G. H. Clarke conducted a normal lesson, Rev. R. Swett gave an address on Denominationalism nd Inter-denominationalism, Rev. A. E. Dunning, D., on Our Relations, State and District, and Rev. T. Perrin on Wanted, Christian Workers Who e Visions. A children's hour brought several ndred primary scholars together, and teachers' nferences were conducted by the State secreries.

## HOME MISSIONARY FUND.

We need further contributions to this fund both for the old names on our list and for new applications.

ONE OF MANY LETTERS.

SOUTH DAKOTA, Jan.—, 1896.

Again a year has closed during which you have sent me *The Congregationalist* from your mission fund. I heartily thank both you and the friend who subscribed for me. I have enjoyed and profited by the reading, and recognize with pleasure the great improvement that your paper has made. I would subscribe for it myself if I could, but I cannot spare the money. Of course I cannot expect to receive it free any longer and I don't wish to run in debt, so please discontinue it, and oblige.

| | |
|---|---|
| Mrs. C. M. Nay, Cambridgeport | $4.00 |
| Miss E. G. King, Danville, N. Y. | 2.00 |
| Cash, Peabody | 2.00 |
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| W. H. Cummings, Meriden, N. H. | 2.00 |
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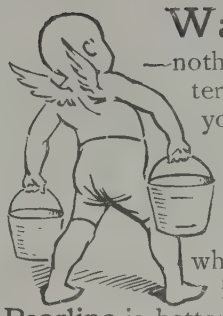
| Rev. N. W. Williams, Providence, R. I. | 2.00 |
| Mrs. George Roberts, Sr., Hartford, Ct | 2.00 |
| Miss S. M. Duncklee, Newton | 2 00 |

If there is any further desire for the leaflet A Month with Jesus—the reprint of an article published in *The Congregationalist* recently—it can be obtained by writing to Miss Bridgman, 9 Shailer Street, Brookline, Mass., instead of, as heretofore, to Mrs. Slauson, Piqua, O. Nineteen States have thus far been represented in the calls for the leaflet. Twenty-five copies will be sent for a two cent stamp.

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NOTE.—The publisher of the *Assembly Herald* has inspected the goods and premiums as above described and know they give satisfaction, he has personally visited the works of the Larkin Co., and know that they are reliable in every way and fulfill all promises as advertised.—*Assembly Herald, Auburn, N. Y.*

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"DON'T HIDE YOUR LIGHT UNDER A BUSHEL." THAT'S JUST WHY WE TALK ABOUT SAPOLIO

## THE OLD SOUTH LENTEN LECTURES.

Israel and the Exile was the subject of the fifth lecture given last Sunday evening by Rev. A. E. Dunning, D.D. He showed that this period was the richest in all pre-Christian history, because the nation which brought forth Christ was born in the exile. Nearly all the books of the Old Testament bear the stamp of that time, later revisers having written into the earlier history, oracle and song their visions of God seen through the experiences and lessons of the captivity.

The history of the Jews during the sixth century B. C. was briefly sketched, and then the character of the people described from a study of Jeremiah, Ezekiel and other books relating to the time. The nation was divided into hostile political parties. Few, comparatively, of those left after the first deportation to Babylon worshiped Jehovah only. Many worshiped him and other gods also, and others worshiped idols only. The temple contained images of other gods and sheltered their priests and priestesses. The prophets bitterly contended with one another. Even those whose sayings we now cherish most did not command any more confidence from the people than ministers now receive who claim to present messages from God. Some of the prophets admit that God spoke through those whom they opposed, and declare that in some of their own impressions which they believed were from God, they had been deceived. They were influenced in their convictions, as we are, by fear and hope, by passions of ambition and patriotism, by anger against those who opposed them and by admiration of those who agreed with them, as well as by indignation against sin and approval of righteousness.

The question for us to decide is, What are the words of eternal wisdom for us in these ancient records, and how are we to interpret them faithfully? The utterances of the prophets are evidently not precepts fitted to every time. Jeremiah's message to the Jews to settle themselves to be good citizens of Babylon would have been entirely out of place fifty years later, when the later Isaiah was urging them to leave Babylon and return to Jerusalem. Abiding principles in these books are applied to nations in particular circumstances. Many of these ancient prophecies were not committed to writing till long after they were uttered, and then were sometimes reshaped to suit the time when they were written. We must learn all that we can of the occasions which help to interpret them, and welcome even imperfect knowledge when that is the best we can discover. Most prominent among the principles of revealed religion which emerge into clearer light from the century of the captivity are these:

1. Loyalty to one God and to him alone. The patriarchs worshiped Jehovah, but they recognized the existence of other gods and some worshiped them. Jehovah alone the ruler of nations and Saviour of mankind—that sublime, basal truth Israel learned in exile and made it our heritage.

2. The sense of personal responsibility to God. The older worship was national. God made a covenant with Israel, but the exile taught the people that each one had his own relations with God. Wherever any heart turned to him, there was his kingdom.

3. The fellowship of true believers. In the captivity was first realized a religious community whose one bond was the personal loyalty of each to God. The Sabbath took the place of the temple and prayer of sacrifice. The sanctity of the family, kindness between neighbors, believers united to one another because united to God—these principles created the brilliant vision of the kingdom of God with which Ezekiel's prophecies close, which, expanded to the New Jerusalem, the church of Christ is striving to realize.

4. The expectation of the coming Messiah. The faithful remnant of Israel, the servant of Jehovah, came to regard itself as suffering for the nation and bearing its sins. Thus choice souls, burdened with a conviction that their mission was to purify a captive people, brought forth in their experience the idea of the Redeemer of the nation and the Saviour of the world, who appeared in the person of Jesus Christ.

5. The exile gave distinct shape to the sublime idea of God's grace for the world, the most exalting purpose of modern times, to proclaim to all mankind liberty for captives, the opening of prisons to them that are bound, to make the old earth new in a kingdom of God in which Christ is to rule as both Saviour and Lord.

## THE HUGUENOTS OF OLD BOSTON.

Horticultural Hall was filled last Monday night by the Congregational Club, and there was a considerable number of ladies in the galleries. Dr. W. E. Barton read a very entertaining report for the outlook committee. After other business was finished, Rev. M. C. Julien of New Bedford gave a remarkably interesting address on the Huguenots and those with Huguenot blood who came over from England as Pilgrims in the Mayflower or followed them during the seventeenth century Priscilla Mullens was of Huguenot fame, and Mr. Julien believes he has discovered in old English records that John Alden, also, was descended from French refugees. Peter Faneuil and other worthies famed in colonial history were duly described and honored, and the stereopticon, throwing on the screen representations of historic paintings, portraits and places, added vividness to the story, which was frequently emphasized by the applause of the audience.

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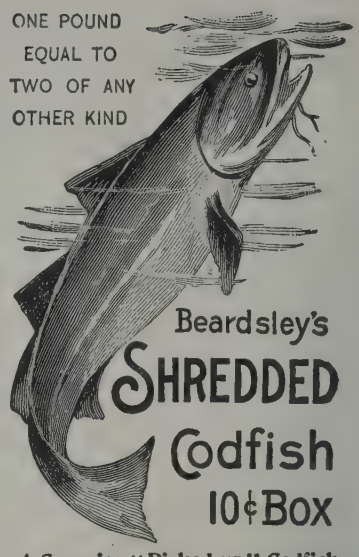

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Fry your food in Cottolene instead of lard and it will be free from that greasiness and "richness" so distressing to dyspeptics; the flavor will be delicious instead of rancid, and your food will *do you good*. Put it in a cold pan, heating it with the pan. Cottolene reaches the cooking point much quicker than lard—care should therefore be taken not to overheat it. Follow these instructions—you will never use lard again.

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This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the *Congregationalist*, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, $2.50; 35 copies, $1.00.

For sale at the office of *The Congregationalist*, Boston.

**IT WILL SERVE THE INTERESTS** of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.


## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

BARTLETT—In Grinnell, Io., March 18, of pneumonia, Mariette Towle, wife of A. W. Bartlett, and daughter of Rev. C. A. Towle, aged 23 yrs., 11 mos.

GAY—In Biddeford, Me., March 22, Rev. Joshua S. Gay, a retired clergyman, aged 77 yrs.

KIMBALL—In Littleton, Mrs. Lucy M., widow of the late William Kimball, aged 62 yrs.

LEMON—The funeral of Mrs. Elizabeth G. Lemon, widow of William Lemon and daughter of the late Ezra Holt of Andover, was held at her late residence, 69 Tremont St., Malden, on Saturday, March 21. Services were conducted by Rev. J. W. Wellman and Rev. H. H. French.

PRATT—In Boston, March 21, at the home of Rev. C. A. Dickinson, George W. Pratt.

SEAVERNS—In Jamaica Plain, March 16, Mary Isabelle, wife of Edward Seaverns

STEARNS—In Wakefield, March 16, Henrietta C., wife of Charles H. Stearns, aged 74 yrs., 8 mos., 16 dys.

WHITE—In Bangor, Me., March 1, Ambrose White, for many years an honored official member of the Elm Street Church in Bucksport, Me.

### MRS. LEVI G. HILL.

In the death of Mrs. Abigail Burnham Hill of Dover, N. H., a long life of love and rare usefulness terminated. Though born Oct. 28, 1814, while "war and battle's sound" filled the land with gloom, her life to the end, Oct. 25, 1895, a peculiarly "peaceful tenor" kept.

She had been accustomed from childhood to patriotic traditions, as her great-grandfather and grandfather fought in the Revolutionary War. Accordingly she took the greatest interest in public affairs, and no one was more familiar with every phase of the struggle to secure the freedom of the slaves. Personally acquainted with many of the leaders in the reform, and hating the very name of war, she yet thought that perpetual slavery threw a darker shadow over the land than could the "horrid visage" of war, and was accustomed to say, "It was a dreadful price, but it purchased liberty."

Early imbued with the spirit of Congregationalism, she noted the changes in theological statement and ecclesiastical usage, forming a definite estimate of their value, and was always interested in their discussion. She was a devout member of the First Parish Church in Dover; and took great pleasure in recalling the spiritual and intellectual characteristics of the long line of learned and eloquent ministers who as pastors and occasional preachers ministered to that congregation.

For seventy years she read with unflagging attention *The Congregationalist* and its predecessor the *Puritan Recorder*, comparing its views with those of several other religious periodicals always on her table. A lover of the past, her interest in the present was perennial, and in conversation she brought forth "things new and old."

July 30, 1837, she was married to Levi Gerrish Hill, M. D. Providence allotted to them five children. The son died in infancy. Three of the four daughters were with her during her last illness. The one grief, incurable but supported through faith, was the death of her daughter, Mrs. Seth M. Milliken of New York, in France in 1881.

Her hospitality was boundless. Abounding in cheerfulness and vivacity she was peculiarly happy when surrounded by friends. In the poor her interest was perpetual. Not destitute of sympathy with the institutions which modern philanthropy has established, her feelings were wonderfully enlisted for those whose personal needs became known to her. Following the progress of missionary enterprise at home and abroad, and a regular contributor to both branches of the work, such was her estimate of the importance of religion to a free government that she derived great satisfaction from the reports of the American Missionary Association, and information concerning the establishment of churches in the new States of the West and institutions of learning in the South. Her husband, her children, grandchildren and great-grandchildren, to whom she was a fountain of loving words and deeds, mingled with their tears of sorrow those of gratitude to God that in health and strength her life had been granted to the home until full eight years had been added to the cycle of conjugal happiness whose outward boundary is the golden wedding.

The funeral services were conducted at the family residence in Dover, N. H., by Rev. Dr. A. H. Quint, a relative of the family.

### EDWIN PRATT

Died at Weymouth, Mass., March, 20, aged 78 yrs., 10 mos., and 16 days. He was for many years the active partner of the firm of Loud & Pratt in the lumber business. In his business relations he was a man of perfect honesty and uprightness, incapable of taking an unjust advantage of any one. In him conscientiousness was supreme, and no living man was more reliable than he.

After the great revival of 1842, he with 59 others joined the Old North Church. Later he served the church for many years as deacon. On his removal from the north part of the town to the Landing he was chosen deacon of the Union Church of Weymouth and Braintree. He was generous and faithful in his support of the worship and work of the church and no breath of criticism was ever heard as to his irreproachable life. He leaves a widow and three children, Julius Pratt of Boston, Harriet Beecher, wife of Rev. L. B. Voorhees of Groton, Mass., and Arthur E. Pratt of Weymouth.


SICKNESS among children is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the N. Y. Condensed Milk Co., N. Y. City.

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"CONGRESS IN SESSION."—Now is the best season of the year to visit Washington, D. C. Royal Blue Line personally conducted tours leave Boston April 3 and 15 and May 6. Accommodations are first-class; stop-over privileges at Philadelphia and New York. Send for illustrated itinerary and "Guide to Washington" to A. J. Simmons, N. E. A., 211 Washington Street, Boston.

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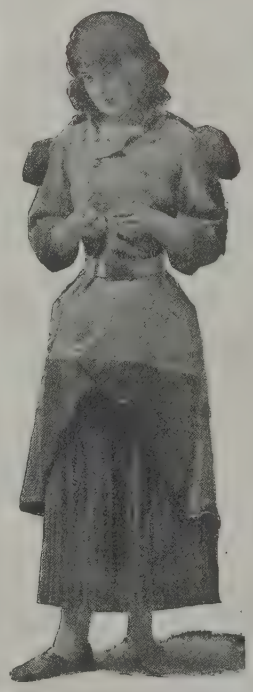

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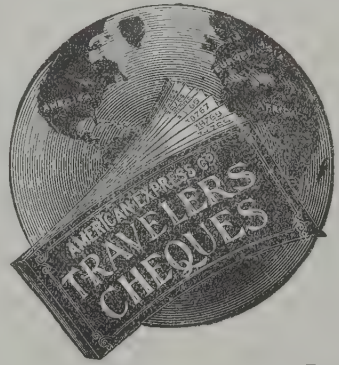


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# THE CONGREGATIONALIST

*Volume LXXXI* Boston Thursday 2 April 1896 *Number 14*

## CONTENTS

EDITORIAL:
Paragraphs 537
The Latest Heresy Trial 538
The Teaching of the Spirit 539
Lux in Tenebris 539
The Resurrection of the Body 539
Criticism and Foretelling 561
Current History 540
In Brief 541
STAFF CORRESPONDENCE:
The Interior 542
Australia 543
CURRENT THOUGHT 543
CONTRIBUTIONS:
Wanted, An Issue. Pres. G. A. Gates 544
A Baritone's Parish. II. Rev. James M. Ludlow, D. D. 544
The Christian Life. VI. Christian Fellowship. Rev. Floyd W. Tomkins, Jr. 545
The Whereabouts of Nansen. Prof. G. Frederick Wright 546
Is Harvard Divinity School Denominational? Rev. Theodore Berle 548
The Face of Jesus in Art. Estelle M. Hurll 556
What Good Will It Do Me? Rev. A. H. Quint, D. D. 558
THE HOME:
At Easter-Time—a poem. May Riley Smith 551
Paragraphs 551
Trials of Faith. Ian Maclaren 551
The Sealed Stone—a poem. Anna Frances Burnham 552
The Science of Food. III. Nutritive Elements and Dietetic Values. M. V. Shaler 552
Five Boys. Mr. Martin 553
Closet and Altar 554
Mothers in Council 554
The Conversation Corner. Mr. Martin 555
Corner Scrap-Book 555
THE SUNDAY SCHOOL—Lesson for April 12 559
Y. P. S. C. E.—Topic for April 12-18 575
Notes 572
PROGRESS OF THE KINGDOM 560
LITERATURE 561
NEWS FROM THE CHURCHES 567
Weekly Register 572
Theological Seminaries 573
MISCELLANEOUS:
The Federation of British Nonconformists 547
The Case of Rev. William T. Brown 548
Professor Genung at the Old South 549
A Plea for a Constructive Theology 550
Gleanings 550
Notices 567
Business Outlook 570
Woman's Board Prayer Meeting 571
Deaths 573
Biographical 574
The Atonement—a selection 574
The Inter-Seminary Alliance 576
The Mission of the Prophet: What Is It? 577
Education 577

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The eightieth anniversary offer (*The Congregationalist* and *The Bonnie Brier Bush* for 30 cents), as announced on one of our advertising pages, must very soon be withdrawn. To avoid disappointment we suggest that pastors and others who are planning to send in lists do so at once. We can receive about 1,000 more names. The limit will then be reached. We have never made so popular an offer as this, and we greatly appreciate the interest manifested in it by our friends and their generous response.

### ✠ TRIAL SUBSCRIPTIONS. ✠

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### ✠ THE CONGREGATIONALIST SERVICES. ✠

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OUR pilgrimage to old world shrines by way of commemorating the completion of the eightieth year of *The Congregationalist* is already an assured success. The party, as so far registered, includes both sexes in about equal numbers. The ministry, law and medicine are well represented, while there are also several business men. The committee appointed by the National Council will probably have four members in the party and perhaps more. The number will be strictly limited to insure the greatest convenience and comfort. A few staterooms on the Columbia, not yet taken, are still reserved, but prompt application is necessary in order to secure them. From every place in England which the party intends to visit—and places of choicest interest have been selected—invitations have been received, offering special courtesies. The continental tour is not less attractive. A cablegram to the *Transcript* last week, said:

The tolerant dignitaries of the Church of England and many others besides in England's picturesque cathedral cities are showing a keen interest in the American Congregational pilgrimage to England. The party will have a rich program of enjoyment among the treasured relics of the church. It has already been invited to the deanery at Norwich and to Farnham Castle, where the Bishop of Winchester has invited the Pilgrims to lunch. Farnham Castle is one of the most splendid relics of the Middle Ages in the kingdom.

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The effects of reduced income for Christian work at home and abroad are bringing to our office many sore complaints. They are so numerous that it is impossible to publish them. They represent the entire field, which is the world. A pastor of an old New England church writes that the Congregational ministry was never in such straits as now. Many ministers find it impossible to get fields which will give them an adequate support, while others who are settled face the future with anxious hearts. Home missionaries write of pledges unfulfilled, frequent changes made necessary by financial stringency and unsettled conditions, which make their work discouraging. Letters from the South tell us of many thousands of dollars sent thither from the North to buy votes for presidential candidates, while educational institutions planted by Northern money are languishing for want of funds. From India and Turkey and other mission fields come protests from discouraged workers because the appropriations from the Board have been reduced one-half and their work is threatened with ruin. There might also be added the testimony of many faithful Christians who have tried, on reduced incomes, to keep up to the former level their contributions to Christian work. Present conditions call for self-sacrifice and courage on the part of all those who are working together to build up the kingdom of God. Nor should we lose confidence in one another or in God. These are not only times of trial but of opportunity. Heroic Christians may show triumphantly how victories for Christ's cause can be won in the most unfavorable conditions.

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The course of six Lenten lectures at the Old South Church, Boston, which closed last Sunday night, has been a notable one. The most important periods of Old Testament history have been treated by lecturers who have given many years of study to these subjects and who have acquainted themselves with the results of recent scholarship. The audiences, which were large, included representatives of many of the churches of the city and vicinity. At this time, when questions concerning the nature of inspiration and the authority of the Bible are of special interest, such a historical survey of the religion of Israel as has been given is of great value. We are assured that it has been highly appreciated, especially by Sunday school teachers. The Old South has done a service to other churches of Boston and to the cause of Biblical study, which might wisely be imitated by churches in other cities able to follow its example. Christian learning has been advanced and Christian faith enlightened and thus the kingdom of God has been strengthened.

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The School for Christian Workers at Springfield is taking a wise step in bringing to the attention of the colleges the opportunities for service which its thorough and varied training is making available. Representatives of the institution are being cordially received at Amherst, Brown and other New England colleges, and the students are being made to see the attractions of another calling besides those usually appealing to college men. The fact that positions as Sunday school superintendents and State secretaries, pastors' assistants and lay helpers are beginning to command good salaries need not be overlooked. With our colleges sending out an increasing army of graduates every year, and with the professions already so crowded, we cannot see why earnest and able students should not be drawn to this line of activity as well as to the pastorate and home and foreign missionary work. We are glad to note in this connection the recent hearty indorsement by Springfield pastors of this School for Christian Workers.

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It is hard to drive business and charity in a single team, as St. Bartholomew's Loan Association of New York found recently. The association was organized by Dr. Greer to afford opportunity for the poor people of the parish to secure loans at a reasonable rate on the security of personal property, but the manager considered that he was the special servant of the charities of the church and let his accounts run behind, so that it became necessary to put the matter into the hands of a business man among the directors who would insist upon making the clients of the association live up to the obligations they had assumed. Some of the newspapers which trade upon the prej-

udices of the poor have tried to turn this action to account, but we wonder whether they think it really helps the poor to teach them to take unfair advantage of the business help which is offered them. One large element in the hopeless poverty of our cities is an inability to realize that two and two always and inevitably make four.

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The *Christian Intelligencer* recently cited a description of Baptist ecclesiastical councils, by Professor Rauchenbush, in the *Examiner*, to show the looseness of Congregationalism. He says that when a council is called,

> Many churches simply disregard the request. In others delegates are chosen, but often very much at random, according to their leisure, and not according to their fitness. Of the delegates so appointed only a fraction appears at the council. If the matter is involved and difficult to decide and the afternoon wears on, the delegates drift away. Mainly those personally interested hold on. If a decision is reached, it is often voted on by a ragged fragment of a council, weary and anxious to get through with it. If the council adjourns to meet again, which rarely happens, often a new set of delegates appears, drummed together by the interested parties. There is no real continuity between the two sessions.

If this description is intended to refer to Congregational councils it is purely a burlesque and entirely untruthful. Our simple rule requiring a quorum of churches, and the fact that no delegate ever takes the place in a second session of one who has acted in a former session, would be sufficient of itself to show the absurdity of this statement. But the whole tenor of the description, which we cannot say does not apply to Baptist councils, inasmuch as a Baptist minister thus describes them, is entirely contrary to the character of our councils. Indeed, legal decisions have so settled the essential character of Congregational councils as to prevent the possibility among us of such a travesty as the quoted writer describes.

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The eightieth anniversary number of this paper has called forth a shower of letters which, if space permitted, we would gladly share with our readers. These letters include reminiscences which embrace the entire period of the paper's life, and show how deep and far the roots of a great religious journal extend and how profound is its influence. It has made ineffaceable impressions on the earlier years of a vast company. It has been a household word in a multitude of homes. It is associated with marriages and funerals. It has directed many young men and women to the schools in which they have spent important years, and where their work for life has been decided. It has been present in many a church gathering, and its words have often been repeated there. It has solved perplexities, dispelled doubts, strengthened faith. All these things we are kindly assured of in these letters, and we trust, as it is sometimes intimated, that it has helped to guide many who once welcomed its pages into the glorious life which they are now enjoying with Christ beyond death. We especially appreciate the many expressions of esteem for our predecessors in office, and the assurances of confidence in the paper under its present management spur us to still greater efforts to make it worthy of its past and in sympathy with the spirit of progress in the kingdom of God.

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The success of parasites is a secondary proof of the strength of original life. If the church were not a success the religious tramp would find some other name to live by. We are reminded of this by a letter in one of our contemporaries, describing the methods of a "slum preacher," whose habit it is "to pose as an evangelist until he gets money enough for a spree and then to run the whole gamut of the vices with the lowest characters until his money is gone. Then he gets himself 'rescued' by some city mission, plays the penitent with consummate art, blossoms out as a mission helper, gets a written certificate of his recent 'conversion,' and goes to some part of the country where his record is not known and imposes himself on the churches as a 'slum evangelist.'" This is as clever as the "tandem trick" with which a noted university won a great football game, but like that is soon found out. It is no reproach to God that such men flourish, but it is a discredit to the churches who accept an evangelist on weaker credentials than they would require for a footman or cook. Every such experience is a loud call to common sense in handling the business which is intrusted to us for Christ.

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## THE LATEST HERESY TRIAL.

The action last week of the council called by the church at Madison, Ct., was an important event in the history of Congregationalism. The pastor, Rev. W. T. Brown, is a recent graduate of Yale Theological Seminary. He claims that his teaching has been in harmony with the doctrines taught in the seminary, and this claim the council apparently sustained. His sermons, however, seriously disturbed the faith of some of his parishioners, trained in the older ways of thinking, and finally led them to charge him with teaching heresy concerning the incarnation of Christ, the atonement, the Trinity and the inspiration of the Scriptures, and to call a council to decide whether or not the charges were sustained by the facts. The report of the constitution and findings of the council is printed on another page.

That there have been important changes in the thinking of many in Congregational churches affecting the forms of statement of these and kindred subjects has been for several years acknowledged. These forms of statement affect, indeed, the substance of the doctrines themselves, but those who hold the newer views believe that they do not diminish, but rather strengthen, the vitality of Christian faith. Incidentally, the right of these brethren to a place in our ministry has been affirmatively decided by councils called to ordain or install ministers, who, more or less distinctly, declared their belief in these views. But this is the first time, we believe, that a council has directly pronounced judgment concerning the orthodoxy of what has come to be called the newer religious thinking. It should be distinctly understood that the question at issue was not whether the new should supplant the old, but whether the old should exclude the new. The council found it necessary to express its opinion as to whether progress and freedom of thought are to be encouraged in the Congregational denomination within the lines of loyalty to Jesus Christ as the supreme manifestation of God and the Redeemer of mankind.

We rejoice, first, in the emphatic recognition by the council of the right of the minority in the church to ask advice concerning the orthodoxy of the doctrines preached in their pulpit. Much odium has been unjustly cast on Christians who have sought to defend the integrity of beliefs which they have been taught from childhood by those most dear to them, and which have entered as most potent influences into their lives. Those who lightly surrender even familiar forms of religious belief and ridicule others for holding those forms tenaciously cannot possess the depth of conviction which inspires confidence. The right to appeal to the churches in cases like this one at Madison is, as the council declared, a right to be dearly cherished, for it is essential to the integrity of the Congregational faith and polity.

We rejoice also that the council has stated so clearly the points at issue, points which concern the entire denomination. We confidently expect, as did our fathers, that more light is yet to break forth from the Word of God. We expect that further light will appear both through faithful obedience to his will and through diligent study of the Scriptures with all the aids which learning can bring to them. It has been the glory of Congregationalism that it has made great sacrifices to provide for an educated ministry and that it has trusted its leaders. At the same time, it has never yielded to them a blind obedience, nor exacted of them such an obedience to their predecessors. It asks only that they shall loyally seek the truth and use all the light God has given them. The council wisely recalls to all our churches the noble words of the Saybrook Platform, almost two centuries old, that "the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience and reason also."

With faith in the enlightenment of the Holy Spirit and by diligent study of the Bible with the aid of recent discoveries in science and archæology many of our scholars are modifying to some extent their views of some theological doctrines. These views, as thus modified, have not yet crystallized into dogmatic statements. It is natural that those who have not given close attention to these recent investigations should be disturbed in hearing the new views they suggest affirmed or even discussed. But no wise disciple of Christ will reject a statement of doctrine which is claimed by a fellow-disciple to represent the spirit of Christ until he has examined the grounds on which that statement rests, and no wise teacher will needlessly or rashly challenge any beliefs which are dear to any of his people.

This council has decided that, within limits which may be clearly outlined, there is room in the Congregational denomination for both the older thinking and the newer. It has reaffirmed that truth most pertinent to this time, that "the new doubts of a new age may best be met by new methods of Christian teaching and fuller knowledge of God's word."

The council at Madison was in every respect a representative one. It included the churches of the vicinage, several of the larger ones in New Haven and two members of the faculty of Yale Divinity School. Its entire unanimity, its comprehension of present conditions, the judicial temper and kindness of its results, will secure for it wide approval and for its decision general assent. We confidently expect that it will not only restore peace to the Madison

church, but that it will promote harmony in the denomination and lead to larger knowledge, deeper faith and nobler works among Congregational churches throughout the land.

## THE TEACHING OF THE SPIRIT.

Our recent editorials concerning the Bible have prompted a number of letters which we are daily receiving, some of grateful appreciation, others of remonstrance and others still of inquiry. We are asked what assurance the Christian has that he can know the divine will and is under divine guidance if the writers of the Old Testament had imperfect knowledge and if the books they wrote only in part reveal God to us. Some of our readers, in short, seem to be perplexed over the idea that the Bible is the record of a progressive revelation and are in doubt as to whether more light on divine truth is possible than our fathers have seen in the Holy Scriptures. In the midst of controversies and divided views of men who hold the same faith and who stand as leaders and teachers in the Christian Church they ask what they may rely upon as certainly true. To our correspondents who share with us perplexities for which we, with them, earnestly seek light and guidance from above, we now especially address ourselves.

The emphasis of our Lord's teaching concerning the future of his church rests upon the presence of the Holy Spirit and the development through that Spirit's teaching of all needed acquaintance with the truth. In this the new age which began with Christ's coming was to be sharply distinguished from the old. The old was progressive, indeed, and led by the same Spirit, but its progress was that of preparation for a larger and freer life. It was the training of a people, not the conquest of a world. Without Abraham, Israel, the priests and the prophets, it is difficult to imagine the coming of the King and the beginnings of the kingdom, but on the line of Israel's calling and the exclusion of the Gentiles there could have been no expansion of a world-wide Christianity in which all may be taught the fullness of the truth. In regard to numbers, indeed, the old covenant seems like an ebbing tide. The flood begins only with the new covenant, when the Spirit is given to the church at Pentecost. Then the twice repeated prophecy begins to be fulfilled and we perceive how it is that the earth shall be full of the knowledge of the Lord as the waters cover the sea.

If there is imperfection in the life and knowledge of the older church what does it matter so long as there is progress also, leading on, as from our point of vantage we clearly see, to an assured and purposed end in Christ! An unchanging perfection at a lower point would be a poor possession as compared with a position in the changing and ascending progress of God's work. If there is imperfection in our own stage of life and knowledge, at least we can see that we have made great progress as compared with our brothers at the beginning! The attainment of their goal in God's appointed time is to be their justification, as it was their hope, and it may help to bring us assurance in our efforts. We, too, have guidance from above and in a larger measure. We, too, look forward to the coming of the King in fulfillment of his unresting purposes. If any of us are ready to fall down and worship the attainments and standards of the past, their answer, out of the record of their attainment and their failure, will surely be, "See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

We live in an age of fulfillment, but in an age of prophecy as well. The tide of knowledge is flowing, but it is not yet at the flood; and always, now as then, for the children as well as for the fathers, the power behind our thoughts and studies is the power of God. The problems are ours. Nothing is hidden or mysterious to the Spirit of him by whom all things subsist, but before all else he guards our minds from the perils of stagnation and educates by leading into truth. His processes of teaching are not mechanical or magical. Growth of capacity is met by growth of knowledge. The history of the beginnings is in our hands, human life is all about us, its results touch us in every day's experience, the earth is open like a text-book for our study. We shall not get all the meaning, nor grasp the full relations of the facts which we accumulate; but we shall by his assistance get what is needed for our faith and growth, and we shall leave the meaning clearer for those who follow, if only we have confidence in the leading of the ever-present, ever-loving Spirit of God. Shall we believe that he brooded over chaos and brought out of it the order and beauty of the world and fear to trust him in the chaos of divided opinions and overshadowing doubts? He is the spirit of progress as well as truth and gives us knowledge as we are able to apply it. Without him what are we that we should think to find out knowledge by our search? But with his aid we know that the end toward which we are working now, as in the older age, is the fuller showing of himself by God to men.

We need, therefore, in our study of the Scriptures and of the world first humility and then the confidence of faith. God is in the world—Christ has not left us comfortless. The Spirit shapes the progress of our thought today. The beauty and the meaning of the earth have been revealed to us by the same Spirit who moved holy men of old. There were turning points of thought in ancient years and there are questions of the gravest peril and the highest promise now, but the Spirit of God is one and has one purpose from the beginning to the end. We, too, may be used as his instruments if we will trust him, in our place and our proportion, to help the broadening revelation which shall prepare the earth for Christ.

## LUX IN TENEBRIS.

The storm of passion which swelled and broke about the judgment hall of Pilate and the cross of Calvary had fallen to a calm. For the leaders of the people it was the uneasy stillness of an accomplished sin whose condemnation lingered; for the disciples the quiet of sorrow and disappointment, which only a lingering faith in God kept from settling into despair. Pilate went on with his business and his pleasure. The rulers set a guard to make sure of the riddance for which they had paid so heavy a price. The disciples gathered in the upper room to look one another in the face and recall the experiences of the days of service and to ask, What next? Man had done his worst. The followers of the crucified were convinced of their utter helplessness without him. The bond of evil men seemed firm, and the cord of the disciples' brotherhood strained to the breaking point —and then came the resurrection, followed by the promised gift of the Holy Ghost.

Out of darkness, light, is the fit motto for our Easter thinking. For the Church in all its history, for each one of us in personal experience, light is God's gift. Out of darkness the sun is risen, out of ignorance, knowledge, out of the despair of hopeless sinning, the victory of faith. The apparent failure of the church when it has done its best for God in faith may always be reckoned on as the forerunner of some new provision. The vital thought of Easter is the thought of perpetuity of life. "Christ being raised from the dead dieth no more, death hath no more dominion over him." He ever liveth to make intercession for us—our light arising in the darkness, our life from the dead, our present revelation in a thousand ways of the Father all whose fullness dwells in him.

Man's despair is God's opportunity. After Calvary the opened tomb. After submission to the power of death the endless dominion over death and hell. Christ is arisen for us, but also in us he is risen and reigns as conqueror over all the powers of evil. Christ for us is the pledge of victory. Christ in us is working out his revelation and his triumph. We in Christ are risen to new life, through which he manifests himself to other men. Alas for that man who feels only the pain and darkness of crucifixion to the world, and has not come to the great Easter joy of being risen with Christ in newness of life. For him this light of joy and confidence is yet to shine out of the darkness. When it dawns he will wonder that he should have missed in any new day the joy of Easter and the inspiration of the presence of his Lord.

## THE RESURRECTION OF THE BODY.

The Scriptures teach this doctrine more positively than clearly. Doubtless this is because full knowledge is neither necessary nor desirable for us now. Yet some things seem to be made plain.

The body after the resurrection is to be an actual body, not of flesh and blood necessarily yet answering the purposes of a body in the future life as truly and as perfectly as the human body meets the requirements of this present life. Personal identity will remain and the resurrection body will be somehow an outgrowth of the body of this world. Probably the Christian's body hereafter will be physically perfect, in the sense of no longer experiencing weariness, pain or sickness. We may reasonably suppose that it will be, as compared with our present bodies, what that of Jesus was after his resurrection and before his ascension as compared with what his body had been before his death. Moreover, we are told that the future body is to be immortal, undying.

So much as this—vague, yet not without its helpful value—we may understand God's word to reveal. Probably when death and resurrection shall have been experienced they will be discovered to have been, notwithstanding their solemn import, very simple and natural events, and the body, which will survive them, will seem much like that which preceded, but possessing additional powers and possibilities. What

we do not yet know about them may safely be left to be made known in God's good time. But the scantiness of our information about what follows it must not obscure our assurance of the sublime fact of the resurrection itself. There is a future life into which those who love God are to rise. Christ taught this and rose himself in testimony to the fact. There is no need of modern spiritualism in proof of it. The Christian Church has been proclaiming it for nineteen centuries.

## CURRENT HISTORY.

**The Campaign for Honest Money.**

President Gates in his forceful statement printed elsewhere, Wanted, an Issue, voices a feeling that is by no means peculiar to himself. And yet there are signs, more evident now than when he wrote, that an issue is to be faced and settled at the coming presidential election which appeals to the moral enthusiasm of every patriot. It may not be as great an issue as was settled by the Civil War, nor as great even as that settled by the Emancipation Proclamation and the war amendments, but it is greater than any other question that has been faced since the Rebellion. Whether viewed from the standpoint of one who believes that nations rise and fall according as they adhere to, or depart from, eternal principles of righteousness, or from the standpoint of one who hopes for prosperity for the masses or for himself, it must be admitted that the questions of sustaining national credit and creating and preserving a sound monetary system are such as can arouse the moral enthusiasm of those who believe in honesty and legitimate self-interest. And it is apparent that during the campaign now upon us these questions are to be prominent. They are to be discussed on the hustings as never before. They are to be debated with an intensity of feeling and sectional animosity that if not curbed will leave scars, whatever the verdict may be. This need not be so if the question is approached in the right way and credit for sincerity is given to opponents. The debtor class of the South and West believe honestly that a gold standard has caused, and will cause, an appreciation in their burden of debt. The creditor class of the North and East deny this and assert that a return to the free coinage of silver or further attempts to maintain a double standard will produce universal disaster and add infinitely to the burdens of those who are now in debt and swell the ranks of the debtor class. A spirit of compromise has prevailed for a quarter of a century, concessions have been made, joint action of the European Powers has been relied upon to relieve the situation but this seems as far distant as ever, and now the issue is joined.

The first struggles are now going on in the State conventions. Later the fight will be taken up at the national conventions of the two great parties, and later still at the polls. If the platforms of both parties are clean cut and are in substantial agreement, the electors will be compelled to give more weight to the individuality of the candidates and the past record of the parties. If one platform is clean cut and the other is not, and the candidates abide by their platform, the electors will have an easy task in deciding what is their duty. If neither platform is satisfactory to the men who insist upon a settlement of this question in this campaign, then a party with a candidate and platform that are satisfactory should, and probably will, emerge, and in that case a new era in our political history will dawn.

**The Issue Stated.**

Evidence in support of the assertion made above that the issue is being more clearly defined is found in the planks of the Republican conventions of New York and Massachusetts passed last week, and in the statement made by Senator Jones of Nevada, the Nestor of the Western senators who stand for free coinage of silver. The New York Republican platform says:

> The agitation for the free coinage of silver at the ratio of sixteen to one seriously disturbs all industrial interests, and calls for a clear statement of the Republican party's attitude upon this question, to the end that the trade of this country at home and abroad may again be placed upon a sound and stable foundation. We recognize in the movement for the free coinage of silver an attempt to degrade the long-established standard of our monetary system, and hence a blow to public and private credit at once costly to the National Government and harmful to our domestic and foreign commerce. Until there is a prospect of international agreement as to silver coinage, and while gold remains the standard of the United States and of the civilized world, the Republican party of New York declares itself in favor of the firm and honorable maintenance of that standard.

The Massachusetts platform says:

> We regard the silver agitation as hurtful to business and destructive of confidence and, as has recently been shown, hostile to all tariff legislation designed to give protection to our industries and revenue to our treasury.
>
> We are entirely opposed to the free and unlimited coinage of silver and to any change in the existing gold standard, except by international agreement. Each dollar must be kept as good as every other dollar. The credit of the United States must be maintained at the highest point so that it cannot be questioned anywhere either at home or abroad. Every promise must be rigidly kept and every obligation redeemable in coin must be paid in gold.

Statements more explicit than these have never been formulated.

Senator Jones is equally desirous of an immediate contest and decisive decision. He declares that "the silver people would rather see a man like Governor Morton nominated and the issue made at once. It is idle to dillydally with this great question any longer. It is another irresistible conflict that must be fought to the finish sooner or later. The sooner the better."

The Massachusetts indorsement of Mr. Reed brings his candidacy before the people formally for the first time, as does the New York convention's indorsement of Mr. Morton render him the same service. It gives Republicans who are opposed to such a compromise as was tolerated in the Ohio platform men around whom they can rally to stem the tide in favor of Mr. McKinley, which certainly is discernible among the Republicans of the Western and Interior States. Minnesota, Wisconsin, Ohio and Indiana are now committed in favor of Mr. McKinley and he will have some votes from New York and possibly a few from New England. Various reasons are given for this development of strength, which is so marked, but probably not so great as some of his adherents claim. It is to be noted that one who is the incarnation of the ultra-protective tariff theory has been indorsed by States chiefly agricultural in their interests. He has profited by the opposition of the party bosses, which opposition is not an element of weakness in these times of independent thought and action, and he is not committed to any definite position with respect to our future monetary standards.

**The National Legislature.**

Senator Mills of Texas has raised his voice in favor of the most radical action on our part in favor of the Cuban revolutionists, but the tide has set the other way. No resolutions have been passed as yet, and when they are they will not commit us to any definite action. The appropriation bills continue to pass through the House with remarkable celerity. The new naval appropriation bill, authorizing the construction of four battle ships and fifteen torpedo boats, involving an ultimate expenditure of more than twelve million dollars, was passed last week with scarcely any opposition save from those who desired a larger expenditure and a greater increase of naval strength. Unfortunately there seems some likelihood of Congress granting statehood to New Mexico and Arizona, not because they are worthy of it, but because political schemers desire to increase their party's strength by four additional senators. Senator Gallinger of New Hampshire has introduced a proposed amendment to the Constitution, providing that neither Congress nor any State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use the credit of the United States or any State, or any money raised by taxation, for the purpose of founding, maintaining, or aiding any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control, and it seems probable that before long this question will be squarely faced by Congress, as forces are now at work in Washington which will compel consideration of the question. It would be well if a concurrent resolution introduced in the House by Representative Heatwole of Minnesota were to pass there and be accepted by the Senate. His resolution calls for the appointment by President Cleveland of nine citizens eminent in trade, political economy and banking to act with the Comptroller of the Currency as a commission to investigate the merits and demerits of our present banking and currency systems and report its findings to Congress.

**Excise Legislation and Its Enforcement.**

The Raines Excise Bill, which so radically changes the state of affairs in New York and calls forth such a peculiar combination of praise and blame from all who are interested in temperance reform or in the sale of liquor, has been declared constitutional by one of the higher, though not the highest, New York courts; and the attorney general of the State has rendered an important opinion, conforming to the latest judicial decisions interpreting the Civil Service clause of the new constitution, that those who serve as inspectors and as minor officials under the new law must be selected from those who have complied with the Civil Service regulations and passed the examinations which the State requires of all its minor officials. If Governor Morton selects as the head of this very important and all-powerful new department of the State's activity a man of high character and influence, as it now seems probable that he will, and if his assistants are selected from those who have passed the Civil Service examinations, then the new experiment will be much more likely to conserve the public welfare than many of its opponents and friends thought it would. It already has dealt a staggering blow to the brewers. It will curb and in some cases annihilate the

demoralizing club life. It scrupulously guards the rights of property owners, churches and schools and makes it possible for individual complainants to cause the courts to revoke licenses. It imposes heavier penalties upon all who violate the excise law than have ever been demanded or enforced before. It abolishes free lunches and it adopts the Massachusetts system of compelling saloon blinds to be drawn and the interior fully exposed to view during the hours when the saloons are not closed. These are some of the features which commend the bill even to those who distrust the motive that impelled its enactment and the methods by which it was put on the statute-books. Last Sunday in Brooklyn and most of the interior cities and towns was the dryest on record.

The scheme of granting local option to city wards was rejected by the lower house of the Massachusetts legislature last week.

**Turkey and the United States.**

Mr. Mavroyeni Bey is still in Washington representing the sultan of Turkey, and no confirmation of the report sent from Constantinople to the London *Times* that he has been recalled can be secured either from the officials in Washington or those in Constantinople. It has been assumed that if he is recalled it will indicate that Turkey is incensed at the resolutions which Congress passed and the tenor of opinion in this country revealed in editorials, interviews and speeches. The New York *Tribune* semi facetiously suggests that there might be another explanation, namely, that Turkey is dissatisfied with Mr. Mavroyeni Bey, because he was unable to suppress unfavorable comment upon Turkey, the Porte failing to recognize that conditions which prevail at Constantinople and St. Petersburg do not obtain here. If the Turkish minister is recalled for reasons that are not personal, it will be generally interpreted as significant of coming trouble for the institutions and people in Turkey in which and in whom the readers of this paper have a most intense interest, and would seem to indicate that Turkey, supported by Russia, was about to disregard the pledges made in treaties with the United States and in *irades* given to American citizens. Of course, no such action would be tolerated by the United States without a protest, and that of the most unmistakable character.

The cable messages from Constantinople to those in this country who are collecting and distributing the Armenian relief funds are of the most doleful character, setting forth the dreadful disparity between the work to be done and the funds to be distributed. Turkey continues to put obstacles in the way of granting relief either through the missionaries of the American Board or through Miss Barton and her assistants, and even where relief is given the money or food doled out is soon the property of the grasping Turk. Few documents of all time have been more pathetic or terrible in their import than the one issued by the Gregorian clergy of Oorfa just before they suffered martyrdom. Some day vengeance in the form of justice will be meted out to all who in any way have been responsible, directly or indirectly, for the infernal deeds which have been witnessed in Armenia in the last two years. And, meantime, seeds of sedition are being sown and are sprouting in the "Young Turkey" party, and Murad Bey, from his safe retreat in Cairo, through his paper, the *Mizân*, is creating enemies for the sultan more dangerous than any external foes.

**The Conquest of Africa.**

Lord Rosebery, who during the week has once more been selected leader of the Liberal party by the National Liberal Federation, in a speech criticising Lord Salisbury's foreign policy, complained that no reasons for undertaking the Soudan expedition had been given the British people, and, even were they seemingly adequate, he doubted whether it were well for Great Britain to "concentrate her energies and lock up her resources in an African desert." Since Lord Rosebery expressed his dissent from the ministry's policy, events in South Africa have made his criticism all the more searching and just, for an outbreak among the Matabele, proof of a perfect understanding between the Transvaal and the Orange Free State, and preparations on every hand in the Transvaal for war, all indicate that ere long Great Britain will be forced to choose between acquiescence in President Kruger's demand that the complete independence of the Transvaal be recognized by Great Britain, or a prolonged and bitterly contested war in which the British troops will have to face thoroughly armed Dutch and German foemen as well as native Africans, who long to avenge the slaughter which British arms have inflicted in the past. Obviously a contest of such proportions in South Africa, in addition to one already entered upon in the Soudan, will not leave Great Britain best prepared for any hostile step which Russia may deem it opportune to take, either in Eastern Europe or Eastern Asia, where history in China, Korea and Japan is being made with a rapidity and anti-British bent that must daze Britons. It is difficult to determine just what Lord Salisbury's policy is, what he has gained from France to compensate for the Siamese territory conceded to her, whether Germany's assent to the expedition up the Nile and the temporary loan from the Egyptian fund prevents her from lending aid to the Transvaal, and the latest reports from London indicate that some of Lord Salisbury's stanchest adherents in the past are beginning to ask whither he is leading them and the empire. From such critics as *The Chronicle* of London the most scathing criticisms of the present foreign policy are being printed daily.

NOTES.

The Countess of Aberdeen, wife of the governor-general of Canada, is earnestly fighting the sale of pernicious literature in the Dominion.

Speaker Reed has been thanked by the officers of the national W. C. T. U. for enforcing the law forbidding smoking on the floor of the House of Representatives.

Bishop Potter of New York will serve as umpire on an arbitration board which will settle the dispute between the lithographers of New York and their employers, who have been at odds for five weeks.

A London jury has just given a verdict of $60,000 against a distinguished physician there because he used information gained while acting as a surgeon to damage the reputation of a patient. Professional ethics had little weight with judge or jury and the public indorses the verdict.

Auguste Bohn, district superintendent of the New York Street-Cleaning Department, formerly a student at Harvard, died last week of pneumonia contracted while serving the city. Extreme devotion and ceaseless toil in the task of cleaning the Five Points district brought on the disease. What! New York, formerly the prey of Tammany!

Mr. Chamberlain's speech before the Canada Club, in London, revealed the statesman dealing with imperial affairs in a truly imperial way, but it must have made Cobden and Bright shiver. It was nothing less than a plea for free trade within the British Empire and protection against the world, and of course the colonies will not accept the free trade *quid* unless England establishes the protection *quod*. But the speech and its reception are most significant.

New Jersey is to be congratulated on a legislature which has met, adjourned, passed only about 350 laws as compared with 877 passed the year before, adopted constitutional amendments providing for biennial sessions of the legislature, abolishing lay judges who too often in the past have been the tools of "bosses," reconstructing the judiciary system, and forbidding all forms of gambling. Much credit for this is due to Governor Griggs, who, in his inaugural, urged a diminution of lawmaking and asserted his intention of signing no bills which were not imperatively demanded.

A newly erected statue of John Bright in the House of Parliament offends British legislators because so unfaithful as a likeness; a statue of Father Marquette to be placed in the Capitol offends some of our national legislators because he was a Jesuit; and a statue of Benjamin F. Butler, especially if paid for out of the public funds, will offend those in Massachusetts who cannot forget his career as a demagogue. Gen. Francis A. Walker, John C. Ropes—the historian of military campaigns—and others of like caliber appeared before the legislative committee last week and opposed such an exaltation of Butler and such a humiliation for the commonwealth.

## IN BRIEF.

Prof. Marcus Dods recently said that a certain amount of German theology was good when mixed with a home-grown, bone-producing Calvinism.

Gen. O. O. Howard lectured in Faneuil Hall last week and was inspired by his environment to give an unusually telling description of Sherman's march to the sea. He received many proofs of the estimation in which he is held by his former comrades in arms and by public men and private citizens.

A Maine pastor induced every resident member of his church to contribute to remove the American Board debt by preaching a special sermon, supplemented by calls on the forty or more members absent from church when the sermon was preached, and by emphasizing the fact that mites were welcome.

There never was a time when there was more general interest in Bible study. We were shown last week the schedule of appointments regularly kept by the rector of a Reformed Episcopal church in Philadelphia, who teaches the Bible each week to not less than 4,000 people connected with sixteen distinct religious organizations in the States of New York, Pennsylvania and New Jersey.

And now the woman's edition craze has invaded religious journalism. The *Presbyterian Journal* of Philadelphia is the first to succumb. The profits go to missions. *The Congregational Record and New Hampshire Journal* has become the property of Rev. Edwin B. Burrows, who will edit it. Some of the Australian religious newspapers are suspending or reducing their size owing to the hard times.

Some at least of those who are old enough to rely upon their memories for the information, or who have studied New England's ecclesiastical history of the period which includes the alienation of the Harvard Divinity

School from the faith of its founders and the founding of Andover Theological Seminary, will read with some degree of astonishment Mr. Berle's article on the present condition of affairs in the Harvard Divinity School.

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At a recent meeting of Adventists in Boston all those present were asked to rise who were followers of William Miller in 1832 when he set the date of the end of the world. Fifty venerable persons rose. That date has been often changed during these sixty-four years and explanations given each time to account for errors in calculation. But the faith of these aged and experienced saints in their interpretations of prophecy seems never to have faltered.

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The Egyptian lily within a circle is the symbol of Unitarianism, so says the local Unitarian pastor who occupies Emerson's old pulpit "These symbols," he says, "satisfy both history and new socialistic humanitarianism and are symbolic of humanity's needs and aspirations. Christ said: 'Consider the lily.'" We await patiently the advent of the great army of sinners won to God by the sign of the Egyptian lily within a circle, and, meanwhile, trust in the cross.

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The governor of Massachusetts, by proxy, and the mayor of Boston, last week, attended a reception given in Boston to Mme. Bernhardt, the actress. This, we suppose, was in recognition of her place as an artist. By way of contrast, we recall the recent statement of a devout Roman Catholic author, well known in Boston, who said, in private conversation, that, much as she admired art, she had never seen Bernhardt, and, "please God, she never would." But then, as we have elsewhere remarked, Roman Catholics look upon marriage as a sacrament, not a convenience.

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The constable who had the courage to enforce the prohibition law of Maine in the town of Bar Harbor last summer has been driven out of office by the vote of his neighbors, in company with all the other officers who directed and assisted him. This is a direct confession that there is one place in the State where its laws are deliberately nullified for the sake of gain. We hope that this may not prove to be the deliberate purpose of the people of Bar Harbor, but if it is we can only say that a spring tonic of repentance ought to precede their summer carnival of gayety.

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The *Evangelical Messenger*, reporting the first annual conference of the Evangelical Association, in New England, just held in this city, says the success or growth which has warranted this intrusion, as it were, is "the direct outcome of opposition to the doctrine of holiness manifested in the Methodist Episcopal and other churches in New England . . . Wesley's doctrine of salvation from all sin as a definite, positive experience and state of grace has been repudiated by Wesley's church." It also reports the growth of the movement, not only among the American born, but among the Swedes. How about this, *Zion's Herald?*

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The modern newspaper conscience seems to be powerless at times before the temptation of a sensational "display heading." Even the *Boston Journal*, having the other day to invent a heading for the description of certain alleged crimes and misdemeanors, put it thus: "Mad Rush. Professor —— of Amherst Bound to be Rich. Gigantic Plot to Cheat Insurance Cos.," etc. Upon turning to the text it proved that the individual in question had at some previous time been a teacher in the State Agricultural College at Amherst. What satisfaction can it be to a paper like the *Journal* to untruthfully drag the name of an honored institution in the mire for the sake of a single "catchy" headline?

The *Speaker* of London, in a recent comparison of the Evangelical Free Church Congress with the Anglican Congress, said that the deliberations of the former were relatively more significant because its constitution was distinctly representative, that is, the congress was really a parliament. And as one reads the report of the last meeting of the Free Church Congress, which we publish on page 547, or scans the longer reports in the English religious press and the editorials based thereon, one cannot fail to realize that a foe has arisen in Great Britain able to fight and overcome the "portentous revival of extreme mediæval clericalism" within the Anglican fold and the vices of men and devices of the devil that are corrupting and assailing the life of the British people. In 1890 only four Nonconformist local councils existed and they were not on the lines of the present movement. There are now 209 local councils, representing 7,500 churches and not far from a million adherents of nine ecclesiastical bodies. Would that there were like unity of feeling and organization among the Protestant sects in the United States!

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An ecclesiastical court of inquiry is now sitting in Boston to determine whether the Protestant Episcopal canon law has been violated by a rector in Malden, who, after having been divorced from his first wife on the ground of desertion, married again, the first wife being still alive. Bishop Thompson, who performed the second ceremony, accepted the rector's statement that there were no canonical reasons why he should not officiate. The binding effect, legally speaking, of the second marriage is not disputed. The point at issue is the duty of the church to discipline or acquit a priest who either did or did not violate a canon. Censure, suspension, removal from the ministry are disciplinary acts that may follow. It is gratifying to see a force in the community like the Roman Catholic and Episcopal clergy who have convictions on the subject of divorce, and a sense of obligation to conserve the purity of the married life. By way of contrast, what shall be said of the bishop in Chicago, whose record last week may perhaps best be set forth thus: March 26, 12 M. Divorce from theatrical manager granted to actress. March 27, 12 M. Actress married to actor by bishop.

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## STAFF CORRESPONDENCE.

### FROM THE INTERIOR.

**Ministers' Meeting.**

The paper read before the ministers last Monday morning discussed the relations of the clergy and the press and especially the question as to whether the press is a help or hindrance in Christian work. Rev. Theodore Clifton, the author of the paper, and, in fact, all who spoke on the subject seemed to feel that the press is decidedly an agent of good, although in its character and management leaving much to be desired. The Sunday paper was not approved, but the general moral advance of the daily paper in the last decade was gratefully recognized.

Next Monday the ministers are to meet in the parlors of the seminary and spend the day together in prayer and conference. By some this is called a "retreat." The custom of spending a day each year in this way has now been followed for six or eight years and always with spiritual advantage. Sometimes the day chosen has come in the autumn in preparation for the year's work, sometimes just before the Week of Prayer, and sometimes, as this year, during Lent. There seems to be a growing purpose among the ministers West to make more and more of Lent. Some are inclined to pay little attention to the Week of Prayer and to concentrate their efforts to secure spiritual quickening among their people on special services during Lent. Holy Week is then emphasized. Several of our churches will have services during the week. Among them are the Church of the Redeemer, where considerable religious interest, under the leadership of its enthusiastic and hard-working pastor, Mr. Manss, has manifested itself, and at Glencoe, where the re entrance upon his work of the pastor, Rev. Dr. Moses Smith, will be signaled by special services. As many know, Dr. Smith has been laid aside for several months on account of trouble with his eyes, but although not fully recovered is able to take up his work again, to the great joy of his people who have stood loyally and helpfully by him during his sufferings.

**A New Publishing House.**

Our theological seminary proposes to publish immediately two books through a press of its own. They are The Students' Life of Jesus, by Professor Gilbert, which will be a volume of about 400 pages, and will be critical and compact in style as is fitting in a work of its kind, and The Origin and Development of the Nicene Theology, by Professor Scott. This volume will contain the lectures recently given at Princeton, on the L. P. Stone foundation, and repeated at the request of the directors and faculty of our own seminary before the students and their friends here. The lectures show a vast amount of patient reseach and will certainly repay careful reading and study. Professor Scott antagonizes the Ritschlian School and is very severe on Harnack and his explanation of the rise of doctrines. In this new attempt of the seminary to secure a wider audience for its professors through a press of its own, very many are taking a deep interest. It has long been felt that the professors had a message for the public, and it is with no little satisfaction that we chronicle the fact that some of them are ready to give it.

**The Cutters' Strike.**

This strike seems little nearer settlement than two weeks ago. The manufacturers declare that they have men enough at work and that they intend to exercise their right to employ non-union men and pay them what they earn. They say that they cannot suffer employés to determine how little shall be paid or what the length of the day shall be or who shall or shall not work for them. They claim to have paid their men all that they had previously asked, to have required only eight hours a day labor and to have paid wages which enabled them to earn from $20 to $30 a week. They say that they do not object to laboring unions, but that the particular union of cutters is objectionable to them because of the character of its leaders. They disclaim any responsibility for the suffering which the strike of the cutters has caused among tailors employed by contractors in the sweat shops. They decline to arbitrate because they say there can be nothing to arbitrate when the question is whether they or their employés are to be allowed to manage their business. On the other hand, the Hull House, Professor Small and some other well known citizens have insisted that the differences should be submitted to arbitration and, in their published statements, have expressed sympathy with the strikers. The strikers, in their manifesto, while admitting substantially all that the manufacturers assert as to wages, yet deny that they

want all men paid alike but affirm their determination to have an eight-hour day for all who work on garments, to secure recognition for their union and the right to decide upon the amount of their wages. Reports differ as to suffering among the toilers in the sweat shops. Undoubtedly there is suffering. There always is and must be so long as the sweat shop exists. If the strike had for its object the abolition of the sweat shop and all that it stands for it would have the sympathy of everybody. But the Jews, who have had the condition of these workers carefully examined, say there is no unusual suffering among them and that ample provision has been made for any possible need. The truthfulness of this report is denied by Miss Jane Addams of the Hull House. One thing, at least, seems clear. It would do no harm to yield to the strikers' request and select a committee of fair-minded, unprejudiced men and allow them to give their opinion as to the justice or injustice of the claims the men are making. If the manufacturers are right in their statements no fair-minded person will hesitate to say so. Times are too hard to justify either labor or capital in disturbing trade or production, even temporarily.

**The Salvation Army**

Last Sunday Commissioner Eva Booth was in Chicago. She received a hearty welcome and did all she could to explain the disagreement between her father and brother and to prevent any secession from the ranks. Next Sunday Mr. Ballington Booth is to be in the city. His reception will certainly be enthusiastic for he is well known here and greatly beloved. It is not thought that he will seek to persuade members of the present army to secede or that either he or his wife desire in any way to interfere with the work of the army as it has been previously carried on. He will surely find a large field here for just the kind of work he has said he desires to do in New York. Chicago has been in sympathy with the work of the Salvation Army in the city, and our ministers and leading men in our churches have given it aid and open approval. They are not prepared to withdraw their sympathy as yet, but can hardly fail to approve the larger work proposed by the late Commander Ballington Booth. All dislike the name proposed. Something simpler and more striking is desired.

*Chicago, March* 28. FRANKLIN.

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## FROM AUSTRALIA.

It has been an astonishment to us in this part of the world to have "the blast of war blown in our ears" from such a quarter. We look upon war between England and Germany as possible, but not probable; but as to war between America and England we are hardly able to conceive of it as a possibility. It is true that we have America pictured to us sometimes, not so much as a nationality as a congeries of nationalities and of nationalities not all friendly to England, but the idea that the "jingo" party might possibly plunge the old land and the new into a bloody conflict comes as a shock to us. We are far from the seat of the trouble and there may be more to be said for President Cleveland than Australians wot of, but the newspapers of these colonies have caught up a phrase used by one of your pulpit orators, viz., "the crime of a century."

**Australian Federation.**

"Wars and rumors of wars," the prospect of colossal contests between mighty nations has, maybe, slightly diverted our attention from home affairs, but there seems little doubt that movements are in progress more momentous, so far as the future of Australia is concerned, than any that have been chronicled for many years. At last the different colonies seem really to be moving in earnest towards federation. Four colonies (Tasmania, New South Wales, Victoria and South Australia) have either passed or all but passed a Federation Enabling Bill, under which a convention to frame a constitution will be called. Queensland and Western Australia tarry, but it is hoped that within a few months they will have made arrangements to fall into line with the rest of Australia. When we speak of federation we hardly think now of including New Zealand. In distance and interests alike it seems too remote from the rest of Australasia to join the federal compact.

**Free Trade in New South Wales.**

With the first day of 1896 the Reid government's policy of free trade and direct taxation came into force. Duties to the extent of £700,000 were swept away on New Year's Day. Six months later another £100,000 of duties will disappear. Another £200,000 will be taken off in installments. When the last installment has been lopped off the revenue of New South Wales will be derived from indirect taxation on spirits, tobacco and opium and from direct taxation of land and income. The land tax is at the rate of 1d. in the pound on unimproved value, with an exemption of holdings up to £240; the income tax at the rate of 6d. per pound on all sources of income, with an exemption of £200. It is needless to say that very different prophecies are made as to the result of these tariff changes.

**Civil Service Reform.**

Perhaps, if things were to be rightly judged, the best work done by the government, now in recess, has been the passing of the Civil Service Act. What politicians in the past talked about—often with little enough of sincerity—has been done: the Civil Service has been delivered from the curse of patronage. Three commissioners, called the Public Service Board, have charge of the departments. It is expected that, as a result of their labors, there will be a decrease of cost with an increase of efficiency. "Stuffing" the service is to be put an end to. Those who without merit have been exalted are to be depressed; those who have been unrighteously depressed are to be exalted, and the loafers and incapables are to receive notice to quit.

**Distinguished Visitors.**

It will not, I hope, be taken as a token of disrespect to General Booth and Mark Twain that they come in at the end of this letter. Both notable men, though in very different lines, it will perhaps be fair to say that they have caused a ripple on the tide of public life and have passed. Mark Twain, though not possessed of the gifts of oratory, has left very kindly memories of himself behind. His visit from a business point of view has, it is understood, been satisfactory to himself and his manager; and, be it recorded to his credit, that in his closing addresses he spoke earnest, and one might say Christian, words.

*Sydney, N. S. W., Jan.* 20. W. A.

## CURRENT THOUGHT.

### AT HOME.

The Ethics of Modern Journalism is the title of a striking article in the April *Scribner's*, written by Aline Gorrine, and from the standpoint of the French. The writer says: "If there be in publicity for the mass of mankind that enormous power for compelling righteousness that is assumed, then we are prevented from demurring when its modes of procedure tread, in any direction, too roughly upon our susceptibilities. If the price of the benefaction be an unliterary journalism, a journalism that exploits privacies, we must pay it. If the sacrifice demanded be a loss of intellectual delicacy, of the ability to feel fine distinctions on the part of the large masses who read the newspapers, we must make it. It is always open to us to believe that the loss is not final; that what we regret is in temporary eclipse during transitional conditions."

Mr. W. D. Howells is fast becoming one of the most strenuous preachers of Christian socialism that we have. In the April *Century* he says that "fraternity is supernatural. . . . If the destruction of its enemies would have availed, we should not still be waiting for the millennium, now nearly nine hundred years overdue. The millennium, the reign of Christliness on earth, will be nothing mystical or strange." He then adds what is more questionable: "The millennium cannot come until the means of livelihood are assured to each citizen; that without this there can be only chance good in life—the good of accident, of impulse, of risk; there can properly be no self-sacrifice without it, for a man can sacrifice himself only when others do not suffer by his act."

Hon. Charles Beardsley, in the April *Arena*, says: "Those who imagine that Prof. George Herron is a mere political or social reformer wholly mistake him. Primarily he is neither. He belongs to the intensely religious type of men. His socialism and radicalism—using these words in their best sense—are the outgrowth of an intense religious feeling, a profound religious conviction, seeking to express itself in the actual terms of life. Next to the pre-eminent characters of the Old and New Testaments, the men who have most influenced his thought, as he himself would doubtless say, were John Calvin, who particularly influenced his earlier years, Cardinal Newman, the Middle Age mystics, Frederick Maurice of England, Mazzini and Elisha Mulford."

### ABROAD.

*La Union*, the autonomist paper of Havana, estimates that the war has cost Spain and the residents of Cuba $134,000,000 during the past year.

*The British Weekly*, describing the recent Free Church Congress, which we report on page 547 says: "No report can give an adequate idea of the extraordinary buoyancy, confidence and even jubilation which characterized the proceedings. . . . All the signs were of a rising, hopeful, victorious cause, and, what was better still, of a deeper religious spirit, and a firm trust in supernatural aid. In this is our true hope, 'With the risen Saviour all things rise.'"

Bishop J. M. Thoburn, in *The Christian Advocate*, describing the effect of the policy of retrenchment just ordered by the Methodist Episcopal Church in India, the field over which Bishop Thoburn presides, says: "A crisis is upon us, and a crisis of the most portentous character. . . . The blow has fallen on India first, but the other foreign fields will share the same fate if the impending crisis is not successfully met. Backward movements of this kind are not easily arrested. They are very apt to gather momentum rapidly. For several years past the influences which are now culminating in impending disaster have been at work, and if not met and mastered quickly they will soon be felt in every nook of the foreign field."

## WANTED, AN ISSUE.

BY PRES. G. A. GATES, IOWA COLLEGE.

What are the morally earnest people of America going to do in the general line of political activity? People of that sort seem to be caught at present in this predicament: at a time when there is universal demand that people of character should actively bring that character to bear in politics, and an earnest people desire to respond to that demand, they are met by the fact that there is nothing in our State or national politics that is worthy of a man's moral enthusiasm. What great cause is there now that a man would be ready and glad and count himself honored to die for? "There have been times," said Henry Watterson in an address to the students of Iowa College, "when there were political issues worth a man's giving his life to. But all there is between the two great parties now is mighty small politics; and that, young people, is exactly what I think." Such a state might be accounted for by a condition of profound and peaceful prosperity. But there is too much uneasiness in our social and industrial life to admit such an explanation. There is enough wrong to be righted, but it seems to have difficulty in getting itself defined as a clear political issue.

In the questions between the two great parties, Democratic and Republican, there certainly has not appeared anything in ten years that could appeal to the highest there is in man. There have been some business questions up like the tariff, the silver question, etc., the intricacies of which the wisest of men do not understand and upon which the most ignorant have the most dogmatic opinions. This world is not so poor that any matter of mere gain and loss of a material sort can permanently hold the sacrificial devotion of men. The general political and social apathy sometimes complained of is accounted for under this fact. Give the people an issue about which it is worth while to be unapathetic.

But in the two main parties we all perfectly understand, and none better than the politicians, that it is mainly a scramble for office. Sometimes it is a mere desire for office; in other cases, particularly in municipal politics, it is a desire for an opportunity for plunder directly or indirectly. What is there in all that to bring out the best there is in the public life of citizens, or what is there to lift politics up to the high plane where the *res publicæ*, the real public interests, should be?

Not unlikely such an issue may arise within the next few years. The prohibition party, if it would narrow its issue to being simply an anti-saloon party and nothing else, I believe could command such enthusiasm. The performances of saloon politics seem to be blindly forcing that issue. If it can be clear cut and forced between these two things, saloon and anti-saloon, I believe the moral enthusiasm of the country could be aroused to a sufficient extent to give an anti-saloon party the balance of power which might very soon grow into controlling power to every desirable extent. If that issue could once be fought out then another one could be taken up.

The people's party has in it some elements that appeal very strongly to the highest qualities in human character. At the heart of it it seems to be an honest movement toward better conditions for the common people. But, alas! That seems to have a tendency to fall into the hands of the Philistines or stay in the hands of the incompetent. It seems to have started with the purpose of championing the cause of the producing and labor classes. This was certainly most praiseworthy, but it is to be feared that it is now undertaking too many things to accomplish any one of them. It is probable that the country must suffer yet more in many ways before it will be possible to unite the moral forces of the nation on any one great moral issue.

There are, however, signs all around the sky of approaching crises, which give hope for the clearing of the ground for some great national issues of sufficient size to attract the attention of people whose chief enthusiasms are for right, and hold attention long enough for a fight to a finish. Some of these signs are (1) the perfecting of the organizations of the money power in all great public affairs, (2) the increase in number, power and universality of combinations which arbitrarily control prices, principally prices of commodities in which the poorest of the people are most interested. It is easier to exploit the poorest people than any others. In the end it will be found to be the most fatal to national life. (3) A third indication of a possible moral issue is the rapidly developing political power of the liquor interest.

If these forces during the next ten or fifteen years, or perhaps a quarter of a century, be allowed to go on increasing as they have done during the last quarter of a century some issue is quite certain to come to the fore in such a way as to prove nationally redemptive by reason of the fact that a union of moral forces of the nation on some one line may be forced and that union held steady unto some definite accomplishment.

But, one may object, all these three are negative causes, the call now is to beat some evil. One answer is that that is not always anything weak or unworthy or unneedful. But a more constructive reply is that all these are but species under the genus of social reform. The essence of all social reform in all time is the championing of the under classes and helping them along up. The condemnation, *nota bene*, of our present order is not so much that some are very well to do and cultured, but that they are selfishly rather than Christianly so. That is, they are pharisaically glad that they are so far removed from all anxiety and suffering rather than devoting themselves to making as universal as possible those achievements of theirs. There are plenty of individual exceptions for examples of the better order.

Socialism at its best, apart from its vagaries and haste, is seeking what we are all, so far as we are right minded and right hearted, seeking — a truer helpfulness, a wider brotherhood, a profounder missionary spirit. Such an ideal seems indeed far enough removed from present day politics. It fairly startles one to reflect how far! It ought to be sufficiently shocking that a man who has been a public official of one of the best of our great commonwealths for a quarter century, can deliberately assert that in that whole period, in committee or caucus or council of any sort, never was the question uppermost, What would be the most helpful to the people? but always only one question, What will be the most advantageous to the party?

Give the people of these United States of America a worthy issue of commanding moral eminence that has in it some divine call to sacrifice, that calls upon a man's purest heroism, and we shall see that the spirit of our fathers who heard father Abraham's calls of thirty years ago, or of our remoter ancestors of 1776, is not dead but only sleeping.

## A BARITONE'S PARISH.

II.

BY REV. JAMES M. LUDLOW, D. D.

There was a motley crowd in the front room of a Bowery twenty-cent lodging house. The room was the parlor, but the occupants called it The Deck, in distinction from the rest of the house which was filled with bunks. There were hard old soakers in periodical state of repentance, or, to speak more scientifically, in that state of gland-moistening that comes after a certain amount of poor beer has permeated the system. There were young prodigals, in there for the night because they had no money for a night's carousal elsewhere. There was a sprinkling of honest men, thankful for even this refuge from the sleety streets. There were some two hundred pieces of the great human wreck made by the hard times, which were beached in Brady's Harbor, as the place was called.

The usual hubbub had calmed while a story-teller, who sat on the edge of a table and whose slouched hat and high ulster collar did not altogether conceal the genial face of Dr. Knox, entertained the crowd with old army yarns, which, as usual with such literature, were taken largely from the apocryphal portion of our national annals.

"Bully for you! Give us another!" was the encore, emphasized with the rattle of backgammon boards and boot heels.

"Haven't any more, but I have a friend here who will bring up the reserves in the way of a song."

"Song! Song! Rosin your larynx, old boy!" greeted the suggestion, while the crowd gathered closer about Vox, and several who had "turned in" for the night turned out of their bunks again, minus coats and boots. A friendly slap on the back by something less than a ten-pound hand helped the singer to clear his throat.

Vox gave them O'Grady's Goat and one or two other classics of the Tenderloin District, with the rapt appreciation of his audience. Tom Moore's Minstrel Boy to the genuine old Irish melody struck the heroic chord in the breasts of men, most of whom were deserters from the real battlefields of life. Then Vox dropped into a lullaby. The tender mother words given in his masculine tones seemed a burlesque as he began, but the deep bass took on the softness and sweetness of a contralto, and made one think, if not of a mother cooing to her baby, at least of some rough, great-hearted man who had found a lost child, and was rocking it to sleep in his strong arms. More than one greasy sleeve got into its owner's eyes before Vox ended.

"An' 'avint ye a Scotch sang, me laddie?" asked an old fellow, knocking the ashes from his pipe against the windowsill.

My Ain Countrie followed. As the music floated the thick smoke of the room seemed to drift away. The land of birds and beauty lay before eyes that for months and years had looked only upon the crowded misery of slumdom. When the voice ceased

the illusion continued for a while, in spite of the picking sleet at the window-panes.

At length the silence was broken by a voice that came from a distant corner of the room. It repeated the last verse in tones as pure as those of Vox himself, though a high tenor in quality. Some of the notes were broken by hiccoughs.

Vox looked in amazement at the singer—a half-drunken, youngish man curled nearly double in the chair, which was tipped back against the wall. His battered derby and unscraped chin did not effectually disguise the handsome fellow beneath them. He was like the Apollo Belvedere when first exhumed from the mud of Antium.

"Who are you, my friend?" asked Vox, in as kindly a tone as his surprise allowed.

"Friend (hic)? Haven't got any friend," replied the man, and he struck up the verse that had just been rendered. His voice was husky at first, but after a few notes it clarified itself, as brooks do in running. His tones became marvelously sweet, touching the highest note without the slightest suggestion of falsetto. It was a transcendent voice, one that might have once belonged to some spirit and gone astray among men. The singer went through the verse this time without hiccough or slur, but the instant he stopped the drunk resumed its sway. Down came the chair with a bump on to its front legs, which sent the man headlong into the arms of Vox, with whom he wanted to fight.

"I won't fight you," said Vox, helping him back to his seat, "but I'll dare you to sing with me."

"Sin' wi' you! 'Cept your challenge. I can whip you with my—my tongue (hic) as bad as my wife; she (hic) whipped me with her (hic) tongue."

"What shall we sing, old boy?" inquired Vox with that easy familiarity which showed that he had seen such customers before.

"Sin' a song o' sispence,
Pocket full o' rye,"

sang the man.

"Say, what's the use o' havin' your pocket full of rye (hic)? D'rather have a belly full o' rye; wouldn't you (hic)?"

"You've enough rye in you for tonight," said Vox. "Come, pull the cork out of your throat, and let's have a song!"

Vox got a chair and tipped it back by the side of the maudlin fellow, then struck up Mazzini's two-part song, The Muleteers. The stranger joined in. Such singing was never heard before or since in Brady's Harbor, nor, for that matter, in Carnegie Hall. After a bar or two the men rose to their feet and stood with arms interlocked and heads touching as their voices soared in the grand finale.

The noise brought in Brady, who said it was "galoreous," but for all that they'd have to "bolt up their chins," as it was past twelve o'clock, and the "perlice wasn't so easy on lodgin' houses as they was on the swill shops."

"See here, Vox," said the Doctor, "I am going home alone tonight. Find out your pal. Chum him a bit. A man with that voice has had culture. Scrape the rust off him, and you will find something polished beneath, or I am no judge of human nature. Take him for your parish, Phil."

"A heathenish sort of a mission that," replied Vox, looking at the fellow, who was trying, as he said, to find his night key to get his boots off with.

After a moment's hesitation, Vox added: "All right, Doctor. You've had as hard a field with me if it wasn't so dirty a one. I'll take him for a sobering walk in the drizzle, and then get him into better quarters than he has here."

Vox had his hands full with this job, and at times his arms full too. His companion insisted that the Bowery sidewalk, covered with sleet, was a toboggan slide, and that he was tumbling off the sled. What could he do with his *protégé*? He couldn't walk him or slide him all night. A policeman proposed to relieve him of his anxiety by taking them both to the station house, but was persuaded not to perform this heroic exploit by the man's assurance that his pal's legs hadn't any snakes in them, and by Vox's demonstration that he could stand alone. Then Vox thought of the story of the Good Samaritan, with rising respect for the priest that passed by on the other side. Next, having got into the charity business, he envied the Samaritan at least his ass, instead, as Vox soliloquized, "of making an ass of myself." He thought of taking the fellow to some hotel, paying for his lodging, hiring the clerk to see that he was properly sobered off in the morning; but concluded that, whatever might have been the case on the road to Jericho, there was no innkeeper on the Bowery whom he could trust with such a commission, or who would trust him to call in in the morning and pay the bill. He could take him back to Brady's Harbor, so he thought, but when they turned about the man declared that he wouldn't walk up the toboggan, and sat down on the sidewalk for another ride. The flash of the lamp of a passing cab let a little light in upon his problem. Hailing the driver, with whose help he got his load into the vehicle, he told him to drive to No. — Madison Avenue, where he had his own day quarter—elegant rooms fitted up for his instruction of the fashionable daughters of music at six dollars an hour. Sweezy, the janitor, was roused up, and with his assistance Vox was able to congratulate himself that he had gone "one better" on the Good Samaritan in that he had lodged his man in finer chambers. He could not help laughing at the incongruousness of the snoring mass that lay on his elegant divan. He thought of Bottom, the weaver, with the ass's head in the lap of Titania, and, as he piled the cushions so that the fellow would not tumble off, addressed him in the words of the fairy:

"Come, sit thee down upon this flowery bed,
While I thy amiable cheeks do coy,
And stick musk roses in thy sleek, smooth head,
And kiss thy fair, large ears, my gentle joy."

But tears are near to laughter, and, as Vox contemplated his completed work, he had to sit down a moment and cry.

"It's a hard sight, sir," said Sweezy, "but bless you, Mr. Vox, the best of us has just sich among our closest friends. I wish, sir, as how it was my own boy, Tommy, you had found the night." And Sweezy cried too.

Sweezy promised to take an early look at the man in the morning when he turned on the steam heat. Vox went away to his boarding house around the corner, vexed at the Doctor for getting him into such a scrape, yet feeling down in the depths of his heart a satisfaction that more than half compensated him for his rough experience. He fell asleep thinking of the Good Samaritan, Bottom with the ass's head, Salvation Army lasses and the Prohibition party, and in the midst of a horrid dream woke up imagining himself drunk and about to fall off a precipice.

Before breakfast next morning he came around to the rooms to look after his charge. The fellow had vamosed. Sweezy was taking account of the furniture, and, though nothing was missing and only a lamp shade broken, declared that Vox had been victimized by a sharper.

"A regular sharper, sir. I thought so when you brought him in. You ought to have knowed, sir, at a glance of him what he was. You've nussed, sir, a wiper in your bosom, and its a mercy, sir, a mercy if he hasn't stung you worse. Is your pocketbook with you? You ought at least to have took off his boots. That spot on the cover will never come out without piecing it."

Vox contemplated the scene of his first charity exploit much as Bonaparte did the battlefield of Waterloo. He had but one remark to make, which was, "Sweezy, don't you open your head about this business."

Vox was not in an amiable mood when he met the Doctor the next Sunday night. He debated with him the advisability of decent people attempting to do slumming in the name of either religion or charity. He took the ground that the men who had themselves been recruited from the dens of the city were the only ones to do this work, as they train cheetahs to hunt their kind and reformed thieves to become detectives. The Doctor was half inclined to agree with him, not so much from conviction as seeing the disgust the business had wrought in the mind of his friend. Yet he excused himself for having led Vox into this experience on the ground that it is Christian duty to try to rescue the fallen, even though one does not accomplish anything.

"I don't believe your theory," said Vox, warmly. "Let buzzards clean up the offal, but decent birds had better follow their sweeter instincts and keep away. One thing is certain, I am not going to light on such moral carrion again."

[To be continued.]

## THE CHRISTIAN LIFE.*

### VI. CHRISTIAN FELLOWSHIP.

BY REV. FLOYD W. TOMKINS, JR.

God being our Father it must follow that we are all brethren. This should never be forgotten by the true Christian. While we stand as individuals before God responsible each for himself there is also a responsibility as regards others which cannot be evaded. The "heresy of Cain," "Am I my brother's keeper?" is apt to be perpetuated by Christians who think that they are in the world simply to care for their own souls and to keep themselves pure. "Where is thy brother," is the ringing question which contradicts the heresy and makes it impossible for a man to save his own life unless he has first lost it, used it and worn it out in the service of men.

Christian fellowship is a necessity. If we love God truly we must love God's children. We serve God in serving them. The cry to Christ as he hung upon the cross was, and must ever be, a divine truth applicable to the servants as to the Master: "He saved others; himself he cannot save." "Greater love hath no man than this, that a man lay down his life for his friends."

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For us nineteenth century Christians this fellowship finds its sphere in three particulars: (1) in church work, (2) in general philanthropic work and (3) in missionary work. Let us see how the Christian is to meet these three calls.

1. When we enter the Christian family, the church, through Christ who is the door, that family is represented to us by the parish, the branch of the church which, for the time, asks our allegiance. There the first call for our service is to be heard. For God is a God of order. If every man worked as he pleased, in independent effort, chaos would result, and harm rather than good would follow. The church is like an army; it has its sections, its divisions, and each soldier must fight where he is placed.

Churches today are doing more work than ever before in Christian history. Parish houses, parish societies, rescue missions and all kinds of ministering agencies are felt to be as necessary a part of church life as praise and prayer. Worship and work are the balanced parts of parish life as they are of the personal religious life, and rightly so. For Christ has placed the church in the world as a regenerating power. With her faith, her worship, her ministry, she must help men everywhere to believe, to pray and to serve the Lord.

What, then, are we as Christians doing in our church? How much, how little? Are we Sunday school teachers, missionary workers, pastor's helpers, daughters of the King, members of the Brotherhood of St. Andrew, or of the Brotherhood of Andrew and Philip? If not, why not? Perhaps we answer that we are not fitted for such work, or we have not the time, or there are more workers than there is work. But we would not give such answers to Jesus if he asked us face to face. Blessed ourselves, we must try to bring a blessing to others. "Our sufficiency is of God." We need not rely upon our own fitness. If we are busy at home, so much the more reason why we should be busy also at church, for at least a part of our time is God's. And if there seems to be no place for us we must make a place. Every minister is only too glad to provide work for his people if they will follow his leadership and do their best where he places them.

And now how real our Christianity becomes! We are workers with God, partners with the dear Christ in redeeming the world, using what he has given us to bless others. Worship means to us strength for work. Prayer inspires, praise exalts, truth directs. So that we go out of the church full of the spirit of ministry. That is real Christianity. Not getting, but giving; getting in order to give. Building up the kingdom of Christ in the world, not dreaming of a kingdom somewhere else. The kingdom is here. It is being established now. Read our Lord's parables and see how he makes the kingdom a part of the earth life. Leaven hidden in meal, a grain of mustard seed growing, talents used, a care for the thirsty, the hungry, the sick, the imprisoned—those are the pictures Jesus gives of the kingdom, everywhere working righteousness, destroying evil, strengthening the weak, healing the diseased. The Christian life is a battle, but a battle not for our own safety, for who ever heard of a soldier trying to take care of himself regardless of the enemy or of the field he is to win? A battle to keep others, to save men—that is the Christian life. Hence, every Christian must be a worker, not only praying: "Thy kingdom come," but bringing that kingdom with all his might. An idle church member is an impossibility. If you and I are Christians we must work in our church, and work hard.

2. But because of our unhappy divisions and because, too, the church and the life about us (sometimes called secular) are somewhat distinct we have opportunities calling us outside of the churches. We must always count these as secondary calls, but they are most important and cannot be neglected. Our city or town has great demands upon us. Schools and hospitals and orphanages and nurseries—how many helpers they need! Young Men's and Young Women's Christian Associations, temperance societies, reform leagues, industrial societies, these all must rely upon Christians for their strength. Men, as a part of their religious life, must take an active interest in civic reform and pure politics and women must look into the question of social purity and rescue their fallen sisters and bring the light of their own culture to cheer the poor through healthy entertainments, loan exhibitions, summer rest work and similar methods. Girls can touch girls through girls' clubs, boys can help boys through boys' clubs. There is work for all in every town and hamlet.

And there is this also to be remembered, that though the church ought to undertake this work, yet cannot because of divisions, nothing so surely hastens true union as united work. Christians working side by side grow to understand each other better, separations are seen to be faulty, and, loving and serving the same dear Lord, they grow nearer to each other in the bond of peace. I am convinced that church unity, under the Holy Spirit's guidance, will come in no other way. No laws or agreements or conferences will make us one, but working and weeping side by side, through tears and drops of toil, the radiant truth will be seen by us all. The poet pictures a great fact when he brings together over a child's grave an estranged wife and husband:

> O, there above the little grave
> We kissed again, with tears.

When the estranged and sadly separated parts of Christ's dear family meet over the wounded, suffering, dying children of God, then they are led to "kiss again, with tears."

3. And then there is missionary work. The field enlarges from parish and town to the world. "The world for Christ"—nothing short of that satisfies the Christian. "But what can I do? It is such a big world!" Yes; but Christ has been patiently working all through the years, and so must we be patient workers. And we can do much if we will. First, we can believe heart and soul in missions. Few of us do. We have a general interest, but it is vague. "Charity begins at home," some say. Yes; it begins there, but it does not end there. "Their sound is gone out into all lands; and their words unto the ends of the world." "Go ye into all the world." Christ tells his ministers to preach and to baptize everywhere. We have no business to question and ask why. Here are our marching orders and we must obey. No man can be a true Christian and not believe in missions. Second, we can refuse to draw any line as to places. I wish the words "domestic" and "foreign" could be dropped as regards missions, for we have no right to discriminate. "God has made of one blood all nations of men." Third, we can pray. Ah, a little petition every night and morning would not take long, and fervently offered it would mean so much. "God, please bless and help all missionaries and their work." Suppose every Christian prayed simply that every day, how long before the multitudes would come in? Fourth, we can give. And as we give our interest will grow. That admirable tract, Mrs. Pickett's Missionary Box, tells how closely our daily life may be brought to that of those who know not God. "A penny a blessing"—do we give that?

These are the parts of fellowship. God grant us grace to work together in our church, in our home, in missionary effort, for the coming of the kingdom.

## THE WHEREABOUTS OF NANSEN.

BY PROF. G. FREDERICK WRIGHT.

The minimum period set by Nansen for appearing upon the east coast of Greenland was three years, which would make him due some time next summer, though he urged his friends to have no serious anxiety about him should his imprisonment in the northern ice continue five years. The recent reports concerning him seem the less probable from the fact that they emanate from the point near the mouth of the Lena River from which he set out. So that if he has actually returned to that place all his theories have proved to be fallacious. But this both the world and he could well endure, provided he has seen the North Pole and returned in safety. There is, also, an indefiniteness about the reports which is discouraging. It seems incredible that so much should have been heard from him without hearing more. It is probable, therefore, that this rumor will turn out to be false, like the others which had been circulated during the past year.

The evidence of the ice movement past the North Pole, upon which Nansen was depending for the success of his expedition, is at once impressive and interesting, and is, I believe, much stronger than many persons in high positions have been ready to grant. In the first place, a stream of floe ice does constantly pass from the north of Spitzbergen down the east coast of Greenland and, after rounding Cape Farewell, is carried by the currents 300 miles up the west coast. In the winter and spring of 1870 the crew of the ill-fated ship Hansa actually spent 200 days upon this ice, having floated meanwhile more than 500 miles in a direct line, coming out near Cape Farewell. In the second place, Siberian wood is the sole dependence of the natives in southwestern Greenland. Indeed, this supply is so regular that it can be calculated upon about as certainly as the return of the seasons. One of the most exciting experiences of a trip to the west coast of Greenland is the encountering of this driftwood as it is slowly moving along with the Spitzbergen ice floe, which obstructs access to southwestern Greenland. The course of its journey must have been very nearly that which Nansen laid out for himself.

But, in the third place, Nansen relied upon what he believed to be direct and positive evidence that certain relics from the Jeannette, which was crushed in the ice north of the Lena River in 1881, were actually found upon an ice floe off the coast

of southwestern Greenland three years later. Among these relics, according to Mr. Lytzen, was (1) a list of provisions, in the handwriting and with the signature of Captain De Long; (2) a written list of the boats of the Jeannette; (3) "a pair of trousers made of oiled linen, marked 'Louis Noros,'" who was one of the survivors of the Jeannette. These relics were forwarded to a friend in Copenhagen, who, after keeping them some time, sent them to the international exhibition at Amsterdam. When this closed they were returned to Copenhagen in a wooden case and were stored in the loft of their owner's house. The owner dying soon after they were neglected, and his wife, ignorant of their value, since they appeared to be nothing but trash, destroyed them in clearing out the garret; so that when Nansen went to examine them he was three months too late. Nevertheless, the evidence, which had been published, was so detailed and convincing that he accepted the truth of the story, notwithstanding the attempts of certain prominent American authorities to discredit it. Dr. Dall of the Smithsonian Institution considers them to have been some rubbish thrown off from the Yantic, which went up to Smith Sound in search of the Proteus in 1883. But Nansen claims that the Eskimos certainly did not know enough to perpetrate such a hoax. It was more likely, he said, that these relics floated with the Spitzbergen ice from the Siberian Sea than that such a mistake should have been made by an intelligent Danish officer. Furthermore, the course of the currents from the mouth of Smith Sound would not carry the ice floes to southwestern Greenland, but rather to Labrador.

There is, therefore, good reason yet to look for the arrival of Nansen's party on the southeast coast of Greenland some time during the coming summer or the summer after. The eyes of all the world will now turn with intensest interest to the borders of the ice floes that year after year move in solemn procession between Iceland and Greenland. As astronomers sweep the heavens with their telescopes to catch the first glimpse of a returning comet, so will the adventurous seamen in these mysterious waters scan the horizon to catch the first sight of any indications of human life among these masses of floating ice. If any shall be discovered they will be the occasion of as much greater and more thrilling interest to the world as a man is greater than the clods of earth upon which he treads.

## THE FEDERATION OF BRITISH NONCONFORMISTS.

BY OUR ENGLISH REPRESENTATIVE.

Readers of *The Congregationalist* have already been made acquainted with the origin, development and aims of the movement for the federation of the evangelical free churches of England and Wales. Of the four congresses held, this at Nottingham, March 9–12, is by far the most important, representative, inspiring and successful. The 300 local councils which now exist in various parts of the country sent representatives to the number of 500. They comprise Wesleyan, Primitive, United Free and New Connexion Methodists, Congregationalists, Baptists, Presbyterians, Friends, etc., but the basis of representation is territorial, not denominational. As Mr. Hugh Price Hughes put it in his presidential address:

We are not here as denominationalists, but simply as evangelical free churchmen. The surprising thing is that the various dissenting communions, whose points of difference are insignificant compared with their points of agreement, have not ere this drawn together. The federation that is now taking place will enormously increase their power in aggressive Christian work, in the fight, which is not yet ended, for religious liberty, and in counteracting the wave of sacerdotalism that is now sweeping over the country.

Civic recognition of the congress was given by the mayor, who issued a thousand invitations to a reception at the castle, and the sheriff, who on the following days entertained the delegates at tea. Thus Nonconformity, which has long been officially snubbed, is slowly assuming its right place in the state and receiving due recognition. Even the London *Times*, which until recently completely ignored dissent, has given considerable space to appreciative articles on the congress.

Rev. J. H. Jowett, Dr. Dale's successor at Birmingham, preached the sermon with which the congress opened. The discourse was an eloquent plea for intenser devotion to the personal Christ. The president's address, which followed, was a masterly analysis of the federation movement, its cause and significance, and an unanswerable statement of the Nonconformist position. Mr. Hughes traced the remarkable progress of the movement to two causes—the entire disappearance of internal differences among Nonconformists, who are at one in essentials and agree to differ on minor points, and the modern revival of extreme mediæval clericalism, such as "would have shocked Archbishop Laud himself."

The discussion on Church and Press will long live in the memory of those who heard it. Much interest had been excited by the announcement of Dr. Robertson Nicoll's name as opener. [Dr. Nicoll edits *The British Weekly* and *The Expositor*.—ED.] The doctor rarely emerges from what he is pleased to call his "editorial obscurity," and, in the words of Mr. Hughes, "It was an immense satisfaction to many, who have for years owed him much, to have the great privilege of looking upon the face and hearing the voice of our greatest editor." It had been feared that Dr. Nicoll would not be equal to the physical strain of reading his paper and making his voice heard, but so sympathetic were his hearers that when he rose to speak there fell upon the assembly a great hush, which was only broken when some specially fine passage stirred them to the depths. Dr. Nicoll's suggestion that the national council should appoint a publication committee to aid in the production of a penny *Spectator*, and another committee, with Principal Fairbairn as chairman, to prepare for the young a catechism of views Nonconformists hold in common, will receive the careful consideration of the executive. Following Dr. Nicoll, Mr. A. E. Fletcher [Mr. Fletcher formerly edited the *Daily Chronicle* and now edits *The New Age*.—ED.], than whom no man has higher ideals in journalism, or, indeed, in any department of life, complained that newspapers publish much that they should not and little that they should. If there had been a daily paper in Jerusalem at the time, the editor would not have thought it worth while to report the Sermon on the Mount. Mr. Percy Bunting doubted whether a journal on the lines of the *Spectator* could be produced for a penny, whilst Dr. Lunn was not prepared to admit that in order to be a power a paper must pay its way, for when the *Pall Mall Gazette* was most influential—not now, "when it sings Yankee Doodle to the tune of Rule, Britannia," but under Mr. Stead—it was run at a loss.

The congress sermon was delivered by Dr. Joseph Parker, who has scarcely ever been known to preach at such length. For over an hour he spoke with wonderful vigor for a man of nearly sixty-six on Mark 16: 15—"Preach the gospel," with the emphasis on "gospel." He restated in broad terms the evangelical position as he conceives it and denounced those who, receiving evangelical money, preach Unitarian doctrine. In one sense he claimed to be a Unitarian himself. "Unity is harmonized and co-operative complexity. Unity is not loneliness. They who deny the deity of the Son are not Unitarians, they are solitarians." Next morning the doctor was again to the fore at a conference. His text was the same, the emphasis this time being on the first word, "preach." Urging that the preacher must, before everything else, have authority, he said the first authority is revelational—the Bible—and reiterated his belief in the virgin motherhood as one of the doctrines without which there could be no preaching. "Preachers, don't write a little postcard of your own; like Nehemiah, produce the King's letters." Dr. Monro Gibson, in a modest address, defined the great want of the age as the union of evangelical fervor with largeness and breadth of view. The needed combination, too often lacking, is learning and spiritual intensity. Dr. Mackennal took up two words in Dr. Parker's address, "authority" and "corroboration," feeling there is a danger of the older men pressing a little hardly upon the consciences and sensibilities of younger men, who are longing to have the sense of authority, but know they cannot have it in the same way that the Roman and Anglican preacher has it. They were passing through one of the most tremendous processes to which the soul of man could be subjected—the verification of their religious beliefs.

The conference on social questions was one of the most practically useful of the numerous discussions. Dealing with Temperance Mr. Joshua Rowntree, J. P., mentioned that 29 per cent. of the total convictions of drunkenness in Britain are convictions of women, upwards of 10,000 women being annually convicted for this offense in London, where one-fourth of the whole people die either in workhouse, hospital or lunatic asylum. Mr. John Hawke, secretary of the Anti Gambling League, characterized by Mr. Hughes as a true prophet of God, who, with great moral courage, enthusiasm and devotion is attacking one of the vilest social curses of England and the empire, showed how insidiously and rapidly the evil is spreading and indicated the legislation needed to counteract it. One gratifying announcement was that the number of newspapers which will not oppose a total prohibition by legal enactment of the betting odds is growing. He insisted on the necessity of the separation from the demoralizing system of betting of the heir to the throne, who, as a member of the Jockey Club, is, according to the highest legal advice, a joint-keeper of a common gaming house, liable to fine and imprisonment. Mr. C. F. Aked's paper on The Fight for Social Purity was a most earnest, eloquent plea. His experience has shown him that the liquor party and the impurity party are practically one. On one occasion he counted forty-four fallen women come out of one liquor saloon in ten minutes and sixty-six more at closing time. He mentioned that a list had been published of nine murders of temperance workers committed at the bidding of the liquor men.

All the large buildings in Nottingham were used by the congress and every meeting was crowded. But the great hall in which the closing meeting was held could have been filled over and over again. It was for young people and the speakers were Ian Maclaren, Dr. Berry and Silas K. Hocking. Dr. Berry claimed for Nonconformists the right to call themselves churchmen, and even high churchmen, they being so high that they will not allow pope or monarch to take the place of Christ. "We are Protestants because we protest against the headship of the Pope, Nonconformists because we do not conform to an act of Parliament which a degraded House of Commons had no business to pass, and Dissenters because we dissent from the Erastian

doctrine of union or identity between church and state." But all these terms were negative and relative, catholic and apostolic churchmen being their truest appellation. It is interesting to note that as Dissenter gave place to Nonconformist, the latter term is now yielding to that of Free Churchman. Mr. Hocking, in a passionate speech on Nonconformists as Citizens, impressed on his hearers their civic responsibilities and pleaded for the beautification of our towns and better homes for the people. Naturally, interest centered in the speech of Ian Maclaren, whose theme was the Historical Inheritance of Nonconformists. He gave a vivid sketch of the traditions, spirit and achievements of the Puritans, not the least remarkable feature being his judicial fairness to both sides. Puritanism made a great mistake in supposing that any kingdom of God could be established by the sword, and it reaped the reward of its mistake. But if they failed, they shed their blood for those who followed, and it was high failure and the gain was real. When the Puritan army dispersed they sheathed their swords, but the iron of the men went into the blood of the English people. "It was their spirit," said Dr. Watson, in a passage that was more applauded than any other, "that created that great England across the water, with which, as we believe in God and in the bonds of blood and faith, we must ever live in friendship." In the course of the congress it was decided to send to the American churches a memorial, pledging the assembly and those represented to work for the establishment of a permanent tribunal of arbitration in matters of difficulty between the two countries.

Dr. Monro Gibson succeeds Mr. Hughes in the presidency of the National Council. Dr. Mackennal, to whom is due in no small measure the success of the congress, and indeed of the whole federation movement, was re-elected secretary, and Mr. Law, a minister of the United Methodist Free Church Connexion, who has shown special aptitude and zeal, has been set apart to organize local councils throughout the country. By the generosity of Messrs. Cadbury and others the council has at disposal, for the next five years, £600 a year, with which to assist ministers or laymen who become local secretaries. A circulating theological library is to be established for the benefit of country pastors. Next year the congress meets in London.

*Nottingham, March* 13.

## IS HARVARD DIVINITY SCHOOL DENOMINATIONAL?

BY REV. THEODORE BERLE.

The time seems fitting once more to discuss the question whether or no Harvard Divinity School is a denominational institution. It is true beyond a doubt that outside a radius of ten miles from Boston the great majority of people believe the school is Unitarian. In Boston itself, also, it is safe to say that a large number hold this view. The conclusion is reached, however, by looking only at the past and ignoring the present.

For many years and until recently the school was practically Unitarian. This was partially due to the fact that its founders were Unitarians, but more largely due to the fact that for two generations, at least, Unitarians supported it. But in the constitution drawn up by the founders a clause distinctly prescribed that "no assent to the peculiarities of any denomination of Christians shall be required either of the instructors or students." Hence no real responsibility for its denominationalism rested upon the founders. Unitarian dollars and cents gave the school its Unitarian cast.

A little more than a decade and a half ago the need of a further endowment was felt and it was proposed to ask for the sum of $130,000. With the school practically Unitarian, an unqualified appeal to the Unitarians of the country for so large an amount of money meant a definite commitment to Unitarian denominational limits. The purpose of President Eliot, however, was to bring the school into line with the unsectarian policy of the university. Hence he felt himself constrained to use the following language at a meeting held to make the arrangements for raising the amount of money needed:

The Harvard Divinity School is not distinctively Unitarian, either by its constitution or by the intention of its founders. The doctrines of the unsectarian sect, called in this century Unitarians, are indeed entitled to respectful exposition in the school so long as it exists, simply because the school was founded and for two generations at least has been supported by Unitarians. But the government of the university cannot undertake to appoint none but Unitarian teachers, or to grant any peculiar favors to Unitarian students. They cannot, because the founders of the school, themselves Unitarians, imposed upon the university the following fundamental rule for its administration: "That every encouragement shall be given to serious, impartial and unbiased investigation of Christian truth, and that no assent to the peculiarities of any denomination of Christians shall be required, either of the instructors or students."

With such a plain statement by the president of the university there could be no possible misconception as to the future basis upon which the school was to rest. And there was none. Every subscription was pledged and accepted upon the distinct understanding that the practically Unitarian Harvard Divinity School was to be superseded by the avowedly undenominational Harvard Divinity School. And the rule laid down by the founders for the administration of the school has since controlled the appointment of professors and the patronage of students. Within the past six years members of seven different denominations have been enrolled in its corps of instructors, distributed as follows:

Unitarians 9, Orthodox Congregationalists 5, Baptist 1, Episcopalians 2, Methodist 1, Presbyterian 1, Friend 1.

In the past two years representatives of nine different denominations have been among its students.

1894–5. Unitarians 21, Orthodox Congregationalists 10, Methodists 5, Baptists 4, Disciples 4, Episcopalians 3, Christians 2, Presbyterian 1, Friend 1.
1895–6. Orthodox Congregationalists 14, Unitarians 11, Presbyterians 5, Episcopalians 3, Methodists 4, Baptists 2, Disciple 1, Christian 1.

The enrollment of 1892–5 contributed to the denominations as ministers, settled over churches, the following:

Unitarians 21, Orthodox Congregationalists 16, Episcopalians 3, Methodists 3, Presbyterians 3, Baptists 2, Disciples 2. The rest are engaged in various kinds of work—teachers, college settlement workers, students abroad, preachers or teachers in Japan, and unknown.

Incidentally, I may remark that I was compelled to ascertain these statistics by a personal canvass, as the school has kept no official record as to denominational distinctions. The figures are presented merely to show the actual state of affairs when viewed from the standpoint of denomination.

But this very tabulation of the denominational *personnel* of the school is liable to cause a grave misconception. This heterogeneous gathering of adherents to various shades of religious opinion may appear as a little from everywhere and not much from anywhere. Yet, while there is a diversity of interests, there is a supreme unity of spirit. Denominational difference finds no place for mention, much less for discussion, in the lecture-room. The aim is an earnest search for the truth of God and a manly respect for individual preference of interpretation. The instructors seek to prepare and the students design to become efficient workers in the kingdom of God with the Christ-life as the ideal. The principle is recognized that there are many members but one body. The president's words that "there is no more harmonious faculty in the university, and none more completely devoted to the unbiased search for truth," and that "the quality of the students of this school has been so much improved that they now constitute the most highly educated body of professional students connected with the university, and are distinguished for capacity, enthusiasm and devotion to duty," are pre-eminently true.

In Harvard Divinity School there is no danger of the students for the ministry to divorce the mind, to quote Principal Fairbairn, "from contact with reality, from their legitimate share in the intellectual life and interests of today." The past year more than 200 college men attended courses given by the Divinity faculty, and this year the number is probably as large again, while a large percentage of the students in the Divinity School are enrolled in one or more courses in the other departments of the university.

Hence the student has abundant opportunity "to know himself" by learning to know men in other callings than his own, "while he and they are being educated together." If "theology loses half its significance when studied out of relation to the other sciences or departments of knowledge" he is in no peril on that score. In a university of over three thousand students, with a large number of whom he is constantly coming in contact in the lecture-room, in the Memorial Hall Dining Association and elsewhere, he appreciates that "there is nothing that so prevents a possible turning into an actual enemy as living face to face with him as a neighbor." He indorses the sentiment that "isolation means alienation; sectional studies produce estranged students." Harvard Divinity School is, though small in numbers, an undenominational, "free trans-Atlantic republic of divinity."

## THE CASE OF REV. WILLIAM T. BROWN.

At the request of the Congregational church in Madison, Ct., a council was held there on Tuesday, March 24, to consider certain charges against the teachings of the pastor, Rev. William T. Brown, a graduate of Yale Divinity School in 1895.

The council consisted of the New Haven East Consociation, together with the Center, United and Howard Avenue Churches of New Haven, the church in Meriden, the First Church in Middletown and Professors Brastow and Porter of Yale Divinity School. The request for the council was signed by sixty-six members of the church, while papers expressing confidence in the pastor had been signed by 150 members of the church and more than 200 of the congregation. Of the sixty-six remonstrants, many had withdrawn from attendance upon the services of the church and from its support. The case of the minority was conducted by Rev. Dr. Blake of New London, who, at their request and with the advice of others, consented to act as their counselor, sifting their evidence, formulating their charges and conducting the examination of witnesses. The wisdom of this method of procedure was fully vindicated by the result. Dr. Blake's efforts contributed greatly to a speedy and happy ending of the investigation.

### THE CHARGES.

The charges, to which in each case specific proofs were added, were that in reference to the atonement, the incarnation, the Trinity and the authority of the Bible Mr. Brown's teachings were contrary to Scripture and to the views commonly held in evangelical Congregational churches.

### THE TRIAL.

After testimony had been received on all points, Mr. Brown presented an elaborate and able defense in which he reaffirmed the statements of belief made by him at his installation two years ago, and showed by citations from his sermons that some of the sayings attributed to him were serious misunder-

standings of his actual words, while others were put in a new light by their connection.

The council in private session voted that the charges were not sustained. Its most difficult task, however, remained to be done. Heresy they did not find in the views of Mr. Brown, but a serious breach, threatening to divide the church, was only too evident, and in regard to this they were called to act and advise. The result of much deliberation was embodied through a committee in the report given below.

The report was adopted on Wednesday noon, and in the early afternoon a large audience of both parties gathered to hear the verdict, which was read by Rev. Dr. Newman Smyth, chairman of the committee. It was accepted with fitting words by the pastor, for himself and the church, and by the minority, through their chairman. Earnest words were added by two members of the council, by Rev. Mr. Gallup, the pastor *emeritus*, and by the moderator, Rev. D. M. James, and amid deep feeling and the evident movings of the spirit of forgiveness a memorable scene was brought to a close.

To most of those present the occasion was significant not chiefly because the "new theology" received a new vindication, but because a healing touch seemed to have been laid upon a deep and sore wound in a church of Christ. Many who had not been hopeful of rendering help in this case went away with new confidence in the power of the fellowship of our churches to do what authority cannot do, not only to keep the faith and to right wrongs, but to make effectual the spirit of the gospel of reconciliation.

THE DECISION OF THE COUNCIL.

From the first settlement of New England, her Congregational churches have always insisted on the importance of an educated ministry. Being a denomination of Christians without a prescribed form of doctrinal belief, the liberty of each church has made it a matter of necessity that it should have a pastor and teacher able to expound the Word of God as it is found in the only acknowledged authority for our churches, the Scriptures of the Old and New Testaments. For this purpose it was required that they be learned men, acquainted with the original languages in which these Scriptures were composed, and able to tell their people of the historical setting and circumstances in the light of which each of the sacred books is to be read and understood.

To guard against the danger of false teaching in these and all respects, the rights of every member of the church were protected by his privilege of appeal to consociation or council of neighboring churches, should he believe the views taught by his pastor erroneous. It is a right to be dearly cherished, for without it no orderly and definite system of Congregational faith and worship could exist.

A large number of the members of the church in Madison have taken this mode of satisfying themselves whether the teachings of their pastor are or are not warranted by the Scriptures, as interpreted by the churches of our order. Under the usages of our denomination, a decision by a proper consociation or council is the final authority, so far as there is any authority superior to that of the individual church and the individual members of it.

The Congregational ministry of the present day would not be true to the principles of their fathers if they did not follow them in endeavoring to read the Bible in the best light that the closest study and highest learning can give. The result of their labors and of Biblical study on the part of Christian scholars in all denominations has been, during the last quarter of a century, to give a clearer meaning to much which had before been obscure, to remove the foundation of many of the stock arguments of infidelity, and elevate our conceptions of the nature of God and the duty of man. The education for the ministry which the pastor of the church at Madison has received has made him acquainted with these views of truth, and he has naturally desired to share them with his people.

They differ in some points from those that were formerly entertained in many New England pulpits, but the founders of the Congregational churches were always ready to avow their hope that more light would yet break forth from his holy word. Liberty of conscience was never more fully claimed as the right of every man than in one of the articles of the Saybrook Platform, under which this church was originally consociated:

God alone is Lord of the conscience and hath left it free from the doctrines and commandments of men which are in anything contrary to his word, or not contained in it; so that to believe such doctrines, or to obey such commands out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience and reason also. [Confession of Faith, chapter 21, section 2.]

In accordance with these principles of the churches of our faith and order, and in view of all the evidence presented to us by both parties, this council of the consociation and invited churches render the following result:

1. We find the first, second, third and fourth charges preferred by the minority of the church in Madison against their pastor, Rev. William T. Brown, not proven. The fifth charge was withdrawn by the complainants. None of the charges, therefore, have been sustained.

In reaching this result and in communicating the advice which we have been asked by this church to give the council record with gratification the fact that the matters which have been brought before us do not relate to any personal grievances and that without bitterness of feeling both parties have sought conscientiously and fairly to lay before us the theological difficulties, which are the main cause of the existing differences in the church.

2. The council would recognize the fact that these theological difficulties have arisen naturally from a difference between the point of view held by some members of the church in accordance with their previous training and habits of Christian thought and the point of view to which their new pastor has been led in the course of his Biblical studies and by his intense desire to preach a living Christ for the life of our own time.

3. The council further recognize the fact that in consequence of this difference of mental attitude with regard to important truths the aggrieved members of the church, in their hearing and recollection of some over-strenuous expressions of their pastor, have been led to the conclusion that his teachings have departed from the essential beliefs which are commonly held in our churches.

4. The council, after careful examination of these alleged points of doctrinal divergence, having come to the conclusion that the charges as made by the minority are not sustained, express their belief and expectation that this judgment on their part will have decisive weight with all whose minds have been thus perplexed and troubled. We desire explicitly to bear record that these persons have followed the proper mode of making their protest against what has appeared to them to be the erroneous teachings of their pastor and that they have conscientiously sought to protect what they conceived to be the faith and best interests of this church. We now advise and urge them, with the same conscientiousness and devotion, to return to their full privileges and duties in this church and, seeking to divest their minds of previous misgivings and possible misunderstandings, to listen anew to the teachings of this pulpit in the earnest desire to receive such positive and vital truths as may be found in the sermons of their pastor, and, should any expressions of their pastor hereafter seem to them to be unfamiliar and perplexing, to seek in friendly and repeated conferences with him for further light and happier mutual understanding. We earnestly urge the minority to make this effort to meet their pastor in this attitude and desire, bearing in mind the necessity which, from time to time, he may feel to be imposed upon him of ministering to other minds in other needs than their own and remembering that the new doubts of a new age may best be met by new methods of Christian teaching and fuller knowledge of God's Word.

5. The council, having sustained the majority in its support of the ministry of the pastor of this church, do therefore with the more urgency advise them to pay kindly respect to the tender scruples of any who may have differed from them in words of doctrine and in all possible ways to endeavor to render this church of their common covenant and devotion, on account of this trial of their faith, more than ever before a home of mutual trust, forbearance and helpfulness for all its members.

6. The council kindly bear testimony to the admirable spirit and candor, as well as to the clearness and ability, with which Rev. Mr. Brown has presented his views in their hearing, and we also witness to his overmastering sense of the truth of his message of the divine Christ for the life of the world. The council recognize the difficulty which confronts any intelligent and scholarly ministry of speaking the truths which may be helpful in lifting some minds immersed in modern doubt up into clearer light, without at the same time disturbing other minds happily settled in familiar ways of faith; and we would therefore place on record our conviction that the needs of both these conditions of mind should be borne unceasingly as the burden of the ministry of the word; and we consequently counsel and confidently expect that the pastor of this church will seek, in all possible ways consistent with his own inner fidelity to truth, to make his teaching here a ministry of reconciliation for all in this church and congregation, that those who have been disturbed and estranged by their natural interpretation of some unguarded expressions of his may be led to understand him better, and to appreciate the constructive aim and Christian loyalty of his ministry as a whole.

7. The council, having come to this result, render to all parties this admonition and advice in the firm belief that there is nothing in the differences which have been laid before them which cannot be removed, and which should not be forgotten, in the exercise of mutual Christian confidence and forbearance; and we would express our earnest hope that the future of this ancient church, and the future ministry of this young brother, already beloved of many, may prove to be filled with the fruits of grace, love and peace. x.

## PROFESSOR GENUNG AT THE OLD SOUTH.

The last of the notable course of Lenten lectures at the Old South Church was given last Sunday evening by Prof. J. F. Genung of Amherst College, his subject being Israel from the Exile to the Advent. Some scholars look upon this period of 538 years, which has been characterized as the Israelitish Dark Ages, as an era of backward movement, but the lecturer sought to prove that the irksome night of legalism had its starlight and that with no real retrogression the time was advancing to its fullness in the coming of the Messiah.

The release from captivity was the new birth of the nation. Only a remnant, however, returned to Palestine—about 50,000 fervent enthusiasts, kindled by prophetic hope, men like the heroic souls of the Mayflower. They became the center of Israel's hope while the majority who chose to remain in Babylon were not without their mission in the dissemina-

tion of the truth throughout other lands and nations. The speaker traced the history of the remnant, showing how the prophetic, or as we should say, missionary, spirit inspired Israel to rebuild their temple, to re-establish their worship, making Jerusalem not a political center but a spiritual capital. He described the gradual growth of a lax and worldly spirit, against which the last prophet, Malachi, directs his message, and finally dwelt upon the birth of Judaism with its inflexible laws, making Israel henceforth a nation of legalism.

The last four centuries were years of quiet education, with the law for a schoolmaster, and of spiritual readjustment in preparation for the Messiah. The national consciousness gradually died, and in its place we find rising and deepening that individual consciousness which leads a soul to recognize its own responsibility to God. Moreover, the Jewish nation became as never before, as no other nation ever had become, the people of a book. Professor Genung emphasized our indebtedness to Jewish Scribism, which, in forming the Old Testament canon, collected, sifted and edited the scattered Hebrew literature covering ten centuries. Thus was the nation prepared by manifold influences to find the prophecy which brought Israel back from the exile fulfilled in the Christ.

## A PLEA FOR A CONSTRUCTIVE THEOLOGY.

The Boston Ministers' Meeting last Monday listened to a paper by Rev. William E. Barton, D. D., answering an article in the December *North American Review*, in which Prof. Goldwin Smith characterized the Old Testament as Christianity's Millstone. "This assumption," said Dr. Barton, "proceeds upon the assumption that the Old Testament is to be regarded as co-ordinate with the New as final authority in doctrine and practice. But this is not the view of the church If the Old Testament thus be regarded, its confessed inferiority in point of doctrine and morality would make it a millstone, but the true view makes it a stepping-stone in the progress of revelation. He who will read the article for its admissions will find much common ground between Professor Smith and conservative Christianity. It is better to make the most of this than to take issue before we come to the parting of the ways. Professor Smith admits that the Hebrew Scriptures are 'a manifestation of the divine,' and as such are entitled to 'a place in our love and admiration forever.' It is better not to force a man who can say this to declare himself an enemy of the Bible, for such he is not. It is time for a constructive theory of revelation, of creation, of the fall and of redemption. A theory of revelation that is both Biblical and rational, in accord with conservative opinion and advanced scholarship, holds that all truth is from God, wherever found. Every God-breathed writing and, also, every God-breathed suggestion —for the suggestion must precede the writing —is profitable. This makes room for inspiration wherever men have sought God, and exhibits it pre-eminently in the Bible. There is naught infallible save one—that is God.

"The true theory of revelation is that God, who spoke in divers fragments and sundry manners, has spoken also in his Son, whose spirit still leads into new truth.

"A constructive doctrine of creation holds that God has given, in the Bible, a view of the progress of creation and of man as related to the world in which he lives. A constructive doctrine of the fall of man must make room for a belief in the progress of life from lower to higher types. Such a view, Biblical and scientific, is clearly possible. A constructive theory of the atonement must regard it as more than remedial, so that when sin abounds grace may much more abound. We have dealt too long with negations. The time is ripe for a positive theology, the importance of whose results may exceed those of any recent period in the history of the church. We must preserve the old faith in the new forms."

## GLEANINGS FROM OUR MAIL BAG.

### THE BIBLE AS AUTHORITY.

Numerous letters have been received commenting on a recent editorial in our columns with the above title. Some write of it with hearty appreciation, others write doubtfully. One minister says, "Your editorial commends itself to my judgment, but upsets all my theology." Others still, repudiating the idea that the Scriptures appeal to our reason, hold that whatever is found in them is to be accepted as the Word of God, apparently not regarding the office of reason as important, even in interpreting the words of the Bible. Two extracts from these letters follow, one, we believe, by a layman, the other by a minister:

Granting your premises, which I do not—the right or competency of private judgment, and the truthfulness of Christ's revelation of the will of God—I fail to discover your case. Under your first premise, the competency of human reason, no one has all the facts to establish a judgment upon.

I am not at this distance prepared to say what the conditions of life were which required such a slaughter as you mention. I should rationalize much like this however; those people had outlived their usefulness, possibly they had become like the people of Sodom, therefore being past redemption God might consistently destroy them.

Under your second premise, the truthfulness of Christ's revelation of the will of God, we find that he commands [Luke 19: 27]: "Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." It is perfectly evident that these are slain because they are enemies.

Now as these are slain because they are enemies under Christ's revelation of the character of God, why is it a mistake of Moses that the former were slain because they were enemies under Moses' revelation of the character of God? G. F. W.

You say, "Christians once believed that God was so angry with nations to whom he had not revealed his will that he directed his chosen people to massacre men, women and children as Turks are now massacring Armenians." But the Canaanites and those Midianites were not Armenians, but the worst kind of Turks, and in the sight of God were infinitely worse.

Did not the exigencies of those times—the critical state of God's kingdom—demand the destruction of the lives of those impure Midianites exactly as the life of an infant cucumber vine demands the death of the bugs?

How could Moses make a "mistake" when the Lord commanded Moses, and the Lord *is responsible for the record* since he superintended the composition of those writings? Why not believe also that Christ made a mistake in uttering the truths of eternal punishment? If God inspired the writers then Moses could not make any "mistake" any more than Christ himself so far as actual commands were concerned.

The relief gained by believing that Moses made a "mistake" is obtained at too great a cost. The remedy is worse than the disease. For if we impute fallibility to those who record God's direct commands in the writing of them where is our confidence in the Word of God? And what business have those passages to be in the Bible if not from God? T. S. R.

Concerning these extracts from letters we only allow ourselves space to make two remarks:

1. It is hardly appropriate to say that the words which Jesus put into the mouth of one of the characters in a parable are our Lord's command to put his enemies to death. Certainly none of his disciples regarded these words as a command or undertook to obey them. Our Lord's will toward his enemies seems to have been expressed in such passages as Luke 9: 54–56 and 23: 34.

2. Our reference to mistakes of Moses and other eminent saints was not directly to their writings but to acts which they themselves or those who wrote about them attribute to faulty character or imperfect knowledge. For example, we suppose no one will question that Moses made a mistake in his attempt to show to the people at Meribah the will of the Lord toward them [Num. 20: 7-13]. Moses himself said [Deut. 1: 37] that God was angry with him because of what he did at that place. The point we intended to make was that God revealed himself more fully through the ages of which we have record in the Bible, according as men, through the experience of his people and their own experience became able more clearly to apprehend his will. But of course, to those who hold the theory of the verbal inspiration of the Bible, there was no need of reason on the part of those who wrote it, and there appears to be no need for the exercise of reason on the part of those who read it, so far as the authority of all its words is concerned.

### "CARLETON" AS A CORRESPONDENT.

Charles Carleton Coffin's army letters showed him at his best. He had the essential qualities that make an ideal journalist. In point of enterprise he was all that could be desired, but he never let his enterprise get the better of his judgment or his honesty. Whatever we read over the familiar signature "Carleton" in those days of conflicting reports we felt that we could rest in it as the substantial truth. He had in this respect an enviable reputation among the fraternity as well as among his readers.

It was not uncommon when a knot of correspondents were discussing some doubtful question for one of them to look up and, seeing Mr. Coffin approaching, say: "Well, here comes Old Reliable; he will settle it for us."

His enterprise and sound judgment are well illustrated by his report of the Battle of Gettysburg. He witnessed the repulse of Picket's magnificent charge standing near Howard's batteries on Cemetery Hill and timing the discharge of one of the pieces watch in hand. As soon as that desperate charge was repelled he mounted his horse and started at top speed for the nearest railroad station to take train for Baltimore. His practiced eye told him that Picket's repulse ended the battle, and he waited for nothing more. He bore the first assured news of the great victory to anxious and expectant congressmen at Baltimore, and next morning before light he was in the *Journal* office, Boston, with a wood engraver taking down his diagrams to accompany one of the clearest and best reports of the decisive battle of the war printed in any journal.

*Fayetteville, N. Y.* C. P. Osborne.

Protestant theology is as yet far behind Roman Catholic theology in its handling of the great doctrines of solidarity, reversibility and expiation.—*British Weekly.*

# The Home

## AT EASTER-TIME.

BY MAY RILEY SMITH.

At Easter-time the air is full
Of spring's symbolic miracle;
And wondrous sweet things just begun
Await the gold wand of the sun.
Spring is a marvel but half-wrought,
An exquisite, unfinished thought
At Easter-time.

At Easter-time the earth holds up
A strange elixir in its cup,
Which thrills these dormant souls of ours
The while it resurrects the flowers;
And dead faith rises up again
Within the dark, sad hearts of men
At Easter-time.

At Easter-time the opening leaf
Is witness against unbelief,
And every grassy lance I see
Defends my immortality.
Is not God's promise written plain
Across each field of springing grain
At Easter-time?

At Easter-time it seems not far
To where our blessed angels are.
We almost see the leaning throng,
We hear them in our Easter song.
O, doubting heart! Arise and share
The message which the grasses bear
At Easter-time!

At Easter-time, O who can doubt
That he who calls the violets out
Of their brown graves beneath the rime
Will wake us too in his good time?
Are we not more than many flowers?
O, sweet the lesson of the hours
At Easter-time!

A busy home missionary superintendent, o longer young and burdened, like Paul, ith "the care of all the churches," does ot forget the power of encouraging words younger workers. At the close of a re- ent business letter he writes: "If you ere lying in your coffin I should wish to ut a rose in your hand. But I would far ather place in your living hand now this ose of appreciation." We all have theo- es about the beauty of breaking alabaster oxes in behalf of the living, but how any of us actually take time to speak the ppreciative word or send the cheering let- er? Yet how dependent we are upon such rifles! As a poor, hard-working woman nce said of her pastor, "'Twan't that he ook away the burdens, but he took the *che* out of 'em." Blessed be the gift of emoving the ache from human hearts!

A helpful Easter thought was wafted to ur desk this morning by means of a sen- ence in a friend's letter. Speaking of a ate double bereavement the writer says: I am not going to dishonor my dear ones n the other life by a single doubt about ny of the details of the Lord's appoint- ent for me." The sin of dishonoring od by distrust or complaint in time of orrow is often held up to the mourner, and sually with little power of comfort. But he thought of how our feelings may affect hose who have passed beyond our sight is arely mentioned. How Christ would have s act and feel under circumstances of trial s, of course, the highest motive, but most f us have to climb up to him by way of he old, sweet, human ties. And through efforts to please those whom he has taken o himself the bruised and stricken soul often gets its first blessed consciousness that

The heart of the Eternal
Is most wonderfully kind.

"They have taken away my Lord." The words came instinctively to mind at a social gathering not long ago, when a small group of ladies chanced to be discussing the new X rays. The speakers were strangers to each other, and one ventured to suggest that further developments in science might possibly throw light upon the post-resurrection appearances of our Lord. The idea was received with marked tokens of surprise and disapproval. "Is it possible," asked one of the number, "that any intelligent person now believes there were any such appearances? Those men"—presumably the disciples—"were simply hypnotized into a belief that they saw something. It was purely a subjective experience." The speaker was clad in deepest mourning and her face clearly showed that for her no stars shone through the cypress trees. Thus from others besides Mary in the first century is the Lord taken away, and the sadness of the removal in these latter days is that the modern Mary is indifferent to her loss.

## TRIALS OF FAITH.*

BY IAN MACLAREN.

Persons familiar with the Vatican will remember the little chapel of Nicholas V., which opens out of the Constantine saloon and is a welcome refuge from the crowd of curious sight-seers. Beyond quietness and the chastened light, its attraction is some of the finest work of Fra Angelico, which he must have done on his last visit to Rome, and not long before his death. He once described himself as a monk who painted for the love of God, and he was so lifted above this world that he refused the see of Florence. It strikes one that Angelico was indeed very meet for the heavenly kingdom when he made the walls of Pope Nicholas's Chapel beautiful with the life of St. Stephen; and there was a fitness that his body should have been laid to rest in that church, S. Maria Sopra Minerva, whose name is a parable of the triumph of faith over learning. You cannot look on the face of the first Christian martyr without realizing a soul separate from the strife of this present world and full of the peace of God. There is not a shadow of doubt or of questioning on the countenances of Angelico's saints. They are a picture of the age of faith.

Very different is the vast picture on the altar wall of the Sistine Chapel, which was one of Michael Angelo's most elaborate efforts and has an awful fascination for one's mind. The subject is the Last Judgment, and plunges you at once into another world from that in which Angelico lived and prayed and wrought. The scene is crowded with figures contending together in mortal conflict, or striving to make a vain ascent from hell. Devils seize the saints and attempt to pull them down, while angels come to their help. Above sits Christ in his majesty, beneath are the open horrors of hell. The dark and gloomy colors of the background are made more ghastly by the white of unclothed bodies. Very slowly can you trace the details of the confused drama, very hardly can you discover the painter's idea. It is a work of agony and mystery, the reflection of a mind wrestling with the problem of life and history, of man and God. The simplicity of faith has departed and with it the serenity of the soul. Michael Angelo's strenuous and forceful work belongs to the age of doubt.

The parallel between the experience of the race and the individual is very complete, for he also has his age of faith, when it does not occur to him to question and it is natural for him to believe. Across the troubled seas of manhood one looks back with wistful regret to the inland waters of childhood, in whose calm, clear surface were reflected the great mountains of God. We stand again by our mother's knee, and in a picture-book with linen pages see St. Peter drawing his net full of fishes, and look up on a starry night to the place where heaven is, and try to keep awake till Santa Claus comes with his gifts. It is the age of wonder, when the world is peopled with fairies and our life with miracles; when every spoken word is true, and every prayer is to be answered at once. God is good—if possible, better than our mother. Jesus is by our side and the holy angels. Our sins are giants to be fought. We plan achievement in the days to come. Like plants that are protected from the storm, we are learning to believe before the storm of doubt bursts on us in the open, and our heads are beaten for a little to the ground.

Certain favored people are planted out by God's hand in such sheltered corners of his garden that the wind sweeping over the waste of moorland never touches them and the sun from all the airts is ever blessing them. With every year they know God better and are more firmly persuaded of his love. Jesus' presence is more distinctly felt and the prints of his feet grow clearer on the ways of life. For them the miraculous has no difficulties, since they have seen greater works than those in their own experience, and the mysteries of faith are the subject of their joyful meditation. Cross providences do not disturb their hearts, being only the signs of a Father's love, and great sacrifices do not daunt them, being only the opportunity for a new surrender to the divine will. They are the pure in heart who see God, they are the meek who inherit the earth—who carry with them an atmosphere of calm, in whose eyes heaven can be seen. They come down swiftly from the sunlit hill of youth like Angelico from Fiesole and the ordinary affairs of life are illuminated for them, as the bare cells of San Marco glowed with his frescoes. They keep the child heart to the end unspoiled by the world, unvexed by doubts, in whose beautiful lives Christ is wonderfully commended.

Who but a Christian through all life
That blessing may prolong?
Who, through the world's sad day of strife,
Still chant his morning song?

It is the will of our Father to deal after another fashion with many of his children, who may turn out to be the strongest of the family in the day of their full manhood. Like their Elder Brother, they are carried away into the wilderness and are tempted, some for long seasons, some for short, some once only, some at intervals all their life. One has no measure of comparison for the trials of life, but for souls of delicate temper none is more fiery than the trying of faith. For it is faith which re-enforces us in the sore straits of life and ministers to us our chief consolations. It assures us of the love of God, of the life beyond the grave, of the victory over this present world, of the crown that shall be given to the soul.

*Copyright, 1896, by John Watson.

With the spell of faith so many afflictions are made light, so many are made acceptable; heaven opens above our head, this life is shot through with light. It matters little how rough be the road so long as it stretches before us with some home at its end, or how keen be the wind if the sun be shining. When the track is lost on the hill and the night falls, then one may be excused if his heart fails also and he is for a space tempted to despair.

Various circumstances put faith on her trial and one of the most common is the shattering of a hereditary creed. Very few people, indeed, begin their religious life with an open mind, going out each one to find the new world for himself, and possessing it in his own right. We rather succeed to an estate which some ancestor has won and bequeathed to following generations. Our opinions both in religion and politics are largely an entail, so that we believe as our fathers believed with considerable comfort and assurance. If no one attacks this creed we may be left in possession all our days and be spared many perplexing questions.

But it is well to remember that the title to a hereditary creed is very precarious and that our security may be roughly shaken. A single sentence in a strange book has roused the critical faculty and left the soul without a spiritual roof above its head. When suspicion is once aroused there is no honest or safe escape from the trial. One must go to the bottom of the matter, one cannot rest till he has verified his creed. It is the most anxious work to which a man can put his hand, but it has only to be done once and what remains is his own forever.

Another trial of faith is rather physical than spiritual, but is not to be despised on that account. Quite suddenly bright and courageous persons fall into gloom and sadness of heart from which they can hardly be raised. They are haunted by presentiments of calamity, they are assailed by evil thoughts, they consider themselves forsaken of God, they despair of goodness. Very likely the cause is physical and the first medicine ought to be that given to the prophet Elijah by the angel. But the pain is of the soul and must be assuaged by spiritual remedies. The best of them all is to forget one's self and to think of God. Looking within only depresses, looking out is sure to cheer. The strenuous effort to escape from self and rest in God reacts with tonic effect on the soul, bracing and restoring its lost energies, filling it with peace and joy.

A third trial of faith comes from the willful treachery of a friend in whom we have trusted, and this one cuts to the quick. No argument against Christianity, no failure of the body, is so apt to blast our faith in God and men as the kiss of Judas Iscariot. It is a bitter experience, and seems to sweep away all our sweet illusions, leaving us without a friend to rely upon or a hope to cherish. Life is poisoned through all its veins and breeds suspicion, revenge, uncharitableness. Nothing can save us in such circumstances from cynicism and skepticism except a supreme rally of charity which shall recall the immense goodness that we have all seen and tasted, which shall cast out the remembrance of Judas with the love of John.

The trials of faith are innumerable, but their effect ought to be one—to clarify, strengthen and settle. Surely it is good to learn that the object of faith is not the Bible, nor creeds, nor ourselves, nor our neighbors, but God himself and Jesus his Son. It is not the Bible which proves Jesus, but Jesus that proves the Bible. If dogmas have often been unreasonable, Jesus himself has commended himself to every man's mind. Our feelings may run up or down; God's love remaineth. Men may fall beneath themselves; God is true. When faith is gathered in and concentrated on the Eternal it cannot be shaken. With every day's fellowship, every day's obedience, every day's knowledge, it strikes its roots deeper in God. It is excellent to say "God of our fathers," and to have one's piety linked to the past, but it is best to say "my God," and to possess a faith that is unassailable, because it has been won by our own hand and is part of our own soul.

## THE SEALED STONE.

BY ANNA FRANCES BURNHAM.

The sweetest, gladdest days we know
Are when the Easter lilies blow.
Not that the birds are all a-wing,
Not for the wide world's blossoming,
A deeper joy fills all the dumb,
Dull earth, when happy spring is come—
The joy that Jesus gives his own
In memory of a sealéd stone.

O weary day! we look across
The centuries at thy pain and loss,
And feel the heartache, we who know
The joy none knew so long ago!
The wonder of that hope new born,
The glory of that Easter morn!
The end of tears and stifled moan!
They only knew the sealéd stone.

With aloe-wood and precious myrrh
They haste unto the sepulcher
Upon their errand, mournful sweet,
To bind the blessed bruised feet
And broken body; fair and fine
The perfumed linen; sweet as wine
The spices; yet they weep and moan,
"Alas!" they cry, "the sealéd stone!"

Let fall, sweet tears, your blessed rain!
That tomb wherein no man had lain
Was empty! In its rocky cell
The watching angels sat to tell
The wondrous tidings how the Lord
Yet lived, according to his word;
And earth, in all her lands, grave-strown,
Hath nevermore a sealéd stone.

## THE SCIENCE OF FOOD.

III. NUTRITIVE ELEMENTS AND DIETETIC VALUES.

BY M. V. SHALER.

The average cooking lesson informs us how to mix ingredients and make savory dishes, but it does not give us the chemistry or nutritive qualities of food, or tell us what are the best selections to make in order to get the most for nourishment and economy. Until these three points are covered in the curriculum of the cooking school, it is not filling its proper purpose. The old proverb, What is one man's meat is another's poison, is constantly being verified because different people are constituted differently, and what one finds easily digestible another cannot or should not use. It is therefore impossible to lay down hard and fast rules, but there are general principles which may be observed by every one in the selection of their diet.

There is in all food edible and refuse portions. The latter includes shells of fish, skins of potatoes, bones of meat and fish and the like, while the former is that which we call meat, flour, fish, etc., and which consists of water and nutrients.

Nutrients are classified and divided into protein, fat, carbohydrates and mineral matters. Water is indispensable for digestion but is not classified as a nutrient.

Protein includes proteids, which are the albuminoids, as albumen of egg, gluten of wheat, myosin, the basis of lean meat; gelatinoids, as the tissues which yield gelatin and allied substances, like the ossein of bone and collagen of tendon; and the nitrogenous extractives and amido. The former are the chief ingredients of beef-tea, etc., and the latter are the nitrogenous, non-albuminoid compounds of vegetable foods.

Fats include fat of meat and milk, oil of grain, nuts and seeds, etc. Carbohydrates are sugar, starches, celluloses, grains and woody fiber, as found in vegetables, etc. Mineral matters are potassium, sodium, calcium and magnesium chlorides, sulphates and phosphates. At the present stage of investigation and analysis of food materials this classification stands as the best we know. Greater chemical research may change some less important points, but in the main the individuality of the tissue-forming and heat-producing elements is clearly recognized.

Different nutrients act differently in fulfilling the purpose of forming material and supplying energy. Some build, others repair, some yield fuel for heat and energy. The albuminoids are the tissue formers, as the bones, muscles, tendons and blood of the body, while fats, sugars and starches, or carbohydrates, are used as fuel, just as the coal, wood and water put into the engine yield heat and power. Protein compounds are used also as fuel. We know that a diet of lean meat supplies some heat and energy and makes tissue, but it is not one which will build up a perfect framework. It is unbalanced. All the above constituents are needed in varying proportions.

The value of a food depends not so much upon what kingdom it is derived from as upon its chemical elements and its digestibility. Two foods may have the same constituents, but one is more easily digestible, hence more valuable because its proteids will serve their purpose without unduly taxing the digestive organ. Hence milk is the most perfect food, containing the elements for nutrition not only in proper proportion but in solution, and we take it uncooked. Generally the proteids of animal food are more easily digestible than those of vegetables, the latter having what is called extraneous matter, such as the woody covering to grains and fiber of vegetables, which is difficult to digest. To obtain sufficient protein a larger bulk must be consumed. Vegetarians, therefore, must use milk and eggs freely to balance the account.

Vegetables and fruit contain but a minimum of protein, but they serve a valuable purpose and are necessary to a perfect balance. Oatmeal, wheat, flour, potatoes, corn contain a small proportion of protein and a large bulk of starch; the latter is particularly valuable and necessary to a normal diet and easily digested when properly prepared, but starch globules are not easily dissolved and therefore tax the digestion if taken in over-proportion. Beef, mutton, veal and fowl are rich in protein and we therefore do not need to use them in such bulk as other foods.

The nutritive value of wheat has made bread the very staff of life, because it contains a large per cent. of protein and starch and little waste. Beans are rich in protein, but they lack fat, while potatoes furnish starch for fuel but lack protein; hence a meal of codfish rich in protein, fat of butter and starch of potatoes would be a chemically balanced diet, but to take only beans, beef and bread would be as one-sided in proteids as that of potatoes, corn and oatmeal would be in starch. The traditional diet of the Scotch, oatmeal and herring, is rich in protein and starch, and, though cheap, has evidenced its nutritive qualities and proper balance by the vigor of the people. Different kinds of fish contain varying degrees of proteids, salmon having the greater amount per pound. Being more easily digested than meat, fish has been classed as a good food for brain workers, but it does not contain the unlimited amount of phosphorous nor brain making elements with which tradition has accredited it.

The limit of this column precludes a comprehensive statement of the entire field of food composition, but these few points may act as an incentive to delve for more knowledge, and lead housekeepers to make a selection upon a more rational basis, which will, unquestionably, raise the standard of health.

## FIVE BOYS.

AN EASTER TALK WITH OTHER BOYS.

BY MR. MARTIN.

Jesus said that a man was better than a sheep. Then it must be true that a boy is better than a dog. So I have thought that it would be well to follow the Sunday afternoon talk of Feb. 20 about Five Dogs with another about Five Boys. I did not know them personally nor can I even give their names. They lived in Asia in the time of Jesus. They are all mentioned in the gospels, and I think they are the only boys who are specially mentioned in them—except two whom we think of as men rather than as boys. (It may be that your quick eyes may find others—if so, please tell me.) It will be your part of the "service" to find the place in the Bible where the accounts are given and the place on the map where the boys lived, as well as anything else about them which I haven't time to speak of.

1. *The sick boy whom Jesus healed without seeing him.* His father was a rich man and a royal officer in the great city of Capernaum. The boy had a fever. He was so very sick that his friends thought that he could live only a little while. His father heard that Jesus was at Cana, about twenty five miles off, and went there. He found him, told him about his dying boy and begged him to go at once and heal him. Jesus did not go with him, but told him to go right back home, saying, *Thy son liveth.* He said it in such a way that the nobleman—for that is what John calls him—felt sure that he would in some way heal his son, even without seeing him. So he started homeward, although not able to go the whole distance before night. The next morning, while on the last part of his journey, he saw his servants coming to meet him. What news had they brought him? He did not dare ask. They told him—*Thy son liveth*—the very words which Jesus had spoken, and which had been in his mind all along the journey! He asked when his child began to get better. "The fever left him at one o'clock yesterday," they replied—the very time Jesus had told him that his son was well. Do you not suppose he told his son all about the great Teacher who had healed him, and when, soon after, Jesus made his home at Capernaum, do you not think the boy would go and hear him preach in the marble synagogue? Would he not find a chance to speak to him? Did he not become a disciple of Jesus?

2. *The boy that helped Jesus.* This boy was not sick. He was very well, for when Jesus went across the Sea of Galilee in a boat to the desert place he was one of those who ran afoot several miles around the shore. When night was come they were all very hungry and Jesus spoke of giving them something to eat. But all the food the disciples could find was what this little boy had in his basket. I suppose he had carried it out as a luncheon for himself or his parents, or, perhaps, as thrifty boys sometimes do now, to sell to others. All he had left of his stock were five loaves of barley bread and two small fishes, but these Jesus took and fed the vast multitude. As the boy watched Jesus breaking off pieces of the bread and the fish, and the disciples distributing them to the people as they sat in groups of fifty or a hundred on the green grass, until every one of the 5,000 men and of the women and children had enough and there were twelve baskets full left, he must have been very happy to think that *it was his bread* that Jesus used. When he heard him preach the next day about the bread of life and always afterwards, as he saw his mighty works in Capernaum, he never forgot the little part Jesus let him have in the wonderful miracle of feeding 5,000 men.

3. *The demoniac boy.* You remember how Jesus found him as he came down from the mount of transfiguration, perhaps Mount Hermon, in the hill country of the north. It was a sad case. All through his childhood he had suffered fearfully with diseased body and mind, often falling into the fire or the water. Just then, as they brought him to Jesus, the terrible trouble came upon him and he fell on the ground in agony. But the father believed that Christ could heal his boy, and in a moment Jesus rebuked the evil spirit and gave him his child, perfectly cured. I wish we knew whether that boy afterward believed in the One who had healed him.

4. *The boy whom Jesus took in his arms* This was in Capernaum too, and in the house where Jesus dwelt when there. To give his disciples a lesson he called this little boy and seated him in the middle of the group. As though his affectionate heart was not satisfied, he took the little boy from his seat and held him close in his arms, and kept him as he went on telling those twelve men that they ought to be like that child. I have sometimes wished I knew who that boy was—he had a name, for Jesus called him to him. Perhaps it was Peter's boy, as being right there in his house, where Jesus is supposed to have dwelt. If so, how much he would have heard about Jesus all through his boyhood! There is a tradition that it was Ignatius, a famous preacher of Christ and martyr for Christ in the first century—and his age would have agreed with that. But whoever he was, he would have always remembered it with great pleasure and told it to his children, that he was the little boy whom Jesus Christ took in his arms, as Washington Irving always related how General Washington spoke to him when a little boy and patted him on the shoulder. That boy ought to have been a good boy, to be used by Christ as a model for his apostles and for all who should read his sayings!

5. *The boy who had kept the commandments.* He had grown up to be a young man when Jesus saw him and talked with him on his last journey to Jerusalem. But he told Jesus about his boyhood—that he kept all the commandments. What a good boy indeed—perfectly truthful, pure, obedient, honest. He believed in God's commandments, and tried to keep them. For this, and because he was so frank, sincere and earnest in wishing to know what he ought to do *Jesus loved him.*

Well, children, do you wish that you had lived in the time of Jesus, so that you could have seen him, told him what you wanted and had his love and help? That is what this sermon is for, to assure you that *you are living in the time of Jesus.* He is not dead, he is risen. You do not need to see him with your eyes in order to have his blessing any more than the nobleman's son did. He knows all about you. When you sit on your father's knee at home and feel sure that he will do anything to make you happy, remember that that is the way Jesus loved the boy in Peter's house, the way he loves you. If you are away from home, like the boy with the basket at the seaside, he notices you and will care for you—if you ask him. This may be read to some child who has suffered long. But Jesus pities and loves you, as he did the suffering boy at the foot of the mountain, as he did the suffering Pomiuk at the foot of the rugged mountains of Nackvak Bay. I see no reason why every child that reads this cannot have the same privilege which the Five Boys of the gospels had—the acquaintance, the love and the help of the wise, powerful and kind Saviour of men.

One thing more. What a great pity it was that that young man who had been such a perfect boy and kept all the Ten Commandments was not willing to obey the "Good Master." Jesus said, "Come, follow me," but he would not, if that meant to give his money to the poor. Peter and the other fishermen had heard the same command and kept it. Dr. Grenfell told me that on every ship of the "Deep Sea Mission" this verse was placed in letters of gilt on the helm: *Jesus saith, Follow me, and I will make you fishers of men*, so that at every turn of the wheel the helmsman made he would see Jesus' word. Christ's promise is as true to every boy and every man now as it was to Peter that they who follow him will "receive *manifold more in this present time*, and in the world to come life everlasting."

Sowing still antedates reaping, and the amount sowed determines pretty closely the size of the harvest. Whether it be young men or wheatfields the interest can be depended upon to keep up with the capital, and empty barns in October are the logical sequence of empty furrows in spring. The young man may as well understand that there are no gratuities in this life, and that success is never reached "across lots."—*Dr. Parkhurst.*

A man's life is an appendix to his heart.—*South.*

## Closet and Altar

*Blessed be God, who has made earth and heaven one in the heart's unquenchable thirst for him!*

As the first power of the resurrection is the power of regeneration, as a man begins to be under the influence of the eternal life that is held out before him only as he begins to have eternal life abiding in him, so it is not only in the beginning, but all through the new life. The life of a true Christian seems to me to be continually full of Easters; to be one perpetual renewal of things from their lower to their higher, from their temporal into their spiritual shape and power.—*Phillips Brooks.*

And still our hearts' beloved, full of pity,
Are waiting close at hand,
Clothed with the radiance of the blessed city,
A glad, immortal band.
Silent? O deem it not! The air is throbbing
With voices heavenly sweet;
They sing with us the hymn of resurrection
The Easter morn to greet;
Only our ears are dull to catch the anthems
Their raptured lips repeat.

—*Emily Huntington Miller.*

Sometimes in hours of weariness and dejection one feels as if he had seen the best of everything and must now simply endure life without the prospect of anything fresh, or attractive, or reviving. But this is not because he has exhausted life, but simply that he has not begun the real life to which God calls us. To the "children of the resurrection" there is a springing life that revives hope and renews energy. In the living Saviour all fullness dwells, and by sharing his Spirit and following in his steps we may be partakers of his holiness. Let our Easter lesson then be to strive more persistently to realize the risen Saviour as an ever-present power to ennoble and beautify our life. Let our endeavor be from this day forward to make our communion with him constant as well as deep, to be in heart and will one with him in whom is all life and all hope.—*John R. Bruce.*

This is the beauty of our Easter morning:
In him humanity may now arise
Out of the grave of self, all baseness scorning;
The holy radiance of his glorious eyes
Illumines everywhere uplifted faces,
Touches the earthly with a heavenly glow,
And in that blessed light all human graces
Into divine beatitudes must grow.

— *Lucy Larcom.*

Almighty God, the Father of all the living, we thank thee for the revelation of thy glory in the life of Jesus Christ our Lord. For his incarnation, which makes the brotherhood of man divine; for his submission to the power of death, wherein he bore our sins in his own body on the tree; for his glorious resurrection in which we are made partakers; and for the enduring life in which he continues with his church, we bring thee thanks. Help us to put away the death of sin, and to live henceforth with him in the new life of his resurrection. Pity us in sorrow, that the remembrance of his love may bring us joy. Enlighten us in darkness by the ministration of thy Spirit, and when we fall asleep on earth awaken us in thy presence with the resurrection joy of those who are raised with Christ in glory. For thine is the power and majesty and the eternal kingdom of our hope and faith forevermore. Amen.

## Mothers in Council.

### A KINDERGARTEN FOR MOTHERS.

III.

The lecturer began her third talk by saying that all education should be co-operative, the teacher, the mother and the child all learning from each other. The child must be taught to sacrifice to the mother as well as the mother to the child. Enlarging on this idea she spoke of the three covenants, into which the child enters at birth—with nature, with man, and with God. His nature being threefold, he should be taught his duty toward the three sources from which he receives all he possesses.

He must be taught as to his covenant with nature, that he has something in common with lower animals. If left to his own devices the child will naturally bring out this truth. He plays dog from the instinct that is in him, and should have his attention drawn to the kindness of dogs, to their fidelity, to their obedience. He should be encouraged to try to build a bird's nest. It will increase his respect for the bird and unconsciously teach him to protect it. A child ought to have a daily companionship with the lower animals.

*An Enthusiastic Mother:* "O, Mrs. L., do you mean that we ought to fill our houses with dogs and cats and birds and fishes? I read in one of Froebel's books, the other day, what you have just been saying and it has troubled me ever since." The speaker is the soul of neatness and order and avowedly dislikes pets of all kinds, therefore a little laugh went round the room.

*The Mother Helper:* "I sympathize with you, I think. I love flowers and the care of them, but the tending and training of animals was, at first, a real trial to me. I think, if you feel as strongly opposed as you seem to do and have tried to like them and have not succeeded, that you had better wait a little while, hoping that the good in it will grow upon you before you give your children pets."

*A New Mother:* "What animal would you suggest as the best play-fellow for a baby?"

*The Mother Helper:* "I found rabbits a great pleasure to my children, and I think they taught many lessons."

*A New Mother* (in a tone of dismay): "*Rabbits!*"

*The Mother Helper:* "Yes, they are so little trouble. We kept two very happy in a barrel in our cellar all one winter, and they were so gentle and pretty in their ways with each other that they were a constant education even to the baby."

*A Busy, Tired Looking Mother:* "But, O dear, these things are all so disorderly."

*The Mother Helper:* "They seem so, but I found they saved work in the end. An obedient child may be allowed the privilege of what seem disorderly plays—mud plays, water plays—with proper clothing and a little guidance. And you know Froebel says again and again that what all children love must have in it some educating force."

In the fulfilling of the second covenant the child requires much more training. He is so easily led to think lightly of his covenant with his fellows. He should learn to feel grateful toward policemen, street sweepers, and even the garbage men. He should be shown that each is doing his work well in his own place in life; that all humanity is serving him and he must serve all humanity. The study of geography, of history, of numbers should be such as to increase this feeling. The covenant with God is hardly a step from the second. Evidence of its naturalness is seen in the child's ready response to a reverent attitude, to hymns and to prayers. This brought a question which interested us all, as it had probably come to each mother present.

*An Experienced Mother:* "Should children be permitted to play church or to mimic any of its ceremonies? My children every once in a while want to play funeral or have a baptism, and once I discovered that they were having a play communion service."

*The Mother Helper:* "What did you do?"

*The Mother:* "I forbade only the communion. Perhaps even that should not have been absolutely forbidden. What do you think?"

*The Mother Helper:* "I have had a good many experiences of this kind. The question is a serious one. A child must live out what it takes in, and if the attention cannot be diverted to another play it is best to let the impression be played out, rather than to forbid it. For instance, our little bird died and the children's hearts seemed set upon having a funeral over its body. It was too late to divert their minds to a brighter play, so I let them go on, laying as much stress as possible on the bright side of it—the flowers and the sunshine—and as soon as it was over I suggested an entirely diverting game of an active, joyful nature, and I think no harm came out of it. I should never forbid any play that is the result of some strong impression, unless there seemed to be in it a spirit of mockery."

MRS. H. W. BOYNTON.

### TWO HELPFUL BOOKS.

A little volume entitled Methods of Mind Training, by Catharine Aiken, though designed primarily for teachers, contains facts and suggestions which mothers might find useful, particularly with backward children. Her theory is that the ability to concentrate the attention to such a degree as to insure a retentive memory is the chief factor in obtaining knowledge, and she illustrates her theory by a variety of exercises. Her methods are cordially indorsed by prominent educators, among whom is Kate Douglass Wiggin, and it would pay parents to examine the book.

The mothers of a generation ago had no opportunity to study the psychology of childhood, comparatively little having been written on the subject until within a short time. Among several new books which treat of this side of a child's nature is one by Prof. James Sully of London, published by Appleton and called Studies of Childhood, in which the budding intelligence and awakening of moral perception in the infant mind are illustrated in a fascinating manner. The author is particularly lenient towards what are called "children's lies." He also shows how apparent selfishness or cruelty, indifference to pain and death, and other forms of callousness to the rights or feelings of others, are not due to insensitiveness, but simply to a lack of understanding. The book is brimful of suggestive facts, and older readers will be likely to marvel at the extraordinary things they did in childhood that attracted no notice, then but are now considered worthy of scientific investigation.

### CANDY AND CIGARS.

Why should not parents be willing to do themselves what they wish their children to do? Yet we fear there are many fathers, wise and kind, who have not yet illustrated their precept by example, as did the one who frankly gives this incident in a private letter: "Speaking of candy, I promised the boys last year, if they would save their pennies and put them in their banks, to double what they had in a month's time. One day as I was buying a cigar, ——, who was with me, after looking longingly at the candy and then at me, said: 'Papa, if we ought to save our pennies and not buy candy, you ought to save your money and not buy cigars.' I thought he had the best of me, and now we are on even footing, for his papa does not smoke now."

It is one of the characteristics of our Lord's teaching that though it is within the reach of every man it is beyond the reach of every man.—*R. W. Dale.*

# The Conversation Corner.

HURRAH for the old flag, children! I do not think we have had it up before since last Fourth of July, and these April days are patriotic anniversaries, as you will see by watching the flagstaffs on your schoolhouses. Besides, my letters today make me feel like hoisting the colors!

MERIDEN, CT.

*Dear Mr. Martin:* In reading the Conversation Corner I see answers to many difficult questions. I should be glad to know the truth regarding the capture of Jefferson Davis at the close of the Civil War. Who captured him? Was he disguised in woman's clothes, or was the report of his being so merely newspaper talk? In what histories can I find the account, if it is a matter of fact? I once had a man pointed out as the man who captured Jeff. Davis, but there seems to be a question about it. JENNIE Y.

Later histories, especially the smaller ones, pass lightly over the capture of the rebel leader who had for four years fought against the flag. But the official reports of the time and other accounts agree as to the main facts, although newspaper writers and platform speakers may have occasionally exaggerated them somewhat.

After the surrender of Lee's army to Grant (April 9) and of Johnston's to Sherman (April 26), Davis realized that the end of the "Confederacy" had come and hastened his southward flight, hoping to reach the sea and so escape. General Wilson had command of the cavalry expedition which pursued him. A party led by Colonel Pritchard of the 4th Michigan Cavalry found the fugitives at Irwinsville, Ga., May 10, 1865. It seems that, surprised by the sudden appearance of a body of cavalry in the woods where they were encamped, Mr. Davis, with his wife and a lady friend, attempted to escape. He put on a lady's waterproof cloak and his wife threw a shawl over his shoulders. Corporal Munger meeting them commanded them to halt, and, detecting the man's gray locks under the shawl and his boots under the waterproof, at once arrested him. Captain Lawton (of the Michigan regiment) says in his narrative (*Atlantic Monthly*, Sept., 1865) that Mr. Davis carried a tin pail in his hand, and that his wife begged the soldier to let her "old mother go to the run for some water." But this part is not mentioned in General Wilson's official report (see Harper's History of Rebellion, 2.780).

Yet all this, under the circumstances, was perfectly natural and excusable, and, as General Grant says in his Personal Memoirs (2.524), "Had he succeeded in making his escape in any disguise, it would have been adjudged a good thing by his admirers." But of course at that time it was also perfectly natural and excusable that humorous comment should be made on this last undignified scene in the career of the aristocratic president of the Confederacy, who had for four years looked haughtily down upon the defenders of the Union and had taken occasion to abuse our beloved Mr. Lincoln and General Grant. See also *History for Ready Reference*, 5.3558, *Century Magazine*, 27.130, and Coffin's *Freedom Triumphant*, 490.

This last reference brings vividly to mind the good man who has just died and whose lifelike picture is before me (*Congregationalist*, March 19). Thousands of our Cornerers have read his books, while their parents remember "Carleton's" war correspondence. I met him often during the memorable scenes of the last months of the war in the "armies operating against Richmond" —sometimes writing his famous "*Journal* letters" in our stockade at City Point, or speaking at a soldiers' prayer meeting and singing "I'll die for Liberty," or hurrying off to the front on "Grant's military railroad."

April 2, 1865—thirty-one years ago today —was a day of severe and decisive fighting all along the line and the day when Jefferson Davis started on his flight from Richmond. I met "Carleton" again and again that day and in the evening, at the "rustic chapel" (Joseph B. Clark in charge) at Meade's Station, very near Petersburg, turned that night into a hospital for our wounded boys in blue. During the night we were awakened in our tent by a great explosion and went out and stood on a hill, wondering if the end had come. In the early morning we walked over the fortifications into Petersburg, Mr. Coffin enthusiastically accosting the slaves of the day before, freedmen then!

Yes, Charles Carleton Coffin was a good man—he loved God and good things; he loved his country, he loved children. I was just on the point of writing him about the Davis question when shocked by the news of his sudden death. He had a kindly plan of inviting a few of us Cornerers near Boston, when the season favored, to visit him at his home in Brookline. Our members can have no better model of a Christian patriot than this man who delighted in "Following the Flag" and the "Drumbeat of the Nation," and who had a constant part in "Marching to Victory" and "Redeeming the Republic," until he saw "Freedom Triumphant." In no other books can our young readers get as correct or vivid idea of the War of the Rebellion. The same is true of his "Boys of '76," and other earlier books.

KANSAS CITY, MO.

*Dear Mr. Martin:* . . . I send by this mail a piece of the war-ship, Kearsarge, for the Corner Cabinet. It was a ship that was wrecked on one of the Bahama Islands, and I want to ask you if you could tell me just what island it was. It sunk the Alabama, a rebel warship in the time of the War of the Rebellion. A friend of papa's went down there and tried to get it off, but they couldn't but he brought away some pieces of the ship's beams. . . . Mamma read us the sermon you put in *The Congregationalist*, and it was very ——. [Not to hurt Mr. Martin's feelings, I omit the adjective.—D. F.] If you do not know about the island you can ask the captain!

MARY S.

I have not seen Captain Myles for some time, but I asked a young civil engineer whom I sat with on the cars one evening, and he said it was "Roncador Reef," and that he had seen it on the voyage from Jamaica to Nicaragua. You will find it on the map of the West Indies, half way between Kingston and Greytown. It is a low reef of rocks, a great danger to sailors. The wreck occurred Feb. 8, 1894. The Kearsarge destroyed the pirate ship, Alabama, off Cherbourg, in the English Channel, June 19, 1864.

Mr. Martin

## CORNER SCRAP-BOOK.

**The Anglo-Saxon Race.** If any of our readers are writing or debating on the subject of the history and prospects of the English-speaking people of the world, let them read Mr. Stead's article in *Review of Reviews* for March. It says that the Norsemen first discovered the American continent, the Italians gave it its name and showed the Old World the way to the New, the Dutch colonized New York, the French occupied the mouths of the Mississippi and the St. Lawrence, and the Spaniards held the Pacific Coast, while the Russians annexed Alaska. Today from Nova Scotia to San Francisco, from Bering's Sea to the Gulf of Mexico, the English-speaking man is supreme. Mexico and South America are honeycombed with Anglo-American agencies. Australasia has fallen as the golden fruit of Hesperides into the lap of the Briton. In India 300,000,000 Asiatics, whose civilization and culture were hoary when our ancestors stained themselves with woad and offered human sacrifices in the recesses of their forests, acknowledge the supreme authority of the Englishman. And in South Africa Black and Boer alike admit that the continent will ultimately be ruled by those who speak the tongue of Shakespeare and Milton.

**Jefferson Davis's Home in Richmond.** This modest mansion, which used to be called the "White House of the Confederacy," and has been for a long time the property of the city and used (appropriately) as a schoolhouse for the colored children, has been made a museum of Confederate relics. A room has been assigned to each secession State for the preservation of its war relics.

**The Reasoning Rat.** A lady sends this story to the *Scrap-book*, and knows that it is true, for she had it from her grandmother, who owned the rat and the hen—in the town of Petersham, Mass. The hen "stole her nest" under the woodhouse floor, but when grandma knew of it she took away the eggs as soon as laid. One day the egg disappeared, although the nest had been visited soon after Biddy's public announcement that she had left it there. The same thing occurred on succeeding days. Grandpa said that if a weasel had been the thief he would have left the shell. Then Grandma lifted a board in the woodhouse floor and watched. Immediately after Biddy left the nest two large rats appeared on the scene. Now an egg is not a very convenient thing for a rat to handle, but this is the way they did it. One of them lay down close to the egg, while the other one poked the egg over on No. 1's body. No. 1 put first his forepaws around it, afterwards his hind paws against the other end, and rolled over on his back. Then No. 2 took No. 1's tail in his teeth and drew him off—rat, egg and all. Grandma said she was so much interested in the rational procedure of the rats that she gave them the egg for their rations that day, although perhaps she did not express it in just that way.

**The Rat that Scared the Elephant.** It was at the winter quarters of Barnum and Bailey's circus in Bridgeport, Ct. Several professors of natural history were present to witness the experiment. A rat tied by the tail to a stout string was thrown down in the midst of the forty elephants. It put them all in a panic, and they plunged about in a frightful way. A learned Yale professor and several editors present are said to have beaten any circus performers in the agile and rapid way in which they found safe places for themselves on the top of a huge pile of hay-bales. It is as strange that a great elephant should be afraid of a little rat as it is that a man—or a woman—should be afraid of a mouse!

L. H. M.

# The Face of Jesus in Art

By Estelle M. Hurll

WE all know by experience the alternating attractiveness and unsatisfactoriness of portraits. We receive a photograph from an absent loved one and we give a cry of pleasure at the first glance at the familiar features. The days pass and the set smile, the immovable poise, begin to pall upon us. "Yes," we say, "it is a good picture of one mood, but there are many other sides to my friend's character that are not brought out." The better we know our friends the more we appreciate the many-sidedness of their character and the more we demand of their pictures, until it is impossible to please us with any single portrait and we are eager to have as many as possible. Apply this thought for a moment to the portraits of a father. Through childhood to mature life you have been in constant companionship with this dear friend. Your mind is a veritable picture gallery of his varying expressions. There is the merry mood in which he shared your childish romps, the tender, anxious regard he bent upon you when you were ill, the shining face with which he welcomed you after absence, the loving smile of his approval when you showed yourself worthy of his praise, the severity with which he met your disobedience, the sorrow with which he mourned your waywardness. What one picture could convey all this? What number of pictures too great to bring it before you adequately?

FROM RAPHAEL'S TRANSFIGURATION

I have taken this illustration because it must be through our own human fathers that we gain our early ideals of "Our Father which art in heaven" to whom we are first taught to pray, and hence of the Saviour who came to reveal the Father. As we know him better we become more and more difficult to please with any face which art may present to us as an embodiment of his character. On the other hand, we have, I think, a constantly increasing interest in seeing what art has accomplished in this direction. We enter as it were upon an endless quest for the ideal, eager to see what distinct element each artist has contributed to the entire conception. When I hear that some new artist has painted the Christ I cannot rest until I have seen his work. "What element does he see and exhibit in the character of Christ?" is my eager inquiry. Is it something that I know and love in the Master, or is it something I have yet to learn? In this way it seems to me that the study of the face of Jesus as portrayed in the history of art may be distinctly a devotional study. As such it is a fitting theme for the Easter season when our thoughts, in centering upon the risen Christ, would fain grasp in some entirety the differing phases of his character.

I have twice chanced to see men who were commonly reported "to resemble our Saviour," a fact of which they were said to be very proud. That such a reputation could be held proves conclusively that there has arisen in people's minds a distinctly definite type of the Saviour's portrait, to which they refer when they declare such a resemblance. This type, as is well known, is the outgrowth of certain early traditions, now known to be entirely without foundation, and of certain pretended "authentic portraits" miraculously produced in our Lord's lifetime. The type is one known to art students as the Byzantine, and in general terms may be described as consisting of an oval face, Greek features, long curling reddish hair parted in the middle, and a curling beard, likewise parted. It is to this model that the face of the Oberammergau Christ is made to conform as closely as possible.

The prevalence of this type gives rise to a danger against which we need, I think, to guard. This is the danger of accepting it, half unconsciously, as a historically accurate portrait, and allowing it to shape too definitely our thoughts of Christ. The chief value of sacred art is not to fix a material image of our Lord, but, as I have tried to explain, to reveal his many-sided character. Hence our study, to be profitable, will turn to those artists who conformed least rigidly to the traditional Byzantine conception and worked out most independently their own thought of Christ, reached through a faithful study of his life. Men of this class we shall not find in the early centuries of Christian art. Under the dominion of ecclesiasticism and monasticism art could not work out her true mission. The mediæval ideal of holiness was not one which permitted breadth or variety in treatment. The passive virtues were exalted above the active, self-abnegation preferred to good works, and self-humiliation strangely confused with true humility. Thus till the close of the fifteenth century we find little but the repetition of the Byzantine Christ, reaching perhaps its highest expression in the work of Perugino. Passing by then the lesser names of the earlier centuries, let us inquire at once what the great originative minds of the Italian Renaissance have given us. Raphael, Michael Angelo, Titian, Leonardo da Vinci, Correggio—what answer do these five masters bring to the question, "What think ye of Christ?" In this glorious roll-call two names answer with uncertain sound. They are Michael Angelo and Correggio, whose

peculiar talents did not tend to a true conception of Christ. The two men represent extreme points of view, one looking persistently at the sinfulness of the world and the other at the buoyant joyousness of life. Thus it is that when they come to embody their ideals of Christ, Michael Angelo shows us a fierce and vindictive judge,* entirely devoid of mercy, while Correggio, on the other hand, portrays a joyous youth with as little dignity and earnestness as a Greek faun.†

But Raphael, Titian and Leonardo were men of saner and more evenly balanced minds, as well as of wider range of talents. They have all somewhat to tell us of the Christ. Raphael, it will be remembered, devoted the earlier part of his short life to the portrayal of Madonnas and Holy Families. As his character and skill developed he essayed more serious themes, until at last, in the full zenith of his powers and just before his career was suddenly cut off, he began the great work which was to be handed down to future generations as Raphael's ideal of Christ. The Transfiguration, as all the world knows, was still unfinished when the master laid down his brush, but he had painted on the canvas his glorious Christ and his highest message to humanity was spoken. Lifted above the earth and earthly concerns the Saviour raises his face heavenward, the human features transfigured by an expression of holy rapture. So calm, so solemn, so far-reaching is his gaze that we are hushed into an awed silence in his presence, but it is a silence full of heavenly joy. We feel that as we stand without he is looking within the veil, seeing and rejoicing in the beauty of the beatific vision. This figure of the transfigured Christ we may take also as a figure of the risen Christ. It may not be generally known that Raphael first selected the subject of the Resurrection, later changing his plans and substituting the Transfiguration. I think we may reasonably infer that the two scenes were closely identified in the great painter's mind, as they are indeed in our Lord's own words. The transfiguration may be considered a sort of prophecy of the resurrection, and we may believe that the transfigured Lord showed to his disciples on Mt. Tabor the same wonderful radiance of body that the risen Lord manifested to Mary Magdalene in the garden.

Turning now to the work of Titian we have before us a goodly number of scenes from the life of Christ in which we may study the great Venetian's ideal. Through them all we can trace a distinct type, thoroughly characteristic of the artist and full of suggestiveness to the thoughtful mind. This ideal contains a more decidedly intellectual element than has been presented perhaps by any other painter. Some of the subjects are exceedingly well calculated to bring this out. There is the Tribute Money,

FROM LEONARDO DA VINCI'S THE LAST SUPPER

for example, in the Dresden Gallery, where Jesus turns a keen, searching glance upon the dark, cunning face of the Pharisee. There is also the Woman Taken in Adultery of the Belvedere Gallery, where the same penetrating gaze is directed to the guilty woman. In the Baptism and Supper at Emmaus we find the same type modified somewhat by gentleness and tenderness as befits the occasions. Finally, we have in the Redeemer of the Pitti Gallery the sum of all these elements in a sort of generalized portrait. Of all these examples the Christ of the Tribute Money is undoubtedly the finest. The face contains a certain lofty refinement which commands immediate respect and attention. The glance is so discerning that we feel at once that here is One whom we cannot deceive with paltry excuses; but withal it is so loving that we dare to hope he will forgive, so strong that we know he will be faithful.

With Leonardo da Vinci, as with Raphael, the Christ ideal is the work of a single stroke of genius rather than the result of a life study. Out of a host of magnificent dreams this one reality was accomplished to make the painter's name famous. We all know the story of that great Last Supper, now falling into ruin on the walls of the Milan Convent; how far it transcended the conception of any previous painter, not only in the unity of its artistic composition, but in its presentation of the face of Jesus. Here is no straining after effect; the work seems a perfectly simple and natural expression of the character of our Lord. A noble majesty speaks in the mien, an infinite sadness in the expression. The human element quickens our loving sympathy, the suggestion of the divine awakens our admiring awe.

This figure has stood for all succeeding generations as the highest attainment of sacred art. The success of every great religious artist since Leonardo has been measured by the standard that he set. How far short of his ideal most of his imitators have fallen it is not necessary for us to consider here. It is a pleasanter task to mention some of the few successes of latter days, for our own century is certainly not without some creditable achievements. Our minds quickly revert to the names of Hofmann and Holman Hunt, who have given us noble conceptions of our Lord's face. Hofmann shows us a Saviour full of gentle dignity. Holman Hunt's ideal contains a certain mystic element remarkably significant. But in speaking of these living artists we should not forget those earlier workers of the century, whose efforts prepared the way for their followers. We must do special honor to the names of Overbeck and Ary Scheffer. Overbeck, a professed pre-Raphaelite, had no higher ambition than to imitate Fra Angelico. His work, nevertheless, is in many ways higher than he knew. I recall no face of Christ more tenderly compassionate than that of his Christ ministering to the sick. Ary Scheffer, on the other hand, was not the professed follower of any school. In his Christ, however, he comes nearer the spirit of Leonardo than any other painter has come. The history of his work shows a steady progress towards his ideal, which registered the highest mark

FROM ARY SCHEFFER'S CHRIST AND ST. JOHN

*See the *Last Judgment*, in Sistine Chapel, Rome.

†See the *Coronation of the Virgin* in the Parma Library, and the *Noli me Tangere* in the Madrid Gallery. Correggio's *Ecce Homo* and *Christ in the Garden* are both noble works. But the writer is not here considering those presentations of Christ in which the portrayal of physical suffering obscures the nobler spiritual elements of character.

:n his Christ Weeping over Jerusalem. On a par with this great picture are his *Ecce Homo* and Temptation. In default of these larger compositions I select for an illustration the Christ and St. John which belongs to the same period of his life, when he had fixed upon a definite conception of the Saviour. The face will be readily identified with the Leonardo type, not as a servile imitation, but as partaking of the essential spirit of his prototype worked out with distinct individuality. The French critic, M. L. Vitet, has pointed out that the Carracci made the Leonardo type heavy, Guido Reni made it insipid, and Carlo Dolci made it effeminate. Ary Scheffer has fallen into none of these errors. His Christ shows a tranquil beauty entirely virile and alert. It is a face of noble and exquisite refinement, a face alike strong and tender, a face to inspire confidence, obedience and love.

## WHAT GOOD WILL IT DO ME?

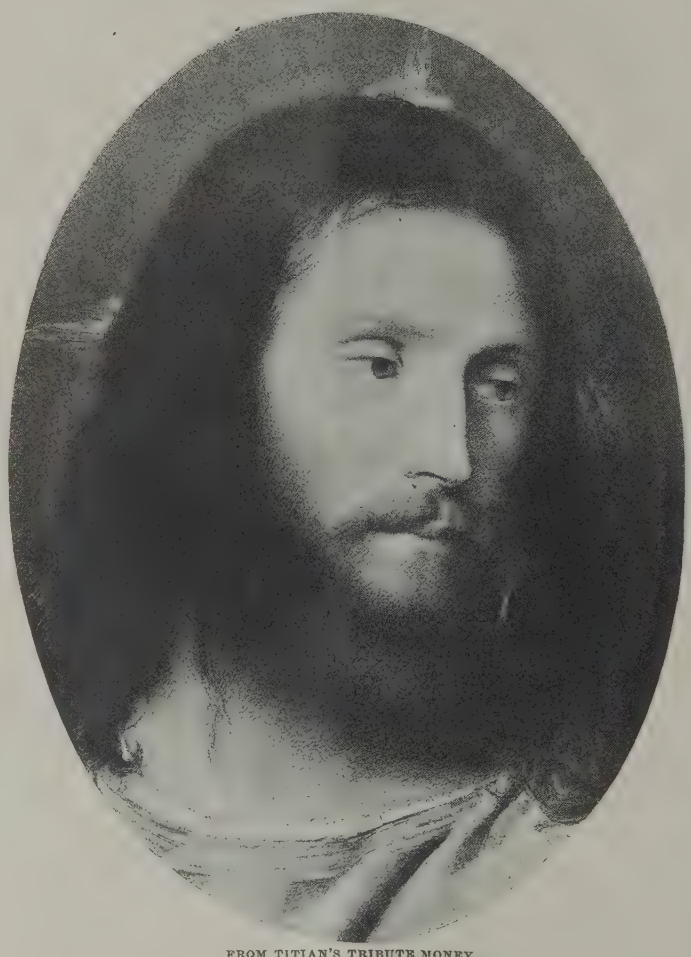
BY REV. A. H. QUINT, D. D.

This was the question which a man once asked me regarding "joining the church," which had been suggested to him. My reply was, "I do not think you ought to join the church. Evidently you are not in a fit condition. You ask what good it will do *you*. As long as you make that the first question, you would better stay out." He was offended, but in due time he came to a better mind.

I should never undertake to show to any person the benefits of church membership in any way which would make these benefits the main consideration. Of course, I am not degrading the discussion by considering anything but spiritual benefits, yet the assurance of these may minister to selfishness, of a kind, indeed, higher, but none the less real. It is sometimes difficult to measure the self-interest which is proper, but self-interest is not always selfish interest. But my mind always approaches the subject of publicly confessing Christ, which we have somehow come to identify with entering into local church membership, from an entirely different direction. Just here, let us keep distinct in thought these two—the public confession of Christ, and uniting with a local church as a member thereof. The "form of reception" issued by the Creed Commission in 1883 confuses these two. That issued by a committee of the council later preserves the proper distinction, and the manual reported to the council last October, and soon to be issued as revised, also sets the two in their proper order. Public confession of Christ and baptism are logically preliminary to local church membership. My present thought, however, does not require me to press this distinction. The two naturally go together.

It is not a question of benefits. Publicly to confess Christ as one's Lord is the natural impulse of Christian feeling. It is the Christian's expression of loyalty. If he has found the forgiveness of sins, if his hope of salvation is in the atoning sacrifice of his Lord, in whose blood alone is redemption, if he has consecrated his life to the service of that Lord, his natural impulse is to avow his faith before the world, and as naturally he allies himself with those who have had the same experience and follow the same divine Master. It is a poor soldier that is ashamed of his flag. A Christian does not begin by considering what advantage he is to get by honoring Christ. To honor is his privilege.

None the less would he desire to be in union with other Christians. The church



FROM TITIAN'S TRIBUTE MONEY

is his natural home. Its members are his natural associates in the highest interests of society. Their tastes are his tastes. "They that gladly received his word were baptized" and "were added unto them," that is added to the believers already gath ered together. This turning to the church as a home is so natural that a continued neglect to do so throws serious doubt upon the spiritual condition of those who remain away.

Nor is it to be forgotten that the work of the church, which includes all its members in its claims, is not confined to its own edification. That work, laid upon it by the Lord himself, is to spread the knowledge of his saving power to the world which needs salvation. The church is to declare the love of Christ to the needy, the troubled, the distressed. Every member, although his individuality may seem to be merged in its unity, yet contributes something of his life to this cause. Every Christian naturally feels the impulse to share in the Lord's service. He wants at least to be enrolled as a citizen of the heavenly kingdom. If one feels an aversion to this, or if he is unwilling to take a share of responsibility for Christian work, it is not worth while to pursue the matter. There are no conscripts in the Lord's army.

In addition to the natural impulse of one converted to Christ there is also the impulse of duty. Our Lord declared that duty, or, rather, assumed the fact of it, when he said: "Every one therefore who shall confess me before men, him will I also confess before my Father which is in heaven." Every minister has been approached by the question: "Cannot I be as good a Christian without joining the church?" The answer is simple: "Can you be as good a Christian as you ought to be by disobeying Christ at the very threshold of your life and remaining in permanent disobedience?" Even as to one of the specialties of the church, the Lord's Supper, there is not only a privilege in it, whereby divine grace is communicated, but there is a command. "This do in remembrance of me," said our Lord. A worthy woman once told me that she had been brought up to disbelieve in water baptism and the Lord's Supper and gave that as her reason for not uniting with a church with which she had come to be in sympathy. I pointed her simply to the absolute command of the Master which no spiritualizing process could nullify. She read the sentences and a new light came to her at once.

I would not be understood to imply that there are not good Christians outside of churches. I have known "outside saints." Some are restrained from public confession even by reverence for the honor of Christ. Some have doubt of their own stability. Some misapprehend the nature of this confession and imagine that it means personal perfection. All such persons need gentle explanation and encouragement. They should be led to see that this step is really identical with the simple acknowledgment of discipleship, and its avowal of loyalty in heart to the divine Master. It involves no abstruse theological science. It demands no possession of scientific knowledge. "Who shall confess me before men." "Me." Saviour and Lord. That is all.

Peace! The deep gloom brightens! See through yon dim distance
Gleams a glow of glory, wakes a sudden ray!
Lo, the gracious guerdon of faith's sweet persistence!
Lo, the gentle dawning of love's Easter Day!
—*Barton Grey.*

# The Sunday School

LESSON FOR APRIL 12. *Luke* 14: 15-24.

## PARABLE OF THE GREAT SUPPER.

BY REV. A. E. DUNNING, D.D.

This parable appears to have been spoken about four months before our Lord's crucifixion, while he was on his last journey to Jerusalem. Many of his most important sayings were uttered as he was enjoying social gatherings or were connected with festival occasions. Into these chapters, 13-19, Luke has gathered much of the teaching of Jesus concerning the kingdom which he founded. It was at a Sabbath evening dinner, so elaborate that there were several places of honor for the guests, that he suggested lessons of courtesy in social entertainments based on the great motive of love to men which ought to actuate all relations between man and man. Moved by these words one of those who sat with him exclaimed, "Blessed is he that shall eat bread in the kingdom of God." Christ's answer was this parable picturing with brief outlines the process of gathering men into that kingdom.

1. The invitation issued [vs. 16, 17]. Jesus Christ came to save the world; the Jews first [Rom. 2: 10]. They were the chosen nation —"Israel, mine elect," "As touching the election, beloved for the fathers' sakes." As guests for a festival were first bidden and then summoned when the hour had arrived, so the people of God had been chosen and had for ages waited for the summons to enter the kingdom. At last Christ came, saying, "The time is fulfilled, and the kingdom of God is at hand." That was the invitation to which the words of the servant corresponded: "Come, for all things are now ready."

That is the message of the gospel today, heard first by those in Christian lands, to whom the story of Christ's life and sacrifice is familiar in the pulpit, the Sunday school, the home and in the lives of his disciples. Like the Jews we who study this lesson are elected. This great privilege is ours—to understand the nature of the kingdom of God, to hear the call and to realize by entering in the end for which we were created. Whoever does this makes his life successful; whoever does not fails, whatever else he gains. "For what doth it profit a man, to gain the whole world and forfeit his life?"

2. The invitation declined [vs. 18-20]. The chosen nation had received the summons by the word of Jesus. Individuals had responded to it, but as a nation the people were neglecting the invitation. Some pleaded pressure of business, others absorption in pleasure. All turned their backs on the messenger and went their own ways.

The same conditions still hold. Indifference to the kingdom of God, as compared with present engagements of business or pleasure, is the main reason why the multitudes refuse the invitation extended to them. One among guests at a table in Boston said to a gentleman and his wife, "Where do you attend church?" The husband answered, "We rarely go anywhere. I am very busy during the week and feel inclined to sleep Sunday mornings, and since we came to the city we have fallen out of the habit of going to church." He added, regretfully, "It ought not to be so. We have often said we should do differently. But we have been going on in this way for twenty years." Multitudes like this couple admire the principles and in some degree sympathize with hopes for the consummation of the kingdom of God. The excuses they plead are engagements, reasonable in themselves, wrong only when they are allowed to block the way into the kingdom instead of being used in its honor.

3. The new guests invited [vs. 21-23]. The invitation to the kingdom of God was first extended to the Jews. It was theirs till they rejected it. "It was necessary," said Paul, "that the Word of God should first be spoken to you. Seeing ye thrust it from you and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us." Our first business is to extend the gospel invitation to our own neighbors, to make it plain and urgent and the meaning of the kingdom of God clear to them. If they accept it, they share our duty and privilege. But there is no more unreasonable fault-finding with missions than that which objects to sending the gospel abroad till all those at home are converted. If that had been Christ's teaching in Palestine, we might all have been heathen today. If our neighbors reject the gospel invitation, we are commanded by God to go beyond them, to seek not merely the poor, but those less accessible because less often thought of as suitable for the kingdom of God. Some of them will come warped by inherited evil passions, bruised by sin, outcasts from society, but every one who enters in will be a welcome guest.

We are not to stop with our own neighborhood nor our own nation. We are sent by our Lord "out into the highways and hedges," to the most distant peoples, holding forth the word of life. The invitation to them must be even more patiently repeated and more urgent, for they have no traditions or training to help them to appropriate its meaning as theirs. We must "constrain them to come in." We have a great gift to offer—a gift so great that centuries of teaching by prophets and centuries of experience were necessary to prepare the Jews to comprehend its meaning. From them through many generations we have inherited light on the gracious invitation. But to China and India and Africa that light borne by us and our messengers breaks in on the thick darkness of ages. Faithfully, prayerfully, persistently, we are to say to them: "The free gift of God is eternal life through Jesus Christ our Lord." They, too, are heirs of the kingdom.

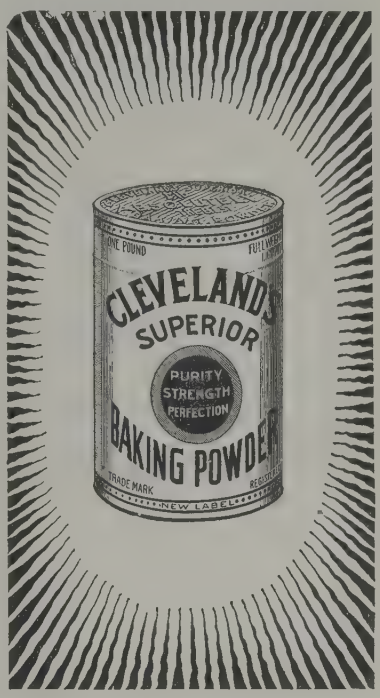
4. First invitations withdrawn v. 24. Terribly pathetic are these last words of Christ's parable describing the limits under which the invitation to the kingdom has been extended. "None of those men who were bidden shall taste of my supper." Who were those bidden? The elect nation. What is the significance to us of these solemn words? Those to whom the gospel invitation is most familiar, who now reject it, are passing by their final opportunity to accept it. The kingdom of God is the most glorious thing in the universe. It is the consummation of every worthy ambition, the satisfaction of every honorable desire. Jesus Christ came to make our ambitions worthy, our desires honorable by uniting us with himself in sacrifice for the world. Rejecting him now we renounce his kingdom. If we shut ourselves out of Christ's kingdom, *judging ourselves* unworthy of eternal life, only the kingdom of Satan remains to us from which there is no longer promise of release.

## THE CHURCH PRAYER MEETING.

*Topic, April* 5-11. The Resurrection of the Body. 1 Cor. 15: 35-38, 53-58; 2 Cor. 5: 1-9.

The resurrection body. Personal identity. Recognition. Likeness to Christ. Immortality.

(See prayer meeting editorial.)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## PROGRESS OF THE KINGDOM.

### TYPES OF FOREIGN MISSION WORK.

*(Parallel with The Congregationalist's May Topic for Missionary Meetings.)*

The student of missions will find it both interesting and profitable to study, in a broad way, the characteristic conditions and problems of typical mission fields, which present striking contrasts as to the character and intelligence of inhabitants, degree of civilization and amenability to foreign influence. As an example of evangelistic enterprise among nature peoples let us turn to the Danish and Moravian missions among the Eskimos of Greenland. Full of fascination is the story of Hans Egede, a Norwegian pastor, born in the seventeenth century, who felt himself called of God to Christianize the Greenlanders, whom he supposed to be forlorn Northmen, descendants of his own Norwegian forefathers. He drew up a memorial petitioning a prominent ecclesiastic to use influence in behalf of his project, which was favorably received, though the bishop's reply, in which he remarks that Greenland is in the neighborhood of Cuba where Spanish and other colonists found gold, indicates his dense ignorance of geography. But, like Columbus, it was only after many years of poverty and repulses, of distrust and suspected lunacy that Egede was able to carry out his cherished plan. In 1721 he sailed from Denmark for Greenland at the head of a trading company, which was under protection of the Danish Government, to make a settlement in that frozen continent, the colonists with the aim of establishing there the rule of their country, Egede with the purpose to establish the rule of Christ.

But the determined missionary found his field very disappointing. The Greenlanders then on the ground were not Northmen, but an aboriginal people whose moral and social condition was extremely low. Their coarseness, stupidity and groveling habits, their constitutional dullness of apprehension between right and wrong, not to mention the difficulties of the language and the extreme severity of the climate, were discouragements almost overwhelming. Although Hans Egede had little success in saving souls, he laid the foundations, and the Moravian missionaries, of whom Matthew and Christian Stach were the first, were more successful though their impediments were hardly less appalling. Dr. A. C. Thompson, in his work on Moravian Missions, writes: "We picture to ourselves the Moravian Brethren, simple-minded men, endeavoring to get access to this people—a people who did not desire their presence, and who seemed determined to have nothing to do with them except in the way of begging or stealing. The language must be mastered, but these newcomers have never seen a grammar. Natives steal the manuscripts which had been written out with wearisome pains, and instead of entering into conversation ask if they are not going away soon."

Thus graphically are portrayed the circumstances under which a typical mission among a barbarous people was inaugurated. We have not space to describe the methods by which worthy, energizing thoughts first found lodgment in the minds of these Eskimos, but that their sensibilities have been educated by the power of the gospel of Christ is evidenced by the results. The Greenlanders as a body have risen from the condition of wild, filthy savages to that of a docile, civilized and nominally Christian people.

A greater contrast could hardly be imagined than that between the conditions of missionary work in Greenland among its simple, rude, primitive inhabitants and in Asia in contact with its "compact, elaborate, venerable, defiant nationalities, civilizations and religions." In China we find a mission field which best represents evangelistic enterprise in the midst of an ancient and conservative civilization almost wholly uninfluenced by outside forces. Customs and institutions fixed for them twenty-four centuries ago have a hold on the people which only increases with age. No other country presents such an invincible front to Christianity as China, and therefore it has been well said that in that land more than anywhere else in the world, perhaps, the missionary must simply fall back on the sovereignty of God and the omnipotent love of Christ.

After reading a book like Dr. Arthur Smith's Chinese Characteristics, one gains a new insight into the peculiar difficulties which confront the missionary among the Chinese—their national pride, their patriotism, conservatism, their unreligious nature, unresponsive to the spiritual appeals of Christianity, their self-righteousness, their mercenary spirit, their absence of sincerity. What they lack is not intellectual ability, patience, practicality nor cheerfulness, but character and conscience. So vast are these obstacles, and so small, comparatively, have been the actual visible conquests of Christianity that some pessimistic individuals think that the missionary effort in China has been a failure. No more convincing evidence to the contrary, however, is needed than the hearty testimonies of such eminent government officials as Minister Denby and Rear-Admiral George E. Belknap, U. S. N., while the new university at Tientsin and a reform movement in Peking are indications that even conservative China is moving.

In India, also, Christianity encounters a conservative civilization and an ancient and elaborate religious system, but under the qualifying influences exerted by European government. The conditions of mission work are intricate and peculiarly difficult on account of the heterogeneousness of India, divided naturally by its numerous races and dialects and religions and artificially by its strange system of caste, but British rule is an integrating force which is rapidly unifying these diversive, discordant and mutually repellent elements, until the idea of one country, one people and one common life is more and more possessing the minds of men. In a recent article, Rev. E. S. Hume, referring to the advantages of British rule in India, declares that it has given the country a strong and stable government as well as the priceless boon of education; the interests of the natives are considered and cared for and Indians are being taught the meaning of justice and honesty. New legal codes are gradually demolishing old, cruel, degrading practices, creating new moral sentiments and impressing Christian ideals.

While owning that there is much in the Indian annals of England which may cause her friends to blush, we believe that Rev. E. A. Lawrence is right in saying: "It is true that more and more, as time has gone on, her voice has spoken Christianity, that her representatives in India, whether through the pressure of public sentiment at home or through the purpose of their own hearts, have done Christian deeds and exerted a Christian influence." The introduction of European learning, customs and ideas is accompanied by peculiar dangers and problems which the missionaries cannot meet without abundant knowledge, tact and faith. But, unlike the Chinese, the Indians are essentially a religious people who, in spite of the dangers of Western skepticism and the attractions of new eclectic systems, partly Christian and partly heathen, are or must become peculiarly open to the living gospel of Jesus Christ.

**Sources of Information.**

Moravian Missions and Protestant Missions, by Dr. A. C. Thompson.
Amid Greenland Snows, by Jesse Page.
Modern Missions in the East, by Rev. E. A. Lawrence.
Chinese Characteristics, by Dr. Arthur Smith.
The Conversion of India, by Dr. George Smith.
*Life and Light* for March, 1896.

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A child's needless tear is a blood blot on the earth.—*Cardinal Manning.*


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# Literature

### CRITICISM AND FORETELLING.

The French critic, La Bruyère, said in reproof of the criticism of his time that the surest test of a man's critical power was his judgment of contemporaries. Too much criticism is echo rather than opinion. To like what everybody has agreed to like is but a slight test of discrimination, but to decisively like what has not yet won its way to public esteem and to say so with good courage is the real and prophetic office of criticism. The worst enemies of good authors and the blindest guides of the public are those critics who take their opinions ready-made from publishers' circulars, or wait until they have read what the leading critical journals say in order to repeat their dictum with judicious variations. Unless the critic thinks for himself, and has the material for wide comparison as well as an honest purpose of impartial seeing and clear statement, his opinions are of little worth. Let him be content with stating clearly what the book claims for itself so that his readers may read and decide for themselves, unless he can give that time and undivided attention which alone makes judgment valuable.

It does not follow from this prophetic office of criticism that there is any infallible authority in the newspaper offices. Prophecy is not always true foretelling. Its office is rather that of calling men to thought.

The history of modern criticism abounds with delightfully amusing instances of false judgments and predictions. We all know what was said of Byron by the *Edinburgh*, of Keats by the *Quarterly* and of Tennyson by nearly the whole chorus of reviewers of his earliest work. A more striking modern instance is that of the present poet laureate of England, from whose book, The Poetry of the Period, published about 1870, *The Bookman* quotes the following opinion of his predecessor, Tennyson. He says:

> What I wish to emphasize is that his (Tennyson's) being a great poet is now regarded as an established fact. I am going, not only to challenge, but to deny it altogether, and to implore the age, while there is yet time, to save itself, by a seasonable recantation, from posthumous ridicule and contempt. My proposition is that Mr. Tennyson is not a great poet, unquestionably not a poet of the front rank, all but unquestionably not a poet of the second rank, and probably, though no contemporary perhaps can settle that, not even at the head of poets of the third rank, among whom he must inevitably take his place. The prevailing and universal expression is that he is a great poet, a very great poet, perhaps as great a poet as ever lived. This is the opinion I challenge and denounce, the opinion that will make posterity shriek with laughter and flout us to scorn. Let not the age make itself the laughing stock of an irreverent posterity. We laugh at the contemporaries of Hayley. Do we want to be laughed at by our grandchildren? Mr. Tennyson is much more of a poet than Hayley, no doubt, but then Hayley was never belauded as Mr. Tennyson is by us.

This was honest criticism, doubtless—no sane man would otherwise have made it at the very hight of Tennyson's activity and fame—and it is more wholesome than mere echo of laudation, but it is at once a witness to the limitations of taste in its author and to the vagaries of opinion into which even honesty may sometimes fall.

## BOOK REVIEWS.

### JOAN OF ARC.

By Francis C. Lowell. The providential ordering which has made a peasant girl of nineteen the national hero and saint of France finds a full and careful chronicler in the author of this book. It is well that the story should be told again in modern form and here in America, for Joan is more than a national possession—she is one of the most striking figures of the world's history, and with too many her real person and life have been hidden in a mist of legend. No one now believes her to have been guilty of the crimes for which she was condemned, but her recent beatification by church and people tends to obscure her real human character, and this is well brought out by Mr. Lowell.

In another respect, too, this careful study is of interest. Joan was condemned at last mainly by an illegitimate use of the dilemma which every one who in earnest considers the question of obedience to the Roman Catholic Church has to consider. Being fully assured in long experience that her voices were from God, she was asked whether she would submit the question of their validity to the church. If she refused, she would be condemned for contumacy. If she agreed, the church, as represented by her judges and accusers, would immediately decide that the voices were from beneath and not from above. In a word, she was essentially a Protestant in having shaped her life by the direct voice of God in heart and conscience, and she met with the fate that all Protestants who were within reach a century later met when they chose to listen to God rather than men.

Mr. Lowell states, without deciding, the question of the nature of the voices, rightly saying that there are only two theories to be considered, that of the modern denial of all supernaturalism and that of the mediæval and modern belief in the activity of God in the affairs of men. We commend the appendix upon this matter and the other which compares Joan with Catharine of Siena to the attention of students of the spiritual manifestations of the ages. Joan of Arc's case is a crucial case, we believe, in the impending conflict between the materialistic and spiritualistic conceptions of man's life. [Houghton, Mifflin & Co. $2.00.]

### BIBLICAL STUDY.

Books are multiplying which result from approach to the Bible, not for the purpose of finding material with which to fortify a system of theology already adopted, but simply with the inquiry as to what the Bible teaches. *The Theology of the Old Testament*, by Prof. W. H. Bennett of Hackney College, London, is a book of this class. It is a condensed manual, summarizing the teachings of the Old Testament in paragraphs, under such chapter headings as Israel in History, The Ideal Israel, and Israel as the People of Jehovah. The author holds that a revelation was made to Israel of which the Old Testament is a record, that Israel receiving this revelation represents mankind and that the relation between the nation and God is a type of the relation which should exist between God and man. Professor Bennett accepts the dates which recent criticism has assigned to the books of the Old Testament, and it is interesting to see the modifications of interpretation which are made by associating the circumstances of these later periods with the writings, historic, poetic and prophetic, as compared with meanings which have commonly been deduced from these utterances by those who supposed them to have been written centuries earlier. This manual furnishes valuable material for studying Old Testament theology and often points to lines of study which the reader is glad to pursue further. [T. Whittaker. 75 cents.]

*The Great Meaning of Metanoia*, an Undeveloped Chapter in the Life and Teaching of Christ, a New Edition with a Supplementary Essay, by Treadwell Walden. This is a striking and valuable book which we are glad to see in an enlarged edition. It is devoted to the study of a single Greek word, but one which is, perhaps, the most central and important in the New Testament, and also one whose meaning is much hidden by the English equivalent chosen by the first translators and retained against their wish in lieu of a better by the revisers. All Greek scholars know that the word used by our Lord when he began his ministry, "Repent, for the kingdom of God is at hand," means more than sorrow for sin. It is a call to a change of view because of new conditions. "The world is changed by the coming of the Son of God, change with it that you may be partaker of its spirit and its work!" To many this thought, so fully set forth by the author of this book, would bring a wholly new conception of the work of Christianity. There is nothing in the book, in spite of its somewhat forbidding title, beyond the grasp of any one who understands only English, and we hope it may have the widest reading. [Thomas Whittaker. $1.00.]

Volume IX. of The Lutheran Commentary contains *Annotations on the Epistles of Paul to the Ephesians, Philippians, Colossians and Thessalonians*, by E. T. Horn, D. D., and A. G. Voigt, D. D. These are fresh and reverent comments on the letters of the apostle and fully sustain their place in the series of which they are a part. [The Christian Literature Co. $2.50.]

### STORIES.

The artists have a saying in regard to a certain kind of picture that *it howls*. Something of the kind must be said, we fear, about *A Lady of Quality*, Mrs. Frances Hodgson Burnett's latest novel. It is a book of indubitable strength, full of fierce life and violent contrasts. No man of the greater sort, certainly neither Steele nor Addison, could have written with the undeniable coarseness which makes the earlier part of the book painful reading. It is not the situation but the manner of describing it which we have in mind. The Isaac Bickerstaff of the title could never have been the chivalrous Sir Richard Steele. He might, in some morose and reckless mood, have been Dean Jonathan Swift, by whom the pseudonym of Bickerstaff was first invented. The historical machinery of the book indeed is like the scenery of a country theater which is labeled this or that for the occasion. Except for some details of costume and tags of style the scene might be anywhere.

The real value of the book is in its passionate depiction of a strong woman's ideal of a stronger woman than herself—a woman strangely tried and heavily burdened, too much like a man at first, but thoroughly womanly at last in a strong, proud womanhood capable of both love and hate. Traces of the modern woman's dissatisfaction and experiment, and of the discussion of her place and work in the world, are written large all through the book. The most human and admirable picture in the whole swift moving drama is

that of the sister whom Clorinda adopts as a chaperone and a foil before she learns to trust her as a friend, but Clorinda herself grows upon us as she passes through trial into a woman's noblest place and work.

The book is certain to be widely read and discussed, defended by some women and disliked by most men (who have not yet learned to love women for the qualities depicted in the book), but it does not, in our opinion, belong near the top of the long list of books which its author has written. [Charles Scribner's Sons. $1.50.]

*A Rescued Madonna*, by Harriet A. Cheever, is a bright and interesting story for the Eastertime, or, indeed, for any time when the meaning of Christ's death and resurrection for the life of every day needs to be brought home to human hearts. It is well printed and beautifully bound in white and gold. [Cong. S. S. & Pub. Society. 60 cents.]

Elizabeth Stuart Phelps's striking magazine story, *The Supply at Saint Agatha's*, comes to us in an illustrated edition appropriately bound in white and gold. [Houghton, Mifflin & Co. $1.00.]

George Borrow's *Lavengro* is reprinted in an illustrated edition with an introduction by Augustine Birrell. Genius falls sometimes to unconventional characters and is put to strange uses. Of Borrow's genius there can be no question, nor of the fascination of its use in this rambling and delightful book. [Macmillan & Co. $1.25.]

*At Last*, by Mrs. Maria E. Lauder, is not a strong book in spite of its singleness of aim. The author evidently believes with all her heart in the great moral reform to which the work is dedicated, and has a deep faith in the power of the gospel, but in a story these count for nothing without some sense of the congruous and at least a modicum of dramatic skill and power of setting character distinctly before us. [Cranston & Curts. 75 cents.]

In Macmillan's Novelists' Library we have three numbers, *A Strange Elopement* by W. Clark Russell, *The Last Touches* and other stories by Mrs. W. K. Clifford, and *A Tale of a Lonely Parish* by F. Marion Crawford. These are all well printed, are bound in buff paper and will serve admirably for summer reading. [Macmillan & Co. Each 50 cents.]

GUIDE-BOOKS AND BOOKS OF TRAVEL.

*Three Gringos in Venezuela and Central America*, by Richard Harding Davis. The title reverses the order of travel and of interest in the book. It is of Central America that Mr. Davis has most to tell us. Gringo is a Spanish-American term of contempt for North Americans, and the author, accepting it in fun, fully repays the debt of scorn in these clever magazine sketches of travel. They are light, too light for much permanent value, but they will be wholesome reading for all those who give the word republic an identical meaning under all circumstances and among all races. "The republics of Central America," the author says, "are republics in name only, and the movements of a stranger within the boundaries of Honduras are as closely watched as though he were a newspaper correspondent in Siberia." The book would make a wholesome and agreeable literary diet for all Jingoes whose blood in connection with Venezuela or Nicaragua has climbed and lingers above fever heat. [Harper & Brothers. $1.50.]

The twenty-fifth edition of *The Satchel Guide to Europe* is before us. The latest information concerning popular routes in Great Britain and on the continent seems to have been inserted. It is about the most convenient and serviceable guide-book we know of for the large territory it covers. [Houghton & Mifflin. $1.50.]

A very complete and satisfactory guide is the *Handbook of the New Public Library in Boston*, compiled by Herbert Small with contributions by C. Howard Walker and Lindsay Swift. The building is perhaps the most notable public building in the country outside of Washington and the hand-book gives a complete and scholarly account of it. [Curtis & Co., Boston. Paper, 16 cents by mail.]

*California of the South* by Walter Lindley, M. D., and J. P. Widney, M. D., LL. D., with maps and numerous illustrations. This is the third edition of this well-known guide-book to Southern California and is rewritten and printed from new plates. Those who are interested in the study of what has been called the American Italy will find abundant information as to its advantages for travel or for residence. [D. Appleton & Co. $2.00.]

Those who read French will find much amusement and some instruction in *Aux Etats-Unis*, by Dr. Auguste Lutand. The book bristles with trivial errors from cover to cover, but its pictures of American cities and life are so naïve and the author's good humor with himself and his entertainers so genuine that the book is highly readable. It is really a guide-book for French travelers in America. [Brentano. Paper, 88 cents; cloth, $1.20.]

MISCELLANEOUS.

Those who wish to understand the Armenian question will do well to buy and read *The Rule of the Turk*, by Frederick Davis Greene. It is written by one who speaks of what he knows, and the story is one which would move any but a heart of stone. The book is illustrated and has full apparatus in addition to the text for the statement of its case. Everybody ought to read it, and consider what can be done. [G. P. Putnam's Sons. Paper, 50 cents.]

*A Silver Jubilee*, Celebration of the Twenty-Fifth Anniversary of the First Congregational Church, Montclair, N. J., and of the Pastorate of Amory Howe Bradford, its First and Only Minister. This is a model record of an occasion of great interest to the churches as well as to the church immediately concerned and its pastor, of which we gave a full account at the time. There are portraits of Dr. Bradford at the beginning and the end of his long pastorate, and pictures of the church and parsonage, with full reports of the addresses delivered. [Fords, Howard & Hulbert. Edition limited to 300 signed copies. $1.00, from the publishers only.]

Rev. Salem D. Towne of Bangor, Me., has arranged and published a *Marriage Memorial and Wedding Souvenir with Marriage Ceremony and Certificate*. Prefaced by appropriate literary selections and followed by blank leaves for the pictures of bride and groom and the autographs of wedding guests, this form of certificate will be just the thing to be referred to as a souvenir of the marriage ceremony.

*The Book of a Hundred Games*, by Mary White. In one Long Island town not long ago there was a club of twenty people who cared more for games than dancing and were ready to lay aside their dignity and vanity for the sake of making games a success. Out of its experience comes this book, which will stimulate, we hope, both the enjoyment and invention of those who read it. The conditions which made this club a success must be observed by its imitators, but bright and unselfish spirits "agreeing to agree" will be surprised to find how many modifications of old favorites are possible, and what a pleasure there is in new combinations. [Charles Scribner's Sons. $1.00.]

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NOTES.

— Professor Drummond is ill and has been obliged to postpone all literary work.

— The eagerly anticipated biography of Oliver Wendell Holmes—which, by the way, is said to be largely autobiographical—is promised for the end of April.

— Lovers of travel will be interested to hear that a new edition of the late Professor Tyndale's *Glaciers of the Alps*, which has long been out of print, is soon to be issued.

— A French ecclesiastic, Abbé Gayrand, is about to publish a volume to prove that Saint Thomas Aquinas, the special intellectual idol of the present Pope, was an Anti-Semite.

— It is hoped that the Amesbury home of Whittier may be preserved as a memorial hall. The women of the town have taken the matter in hand, so that the plan is likely to be carried through successfully.

— The April *McClure's Magazine* adduces testimony to show that Lincoln's law partner and friend, Herndon, was mistaken in his account of Lincoln's absenting himself on his first appointed wedding day.

— Germany is much interested in its latest and suddenly discovered poet, Johanna Ambrosius. She is a peasant and the wife of a peasant, but has spoken to the hearts of the German people with wonderful power and force.

— Houghton, Mifflin and Company are to issue in the autumn a new and complete edition of the works of Mrs. Harriet Beecher Stowe. Each copy of a special limited edition on large paper will contain an autograph of the author.

— It seems to be the age of dawning official recognition for literary and scientific merit. Professor Roentgen has just been created a baron by Prince-Regent Ludwig of Bavaria, and also granted a decoration by Emperor William.

— The sixtieth anniversary of the founding of the *Yale Literary Magazine*, the first college magazine in America, was celebrated in New Haven last week with a banquet. Among letters of regret which were read from invited guests who were unable to be present were those from William M. Everts and Donald G. Mitchell, both former editors of the magazine.

— It is proposed to erect a public memorial library in memory of George Eliot in her native town of Nuneaton and American contributions are invited. Travelers who remember the dreariness of the town, with its ugly and monotonous central streets, will be glad to think that there is to be some brightness added for those who are forced to dwell there.

— The Japanese, while acknowledging that much of what is written about them in the British and American newspapers "is good in its own way" also feel that "for a thorough understanding of our (Japan) country and people it is desirable that foreigners should also know what the Japanese think of themselves and of the world at large." Hence an English edition of *The Kokumin-no-Tomo* (The Nation's Friend) is issued monthly. It is called *The Far East* and has for its contributors the leading native and foreign scholars and thinkers of Japan. *The Koku-*

*min-no-Tomo* has such a standing in Japan that the success of the new venture is assured. The many English-speaking people who wish for reliable information respecting the politics, commerce, industry, religion, science, art and literature of the far East will welcome this new monthly.

### BOOKS OF THE WEEK.

*A. I. Bradley & Co. Boston.*

BOYS OF THE CENTRAL. By I. T. Thurston. pp. 272. $1.00.

JUDITH. By E. E. Greene. pp. 254. $1.00.

*Ginn & Co. Boston.*

ADVENTURES OF HATIM TAI. Translated from the Persian by Duncan Forbes. Edited by William R. Alger. pp. 326. 50 cents.

*Leach, Shewell & Sanborn. Boston*

THE ILIAD OF HOMER. Books I., VI., XXII. and XXIV. Edited by W. J. Price. pp. 173. 35 cents.

*Silver, Burdett & Co. Boston.*

HEAVEN. By Rev. R. Montague, D.D. pp. 192. $1.25.

*Charles Scribner's Sons. New York.*

A MASTER SPIRIT. By Harriet Prescott Spofford. pp. 135. 75 cents.

MADAME DELPHINE. By George W. Cable. pp. 131. 75 cents.

A FOOL OF NATURE. By Julian Hawthorne. pp. 287. $1.25.

THE HOUSE. By Eugene Field. pp. 268. $1 25.

MADAME ROLAND. By Ida M. Tarbell. pp. 328. $1.50.

*Macmillan & Co. New York.*

THE ELEMENTS OF PHYSICS Vol I. *Mechanics and Heat.* By Edward L. Nichols and William S. Franklin. pp. 28. $1.50.

THE BEATITUDES AND OTHER SERMONS. By Alexander Maclaren, D.D. pp. 313. $1.50.

*D. Appleton & Co. New York.*

CLEG KELLY, ARAB OF THE CITY. By S. R. Crockett. pp. 388. $1.50.

VOICE BUILDING AND TONE PLACING. By H. Holbrook Curtis, Ph. B., M. D. pp. 215. $2.00.

*G. P. Putnam's Sons. New York.*

LORENZO DE' MEDICI. By E. Armstrong. pp. 449. $1.50.

*E. P. Dutton & Co. New York.*

VESPER SONGS. 80 cents.

TE DEUM LAUDAMUS. 80 cents.

VIOLETS. 75 cents.

THE GATE OF PARADISE. $1.25.

*Dodd, Mead & Co. New York.*

IN A SILENT WORLD. THE LOVE STORY OF A DEAF MUTE. pp. 164. 75 cents.

DEDORA HEYWOOD. By Gertrude Smith. pp. 152. 75 cents.

THE FOUR TEMPERAMENTS. By Alexander Whyte, D.D. pp. 102. 50 cents.

THE VISIONS OF A PROPHET. By Marcus Dods, D.D. pp. 185. 50 cents.

*Fleming H. Revell Co. New York.*

WHERE KITTY FOUND HER SOUL. By Mrs. J. H. Walworth. pp. 36 15 cents.

ONE OF THE SWEET OLD CHAPTERS. By Rose Porter. pp. 48. 30 cents.

RISEN WITH CHRIST. By Rev. A. J. Gordon, D.D. pp 32. 30 cents.

*Henry Holt & Co. New York.*

EMMA LOU—HER BOOK. By Mary M. Mears. pp. 277. $1 00.

*J. Selwin Tait & Sons. New York.*

AN OATEN PIPE. By James B. Kenyon. pp. 131. $1.00.

*E. B. Treat. New York.*

THE TESTIMONY OF THE LAND TO THE BOOK. By Rev. David Gregg, D.D. pp. 52. 35 cents.

*Benziger Bros. New York.*

THE OUTLAW OF CARMARGUE. By A. De Lamothe. Translated by Anna T. Sadlier. pp. 313. $1.25.

*American Book Co. New York*

SCHOOL INTERESTS AND DUTIES. By R. M. King. pp. 336. $1.00.

*J. B. Lippincott Co. Philadelphia.*

A FIGHT WITH FATE. By Mrs. Alexander. pp. 300. $1.25.

PAPER COVERS.

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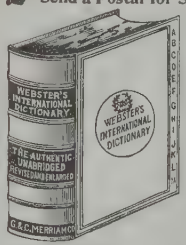
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ONFERENCE FOR MINISTERS AND CHRISTIAN ORKERS at Chicago during the month of April. Spe- l lectures by Superintendent Torrey, Prof. W. W. ite and Dr. W. J. Erdman. All who desire to avail mselves of this special conference and stopping at Institute at the reduced price for board and room $5 per week should make application early of Supt. A. Torrey, 80 Institute Place, Chicago, Ill.

SPRING STATE MEETINGS.

| | | |
|---|---|---|
| izona, | Tempe, | Wednesday, April 8. |
| xas, | Cleburne, | Thursday, April 9. |
| w Mexico, | Albuquerque, | Wednesday, April 15. |
| w Jersey, | Newark, | Tuesday, April 21. |
| lahoma, | Kingfisher, | Thursday, April 30. |
| ssouri, | Lamar, | Tuesday, May 5. |
| nsas, | Lawrence, | Thursday, May 7. |
| io, | Marietta, | Tuesday, May 12. |
| iana, | Michigan City, | Tuesday, May 12. |
| nois, | Aurora, | Monday, May 18. |
| wa, | Davenport, | Tuesday, May 19. |
| ssachusetts, | Fall River, | Tuesday, May 19. |
| chigan, | Greenville, | Tuesday, May 19. |
| w York, | Canandaigua, | Tuesday, May 19. |
| uth Dakota, | Pierre, | Tuesday, May 19. |
| nsylvania, | Ridgway, | Tuesday, May 26. |
| ode Island, | Westerly, | Tuesday, May 26. |
| rmont, | Bradford, | Tuesday, June 9. |
| nnecticut Asso., | Hartford, | Tuesday, June 16. |

### Benevolent Societies.

HE CONGREGATIONAL HOME MISSIONARY SOCIETY represented in Massachusetts by the MASSACHU- TTS HOME MISSIONARY SOCIETY, No 9 Congrega- al House, Rev. Joshua Coit, Secretary; Rev. Edwin Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room . 32, Congregational House. Office hours, 9 to 5. An- al membership, $1.00; life membership, $20.00 Con- butions solicited. Miss Annie C. Bridgman, Treasurer.

MERICAN BOARD OF COMMISSIONERS FOR FOREIGN SSIONS, Congregational House, No 1 Somerset Street, ston. Frank H. Wiggin, Assistant Treasurer; Charles Swett, Publishing and Purchasing Agent. Office in w York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Con- gational House. Miss Ellen Carruth, Treasurer; ss Abbie B. Child, Home Secretary.

HE AMERICAN MISSIONARY ASSOCIATION, Bible use, New York. Missions in the United States, evan- istic and educational, at the South and in the West ong the Indians and Chinese. Boston office, 21 Con- gational House; Chicago office, 153 La Salle Street.; veland office, Y. M. C. A. Building. Donations may sent to either of the above offices, or to H. W. Hub- rd, Treasurer, 108 Bible House, New York City.

HE CONGREGATIONAL CHURCH BUILDING SOCIETY Church and Parsonage Building. Rev. L. H. Cobb, D., Secretary; H. O. Pinneo, Treasurer, 59 Bible use, New York; Rev. George A. Hood, Congrega- al House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Includ- work of former New West Commission.) Aids four dred students for the ministry, eight home mis- ary colleges, twenty academies in the West and ah, ten free Christian schools in Utah and New xico. S. F. Wilkins, Treasurer. Offices, 10 Congre- ional House, Boston, 151 Washington St., Chicago, Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.— ntributions used only for missionary work. Rev. orge M. Boynton, D. D., Secretary; W. A. Duncan, D., Field Secretary; E. Lawrence Barnard, Treas- r, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.— easurer, Mr. Arthur G. Stanwood, 701 Sears Building, ston. Address applications to Rev A. H. Quint, D. D., ngregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little ely aid to aged and disabled home and foreign mis- naries and ministers and their families, the commit- e of the National Council asks from each church one ndid offering for its permanent invested fund. It o invites generous individual gifts. For fuller infor- ation see Minutes of National Council, 1892, and Year- ok, 1893, page 62. Secretary, Rev. N. H. Whittlesey, w Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hart- rd, Ct. *Form of a bequest:* I bequeath to the "Trus- s of the National Council of the Congregational urches of the United States" (a body corporate char- ed under the laws of the State of Connecticut) [here ert the bequest], to be used for the purpose of Min- erial Relief, as provided in the resolution of the Na- nal Council of the Congregational Churches of the ited States at its session held in Chicago in October, 6.

THE CONGREGATIONAL BOARD OF PASTORAL SUP- Y, established by the Massachusetts General Associ- on, offers its services to churches desiring pastors or ipit supplies. Careful attention is given to applica- ns from without the State. Room 22A, Congrega- nal House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 7. Chapel and reading-room, 287 Hanover St., Boston. en day and evening. Sailors and landsmen welcome. ily prayer meeting, 11 A. M., Bible study, 3 P. M. Sun- y services, usual hours. Meetings every evening ex- pt Saturday. Branch mission, Vineyard Haven. Is Congregational society and appeals to all Congrega- nal churches for support. Send donations of money B. S. Snow, Corresponding Secretary, Room 22, Con- gational House, Boston. Send clothing, comfort gs, reading, etc., to Capt. S. S. Nickerson, chaplain, Hanover St. Bequests should read: "I give and be- eath to the Boston Seaman's Friend Society the sum $——, to be applied to the charitable uses and pur- ses of said society." Rev. Alexander McKenzie, D., President; George Gould, Treasurer.

### PASSING COMMENT.

That is the way to pay debts, as the women a New Hampshire church went at it. They e partially ready in advance for the next nergency.

As an unbiased opinion of the late Syracuse eclaration of unity that of the new church in n interior State, speaking through its pastor, inspiring: "The grandest ecclesiastical de- liverance of our day." This church has obeyed its convictions and others of its previous faith, we believe, are following its lead.

The wiping out or large reduction of a church debt often marks an epoch, not only in the organization itself, but in the community. A heroic effort in a struggling church in Pennsylvania has stimulated such an interest in the formerly indifferent neighborhood that greater spiritual and numerical growth may now be looked for.

For a city now supporting so many of our churches as Worcester, Mass., as seen in the annual report this week, the increase of their number has been extraordinary. That a century and more should have elapsed between the founding of the first and second church shows how strong and rapid a growth of Congregationalism, this century, has made up for the last and placed the city about seventh in the rank of the strongholds of the denomination. On the other hand, Chicago, which leads with nearly seventy churches, has organized them all in less than half a century.

### CONFERENCES AND ASSOCIATIONS.

IND.—Central Association held a meeting in Brightwood, March 17. The topics were: The Spiritual Quickening of Our Churches, Claims of Our Benevolent Societies, Weak Places in Our Churches and Sunday Schools and How They May Be Strengthened, and American Congregationalism, Its History and Polity. The attendance was large and included three graduating members of the Bible School of Butler College, the Christian institution located at Indianapolis. Three new churches were received.

KAN.—Central Association met at Dover, March 17–19. The general topic was The Place of the Central Association in the Kingdom. Rev. C. M. Sheldon preached the sermon.

### CLUBS.

VT.—The Club of Western Vermont met with the College Street Church, Burlington, March 24. The topic was Foreign Missions in the Light of Recent Events. Papers were read on Discouragements in China, Japan and Turkey and A New Forward Movement. Addresses were made by Dr. G. W. Phillips on The Recent Debt and Its Lessons and by Sec. J. L. Barton on Christianity and New Japan.

MINN.—The March meeting of the Minnesota Club in Minneapolis was well attended and strong papers were given on the Future of Congregationalism, Its Unity, Its Democracy, Advantages and Disadvantages, and Its Undeveloped Resources.

WN.—The Puget Sound Club met in Tacoma, March 18. The first address by Pres. M. W. Harrington of the State University was on Arbitration, which the speaker believed to be the next step in civilization to be taken in the near future. Resolutions favoring universal arbitration were adopted and ordered sent to the representatives in Washington. Other addresses were on Armenia and Hawaii.

### NEW ENGLAND.

#### Massachusetts.

WEST SOMERVILLE—*Day Street.* The church has voted $8,000 for repairs the coming summer. The edifice will be remodeled throughout and a new organ will be put in. Rev. Peter MacQueen is pastor.

MARSHFIELD HILLS.—The meeting house is closed for repairs. Memorial windows, painting, papering, a new pulpit set and a new carpet are contemplated. Part of the funds are raised by the Ladies' Circle and the Y. P. S. C. E.

MANSFIELD.—Last week Wednesday the church celebrated quietly the 40th anniversary of the beginning of Rev. Jacob Ide's pastorate. This period has been marked by unusual unanimity and prosperity. A number of short addresses bore testimony to the esteem in which the pastor is held and a purse of $140 was presented him. Only four members now living were connected with the church at the beginning of this period.

HAVERHILL.—*North.* Rev. G. H. Reed has been given a vacation of three months and a purse of $250 in gold and a generous parishioner takes him to Europe. This church unites with the Centef and Union Churches in Passion Week services, with preaching by Rev. Messrs. Shipman of Andover, Page of Lawrence and Reid of Newburyport.

DRACUT.—*First.* The pastor, Rev. E. L. Baker, preached last Sunday a sermon commemorative of the 175th anniversary of the church.

LOWELL.—*John Street* has again successfully resisted the application of a persistent liquor dealer to establish a liquor shop upon the corner of the street passed by a majority of the worshipers on their way to church. This is the third year that the contest has been carried on, and the church has prevented the granting of the license each year.——*Highland* is observing Passion Week with special services, having for consideration the seven utterances of Christ upon the cross.——*First.* The adherents of the pastor, who are in the majority in the church but in the minority in the society, are greatly pleased that the committee of the legislature voted nine to two to report in favor of a bill compelling the society to admit to its membership such church members as have paid six months' pew rent and are of legal age. The House promptly passed the bill to a third reading. This action, if completed by the Senate and governor's consent, will bring into the society all whose application for membership was refused in the early winter. The annual meeting of the society will be held next Monday evening, when it is hoped that some method of settling the long continued controversy may be accepted.

WORCESTER.—The statistics of the city for 1895 report 18 churches. The latest, the Second Swedish, organized the past year, has over 90 members. The Old South is the largest with a membership of 852; the Armenian the smallest, with 43 members. All but four show an increase in membership, the Old South leading with 70 additions and a total gain of 50. The additions in all the churches numbered on confession 228, by letter 184. The total church membership is 5,449, of Sunday schools 5,852 and of the C. E. Societies 1,400. The gifts to foreign missions were $5,596, other benevolences $38,415, home expenses $53,234. The growth of the churches in this conference is noteworthy. Of the 13 in the conference, outside of the city, all but two were organized before the year 1800 and of those in the city only one, the Old South, was organized previous to 1800.——Sunday evening of last week group rally meetings were held in the interest of Welcome Mission. All the Baptist, Methodist, Unitarian, Universalist and Congregational churches united in commending this excellent work. Contributions of $576 were received for the work. The mission is well organized. It has a board and lodging house and woodyard where the needy may work for their living. Gospel meetings are held every night. About 280 men have begun a Christian life here in the last 10 months.

The First and South Churches of Pittsfield are holding union services during Holy Week with preaching every evening. Also the churches in Dalton and Hinsdale are holding special evening services with sermons by neighboring preachers.

#### Maine.

SOUTH GARDINER.—A large accession to the church has gladdened all hearts—nine on confession and one by letter; many of them were heads of families. At a recent meeting three deaconesses were added to the board of church officers.

EAST MACHIAS.—Rev. Messrs. H. F. Harding and C. E. Andrews have been holding special meetings on Clark's Island, which have been blessed with many hopeful conversions.

BIDDEFORD.—*Second.* A legacy of $1,000 is left this church by the late Hon. J. L. Adams, who died recently.

#### New Hampshire.

KEENE.—*First.* A reception was given, March 19, to Mrs. Rosena Shelley, for a half-century a member of this church, in honor of her 100th birthday. The esteem and good will of the church was tendered her by a neatly written testimonial bearing several appropriate Scripture selections and the signatures of the standing committee. The young people, who have in charge a mission Sunday school, have lately celebrated its second anniversary. The school is held in a dwelling house rented for the purpose, a weekly prayer meeting is sustained, a sewing class and a kindergarten are held fortnightly and occasional entertainments are given. Rev. W. G. Poor is pastor.

EXETER.—*Second.* Rev. G. E. Street preached his 25th anniversary sermon last Sunday. Monday evening a public reception was tendered the pastor and his wife. The pastorate has been prosperous and has increased the church membership from 79 to 198. The parish includes 150 families.

CONCORD.—The churches have united in special services for a week, under the direction of the Evangelistic Association. The services have quickened the Christian life of all the city. Rev. Drs. Baker, Little and Allbright of Boston and Rev. C. I. Scofield of Northfield have assisted.

NASHUA.—*Pilgrim.* The women have recently held a successful fair, the proceeds of which were

nearly $400, making up the amount, $2,000, which they had promised to raise for the church debt. They have left $118 in the treasury.

SANBORNTON.—During the past year the church has contributed $116 to foreign missions, $71 to home missions, making with other gifts a total of $207 from a membership of less than 100. Rev. N. P. Philbrook is pastor.

LISBON.—The society has recently voted to become self-sustaining, and in the future, as far as able, it will help other feeble missionary churches to the same position.

RYE.—Rev. J. K. Aldrich has just finished his second pastorate of four years. He was previously acting pastor from 1873 to 1876.

### Vermont.

WEST RUTLAND.—The thirteen new members all joining on confession have come as the result of a quiet work during the past months. The annual church reunion, held some weeks ago, was unusually successful.

The society at Morrisville has voted to build a new church edifice and will soon adopt plans for it.

### Rhode Island.

EAST PROVIDENCE.—*United.* Stereopticon illustration of sermons is one of Rev. Henry Crane's methods and the congregations appreciate it. The church was surprised on a recent Sunday morning by an upright piano in place and ready for use, a memorial gift from Mr. and Mrs. McCausland to their only son, Robert L., whose death was greatly lamented by the young people of the congregation.

PROVIDENCE.—*Union.* The 25th anniversary of this church was observed last Sunday. An illustrated souvenir volume has been issued as a memorial of the event.

### Connecticut.

NEW HAVEN.—The New Haven Primary Union was favored last Thursday with an illustrated lecture on A Bird's-eye View of the Life of Christ, by Rev. J. N. Earle of Philadelphia.——*Plymouth.* A series of popular entertainments, which has been running through the season, came to a successful close last week. The church is thriving in its new location in a growing part of the city.——*United.* The observance of the 10th anniversary of the Y. P. S. C. E. occurred last week. Rev. Erastus Blakeslee of Boston gave the address on Sunday evening.

NEW BRITAIN.—The new organ is one of the finest in the State. It has full electrical action throughout and cost about $18,000, being largely the gift of Hon. Phillip Corbin ——The Rescue Mission, which was recently started under the united auspices of all the churches, is now in successful operation.

WILLIMANTIC.—The women of the church furnished a counter attraction to an infidel lecture last week in the form of a birthday party, features of which were a literary and musical program and a collation. It was well attended and successful.

EAST HARTFORD.—The organ used by this church was purchased 25 years ago and has done excellent service. It has recently been remodeled, and the work is about completed.

## MIDDLE STATES.

### New Jersey.

PLAINFIELD —The church is in a prosperous condition, over $1,200 having been given for benevolent purposes the past year. It holds special Passion Week services this week. The Sunday school enrollment has been enlarged by a home department of 28 members. The Young People's Society is growing hopefully.

The 35 churches of the State made a net gain of 180 members last year, 551 having been received. The total beneficence was $34,098, a small decrease from the former year. The home expenditures of the churches amounted to $94,518, an increase over last year of $3,532, and an average for each church of $2,625. The Young People's Societies number two more than last year and have added 379 to their membership.

### Pennsylvania.

PITTSBURG.—A union meeting of the churches in this vicinity was held with the First Church March 25. Among the subjects were: Missionary Work, The Church and Prayer, Tendencies of the Age, Aggressive Christianity, Religion and Reading, Spiritual Culture. A special period was devoted to the young people. The collation was bountifully prepared. Unusually good music was furnished by the Swedish Church of Lawrenceville. It is hoped to hold this union meeting annually.

FOREST CITY.—Revival interest has been apparent in this church. At the last communion 15 new members were received. Rev. J. G. Evans is pastor here and at Vandling. These fields are comparatively new and furnish opportunity for pioneer work.

NANTICOKE.—*Bethel.* The friends here have rallied and by earnest and constant efforts have pledged $3,000 to reduce a burdensome debt to $2,000.

The women of Tabernacle Church, Scranton, have added $200 to the building fund.——The church in Guys Mills has been holding evangelistic meetings with the Methodist church, and there have been several conversions.

## THE INTERIOR.

### Ohio.

SPRINGFIELD.— *First.* While waiting for the coming of the new pastor, Rev. E. A. Steiner, the church has been busy in the work of preparation. Special services have been held and spiritual fervor and enthusiasm have been manifest. The interior of the edifice has been cleansed throughout to correspond with the beautiful exterior.

### Illinois.

ALTO PASS.—The church is greatly encouraged by a series of meetings conducted by the pastor, Rev. D. M. Brown, aided by Evangelist Purdue. Thirty-one persons have been received into membership, and many prominent citizens have become more deeply interested in the religious welfare of the community.

ROCKFORD.—The late Horatio Stone left, among other public gifts, $3,000 to the C. H. M. S. and $2,000 each to the American Board, the A. M. A. and the C. C. B. S.

### Indiana.

INDIANAPOLIS.—*Southside.* This new church was received into fellowship by a large council, March 16. It was formerly connected with the Christian denomination. Under the lead of Rev. G. E. Hicks, the pastor, it made careful preparations for the event and united on the Syracuse declaration of unity of 1895 without a dissenting voice. The sermon was by Rev. J. H. Crum, D. D.——A council met at Broad Ripple school, March 14, and organized a church of 18 members, the outgrowth of a C. E Society, which began meetings last year. At the recognition service Rev. N. A. Hyde preached the sermon and Rev. J. W. Wilson offered the prayer.

FORT WAYNE.—*South*, Rev. E. E. Frame, pastor. The meeting house, which has recently undergone extensive repairs, was reopened for public worship March 22. Plymouth Church closed its house and joined in the service. There was a collection of $112 toward the improvement fund. The interior is now an attractive place.

DUNKIRK.—*Plymouth.* Rev. W. A. Thomas, the pastor, has a Bible school which is quite a marvel of success. It is located in a new gas town with many incoming wage-workers, and the new homes have been thoroughly canvassed. A new and larger hall has been secured for the present.

WHITING.—Evangelist W. B. Culliss is assisting Rev. L. A. Townsend in a series of meetings. A special effort is made to reach non-church-goers. A stereopticon is used and the illustrated sermons are attractive. The church began with 11 members three years ago and now has 60.

The church at Elkhart gave $50 for the American Board debt, Plymouth, Fort Wayne, gave $25, and Mayflower, Indianapolis, $55. Terre Haute friends gave $25 and others smaller amounts.

## THE WEST.

### Iowa.

REINBECK.—At the March communion there were 32 accessions to the membership, 23 on confession. These are the result of special meetings, in which the Congregational and Methodist churches united and in which 75 conversions are reported. Rev. H. E. Warner is pastor

CLARION.—The Sunday school membership is the largest in its history. The C. E. Society is also doing well. The "two cents a week" plan of raising money for missions has been adopted. Rev. Edwin Ewell is pastor.

SILVER CREEK AND KECK —Rev. E. P. Marvin, D. D., of Lockport, N. Y., assisted the pastor, Rev. W. R. Smith, in two weeks of special meetings at each of these points. Thirty conversions resulted, and the churches are strengthened and encouraged.

NEWTON.—Rev. C. C. Harrah has received 46 members since Jan. 1, 40 on confession. Of these 37 united at the March communion.

Rev. H. C. Rosenberger is holding a series of special meetings at College Springs.

### Minnesota.

ST. PAUL.—*Pacific.* Farewell services in recognition of the departure of Rev. E. A. Steiner were held March 22, that in the evening being participated in by the Arlington Hills Presbyterian Church, which has voted to unite with Pacific when its edifice shall have been moved to a mutually convenient site. Mr. Steiner's untiring labors during his pastorate of more than three years in this difficult field, among a widely scattered people, have greatly endeared him to them, and their earnest prayers will follow him in his new work at Springfield, O.

MANTORVILLE.—During the two years' pastorate of Rev. Howard Mudie this weak enterprise, threatened with extinction, has developed into a strong church, exercising commanding influence in the town and the farming community. Nearly 50 persons united with the church on confession last Sunday, and other accessions are expected. This ingathering was largely the result of a revival effort. Mr. Mudie has brought the church to assured self-support, and it asks no further aid of the Home Missionary Society.

LITTLE FALLS.—During the four years' pastorate of Rev. William Moore the church has increased from 54 members to 184 and has become established as one of the strongest in the State. A new meeting house has been built. A revival has added greatly to the strength of the church and increased its spiritual power in the community. Mr. Moore leaves, to the great regret of the people.

NEW ULM.—During the three years' ministry of Rev. J. P. Campbell the church has increased largely in membership, chiefly as the result of a revival, has enlarged its meeting house and strongly affected public opinion in this German community along the lines of education and spiritual Christianity.

GRANITE FALLS.—Mr. J. H. Hjetland, a Norwegian graduate of Yale Seminary, is laboring here with acceptance. The church has been depleted by removals and a Scandinavian population has come in upon whom it is hoped that a Norwegian minister will gain some hold.

STAPLES.—Rev. D. W. Cram has completed a year's work and is invited to remain. A portion of the debt paid, collections for missions, a profitable series of union meetings, an out-station opened in a new field where there are eager listeners, are some hopeful symptoms.

WINONA.—*Second.* By the coming of Rev. W. L. Dibble this church, pastorless for a year but regularly supplied with preaching, is greatly encouraged. Congregations and Sunday school attendance have increased and the outlook is bright.

BARNESVILLE.—Rev. L. C. Frost is preaching here for three months with view to permanence. The edifice has been enlarged; chiefly on account of the Sunday school, which has outgrown it.

BIG LAKE.—The church is being supplied by neighboring ministers, the salary going to Mrs. Evans, widow of the former pastor. The citizens have purchased a lot and are building a house for her. A pastor is expected in May.

SHERBURNE.—The addition of five members as a result of a recent revival, and well-attended evangelistic services at the out-station, Lake Belt, are encouraging features.

The work of our Sunday School Society is well illustrated by the report of its superintendent for Minnesota, Rev. R. P. Herrick, who has occupied that office in the State for the last eight years. These results, as he states them, of course include the labors of many individuals and churches who have been assisted by him and stimulated to deeper interest:

In 1888 we had 144 Sunday schools on our list, but in 1896 there are 351, a net increase of 206 Sunday schools. The membership reported in 1888 was about 14,000, but the report in 1896 shows a total of 28,583 as our present enrollment, more than doubling the membership enrollment in eight years. The standard of Sunday school work in the established schools has constantly improved, as is shown by the efforts to secure the conversion of the scholars and their training in Christian life, as well as in the establishment of the home department, graded schools and other improved methods of work. The annual gifts to the Sunday School Society increased from $600 to $1,400 in these eight years, while a marked effort has been made in helping all lines of missionary work through the contributions of our Sunday schools.

### Kansas.

NEWTON.—The people have paid $300 on the church building during the past year, placing it entirely out of debt. Spiritual life and benevolences are increasing. The pastor preaches on alternate Sunday afternoons in a country district which recently contributed $14 to missions.

COUNCIL GROVE.—Rev. W. R. Bair of Dunlap has recently assisted the pastor in extra meetings with excellent results. Ten persons have since been received into membership, among them the mayor of the city and a former member of the State Senate.

ARSONS.—Sixteen new members joined on confession March 8. Evangelist Robert Layfield and v. H. D. Herr have been efficiently assisting the stor and much religious interest has been awakened. The church is greatly encouraged.

The churches at Alton, Brookville, Muscotah, osho Falls and Valeda all report revivals resulting in the quickening of Christians and conversions.

**Nebraska.**

AURORA.—State Evangelist Billings closed a successful series of meetings, March 22, with some peful conversions. The pastor, Rev. S. I. Hand, had made thorough preparation and the church s greatly helped and strengthened. Mr. Billings nt at once to begin a series of meetings at Dodge.

REIGHTON.—This church, Rev. G. W. James, stor, has purchased a fine organ which is of great p in the public services. March 22 was home ssionary rally day and all departments made ofings. The out-station at Salem also contributed the same day. There is already prospect of a eting house there.

OGALALLA.—Special services under the lead of e pastor, Rev. W. S. Hampton, resulted in a numr of conversions, among them some of the promint business men of the town. Several persons re welcomed to fellowship March 22.

RVINGTON AND BENNINGTON.—Rev. B. O. Snow, e pastor, has been holding special meetings at nnington, and five persons, all adults, united th the church on confession March 15.

WALLACE.—Rev. C. G. Murphy has held a three eks' special service at one of his out-stations and persons have pledged themselves to the service Christ.

**South Dakota.**

Four men were added to the new church at Holird March 19. Other candidates were prevented sickness from uniting.—Stone has been hauled r the foundation of the new church building at ndall.

**Colorado.**

SILVERTON.—The pastor, Rev. W. T. Jordar, is rking earnestly to attract the interest of the peo- in the midst of many discouragements. He uld be much aided by fresh, bright Christian litature, English, Swedish, Italian or Chinese.

**PACIFIC COAST.**

**California.**

SAN JOSE.—*First.* A fine new pipe organ was dicated March 15. Three years ago the Ladies' d Society began active efforts to this end. Mr. illiam Carter, a member of the church, became eatly interested, and the organ is his personal ft in memory of a son and daughter who have tered into rest.

SAN FRANCISCO.—*First.* The case of Dr. C. O. rown against Mrs. Mary A. Davidson for blackail has been dismissed by the court and the dendant acquitted, Dr. Brown having testified that was not prompted by fear to pay the woman the oney.

**Washington.**

SPOKANE.—Rev. J. H. Elliott, assisted by Mr. F. Butts as singer, conducted a series of revival eetings in this city during parts of February and arch. They were doubtless the most successful fort of the kind ever attempted here. Careful reparations were made by the local C. E. union presenting eight churches. A choir of over 100 oices was trained. The preacher emphasized the ecessity of the work of the Holy Spirit. He proved imself judicious in his methods. Fundamental uths were preached clearly and convincingly. In ss than a week all the evangelical churches and astors were united in the work and recognized hat God had visited the city. The meetings inreased in interest and large congregations assemled in the afternoons, and the largest meeting ouse in the city, with a seating capacity of nearly 000, was crowded every evening. One day for a me stores were closed and it was a memorable day. large number of cottage prayer meetings were eld all over the city at 9 A. M. Hundreds of Chrisans were revived and many others were hopefully onverted. About 1,200 persons signed cards.—*ilgrim* dedicated a house of worship March 22, the econd erected in the parish of Rev. Jonathan Edards within two years. A third, to cost $1,200, ill be built in the near future at Pleasant Prairie, here a lot has already been secured.

BELLEVUE.—The gathering of this new church is argely the result of the labors of Rev. Horatio lling, late pastor at Kirkland, but now of New Whatcom, who during the former pastorate gave to hese people a semi monthly service on Sunday beide much pastoral care during the week. This has een followed up by Mr. W. J. Faulkner, a licentiate of Seattle Association, with the result of a church of 26 members, all but five coming on confession, though several of the others had been members of churches of various denominations. The Kirkland church having two communion sets, loaned to the new organization the set which belonged to the old Houghton church consolidated with Kirkland two years ago. This was originally a gift from ladies of the Eliot and Central Churches, Boston, who were old friends of the mother of Rev. Samuel Greene, the organizer and for eight years the pastor of the church at Houghton.

FAIRHAVEN.—Rev. J. C. Wright, the first pastor, has been with this church until now. He has gained the esteem of the community as well as of his church, and all will be sorry to lose him, but he feels that his health will not permit him to continue much longer in this place.

MEDICAL LAKE.—The pastor, Rev. J. D. Jones, received 19 persons to membership last year, 16 on confession. Special meetings were held in January, Rev. T. W. Walters and others assisting. By way of reciprocating Mr. Jones has aided in special work in other churches with good results.

DEER PARK consecrated an edifice March 24, having built it without asking outside aid. Rev. J. J. Hancock, the pastor, has been holding cottage prayer meetings at Kennewick, resulting in several accessions to his church.

NEW WHATCOM.—Rev. Horatio Alling finds the audience-room too small for the growing congregations. The people contemplate enlarging the edifice.

TACOMA.—The people expect in two weeks to welcome home their pastor, Dr. L. H. Hallock, whose rest in California has wonderfully helped him.

---

A student in the American School of Archæology has recently been so fortunate as to bring to a successful issue a task which involved both personal daring and scholarly ability. The inscription on the Parthenon had long been the despair of archæologists. The original bronze letters were gone and only the holes of the nails which held them in place remained. By climbing to the top of the building and lowering himself by a rope ladder, Mr. Andrews has succeeded in making casts of these nail holes and, by studying their relative position, has restored the whole inscription with the exception of a single proper name.

---

A SLIGHT COLD, if neglected, often attacks the lungs. "Brown's Bronchial Troches" give immediate and effectual relief.

---

GOING RAPIDLY AHEAD.—The year 1896 bears witness to some really great improvements in library tables. In another part of this paper is an engraving of one of the new styles now on sale at the Paine warerooms, on Canal Street. The furniture of this present year is, in many important respects, a long stride ahead of anything heretofore known.


# Woman's Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to tone, sustain, and renew the wasting of nerve, muscle and tissue. It is more because of this condition of the blood that women are run down,

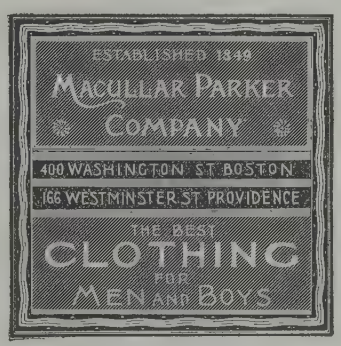
**Tired. Weak, Nervous,**

Than because of the work itself. Every physician says so, and that the only remedy is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For the troubles *Peculiar to Women* at change of season, climate or life, or resulting from hard work, nervousness, and impure blood, thousands have found relief and cure in

# Hood's Sarsaparilla

The One True Blood Purifier. . $1 per bottle. Prepared only by C. I. Hood & Co., Lowell, Mass.

**Hood's Pills** are the only pills to take with Hood's Sarsaparilla.




ALL WOOL **SUIT** for **$5.95**

Made in frock or sack suits in the latest styles, equal to any clothier's $12 garments. Higher priced suits equally as cheap. We do not ask you to buy a "blind pig" but will send samples of the leading spring and summer cloths, measurement blank and tape line free. Agents Wanted.

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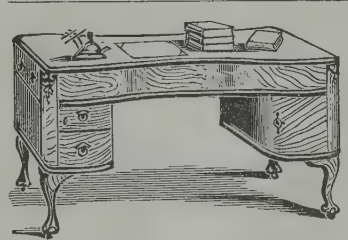

# A NEW-COMER.

Do you recall the story of the woman who bought eggs for 24 cents a dozen, and sold them for 23 cents a dozen? People didn't understand it and asked how it was possible to do such a thing as that. "*Well,*" *said she,* "*you see I do an immense business in them!*"

We do business as large as the combined business of six ordinary furniture stores. This is why we can afford to carry in stock 190 different styles in Library Tables and Desks, including at least 50 private patterns of our own. Elsewhere you see about 35 styles.

Here is a novel design in mahogany, with closets and drawers on all four sides. The end drawers are just what is needed for maps, photographs, engravings, etc. The center recess is wide enough for extreme comfort, with two persons working at opposite sides.

The curves and rounded edges of the design are full of beauty. There are carved corner posts and carved claw feet. The Table is finished in oil, as if built to order.

# PAINE FURNITURE CO.,

48 CANAL STREET, BOSTON.

*Not a Patent Medicine.*

## Nervous Headache

few escape. It is one of the penalties of the age. Our grandparents never had it. They had nerve but not nerves. In their day more than half the physicians were not prescribing

## Freligh's Tonic

*A Phosphorized Cerebro-Spinant*

as a nerve sedative, as they are today. Contains no opiate of any kind. Perfectly safe. Prompt relief. Builds up and strengthens the whole system.

Regular bottle, $1.00, 100 doses. All druggists. Concentrated, prompt, powerful. Sample by mail 25 cents. Descriptive pamphlet, formula, testimonials, etc., mailed to any address.

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Manufacturing Chemists,
106-108 Fulton Street, New York City.

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of New York.

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These investments are certain for income
Principal always safe.
For Example, we offer,

| Amount | Term | Rate | Security |
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| $1200 | 5 years | 6% | $4800 |
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| 5000 | 5 years | 5½% | 15000 |
| 7000 | 5 years | 5% | 35000 |

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206 La Salle St. Chicago.

## Globe Investment Company

**MORTGAGES**

**Bought for Cash.**

**CHAS. E. GIBSON, 45 Milk St., Boston.**

## THE BUSINESS OUTLOOK.

The general trade of the country continues unsatisfactory. It is apathetic, and commercial failures are of sufficient magnitude to add disquietude. The cause of the present condition of affairs is difficult to explain, except that a constant display of jingoism in Congress has unsettled confidence and brought about the withdrawal of large amounts of capital.

The business situation may be likened to something that would float, were it not for a weight, not its own, which keeps it under water. That weight is Congress, and it is good opinion among merchants and manufacturers that when it is definitely known when that body will adjourn the relief felt will be reflected in more active trade.

Mercantile collections continue slow, and this is one of the most unfavorable factors confronting wholesalers. It is stated that many Boston houses have practically been carrying their Western customers for several months. This is one of the influences which has reduced deposits in Boston banks so sharply during the past year. However, in looking at things broadly, it can be stated that the better weather has created an improved feeling in nearly all directions.

Wheat, corn and Bessemer pig iron advanced somewhat last week and were about the only favorable features. The shoe trade seems to be in the best condition, but wool and cotton cloths are practically at a standstill, especially the woolen trade. At auction sales of ginghams recently very low prices were obtained. White cotton goods are said to be accumulating at a rapid rate, and stocks of print cloths at Fall River are so heavy that their very low price of two and one-half cents is expected to be still lower.

The stagnancy of trade throughout the country is reflected in the bank clearings for last week, which were the smallest for some time, the total being $897,000,000, or eight per cent. less than last week, and only one per cent. larger than for the fourth week of March last year. The stock market is excessively dull.

## 7 PER CENT. NET.

**First Mortgage Loans on Improved Farms in the Wonderfully Fertile Red River Valley**

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

**E. P. GATES,**
**2628 Portland Avenue, Minneapolis, Minn.**

## Iowa Loan & Trust Co.,

**of Des Moines, Iowa.**

**Capital, $500,000. Surplus, $335,000.**

This old and reliable company has been in successful business operation for over 23 years, and has always met every obligation promptly at maturity.

Its Surplus is now larger than ever before, and the company continues under the same careful management. Its Debenture Bonds are amply secured by

**FIRST MORTGAGES ON REAL ESTATE,**

**$105,000** of such mortgages being deposited for the security of each series of **$100,000** Bonds.

Bonds in sums of $200, $300, $500 and $1,000 for sale by

**FREEMAN A. SMITH,**
Ex-Treasurer American Baptist Missionary Union,
**Office, 31 Milk St., Room 22,**
Correspondence solicited. **Boston**

YOU SELL WE BUY

**DO YOU WANT TO SELL A Western Mortgage**
or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5% investment instead? State exact location, condition of title, and your low price. Over $2,000,000 in Western securities successfully handled by the present management of this corporation
**THE BOSTON REALTY, INDEMNITY AND TRUST CO.**
*Send for our Bond List.* 38 Equitable Building, Boston

(My mamma used Wool Soap) (I wish mine had)

**WOOLENS WILL NOT SHRINK**

if **Wool Soap** is used in the laundry. In the cleansing of winter blankets, flannels and all wool fabrics before storing for the season. The value of

## WOOL SOAP

is inestimable. Washes silks, laces and all summer fabrics without injury. Equally valuable for bath, household and general laundry purposes. Sold by all dealers.

**Raworth, Schodde & Co., Makers, Chicago.**
New York Office, 63 Leonard St. Boston, 3 Chatham St.

## *Leaders of Fashion*

***Endorse Fibre Chamois as the best support for puffed sleeves and flare skirts in the market.***

CAUTION—Beware of imitations. The genuine article is plainly stamped . . . . . .

## Fibre Chamois

**All dry goods stores. Three weights.**

## Religious Notices.

*Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.*

President Stephen B. L. Penrose of Whitman College will be in the East until June 1, and desires opportunity to tell the patriotic story of Marcus Whitman before churches, societies, etc. Address 182 Chelten Avenue, Germantown, Pa.

Notice.—A clergyman, who has recently resigned a large church in the city of Brooklyn, N. Y., will, on account of temporary ill-health in his wife, take a country or village Congregationalist church, at a very moderate salary, besides use of parsonage. Apply at once to "Reverend M.," 123 Cross Street, Somerville, Mass. High class references given.

The American Sunday School Union has been at work seventy-one years for the retired rural districts. Its union methods specially commend it to communities of sparse populations divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has larger results for the amount expended. 11,000,000 children are yet out of Sunday School. Will you help to save them? Send to Rev. Addison P. Foster, D. D., New England Secretary, 1 Beacon St., Room 40, Boston.

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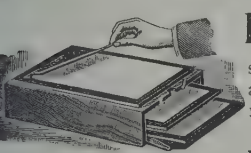
(1.) 1 oz. Breck's Boston Mixture Sweet Pea (60 varieties). 1 pkt. Harvard Sweet Peas, the fashionable crimson. 1 pkt. Blushing Bride Sweet Peas, lovely pink and white. (2.) 1 pkt. Wild Garden Seed, a genuine surprise. 1 pkt. Mixed Cosmos, Autumn's Queen. 1 pkt. Shirley poppies, new shades.

*Everything for Farm, Garden and Lawn.*

**Jos. Breck & Sons, Boston, Mass.**

The Lawton Simplex Printer



saves time and labor; money too—**100** letters, postal cards, opies of music, drawings, or typewritten opy, in almost no time, and exact copies t that, by using the **Lawton Simplex.** Requires no washing or cleaning, and aves its cost over and again in sending ut notices. Costs but little ($3 to $10).

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LAWTON & CO., 20 Vesey St., New York

The Modern Health Food

made from cocoanut oil; guaranteed to contain no animal fats.

PURE

Cocoanut Butter

is the purest, most wholesome and palatable shortening. One half to two thirds the quantity will do more than any other shortening. Never becomes rancid. We also make all grades of table butter from the unadulterated oil of the cocoanut.

AT ALL GROCERS.

Send for descriptive pamphlet to

The Pure Food Product Co.

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FRINK'S PATENT REFLECTORS for electric, gas or oil, give the **most powerful, softest, cheapest** and **best** light known for churches, halls and public buildings. Send size of room. Book of light and estimate free.

*Don't be deceived by cheap imitations.*

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## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, MARCH 27.

The leader for the morning was Mrs. Wolcott Calkins, who read Mark 12: 28–31, the two great commandments, also other passages from the gospels and epistles showing that God is love and that love is of God, which Tolstoi discovered to be the spirit of the gospel as soon as he gave his attention to the study of it, and which he henceforth made the prominent factor in his life.

The "weary and over-burdened workers" mentioned in the calendar were commended to sympathetic hearts with the exhortation, "Pray and do something for them," and were then earnestly committed by Mrs. Capron and Mrs. Snow to the God who moves hearts and opens hands. Mrs. Capron spoke of one aspect of weary workers as the agony of seeing helpers who have labored with the missionaries dismissed for lack of funds. She said: "Supposing word had gone out that all salaries must be withheld, the missionaries would then have no means of support and must return to this country; what indignation would be awakened here! As it is, many a missionary goes back from mission meeting to his station, gathers his preachers, teachers and catechists about him and tells them he can no longer supply even the small remuneration for their work, dealing what seems a deathblow to the hopes and encouragements which have taken years to grow. What can he do?"

Mrs. Miron Winslow said she went to India at a time something like the present, when schools had been shut up, and she longed for the little sums with which it was possible to accomplish much. As she told of her efforts at present in scattering information and trying to get new subscribers for *Life and Light*, she furnished an example better than precept.

Mrs Schneider went back just forty years to the day when Dr. Schneider preached the sermon at the ordination of Pastor Krikor over the First Church, Aintab. He was subsequently transferred to the Second Church in the same city and is still its pastor, with Rev M. Papazian, formerly of Rowley, as his associate. Pastor Krikor is now in prison under accusation for preaching that the darkness was passing away and the light dawning. Mrs. Schneider also spoke of Miss Shattuck, who years ago, after a sojourn at Colorado Springs, was not considered physically able to resume missionary work, and yet who begged so hard to be allowed to return to Turkey and spend her remaining days in the beloved service that the permission was granted. Of late stationed at Oorfa without another missionary associate, she has gone through the horrors of the recent massacres there. She reports 107 church members killed and at present has under her special care 150 women, who are sufferers from these terrible experiences, and says, "I feel like a mother with several hundred orphans on my hands."

take the

law in your own hands, ladies, when you ask for

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REGISTERED TRADE MARK.

Bias Velveteen Skirt Binding

and don't get it. Sentence such a store to the loss of your trade and give it to merchants who are willing to sell what you demand.

*Look for* "S. H. & M.," *on the Label,* and take no other.

**If your dealer will not supply you we will.**

Send for samples, showing labels and materials, to the S. H. & M. Co., P. O. Box 699, New York City

Fashion's Newest Millinery

The one voice of the visitors to our opening exhibition last week was that this is the most beautiful and interesting display of Millinery ever made in Boston.

Hundreds of Hats and Bonnets —exclusive in design, artistically trimmed and very stylish—and the prices are a third to a half less than you've been accustomed to pay elsewhere.

All the correct shapes in Untrimmed Straw Hats and a profusion of the choicest Flowers—truly a wonderful exhibition. You'll marvel, too, at the low prices

One Flower quotation—*order by mail:*

Velvet Forget-me-nots in Pink and Blue, **25 cents** per bunch of six dozen.

Wm. S. Butler & Co.,

**The Leading Millinery House,**

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"THE RIMS ARE VERMILION IT'S A WARWICK"
BEAUTY OF OUTLINE
INHERENT STRENGTH AND RIGIDITY
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18 kinds choicest pedigree stock. Raised by expert on Canada Line. Lowest price in New England. Elegant Catalogue.

E. J. RANSLOW, Swanton, Vt.

## WEEKLY REGISTER.

### Additions to the Churches.

| | Conf. | Tot | | Conf. | Tot. |
|---|---|---|---|---|---|
| **CALIFORNIA.** | | | **NEBRASKA.** | | |
| Los Angeles, East, | 2 | 10 | Bennington, | 5 | 5 |
| Mentone, | 2 | 3 | Fremont, | 12 | 14 |
| Mill Valley, | — | 16 | Hastings, | — | 4 |
| **ILLINOIS.** | | | **OKLAHOMA.** | | |
| Chicago, Brighton Park, | — | 28 | Arapahoe, | — | 3 |
| Lincoln Park, | 4 | 13 | Choctaw, | — | 4 |
| Danvers, | 7 | 8 | Cleo, | — | 14 |
| **INDIANA.** | | | Langston, Liberty Schoolhouse, | — | 36 |
| Alexandria, | 4 | 16 | Tabor, | 1 | 4 |
| Indianapolis, Broad Ripple, | — | 18 | Tecumseh, | — | 5 |
| Solsberry, | 6 | 6 | **SOUTH DAKOTA.** | | |
| Whiting, | 5 | 6 | Beresford, | 1 | 3 |
| **IOWA.** | | | De Smet, | — | 40 |
| Newton, | 37 | 37 | Fort Yates, | 15 | 15 |
| Onawa, | 91 | 105 | Meckling, | 8 | 8 |
| Reinbeck, | 23 | 32 | **VERMONT.** | | |
| **KANSAS.** | | | Brandon, | 4 | 4 |
| Council Grove, | 10 | 10 | Greensboro, | 1 | 4 |
| Downs, | 14 | 14 | West Rutland, | 3 | 13 |
| Jetmore, | 11 | 11 | **WASHINGTON.** | | |
| Kansas City, Bethel, | 3 | 3 | Seattle, Plymouth, | 3 | 12 |
| Lawrence, Plymouth, | 4 | 5 | Spokane, Pilgrim, | 10 | 13 |
| Osborne, | 3 | 3 | Westminster, | 73 | 73 |
| Stafford, | 10 | 10 | Sultan, | 3 | 3 |
| Valley Falls, | 11 | 11 | **OTHER CHURCHES.** | | |
| **MARYLAND.** | | | Berea, O., | 20 | 26 |
| Baltimore, Second, | 4 | 6 | Curtiss, Wis., | — | 40 |
| Fourth, | 6 | 6 | Greeley, Col., | — | 20 |
| **MICHIGAN.** | | | Sherburne, Minn., | 5 | 5 |
| Cheboygan, | 22 | 23 | So. Gardiner, Me., | 9 | 10 |
| Wolverine, | 15 | 15 | St. Louis, Mo., Olive Branch, | 4 | 6 |
| | | | Churches with one or two, | 16 | 23 |

*Conf.*, 623; *Tot.*, 819.

*Total since Jan. 1. Conf.*, 6,813; *Tot.*, 11,076

### Calls.

BROOKS, Wm. E., Muscatine, Io., to Benton Harbor, Mich.
CONRAD, Geo. A., Lake Preston, S. D., accepts call to Kingsley, Io.
CORNWELL, Stanton A., New Lyme, O., to Cortland.
CUTLER, Temple, Essex, Mass., to West Gloucester. Accepts.
DICKERMAN, Josiah P., Forest Heights Ch., Minneapolis, Minn., accepts call to Fairmont and has begun work.
DICKSON, Jno. W., Oakdale, Ct., to Croton and Lock, O. Has begun work.
DOHNER, Jacob, to Bethel and Zion, Okl.
EMBREE, Jno. H., Linwood, Kan., to Brookville. Accepts.
ENLOW, Chas. E., Edmond, Okl., to Crystal Lake, Ill. Has begun work.
FINDLAY, Jno. J., Bethlehem Ch., Los Angeles, Cal., to Vernondale.
HOULDING, Horace W., El Paso, Tex., to be State evangelist in Washington under the C. H. M. S. Accepts, and has begun work.
JOHNSTON, Frank L., Leadville, Col., to Valley Junction, Io.
KELSEY, Wm., Okarche, Okl., to Alpha, Pisgah, Parker and Otter.
KEVAN, Jas. H., Forman, N. D., to Custer, S. D.
McCLAIN, Jno. E., Dover, Kan., to North Topeka. Accepts, and has begun work.
MERRICK, Solomon G., Gaines, N. Y., to Duxbury, Mass. Accepts, and has begun work.
MILLER, Chas. G., Valencia, Kan., to Dover and Wakarusa Valley. Accepts, to begin work April 1.
MURPHY, J. S., to remain another year at Okarche, Okl.
RANNEY, Wm. W., Phillips, Me., to Park Ch., Hartford, Ct.
SMITH, Mrs. Esther, Wadena, Minn., to Park Rapids.
VROOMAN, Frank B., Cambridge, Mass., accepts call to Kenwood (Pres.) Ch., Chicago, Ill.
WEITZEL, Chas. T., to be pastor's assistant in Plymouth Ch., Brooklyn, N. Y., where he has been laboring.
WOODRUFF, Alfred E., Plymouth Ch., Toledo, O., to Lagonda Ave. Ch., Springfield.

### Ordinations and Installations.

CARTER, Chas. F., *i.* Hancock Ch., Lexington, Mass., March 26. Sermon, Dr. G. A. Gordon; other parts, Rev. Messrs. J. W. Churchill, S. C. Bushnell, E. G. Porter, Nehemiah Boynton, D. D.
McCALLIE, T. S., *o. p.* East Lake Ch., Chattanooga, Tenn., March 26. Sermon, Rev. Dr. T. H. McCallie, father of the minister-elect; other parts, Rev. Messrs. C. B. Riggs, J. E. Smith, E. A. Berry, D. D.
TUCKER, Fred D., *o. p.* Morris, Ill., March 24. Sermon, Rev. Dr. Anderson of Chicago; other parts, Rev. Messrs. J. W. Fox and J. H. George, D. D.

### Resignations.

ALDRICH, Jere. K., Rye, N. H., after a second pastorate of four years.
BROWNJOHN, Geo. W., Detroit City, Minn.
CAMPBELL, Jno. P., New Ulm, Minn.
DELZELL, Finis E., Hadlyme, Ct.
FIELD, Jas. P., Amity, Mo., to take effect April 30.
FULLER, Geo., Stratford, Ont., to accept a call to London, Eng.
McALLISTER, Alex., Verndale, Minn., to return to Pennsylvania.
MOORE, Wm., Little Falls, Minn.
MOORE, Wm. N., New Duluth, Minn.
SHAW, Gilbert A., Clayton, N. Y., to take effect July 1.

### Dismissions.

GOODRICH, Lincoln B., Broad Brook, N. J., March 17.
MORTON, W. Henry, No. Madison and Unionville, O., March 17.

### Churches Organized.

ALEXANDRIA, Ind., 24 March, 16 members.
CHICAGO, Ill. Brighton Park, Union Cong'l Ch., March, 28 members.
CURTISS, Wis. German, rec. 18 March, 40 members.
INDIANAPOLIS, Ind., Broad Ripple, 14 March, 18 members.
LANGSTON, Okl., Liberty Schoolhouse, 1 March, 36 members.
MILL VALLEY, Cal., 14 March, 16 members.

### Miscellaneous.

BUXTON, Wilson B., and his wife, just entering upon their third year in South Acton, Mass., received from their parishioners a purse of $28.
DAVIES, Jno. F., of Parsons, Pa., was tendered a farewell reception prior to his departure for Ohio. Resolutions of hearty commendation were passed, addresses made and salutations sent to the brethren of his new field.
MULNIX, A. H., of Tyndall, S. D., has been absent two months in Portland, Me., at the bedside of his father, who died March 15. President Warren of Yankton College supplied his pulpit March 15 and 22.
SMITH, Rev. L. Adams, of Christopher, Wn., is to take charge of the Leavenworth Ch. until a pastor can be secured.
TENNEY, H. Melville, pastor of First Ch., San José, Cal., was recently elected for the sixth time president of the University Extension Club of that city, one of the most successful of its kind in the country.
WELLMAN, Fred. C., closed his pastorate at South Enid, Okl., March 23, to enter a foreign field.
WOOD, Fred. C., on his birthday, March 22, received from the Cong'l and M. E. churches of Mancelona, Mich., a handsome oak arm-chair, a rocker and six dining-room chairs.

## CHRISTIAN ENDEAVOR NOTES.

At a recent celebration of an Indiana society the titles of the addresses were Lift Up, Pay Up, Build Up, Read Up, Talk Up, Sing Up, Clean Up. Hunt Up, Give Up.

The British National Council of Christian Endeavor, by a unanimous vote, has sent to the United Society a formal invitation to hold the World's Christian Endeavor Convention in London in 1900.

The Vermont Juniors have been doing good work in the campaign in regard to the repeal of the prohibitory law by circulating a petition drawn up by one of their own number and asking in their behalf that the law be not changed except to make it stronger.

The first society in Italy has been formed in the Scotch Presbyterian Church at Florence through the agency of a member of a Pennsylvania society. The new organization reports an average attendance of eighteen. Another society has also been organized in a Baptist church.

In the hospitals of Calcutta more than 2,000 bunches of flowers, accompanied by Scripture texts, have been distributed by the young women of a C. E. Society, while services at the almshouse, the medical college and the Railway Institute were sustained by the young men.

The young people in southern California took active part in the preparations for the convention at Los Angeles for the treatment of religious topics and for deepening the spiritual life. A prayer chain was formed among the societies of the vicinity to ask for a special blessing on the meetings.


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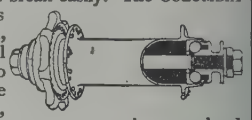

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Souvenir China

Views of Old Boston and the New

We have just landed views engraved from etchings of H. R. Blaney, by Josiah Wedgwood & Sons (exclusively for us), including the following, which are appropriately inscribed at the back of each plate, under the glaze, viz.:

The Old Feather Store, North and Ann Sts., 1680 to 1868.
Site of Adams House, 1845. Lamb Tavern, 1746.
Old South Church, Washington and Milk Sts. Tea Party met here, 1773.
Old North Church, Salem St. Paul Revere's lanterns were displayed here, 1776.
Old Boston Theatre, corner Federal and Franklin Sts., 1794.
Faneuil Hall, Cradle of Liberty; built 1742.
State Street and Old State House, 1888.
Boston Common and State House, 1836.
Old Sun Tavern, 1690 to 1895. Faneuil Hall Square.
View of Boston in 1768.
State House, Bulfinch Front, 1896.
Old State House, State Street.

The above views of old Boston, done in genuine old blue Wedgwood on plaque shape plates and in sepia brown, constitute a dozen of interesting subjects superbly engraved, with matched borders, costing $5.00 per dozen, or may be had separately.

We have also had done by the same artist the Adams Lean to Houses, Quincy.
Washington's Home, Mount Vernon.
Trinity Church, Boston. Longfellow House, Cambridge.
The Public Library, Boston, and Independence Hall, Philadelphia, etc.

We have also souvenir pieces in the Wurtemburg pottery. Trays with pictures of Trinity Church, Public Garden, Old South, Phillips Brooks, Harvard College, etc.

English Parian busts of Gov. Andrew, Sumner, Phillips, Grant, Lincoln, Gladstone, Cobden, Bright, Disraeli, Cleveland, etc.

Visitors will find a superb exhibit of Easter vases. In the Art Pottery Rooms will be seen an importation of Japanese Bronzes and Cloisenné pieces, adapted to bridal gifts.

In the glass department is the new American *diamond finish* cut crystal glass, which is not excelled in brilliancy or skillful cutting by any foreign or domestic cut glass, and of which we are the sole distributors in Boston.

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## THEOLOGICAL SEMINARIES.

**Bangor.**

he Penobscot Ministerial Association has con-ted to approbate the students to preach, the fessors having, for good reasons, withdrawn n participation in the matter. The meeting for purpose will probably be held the last of April. Mr. E. P. Lyon of the Senior Class has accepted all to the Baptist church in Westford, Vt —— f. L. L. Paine pleasantly entertained the stu-ts and several friends of the seminary at his he last Friday evening.

**Andover.**

he spring recess of four days closed March 30. Prof. G. F. Moore examined his class in Old tament theology last week, thus ending his rse.——Prof. J. M. English's last lecture in hom-ics was the occasion of a vote of thanks from the ior Class. Dr. Mackenzie, who succeeds Pro-or English, will begin his course at once.—— . J. K. Browne, the returned missionary from poot, spoke on missions at the church prayer ting last week under the auspices of the Society nquiry.——A number of students attended the nt meeting of the Inter-Seminary Missionary ance at the Episcopal Divinity School in Cam-dge.

**Yale.**

eviews were given before the class in system-theology last week on Dale's Atonement and Leod Campbell's Nature of the Atonement.—— rly all the members of the Middle Class will t the New Haven Central Association for ap-bation to preach, April 7. Additional require-nts this year are a written statement of doc-al belief, to be not less than 10 minutes in ding, and a written sermon.——Among the spe-lectures of the week was one on Social Life in gland by Mr. G. W. Smalley.——At the public eting of the Leonard Bacon Club last week the stion was, Resolved, That the so-called American tarian Movement was more beneficial than rimental.——Professor Brastow gave a helpful on Church Councils last Thursday, basing his ark's on the recent trial at Madison. Professor her also spoke on the Nature and Function of ncils before his class in church history.—— ong the lecturers already engaged for next r, besides Rev. John Watson, are Professor Gar-n of Amherst and Edward J. Phelps, ex-minister England.——The chief event of interest during ril will be Dr. Henry Van Dyke's Lyman Beecher ures on The Gospel for an Age of Doubt.—— H. W. Johnson of the graduate class is supply-the pulpit of the church at Bethany.

**Chicago.**

rofessor Mackenzie is engaged to occupy the pit of the late Dr. Allon in London three Sun-s next summer.——Mr. A. N. Fox, an instructor he German department, will take the summer ester at the Univer ity of Halle.

OUNG mothers should early learn the necessity keeping on hand a supply of Gail Borden Eagle nd Condensed Milk for nursing babies as well for general cooking. It has stood the test for ears, and its value is recognized.

HE Cloisonné and Japanese bronze exhibits at es, McDuffee & Stratton's the past week have n discussed by groups of connoisseurs from Bos-and neighboring cities The Wedgwood plates, ing old Boston views, will interest many who e such treasures.

LWAYS USE HOOD'S.—"The paper dolls which were t for one trade-mark from Hood's Pills and ten cents tamps are very beautiful. I always use Hood's Pills like them better than any others. They do not se the griping pain which I have found others to Mrs. P. Gebauer, 6 Jess St., Jamaica Plain, Mass.

OOD'S PILLS act harmoniously with Hood's Sarsa-illa.

## Deaths.

*he charge for notices of deaths is twenty-five cents. Each itional line ten cents, counting eight words to a line. The ey should be sent with the notice.*

RTON—In Hyde Park, March 29, Rev. Walter Bar-n, a retired clergyman, aged 62 yrs., 8 mos., 24 dys.

SHMAN—In Newtonville, March 28, Anna A., eldest aughter of the late James H. Cushman.

VIGHT—In Roxbury, March 27, Mrs. Sally A., widow f Rev. John Dwight, aged 80 yrs., 4 mos., 26 dys.

LT—In Winchester, Annie E. B. Felt, aged 71 yrs.

ORRELL—In Chicago, March 17, Rev. B. F. Worrell, ne of the founders and first deacon of the First hurch, aged 74 yrs. He was an active temperance orker and did eminent service in the Christian ommission during the Civil War.

This plain, honest statement from the Mayor of Trenton, N. J., needs no embellishment — it carries conviction.

# Booth's "Hyomei" Pocket Inhaler Outfit

is sent by mail for $1.00. It is the new and wonderful Australian "Dry-Air" treatment of Asthma, Bronchitis, Catarrh, Coughs, Rose Colds, Hay Fever, Loss of Voice, and similar diseases. Plain statements, *unsolicited*, from men of such prominence, cannot be bought; you *must* believe them.

*Office of the Mayor of the City of Trenton, New Jersey.*

*Emory N. Yard, Mayor*

*March 2 d 1896.*

R. T. Booth Esq.,

23 East 20th St., New York.

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My absence from the city for the past two days prevented my answering your telegram of yesterday. You have my permission to say, that I believe "HYOMEI" to be one of the most wonderful cures for Catarrh and Throat trouble that has ever been discovered. It my case the effect has been marvelous. (and I have not been as persistent in the use of the Inhaler as I should have been to have received the best results.) I enclose you Money Order for $2.00 for two Pocket Inhaler Outfits for friends of mine, to whom I have recommended it, and who I am anxious shall have the benefit of this most remarkable panacea

*Very respectfully Emory N. Yard*

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## BIOGRAPHICAL.

REV. JOSHUA SANDERS GAY.

Mr. Gay, the eldest son of Rev. Ebenezer Gay, was born in Stoughton, Feb. 7, 1819. He graduated from Amherst College in 1841 and Andover Seminary in 1845, going immediately to Milltown and St. Stephens, N. B., where for several months he engaged in work preliminary to the formation of the Congregational church. He supplied the churches at Biddeford and Andover, Me., for a brief period and later engaged in missionary work in Winslow, Benton and Dexter, Me. In 1852 he was installed pastor at Pittston, Me. He also held pastorates at Stoddard and Chichester, N.H., Byfield, Mass., Brookfield, Vt., Auburn and Center Harbor, N. H. Of late he has resided at Biddeford, Me., where he died, March 22.

JEREMIAH EVARTS CORNELIUS,

Whose death was recently noticed in our columns, was the son of the late Rev. Dr. Elias Cornelius, who in 1831 succeeded Jeremiah Evarts as secretary of the American Board. He was a descendant of Jonathan Edwards and of Thomas Hooker, and bore the impress of that godly ancestry in his Christian character. His last days were filled with joyful anticipation of the things which God hath prepared for them that love him.

REV. ISRAEL BROWN,

Who died in York, Neb., March 12, at the age of fifty-two, was graduated from Wheaton College and Oberlin Seminary. After successful pastorates in several places in Illinois and Iowa, he accepted a call last summer to York, where he had endeared himself to the people by his unselfish life and earnest preaching. He leaves a wife and four children.

REV. GEORGE C. HALL.

Mr. Hall of Nebraska City, Neb., had not been in his usual health for some little time before he undertook recent evangelistic work. He went home from the service March 15 with what seemed to be an attack of grip. This developed into pneumonia, from which he died March 25. His loss will be mourned by a large circle of friends in Nebraska and in Oregon, where he was pastor at Astoria for several years. He was ordained in 1885 and called to Nebraska City in 1892.

## THE ATONEMENT.

If preachers are taking in these times to a sublimated system of Christian ethics, if they have practically discarded the whole Christian revelation except the Sermon on the Mount, the Church may still live, for there is such virtue in Christ that even to touch the hem of his garment is to be healed. But the life will be languid and low. And wherever the atonement is not declared as the central glory and gladness of the Christian faith, it will haunt the background as a thing of fear, for St. Paul's judgment cannot be disputed, if righteousness come by the law, then Christ died in vain; the death which is the hope and peace of the world takes rank as its worst horror and tragedy. —*British Weekly.*


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*Rev. W. H. Dowden*, W. Hanover, Mass.: "One of the best remedies for the prevailing influenza."
*Rev. C. P. Nash*, Camden. Me.: "Nothing I ever used did me so much good."
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GENERAL AGENT FOR THE NEW ENGLAND STATES.

## Y. P. S. C. E.

PRAYER MEETING.

BY REV. ISAAC O. RANKIN.

*Topic, April* 12–18. Will Our Excuses Stand? Acts 26: 19–28.

Paul had been speaking to Festus, the Roman governor, and Agrippa, the half Roman, half Jewish, king, and in each case we have the excuse or evasion by which they turned aside the message. The governor cries out in sincere amazement that the apostle is mad. The proud and guilty king with ironical scorn reminds him of the difference between their social positions and of the absurdity of trying to make him a Christian by the utterance of a few words of warning and persuasion.

Can these excuses stand? When Christ asks us to take a new and larger view of life, shall we be excused if we refuse to do so because his view contradicts our present way of thinking? Suppose Christ is right and we are wrong? The madman is the man who shuts his eyes when he is asked to look, and not the man who opens his eyes wide to see new truth. Because Christ loved the poor and made them welcome in his kingdom, shall we fear to lose caste by entering the brotherhood of his disciples? If Paul had gathered an army and conquered a kingdom, Agrippa would not have been sarcastic. Shall we look down from our hight of social content and despise other men? Shall we say, when Christ speaks to us and tells us to follow him, "With a very little thou thinkest to persuade me"? Shall we be frightened out of sincere beliefs by a few sarcastic words?

God's judgment upon excuses is not something postponed. It is real today and every day. It is only the publication of the judgment which is to come. We must test our excuses by the thought of that day which shall declare every man's work of what sort it is, but Christ passes upon them at the very moment they are invented.

Excuses, like sins, are of two kinds, for sins committed and for good neglected. All will agree that no excuses for deliberate sins will stand, but the question of excuses for neglect of duty is a wider and more troublesome one. It is exceedingly important, too, because it is upon sins of omission that Christ lays the emphasis of his judgment. "Inasmuch as ye did it not" is the word of condemnation. It is at this point that we shall do well to test our motives. "We were too much occupied for Christian duty." Had we any right to be? "We were too tired." How did we come to be so tired when work for Christ was a part of the day's plan and should have been provided for? "Other matters had the right of way." Has anything a right of way before the Master?

It is to Christ that our excuses must sooner or later be made, as our pledge expresses in that clause of it which relates to the consecration meeting. His loving justice must pass upon them. Why not bring them to him now, before we ourselves accept them for our action, instead of waiting for the judgment declaration when their failure may bring us shame? Prayer for knowledge of Christ's thought and will is the best and readiest test for excuses, and there is no excuse for not applying it in time.

*Parallel verses:* 1 Cor. 3: 11-15; Matt. 25: 31-46; Luke 14: 16-24; Ps. 139: 1-12.

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If it be true that man is beckoned onward and with a sovereign gesture by his higher genius, and that he is at once faithless and defeated if he do not obey the call; if it be true, also, that man must make for himself the ground of honorable community as the foundation and sustenance of personal welfare; then it is indeed true that God is a party to the commonwealth; in other words, that all highest duty is implicated in political duty.—*David A. Wasson.*


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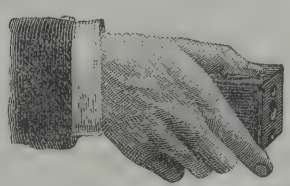

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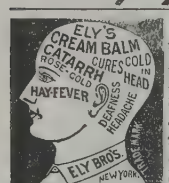


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ELY BROTHERS, 56 Warren Street, New York.

## THE INTER-SEMINARY ALLIANCE.

The annual convention of the Boston Inter-Seminary Missionary Alliance was held, March 26, at the Episcopal Theological School at Cambridge, delegates being present to represent six institutions—Andover, Harvard, Newton, Tufts, Cambridge and Boston University.

The morning session opened with devotional exercises led by L. H. Roots of the Episcopal Theological School, after which Rev. Dr. H. S. Nash, on behalf of the Cambridge men, welcomed the visiting delegates, and urged that the discussions assume the most outspoken candor from the first, for nothing could be gained by hiding differences of opinion. A paper was then read by R. L. Hartt of Andover on The Institutional Church, a Social Product, defending this new development of church work by showing it to be a direct response to the needs of the times. The next paper was on The Modern Preacher and Foreign Missions, by B. A. Jenkins of the Harvard Divinity School Mr. Jenkins made a plea for a broad humanitarianism, backed by a broad understanding of the religious life of the so-called heathen nations. Particularly happy was his suggestion that a minister might better spend his vacations in visiting the mission field and getting first-hand information in regard to missionary enterprises than in traveling only in Europe. The paper called out considerable discussion and widely differing views found expression.

At the afternoon session R. T. Capen of the Newton theological institution read a paper on Seminary Missionaries, urging the importance of active Christian work on the part of young men who are still engaged in theological studies. The next paper was by F. M. Bissell of Tufts on The Place for Emphasis in Christian Missions, that place being, in his opinion, the example of the life led by the missionary himself before the eyes of the people he seeks to convert.

At the evening session of the convention Rev. E. Winchester Donald, D. D., of Trinity Church, Boston, delivered a fine address on missions, claiming for the foreign missionary movement the same sanction as for the home ministry.

The value of such a convention as this lies in the broad catholicity of its spirit. Much is gained by an exchange of ideas, but much more is gained by a friendly clasp of hands. Congregationalists, Baptists, Universalists, Unitarians and Methodists met on an equal footing, looked their differences full in the face and learned to understand each other.

R. L. H.

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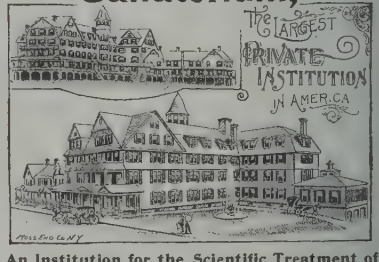


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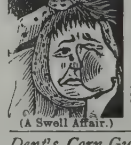
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## THE MISSION OF THE PROPHET: WHAT IS IT?

Rev. Dr. George A. Gordon's two recent ctures on this subject, before the students f Yale Divinity School, were as inspiring and ggestive as those delivered last year, which ave since been incorporated in his Christ of oday. He defines the prophet as one who to ascertain and reveal the thoughts of God oncerning the world, an interpreter between he divine and the human. His problem is to ain access to the thoughts of God that he ay bring them to his fellowmen. His mis-on is to look upon the world from the divine oint of view. The basal assumption under-ing the effort of the prophet is that it is pos-ble for the spirit of man to abandon its own oint of view and rise to the divine outlook. aith, with the prophet, is not a substitute r knowledge. His faith is the immediate nse of the divine, the certain intuition of he moral order of society and the vision of od. God to him is the ultimate rational niversal, the ultimate ethical universal and he ultimate social universal.

Also the prophetic consciousness reveals he social ideal, gains a vision of what human fe should be and expresses this in a concep-on of the kingdom of God, and always with ultimate optimism that sees down through l the iniquity and woe of human society the ernal promise of light beyond. The pro-het's inspiration is through the power of certained divine reality and is the purifica-on and extension of vision, the elevation of eling, the enthronement of moral purpose, he rapture of reason under the attack and vasion of God. In the teaching of the hurch, the kingly and priestly offices of hrist have received undue treatment.

C. S. M.

## EDUCATION.

— Plans for a new five-story dormitory at ale, to cost $100,000, have just been com-leted.

— Prof. James Seth of Brown University as been appointed professor of ethics in the age School of Philosophy, Cornell Univer-ty.

— Rev. Stephen T. Livingston, pastor of he Congregational Church at South Egre-ont, has been elected instructor in rhetoric nd elocution at Williams College.

— The faculty of Williams College have dopted the "honor system" recently accepted y the students, and the institution hereafter ill conduct its examinations in accordance ith the new code.

— It is announced that Yale University to receive $200,000, which is both a bequest nd a gift. Mr. T. C Sloane, who died four ears ago, left $200,000 to his widow, with he proviso that if she should marry again he money should go to Yale. Mrs. Sloane ow surrenders the bequest, thus showing hat she values the husband she is about to ke more than money and that she appreci-es also the importance of promoting higher ducation. Not often does one have an op-ortunity to do so many good things at the me time with a single sum.

— The New England Assembly at Lake-iew offers many attractions for next sum-er's session from July 20 to Aug. 1. Among hose who will preach or lecture are D. L. Moody, Dr. Russell H. Conwell, Dr. G. A. ordon, Booker T. Washington, Prof. E. S. Horse and Rev. W. H. Milburn, the blind haplain of the United States Senate. There ill be special days for the rallying of na-onal religious organizations as of yore, and he program, as already arranged, is full of ersuasive invitations to those who enjoy ongenial associations under the trees and by he lakeside in July.

— Ahtanum Academy, near North Ya-ima, Wn., rejoices in the many friends who ave come to its relief in time of embarrass-ment. Ever since the erection of its building four years ago it has carried a burdensome debt of over $6,000. Last fall the Education Society offered to contribute $1,000 if $2,500 could be raised. The latter sum has now been secured through the canvass of Rev. D. W. Wise, president of the trustees, and the large gifts of Deacon F. B. Woodcock, which have stimulated a hundred other givers. The remainder of the debt will now be funded at a low rate of interest until the way is open for its entire liquidation.

— The proposal to admit women to the Bachelor of Arts degree came before the Congregation of Oxford University recently. The following resolution was debated and defeated.

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And Cambridge University likewise has refused to grant the petition of the friends of woman's higher education.

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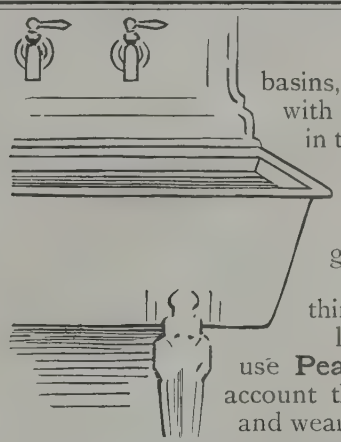

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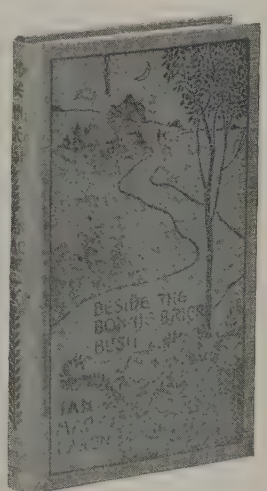


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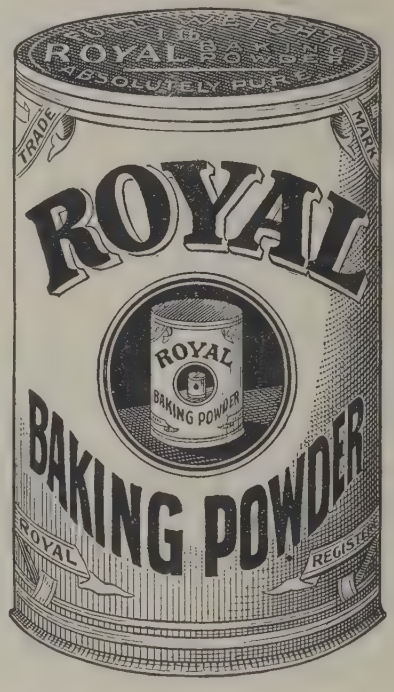


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*Volume LXXXI* *Number 15*

# THE CONGREGATIONALIST

Boston Thursday 9 April 1896

REV S. E. HERRICK, D. D.

THERE was, and is, something as grand as it is simple about the Pilgrim view of the church relationship. It is not a sentimental liking for an institution; it is not an artificial and superficial union founded upon some preterite history; but it is a giving up of the living man to other living men, wholly, the interest of all the interest of each, and the corporate spiritual life of the body dearer to each than any or all separate and individual interests can be. . . . The foundations that were laid by Brewster and his companions have been loftily built upon by later ages with much that is good, with much also that is evil; something of gold, silver, precious stones, doubtless—something doubtless of wood, hay, stubble, which time and change, and the judgments of God which time and change always bring, will surely burn away. But the foundation will abide of belief in the eternal verities of a just and righteous God, who is the friend of all who obey him; of faith in his Son, who is the divine Saviour, and must be the supreme Master of human life; of a revelation of faith and a law of practice that are sufficient for all the moral needs of men, and adequate to the renovation of the world.—*Dr. Herrick, in Some Heretics of Yesterday.*

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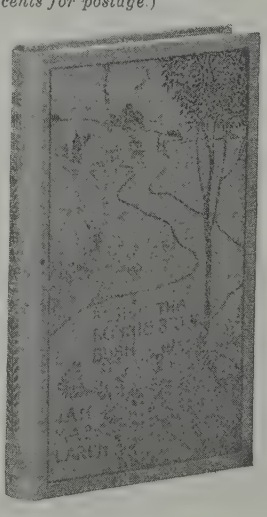

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## CONTENTS


EDITORIAL:
- Paragraphs 585
- After Easter What? 585
- Must Christ Be Superseded? 585
- The Presidential Campaign 586
- Thinking on Religious Truth 587
- Current History 587
- In Brief 588

STAFF CORRESPONDENCE:
- Boston 589
- New York 590
- Washington 590
- The Interior 590
- Scotland 591

CURRENT THOUGHT 608

CONTRIBUTIONS:
- The Christian Life. VII. Rev. Floyd W. Tomkins, Jr. 591
- A Baritone's Parish. III. Rev. James M. Ludlow, D. D. 592
- A Distinguished Boston Pastorate. The Editor 594
- Politics and Religion in Utah and Idaho. Rev. W. S. Hawkes 608

THE HOME:
- Immortality—a poem. Mary Bingham Wilson 595
- Paragraphs 595
- In Defense of the Spinsters. One of Them 595
- A Bit of Color. Kate Upson Clark 596
- The Science of Food. IV. Selection and Dietaries. M. V. Shaler 596
- Religious Training—a selection 596
- Closet and Altar 597
- Scientific Jottings 597
- The Walk Toward Emmaus—a selected poem 597
- A True Story of a Stork—a selection 597
- Tangles 598
- If Not, Why Not?—a selection 598
- The Conversation Corner. Mr. Martin 599
- Corner Scrap-Book 599

THE SUNDAY SCHOOL—Lesson for April 19 600

Y. P. S. C. E.—Topic for April 19-25 601

PROGRESS OF THE KINGDOM 601

LITERATURE 602

NEWS FROM THE CHURCHES:
- The St. Louis Churches 604
- The Georgia Convention 605
- The Alabama Association 605
- Other Christian Work 614

MISCELLANEOUS:
- Notices 604
- As Others See Us 608
- Business Outlook 610
- Boston Superintendents' Union 611
- Marriages and Deaths 611
- Woman's Board Prayer Meeting 612
- Biographical 613
- Obituary 615



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EVIDENCES multiply of what may be called the Puritan recovery of the observances of the Christian year. Easter has long had a growing recognition among us, with something, often, merely of the natural joy in the turn of the season and the reappearance of leaf and flower; but the remembrance of Good Friday, the sacrifice that precedes the restoration, has come more slowly back into our church life and thought. It is surely well, however, if we are to devote any special day of the year to the remembrance of the resurrection, that we should as publicly and statedly commemorate the sacrifice of which it was the crown; and this conviction, slowly growing up among us, has evidently begun to bear its fruit. In Boston this year all the Back Bay churches united in a Good Friday service with the Old South Church, and in several other churches of the city there were special services running throughout the week and culminating in the meetings of Friday night. In Springfield a similar service was held in the South Church, and we hear of many like observances elsewhere. Even the newspapers of the great cities, which are too much inclined to seize by preference upon the secular and frivolous manifestations of popular observance of church festivals, this year bring abundant testimony to the deep religious impression of the time.

Universities abroad and at home are recognizing the valuable service rendered by broad-minded, aggressive clergymen. Bishop Potter of New York has been invited to preach at Cambridge University, Eng., during May, 1897, and Rev. George A. Gordon of the Old South Church, this city, will lecture at Harvard next year on Immortality. The Hebdomadal Council of Oxford recently proposed to the Convocation of Oxford that the degree of M. A. should be granted, "by decree of the House," to Principal A. M. Fairbairn of Mansfield College. It is the invariable custom that proposals of this kind are accepted without discussion and without division, but the vice-president of Magdalen College opposed the motion and gave his reasons for so doing. Fortunately this type of Churchman was not to have his way. The dean of New College and Canon Ince of Christ Church, the Regius professor of divinity, supported the proposal of the Hebdomadal Council and bore high testimony to the quality of the work done at Mansfield College and urged Dr. Fairbairn's right to the degree and a share in the government of the university which it carries. When the vote was taken a majority of sixty-five in favor of granting the degree was the slap in the face which the bigoted Churchman received who opposed the motion.

The economy of that cheerful and well-considered denominational loyalty which we have often insisted on is illustrated in a report of the meeting of the Alabama Association, which will be found in another column. Without commenting upon the character of the mission referred to, of which we know nothing but what the report tells us, it is evident that the contributions of the association for the last few years could have been more carefully and economically spent through the regular agencies of the churches. It ought not to need an experience of this kind to gain a vote of our associations "approving the work of the churches through their own national benevolent societies."

Passing over Mr. Lafcadio Hearn's slur upon missionary knowledge and truthfulness, which represents an opinion compounded, we suppose, of prejudice and ignorance in about the usual proportions, his article on China and the Western World in the April *Atlantic* is one of the most effective arguments for foreign missions which we have lately seen. All that it contains, indeed, in the way of rebuke to the conceit of intellectual superiority in the western races and of the possibilities of Chinese commercial and intellectual development has been the commonplace of the more thoughtful missionary utterances for many years, but Mr. Hearn states it with the enthusiasm of a discoverer to an unusual audience and with a high degree of literary power. The argument is that the Chinese are swift to adapt themselves to new commercial methods and ideas, but are extremely conservative in morals and in style of living. Therefore, says Mr. Hearn, under European tutelage they are bound to control the markets of the world. The millions of the Orient are upon us, and our Western civilization bids fair to be crushed by brute numbers and a power of cheap living with which our Western people cannot for a moment compete. The church in its mission enterprises has long foreseen this peril, but its conclusion from the premises is quite a different one. "Therefore," it says, "let us attack the Oriental in his citadel. Let us give him that gospel of Christ which has never failed to change the history of a people." And the church alone has produced the change, in individuals and on a small scale as yet, by which the life of the whole great mass of China is to be uplifted until its prosperity shall be a blessing and not a menace to the world.

## AFTER EASTER WHAT?

If we have kept the feast in simple faith the conclusion of its rejoicing is that Christ who died lives to abide with us in joy and sorrow. Out of the remembrance of his death and resurrection comes the assurance of his presence. What that presence means to us is the question for the days to come. If we have kept the Lenten time with self-denial and mean to use its passing as excuse for self-indulgence, then we are taking it in the old false sense which made our Puritan fathers turn from it altogether. The presence of Christ on an occasion, coming to visit individuals or a church, has been a favorite theme of story telling from the earliest ages. Legends abound of his presence unrecognized to test and teach and reward men. Longfellow and Lowell among American poets have employed it and Elizabeth Stuart Phelps has recently, in her Supply at St. Agatha's, used it as a motive for a very suggestive and moving story. Beautiful as these legendary and imaginative uses of the thought of his presence often are, they do not express the practical, everyday privilege of which we all may be partakers. Not in isolated cases but everywhere and for all the risen Christ is with his people to test and help and transform. The gift of the Spirit is his gift to every disciple, and by the voice of the Spirit Christ himself speaks to us. Our joy and efficiency are measured by our grasp and use of this great promise in the needs of every day.

## MUST CHRIST BE SUPERSEDED?

In answer to this question, propounded recently in a private letter, *The Congregationalist*, now as always, brings an emphatic No! Christ is the end of the law for righteousness to every one that believeth, but he is also the end of the age for knowledge. The forward look is always a look toward Christ.

If those who think of him only at the beginning of our Christian history will climb to the apostles' place of hope they will find themselves looking forward through an ever brightening vista to Christ, the judge of the world, the hope of glory, the deliverance of the creation from the bondage of corruption into the glorious liberty of the sons of God, the dispenser of gifts to those who overcome. We look backward to what he did, and in this we are like the ancient church, which looked back to what he did in Abraham and Jacob and Moses, but we look forward, as they looked, to a glory and deliverance which were to be revealed. The Christ of our faith and expectation is not to be superseded but to supersede. In his coming all other claims to righteousness and power and glory are to be absorbed and completed.

If our Lord had been only a man—as the Unitarian believes—or only a demi-god—as the Arian imagined—then his teaching, as being partial in essence as well as extent,

might have been overtaken and left behind in the progress of the world, but since he is God revealing himself to man in the limitations of a man his teaching may be limited in extent but it is complete in essence, and all experience justifies his claim. The divine nature is the sanction and assurance of the divine word.

It is when we look only at Christ of the brief life history, when we imagine that because his work in that experience was finished on the cross he has not been active in a different service since, that we begin to minimize his influence. The resurrection contradicts us in so false a view. His own words rebuke us. "All power is given unto me in heaven and earth," he says when already the sufferings of the cross are history, "go, therefore, and teach . . . and lo, I am with you alway, even unto the end of the world." The visible power and teaching of the Holy Spirit witness that Christ is present and effective in the progress of his church. If we believe that this age, too, is a sacred age, that Christ personally now is calling men to repentance and a change of attitude toward life, that the Spirit still broods over the chaotic thought of man, bringing order and beauty to life and light, we shall never be tempted to think that it is only in looking backward down the hights the age has climbed that we can find the Redeemer of the world.

So far is Christ from being superseded that, in many aspects of his teaching, we are only beginning to understand him, and we must believe that there are other aspects in which yet larger knowledge is reserved for those who shall come after us. So far as personal faith and the vital union of love and character and purpose are concerned, indeed, the repentant sinner has never failed to understand him. Here the child, the savage and the master of learning stand upon an equal plane. But, in other aspects, shall we accept Xavier's knowledge of the hights and breadths of Christ's character as complete? Then we shall have no quarrel with the Inquisition. Shall we accept Calvin's? Then we must—very reluctantly—approve of the execution of an irritating heretic and busybody like Servetus. Shall we look to St. Francis of Sales? Then we must not object to breaking faith with heretics in the interests of mother church. Shall we remain where our own ancestors once stood? Then the hanging of witches must become an allowable part of our creed and practice. It is not Christ, but imperfect and partial views of Christ which justified these wicked deeds to Christian men. If our views are broader, juster, more consonant with the character of him we worship, it is because the Spirit of God has led men through these lower stages and brought them out upon a higher place. It is not our merit, but it is our privilege and responsibility that we have inherited better knowledge, and it should quicken our faith and urge us forward in the search for truth.

In extent our Lord's teaching is limited, in essence it is eternal. It does not reveal to us the particulars which he has since revealed by the teaching of his spirit, but in the germ and essence they are all there, and the later revelation is likewise an unfolding. It is this which makes the words of Christ so pregnant, and the interest in their study so perennial. As one bends down a lilac bough in early spring and sees only the brown bark and the close-fitting winter sheath, and comes back again and again to see the breaking of the cover and unfolding of the leaf, watching the tiny bud shoot forth and grow and take to itself the color of the mountain snow at noon or the faint purple flush of the afterglow, so is it with the words of Christ. We wonder at their simplicity, we study their arrangement, we come back to them again and again, and find that they are unfolding new and living meanings with the progress of our thought, until what seemed a dry twig of wisdom's tree, or a withered paradox, blossoms before us in a beauty and fragrance of which we never could have dreamed. The words of Christ are the words of him who ever liveth, and they are vital with his life. As years go on and he abides there is indeed a superseding, but it is the crowding out of sin and ignorance and folly in our lives, until we come to know him heart to heart, and know that when he shall appear we shall be like him for we shall see him as he is.

"And every man that hath this hope in him, purifieth himself, even as he is pure."

## THE PRESIDENTIAL CAMPAIGN.

The Republican candidate for the next president of the United States will be nominated in a little more than two months from this date. The Democratic nomination will follow soon, and in all probability one of the two men thus named will preside over the destinies of this nation during the next four years. What is the interest of the individual citizen in these nominations and what can he do to influence them?

Not for a long time, certainly, has the necessity of good government to the prosperity of each individual been made so apparent as during the present administration. Private business generally has suffered severely. In many enterprises heavy losses have followed one another, and great public interests, educational and religious, have staggered under constantly increasing burdens. The nation's progress halts and the reasons are plain. Our resources are immense. New ways of developing them are constantly being discovered. We are at peace with the world and free to devote our energies to advancing national prosperity. But during this entire administration we have been running deeper into debt. Month by month our income has been insufficient to pay our current expenses. Repeated crises have occurred in which our national credit, already severely shaken, has been saved only by borrowing money at abnormally high rates of interest through the aid of rich bankers at home and abroad. A considerable party, outside of any political lines, has persistently struggled to compel the country to repudiate its debts in part by paying them in silver at a price about double its actual value in the world's market. Our foreign relations have been disturbed by threats of war with other nations in which Congress has freely indulged while apparently indifferent to the necessity of legislation to provide for our depleted revenues. These are causes of financial distrust, depression, loss and suffering shared by individual citizens throughout the entire country.

The task before the party that wins in this campaign is not an easy one. To establish the country on a sound financial basis, to inspire confidence that the nation means to meet its obligations honestly, which can be done only by being honest, and to maintain peaceful relations with other nations without entering into entangling alliances or avoiding just responsibilities—this will be a work which will call for the highest patriotism and tax the wisdom of our ablest leaders. Not since the election of Abraham Lincoln has the country entered on a presidential campaign so critical as this one.

The part which the average citizen can take is indeed a limited one. State party conventions choose delegates to national conventions, and the voter must choose between the names they offer. Rumors come to us of delegates being purchased by friends of favored candidates, with too convincing evidence that they are true. The arts and influence of unscrupulous business men and politicians are being employed to secure, out of the coming elections, the greatest possible gain to themselves, and they are ready to promise a division of these gains to those who will help them. These conditions the average citizen must recognize and face, and he should not be too sure that they do not exist in his own community.

Yet the fact remains that this is a popular government and is ruled by representatives of the people. With a single exception, the result of an accident, we believe that every one of our presidents has possessed patriotism and moral purpose above the average of the people. The responsibilities of office sober and steady even the most ambitious leaders, and they watch eagerly for popular support in maintaining right and honorable policy. Nor do we believe that any American Congress ever for any considerable time failed to represent the opinions and aims of the majority of the people. Each citizen's opinion has weight, and the voices of many have weight far beyond their votes. The indifference of men of good motives in political campaigns is not less culpable than the vicious schemes of bad politicians. Not only does the choice of candidates largely depend on popular opinion, but the motives and purposes of those chosen are profoundly affected by the same cause. The delegates to the national convention will not nominate men whom they believe the people do not want, nor will they adopt platforms which they think the people will repudiate. Let every one, then, freely express his opinion. Let him find where he stands and make his position known. Especially let those who want honest financial policy, sound money, just and dignified relations with other nations plead for these things.

We address those who believe that God rules the destinies of nations, and that he directs the choices for rulers of those who call on his name. Millions of petitions, we trust, will daily be offered in these months immediately before us that he will give to this nation a president after his own heart, that he will appoint executive officers of the Government and a Congress who by righteousness and wisdom will restore prosperity to our beloved land and make the next four years the most useful and happy years of the entire century.

Fortunate, indeed, are the students of Johns Hopkins University, Chicago University, Auburn and Union Theological Seminaries who are to hear Prof. George Adam Smith of Glasgow lecture during the coming weeks. Our letter from Scotland refers to Professor

Smith's visit. With our many educational institutions and strong churches in and around Boston, can it be that we are not to have a chance to hear Professor Smith?

## THINKING ON RELIGIOUS TRUTH.

The habit of religious meditation needs encouragement. In the past Christians apparently used to reflect more about the great truths of the gospel, in itself and its practical applications, than most of them do now. This is partly due to the enormous multiplication of topics of interest in modern times, because of the more rapid and comprehensive facilities of intercommunication, the abundance of publications and the advance in valuable knowledge of many kinds. Then religion had nothing like as many competitors as subjects of thought as it has now and men were not so much tempted, as at present, to superficial reflection.

Meditation upon spiritual truth is essential to a substantial and symmetrical Christian growth. It is as important in religious matters as in technically scientific, for example. It has its delights and its rewards yet it involves honest effort. It offers the most alluring and interesting themes and no other sort of reflection equally expands and ennobles the mind. He who possesses only humble natural abilities but who trains himself to meditate earnestly upon divine things soon surprises others by the freshness and force of his comments.

Prayer is the best accompaniment and aid to such reflection. Well chosen devotional reading also proves suggestive and stimulating. Study of the Bible itself is at once necessary and natural and is full of increasing enjoyment. Conversation with Christian people, especially those of experienced and ripened piety, is an important help. And when one has formed, or desires to form, the habit of religious meditation, it is of much advantage to set apart a regular portion of time to be sacredly reserved for it.

Such reflection is most fruitful when guarded from too wide a range at a given time and when concentrated upon one's self so far as to promote self-enlightenment and spiritual improvement. It is our best opportunity of comparing ourselves with our great Example and of discovering how to become like him. And one notable result of it is that many a puzzling subject is cleared up. New points of view are suggested. Mysteries somehow solve themselves reasonably. The divine Spirit keeps the promise of God to his own and real revelations come to us which are of present and eternal value.

## CURRENT HISTORY.

**A Permanent Arbitration Tribunal.**

Cardinals Vaughan, Logue and Gibbons, representing the Roman Catholics of Great Britain, Ireland and the United States, have issued an appeal inviting all who hear their voices to co-operate in the formation of public opinion which shall "demand the establishment of a permanent tribunal of arbitration as a rational substitute among the English-speaking races for a resort to the bloody arbitrament of war." They hold that such a court would form "a second line of defense to be called into requisition only after the ordinary resources of diplomacy had been exhausted," and that it would at least "postpone the outbreak of hostilities until reason and common sense had formally pronounced their last word." The main ground of their appeal, they say, is not that such a course would contribute to the material welfare of all concerned, although they hold that it would do that, "but that it rests upon the well-known character and will of the Prince of Peace, the living fountain, the divine head of Christendom." This joint appeal of these potentates proves how alert the Roman Church is under the leadership of Leo XIII., and it must come with telling force to those adherents of the church in Ireland and this country who cherish the most bitter and warlike sentiments toward Great Britain.

The New York State Bar Association has about finished formulating a plan providing for a permanent international court of arbitration for the settlement of disputes between civilized nations in general and between the United States and Great Britain in particular. The committee hopes to obtain the concurrence and co-operation in the final formation of this plan of all the Bar Associations in this country, and Great Britain, Canada and Australia as well. This is a gratifying announcement, indicating that the jurists of the English-speaking peoples are in sympathy with the grand plan which philanthropists and reformers have been urging. Their aid would be necessary in any case in framing adequate laws, but it is an immense advantage to have them at work now at this early stage of the movement. All the omens for the great conference on international arbitration at Washington, D. C., April 23, 24, are propitious. It is very significant and cheering to see the commander of the Grand Army Posts of Massachusetts urging the veterans to declare for international arbitration.

Our Venezuela Commission is proceeding steadily with its work and is said to be about half through its task of investigating documents and accumulating data. Our ex-minister to England, Hon. E. J. Phelps, one of our leading jurists, in an address given at Brooklyn last week, criticised freely the Administration's interpretation of the Monroe Doctrine. President Diaz of Mexico, in his annual message issued last week, contributed an important statement relative to the Monroe Doctrine and the attitude of Mexico toward it. He says the Mexican Government can but declare its partiality for such a doctrine, and that the whole of Mexico's recent history compels her to rejoice when the United States assumes the obligation of assisting the republics of this hemisphere to resist the attacks of Europe if such attacks are still to be considered as possible. He holds that each of the Central and South American republics ought, by means of a declaration like that of President Monroe, to inform Europe that the Monroe Doctrine, though originating in the United States, "is the doctrine of America in the fullest sense of the word and should become the international law of the American Continent."

**The National Legislature.**

In the, on the whole, commendable attempt which is being made in Congress this session to cut off appropriations to sectarian institutions, Howard University, to which the A. M. A. contributes for the support of its theological school, passed under the scrutiny of the legislators last week, and after a five-hour debate, in which religious, political, sectional and race prejudices had a wholesale airing, the friends of the university won the fight by a yea and nay vote of 129 to 105, the sum of $32,500 being set aside for the university with the proviso that none of the money shall be expended upon the theological department of the institution.

The debate in the Senate on the proposed consolidation of post offices, under which scheme it would become impossible for the "spoilsmen" to have as much leeway as they have now, called forth from Senator Gorman a characteristic tirade, showing that he has learned nothing from his overwhelming defeat in Maryland.

The House has receded, and by a vote of 245 to 27 accepted the Senate resolutions on Cuba. Mr. Hitt, chairman of the committee on foreign affairs, led in urging their acceptance and adoption, and Mr. Boutelle of Maine in adverse criticism. As they are concurrent and not joint resolutions they do not pledge us to definite action, nor force the hand of President Cleveland.

**Sectarian Education in England and Canada.**

Questions of sectarian education continue to trouble both the English and Canadian Governments. In the English House of Commons the government has introduced the long looked for and dreaded education bill, which is sure to imbitter the strife of parties for a long time to come. It does not go so far as the advocates of voluntary —that is sectarian—schools hoped and demanded, but it goes far enough to unsettle everything in the present school law, which has been in force since 1870, and it largely increases the aid given to sectarian schools from the public funds. The forces of Nonconformity are arrayed against it, because it puts more power into the hands of the establishment and of the Roman Catholic hierarchy, and increases the friction of English social life. It cannot be adopted without long and bitter debate both in and out of Parliament, but the Conservative majority is so large that it will probably be forced through at last.

In Canada the conference between the Dominion Commissioners and the Manitoba Government has failed. The commissioners are inclined to refer the failure to the haste with which the Remedial Bill was pushed while they were absent on their mission, but the Manitoba Government, while it is ready to accept a compromise of its own offering, which would give the Roman Catholics of Manitoba the same privileges which satisfy their fellow-religionists in Nova Scotia, are firm in refusing to sacrifice the principle of common schools for all the people. "Your proposition," they say in reply to the commissioners, "aims at the legal recognition by the legislature of Manitoba of the right of the Roman Catholic people to separate for school purposes. Our proposition aims at removing every practical objection to the present system without giving a legal right to separate. We understand that by order-in-council your authority is limited to making a settlement satisfactory to the minority, and as a matter of fact the minority will accept nothing short of the statutory right of separation." This defines the difference of opinion and the limits of concession. It remains to be seen whether the Conservative party will insist upon forcing the issue by passing the Remedial Bill.

**The Situation in Turkey.**

It is possible to report some favorable

news from Constantinople and Armenia, although in some respects the outlook was never darker. Mr. Terrell, our minister, arrived in New York on Saturday and we suppose, ere this, has made his peace with the State Department. He seems to have left in charge a representative who has considerable back bone, for as the result of Mr. Riddle's summary action, aided, to be sure, by Sir Philip Currie, the barriers that Turkey was putting in the way of Rev. George Knapp in leaving Constantinople for Bitlis have been removed, and Miss Barton has sent word to England and this country that there is now the fullest opportunity for her and her assistants to go forward in their work of relief, provided they will permit a representative of Turkey to accompany each relief party. There is, therefore, no reason why the friends of suffering humanity in Armenia should not dispatch their funds to Miss Barton, or to the representatives of the American Board, the latter of whom have just been specially commended to the English people by the Armenian Relief Committee in England. Mr. Week's pictures in *Harper's Weekly* and Mr. Pitkin's articles have won for that journal the honor of being excluded from Turkey. The plight of Matthias Ismirlian, the Armenian patriarch, whose lineaments and character were depicted in our issue of Feb. 20, is becoming most terrible. The Porte, enraged by his fearlessness and honorable conduct in behalf of his people, has given him the alternative of admitting that the Armenians are to blame for all the late disorders, of resigning, or of witnessing the renewal of the massacres of his people; and if a reliable correspondent of the New York *Tribune* in Constantinople is to be believed, and we think he is, two classes of the Armenians are hoping that the patriarch will either sign the required base indictment of his people or resign. One class is the timid, subservient, money-getting element, and the other is the Huntchagists, the revolutionists, who have found the patriarch unwilling to be their tool. Assistant Treasurer Wiggin of the American Board has transmitted $2,000 directly to Miss Barton, $105,000 to the Board's almoners of mercy and $35,000 from Armenians in this country to their kindred at home. The correspondents of the London *News* and *Chronicle* in Constantinople report that a decree expelling all American missionaries from Armenia will soon be issued by the Porte.

**The Salvation Army Abroad.**

The *Indian Witness* (Calcutta) says it is not easy for men who have had long experience in affairs in India to take General Booth seriously in his scheme for peasant settlement and his loan agency. It says: "If the peasant settlement scheme gathers up a few hundred thousands only it will entirely fail to change the economic condition of the people of India. If it expands to include millions it will be an interference with the natural course of events, which will bring disaster as surely as any other interference with the methods of nature." General Booth, however, in an interview with the *London Daily Chronicle* representative just after his return from India, was most sanguine concerning the outcome of his plan for bettering the economic as well as the religious welfare of the natives of India, but we fancy the *Indian Witness* knows more about India than General Booth. From Japan, however, there come more favorable reports concerning the success of the Salvation Army in dealing with problems there. In a recent *Japan Mail* a contributor, discussing the Buddhist publications and their comparative lack of influence, after admitting that Japan will before long become more Christian than it ever has been Buddhist, cites the success of the Salvation Army as a sign of the times and reports that, although the army has been engaged in the work there only a little more than three months, already the converts registered number more than 150, and the conversions are of the most unmistakable type.

NOTES.

The rush to California in '49 is paralleled today by the rush to Alaska. Gold!

The Senate committee on territories will report favorably on the House bill requiring a residence of a year prior to beginning suits for divorce in the territories.

The Argentine Republic and Uruguay are fast becoming formidable rivals of the United States in furnishing the granaries and larders of Europe with grain and meat.

A dispatch from Constantinople to the *Daily News* of London tells of the recent discovery in Asia Minor of a sixth century manuscript of the gospels. Russia has secured it.

A man was killed in a prize fight at Haverhill, Mass., Easter eve. Do the legislators on Beacon Hill need more evidence respecting their duty? Will all who abetted this contest and the contestant who survives be punished as they should be?

A jury last week found the corporation of Trinity Church, New York city, guilty of neglect in providing fire escapes on some of its tenement house property and thereby causing the death of four persons by asphyxiation and burns. Horrible! Most indefensible!

The United States District Court at Wichita, Kan., last week directed the professor of electricity in the State University to test, by using the cathode ray process, the truth or falsity of a claim made against the Santa Fé Railroad by one claiming damages for a fractured wrist.

The questions that many Englishmen are asking are, What if Salisbury was bound to have a war? Why, if a definite alliance was to be formed, was it not done to save perishing Christian Armenians, rather than to conquer African territory or protect the interests of those who hold Egyptian bonds?

It speaks well for the advance of sanitation in England that the death rate of 1895 proves to be lower than that of any year since the mortality statistics have been recorded. If the conditions of the struggle for life are growing harder, at least the combatants do not so easily give up the fight.

The London *Independent* chronicles the success of an attempt in Birmingham to adapt the Gothenburg system to local conditions. A "model" public house, established by the corporation, has proved so conducive to temperance that the local officials are greatly pleased with the experiment and intend to substitute the new system for the old.

Secretary Morton's statement that the work which Mr. George Vanderbilt is doing for his fellowmen, by managing his vast estate in North Carolina as he is, is quite as valuable as that done by the national department—agriculture—over which Mr. Morton presides, with its large income from the federal treasury and its several hundreds of employés, should set pondering those who denounce the wealthy indiscriminately. It is one of the greatest undertakings that individual enterprise ever attempted, is likely to be public property in due time, and meanwhile scientific teachers of agriculture, forestry, viticulture, dairying and road-making for the South are being trained at private expense.

## IN BRIEF.

*The Congregationalist* Handbook No. 10 will soon be issued, and those who desire to have in an inexpensive, attractive and compact form three of the several notable articles which appeared in our anniversary number will find them in the new handbook. We shall reprint, with portraits of the authors, the article by Prof. Williston Walker on Eighty Years of Denominational History, by Bishop John F. Hurst on Eighty Years of Christian History, and by Prof. A. B. Hart of Harvard University on Eighty Years of Political History. For other details see advertisement elsewhere.

The religious newspapers of England are showing much interest in *The Congregationalist's* Pilgrimage to England and Holland, a courtesy we appreciate. They chronicle the fact that the Bishop of Winchester has invited the party to spend a few hours at Farnham, lunch with him in the hall of the castle, and be piloted by him through the cathedral. On June 22 and 23 receptions will be given in Memorial Hall, London, by leading English Congregationalists. Many English people are planning to join the party and participate in the trip.

A tobacco manufacturer, in addition to former gifts, has recently presented to McGill University $500,000. Thus a vile weed may after all be put to good uses.

One of the delegates chosen to represent Massachusetts in the coming Republican Convention at St. Louis is Rev. A. E. Winship, editor of the *New England Journal of Education*. We hope that the whole body may be composed of as good men as he.

Prof. George D. Herron's friends—and there are many such who are not his disciples—will regret to hear that threatened nervous prostration demands that he shall give up all work in this country during the coming year and seek rest and recuperation abroad.

It is strange that so witty a people as the Irish should have so little sense of humor. Here is the *Providence Visitor* rejoicing with headlines of great joy that some of "our war boats are to be painted green despite A. P. A. threats." And it is to be an olive green at that!

A New York judge has decided that colored children in that State cannot be excluded from the public schools, nor compelled to attend those provided for the colored race only. That is good law for New York. When will the time come when what is commended by law in one section of this country cannot be made a criminal offense in another section?

Superintendent Hawkes, in his article on the situation in Utah, is too optimistic, we fear. The Utah legislature already has memorialized Congress for the return of the church property confiscated a few years ago. Other legislation adverse to Gentile interests has been introduced in the State legislature and a bill is before Congress asking that the northern portion of Arizona be annexed to Utah.

The author of our serial story, A Baritone's Parish, once chided one of his parishioners for not attending the week night prayer meeting. She replied that she became so absorbed in a novel that she forgot the meeting. When he asked her what book she was reading she named one of his own stories. Taken in as short sections as we furnish no one need be kept away from prayer meeting by Dr. Ludlow's story.

The latent heroism of a millionaire—yes, some of them are humane and divine, demagogues to the contrary notwithstanding—came to the test last week. Mr. John Reece, one of the leading men in the Harvard Church, Brookline, an inventor of high rank and be-

loved as an employer, citizen and neighbor, in inspecting a new manufactory about to be occupied by his firm saw a workman in peril of his life. In attempting futilely to save the workman Mr. Reece lost his own life.

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The *Advance* comments on an editorial which recently appeared in our columns. It explains that the phrase in Deut. 14: 21, "That which dieth of itself," evidently means, That which dieth *not* of itself but is killed, though not according to Jewish rites. The Hebrew warrants no such emendation of the English text, which is correctly translated in both our versions. Such forced interpretations do not increase reverence for the Bible. The further attempts of our contemporary in the same article to improve on the English version are equally arbitrary.

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The *British Weekly*, commenting on a recent statement of ours, confesses that it does not know what the degree of L. H. D. would mean if Ian Maclaren were to receive it from an American University. For the benefit of our esteemed contemporary we will state that it is a title which our higher institutions of learning of late have thought fit to confer upon men eminent in adding to the welfare of humanity by the arts of literary composition and pedagogics. Brown University conferred this degree on William Winter. President Gates of Amherst has it and not a few other well-known men. Yes, Ian Maclaren is eligible.

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Horace Bushnell made Hartford's civic life feel the impress of his convictions as a citizen, and Rev. Dr. George Leon Walker is using *The Courant* now to induce his fellow-citizens to adopt a wise policy in spanning the Connecticut with a bridge at the right point, for as he says: "Not a city in western Europe has a more lovely river to span, or can present to the eye a more beautiful picture than our Connecticut here at Hartford, if we are only made acquainted with it in such a way as a broad, open, bridge avenue across it would allow us to become." Drs. Cuyler and Storrs last week made known their dissent from the Greater New York law, which the State legislature has passed, an act that they believe threatens the welfare of the city they love and have helped to keep tolerably pure.

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Dr. Edward Everett Hale, who has lived long and ever kept eyes and ears open, affirms that "temperance reform is in exactly the position, at this moment, which the Christian Church was in at the time of Constantine. It seemed then to excellent good men that if the right arm of the government could be enlisted on the side of Christianity everything would be gained. It proved, alas, that everything was not gained; on the other hand some things were lost, and things of very great importance." Dr. Hale is quite right, only his statement would have been more truthful ten years ago than it is now. The reaction against reliance on the state, the return to moral suasion, to labors with the individual, to the exercise of authority by employers and spiritual guides set in a few years ago, and today there are few so poor as to do reverence to professional clamorers for restrictive legislation by large political units.

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The credit of the idea of carrying Easter messages, on an extended and systematic scale, to the thousands of aged, infirm and ill who are unable to attend church services, belongs, so far as we know, to Rev. D. W. Waldron of the Boston City Missionary Society. Sixteen years ago he conceived the happy thought of an all-day tour to hospitals and institutions, accompanied by a corps of singers and speakers, and in this way communicating the story of the risen Christ to those who would hear it in no other way. The beauty of this form of service appealed to others and now a party of singers from the New England Conservatory follows in his footsteps, scattering flowers and song, but Mr. Waldron clings to the original plan of making his a distinctively religious ministration. This year he and his co-workers visited nine institutions, representing an audience of 2,118 persons, and Easter literature was sent to 2,313 others.

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We called attention last week very briefly to the verdict of a London jury condemning a distinguished physician to pay $60,000 damage for betraying a professional secret. "Never before," says the *British Medical Journal*, "has the tradition of medical secrecy been so severely tested. Dr. Playfair had to balance the grand tradition of medical confidence as against his duty between relative and relative. We find it difficult to say how any other man placed in a similar position would have acted, and have yet to learn that those who censure him so bitterly would not have taken the same course." Here we find the highest professional authority differing from the British judge and jury, and stating the important truth that professional ethics are of less consequence than the conservation of a pure family life. Dr. Playfair may or may not have erred in his diagnosis, but he did not err in seeking to guard the family—his own to be sure—in which he rightfully saw the foundation of all sound society.

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Chicago is recalling the generosity of Thomas Hughes, who laid the foundation of the city library by his timely gift of 7,000 volumes immediately after the great fire. That was only one example, indeed, of his active friendship for America. It is well to remember, now that he is gone, that it was always what was best and most manly in us that he admired. In the trying days when we were in the throes of combat and most of England's leaders were against the party of freedom, he was one of our steadfast friends because he read the true issues of the contest. His own manliness responded with sympathy to the deepest feeling and purpose of the North. He realized also what was implied in the long work of taking possession of the land for the higher aims of living, and his colony of Rugby was an attempt to bring assistance to us in that task, while he, at the same time, helped some of his own countrymen to a start in life. He knew the manly note in literature, as his own writings abundantly show and as is proved by his special liking for the robust humor and morality of the Biglow Papers and the breezy unconventionality of Whitman. He knew and felt it in religion and gave it expression in his lectures on The Manliness of Christ. To have written the most successful book of the century for boys is honor enough, but a large part of the charm and power of Tom Brown lay in the fact that the reader felt the movement of a strong and vital character behind the book. And to have borne this witness to a generation is higher praise than any that pure literature can give.

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## STAFF CORRESPONDENCE.

### FROM BOSTON.

**Central Church Adornments.**

To the many beautiful windows already in the Central Church edifice three others, the Houghton memorial windows, of great interest and artistic merit have lately been added. The subjects, relating to incidents in the Old Testament, symbolize at the same time faith, charity and hope. In composition the windows harmonize like one by showing a continuous landscape background. The first represents Abraham searching for that place which the Lord promised him as the inheritance for his people. The patriarch is taken as an example of unquestioning faith, and is represented in the traditional dress, calmly and majestically pursuing his way. His people and flock accompany him. David and Jonathan are the figures of the second window, illustrating the time when their souls were knit together. The young David is receiving from the tried warrior the accouterments of war. The spirit of the whole is that of love, charity. Another window shows the great soldier of Israel, Joshua, after the Lord had said unto him, "Fear not, neither be thou dismayed." He is portrayed in consultation with his soldiers and in the act of pointing out to them the plan of battle for the morrow. He seems to doubt not that the city will be his, for he implicitly places his hope in the Lord.

It is plain that the artist has made a careful study of the probable costumes of the times depicted, and is acquainted with the landscape of Palestine. The time of day precedes the twilight hour, and the sky is filled with the glow that foretells the approaching sunset. The windows are original in conception, and give evidence of a thorough grasp of the subjects. The work is all the product of the Tiffany Company of New York. While the church is thus beautifying its own sanctuary, its helping hand is not withdrawn from needy missions. Its recent annual bazar for the home and foreign fields transformed the chapel into a brilliantly illumined resort, tastefully decorated with Persian and Turkish stuffs, jeweled lamps, banners, silks, flowers and plants. The benefit was generously patronized and resulted in gratifying success.

**The Forefathers' Progeny.**

Some of the Boston children of the early Brewster, Alden, Standish, Bradford and other Pilgrims are now amalgamated as a chapter of the Society of Mayflower Descendants, two years younger than the first chapter at New York. The new order results from the stimulus given to genealogical research a few years ago, and the Boston Chapter starts with about thirty members. There are thousands of persons in New England, it is estimated, who are eligible to membership by descent from the Mayflower Pilgrims, and already many prominent families of the State are represented on the roll.

**Vandalism on Beacon Hill.**

Lovers of historic associations have not much ground to hope for the preservation of the Bulfinch front of the State House. The Committee on Ways and Means has indorsed almost unanimously the recommendation of the State House Committee that that portion of the building be razed and replaced by a structure to cost $1,500,000. It is feared that all chances favor the approval of these decisions by the legislature. We indorse fully the Boston Society of Architects when it says: "If the General Court of Massachusetts shall decide to obliterate this beautiful, old, historic structure and erect a new building, as proposed, in its place, it will be a needless destruction of one of the most attractive and beautiful public buildings in America, and an inexcusable waste of over a million dollars of the taxpayers' money, and will be on a par with the short-sighted policy which robbed the commonwealth of the famous old Hancock House."

**Prospective Librarians on a Tour.**

Students of the New York State Library School at Albany are being introduced to the practical side of their future work by a visit in this city to learn about our libraries.

The thirty-three young women and two young men show an appreciation of the methods and facilities of our institutions which it would be well for our own citizens to emulate.

**One Year of Burrowing Underground.**

The anniversary of the beginning of the subway, work on which during its first year has meant little to outsiders save irritation, was not jubilantly celebrated by the masses for whose supreme benefit the upheaval continues. But the commission observed the year's close by brushing and drying up the accessible interior of the excavations, and escorting a representative party of officials on a tour of examination. The latter were gratified that what the commission and the city had already gone through would not have to be repeated, but refrained from asking minutely how much longer the city must stand it. More has undoubtedly been accomplished than the passers-by realize. And now the plague has broken out in a new section at the junction of Tremont Street and Shawmut Avenue, the site of the proposed southern entrance to the system. Eighteen buildings, some of which have stood on this triangle plot for a century, have fallen prey to the hand of destruction, and all will have disappeared by early May.

## FROM NEW YORK.

**Questions of the Hour.**

Excitement over our two great burning topics, consolidation and the (Raines) excise law, instead of cooling grows hotter day by day. Both measures have passed the legislature, but just how stands the case with either of them few people know, so many, so intricate and often so contradictory are the conditions and hangers-on yet to be interpreted. Consolidation has reached the stage of "hearings" before the mayors of the three cities that are now pronounced to be one, but are far from being so. A large number, the chief speaker being Pres. Seth Low (who favors the union, but cannot accept it in the form prescribed by the law), had a long and patient hearing before Mayor Strong. In Brooklyn Mayor Wurster heard several on both sides, among whom were Drs. Storrs and Cuyler—to what effect in either case does not yet appear. The hearing before Mayor Pat. Gleason of Long Island City has not yet come off, and the bright light to be thrown by him upon the business is anxiously waited for.

Still more numerous are the snarls to be unraveled before the new excise law can be made to work effectively. Perhaps the most hopeful fact concerning it is the rabid hostility to it of the whole liquor tribe, the moans of the small dealers who cannot pay the enlarged tax, and the failure so far to invent easy methods of evading the penalties. Properly enforced it will be an immense gain for temperance.

**Our Consolidated Library.**

The question of removing the reservoir from Bryant Park (Fifth to Sixth Avenues and Fortieth to Forty-second Street) is up again—this time with the purpose of filling the site with buildings for a popular section of the newly consolidated public library. The site with a cash appropriation of two and a half millions is asked of the city by the library trustees, and is strongly urged by the many who think the Lenox block as yet too far up town for the general reading public, though just the place for the rare works of art and the costly books that are the pride of the Lenox Library. The chief opposition to the proposed removal comes from insurance men who claim that the reservoir is essential to the safety of down-town buildings in case of serious fire. Experts equally interested and competent, however, profess to show better methods of protecting property below Forty-second Street than the reservoir affords.

**Affairs in Brooklyn.**

The Brooklyn (free) Public Library Association is still actively pressing its case, having secured a legal charter and made plans for a central library with branches in several sections of the city. For a site and building the association hopes to secure a generous appropriation from the city. Ex-Congressman Covert has given an address warmly favoring the movement.

The new building for the free library of Pratt Institute is fast nearing completion and will be admirably fitted for its uses, adopting all the modern improvements for light, heat and ventilation, as well as for classifying, storing and delivering books and facilitating the use of the reading-room for papers, magazines, works of reference and children's books. Electricity will be made to save much manual labor.

The venerable Dr. Cyrus Hamlin took Dr. Abbott's place in Plymouth pulpit on the evening of March 29, giving a discourse on the Crucifixion, Stainer's cantata on that theme being sung by the choir. The same cantata was sung by the Broadway Tabernacle choir at a service on the evening of Good Friday.

The March meeting of the Brooklyn Congregational Club was treated to an address from President Gates of Amherst, on Sidney Lanier, the poet-artist. His life, character and works were invested with peculiar interest under the president's skillful and sympathetic treatment. HUNTINGTON.

## FROM WASHINGTON.

**The Eloquent Catholic Priest.**

A prince among orators here, in the pulpit or on the platform, is Father Stafford, a young Roman Catholic priest. He is a man of fine voice and presence, of broad culture and of lofty spirit. His Sunday night sermons upon the Divinity of Christ have been listened to by an audience that taxed the capacity of St. Patrick's Church. He is one of two assistant priests, and since his ministrations every sitting has been rented; it is impossible to hear him unless one is fortunate enough to get a card from a pew holder. He often preaches an hour and a half. As a lecturer he mingles the simple impassioned style of the preacher with the dramatic power of the born actor. He spoke in the Congregational church at the mass meeting in the interest of the Armenians, and on several other occasions has quite taken his audience by storm with his patriotic eloquence. He is a native of this city. The story is told that when a few years ago he preached here for the first time, his mother said to her friends, "Pray, O pray for Dennis, that he may succeed." Seeing the profound impression that he had made she was heard to say after the service, "Pray, O pray for Dennis, that he won't get proud."

**Proposed New Buildings.**

We hear that a wealthy ex-Confederate of New York city is interested in a plan to build at the capital a costly memorial building. It is to be a museum of relics of the lost cause and a kind of historic and industrial exhibition of the South. The plans will doubtless soon be formulated, as a large sum of money has been given. Northern capital and enterprise have done much toward developing this beautiful city. It would be a happy thing to have a grand building that should represent the taste and resources of the South, but let the emphasis not be upon a battle abbey draped with the stars and bars. Senator Morrill, who will soon celebrate his eighty-sixth birthday, is now urging the purchase of a site for a building for the Judiciary. The only ground suitable for the purpose is the space across the plaza from the east front of the Capitol. It should be a building corresponding in strength and beauty to the new library building.

**An Honest Public Official.**

Few men leave such enduring monuments in public works as did General Casey. The State, War and Navy Department, the Washington Monument, and the new library building, besides many other less known structures, have each in turn been the object of his study, construction and supervision. The monument was a half-finished, unsightly object for forty years. When its completion was undertaken, it was learned that the foundations were insufficient. General Casey undertook the phenomenal task of laying new foundations, without disturbing the superstructure already built. The new library, that excites the wonder and admiration of all strangers, is to be turned over to the government on Feb. 27, 1897, just in time for the throngs of people who will come to witness the inauguration of a new President. More than 200 contracts have been awarded during the progress of this building. Probably General Casey worked too hard, but he wrought well and the end was sudden. It was necessary that his successor should be immediately appointed, and Congress most appropriately designated Mr. Bernard Richardson Greene. Mr. Greene has been General Casey's chief assistant during the construction of the library. He is a graduate of Harvard. L. C. W.

## FROM THE INTERIOR.

**Lincoln Park Church.**

This church, Dr. David Beaton, pastor, held its last service in its former house of worship Sunday, March 29. Its present location, Mohawk and Garfield Avenues, owing to changes in the character of the population, has not seemed the best possible for the work of the church. A favorable opportunity to sell the property to a congregation made up of foreign born people was seized and a new location on Fullerton Avenue, near Harvey, selected. The chapel is now completed and will be dedicated Easter morning. The earnestness with which this church has hitherto sought to give the gospel to the poor and the success it has had in its Sunday school work encourage the hope that in this new movement the promise of still greater success may be realized.

**The Retreat.**

The pastors who met together in the seminary parlors Monday for an all day service were abundantly rewarded. The program had been prepared with reference to spiritual impressions. The devotional element was made prominent. There was much

freedom of expression on the part of those who were present. Several brief papers were read on such topics as the pastor in his study, in his pulpit, on the street, among his people and among his young people. All were eminently practical in their character and, therefore, productive of good. But the real value of the gathering was in its fellowship and in the atmosphere of faith and prayer which was breathed. It was felt by all to be a good introduction to the extra work of Holy Week, from which not a few are anticipating excellent results.

**Growth of Chicago.**

It is hard to believe one's eyes when one reads that more than 45,000 names have been struck from the recent registration list because of suspicion of fraud. This is a simple indication of the seriousness of the municipal problems with which we are contending. From the postmaster's report for the year ending with the last day of March, we learn that for stamps, postals, newspaper wrappers and the like $5,069,532.84 have been received, a gain of $609,255.85, or 13.65 per cent. on last year. This sum only falls below that received at the New York post office by $2,000, while it exceeds that received in Philadelphia by nearly $2,000,000. These are simple hints of the pressure which comes upon the churches simply to keep pace with the enormous growth of the population in the midst of which we live.

**Summer School in Chicago.**

The success of last year has encouraged the authorities of the University of Chicago to prepare a special list of attractions the coming season. President Andrews of Providence is to be present. Professor Ladd of Yale will give two courses of instruction in philosophy. Prof. Maffeo Pantaleoni of Naples, one of the most famous economists in the world, will offer two courses, one on banking and one on the theory and problems of money. Prof. Bernard Moses will give a course on Spanish American history and on the territorial extension of the United States from 1789 to 1849. Professor Barnes will instruct in the principles of education and Prof. Ewald Flugel in English philology. The three persons last named are from the Leland Stanford, Jr., University.

Attractions in the Divinity School will be lectures on homiletics by Rev. Dr. W. H. P. Faunce of New York, lectures in exegesis by Prof. J. Agar Beet of Richmond College, England, and by Prof. Rush Rees of Newton Theological Seminary in New Testament interpretation. Professor Chamberlain of the Chicago Theological Seminary will give instruction in elocution. All these lecturers and teachers are in addition to the force of instruction already employed. There can be no doubt as to the value of the program of study here set forth.

**Convocation of the University of Chicago.**

The address by Prince Serge Wolkonsky on Memory and Responsiveness as Instruments of Culture was delivered in good English and was well received. Some of the president's announcements were of more than ordinary interest. A group of four new buildings costing $75,000 each is to be erected out of the recent gift made by Miss Helen Culver in memory of Mr. Charles J. Hull—one for zoölogy and paleontology, one for anatomy, neurology and experimental psychology, one for botany, and one for physiology. They will be ready for occupation in about a year. Prof. John M. Coulter, recently president of Lake Forest University, becomes head professor of botany and will edit the *Botanic Gazette*, the latest addition to the university's list of scientific journals. The theological department will publish the first number of a review to be called the *American Journal of Theology* in January, 1897. It will be catholic, scholarly and enterprising. The cooperation of other theological seminaries has been secured. To the names of instructors already given for the summer school that of Prof. George Adam Smith as instructor in Old Testament Theology is to be added. He will also deliver the dedicatory address at the opening in July of the building known as the Haskell Museum.

*Chicago, April 4.* FRANKLIN.

## FROM SCOTLAND.

**Prof. G. A. Smith's Visit.**

Our brilliant townsman and professor of Hebrew in the Free Church College leaves this week and is due in America on April 5. The welcome you have already given to lecturers and theologians like Professor Bruce, Dr. Stalker and Dr. Denney will, we are sure, be of at least equal warmth in the case of Dr. George Smith. He looks forward with great interest to his three months' stay in America. Professor Smith has chosen Hebrew Poetry as the subject of his lectures. We leave his audiences at Baltimore, Auburn and Chicago to judge for themselves, but we predict that Dr. Smith's magnetic presence and delivery will rouse enthusiasm in America as here, and that those who come in contact with him will be delighted with his charm of manner in private and his force and eloquence in public. We are glad to learn from Dr. Smith and other friends who have recently visited Professor Drummond at Tunbridge Wells that the distinguished writer and scientist, though still weak, is recovering. His interest in his favorite books and his brightness in conversation are reassuring signs.

**A Heresy Case.**

What is known as the "Kilmun heresy case" has been causing some agitation in theological circles for weeks past and has been the subject of comment and correspondence in our newspapers. The occasion of this break in our intellectual and theological calm is the publication of an outspoken but crude volume, The Saviour in the Newer Light, by Rev. Alexander Robinson, B. D., the parish minister of Kilmun, a quiet and retired spot on the shores of the Clyde, where the Duke of Argyle has his family burying ground. The book is a reproduction in *Robinson* English of the views of Keim and Pfleiderer, and briefly its "newer light" may be said to be more dissipating than revealing. Miracles and the supernatural are denied or minimized. Jesus is not looked upon as identical with but as revealing the eternal divine soul, and the general standpoint occupied by Mr. Robinson, or at least that he favors in a way flattering to himself, is that of "modern thoughtfulness." The book is not one remarkable for grip or originality, but it has been formally and publicly discussed by Mr. Robinson's presbytery and, following the usual technical procedure, they have decided to serve the writer with a libel, which will state definitely the charges brought against him and give this claimant to "newer light" an opportunity of reconciling his statements with orthodoxy and in particular with such doctrines as the divinity of Christ and inspiration. The writer's opinions have been sharply reviewed by men like Professor Blaikie, Dr. Dods and Dr. W. P. Dickson, the last of whom had Mr. Robinson as one of his students and who thinks his publication of his views both premature and unwarranted. More will be heard of this case and it will give an interesting revelation of the Church of Scotland's orthodoxy.

**University Intelligence.**

During the week in June given up to entertainment of our Presbyterian visitors, the university and the city authorities will be engaged in doing honor to Lord Kelvin, whose jubilee as professor of natural philosophy will then be celebrated. There are few professors who live to attain their jubilee, and still fewer who attain the eminence of Sir William Thomson, now Lord Kelvin. His part in laying the cable between Britain and America is well known. His practical services to science, and more especially his numerous electrical inventions, have justly extended his fame.

During the past winter Principal Caird delivered the Gifford lectures on Sunday afternoons in the university chapel, known as the Bute Hall. The themes touched on were such as the incarnation and the atonement, and the large audiences that gathered to hear the venerable lecturer were a proof that he still retains his faculty of shedding light on abstruse subjects, and that the spell of his oratory is not yet broken. Unfortunately the course was not completed, owing to Dr. Caird's illness.

**Dr. Stalker's View of Preaching.**

One of the features of the Glasgow pulpit, this last season, has been the program of lectures to young men delivered by Dr. Stalker in Free St. Matthew's. We have preachers here, as in other places, who pander to the love of the sensational, but Dr. Stalker, like Principal Caird, delights in appealing to the religious intellect of his hearers. The course is entitled Religious Psychology, or the Religious Use of the Powers of the Human Mind. The Body, Soul and Spirit, the Temperaments, the Five Senses, the Memory, Imagination have been separately dealt with, and the interest awakened has justified Dr. Stalker's belief that congregations relish good hard thinking when the results of it are stated clearly and intelligently. W. M. R.

## THE CHRISTIAN LIFE.*

### VII. THE HOLY COMMUNION.

BY REV. FLOYD W. TOMKINS, JR.

In this dear feast we have the highest and best of all the helps of the Christian life. For Jesus instituted it himself, and asked us to continue it in remembrance of him. And he instituted it at the time of his suffering, so that we always associate it with his agony and bloody sweat, his cross and passion, and then, above all, as he gave the bread and wine he spoke such wonderful words: "This is my body which is given for you; this is the new testament in my blood which is shed for you." It must be a very important service which Christ at the most solemn moment, his last night on earth, asked us to observe. It must be a service full of deep significance when our Lord called the bread his body and the wine his blood.

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It is sad to remember that the hottest controversies of the centuries have been about this service. But is it not wonderful, that, notwithstanding all the trouble and distress occasioned by these discussions, and notwithstanding the divisions amongst God's people, this request of Jesus Christ, "Do this in remembrance of me," has been always and everywhere observed? We have here the one link binding us all together, and binding us to him.

We must think of the holy communion in the simplest way. Whatever meaning Christ's great words may have, he certainly did not mean to make us afraid of the service he asked us to observe. It should be kept as simple as it was when he instituted it, and those who come to it must have the simple faith and love which the eleven apostles had as they gathered about their Master and ate and drank as he commanded them. It is our Father's table, and we, his children, come as his guests. He clothes us in the garment of Christ's righteousness, so we need not be afraid because of our sins. He asks us to come, so we need not wait for any further invitation.

Many names have been given to this service. It is called most commonly the Lord's Supper, which carries us back at once to that dear upper room and makes us realize the simplicity of the feast. It is called the holy communion, which teaches that we are very closely drawn to the Lord and to each other at this service.

> Angels and living saints and dead
> But one communion make;
> All join in Christ, their living Head,
> And of his love partake.

So sang Isaac Watts, and the significance of his words brings a great comfort—that in this service we are brought nearer to the dear ones gone before, whom we call dead, but who are in the truest sense living. They are with Christ and we here meet with him, so we must be drawn nearer to them.

Then this feast is also called the "eucharist," which means a service of thanksgiving, because we thank Christ and praise him for all he has done for us, as we do this in remembrance of him. Some Christians also call it a sacrifice, because we commemorate or celebrate that great sacrifice of the cross, where Jesus died that we might live. And our fathers in America used to give it that old name of "the sacrament," because it is the great testament or pledge between God and his children. As the blood was of old sprinkled on the houses in Egypt where the children of Israel were, and so the destroying angel passed over them, so this service tells us how we are marked by the blood of Christ and saved by his love.

But none of these names, though they each teach a special lesson, must keep us from that simplest and most natural view of the holy communion which is gained from the time and circumstances of the institution. In the "upper room" Christ and his apostles, the infant church, were reclining at the table, a quiet place, a quiet hour, a simple home gathering. And then, taking bread and wine, by his words he associated them with his death, gave to his apostles, and bade them continue the custom till he should come again. Spiritual food, food for our spiritual hunger, an assurance that as our bodies are sustained by nourishment so by Christ our souls are fed, because he died for us—must not that ever be the real message, including all the other messages in this service?

How shall we prepare ourselves to receive the holy communion? St. Paul gives many directions, which may be summed up in these: repentance, love and obedience. We must be truly sorry for our sins, and that we may be sorry we must know what those sins are. So we must examine ourselves honestly during the week, for we want to tell our Lord, when we come to do what he has asked us to do, how sorry we are that we have done what he has asked us not to do. We must love everybody, for how can we come to this feast of the Christ who so loved the world as to die for it if there is some one whom we hate? And while it is impossible to love all alike, we can at least pray for all, even our enemies. And there must be the determination that we will do better, live purer lives, speak and act more kindly in the future, trying hard to follow the example of our Christ. Isn't it a comfort that these are the things which are asked of us as the preparation for the holy communion, rather than any hard questions which we could not answer, or any great deeds which we could not do? And yet we must not trust too much even to this preparation. For after all, we come, just as the eleven came long ago in that upper room, poor, hungry, tired children to our Father's table, and we must not think of ourselves, but of him.

> The bride eyes not her garment,
> But her dear bridegroom's face;
> I will not look upon myself,
> But on my King of grace.

The blessings of the holy communion become very real as we think of them. There is, first, the blessing of forgiveness. What a comfort to have this sure pledge, this sacrament, this divine oath that our sins are pardoned! We can feel certain every time we come to this feast that we are made as clean and pure as little children, not by the eating and drinking but by him who bade us eat and drink. And then there is the blessing of being brought especially near to Jesus. If we can draw nearer to him at one time than another it must be in this Lord's Supper. He asked us to keep it for his sake. He longs for us as much, nay more than we can possibly long for him. As Ian Maclaren so beautifully says: "Jesus careth little for monuments; he careth for hearts. He is only satisfied when the doors are shut to the world and, in a quiet place, his friends meet to keep his commandment. Whether it be in the shadow of a cathedral, where the hushed multitude kneel at the lifting of the Host, or in some Puritan meeting-room, where the elements of the sacrament are passed from hand to hand, or on the mountainside, where Scottish Covenanters keep the feast, or in the dreary catacombs, where early Christians show forth the death they may tomorrow share, it is the same to him who is above all rites, who lives for love." And again here we find strength for every need. When we have a special work, or a heavy burden, or a crushing sorrow, we can come and find in this divine nourishment the force we want. Even our bodies may be strengthened. We ridicule the superstition of men in the middle ages who thought the "mass" a cure for evil, but may we not have lost something by going to the other extreme and not thinking of any real power as coming from this service of love? Where such rest for a tired, weak frame as here at the Lord's feet, fulfilling his request so pathetically made?

## A BARITONE'S PARISH.

III.

BY REV. JAMES M. LUDLOW, D. D.

It was more than a month later when a respectable looking stranger called upon Vox at his rooms. The singer was engaged at the time arranging with a lady of the Four Hundred for the vocal culture of her daughters. The visitor quietly awaited his leisure. He was very genteel in appearance. If one had been critical he might have thought that for so stinging cold a day an ulster would have been more suitable than the light fall overcoat he wore, and some might have observed that it was not the fashion that season to wear one's outer garment so short that the tails of the under coat protruded. But Vox was occupied with the stranger's face, which was exceedingly prepossessing.

"Mr. Vox, I believe?"

"My name, sir. What can we do for one another?"

"If I am not mistaken in the person, you once did me a great service."

"You must be mistaken in the person," said Vox, "or else I have done it unconsciously, for I have no recollection of our having met."

The man seemed puzzled. "Possibly," he said slowly, as he scanned the singer's features.

"Undoubtedly it is so," said Vox, and quickly added in the most genial manner, "and I am sorry it is so, for I should be glad to remember that I had served you. Possibly I may do so in the future."

The man hesitatingly began to withdraw. Near the door he stopped, and, glancing about the room, said half to himself and half as an apology to Vox: "Perhaps I have dreamed it. But will you allow me to ask you a question? Do you ever sing Mazzini's Muleteers?"

"Often," replied Vox. "This you mean?" and he struck up the first line. His visitor instantly joined him. Vox stopped as quickly.

"Good heavens!" he exclaimed. "There are not two voices in New York like that." Putting his hand on the man's shoulder, he peered into his face. He could not recall the features, for the dim light in Brady's Harbor and the general slouch of the fellow that night had not really allowed him to see them fairly. He imagined how this man might look with a week's beard on his chin, an untrimmed mustache covering his fine lips and a dirty derby concealing his forehead. "Are you that man?"

"I am, or, rather, I was, that man. But I hope—thanks to God and you—I am a very different man today. I came to tell you my gratitude for a kindness which I had come to doubt one man ever rendered to another, and to apologize for my bestial treatment of you. I was not a man then, Mr. Vox, only a beast; and, if you will believe me, I was not accountable, for I knew no better. I have the vaguest remembrance of that night, as of many another night. When I awoke at daylight in these rooms I had just sense enough to know that somebody had befriended me, or paid a trick on me, and to be ashamed to meet him, whoever he was. So I sneaked away. When I was sobered I couldn't recall the place.

But The Muleteers rang in my ears, and your voice, every note, the tone and quality. I had heard you sing elsewhere, and knew that but one voice, that of Vox, could have sung it. And now it has taken a month for me to get up manliness enough to come and do the decent thing."

"Don't talk in that way," said Vox, coloring as if he were receiving abuse instead of praise. "I did nothing that any man would not do for another." Then he thought of what he had lately said to the Doctor and felt like a hypocrite again. "But don't talk about the past. Let it go. Isn't there something I can do for you now?" glancing at the man's threadbare coat.

"Yes, there is one favor I would like very much to have you do me. I have had a hard struggle with myself these few weeks. I resolved that I would not drink again. I have kept my purpose, but it has been like being tied to a wild beast in a cage. More than once I have started out for a drink, but have come back without it. It is hard to feel that one is all alone in the fight—that nobody knows of it. It's like making that cane stand by itself."

"But you have friends?" said Vox, kindly.

"Friends that have ceased to be friends are worse than strangers," replied the man, in an abstracted sort of way. "My friends don't believe in me. I've got to make new friends who don't know how weak I am. Perhaps they will believe in me for a while at least, and that will give a man some strength. But to be all alone in a fearful struggle! It's the loneliness that takes all the heart out of the fight. You know how one voice steadies another in singing. Drunk as I was when I sang with you, I believe I sang every note correctly; but alone I couldn't have rendered three notes. I want you to let me rest for a while on your confidence, your good wishes, Mr. Vox. And to let me drop in once in a while and tell you that I am all right."

"My good fellow, you can come, and you can stay with me just as much as you want to," said Vox; and for all that he knew that this was a very rash thing to say to a stranger, he would have resented any one's telling him so.

"No," replied the man, "I shall not intrude upon you, but may I ask you to keep this pledge I have written? The paper is crumpled; that's because I have taken it out so often when the temptation was pretty strong. It was something like a friend, and I could say to it, 'You see I have kept faith with you, bit of paper, and I will!' So I would start out on another campaign. But if you will keep it for me I will feel better. I can think then that somebody knows what I am doing."

Vox took the paper. It was written in fine penmanship, and signed "Charles Downs."

"Downs? Charles Downs? Not Downs who used to be in the Mendelssohns? The tenor singer at St. Martha's? And you are speaking of being grateful to me for a common act of humanity! Why, man, I owe more to you than I can ever repay. It was hearing you sing once that gave me my first ambition to be a singer. I began to save my money that night that I might take lessons. I even tried to find you, but you had gone, nobody knew where."

"I was on the road to hell then," said Downs. "Thank heaven you didn't find me; I might have injured you by my example. But no, I think not. You were not inclined my way."

The two men sat in silence for a few moments. Thought was becoming oppressive.

"Come," said Vox, "let's try the old song." If he had deliberated he would not have chosen a reminder of the past. But there was something irresistible about Vox, and Downs joined with him as they rollicked through The Muleteers. Sweezy stood in the doorway listening.

"That," said Vox, "is the greatest compliment a man can have. Sweezy, there, has no more music in him than a horse, but we have woven the spell about him. I believe we do sing well together. Now I will keep this pledge for you, Downs, if you will promise to come every day at twelve and sing with me. We will lunch together, and I will see that you don't get a drop to drink."

The next Sunday night, after service, the Doctor took the singer's arm at the church door with his usual chirpy invitation: "Come, Phil, don't let Mrs. Cupp's pepper and mustard get cold, or the cheese get away from us."

"Walk around the block with me first, Doctor. I've got something to tell you which I'd rather you would hear when you can't see my face."

"Why, what have you been doing now that you are ashamed of, Phil? O, I know. You have proposed to the soprano, or been perpetrating some other trick on your bachelor friends. I'll forgive you at the start, however, because," lowering his voice until there was a frog in it, "because I know something about—but it's none of your business, Phil, so I won't tell you anything about it. No disappointment, my boy?"

"No."

"Then count on me to marry you for nothing, and throw in the benediction beside."

"It's no love affair," said Vox. "Cupid might as well break his arrows on a rhinoceros as shoot at me. It's that drunken fellow. I've been awfully taken in."

"What! has he turned up? Fleeced you?"

"Well, not exactly fleeced me. But he has heaped coals of fire on my head. I want to take back all I have said against him and everything I said against slumming."

He then related what the reader knows. Having worked off the steam of his extra emotion, he accompanied the Doctor to the study. Here Vox gave a description of his new friend—a well-educated man, a splendid all-round musician, a fine business man, has a wife who won't live with him, not even let him see her he has treated her so outrageously, but he loves her tenderly. He was once employed by Silver & Co., who thought so much of him that they were making proposals for his entering the firm when they began to suspect his rum habit. His name is Downs."

"Downs? With Silver & Co?" The names set the Doctor thinking. At length, coming out of his reverie, he picked up from the study table a piece of marble, a bit of a fluted column he had found amid the ruins of the temple of Diana at Ephesus. He traced on it with the pen the word D-o-w-n-s. Then he rubbed the word out with his finger, but a black spot was left that he could not get off the marble.

"There! That's the way I would spoil the job, if I should try to restore the ruins of Downs. Phil, stick to that man. I'll leave him to you. He's your parish, and I believe the Lord has ordained you to shepherd him as truly as he ever ordained me to preach. With your voice and his love of music, and the Christ love between you both, you ought to make him follow you, as the rocks followed Orpheus. That's the meaning of the old legend. You can sing the hardest heart into Heaven if you only believe in yourself and God. Try it, Phil."

The Doctor spent a half-hour next day in Silver & Co.'s office. Just what he and Silver talked about we cannot say. But Silver was overheard to remark as the Doctor was leaving: "My wife thinks the world of the little woman, and when those two women are satisfied with his reformation, all right!"

There never was a finer program for a *musicale* than that which, several months later, packed the upper Carnegie Hall with the *élite* of the music lovers of New York. Vox was the drawing card, for he had become, if not the celebrity, at least the fad, of the season. "O, Vox! he's just splendid!" was as familiarly heard as the clicking of afternoon teacups everywhere between Flushing and Orange Mountain. On the occasion referred to he had achieved a seven-fold encore for one performance. To the surprise of everybody, however, when he appeared to acknowledge the ovation he led another man with him to the footlights, one who might have been his twin-brother, for there was just that sort of difference between them that ought to exist between a tenor and a baritone—the former a little slighter in form and features. Curiosity was not allowed to get to the whispering point when they rendered the Graben-Hoffman duet—I Feel Thy Angel Spirit.

The applause was furious. Nothing like it had been heard for six months outside of Brady's Harbor. Vox gracefully stepped a little to the rear. The audience caught his meaning, and the room rang with the cry of "Tenor! Tenor!"

Vox slipped to the piano and played the chords of Salve Dimora from Gounod's Faust. And how grandly Downs sang it! If Deacon Frisk had been there, even he, with his "star-twinkling" and "roof-splitting" metaphors, could not have described it.

"If Faust sang like that," said an elderly gentleman in the audience to his wife, "no wonder he won the heart of Marguerite," and he pressed his wife's hand, which somehow had got into his.

"Hush, John!" replied the woman. Then she put a handkerchief to her eyes instead of her lorgnette.

"He's all right again," said the man, and he squeezed his wife's arm and nudged her nervously.

"John, don't!" and the woman glanced at the woman next to her, as if that individual might care what cooing these old doves indulged in.

This other woman wore a half veil, one of those visors with which women hide their beauty or their freckles from the gaze of the curious. Not seeing her face one cannot say what was transpiring behind the veil, but the veil shook as if some convulsive emotion might be working itself out or struggling to keep itself in.

When Downs left the stage Vox hugged him as a bear would her cub. "Come!" said he, "let's go o in the room and talk to the Silvers."

"The Silvers here!" exclaimed Downs in consternation.

"They were here, but I believe they have left. Yes, their seats are empty. Now that's too bad."

"No wonder they left when they saw me on the stage. Vox, you know they know all about me. They would kick me off their doorstoop if I were a beggar. You've disgraced yourself by bringing me here as I told you you would. The Silvers! of all the people in the world! I wouldn't have sung a note if I had suspected their being here, or anybody who ever knew me. I thought I was dead, buried and forgotten socially long ago. You've insulted your audience by getting me here. Why do you tow my wreck after you that way? You owe it to yourself, Vox, to keep me out of sight."

"Well, you did sing. Thank God for it, too," replied his friend, enthusiastically.

With that he piled up the bouquets, scarcely looking at the cards on them, and the two men went home.

The next Sunday night at the hobnob Vox tried to make a report to the Doctor of the progress of his *protégé*.

"O! he sang magnificently. I tell you that man is reinstated in this community. Do you know, Doctor, the Silvers were both there?"

"Indeed!" ejaculated his friend, pulling Caleb's tail, and laughing at the dog's surprise. Then he pulled it again, and laughed at the dog's jump as if he had never seen such antics before.

"See here, Doctor, you don't seem to care about Downs. That dog is more to you than a human being. But you've got to listen to me."

Vox got rapturous in his account of Downs's success and ended with: "I couldn't help wishing that his wife had been there to see him, handsome, healthy, true man in every feature and tone of voice. She would have had to fall in love again, or I'll forswear all faith in the sex."

The Doctor rolled himself on the sofa in such glee that the dog accepted his master's antics as a challenge to more of his own and pounced upon him.

"What's the matter with you now?" asked the singer in amazement.

"Matter? Matter enough to make a crocodile laugh. Why, his wife was there!" roared the Doctor.

"The thunder she was!" Vox jumped up as if he had been sitting in an electric chair.

Caleb growled to hear such language in the presence of his patron saint.

"I beg your pardon, Doctor, but how do you know she was there?"

"Why, I suppose she was, because Mrs. Silver promised to go and take Mrs. Downs to hear *you* sing—to hear the great Vox sing, you know." And the Doctor laughed so loud and hilariously that the collie crept under the lounge, as if in fear of some more serious explosion.

"And you have been playing the hypocrite with me all the time?" Vox was mad. "If I had known that I wouldn't have sung a note, nor would I have let Downs do it either."

"That's the reason I didn't tell you. You'd have spoiled your own job," said the Doctor, working out of his hysteria. "But, Phil, I'm hungry with preaching and laughing at you. Light up the chafing dish. Put in plenty of red pepper, and when your cockles are warmed you may read this," tossing him a note.

Vox read:

*Dear Doctor:* When I heard Downs sing the other night I felt sure that your judgment of him was correct, and that he is a new man. Mrs. Downs has been with him for several days. God bless that little woman! She has borne up bravely during her trial, never lost heart, and now she has her reward. Of course, Downs has his old place with us. I want to know that Mr. Vox. Bring him around to dine with us Wednesday night. If my wife can persuade them, we will have Mr. and Mrs. Downs too.

Yours faithfully, JOHN SILVER.

While Vox was reading the note Caleb came out from under the lounge, and, putting his head in the singer's lap, gazed as worshipfully into his face as he had ever gazed into that of his master.

## A DISTINGUISHED BOSTON PASTORATE.

BY THE EDITOR.

Next Monday Mount Vernon Church will celebrate the twenty-fifth anniversary of the settlement of its pastor, Rev. Samuel E. Herrick, D. D. Many things have combined to make this a remarkable pastorate. The church was organized in 1842, in order that it might fulfill an evangelistic mission to Boston under the leadership of one of the most eloquent and spiritual preachers of his time. As an evangelist Dr. E. N. Kirk had gained wide fame when he took charge of this church in its beginning, and during the nearly thirty years before he welcomed Dr. Herrick as his co-pastor his spiritual zeal did not wane. Mount Vernon Church wielded a peculiar influence over the city, and its plain but stately building on Asburton Place was often the scene of wonderful evidences of the presence and power of the Holy Spirit.

Into this communion of souls trained by a man of prayer, of devout faith and strong emotional nature, came Dr. Herrick, April 12, 1871. He was a son of New England and already a familiar figure in Boston. Born on Long Island, a graduate of Amherst College and Princeton Seminary, he had been for seven years the pastor of the Central Church, Chelsea. He knew his ground. The fullest sympathy existed between him and Dr. Kirk. No one could doubt that who saw him tenderly and reverently guide the hesitating steps of the senior pastor into the pulpit, or heard that pastor pray for his younger brother. But the two men were in some respects quite unlike. Dr. Kirk never preached after the installation of his successor. His fervid appeals were followed by the no less eloquent, scholarly utterances of Dr. Herrick, and Mount Vernon Church continued on for many years with large audiences of the same people and others like them.

Dr. Herrick is pre eminently a scholar. He loves books. His ample study is bright with the presence of rare and choice volumes, as well as with those which mainly furnish the minister's workshop. It bears testimony, too, to many intimate literary friendships highly valued by its owner. Oliver Wendell Holmes, Phillips Brooks and other men of like renown have been at home there. While Dr. Herrick is always devoted to the service of his own people, it would not be easy to beguile him from the study to local civic or religious movements. His presence at the Boston Ministers' Meeting or the Congregational Club would be a surprise. His name would not probably be mentioned as an officer of a municipal league. When called on to preach or read papers at State or national denominational assemblies he usually responds, and with distinguished success, but he would not seek such honors, and is not often present at such gatherings unless he has some part in them by appointment. Yet in his own circle few have warmer friends among ministers, and none value these friendships more highly.

Dr. Herrick's scholarship is in sympathy with popular interests. While his success is in his pulpit he is well acquainted with his people and aims effectively to help them to higher Christian living. He addresses directly the intellect and the conscience, but when he has presented to the conscience the reasons for faith and obedience he leaves it to act of itself. He would not lord it over any man's conscience. Its individuality is sacred in his eyes. To enlighten it with a divine message without weakening its authority is his constant aim. Thoughtful hearers are always interested in his sermons, and they are always finished products. Several of them have been published in *The Congregationalist*, and none better have appeared in our columns. Some years ago a minister who had preached to the common people with rare success till old age compelled him to retire came to Boston to live, and after attending a number of churches he told the writer there was no one of them to which he would sooner take his family than to Mount Vernon. This testimony has often been repeated. Strangers who go there seeking a place of worship and an inspiring gospel sermon will not be disappointed.

Dr. Herrick believes that a minister's influence is usually greatest when it is continuously exerted in one field. Therefore he has refused attractive invitations to many churches, some of them among the largest in this and the Presbyterian denomination. These calls, some twenty in number during the last twenty-five years, have come from Chicago, Syracuse, Brooklyn, New Haven, Hartford and other cities. He has also been offered three college professorships, but, secure in the affections of his people, he has preferred to remain with them rather than undertake new work in a new field. During his ministry he has found time to prepare several courses of lectures, which have attracted much attention outside his own congregation. One of these was on religious movements, of which the Reformation was the center, another on Christian Missions of the Middle Ages and a third was on authors who have been great spiritual forces. This last was published in a volume under the title Some Heretics of Yesterday.

The pastor of Mount Vernon Church is now in the prime of his years and his intellectual vigor. The new edifice in which he preaches, located on Beacon Street near the new park and the new bridge to Cambridge, is in the midst of a growing community and easily accessible from every direction. A great multitude of friends wish him and his church a united career of still greater prosperity in coming years. While it is to serve the larger public interest in this notable anniversary that we place his portrait on our cover page this week—entirely without his knowledge—the strong ties of a friendship of many years between him and the editors of this paper make it an added pleasure to place this picture in our gallery of portraits of the eminent preachers of this generation.

# The Home

## IMMORTALITY.

BY MARY BINGHAM WILSON.

As April sun and April showers
Bring slow to life the budding flowers,
My heart is filled with longing pain
For those I shall not see again.
They watched with me the coming spring,
They loved each little growing thing,
And can it be that never more
My life shall know them, as before?
That all my joy—too sweet to last—
Is buried with them in the past?

I know my life has lost its spring,
The charm no other touch can bring,
Yet in my heart a healing balm
Brings to the troubled spirit calm.
My loss is but for earthly years,
And love can live beyond the tears;
Although they cannot hear my call
My Father's love is over all;
And in each swelling bud, I see
The sign of immortality.

The interest with which women are entering into the movement for a better observance of Sunday shows that the time is ripe for concerted action and that God's hand is in it. The initial step towards reform was taken some months ago by organizing the Woman's National Sabbath Alliance, which has headquarters at 203 Broadway, New York. In Washington, where social customs encroach upon the Lord's Day more seriously than anywhere else in America, the movement is heartily endorsed by Mrs. Cleveland, by the wives of the Cabinet officers and others holding high social positions. Miss Morton, sister of the Secretary of Agriculture, is president of the Washington branch. But in order to insure success something more is needed than the noble example of a few prominent individuals. They ought to be fortified by the influence and aid of women's clubs, for experience proves that these organizations rarely fail to carry through any reformatory measures which they undertake. Here is a grand opportunity to show that the constituency of these clubs, as a rule, is allied to the forces that make for a better social life.

One of the greatest difficulties encountered by the advocates of Lord's Day reform is the way in which their teachings are neutralized by the habits of professing Christians. A case in point occurred not long ago in a suburban church. The teacher of a class of boys in Sunday school being absent inquiry was made if he were ill. To which his son replied that his father went to the theater the night before and reached home so late that he was still resting in bed. The pupils of this man were bright lads about twelve years of age. Could any one convince them, in the light of their teacher's conduct, that he cared as much for their spiritual welfare as for a play? This is by no means an isolated case but the mention of it may emphasize the truth that any thorough scheme of Sunday observance must include the manner of spending Saturday evening. Without returning to the strictness of early New England days we may yet wisely cut off entertainments and indulgences that lay heavy mortgages upon the Lord's Day.

Rummaging over old newspaper files lately we came across some of Timothy Titcomb's letters to young women, written nearly forty years ago, which afford an amusing contrast to the sentiments held by modern young women concerning their place in the world and their relations to men. Among other propositions gravely laid down by Dr. Holland are these: God meant that you should be dependent upon men. It is entirely natural for you to rely upon them for much that you have. You are never to quarrel with this arrangement. You will only make yourself unhappy by it, because, by quarreling with God's plans, you essentially unsex yourself, and become a discord. Therefore recognize your dependence gladly and gracefully. If you lead a worthy, womanly life, it will be a home life, free from great excitements. The current of your thoughts will flow in retired channels. He then argues that it is easier for women than for men to enter into the Christian life, "because a feeling of dependence is native in the female heart," and adds with utmost seriousness, "I suppose it is very rare that those who are denominated strong-minded women become religious." All of which reminds us of the man who stoutly maintained the impossibility of steam being used as a motive power for vessels at the very time when the first steamer was gracefully gliding up the Hudson. And what a number of "discords" who have become "unsexed" there are nowadays in the splendid missionary and temperance organizations of women!

## IN DEFENSE OF THE SPINSTERS.

BY ONE OF THEM.

Women with "a career," "the new woman," and especially unmarried women, have long received more than their share of open and covert criticism. This is particularly hard to bear after we have reached that stage of life and single blessedness when we are supposed to console ourselves with cats, philanthropy and religious observances. Some of the critics are marking out new paths for women, if we may interpret their words literally. One minister in his comments on the Sabbath school lessons not long ago said: "The highest place to which a woman can *attain* is that of wife and mother." Attainment signifies something reached by effort on the part of the individual. Therefore we must understand this reverend gentleman to imply that women who do not attain to this position have been lacking in proper energy. Or perhaps he means to encourage a change of established customs in regard to matrimonial proposals. Inasmuch as in certain sections of this land there are hundreds, even thousands, more women than men it would seem kinder to direct such attacks toward the rapidly increasing class of men who, through pride or selfishness, prefer a luxurious bachelor existence to family life.

Another clergyman has given valuable advice to women and especially mothers, but gives little attention to the fathers. Surely there are more men than women who do not live up to the ideal home life, while the women most alive to the need of education and the ballot are true to the demands of the home. A would-be witty poem on the new woman dwells upon the dreadful fact that while this abnormal creature was doing something else her husband was putting the twins in bed. There seems to be no good reason why the father should not sometimes put the children to bed and in some households this custom has long prevailed with good effect. This state of affairs certainly is preferable to that in the household where the small boy referred to his father as "that man who stays here Sundays." Much as good mothers are needed by the coming generations there is greater danger that they will lack good fathers. Perhaps the men of this generation would have higher standards of political honor if they had had better fathers or if the mothers, to whom their training was intrusted, had had a practical knowledge of methods of civic government.

Mother love is not wholly an attribute of actual motherhood, but in some degree belongs to every woman and if she has no children she must find some outlet for it. It takes at least two women to bring up every family of children, and whether the second be nurserymaid, sister, aunt, grandmother, teacher or stepmother she often has as much power over the child's after life as the real mother. Many a child has been more influenced for good by the teacher at school than by the mother at home. The giving of life by birth is not all. The mother may devote herself so closely to the home that she cannot give the fresh life which her children need each day. Therefore her horizon must be enlarged by outside interests. Some needless details in the home may be neglected, but the children will be broader, truer men and women.

It is natural and right that mothers of young children should give those years to home life, but this period is but a fraction of a woman's life. The average woman of this age must be able to use her voice to some extent in public. Perhaps if more women practiced public speaking they would weigh the words spoken in private more carefully. The conspicuousness which some dread is only self-consciousness, one form of selfishness. The woman who is filled with big thoughts forgets herself and her own aims. This is apparent in the gatherings of our missionary societies. The college woman whose mind and voice have been trained to think and speak clearly will not neglect her home, and after the children have gone from the home nest she has some of the best years of her life left for philanthropic work.

The women who do not marry often have the highest ideals of what true homes should be and are far from undervaluing the privileges of motherhood, but they can justly claim that equally important offices have been given to them. What would become of the missionary societies, the Sabbath school, the prayer meetings and the social life of our churches if there were no unmarried women? Who would take charge of the public schools, boarding schools, homes for orphans and charitable institutions of all sorts if every woman had a home of her own? If every daughter married, who would be left to bring up the younger brothers and sisters and take care of the old parents? Margaret Sidney's story of The Pettibone Name has had many prototypes in real life where the heroine has failed to find a hero.

Women like Susan B. Anthony, Clara Barton, Frances Willard, Louisa M. Alcott have wiped away the reproach which once rested upon the title of "old maid." Such women, and the rank and file who are earning a living for themselves and others, come in actual contact with evils that need remedy and thus realize the value of the ballot as women in less active life cannot

appreciate. Women of this stamp do not shrink from responsibility laid upon them through fear of publicity and do not need to chose "between womanliness as a profession and the business of politics."

The American woman of this generation was born in the midst of a national struggle and is intensely patriotic. What wonder that she is not satisfied to confine her efforts to the house in which she lives, but reaches out toward the work which should be done in the town and country and, therefore, desires a share in municipal and national housekeeping? School laws, sanitary measures and temperance legislation are vitally connected with the home life. The chief trouble with our private and public life in the present era is that the one domain has been given over entirely to women and the other wholly to men when the united efforts of both are needed in the home and in the guidance of the town and state. Men have been so engrossed in business that they have come to look upon their homes only as places of recreation, and fail to realize that they have further responsibility beside giving food and shelter.

Thus the poor women have spent all their energies in the home and have quite overdone the housekeeping until its details are more cumbersome than in any other branch of business. The whole system is one-sided. Men build the houses and leave the women to cover up or overcome as they may obstacles which need never have arisen had the two planned and worked together. But the twentieth century will see these questions settled by their united effort, whether in the home or in the government of the state.

## A BIT OF COLOR.

BY KATE UPSON CLARK.

Many must have been struck by the prevalence in these days of neutral tints in the furnishing of parlors and reception-rooms. In mansions containing innumerable apartments, there are, naturally, varieties of color, but in the ordinary parlors of the well-to-do citizen there is apt to be a symphony of drabs and browns, or hushed and funereal reds and greens, which is depressing to the visitor and must be more or less so to the family itself. *The Congregationalist* has given its readers much good advice in regard to schemes of furnishing when a room is to be entirely made over, but most of us cannot tear to pieces our original designs and replace our worn articles with new ones, even though we should like to. One thing we can do, however. We can place a bit of color here or there which will quite alter the impression produced by the whole. One lady found that a pair of bright brass candlesticks, containing gold and cherry-colored candles, very noticeably cheered an entire apartment. Another used a large blue jar with similar effect.

In a certain home a gayly embroidered screen relieves the gloom of a commonplace group of dull brown chairs. One parlor, "done" in shades of brown, has in one corner a table over which is thrown a pale green silk cover. On it stand a shaded green and white vase, a photograph in a dark green morocco frame, a low pile of delicately bound books, and a grass-green vine, growing out of a darker green *jardinière*, spreads its tendrils here and there. It is a symphony in greens which refreshes every eye that looks upon it.

As the sense of smell is affected by odors, and the sensitive ear by discords and harmonies in music, so the eye is influenced by color. We all love color. Because barbarians use it too liberally and crudely, the idea seems to have arisen that repression of all decided hues and a timid adherence to characterless tints of slate and brown indicate the hight of refinement. On the contrary, it snows a lack of appreciation which is almost as painful as downright philistinism—indeed, perhaps that term best describes it. A sunshiny yellow vase, a rose-pink jar, a lavender picture frame, fitted in with taste and care may most agreeably change the air of a now dull and depressing room.

## THE SCIENCE OF FOOD.

IV. SELECTION AND DIETARIES.

BY M. V. SHALER.

It is frequently claimed that much thought given to the study of food and what we shall eat tends to fastidiousness and the loss of that valuable safeguard of human nature which enables us to resist evil effects by being unconscious of their presence. When General Grant said: "What you are not afraid of won't hurt you," he referred to whizzing bullets, and the remark will not apply to a diet which is opposed to every physiological demand. If knowledge makes us less wise then, indeed, are we helpless.

There is not yet an established solution to the problem of the quantity and quality of food as required by various persons and different ages. The distinct individuality of each person respecting power to digest and assimilate makes it impossible to set up one standard of dietaries for all persons, but knowledge is sufficiently definite to lay down certain principles, the rest to be learned by personal experience and a modicum of common sense. Professor Atwater says: "We can never expect to reduce this matter of diet to an exact science. Nutrition of man is not a mere matter of pounds of protein and units of energy. Even when the complex laws of our physical being are learned there will still remain factors outside the domain of chemistry and physiology, factors for which no physical measure is now or ever can be possible."

Our alternative, then, is to observe the effects of food upon our physical and mental capacity to perform work, and by acquaintance with the constituents of food and their uses in the body, and the facility with which we digest the different foods, regulate the selection, suiting it to our own individual requirements in order that the body may come up to its best capacity for work. We should consider ourselves much as the mechanical engineer considers the size and power of his engine when he selects his building material. A powerful engine must be built of heavier steel than one which is destined for lighter work, and a man doing manual labor in the open air requires heartier and more food than one whose life is spent within doors and is a sedentary one. A man requires more food than a woman, and a woman than a small child. Aged people require less than those younger. Growing children require easily digestible diet.

The majority of people in good health are able to digest and assimilate the common articles of food, but do not know the proper proportion, that is, whether there is a balance of protein and fat with starchy foods. It is affirmed by students of hygiene that brain workers and people of sedentary habits use an excess of fat, starch and sugar. Again people of the same class require different proportions, some easily digesting a food that would overtax the stomachs others. Children are vastly different in their demands, proving beyond cavil the importance of the spread of information and the need of investigation in this line.

Germany leads in the experimental field respecting the problem of the amount of protein an average laboring man needs to supply the waste of muscle, tendon and other nitrogenous tissue, the quantity of fat and carbohydrates to keep up heat and energy, and thereby make of him a perfectly working machine. The dietary standard of Professor Voit of Munich is taken most often as a criterion from which to make our own deductions. The American standard dietary is somewhat larger than the foreign, because the American plane of living and labor is much higher. The foreigner coming here does more work than he does at home. He earns more money, lives better, and his food is of greater variety with more protein and fat in it. Professor Atwater would put the standard for a laboring man at moderate work at 0.30 pounds protein, 0.21 pounds fat and 0.88 pounds carbohydrates. But, while a standard must be fixed from which to figure, it is not supposed that all dietaries will be arranged exactly to suit these figures, for individuality and occupation regulate quantity as well as quality. "A pound of sirloin beef of medium fatness will furnish on an average 0.15 pounds of protein in the lean and 0.16 pounds of fat. A pound of wheat flour of average quality will contain about 0.11 pounds of protein in the form of gluten, 0.01 pounds of fat, which, if extracted from the flour, would be an oily substance, and 0.76 pounds of carbohydrates, of which nearly all will be starch." "A pound of cheese furnishes on the average 0.28 pounds of protein, while a pound of milk has 0.04 and potatoes 0.02." Milk, though it is the most perfect food, is low in protein and fuel value, because it is seven-eights water. The digestibility of different foods affects their value because there is so much difference in their composition, the animal food being more easily digested than vegetable foods. The protein of meat is practically all digested by healthy people, while the same persons might digest only a part of the nutrients of wheat bread, and not all of potatoes or other vegetables.

## RELIGIOUS TRAINING.

More and more there is growing up a disposition among parents to permit all matters of religious observance to be with their offspring mere matters of choice or preference. Your child must learn French or German and drawing; but he shall learn his catechism and his Bible lesson and a reverent observance of God's holy day if he chooses, and not otherwise. A more dismal and irrational folly it is not easy to conceive of. I do not say that there may not have been folly in another and in an opposite direction. But surely we can correct the excess without straightway flying to an opposite and worse one. And so I plead with you who are parents to train your children to ways of reverent familiarity with God's word, God's house and God's day.—*Bishop H. C. Potter.*

## Closet and Altar

*Blessed be God, who has made earth and heaven one in the heart's unquenchable thirst for him!*

Lord, test us by trial if thou wilt, but O! stand at our side to aid when it is needful to test us by success. At least in hours of aching heart and empty hands we know our refuge and are glad to seek its safe and blessed shadow; but when all goes according to our wish and the distractions of pleasure join the lulling song of flattery to put our sense of the need of God to sleep, O! then forsake us not, for that is deadly peril from which thou alone canst bring deliverance.

There is a great deal of that is shadowy and dubious about the communion that many have with God. They have no such consciousness of having met and conversed with God as they have of their communications with men. They know that God is revealed in his word as gracious and merciful toward the race of man, but they have not considered that it is the province of faith to single out the believer and bring him by himself into the presence of his Maker. He is to enter into peculiar and well-understood relations to God. God is his God, he is the child of God, and there must be a conscious acquaintance and intimacy quite distinct from the general goodness of God to mankind. We must resolve to be satisfied with nothing less than the bright shining of the divine presence upon our individual soul.—*George Bowen.*

What wondrous grace! Who knows its full extent!
A creature, dust and ashes, speaks with God;
Tells all his woes, enumerates his wants,
Yea, pleads with Deity and gains relief.
'Tis prayer, yes, 'tis effectual, fervent prayer
Puts dignity on worms, proves life divine,
Makes demons tremble, breaks the darkest cloud,
And, with a princely power, prevails with God.
And shall this privilege become a task?
My God forbid! Pour out thy Spirit's grace.
Draw me by love and teach me how to pray.
Yea, let thy holy unction from above
Beget, extend, maintain my intercourse
With Father, Son and Spirit, Israel's God,
Until petitions are exchanged for praise.
—*Irons.*

Blessed Father we seek thy face. Nothing less will satisfy our heart's desire. Show thyself to our inmost thoughts and give us glimpses of thy beauty when our eyes are wearied by this world's mocking fascinations. A sight of thee will be more than heaven to our souls. Thy presence will turn our night into day; thy voice will reduce to harmony the discords of a life that is full of trouble. We wait for thee. Our love watches with joyful eagerness for every sign of thy drawing nigh; our heart is as a prepared guest chamber waiting thine arrival. Do thou keep our souls in the assurance of thy presence and care and infinite mercy; so shall we escape all the vain disquietudes of life. Give unto us, we humbly pray thee, the right spirit, the holy temper, the serene and contented disposition, a childlike longing after God; thus shall all prayer be answered in one sweet benediction. Amen.

## SCIENTIFIC JOTTINGS.

Readers of our series of articles in the Science of Food will be interested in watching the results of a series of experiments recently conducted in Middletown, Ct., by Professors Atwater, Rosa and Wood under the direction of the United States Government. For six days a student was confined in an air-tight room, fresh air and food being conveyed through an air-tight tube. All food and waste were weighed, the object being to gain an accurate knowledge of the kinds of food that make bone, flesh and blood.

Another invention of modern science in the interest of the agriculturist is the hospital for insects, under charge of Prof. Frank H. Snow of the University of Kansas. In this case the object is not to cure disease but to spread it. Insects damaging to crops are artificially inoculated with disease and then shipped to farmers, who scatter them abroad in their fields, thus spreading a plague which effectually disposes of the pests. Last season's consignments of sick insects were forwarded to 3,000 farmers in Kansas alone.

The new Yerkes telescope for the Chicago University stands supreme among gigantic astronomical instruments, its magnifying power ranging from about 200 to 4,000. This highest power will bring the moon optically to within just about sixty miles from the observer's eye. The forty-inch lens was made by the sole survivor of the famous firm of Alvan Clark & Sons of Cambridge, which sent out the thirty-inch objective of the great instrument at Pulkowa, and the still larger thirty-six inch lens of the Lick Observatory. The glass from which the lenses were made, however, is of foreign manufacture.

The announcement that the American School of Classical Studies at Athens has received permission to begin excavations upon the site of ancient Corinth calls attention to the valuable service which has already been done in Argos. The remains of both temples of Hera, of long porches and colonnades, as well as many buildings have been successfully unearthed, making a really imposing sight when seen from above, while hundreds of baskets of prehistoric pottery fragments have been transported to Athens. With the French and Germans the object is excavation, but with the American School it is simply archæology as the handmaid of philology and general culture.

The most interesting question about the North Pole is whether human beings are to be found in its vicinity. That it is not wholly improbable may be inferred from the fact that at north latitude 68° is situated the town of Werkojausk in Siberia. Whatever the uncertainty regarding human life, however, it is an undisputed fact that the unexplored polar region is inhabited by various animals. The rosy gull, two species of sandpiper, as well as one variety of ducks are known to breed there. Moreover, there is good reason for believing that fish abound in the open Polar Sea and a probability of a flora as extensive as is found in Spitzbergen—mosses and lichens with even a few flowering plants, such as the yellow Arctic poppy.

Enough has already been demonstrated to make it clear that Professor Röntgen's discovery is applicable to many things besides the human body. For instance, engineers may inspect metals and other materials, thus increasing the safety of iron bridges and similar constructions. The strength of a gun may be known with accuracy by the "shadowgraph" and armor plates may be tested by the X rays. These are often spoiled by firing at them for a test, which is rather expensive, considering that each costs the Government $10,000. Among the latest experiments on the human body is an examination of Emperor William's withered arm and eminent Berlin surgeons claim that, by a slight operation, he may recover nearly the full use of his hand.

A hospital for sick plants has been established in Washington with the purpose of studying diseases which attack growing things in field and garden. Curiously enough, the plants when brought into the great glass house are perfectly healthy, but they are made ill by inoculating them artificially. This spring the Government officials have been engaged in studying the strange complaint which has attacked the Easter lily, and one ward of the hospital has been devoted to these beautiful plants. Experts have also been trying to discover the extraordinary disease which fastens itself upon Sea Island cotton, killing it in a few hours. In the new vegetable hospital there is also a surgical ward where unhealthy twigs or branches are amputated.

## THE WALK TOWARD EMMAUS.

Walk with us, Jesus, when the day is spent;
The robin's voice is full of tenderness,
And all the air is silent with excess
Of sweet devotion, peace and calm content.
Ope thou our hearts that we may see aright
The scripture of the world, the burning page
That shines upon our eyes from every age,
A warning fire to sin, a tender light,
With vistas of the great immortal throng.
Ask us, O Jesus, if we understand,
The wondrous voices of the sea and land,
As thou did'st them who read the prophet's song,
And knew him not their blessed risen Lord.
Read thou with us thy Father's hidden word!
—*Martha Perry Lowe.*

## A TRUE STORY OF A STORK.

A writer in *Our Animal Friends* relates a curious incident about a stork which made its nest upon the roof of a house in northern Germany, and, having been petted by the children, became very tame and companionable:

At the first signs of approaching cold weather the stork prepared to flit to warmer climes. The children were sad at the thought of losing their pet, but their parents consoled them with the assurance that the bird would surely return the next spring. The children, still uneasy at the idea of the stork not being cared for during the long winter, consulted together and evolved a brilliant idea, which they immediately proceeded to put into execution. They wrote a little note in their best German script, stating that the stork was very dear to them and begging the good people in whose country it might spend the winter to be kind to their pet and send it back to them in the spring.

They sealed the note, fastened it to a ribbon, tied it round the bird's neck and tucked it under its wing. The next day they sadly watched the stork wing its way toward milder skies. The snow and ice came; Christmastime brought the children gifts and fresh amusements, but their summer pet was not forgotten. When the spring came round again their little feet used to climb to the roof day by day, looking and longing for the stork's return; and behold, one fine morning there it was, tame and gentle as ever.

Great was the children's delight, but what was their surprise to discover round its neck and under its wing another bright band with a note attached, addressed to "the children who wrote the letter the stork brought." The ribbon was quickly untied and the missive opened. It was from a missionary in Africa, stating that he had read the children's note and had cared for the stork, and thought that young people whose good hearts had prompted them to provide for the comfort of a bird through the winter would be willing to help clothe and feed the destitute boys and girls of his mission. A full name and address followed. The German children were full of sympathy, and the missionary's note won a golden answer from the family. Other letters came and went by post between them until by and by the children learned to know the missionary and his little black waifs almost as well as they knew the beloved stork that had proved so trusty a messenger.

# Tangles.

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

### 33. ANAGRAMS.

A poet retired from the busy throng,
And summoned the figures that flit through song.
"O, come, little fairies, come to my aid,
I would write a deathless poem," he said.
From the realm of thought came a joyous band,
And awaited the poet's swift command.
"*I SMILE* on the bard," the first one cried,
"And always stand by the orator's side."
"As this," said another, "is no *PRIM AGE*,
I flash my wit on the author's page."
"Give me *MORE PATH*," laughed the next, "and I
Will bring thee flowers that can never die."
"And fame," said the fourth, "shall come to thee;
*SO A PROPHET*, O poet, I fain would be."
"O, singer, with me sound *A CLIMAX NOTE*,
Like the song that comes from a skylark's throat."
"Tho' thy theme," said one, "*IS THE SAINT* in rest,
Thou too must tell of the soul unblest."
"*MY TONE*, *MY* help I will give to thee,
For I hold high place in poetry."
"*IF PROSE I CONTAIN*, yet in me ye'll find
Poetic gems that enrich the mind."
"Choose well," said the last; "where I *REALLY GO*
Like tracks of light my footprints glow."
The poet wrote, and sweet is the song;
And all through the poem the bright forms throng;
And the precious thoughts, in their setting sublime,
Shall be read by men till the close of time.

E. E. C.

### 34. A LONGFELLOW PUZZLE.

Longfellow led a quiet life, and one which had sad memories, yet among all my books I find none of the poets with a serener spirit. There seemed to be always a gleam of sunshine to lighten up even the rainy day, placid as the light of stars, and refreshing as rain in summer. He loved children, flowers, the sound of the sea, with its seaweed drifting on the wave, the murmur of the brook, the varying lights and shades of an April day, fitful as the moods of maidenhood, the gleams of light from the lighthouse, through the open window, as he sits before the fire of driftwood when the day is done, building castles in Spain. To him the rustle of dry leaves in autumn, the tracery of the bare boughs of the hemlock tree against the gray sky of approaching twilight, in the woods of winter, on an afternoon in February, the falling of snowflakes, the quiet gleam of the evening star or the harvest moon, or even the somber pictures of night, were as beautiful as the brighter pictures of a sunrise on the hills, the gay blooms of spring, or a day of sunshine.

Well, when old age came at last, and he, who in the spirit of poetry had learned the secret of the sea, heard the footsteps of angels and saw the celestial Pilot coming to guide him home, he might well feel that he had drained the goblet of life, and that he need not mourn over something left undone. And we who witnessed the burial of the poet knew that he did not lie in a nameless grave; so that, when at the children's hour we tell to a child, while the old clock on the stairs ticks in the dusk, the story of this good man now singing the song of the Silent Land, we feel our sorrow mingled with resignation.

DOROTHEA.

(Hidden in the above paragraphs are certain titles of poems by Longfellow. To the reader who forwards the best list of these hidden titles before April 20 a copy of Longfellow's Poetical Works, in a neat, single volume edition, will be presented. In case of a tie, neatness and care in arrangement of list will count.)

### 35. CHARADE.

PHONETIC.

The FIRST is last in twenty-six,
But pardon grant, though "in a fix"
I place you; since, as learned in youth,
"First shall be last" is Bible truth.

The LAST is but a babbling brook,
O'er which the shepherd, with his crook,
Guides well his charge, lest ill betide
Ere it has reached the farther side.

The WHOLE, upon the Midland Sea,
Rides here and there unharmed and free;
For friendly gales, though given to sport,
Yet waft it safely into port.

NILLOR.

### ANSWERS.

27. Oconomowoc.

28. Naught (0).

29. The agent owed the town $81.60—that is, $31.37 in liquor on hand and $50.23 in cash. Our correspondent gives a complete statement in these three accounts:

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| CASH. | | | LIQUOR. | | | TOWN. | |
| $59.91 | Paid for liquor, | $32.17 | | $102.97 | Sales during the year, | $32.17 | Cash at beginning, |
| 25.00 | Agent's salary, | 102.97 | | 31.37 | On hand at close of year, | 57.54 | Liquor at beginning, |
| 50.23 | Balance on hand, | | | | | 16.89 | Profit on liquor, |
| $135.14 | | $135.14 | | $134.34 | | $106.60 | |
| | | | Beginning of year, | $57.54 | | $25.00 | Agent's salary, |
| | | $50.23 | Sales of liquor, | 59.91 | | 81.60 | Balance to credit of town, |
| | Balance on hand, | | Bought during year, | 16.89 | | | |
| | | | Profit credited town, | | | | |
| | | $134.34 | | $134.34 | | $106.60 | |
| | | | On hand at close of year, | $31.37 | | | Town's credit, |
| | | | | | | | $81.60 |

30. Xebec. (Z beck.)

31. 1. Frances E. Willard. 2. Harriet Beecher Stowe. 3. Charles Dickens. 4. Mark Twain. 5. Martin Luther. 6. W. H. Prescott. 7. R. W. Emerson. 8. Edmund C. Stedman. 9. Bill Nye. 10. Charlotte Brontë. 11. Daniel Webster. 12. C. H Parkhurst. 13. P. T. Barnum. 14. Henry W. Longfellow. 15. Wilkie Collins.

32. Nabor, Rohan.

More than forty readers correctly solved the "Nations" and "Cities" (Nos. 25 and 26), making it necessary to award the prize by neatness and arrangement of the answers. On careful comparison it is considered that the list of F. H. Loud, Colorado Springs, Col., somewhat excels others in these respects, and he is awarded the prize. These are some of the merits of Mr. Loud's list, which are very nearly equalled by three other competitors. His writing is neat and legible, he correctly addresses the "Puzzle Editor of *The Congregationalist*," his note concerning the answers is direct and terse, his signature is followed by his address in full and the answers are so arranged just below—on the same page—that they may be read at a glance.

Solutions given to other puzzles of March 12 were: By Edith J. Baker, West Dedham, Mass., 23, 24; Alice L. Moss, Chester, Ct., 23, 24; P. J. Stone, Shelburne, Mass., 23, 24; Marion G. Aldrich, Concord, N. H., 23, 24; Mrs. Frank Warren, Naugatuck, Ct., 23, 24; Mrs. John E. Eddy, Marshfield, Vt., 24; C. E. H., Lowell, Mass., 23, 24; H. H., Sherbrooke, Quebec, 23, 24; Annie R. Peabody, Topsfield, Mass., 23, 24; E. S. Hazeltine, Melrose Highlands, Mass., 23, 24; Nillor, Middlebury Springs, Vt., 23; C. H. Day, Providence, R. I., 24; M. J. H., Wakefield, Mass., 23, 24; E. M. Barry, Boston, Mass., 23, 24; Mrs. Mary E. Otis, Lynn, Mass.

### IF NOT, WHY NOT?

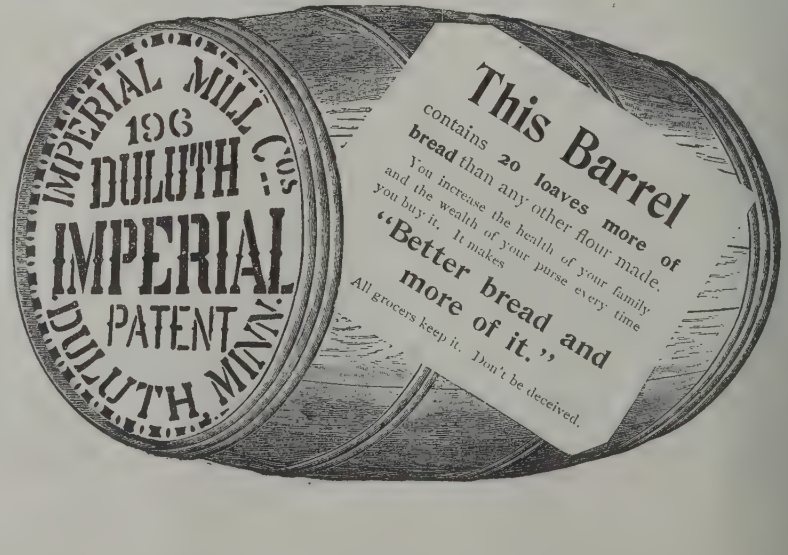
**You are not a queen, or a princess, or a peeress, and because you cannot do everything you sit still and do nothing. No. But have you not a fireside, and a lady friend or two, and a spare hour on a Saturday or a Sabbath night? And are there not tradesmen lads and shop lads, and lads in offices and thousands of students in the city who have neither mother nor sister nor womankind near them? Consider, could you not make yourself into a mother or a sister to some of those young men? Could you not see through their college sessions safely, say, two or three young ministers, young doctors, young lawyers and such like? If you cannot patrol the streets to take home every soul of those for whom Christ died as much as he died for you, could you not, at the least, lay a plot to keep a little more off the streets some of those who are beginning to take their dark and dangerous walks there? Or, again, could you not be a little more patient and persevering with that ill brought up, ignorant, untidy, impudent scullery girl—yours or your neighbor's? If you discharge her and wash your hands of her, do you never think to what she may betake herself under your windows? Have you no imagination? Have you no heart? Have you no apprehension? Have you no son or nephew?—*Rev. Dr. Alexander Whyte of Edinburgh.***


## To Cook Before An Audience

of bright housewives who are noting every step in the operation isn't easy. Besides, the cooking must be perfect.

Teachers of cookery know this and they use only what they can depend on every time.

That's why they all use Cleveland's Baking Powder. It never fails.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196
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This Barrel
contains 20 loaves more of bread than any other flour made.
You increase the health of your family and the wealth of your purse every time you buy it. It makes
"Better bread and more of it."
All grocers keep it. Don't be deceived.

# The Conversation Corner.

MY DEAR CORNERERS: There was not room last week for all the notes that might properly have been introduced under the "Flag of our Union" that floated over our columns. One was a kind letter on the varied interests of the Corner, from Mrs. Jessie R., who lives in the "Shenandoah Valley," and who says she was "the daughter of the 34th Regiment of Massachusetts Volunteers." What associations those names bring up! Was not the "34th" encamped, in the winter of 1865, at Camp Holly, near Professor Whitney's "White Oak Station" of the United States Christian Commission, say two or three miles from "Jones's Landing"? Did I not meet at the "Point of Rocks" a member of that regiment from a Worcester County town, who was wounded in his left shoulder? Did not the regiment encamp at "Sutherland's," about ten miles from Petersburg, in the pursuit of Lee? And was it not at Appomattox Court House thirty one years ago today? I have no doubt many a Cornerer's father—or grandfather?—was in that regiment!

Some time last year inquiry was made for a book of war songs. I have now found by far the best collection, called American War Ballads. (Putnams, 2 vols. in one; $1.50.) It is edited by George C. Eggleston and contains all the historic songs of the country, going back to the Revolution and the War of 1812 and including some of the more familiar rebel songs. Here are Paul Revere's Ride, Dr. Dwight's "Columbia, Columbia, to glory arise," the later "Hail Columbia," Key's Star-spangled Banner, Holmes's Old Ironsides, O'Hara's Bivouac of the Dead, the Battle Hymn of the Republic, Marching Along, Barbary Frietchie, Kearsarge and Alabama, Glory Hallelujah, and a hundred others, which we occasionally wish to find quickly. I wish every Cornerer had a copy of the book!

Here is a question of a patriotic character, though relating to another country:

*Dear Mr. Martin:* . . . Can you tell me what the phrase, "Erin go bragh," so frequently seen on goods of Irish manufacture, means?
LOUISE A.

To Americans the phrase is familiar in connection with Thomas Campbell's famous poem, The Exile of Erin—

> Where once in the fire of his youthful emotion,
> He sang the bold anthem of *Erin go bragh.*

Although this couplet implies that it was the title of an old Irish melody, I fail to find—I inquired diligently on St. Patrick's Day—any such anthem. I did find the statement that it was probably an ancient war-cry of the Irish patriots. I asked three different natives of Erin, whom I met, and they all replied without hesitation: "*Erin go bragh—Ireland forever!*" In Campbell's poem the last word rhymes with "draw," which doubtless shows the proper pronunciation.

Speaking of St. Patrick's Day, which was the ninth birthday of our Kitty Clover, I must acknowledge for him the receipt of two little boxes of catnip, one from Amherst, the other from Fitchburg. He is sound asleep now on the rug and I do not like to wake him up to express his thanks, but if his benefactors could have seen his delight as he rolled over and over when the boxes were opened and bits of the contents placed upon the floor, they would be repaid. This catnip reminds me of a letter I have received from a new member, asking advice as to her sick cat.

EASTPORT, ME.

*Dear Mr. Martin:* I am six years old. I have a doll named Nina and she lost a red silk dress. I have a cat and his name is Dick. He has six toes on his forward feet. Dick has a swelling on his ear. I thought you might tell me what to do for it, for Dick is a very nice cat. Our doctor lanced it twice, but it swelled up again. Mr. Holton is our pastor and he thought I could join the Corner. Can I? EDNA R.

Certainly. I am sorry for Dick, but it would not be proper, according to the code of medical ethics, for me to prescribe for him while you have a competent physician in attendance unless I were in consultation with him. But you might suggest to him a poultice—if cataplasm is too hard a word—of catnip leaves. He might think it well, also, to administer as a tonic an infusion of the same, *ter die* (just before meals), *ad lib.*

And here is a patriotic American boy celebrating a national holiday in the heart of a despotic monarchy. You saw his picture on *The Congregationalist* cover, Feb. 6:

TREBIZOND, TURKEY.

*Dear Mr. Martin:* We celebrated Washington's Birthday by pulling molasses candy and helping distribute relief money to crowds of Armenians. Last night was the night of the eclipse of the moon and we watched for it and saw it. When the Turks saw it they were frightened. The Muezzin began to call the people to prayer, and a lot of men began to sing, and then they began to fire their guns, pistols, revolvers, etc. They were trying to frighten away the evil spirit which was eating up the moon. They began at 10 o'clock P. M., and kept it up till midnight. The Armenians, thinking it was another massacre, were very much frightened, and several took refuge in our wash-house till morning. Please send me a Corner certificate and one to Ruth. Your loving Cornerer,
JULIUS P.

Certificates sent. I am glad if there is anything that will frighten those men. It is better for them to fire the guns at the moon rather than at innocent Christians!

The question was asked March 19 whether the acting governor, taking the place of Governor Greenhalge, was entitled to the name of governor, and the Civil Government Class added another—whether he would have the salary of the governor or the lieutenant governor. (The salaries are, respectively, $8,000 and $2,000.) The last question was answered at once, for on the cars I happened to sit with a gentleman whom I found to be the senior member of the House of Representatives. He said that by law the acting governor would only receive the lieutenant governor's salary, but that the legislature would make a special appropriation for the emergency, and this was afterwards done. The answer to the first question was courteously given by a high authority at the State House: "His Honor, Roger Wolcott, Lieutenant Governor, Acting Governor."

This letter is from a little girl in the West:

Papa says that you have the American flag up as our colors, so I send you a new kind of sweet pea. Plant them and I hope you will have a good many "Americas" to remind you of . . . . ELIZABETH.

With this came a little paper of seeds, labeled "America," said to be "the only *real* scarlet and white Sweet Pea in existence." I have no garden, but I will give them to a little Corner boy close to me, who is always ready for any work, and we will see how many "America" blossoms he has by July 4.

Mrs Martin

## CORNER SCRAP-BOOK.

**Anti-Squirrel Convention.** It will be held in Spokane, Wn., next month. The object is to devise means for exterminating the ground squirrels, which destroy every year hundreds of thousands of dollars' worth of crops. The delegates, however, should learn if harm will not come from banishing the squirrel. The Jamaicans imported the mongoose from India to kill snakes. The mongoose ate up the snakes—also the toads and lizards. But the toads and lizards eat ticks. Now the ticks have become so plentiful that parts of the island are almost uninhabitable. Meantime the mongooses multiply, climb the trees, eat the birds, their young and their eggs. We should like a report from that Spokane convention.

**Alligators vs. Mice.** A similar result of interfering with nature is seen in Florida. Alligators were so much in demand for the manufacture of alligator-skin bags and purses that they were shot in great numbers and their young captured for Northern travelers who wished to carry home such pets, or to start alligator farms. But as the alligators decreased the mice which they had been accustomed to eat increased, until the farmers who wished to raise some other crops besides alligators became great losers on account of those little rodents and had a law passed to protect the alligators!

**How Much Is a Dog Worth?** That depends on the dog. At a recent exhibition in Birmingham, Eng., "Lord Hatherton," a St. Bernard dog, two years old, took the first prize and when put up for sale brought £470, that is, over $2,300!

**How Much Is a Postage Stamp Worth?** That depends on the stamp. At an auction in Boston last month two twelve-penny Canadian stamps were sold for $1,320. It was a curious fact that the stamps were bought by a gentleman from Ontario who had some time ago sold the same specimens to the auction company for $1,500. One of the famous five-cent St. Louis stamps of 1845-46 sold for $251.

**How Much Is a Little Boy Worth?** The boy was a pet in the family of an Illinois Congressman. One day he told his little daughter that a man had offered him the room full of gold for her baby brother. "If I sell him for that sum," he said, "I can buy you everything in the world you want. Shall I sell him?" He was delighted when she replied, "O no, papa!" And then she added, "Keep him till he's bigger—he'll be worth more then!"

**The Importance of One Letter.** It was the letter H. The organist in an Exeter (N. H.) church on a recent Sabbath, shortly before the service began, sent the organ boy to ask *Hall* (the janitor) to go to the vestry. The boy thought he was to ask *all* to go and accordingly went into the audience and whispered to one and another that they were requested to go to the vestry. One after another they went, to the surprise of the rector, who thought, however, that they wished to speak to the bishop, and told them that he would soon be in. At that point the mistake was discovered—*Hall* went to the vestry and *all* went back to the audience!

**Another H Story.** A still more serious mistake was once caused by that troublesome *h*. It was in the old days when children carried their dinner to the district school. One boy asked another to carry his pail to the stove in the schoolhouse and *heat* his dinner. Boy No. 2 obeyed the order—*without the h*—and when at last he went out and was asked where the dinner was, replied, "I did just what you told me—*I eat it!*"

L. H. M.

# The Sunday School

LESSON FOR APRIL 19. *Luke* 15: 11-24.

## THE LOST FOUND.

BY REV. A. E. DUNNING, D. D.

The essence of the gospel is in this matchless parable. The revelation of God is to his own children. It is the message of the Father and none but his children can understand it. To the wandering and lost this word of Christ comes to bring them to themselves and then back to the family they have dishonored. To the saved the same word comes as a revelation of the love of God and of his measureless mercy to them. The teacher may help his pupils to enter into the spirit of the parable by an analysis of the prodigal's experience. It includes:

1. *His ruling purpose.* It was to look out for his own pleasure. He wanted his father's property, not his father's presence. He claimed as his right what could be his only by gift, what as a gift was a trust. To him his father's money was "the part of substance that falleth to me."

The true test of character is its attitude toward God. Those who want, not him, but only the portion of substance that may be got from him, are prodigals, though they may not openly have left home. What a father wants of his children is companionship, oneness of interest with himself. To withhold that from our heavenly Father is to wrong him and destroy one's self. The prayerless boy of today will be in the far country tomorrow.

2. *His departure from home.* He did not stay long with his father after he found that he could be independent. His interest was centered in himself, and he set out to find what would gratify himself.

Whoever does not habitually pray to God and obey him speedily withdraws from him. As he loses sight of God he ceases to appreciate the character which God loves. He loses reverence, abhorrence of wickedness, the courage of gentleness, the true generosity, which is love to men for their good. In rejection of divine authority he sees the spirit of independence. He becomes sensitive to the suspicion of having filial relations with God. Charge him with desires after holiness and he is angry. Charge him with indulgence in sin and he is amused. He is journeying into a far country.

3. *His riotous living.* He devoted himself to wasting the substance that fell to him. None of it was put out at interest, he simply spent the principal as fast as he could. He sought others for what he could get out of them. They sought him for what they could get out of him. What he spent on them and what they gave him was alike wasted.

The self-seeker is always spending his principal. Not only outward possessions, but youth, intellect, affection, personal attractions are wasted by the prodigal. If he is talented, as he grows sensual he uses his talents to conceal and adorn his passions. He makes art the handmaid of sin. Pencil and brush are laid under tribute to cover the grossness of vice. Music is called in to drape its nakedness. Men and women not bold enough to talk together of the pleasures of drunkenness listen with delight when its joys are sung. Fine names are given to things which are disgraceful. Fashion is enlisted to recommend them. Many have acquired citizenship in the far country who do not wear its dress.

4. *His degradation.* When he had spent all a mighty famine began. Then society cast him out. His money gone, he was nothing to the company he had chosen. All that was left to him was companionship with hogs, and he could not get enough of their food to satisfy his hunger.

The natural gifts of man are soon wasted by riotous living. Youth passes. Manhood ebbs surely. The prodigal has cast off his father and run through his inheritance to win the friends who have cast him off as soon as they have got what they could out of his substance. But the glory of the gospel is that the prodigal in want is so by his own choice as truly as the prodigal in riotous living. He is befooled by the idea that there is virtue in maintaining independence in vice. How many a prodigal, reared in a Christian home, is a barkeeper to some sot, because he thinks it more independent to be the swineherd of a heathen than to be a child of God.

5. *His coming to himself.* Loss, poverty, sickness, desertion of friends are often the best things which God can send to a man, especially to a prodigal. They helped this prodigal to discover his own condition. While he was thinking within himself: "What would others say of me if I should go home to my father?" he had not thought to ask: "What are they thinking of me now among these swine?" But when in his wretchedness he remembered the happy condition of the servants in the house where he had once enjoyed the privileges of a son, he confessed to himself the one cause of all his misery: "I have sinned." Here he came to himself.

Many men call God cruel after they have wasted the abundance of gifts they have received from him and find themselves in want. But so long as a man lays the blame of his moral condition on some one else his friends can have no encouragements for him. Blessed is the hour when, coming to himself, he can say, "Father, I have sinned."

6. *His coming to his father.* He felt his own want; he began to realize his folly in the light of his father's character. He sought no longer to maintain his pride, but only to confess the truth and escape his shame. To be a hired servant in his father's house, with bread enough, was better than to be a hired servant of a heathen hungry for swine's food.

He acted at once. Honest repentance always does. When a sinner sees himself as he is, he prefers any humiliation to his present condition. Clean service, even the most menial, is more welcome to the awakened soul than the highest place in the kingdom of Satan. The prodigal could get nothing in the far country that would make him presentable at home. His gay attire when he was spending his living with harlots was more repulsive to his father than his rags. He was not to become better that he might go to his father, but to go to his father that he might become better. He was going to make a confession, not to claim anything as a right, but to ask only the place of a servant as a favor.

7. *His father's love.* He had long forgotten that he had a father, but in his father's thought he had never ceased to be a son. This truth cannot be too much emphasized. When the father saw him a great way off he did not say "There goes a ragged wretch whom I will adopt." His heart swelled instantly with the recognition, "That is my own boy." Before the son can utter his confession or ask a servant's place the father's arms are around him, the father's head is on his neck, the father's kiss of forgiveness is pressed on him. The old rags are all removed. The mantle of divine love falls on the repentant soul. The robe of honor, the royal signet ring, the shoes transform him. The old life vanishes and is remembered only to give added heartiness to the welcome home.

This is the heart of God. "Before they call I will answer, and while they are yet speaking I will hear." God in Christ comes to the repentant sinner who has rejected the gifts bought by his blood, rejected them with a spirit of selfishness too mean to be described, and watches still to welcome the first desire of his lost son to return to him.

O God, how our deepest love falls short of comprehending thee! Thou dost forestall our confessions with the kiss of forgiveness. Thou dost meet the shame of sin with royal robes, the tears of penitence with the merriment of a feast of welcome. Thou sayest, "I will be merciful to their iniquities, and their sins will I remember no more." This is the love that passeth knowledge.

Sweet as new mown hay

is the linen, washed in the Sunlight way, with

Sunlight Soap

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## PROGRESS OF THE KINGDOM.

### OUR OWN WORK.

**Spain and the United States.** A recent letter om Rev. W. H. Gulick shows how keenly nericans in Spain are made to feel the ained relations between that nation and the ited States. He writes: "Undoubtedly e daily papers keep you well informed as to ny of the passing events, but they can rdly make you understand what it is to be the midst of it. The whole country is ething in excitement. To my mind the nder is that there has not been more vio- nce, that their righteous anger, as they unt it, has not been shown in attacks upon lividual Americans." Fortunately our mis- naries in San Sebastian have not suffered y personal attack, although the local Re- blican paper that in the past has openly aised them and their work has been as rce as its monarchical rival in heaping the st violent abuse on the whole race of Yankees." When, in the most influential y club, it was proposed that a "public man- station" should be made before the resi- nce of the Gulicks, as the principal repre- ntation of American interests, the plan was renuously opposed and finally given up. In gard to the attitude of their Spanish friends r. Gulick writes: "The young women and rls of this school, even to the smallest, nile not a whit behind the most loyal of eir race in patriotism, act like the true la- es they are and we cannot but deeply sym- thize with them in their really trying posi- on as inmates of a house and members of a mily belonging to the people that are now bitterly attacked by all their countrymen. e feel that of all times *this* is just the time hen the Christian people of the United ates should not withdraw the helping hand r lessen its gifts in aid of those who do love d respect us for our work's sake, and who ish for the continuance of peace and good ill between the two countries."

**Impressions of Indian Christians.** Miss Child the Woman's Board contributes a delight- l letter to *Life and Light*, giving her im- ressions of mission work in Ahmednagar in graphic and enthusiastic manner. At a re- ption tendered on her arrival by the Chris- an community, Mr. Hume in an address of elcome gave details of woman's work in at city, and Mr. Modak, a leading lawyer, n of a famous Brahman convert, expressed eep gratitude for what the missionaries have one for his people, while most interesting all, she writes, "was the address of Mrs. Varubai Costa, or Warubai, the Bible woman, I love to think of her—a lovely young lady, ith soft, black eyes, light olive skin and the veetest of smiles. Covered from head to oot with her pure white *lugadi*, she went into he pulpit and with the ease and graceful dig- ity of the president of the Woman's Board erself welcomed the 'representative of the hristian women of America' in behalf of he Christian women of Ahmednagar. It was n ocular demonstration of what mission ork can do for women delightful to see." iss Child was impressed with the large umbers gathered into the boarding schools, abbath school and Mrs. Bissell's noon Bible lass of women, but she hastens to add: "It is ot only in numbers that the work tells. We ave often heard of the wonderful transfor- ation that a Christian education makes, but elieve me, friends, you can form no adequate lea of it until you have seen it." But she ucceeds in making her readers see it through er eyes, as in a series of pen pictures she races the elevation of the Indian youth from he humble village school to the station oarding schools, and finally to the comfort nd refinement of a Christian home. Another estimony to the value of educational agen- ies in building up the kingdom of God in ndia is Rev. R. A. Hume's statement that of he fifty-two persons whom he received into hurches on profession of faith thirty-four ere pupils in the Girls' School in Ahmedna- gar and thirteen were boys from the Normal School.

### THE WORLD AROUND.

**Return to the Scene of Chinese Riot.** Several American missionaries have returned to Chentu and steps are being taken to re-establish the Canadian Methodist and the American Methodist Episcopal missions. Mr. H. Olin Cady of the latter mission, who, in company with Mr. Vale of the China Inland Mission, entered the city in the early winter, sends a lengthy account of their reception and the present attitude of the city officials to *The Chicago Record*. The two men were met when ten miles distant, given a sumptuous feast and escorted with honor into Chentu. Mr. Cady succeeded in establishing the claims of his mission for damages through the American Commission and has purchased suitable quarters until new buildings can be erected on the old site. He refers enthusiastically to the work of the American Commission and takes a cheerful view regarding the safety and influence of missionaries in the future which is based on the friendliness and good promises of the present officials. A decidedly less hopeful letter comes from Rev. G. E. Hartwell of the Canadian Methodist Mission, whose remarks about the American Commission are in a satirical vein and who expresses suspicion of the smooth-tongued officials. Of the attitude of the people he says: "Passing along the road or through the streets everything is quiet. The natives evidently understand that the foreigners are here by official consent. That there should be a strong undercurrent of feeling at this juncture is only what might be expected. It will take a little time to disabuse the minds of those who thought us guilty. But the darkest clouds often have a silver lining. Neighbors, friends, teachers, street officials, merchants, unreservedly came to our dwelling as soon as it was known we had arrived. The guest room was a scene of jubilee for two or three days. Walking along the streets where we were best known the people flock out to welcome us."

**Catholics Commend Protestant Missionary Enterprise.** Much suggestive reading is to be found in the first number of a new Catholic publication, *The Missionary*, which calls itself "A record of the progress of Christian unity," and is the official organ of the Missionary Union, a society whose avowed object is to disseminate a better knowledge of the teachings of the Catholic Church among non-Catholics. The new periodical is edited by the Paulist Fathers. Its editorial plea for merging all religious sects into one broad Church of Christ is plausible enough until one discovers that this ideal organization is the Catholic Church. The most significant feature of *The Missionary*, however, is the recognition of the success of Protestant missionary enterprise. In an article entitled An Example to Emulate, attention is called to the vast work being done by the Board of Home Missions of the Presbyterian Church and Catholic activities unfavorably compared with it, as this sentence shows: "If the ordinary machinery of the [Catholic] church were but re-enforced by the missionary energies put forth by this one denomination our spiritual desert places would blossom as a fruitful garden." It is interesting to note, also, that this publication advocates new missionary methods and emphasizes the importance of the increase of missionary literature and its wider distribution.

**A Society to Uplift African Slaves.** A new plan for crippling and perhaps eventually abolishing the internal slave trade in the Dark Continent is being laid before philanthropists in this country by Heli Chatelaine, the African explorer, missionary and philologist. The fruit of many years of thought and observation on the ground is an organization known as the Phil-African Liberators' League. Its general policy is not to fight the Arabs or the native slave dealers, nor to attack slaveholders or the native institution of slavery where it is still legal, but to take the slaves liberated by the various governments and transform them into hard-working, civilized, law-abiding and Christian citizens of the countries where they reside. Mr. Chatelaine's plan is to secure concessions of land from England, Germany, France, Portugal, or the Congo State for the slave refuges or settlements. This land is to be laid out in lots and assigned to the Africans, whom he proposes to have instructed in farming and industries as well as in the elementary branches of education and in Christian truths. To start such a settlement for the first year, provision being made for 200 men and women, will cost about $10,000; for the second year only about one-fifth of that amount, while in a short time it is thought the colonists will be self-supporting. Mr. Chatelaine declares that his plan is an important one from the missionary standpoint, as the settlements will offer a splendid opportunity for service to laymen who cannot find a place in regular missionary societies.

## Y. P. S. C. E.

### PRAYER MEETING.

BY REV. ISAAC OGDEN RANKIN.

*Topic, April* 19-25. What We Should Be Doing to Save the Lost. Luke 15: 1-10.

This is peculiarly a Christian Endeavor topic. We are united in fellowship that we may give, as well as get, that we may help to save, as well as work out our own salvation. The spirit of selfishness in a Christian Endeavor Society is the spirit of decay and death. Whatever others may think, we cannot be satisfied to go to heaven alone.

In trying to save others we are working in partnership with God. We cannot get along without him, but he does not choose to get along without us. "Ye are an epistle (a letter) of Christ, ministered by us, written not with ink, but with the spirit of the living God," writes Paul to the Christian Endeavor Society (that is, the church) in Corinth. How do you suppose the people of that great city knew anything about Christ except as they read him in the lives and knew him in the words of those few church members?

The first thing is to live so near to Christ that our lives will be invitations. Some Christians are like the broken aqueducts which stretch across the Roman Campagna. There is plenty of water in the hills, but it never gets to the thirsty people in the city because the aqueduct is broken. If it were not for other aqueducts which carry in the cooling streams the whole city would be dry. Two or three unfaithful Christians may keep a crowd of sinners from the knowledge of the water of life.

To this unconscious invitation of our daily lives we ought to add the deliberate invitation of our words. If we know the way, we ought to show the way. If we really want any one to go where we are going, we find some way of giving them an invitation. Andrew heard of a good thing, and immediately went off and found Peter to share it with him. We cannot speak to everybody. We cannot go all through the world taking men by the hand and talking to them about Christ, but we can help support our missionary representatives, and surely there are some who are near us whom we may invite if we will only take the pains.

*Parallel verses:* 1 Cor. 3: 9–15; 2 Cor. 3: 3; John 9: 5. Compare with Matt. 5: 14–16; 1 Thess. 4: 12; John 1: 40–42; Acts 1: 8; Matt. 12: 20.

## THE CHURCH PRAYER MEETING.

*Topic, April* 12–18. Thinking on Religious Truth. Ps. 119: 97–105; Phil. 4: 4–9.

With what aids; at specific times; with personal applications; in solving problems.

(See prayer meeting editorial.)

# Literature

## BOOK REVIEWS.

### MORAL EVOLUTION.

The author of this new contribution to the study of ethics, social and political economy and theology, is George Harris, D. D., Abbot professor of Christian theology in Andover Theological Seminary. Its title is strikingly appropriate. Its author accepts at the outset the doctrine of evolution, which is revolutionizing the scientific and religious thinking of our time. He seeks to find in it the key to interpret the moral and spiritual development of man, the right relations of men to one another and to God. He discusses the ethical theories which at different times have prevailed and states his own theory with a frankness, clearness and force which hold attention and command respect, and which, we think, will win the approval of the great majority of his readers.

These chapters have the appearance of having been wrought into their present shape through the influence of the classroom. They apply the principles which the author advocates to the entire range of ethical problems now being discussed, whether of the individual, the family, society, the state or the church. Professor Harris, we think, has been moved in part to publish this book by the wide proclamation of socialistic and communistic views as characterizing the coming kingdom of God. The distinctive feature of the book is its admirably supported assertion that self-preservation and self-development are essential to human progress toward the divine ideal. The author says, "The religion which is most altruistic, which makes ministration its law, and which teaches that greatness is for service, is the religion which makes equally important the salvation, that is, the perfection, of the individual who, by reason of his self-realization, enters into that kingdom which is the true society." The temptation to quote from these pages is almost irresistible, they are so rich in quotable sentences. Professor Harris's clear, crisp utterances on this subject of self-realization, which he makes central in this volume, are like a clarifying stream of good sense sent out through the quagmires of sentimental altruism.

We do not always find ourselves in entire agreement with Professor Harris. For example, he makes the moral ideal the good and the moral law the right, which is the obligation to attain the good. To our mind the right is itself the end and not a means of attaining the end. To fulfill all righteousness is to exemplify perfect goodness. Nor can we in all points accept Professor Harris's applications of principles to which we give unqualified assent. Yet even where we differ with the author we find ourselves following his lines of argument with no less interest. Professor Harris has made a real and notable advance in the study of ethics and has furnished, we believe, one of the most valuable contributions of recent years on this great subject.

The style of the book enhances the pleasure of reading it. No one need mistake the author's meaning. Short sentences abound. Qualifying clauses are rare, sometimes too rare. Their absence occasionally makes the author appear to be cynical or to relax his dignity unduly. For example, he says: "One who never smiles should be kept in solitary confinement." Yet he has uttered many a cogent argument or keen criticism in a single terse phrase.

If evolution is accepted its application to religious doctrines is a necessity. We believe that it is now coming to be generally accepted by thinking men, but many who accept it do not as yet realize the extent of the changes in stating theological doctrines which must follow the acceptance of evolution. Professor Harris faces the necessity and does not shrink from it. This book may be a step in the evolution of old faiths, but it does not express them all in the old forms. It affirms unhesitatingly the fundamental Christian doctrines of salvation from sin by faith, of redemption through Christ, of regeneration by the Holy Spirit and of immortal destiny determined by character. But when Professor Harris plants himself squarely on belief in evolution he cannot help antagonizing such beliefs as that Adam was created a being of holy character and that his fall plunged the whole race into helpless bondage in sin, that man is morally incapable of becoming righteous and that the righteousness of God's dealings with men cannot be apprehended by human reason. Statements like these appear in the creed of Andover Seminary, which Professor Harris has solemnly affirmed that he believes and which he has publicly promised to teach. Inevitably attention will be directed to the contrasts between what he does teach in this volume and what the creed affirms. We mention a few examples:

The Andover creed says: "I believe . . . that God, of his mere good pleasure, from all eternity elected some to eternal life."

Professor Harris says: "'The mere good pleasure of God' is as mischievous a phrase as theologizing man ever coined to misinterpret God" [p. 207].

The creed says: "I believe . . . that God created man after his own image, in knowledge, righteousness and holiness."

Professor Harris says of man at the beginning: "We should call him a savage. . . . He could not have remained in the primitive, characterless state" [p. 296].

The creed says: "I believe . . . that, being morally incapable of recovering the image of his Creator, which was lost in Adam, every man is justly exposed to eternal damnation."

Professor Harris says: "Man, as sinful in whatever degree, has capability of goodness, which is not destroyed, but which, under appropriate conditions, asserts control" [p. 295].

The creed says, "I believe . . . that by nature every man is personally depraved, destitute of holiness, unlike and opposed to God."

Professor Harris says: "Man has a religious nature, but not on that account a religious character. Before character is established by fixed purpose, the religious nature goes out at times in sweet and pure desires. Not until character has become decidedly irreligious do sinful feelings predominate, and even then better desires often arise. Therefore representations of human nature as absolutely and totally corrupt and depraved were misrepresentations of the facts, and were untrue to the feelings which men actually have."

It would not be fair to pronounce judgment on Professor Harris on these contrasted sentences alone. Whoever would do that ought to read his entire book and comprehend its spirit. He ought also to study the Andover Creed and to know its history. But if this book represents the prevailing convictions of Christian teachers today, it marks more striking changes in methods of expressing theological belief since the Andover Creed was formed than had then taken place since the time of the Reformation. [Houghton, Mifflin & Co. $2.00.]

### LITERARY STUDIES.

*Lord Tennyson, a Study of His Life and Work*, by Arthur Waugh. This is a careful and loving study of the career and writings of a great poet and most interesting personality. The work had been his companion for two years, Mr. Waugh tells us, at the time of Tennyson's death, and was the result of careful study of all the public sources of information in regard to his life and work. While not taking the place of an official biography, therefore, it will supply those who wish to know as much as possible about Tennyson, with much interesting material. The book is full of information and of interesting gossip, which never passes the line of proper reticence, however, and it often very happily illustrates the mood or meaning of a poem. The literary criticisms are usually happy, though sometimes too long drawn out. The illustrations add to the interest of the book, except the portraits, one of which is vague enough, being a photograph from the well-known oil painting by Watts, while the other shows once more the perils of photography and the half-tone process for the living and especially for the dead. Most of us think ourselves fortunate if we can find time and fitting opportunity to read the works of the great poets without a commentary, but for those who are so happy as to have leisure and an enthusiasm for more this book will be a delight. [Macmillan & Co. $2.00.]

The latest volume of the American Men of Letters series is Albert H. Smyth's *Bayard Taylor*. Mr. Smyth has made a capital book of reference provided with full critical apparatus, and the sketch of the author's life is thoroughly and agreeably done. There is an interesting preliminary essay on Pennsylvania in Literature, in which the best is made of a rather meager case. Taylor's range of activity was so wide as traveler, essayist, critic, newspaper writer, statesman and poet that only the force of a strong and lovable personality gives unity to it. Mr. Smyth deals tenderly with the pathetic element of his hero's unsatisfied poetical ambitions, and makes clear the lesson of a life hampered by too great financial undertakings. With fewer self-imposed burdens Bayard Taylor might have given us a stronger, because less hurried and less diffuse, poetical product. Mr. Smyth's use of English sometimes affronts our taste. Such words as *stirp*, *schediasm* and *gavelkind* seem to us out of place in a book of literary criticism and appreciation, nor can we assent to the appropriateness of "enchant society unto him," or "when his spiritual power was spongy to the imagination and melody of Goethe and Schiller." [Houghton, Mifflin & Co. $1.25.]

*Introduction to American Literature* by Brander Matthews, professor of literature in Columbia College. This is a model textbook for beginners, clear, not by compression but selection, intelligently illustrated and fully indexed with the addition of a Brief Chronology of American Literature. With this discriminating introduction and

these bright and just biographies those boys and girls to whom the history of literature can have any meaning will be led on to read and study for themselves. We heartily commend the book to old and young. [American Book Company. $1.00.]

SCIENCE.

*The Elements of Physics*, a college textbook, by Edward L. Nichols and William S. Franklin. Vol. I., Mechanics and Heat. This book is an evidence of the great advance in the method and machinery of modern American scientific teaching. Coming from Cornell, where Professor Nichols is the head and Professor Franklin one of the assistants in the elaborately equipped physical laboratory which stands with the great universities of Europe in the number of special students which it trains, it is fully abreast of modern research, and in arrangement, illustration and the mechanical adjuncts of clear print and good paper leaves nothing to be desired. [Macmillan & Co. $1.50.]

*Movement*, by E. J. Marey of the College of France, is translated by Eric Pritchard, M. A., and belongs to the International Scientific Series. Professor Marey is the best French representative of that school of scientists who have devoted themselves to the photographic study of action by means of instantaneous exposures following each other at infinitesimal differences of time. In this he has utilized and extended the work of Professor Muybridge, which is known to our readers through recent newspaper notice and illustration. The book is a comprehensive summary of the discoveries and observations, and is full of suggestion for the physicist, the artist and the thoughtful general reader. [D. Appleton & Co. $1.75.]

*The Story of the Solar System*, simply told for general readers by George F. Chambers, F. R. A. S. This is a useful, little, popular, descriptive survey of its subject on the lines of a previous book narrating the story of the stars. It is admirably illustrated and will give in brief space what everybody ought to know about the sun and its companions. [D. Appleton & Co. 40 cents.]

RELIGIOUS.

In *David, Shepherd, Psalmist, King*, Rev. F. B. Meyer has found a congenial subject for his remarkable gift of suggestive exposition and comment. Accepting the traditional view, which assumes that the Psalms bearing his name in the title were written by David, Mr. Meyer uses them as at once the expression and the record of his life experience. The book is thoroughly enjoyable for devotional reading. [Fleming H. Revell Co. $1.00.]

*The Gospel in Isaiah*, by Charles S. Robinson, D. D. These sermons are an exposition of the sixth chapter of Isaiah. Dr. Robinson has used his wide knowledge of Scripture, literature and human life to make an interpretation in the prophet's personal life history of the common experience of men and of God's way of leading them. It is a very readable and interesting book, and is prefaced by a striking portrait of the author. [Fleming H. Revell Co. $1.25.]

The qualities of Scripture knowledge and spiritual insight, which made the late Dr. A. J. Gordon so successful as a preacher and pastor, appear in the address on the resurrection, *Risen with Christ*. It was delivered at Northfield in the last season of Dr. Gordon's presence there, and comes to us in an attractive little volume, which ought to have a wide circulation. [Fleming H. Revell Co. 30 cents.]

*Biblical Character Sketches*. This is the second edition of a series of brief chapters of Scripture biography by a number of well-known British clergymen: Dean Farrar, the Bishop of Ripon, James Stalker, Thain Davidson, F. B. Meyer, Marcus Dods and others. The interest varies somewhat both with the author and the subject treated, but it is pleasant to see the Bible approached on this side with such a wide range of sympathy and interpretative power. [T. Whittaker. $1.00 ]

*Ebenezers, or Records of Prevailing Prayer*, written and selected by H. L. Hastings. This is a very interesting and suggestive compilation of recorded answers to the prayer of faith. It is part of a great mass of material, most of it uncollected, which bears testimony to the presence of Christ with his church. [H. L. Hastings. Paper 50 cents; cloth, $1.00 and $1 50.]

STORIES.

*The X Jewell*, A Scottish Romance of the Days of James VI. In this book the Hon. Frederick Moncreiff has given us a successful and enjoyable historical romance of the times of Scottish anarchy in the youth of James and the later years of Queen Elizabeth of England. The story is full of stirring adventure, and proceeds upon competent acquaintance with the period in which its scene is laid. It is told with a reserve which we are sometimes tempted to wish might have been abandoned in order to give us fuller glimpses both of character and of action, but which is nevertheless an element of real strength. Taking it at its own estimate as a romance it is a capital one with a high poetic quality and will well repay the reader for the time he gives it. [Harper & Brothers. $1.25.]

*Irralie's Bushranger*, one of the Ivory Series, by E. W. Hornung, is a striking sketch of Australian life in which the heroine has the advantage of being the only girl mentioned and of being able to act without the slightest regard for conventionalities. While driving alone she picks up an exhausted man in the garb of a bushranger, who claims to be the expected new owner of her father's place. She falls in love with him at once, although she cannot help suspecting him of deceit and is hardly surprised when another claimant appears. A series of adventures follows, which end appropriately in her marriage. The whole story is cleverly told, and Irralie captivates the reader as she did her English father-in-law. [Charles Scribner's Sons. 75 cents.]

A bright little story, all the better for its brevity, is *Where Kitty Found Her Soul*. There is the secret of a life of happiness, and what is better, usefulness, in its few pages. [Fleming H. Revell Co. 30 cents.]

Another Easter story—a fragment the author calls it—is *One of the Sweet Old Chapters* by Rose Porter. It tells of the meaning of the life of sacrifice and the goodness of God in Christ. [Fleming H. Revell Co. 30 cents.]

MISCELLANEOUS.

In *Proportional Representation* Prof. John R. Commons of Syracuse University puts his finger on the present trouble in our American life, in the loss of popular confidence in our legislative bodies. His first chapter is devoted to the failure of legislative assemblies, and is followed by a discussion of the present method of choosing their members and the improvement suggested by the American Proportional Representation League, of which he was the founder. This is not a mere system of cumulative voting, but a system which allows a voter to indicate second and third choices to be counted in case his votes are not needed to elect the candidate of his first choice. We cannot describe and illustrate the method here, but commend the book to students of political reform. It is evident that some remedy must be found for the degeneration of our legislative bodies, and the discussion of the matter is timely and helpful. [Thomas Y. Crowell & Co. $1.25.]

The *Dictionary of the Targumim, the Talmud Babli and Yerushalmi and the Midrashic Literature*, compiled by M. Jastrow, Ph. D., makes progress. We have received Part VIII., containing pages 685–780, beginning with the letter Lamed. [Imported by G. P. Putnam's Sons. $2.00.]

*The Youth's Dictionary of Mythology for Boys and Girls* is edited with an introduction by Edward S. Ellis. It is a well-printed little book, which is likely to be useful in helping to form the habit of inquiry at an early stage of the child's life. The body of the book is sometimes, however, as loosely put together as the title. For example, any American child on being told that Clytie was changed by Apollo into the *heliotrope* and (on following the reference according to the suggestion of the text) that she was changed into a *sunflower* will be likely to lose implicit faith in dictionaries, though the inconsistency is not puzzling to the classically trained mind. [Woodfall Co. 50 cents.]

A group of little books printed in colors in Nuremberg and suitable for springtime come from E. P. Dutton & Co. Bound in white and gold are *Te Deum Laudamus* [80 cents]; *Vesper Songs* [80 cents]; *The Gate of Paradise* [$1.25]; on cardboard in box, *Violets* [75 cents.]

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NOTES.

—— Prof. Herman Grimm of Berlin recently received from the emperor the order *Pour le Mérite*, which was at the same time given to Bismarck.

—— Mr. Gladstone enters the lists for Purcell's Life of Cardinal Manning, which he calls "By far the most extraordinary biography I have ever read."

—— Perhaps the best defense of the extreme application of the Monroe Doctrine which has yet appeared is that by Theodore Roosevelt in the March *Bachelor of Arts*.

—— Dr. Parker of London does not mean that any one shall think him idle. Perhaps the successes of the Scotch school of writers will not let him rest. His latest venture is a sketch of Northumberland life under the title of Tyne Folk.

—— Bishop Hurst has discovered in Switzerland a manuscript journal of an American, Capt. William Pote of Falmouth, Me., kept by him in his captivity in Canada during the French and Indian War, from May, 1745, to August, 1747, and it is soon to be published in facsimile.

—— In commemoration of the one hundredth anniversary of the birth of Horace Mann, on May 4, many school celebrations have been planned. A timely book for anniversary reading will be Horace Mann, the Educator, which Mr. Winship of *The Journal of Education* has prepared.

—— There seems to be a good prospect of a revival of the lecture system—if we may believe the reports of American and foreign speakers who are to take the platform next autumn. The New York *Tribune* gives a list which includes Dr. John Watson (Ian Maclaren), Hall Caine, Henry Furniss, the political cartoonist of *Punch*, Miss Rose Kingsley, Henry van Dyke, Robert E. Pearey, Hamilton W. Mabie and others.

## BOOKS OF THE WEEK.

*United Society of Christian Endeavor. Boston.*

OUR UNIONS. By Amos R. Wells. pp. 122. 35 cents.

SOCIAL TO SAVE. By Amos R. Wells. pp. 155. 35 cents.

PRAYER MEETING METHODS. By Amos R. Wells. pp. 174. 50 cents.

*Houghton, Mifflin & Co. Boston.*

HOUSE OF THE SEVEN GABLES. By Nathaniel Hawthorne. pp. 378. 60 cents.

GULLIVER'S TRAVELS. By Jonathan Swift. pp. 193. 40 cents.

*Ginn & Co. Boston.*

THE PLUTUS OF ARISTOPHANES. Edited by Frank W. Nicholson. pp. 123. 90 cents.

*Macmillan & Co. New York.*

BROTHER AND SISTER, A MEMOIR AND THE LETTERS OF ERNEST AND HENRIETTA RENAN. Translated by Lady Mary Loyd. pp. 323 $2.25.

CLASSES AND MASSES. By W. H. Mallock. pp. 139. $1.25.

CHRISTIANITY AND HISTORY. By Adolf Harnack. Translated by T. B. Saunders. pp. 68. 80 cents.

*Frederick A. Stokes & Co. New York.*

THE BROOM SQUIRE. By S. Baring Gould. pp. 345. $1 25.

A WOMAN INTERVENES. By Robert Barr. pp. 375. $1 25.

*Thomas Whittaker. New York.*

HE SUFFERED. MEDITATIONS FOR HOLY WEEK. By Wilfred Monod. Translated by Annie D. Perkins. pp. 118. 60 cents.

*Hunt & Eaton. New York.*

BEAUTY FOR ASHES. By Rev. W. C. Wilbor, Ph. D. pp. 63. 35 cents.

*Fleming H. Revell Co. New York.*

BIBLE CHRONOLOGY. By Rev. Smith B. Goodenow. pp. 386. $2.00.

*Maynard, Merrill & Co. New York.*

IMMENSEE. By Theodor Storm. Edited by H. S. Beresford-Webb. pp. 142. 40 cents.

*Cassell Publishing Co. New York.*

ROBERT ATTERBURY. By T. H. Brainerd. pp. 284. 50 cents.

*S. S. McClure, Ltd. New York.*

THE EARLY LIFE OF ABRAHAM LINCOLN. By Ida M. Tarbell, assisted by J. McCan Davis. pp. 240. $1 00.

*J. B. Lippincott Co. Philadelphia.*

THE FAILURE OF SYBIL FLETCHER. By Adeline Sergeant. pp. 269. $1.00.

*Stone & Kimball. Chicago.*

THE MASSACRE OF THE INNOCENTS AND OTHER TALES. By Belgian Writers. Translated by Edith W. Rinder. pp. 292. $1 25.

A HOUSE OF CARDS. By Alice S. Wolf. pp. 281. $1.25.

*A. C. McClurg & Co. Chicago.*

SONGS, CHIEFLY FROM THE GERMAN. By J. L. Spalding. pp. 215. $1.25.

SONGS OF NIGHT AND DAY. By F. W. Gunsaulus. pp. 144. $1 50.

PAPER COVERS.

*Cassell Publishing Co. New York.*

A DAUGHTER OF THE SOUTH AND SHORTER STORIES. By Mrs. Burton Harrison. pp. 281. 50 cents.

A ROMANCE OF A TRANSPORT. By W. Clark Russell. pp. 404. 50 cents.

*Hunt & Eaton. New York.*

OLD TESTAMENT HISTORY. By George W. Pease. pp. 38. 10 cents.

*United Society of Christian Endeavor. Boston.*

WISDOM FROM THE BOOK. By Rev. J. R. Simmons. pp. 83. 25 cents.

*Houghton, Mifflin & Co. Boston.*

A BUNCH OF HERBS AND OTHER PAPERS. By John Burroughs. pp. 102. 15 cents.

*Open Court Publishing Co. Chicago.*

THE REDEMPTION OF THE BRAHAM. By Richard Garbe. pp. 82. 25 cents.

AN EXAMINATION OF WEISMANISM. By George John Romanes, F.R.S. pp. 221. 35 cents.

*Leach, Shewell & Sanborn. Boston.*

THE ADELPHŒ OF TERENCE. Edited by W. L. Cowles. pp. 73.

*L. Prang & Co. Boston.*

HEAVEN IN EASTER. By Rev. Ernest W. Shurtleff.
EASTER IN HEAVEN. By Rev. E. W. Shurtleff.

*G. H. Ellis. Boston.*

SERMON ON DEATH. By M. J. Savage.

*Rev. James Brand. Oberlin.*

MAN AND HIS HELPMATE.

*U. S. Geological Survey. Washington.*

PROCEEDINGS OF THE AMERICAN FORESTRY ASSOCIATION. Vol. XI.

MAGAZINES.

April. PLEASANT HOURS.—CATHOLIC WORLD.—LIPPINCOTT.—OUR COUNTRY.—THE BOOKMAN.—SCRIBNERS.—ST. NICHOLAS.—THE HOMILETIC REVIEW.—THE TREASURY.—THE ATLANTIC MONTHLY.—THE PREACHER'S MAGAZINE.—THE SILVER CROSS.—KINDERGARTEN NEWS.—THE PULPIT.—INTERNATIONAL JOURNAL OF ETHICS.—THE ART AMATEUR.—THE AMERICAN KITCHEN.—THE JOURNAL OF HYGIENE.—THE SHADOW.—THE CONQUEROR.—THE FORUM.—MCCLURE'S.

# News from the Churches

### Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 13, 10 A. M.

FOREIGN MISSIONARY PRAYER MEETING under the auspices of the Woman's Board of Missions in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

UNION BIBLE CLASS, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 3 P. M.

HAMPDEN ASSOCIATION, The Chandler, Springfield, April 14, 9.30 A. M.

SUFFOLK WEST ASSOCIATION, Boston, United States Hotel, April 13, 11.30 A. M.

WORCESTER SOUTH CONFERENCE, Grafton, April 22.

CONFERENCE FOR MINISTERS AND CHRISTIAN WORKERS at Chicago during the month of April. Special lectures by Superintendent Torrey, Prof. W. W. White and Dr. W. J. Erdman. All who desire to avail themselves of this special conference and stopping at the Institute at the reduced price for board and room of $5 per week should make application early to Supt. R. A. Torrey, 80 Institute Place, Chicago, Ill.

THE ANNUAL MEETING of the Congregational Sunday School and Publishing Society will be held in Pilgrim Hall, Congregational House, Boston (Monday being a legal holiday), on Tuesday, April 21, at 3 P.M., for the purpose of reporting the proceedings of the society, presenting the accounts, choosing officers, and for the transaction of other business. Also to take action on the following change in Article 7 of the constitution of the society which is recommended by vote of the board of directors. The last clause to be altered to read: "They shall be *ex-officio* members of each of the standing committees, without vote, except in the committee on publications."

All life members are entitled to vote; also, five delegates duly attested by credentials from every State association, conference, or convention of Congregational churches, and one such delegate from each Congregational church annually contributing to this society.

GEORGE M. BOYNTON, *Secretary.*

SPRING STATE MEETINGS.

| | | |
|---|---|---|
| Texas, | Cleburne, | Thursday, April 9. |
| New Mexico, | Albuquerque, | Wednesday, April 15. |
| New Jersey, | Newark, | Tuesday, April 21. |
| Oklahoma, | Kingfisher, | Thursday, April 30. |
| Missouri, | Lamar, | Tuesday, May 5. |
| Kansas, | Lawrence, | Thursday, May 7. |
| Ohio, | Marietta, | Tuesday, May 12. |
| Indiana, | Michigan City, | Tuesday, May 12. |
| Illinois, | Aurora, | Monday, May 18. |
| Iowa, | Davenport, | Tuesday, May 19. |
| Massachusetts, | Fall River, | Tuesday, May 19. |
| Michigan, | Greenville, | Tuesday, May 19. |
| New York, | Canandaigua, | Tuesday, May 19. |
| South Dakota, | Pierre, | Tuesday, May 19. |
| Pennsylvania, | Ridgway, | Tuesday, May 26. |
| Rhode Island, | Westerly, | Tuesday, May 26. |
| Vermont, | Bradford, | Tuesday, June 9. |
| Connecticut Asso., | Hartford, | Tuesday, June 16. |

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South; ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover st. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

### PASSING COMMENT.

The annual average of $1,716 for other than parish benevolences for twenty-five years is an unusually creditable showing for a church the running average expenses of which have been only a little over $2,000 per year. A New Hampshire church makes this report.

It is well that our churches are so well established as pioneers on the Minnesota frontier.

Few instances of such thorough, consecrated and helpful observance of the Lenten season have been heard from as that in a Boston suburb.

Should we cull extracts from the pastoral Lenten letters which have passed before us within a few weeks, we believe that no subject would be so often brought to notice as prayer—by the church members for themselves and the pastor. This being true, how welcome should be the influence of the increased observance of Lent in our churches.

### THE ST. LOUIS CHURCHES.

Pilgrim Church and all Congregationalists in the city have been renewing old acquaintance with Dr. and Mrs. H. A. Stimson of New York. Dr. Stimson preached for Pilgrim Church March 15 and the following Monday addressed the Ministers' Meeting, telling how New York problems are identical with those in St. Louis. In the evening the Congregational Club held a meeting at the Southern Hotel with 250 persons in attendance, the largest in its history. As Dr. Stimson was the founder of the club, and during all his pastorate here supported it heartily, many former members were present. Fraternal greetings were wired the New York Club, in session at the same time, where Dr Michael Burnham was among the speakers on the work in great cities. Dr. Stimson's address on The Outcome of Twenty-five Years of Scientific Controversy was calculated to strengthen faith in the gospel, showing that the real outcome of research and debate has been the strengthening of the Christian position.

The new edifice of the Church of the Covenant at Maplewood, just outside the city limits, but counted within, was dedicated with appropriate ceremonies on the evening of the 13th. The church is the direct outgrowth of work of our City Missionary Society, and one of its most thriving children. At its beginning there was no church near. There are several now and this field, that can hardly support more than one good church properly, is divided among two or three. But our enterprise is doing fine work. A year ago it secured a lot by payments from all who would contribute. The result was gratifying. The edifice just erected is the best yet planned by Superintendent Love, who gave personal attention to purchasing material and directing men, thus saving a large sum on the contract. The cost was a little over $6,000, and it would be difficult to find a more attractive and useful edifice for its size. The church now numbers about forty members drawn from several denominations, but heartily one in the work.

When the Compton Hill built its handsome edifice two years ago many were fearful of disaster. Times were hard and there was general lack of confidence. The enterprise was successful, however, and the debt was balanced by the reduced cost of the building. A pipe organ was not provided at the time, but an excellent instrument is now to be in position about June 1. The edifice is situated in a district hardly favorable to our churches. The inhabitants are largely well-to-do Germans, the few American families being already connected with other organizations.

The church now enrolls 150 members, one eighth of them of German descent.

The Third Church, which recently absorbed the Aubert Place, is now popularly called Fountain Park, but its corporate name remains unchanged. Its field is unusually attractive, among many beautiful residences. The Aubert Place Church had adopted plans and put in a foundation for a new building, but the united organization has changed the design, diminishing the cost. Rev. H. C. Vrooman is pastor.

One of the hardest problems in city work is that of the new church that grows faster than the faith of its founders planned for. Reber Place Church illustrates it. Its building was such that it could be divided into a double tenement if the Sunday school proved a failure. Now, after a revival, the building is entirely inadequate, and the people have strained every nerve to buy a lot for a new church edifice. But orders for retrenchment of missionary aid have laid a heavy burden on the church. Another church which has exceeded the expectations of those who planned it is Hope, rightly named, for while it did not seem to promise rapid growth it has gained rapidly and paid its debt, and its Sunday school can hardly be accommodated in the building. A new house equal to the opportunity is the cry. Meanwhile Bethlehem and Tabernacle Churches are waiting for the buildings that have been talked of for some time. The needs are great, the amount of consecrated money is not large and fine openings have been neglected in holding what is already on foot.

The old First, under the pastorate of Dr. J. H. George, is making healthful growth. It numbers 450 members, is well organized, perfectly united and drawing to itself the full share of the population in that part of the city. Last year it was successful in drawing large Sunday evening congregations by special features. Many times the auditorium was packed. It has largely increased its giving and was especially active in the heavy lifting to set Drury College on its feet.

G. C. A.

## THE GEORGIA CONVENTION.

The fifth annual session was held in the First Church, Atlanta, April 1. Rev. L. B. Maxwell was selected to preside in the absence of the moderator. The subject, The Essentials of Congregationalism, was profitably discussed by the delegates. Rev. H. H. Proctor led in the discussion of the theme The Promotion of Spirituality in Our Churches. Unfortunately, the dissensions of last year along the lines of color and race were repeated. As certain constitutional amendments are to be discussed at the next meeting, which amendments affect the question of representation in the convention, it does not seem probable that that session will be conducive to harmony and Christian fellowship unless there is more candor and a seeking for and obedience to the Holy Spirit.

X. Y. Z.

## THE ALABAMA ASSOCIATION.

This body met at Selma, March 29–31. After the opening sermon by Rev. J. R. Sims, Rev. Abraham Simmons was chosen moderator. The attendance was large. Addresses were made on different phases of church work, and most of the proceedings were of the usual character. The salient feature of interest came from Rev. A. T. Burnell's paper on Our Duty to Our National Congregational Societies. It emphasized the points of Mr. Capen's address on Denominational Loyalty, which has had such wide and pervasive influence.

A vigorous discussion ensued as to the Alabama mission of Rev. C. B. Curtis, near Selma, which, at his urgent request, was indorsed by vote of the association some years ago. A committee brought in an elaborate business report, alleging that Mr. Curtis has not paid for the lands with the $35,000 he has received and used and that, at the time of his last published report, he was in debt over $30,000. A former member of Mr. Curtis's board of directors vouched for all the statements of the committee and gave facts from his own experience. Other former workers for Mr. Curtis testified similarly and said that very little mission work had been accomplished, so much money being sunk in carrying on the plantation business at a constant loss. A unanimous vote was passed withdrawing indorsement from this scheme and approving the work of the churches through their own national benevolent societies. The closing evening was given to temperance addresses. The next annual meeting will be held at Mobile.

X.

## THEOLOGICAL SEMINARIES.

### Bangor.

The Bond lectures by Dr. Newman Smyth, D.D., on the general topic The Relations of the Minister to Social and Municipal Work, opened March 31. Dr. Smyth was a student in Bangor Seminary in 1865 and a pastor of the First Church from 1870 to 1875. The first three lectures were given last week on Individual and Social Salvation, The Minister in His Study of Social Problems, and The Sociology of the New Testament.——Sociology is in the course of studies for Seniors, and is considered necessary for the full equipment of the ministry of today. Last Friday this class delivered eight-minute addresses on What Is Society, and How Far Is It Accomplishing Its Ultimate Ends?

### Andover.

The fellowship has been awarded to H. H. Walker.——Commencement appointments are as follows: E. H. Abbott and J. P. King for the theological department; G. M. Ward, Old Testament; J. H. Olmstead, New Testament; R. A. MacFadden, homiletics; H. H. Walker, church history.——During holy week a service was held in the Seminary Church every afternoon but Saturday, with sermons by Professor Taylor, who occupies the seminary pulpit during the month of April.——Dr. Mackenzie gave his first lecture to the Seniors last Tuesday.——On Thursday, Friday and Saturday of the present week the Oriental Society will meet here. Pres. D. C. Gilman of Johns Hopkins will preside.

### Yale.

The annual catalogue has just been issued.——Optional courses are offered by President Dwight and Professors Brastow, Curtis, Blackman and Porter. The courses offered to the Graduate Class are especially good, one by Dr. Bacon on The Discourses and Parables of Jesus studied in the light of the teachings of the Jewish synagogue.——An unusually large number of courses in the university are offered the students. A course preparatory to foreign mission work is offered.——The programs of public lecture courses and concerts and of the clubs are rich and varied.——Ten scholarships of $50 each from the William H. Fogg Fund are offered to members of the Junior Class, and the Downs prizes for hymn and Scripture reading to the Middle and Senior Classes. A graduate fellowship of $600 for two years is offered to the class entering in September, 1896.——The total number of students is 104.

The regular meeting of the missionary society was addressed last week by Mr. S. H. Hadley of the New York Jerry McAuley Mission.——The following Commencement speakers have been appointed from the Senior Class: A. G. Beach, C. W. Collier, James Davies, J. H. Grant, J. H. Kimball, W. M. Short, C. N. Thorp and E. C. Wheeler.——Special lectures here last week were: Poise and Power by President Gates of Amherst, Typical Eras in Skepticism by Prof. A. C. Armstrong, Jr., of Wesleyan.——Passion Week services were held on Wednesday, Thursday and Friday evenings.

### Pacific.

The students in Oakland returned the hospitality of the Presbyterian students by entertaining them on a recent evening. The fellowship was delightful, part of the time being given to addresses on the following themes: The Relation of the Minister to Amusements, Why Women Have a Place in the Pulpit, The Poetical Minister, Civic Duties of the Minister, Advantages of the Married Man over the Bachelor in the Pulpit.

## CLUBS.

MO.—The March meeting of the St. Louis Club was the largest ever held, the attendance of members and guests reaching 259. Rev. H. A. Stimson, D. D., of New York, formerly of this city, addressed the club on The Outcome of Twenty-five Years of Scientific Controversy. The audience was a splendid tribute to Dr. Stimson's work and popularity in this city, as also were those who listened to him in Pilgrim Church and at the Ministers' Meeting.

## NEW ENGLAND.

### Boston.

The usual programs of Easter were carried out generally by the churches, and the elaborate floral decorations and special music were appropriately arranged. Strong themes held the attention of unusually large congregations, so well favored by the mild temperature and a clear sky.

At the Ministers' Meeting Monday morning Mr. Flemming Osgood gave advice on the use of the voice, making his treatment pertinent to the needs of those who sat before him.

### Massachusetts.

CAMBRIDGEPORT.—*Pilgrim.* Last week Tuesday evening a large number of the friends of the retiring pastor, Rev. Charles Olmstead, gathered in the vestry, made attractive by elaborate floral decorations, to say the farewells to him. Besides the expressive words of appreciation a generous purse of over $200 was given in behalf of the church and a camera by the C. E. Society. The pastorate has lasted seven years. The church membership has gained largely and is now greater than ever. The farewell sermon was preached on Easter Sunday.

CHELSEA.—*Central.* The program of this vigorous church, Three Weeks Before Easter, promised a rich feast for the hundreds of persons who annually crowd the vestries at this season. No signs of abating interest were manifest this year, and the pastor, Rev. C. E. Jefferson, led his people along the lines of inspiring and helpful thought. Tuesday and Friday afternoons an hour was spent by the pastor with the boys and girls for instructional services, and every week day and evening, save on Saturday, special meetings were held during this period with such subjects as: What Led Me to Christ, What I Might Do, In the Upper Room, Alone with Jesus, The Last Warning, The Last Prayer.

SOMERVILLE.—The union service in the Prospect Hill meeting house on Good Friday included all the churches, and the pastors took part generally. The address was by Rev. C. L. Noyes. The communion was celebrated.

NORTH ATTLEBORO.—Rev. E. L. Warren closed a faithful pastorate of a little over two years with Trinity Church on Easter Sunday. During his ministry a beautiful chapel has been erected, costing with the lot $6,000, and 25 new members have been added. Mr. Warren begins work at Westerly, R. I., the first Sunday in May.

SALEM.—The usual union Good Friday service of the churches was held with the Crombie Street Church. Dr. D. W. S. Clark preached and the communion was celebrated.——Rev. H. G. Hale of Warren held services during Passion Week, with large and interested congregations. He has been assisted by Professor Harris and Rev. Messrs. A. B. Bassett and D. W. S. Clark.——The A. B. C. F. M. will have a "field day" with the churches April 12.

WORCESTER.—Rev. J. C. Villiers read a paper on The Origin and History of Congregationalism in England at the Ministers' Meeting March 30. His early ministry in English Congregational churches added interest to the paper, and the history and descriptions made many wish they might join the English pilgrimage next June.——*Piedmont.* The two days' Easter sale netted the church nearly $900 for recarpeting the audience-room.——*Pilgrim.* The class in carpentry, numbering 25, and the sewing school, numbering 100, held their closing exercises March 28. Exhibits of the work done were displayed and prizes awarded for excellence. The pastor gave an address to the boys and girls and refreshments were served. The church observed Passion Week with week night services.

### Maine.

PORTLAND.—The churches of the city held a union missionary service in the Second Parish vestry March 24, in honor of Miss M. S. Morrill's birthday, one of the city's beloved representatives in China. Addresses were given by Miss Alice Kyle, Mrs. W. H. Fenn and Mrs. J. B. Carter.——*Williston.* The auxiliary of the W. B. M. reported at its annual meeting just held offerings of over $100 for the year. Mrs. W. H. Fenn and others spoke and a charming missionary tea and social hour followed ——*St. Lawrence Street.* The persistent and courageous efforts of the pastor, Rev. A. H. Wright, and his helpers guarantee the necessary $25,000 for the new edifice before July 1. Eighteen thousand dollars are already in hand. Each Congregational church in the city is planning for a "field day" in the interest of this worthy enterprise.

PRINCETON.—Great good in the spiritual quickening of the churches resulted from the union meetings which continued five weeks. There are new attendants at services and over 60 persons have begun or renewed their Christian lives. The pastor, Rev. C. H. Leverton, is much encouraged.

STRONG.—Rev. Charles A. Breck reports a small but active working church. Many young people attend and are interested in the work. The music is greatly assisted by the local orchestral quartet in addition to the organ and choir. An enthusiastic Junior Society has been formed.

CASTINE.—The meeting house here, Rev. J. P. Cushman, pastor, will be improved by new pews and a steel ceiling. The town will celebrate its centennial this summer, in which event the church is much interested.

FARMINGTON.—A pretty booklet, issued by the church, gives information in regard to services, officers, music and the various societies, also a calendar with programs for missionary concerts and socials.

BANGOR.—*Elm Street* is prosperous and well united in its pastor, Rev. L. D. Evans. His sermons are evangelical and unique. The Sunday school is well supported and led by Rev. T. E. Brastow as superintendent.

SOUTH PORTLAND.—The promising new church recently organized is soliciting funds for a modest edifice. Besides the $1,000 pledged on the field $2,000 are expected from outside sources.

### New Hampshire.

EXETER.—*Second.* During the 25 years of the pastorate of Rev. G. E. Street, just celebrated, the benevolent contributions to objects outside the limits of the parish amounted to $42,907. Besides, $1,750 were spent on the renovation of the edifice, $2,600 for the purchase, remodeling and renovation of the chapel and $2,200 on the parsonage. The church received 135 to its membership on confession and 88 by letter.

FITZWILLIAM.—Evangelist E. A. Whittier closed a two weeks' series of union revival meetings last week. Notwithstanding bad weather a glorious work was accomplished, the most hopeful for many years. About 40 persons gave evidence of conversion. The Baptists united in the work.

NEWINGTON.—Rev. C. W. Rogers closed his labors with this church March 31 and will take another charge in Rhode Island. His relations with this people as acting pastor have been pleasant and in a measure successful. A number of persons have started on the Christian life.

MANCHESTER.—*First* is completing a house to house visitation of the parish, with results that promise much good in promoting a large attendance at church worship and Sunday school. A good number of persons has been added to the home department.

CONCORD.—The churches held special services during Passion Week. They all show a quickened spiritual life as a result.

### Vermont.

HARDWICK.—Special meetings have been held in the new meeting house during the week. Rev. J. W. Harris of Greensboro has assisted. Miss Hattie Warner has conducted successful children's meetings.

DANVILLE.—The late J. C. Fuller left $150 to the Congregational and $100 to the Methodist church. It is expected that an equal amount extra will also be received by the final settlement of the will.

### Connecticut.

NEW HAVEN.—The churches on the green united in Passion Week services Wednesday, Thursday and Friday of last week, conducted by Dr. Munger and Professors Sanders and Curtis.——The closing meeting of the people's services was held in the Grand Opera House, March 29, Rev. I. C. Meserve preaching. These services will probably be resumed next season and it is proposed to hold similar open-air services during the summer.——At the last Ministers' Meeting Rev. W. T. Brown of Madison read a paper on The Cross and the Kingdom. ——On Fast Day, April 3, union services were held with United Church. In the morning Rev. W. L. Phillips, D. D., preached the annual sermon. In the afternoon there was a missionary rally at Center Church, addressed by Dr. Barton on Turkey.—— *Howard Avenue.* This church for the past five years has not required assent to any specific creed. Only a covenant is ascribed to.——*United.* The Men's Club service last Sunday evening was addressed by Ex-Pres. A. D. White of Cornell on The Development of Criminal Law.——The settlement of the contest over the will of the late Hiram Camp gives, among other bequests, $19,575 to Northfield Seminary and the Hebrew Charity Association together and $3,000 to the New Haven City Mission.

BRIDGEPORT.—A series of five pre-Lenten services were held on successive Monday evenings in March in one of the theaters of the city. Christian unity was visibly exemplified by the active co-operation and presence of the pastors of all the Protestant churches in the city and suburban parishes. The interest in the meetings was intense and hundreds were unable to gain admittance. The community as a whole had the privilege of hearing from the lips of some of this country's most eminent thinkers and the different denominations were brought into close kinship.

WILLIMANTIC.—Mr. Job E. Cushman, whose death recently occurred in Los Angeles, Cal., left $1,323 each to the First Church of this city, the Mansfield Center church, the Y. M. C. A. and W. C. T. U. of this city.

ROCKVILLE.—At the recent annual meeting last Friday night the reports showed total expenses of $4,936. The receipts were $4,060.

DEEP RIVER.—A birthday party was given recently by the Ladies' Aid Society that netted $112 for the organ fund.

WEST TORRINGTON.—The birthday party recently given was a success, netting $50 to complete the new carpet fund.

Four young women of the Old Lyme church prepared a birthday supper lately, realizing $50 for the Sunday school library.——The late Henry C. Bowen left the First Church, Woodstock, $1,500.

## MIDDLE STATES.

### New York.

NEW YORK.—*Broadway Tabernacle.* Before this is read this church, at a meeting held April 8, will have accepted or declined the resignation of Rev. Henry A. Stimson, D. D., who read to his congregation last Sunday morning a statement of why he felt it best that the church should have an opportunity either to release him from service as pastor or, on the other hand, to assure him of loyal, undivided support in the future. Until this matter is settled definitely further comment would not be opportune.

WEST GROTON.—The first of a series of fellowship meetings, inaugurated at the last session of the Central Association, was held March 18 at this place. The attendance was good. The subjects, excellently treated, were The Holy Spirit, and The Family Altar. At the evening session Rev. Dr. W. E. Griffis preached an able sermon. The meeting was a real success and warmed the hearts of the people. Rev. John Cunningham has had a notable pastorate here and done solid work. He is universally loved and trusted by his people.

COLUMBUS.—Rev. W. F. Ireland closed his ministry here last week Sunday to begin work with the South Avenue Church, Syracuse. Eight persons were received into the church on his last Sunday, the fruit of special meetings held in January. At the farewell meeting the usual presents were given by the church, which much regrets his departure. His ministry has been a great blessing to this little town.

HONEOYE.—An earnest revival has been experienced by this church, Rev. S. M. Day, pastor. A series of gospel meetings, conducted by Rev. E. E. Davidson, evangelist, has been greatly blessed. Over 100 persons came forward for prayer, a good number of them young men.

BUFFALO.—The home missionary rally reached here March 29 and touched five churches. Secretary Wiard has spoken upon home missions in a number of churches in this State during March and the churches made generous response.

SYRACUSE.—A union Good Friday service was held with Plymouth Church, all the Congregational churches in the city participating. The address was by Rev. H. N. Kinney.

## THE SOUTH.

### Maryland.

BALTIMORE.—Last week Monday a meeting of the four city pastors and church committees was held to discuss mission and church work in the city. Beside social features these meetings are intended to do the work of a city mission committee. It is hoped to start new work in the eastern suburbs.

## THE INTERIOR.

### Ohio.

CLEVELAND.—*Franklin Avenue* has refused to accept the resignation of Rev. H. O. Allen.——*Hough Avenue* held a service every evening during Passion Week, with preaching by Rev. W. C. Rogers of Brecksville.——*Pilgrim* held ten days' special services before Easter with addresses.——Rev. E. A. Paddock of Weiser, Idaho, is speaking in Northern Ohio under the H. M. S. and in the interests of Weiser Academy. His descriptions of Western life and the needs of our frontier towns awaken largely increased interest.——Principal Frissell and the Hampton Institute students delighted large congregations in the city at several of the Congregational, Baptist and Presbyterian churches, and at a union meeting in the Y. M. C. A. building at which Bishop Leonard presided.

SPRINGFIELD.—*First.* Rev. E. A. Steiner, the new pastor, preached last week three interesting sermons on the Last Supper, Gethsemane, and the Crucifixion, by way of preparation for the Easter communion service. The attendance has been unusually large and the reception of the pastor by the people cordial, earnest and loving.——*Lagonda Avenue.* Rev. A. E Woodruff, who has just accepted a call by this church, preached here of late. He is an active and zealous worker.

PAINESVILLE.—*First.* A successful two weeks' evangelistic service under the leadership of Messrs. Reed and Chafer has just closed. A number of conversions are a part of the immediate results. The community listened to a reasonable and tender presentation of the truth. Mr. Chafer has been asked to become musical director and assistant of the pastor, Rev. P. W. Sinks.

BEREA.—The pastor, Rev. S. B. Beard, held three weeks' special meetings, resulting in 26 additions at the last communion, 20 on confession. In the last six months a debt of $275 has been paid, chiefly through the efforts of the women. In this pastorate, now in its second year, all departments have been greatly strengthened and inspired to more efficient work.

PENFIELD.—This church, long on the decline, has steadily prospered in the three years during which Rev. W. A. Schwimley has served it. He has held an extra series of meetings this winter three miles out, resulting in 15 conversions. The annual meeting in March found the church in the best condition it has ever known.

### Illinois.

ROCKFORD.—*First.* The pastor, Rev. W. W. Leete, will accompany *The Congregationalist's* Pilgrimage to England and the Continent next June. The church unanimously and heartily voted to grant him a ten weeks' vacation and to supply the pulpit during his absence.

### Indiana.

ALEXANDRIA.—The organization of the new church took place, by council, March 24. It was a delightful occasion, and 16 persons were received. The sermon was by Rev. F. E. Dewhurst. The services were held in the Christian meeting house. The town has developed greatly from a railroad crossing with about 300 persons to a city of 8,000. The city is being built rapidly and handsome blocks are going up. The Congregationalists have a Sunday school of 100 and the council was entertained in new homes.

HOSMER.—Superintendent Curtis spent March 22 with this church, Rev. Thomas Smith, pastor. At special services the attendance was large. The thank offerings, the result of a self-denial week, amounted to $35 and the total collections for the day were $60, of which $20 were for home missions. This church has small means, but carefully prepares each year for a missionary anniversary in which general interest is developed.

TOLLESTON.—Rev. H. A. Shearer has opened work in this growing railroad village where three lines cross. He preaches once in two weeks Tuesday evening and a Sunday school has been organized with 50 members. The place is largely German and this is the first religious enterprise using the English language.

The latest statistics for Indiana show 52 churches, with a total membership of 4,336, a gain of one church and 590 members. The number of additions was 667 and there are 42 ministers in all. The Sunday school membership, 5,398, shows a gain of 318. Thirty-six C. E. Societies report 1,454 members. Benevolent contributions were $4,632, an increase of $670. Home expenditures were $56,268, somewhat less than last year.

### Michigan.

Rev. H. D. Wiard, Mrs. H. S. Caswell and Rev. W. G. Puddefoot will make a canvass for home missions in Michigan with Sec. W. H. Warren during April.

## THE WEST.

### Missouri.

SPRINGFIELD.—*Central* has just voted to become self-supporting. All departments have made steady gain since the coming of Rev. George S. Brett 18 months ago. The interest-bearing debt of $2,000 has been paid and several hundred dollars have been laid out in repairs. All services show a steady gain in attendance.——*First* is seeking to enlarge its work through district visitation and cottage

prayer meetings. Thirty-one new members have been received since the first of the year. Rev. Pearse Pinch is pastor.

### Iowa.

CORNING.—Rev. A. M. Beman closed a successful six years' pastorate Easter Sunday, to go to Aurora, Mo. The net gain in membership has been about 100, the church building has been improved, a fine parsonage built and the church greatly strengthened in every way. His influence was felt not only in his own parish, but in the local association and the State, and it will not be easy to fill his place.

NASHUA.—A series of union meetings under the leadership of Rev. H. Corder, evangelist, closed March 22, with about 50 professed conversions. The Congregational church, Dr. H. C. Scotford, pastor, will receive a large number of accessions. One result of the meetings is the organization of a Christian Citizenship League, auxiliary to the national league.

WHITING.—A wonderful revival is in progress, Rev. J. E. McNamara of Sloan assisting the pastor, Rev. G. H. Crocker. At the last report there had been 60 professed conversions, the majority being men. The interest is unabated.

EXIRA.—Twelve members have been received since Jan. 1. The Sunday school has doubled its membership in the past three months and the congregations have greatly increased. Rev. H. L. Wissler is pastor.

WEST BURLINGTON.—The pastor, Rev. C. R. Shatto, returns his commission to the Iowa H. M. S., the church assuming self-support by yoking with that at Danville.

WAVERLY.—The church is observing Passion Week with daily services. The pastor, Rev. J. E. Brereton, is assisted by Rev. Mandus Barrett of Shell Rock.

CARNFORTH.—Several students from Iowa College are holding special meetings with this church during their spring vacation.

### Minnesota.

ASH CREEK.—This is one of three churches under the care of Rev. W. J. Conard, and has been blessed with conversions during revival services, the whole field having made great advance during the year. A parsonage has been secured at Ellsworth.

MAZEPPA.—Some divisions have been wiped out, a better spirit exists in the church and a Sunday school has been organized at Bear Valley. The Mazeppa and the Zumbro Falls churches are looking toward self-support during the year.

STEWART.—Evangelistic services have resulted in a number of conversions, Evangelist J. I. Sanford of Chicago assisting. This church, with its yokefellow Browntop, has made steady progress during the present pastorate.

PARK RAPIDS.—This enterprise, discouraged by losing its pastor, has been revived by the visits of Rev. Esther Smith, the wife of Rev. J. H. B. Smith of Wadena, and is endeavoring to secure her services.

WALKER.—This new town on the shores of Leech Lake has already secured the service of a minister, who preaches in the hotel and is planning for a building.

A three weeks' series of meetings has been held at Lake Park, with several conversions, the church being greatly revived.

The Red Lake Indian reservation, to be opened next month for settlers, contains a little less than 1,000,000 acres of land. Large immigration is expected. Congregationalists have planted churches on all sides of the reservation, and have the best foothold for introducing missionaries. At present there is not a dollar of missionary money in prospect for this work.

### Nebraska.

CAMBRIDGE.—Rev. D. R. James has established a second out-station at the Pea Ridge neighborhood, where interest is constantly growing among the farming population. A good Sunday school is maintained. At the home church the Sunday evening congregations have been increasing until the house is comfortably filled at each service. The junior C. E. is promising. March 31 was home missionary rally day, and generous response was made to the appeal of Superintendent Bross for frontier work.

BURWELL.—March 29 was home missionary rally day, and there was ready response to the earnest appeal of the pastor, Rev. H. M. Evans. The church has been making payments on its debt, thus freeing its hands for future effort. During the month of March 13 members have been received. The new parsonage proves comfortable and convenient.

VERDON.—Rev. J. D. Fisher in resigning his work here to accept the call of the churches at Camp Creek and Minersville leaves a record of two fruitful years. Congregations have increased and all departments have been strengthened. Without special or protracted services 39 persons have been received to membership.

GRANT.—The pastor, Rev. G. W. Knapp, welcomed six new members March 29, baptizing three of them. Since the late special meetings there have been 37 accessions, doubling the resident membership.

RED CLOUD.—This church, pastorless since last October, has invited Rev. T. E. Horton to spend a month or two in special work.

### North Dakota.

ANTELOPE.—A revival began about two weeks ago, and is still in progress. About 20 persons have decided to lead a Christian life. The pastor has been assisted by Supt. E. H. Stickney and Mr. W. A. Wilkinson of Minneapolis.

### South Dakota.

HENRY.—The work on this field, under Rev. F. L. Drew, is hopeful. The Sunday school is growing and the C. E. reaches nearly all the young people of the community. The pastor also has charge of a mission Sunday school, where he preaches Sunday afternoons. He recently held special meetings with good success.

PLANKINTON.—This church has lost heavily by removals during the past year, but interest is growing. Special services have been held preparatory to the coming of evangelists in April.

ALCESTER AND GOTHLAND.—General missionary D. R. Tomlin has just closed a long and successful series of meetings at these points, and helpful results are evident throughout the field.

DE SMET.—This field, in care of Rev. E. J. Sarkis, is hopeful. During the winter, as a result of special meetings, 44 new members have been received and others are expected.

MITCHELL.—The recent special meetings conducted by Evangelists Thomson and Gamble were even more fruitful than those held during the opening of the winter.

Miss E. K. Henry's meetings at Bethel and Letcher have given great impetus to the work and a number of accessions will result.

### Wyoming.

BIG HORN.—Considerable interest has been awakened here by a course of Lenten lectures arranged by the pastor, Rev. George Wadsworth. The students and faculty of the Wyoming Collegiate Institute have been constant in attendance.

## PACIFIC COAST.

### California.

SAN RAFAEL.—A movement is on foot to buy the edifice recently vacated by the Presbyterians. Towards the $2,250 needed nearly $1,000 are available. If aid is secured from the C. C. B. S., the transfer will probably be made.

MILL VALLEY.—Sixteen persons, nearly all heads of families, have united in a Congregational church. Plans have been drawn for a building, the Land Company having given the site.

SAN FRANCISCO.—Christian Jews are organizing for fellowship and work among their own people. Thus far 16 have openly confessed Christ.

NILES.—Rev. F. H. Maar is being assisted in revival services by neighboring pastors, Rev. Messrs. J. T. McCollom and L. D. Rathbone.

The Redwood meeting house and parsonage have been furnished with electric lights.

### Washington.

COLVILLE.—A fellowship meeting, held March 25, 26, discussed the need of a Christian academy on this field, for so many years held by Dr. Eells alone. Committees were appointed to find a site, and to canvass the town for subscription toward a building. Private enterprises have supplied the deficiency of public schools heretofore. Naturally the people now desire a permanent institution under Congregational management.

LYLE AND WHITE SALMON.—These two churches on the mid-Columbia River, organized years ago by Dr. Atkinson, have had a somewhat checkered career, and two or more years ago were in a low condition. Now under the care of Mr. T. M. Whitcomb, a lay worker, who seems to be doing faithful service, congregations and interest are increasing.

ST. JOHN.—Rev. J. A. McCroskey finds his new field in fine condition. For six months it has been pastorless, yet 19 members have been added during the past 10 months.

The town of Sprague is being canvassed for the purpose of securing the attendance of non-church-goers.—Oakesdale and Rosalia will seek a pastor soon.

## WEEKLY REGISTER.

### Calls.

BEMAN, Albert M., Corning, Io., to Aurora, Mo. Accepts.
BREARLY, Wm. H., Douglas, Wyo., to Wahoo, Neb. Accepts.
CHAFER, Lew S., to become pastor's assistant and music director of First Church, Painesville, O.
DAMON, Cyrus W., Wauwatosa, Wis., to Seymour. Accepts.
DONALDSON, Levi J., Clarcona, Fla., to Tavares. Accepts.
EVANS, David E., Sherrard, Ill., to Larchwood, Io. Accepts.
FISHER, Jesse L., Verdon, Neb., to Camp Creek and Minersville. Accepts.
GORTON, Philo (Pres.), Cascade, Io., to Chapin.
HAWKS, Jno. S., Hennessey, Okl., to Glenella and Alvaretta.
HAYNES, Chas. S., to the permanent pastorate in Lancaster, Mass., where he has been supplying. Accepts.
HORSEY, Harold J., of Congregational College, Montreal, Que., to Welcome-Zion, Ottawa, Ont. Accepts.
KILBOURN, Jas. K., Genesee, Wis., to Pewaukee. Accepts.
LYDGATE, Jno. M., Steilacoom, Wn., to Kalama.
MCCAIN, And. J., to Union Ch., Central, Ala. Accepts.
NUTTING, Jno. K., to be acting pastor at Rock Rapids, Io., during the absence of Rev. W. B. Pinkerton now studying at Harvard. Accepts, and began work March 1.
POLLOCK, A. F., Congregational College, Montreal, Que., to Speedside and Fergus, Ont. Accepts.
RODGERS, Jas. G., Buffalo, N. Y., to the presidency of Benzonia College, Mich. Accepts.
SMITH, Jas. E., Whitehall, Mich., to Fifth Ave. Ch., Minneapolis, Minn. Accepts, to begin May 1.
STAPLETON, Robt., Belle Plaine, Io., to Fairmount, Ind.
STURTEVANT, Ernest W., Hartland, Vt., to E. Braintree and W. Brookfield.
TRACY, Isaac B., Valley City, N. D., to Grand Forks.
WESTPHAL, Louis W., Ironton, Mich., to Clio. Accepts.
WOODRUFF, Alfred E., Plymouth Ch., Toledo, O., accepts call to Lagonda Ave. Ch., Springfield.
WYLAND, Geo. V., to Lyndon, Ill. Accepts.

### Ordinations and Installations.

INGALLS, Edmond C., *i.* Colchester, Ct., March 31. Sermon, Rev. A. B. Bassett; other parts, Rev. Messrs. J. P. Harvey, Lewellyn Pratt, D. D., Marcus Burr, C. F. Weeden.
JESSEE, C. C., *o. p.* Lamoille, Ill., March 19. Sermon, Rev. Edwin More, Jr.; other parts, Rev. Messrs. F. G. Brainard, D. A. Evans and William Anderson.
RENAN, S. R., *o.* Christian Hill, Ala.

### Resignations.

BELT, Salathiel D., Ellensburg, Wn., to take effect May 15.
CLAIBORNE, Cyrus H., New Iberia, La.
DIVEN, Clarence L., Olympia, Wn.
HALLOCK, Leavitt H., First Ch., Tacoma, Wn., to take effect at once.
HAWN, Robt. G., Wenas and Natchez, Wn., to take effect April 1.
JENKINS, Owen, Collinwood, O., to take effect May 1.
MCWILLIAMS, Jno. W., Waynoka, Okl.
PRIOR, Arthur E., New Baltimore, Mich., to take effect May 31.
SMITH, Ira A., First Ch., Charlemont, Mass.
TREVOR, Ernest A., Rio and Wyocena, Wis., to seek health in Colorado.
WATHEN, Chas. B., South Main St. Ch., Manchester, N. H., after a six years' pastorate.
WILLIAMS, Mark W., Bureau and De Pue, Ill., to take effect May 15.

### Dismissions.

HUNT, Theo. C., Riverside, Cal., March 18.
OLMSTEAD, Chas., Pilgrim Ch., Cambridgeport, Mass., March 24.
PLASS, Norman, Vine St. Ch., Cincinnati, O., March 30.

### Churches Organized.

ATLANTA, Mich., —.
CENTRAL, Ala., Union Ch., 11 members.
DARK CORNERS, Mich., Independent Ch.

### Miscellaneous.

BEEBEE, A. Geo., closed his labors at West Hawley Mass., April 1.
COUSINS, Edgar M., was welcomed to his new field in Gray, Me., by a party of his people who left with him $150.
GRANGER, Calvin, of East Poultney, Vt., celebrated his 91st birthday, March 26, with the assistance of a party of former parishioners in Middletown Springs. "Father" Granger is the Nestor of Vermont and almost of the denomination, there being only one living Congregational minister in America ordained earlier than he.
LLOYD, Prof. Rhys R., of Pacific Sem., is about to go abroad for several months' study.
MILES, Milo N., of Iowa City, the oldest Congregational minister in Iowa, celebrated his 89th birthday anniversary March 24. He is still hale and hearty.
ROGERS, C. Wellington, closes his work in Newington, N. H., to go to a Free Baptist Ch. in Rhode Island.
TUTTLE, Henry W., of Manchester, Io., as a result of overwork in revival and church building lines, is obliged to rest for two or three months, and is now at the home of his parents in Vesper, N. Y.
WOOD, Sumner G., and wife, were surprised March 24, on the fifteenth anniversary of their marriage, by calls from two companies of their parishioners, who left valuable gifts.

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It may have been effective military discipline which led Mrs. Booth-Tucker to obey the command of her father and come to this country, leaving behind her sick a seven-weeks old baby who has since died without a mother's care. But it was the poorest kind of religion. The mother who can thus abandon her child to the tender mercies of others to go on a mission can preach no gospel strong enough to counteract her vicious example. And this leads to the further question, whether this sort of army discipline is best calculated to develop obedience to one's own conscience, without which there can be no real Christian life.

## POLITICS AND RELIGION IN UTAH AND IDAHO.

BY REV. W. S. HAWKES, SUPERINTENDENT OF HOME MISSIONS, SALT LAKE CITY.

Utah is now a State, and has full representation in the national Congress. What the outcome will be few care to predict. Most of the Protestant Christians preferred to have admission still further delayed, but so much could be said on both sides that few were willing to oppose the evident drift towards it. The leaders of the Mormon Church made as solemn promises concerning their future action and attitude as it was possible for men to make. It is the prevailing opinion that they are honest in these expressions, and it is generally believed that influences are working among the younger portion of the Mormons which will still further modify the actions of that organization, if their professions are now trusted. It has been evident for some time that Mormons were engaging in business enterprises, in general charity relief and to some extent in moral reforms, with non-Mormons, as they would not a few years ago. This is looked upon by many as showing a powerful influence towards an honest separation of the Mormon Church from politics, but after having wholly directed its members in that respect for fifty years an entire separation cannot be expected at once. If it is seen that the tendency is strongly that way it will be hailed as a hopeful omen, and fears will be allayed. No one expects a recurrence of the old forms of opposition and terrorism. A change almost amounting to a revolution has taken place in Utah in the last decade. This furnishes abundant ground for hope that a greater one is now going on.

It is thirty-one years since evangelical mission work began in Utah, and now there are eighty evangelical churches, nearly all of which are small and weak and only eight self-supporting. The present population of Utah is about 250,000, thus it will be seen that Christian influences are still weak. The greatest visible changes are other than religious, yet it is undoubtedly a fact that religious changes which cannot be tabulated have been very great.

While great activity is apparent in the Mormon Church it is believed that great changes are going on within it, and close observers of it for many years say they should not be surprised if a leader should arise among them and lead towards a vital Christianity. It has always seemed to Protestant Christians as though the Mormon religion had very little power in it to control and shape for good the hearts and lives of its followers. Profanity, intemperance, loose morals and utter disregard for the sanctity of the Lord's Day do not seem to affect church standing. Facts reported indicate a shocking condition of things among the young people, particularly in the rural communities.

One strong argument for Statehood was that it would open the way for the incoming of outside capital, and present facts point that way. Companies are being formed to irrigate large tracts of fertile lands and to bring Eastern colonists to settle upon them, and plans are being considered whereby those of the same religious preference shall be brought together, settled in the same locality and thus be able to have their own church from the beginning. This would be in the interest of all denominations, tend to prevent the instances of two or three weak churches of different denominations in the same settlement, would lessen friction and produce more real Christian fellowship. Scattered all over this inter-mountain country, sometimes called the "Great Basin," are isolated Christian families, frequently scores of miles from any church or Sunday school and often a hundred miles from a church of their own denomination. The Great Basin in Utah and Idaho has one of the finest climates in the world, particularly favorable for persons of weak lungs. The colony idea, which took those of like faith and sympathies who had their own church from the start, and a cluster of such colonies which soon had its Christian academy, was a prominent feature in the settlement of New England and many parts of the Interior States. Recently an organized colony has gone into western Idaho to settle in the great fruit region. The plan includes the "farm village," with "home lots" for gardens and village conveniences and the farms outlying. Many of this colony are from the vicinity of Boston and Chicago, but they have made no agreement regarding a church and there may yet be two or three weak ones of different denominations.

## CURRENT THOUGHT.

### AT HOME.

In the literary study of the Bible, which has been pursued with so much profit of late, it has been attempted to find the dramatic element in Job and the Song of Songs, both of which are written in dialogue, but neither of which fully conforms to the dramatic requirements laid down by the Greeks. Under the title of An Old Testament Drama, a writer in *Lippincott's* (April) shows how fully the story of Naaman meets these requirements, being thoroughly dramatic in essence, although narrative in form. "Then, too, the narrative falls inevitably into the usual five acts," says the writer, "and these carry out strictly the Aristotelian analysis of dramatic tragedy—the beginning, increase, climax, declension, consequence or fall—and all takes place in such a way that that purification of the mind by calling forth the feelings of pity and terror, the artistic and ethical aim of tragedy, is fully accomplished." The article is an interesting one and shows once more the varied power of the literature which makes up the Bible.

### ABROAD.

Mr. A. E. Fletcher, in the *New Age*, using the recent Free Church Congress as the text for an editorial on the Mission of Nonconformity, describes the omnipresence of sacerdotalism in the English Church, and points out why this fact should inspire Nonconformists "to present the religion of Christ to the people divorced from priestly claims. If Christianity cannot be detached from spurious claims which are in their essence largely pagan revivals, there will be no middle line for the average man in the future between a dreary agnosticism and a full recognition of church authority, which will ultimately mean Roman authority, just as people discover the fact that Anglican claims are built on a shifting foundation. It is for organized Nonconformity to prevent such a disaster. It can only do so by gladly welcoming all the new truths, from whatsoever quarter they may come, and by preserving an open, imaginative mind to the ever-renewed revelation of the divine in the world of man. And, in the next place, it must be the function of the new Nonconformist movement to incarnate in the actual world those teachings of brotherly love which Christ brought to men, and which are the fruition and fulfillment of all the law and the prophets. Either these ideas are true or they are not. There is no halfway house. If they are true much of the fabric of our civilization stands condemned."

Rev. Prof. James Orr, D. D., of Edinburgh, well known in Chicago by reason of his lectures at the theological seminary there, was recently asked by the *Christian Commonwealth's* interviewer what influence Biblical criticisms are having upon thoughtful people generally? He replied: "My impression is that it is both good and bad. One effect has been greatly to revive the study of the Old Testament as a living book, and to produce a deepened impression of the unique character and supernatural origin of the religion of Israel—a conviction which cannot but react on many of the critical theories. On the other hand, the free way in which large portions of the historical Scriptures, including the most of the Pentateuch, have been relegated to the domain of myth or fiction, with the extraordinary boldness of assertion as to error and non-historicity in the Old Testament generally, must do much to weaken the faith of multitudes in it as containing a sure word of God. Opinion meanwhile is evidently in a state of great confusion, and we can only hope that time will do something to clear it up."

One may sympathize entirely with Count Tolstoi's abhorrence of war and his denunciation of the militarism which is rampant in Europe without accepting his statement, in the *London Chronicle*, that patriotism "not only is incompatible with the teachings of Christ, but with the very lowest demands of morality in any Christian society." Moreover, he asserts that "if Christianity is truth and we wish to live in peace, then not only must we not desire power for our nation, but we must rejoice at the weakening of that power and further its weakening; . . . if we really would live up to our professions, we must not desire the power of the state we live under, but we must seek its diminution, its weakening, and help toward this with all our powers. . . . We have so far forgotten Christ and corroded out of our lives all that is Christian that the teaching of Buddha and Confucius stands incomparably higher than the bestial patriotism which guides our present Christian nations."

## AS OTHERS SEE US.

We feel a pride that is pardonable, we trust, in the many kind words that have been spoken concerning us lately—words drawn out by our recent anniversary number. From the many letters and editorials that have come to our notice we print a few of the more quotable sentences:

For its purpose the number was in all respects a model one.—*The Critic.*

Under the present management it ranks easily as among the best religious journals in the country.—*New York Tribune.*

I should think it was always high noon at The Congregationalist's office by the monotonous way in which your clock always strikes twelve.—*O. S. Dean, D. D.*

It still pursues the even tenor of its way, with no sign of age except the improvement that quite naturally comes from a ripe experience.—*Cambridge Tribune.*

The development of religious newspapers as illustrated by the development of this paper is not the least remarkable of the developments of this period.—*The Advance.*

The Congregationalist, under its various names, has been in the very front rank both for ability and influence. No denominational paper has surpassed it.—*New York Independent.*

It quite surpasses itself by its special number of 12 March. . . . In all respects a credit to their enterprise, literary capacity and good taste.—*The Independent and Nonconformist, London.*

Among the religious journals of the world none holds higher place than our esteemed Boston contemporary, the venerable, but ever young, aggressive and wide-awake Congregationalist.—*The Examiner.*

Old as it is it was never younger than it is today, if youth means brightness, energy, enterprise and strength. Judged by these standards there are few younger newspapers in all the world.—*Golden Rule.*

The Congregationalist has accomplished much noble and effective work in the past in the direction of human progress and deserves the hearty thanks and unstinted praise of all lovers of humanity.—*The Brooklyn Eagle.*

There has been at work an influence that has almost accomplished a revolution in religious journalism. . . . The Congregationalist is, perhaps, the best exemplification of this evolutionary development.—*Newspaperdom.*

In the front rank of American religious weeklies, and while representing one denomination, it is yet broad and sympathetic. Given a cultured denomination, and a refined, cul-

tured weekly follows as a matter of course.—*The Jewish Messenger.*

Our contemporary is a very old newspaper, whether the very, very oldest newspaper (we do not say it is not) is a mere bagatelle when we regard its present ability, its history, character and success, in which we heartily rejoice.—*Christian Work.*

It has been a great help to me in my ministry during fifty years in the West. . . . The Congregationalist has accomplished a great and useful mission in the past; may its shadow and usefulness never be less in the future.—*Prof. G. S. F. Savage, D.D.*

It may justly be said that The Congregationalist today is the best religious newspaper published in New England. It is liberal in spirit, recognizes a wide field of usefulness and has illustrated in late years, to a remarkable degree, the amenities of religious journalism.—*The Boston Herald.*

The worthy crown of fourscore years of splendid service to the denomination represented and the general Church of Christ in America. We wish our octogenarian contemporary, which combines the wisdom of age with the vigor of youth, many happy returns of the day.—*Christian Commonwealth, London.*

In enterprise, spirit, vigor and scholarship The Congregationalist is always admirable. From start to finish it is edited with the utmost care, the simplest announcement of a news item being edited with as much care as its most emphatic denominational utterances. It is the oldest religious newspaper in the world and the best.—*Journal of Education.*

It is the leading and most authoritative organ of the Orthodox denomination in this country and represents, more than any other, the advanced Christian thinkers and expounders of Biblical literature. . . . While it is liberal in theological matters it maintains an unshaken hold on all so-called fundamental doctrines of the Orthodox faith.—*Boston Transcript.*

Newspapers, like men, are constantly changing their relative positions, and there has been a notable readjustment of values in religious journalism in the last ten years. Among the small group of journals which have rightly interpreted the signs of the times and have broadened their scope with the broadening of life, The Congregationalist holds foremost rank.—*The Outlook.*

It comes about as near the ideal of what a religious paper should be as the exigencies and demands of a matter-of-fact, work-a-day existence will permit. It has never thought itself so good at any time that it has not kept trying hard to get better all the while. It knows how to be orthodox without treading in a circle, how to be progressive without being foolhardy.—*New York Commercial Advertiser.*

Moved, That the hearty congratulations of this association be communicated to *The Congregationalist* upon the celebration of its eightieth anniversary and upon the rich and beautiful number by which this event was commemorated on the 12th instant. Many of us have read *The Congregationalist* regularly for many years. We have considered it a very helpful paper in its general influence in our parishes and we rejoice now in its wide circulation. We are proud of its high position among denominational newspapers. Many of the reminiscences in this anniversary number have awakened most tender recollections. We are thankful to God for the good men who have been prominent in its management, and we anticipate for it increasing influence in the time to come.—*Resolution adopted by the Middlesex Union Association, Mass.*

A Cleveland pastor: "I rejoice in the standard which you set for the other religious papers It has been a favorite remark of mine that The Congregationalist is edited every week to its remotest corner."


# Spring

Is the season for purifying, cleansing, and renewing. The accumulations of waste everywhere are being removed. Winter's icy grasp is broken and on all sides are indications of nature's returning life, renewed force, and awakening power.

# Spring

Is the time for purifying the blood, cleansing the system and renewing the physical powers. Owing to close confinement, diminished perspiration and other causes, in the winter, impurities have not passed out of the system as they should but have accumulated in the blood.

# Spring

Is therefore the best time to take Hood's Sarsaparilla, because the system is now most in need of medicine. That Hood's Sarsaparilla is the best blood purifier and Spring medicine is proved by its wonderful cures. A course of Hood's Sarsaparilla now may prevent great suffering later on.

# Hood's

## Sarsaparilla.

Is the One True Blood Purifier. All druggists. $1. Prepared only by C. I. Hood & Co., Lowell, Mass.

**Hood's Pills** cure Liver Ills; easy to take, easy to operate. 25c.

# IT COSTS NO MORE.

"Do you object to having an added beauty and originality in your house, at no extra cost?"

This is our inquiry of the patrons of our Wood Mantel department. It is only another way of explaining that, although our patterns are made by our own draughtsmen from strictly private designs, we place them in competition with the commonplace styles of the average furniture dealer at no extra cost.

It is because of this enterprise that our Mantel trade has increased until it is today the largest in this country. We send our Mantels to every State in the Union. Low price and a high artistic and architectural beauty are powerful factors in bringing us these orders.

May we not estimate on any Mantels you may require? On request we send our latest Mantel Catalogue for 1896, which shows engravings and prices. Four cents postage should be inclosed if it is to come by mail.

## PAINE FURNITURE CO.,

48 CANAL STREET, BOSTON.

ESTABLISHED 1849
MACULLAR PARKER COMPANY
400 WASHINGTON ST BOSTON
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THE BEST CLOTHING FOR MEN AND BOYS

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**H. GAZE & SONS, 52d Year.**

All expenses—**$175** to **$800**—all expenses.

HIGH CLASS ARRANGEMENTS.

**Spring and Summer Vacation Tours, Europe.** Thirty Tours, ranging in price from $175 to $800, visiting England, Ireland, Scotland, France, Holland, Rhine, Germany, Italy, Switzerland, Danube, Austria, etc.

North Cape and Russia Party, June 27.
Annual Round the World Party, Sept.
Holy Land Party (Egypt and the Nile)—
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Independent tickets for any desired tour in Europe, with or without hotel coupons. Estimates furnished. Agents all lines steamers. Choice rooms secured. Gaze's Tourist Gazette *free*, gives particulars.

113 Broadway, New York. **H. Gaze & Sons, Ltd.,** 201 Washington St., Boston.

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The largest and finest yacht steamer in the world. Dining room holds 200 persons, and only this number will be taken on the cruise.

June 27th to August 27th. Cruise to Russia, Sweden, Norway and the Midnight Sun, and the total eclipse of the sun, visible August 8th. Rate, $475 upwards.

June 6th, July 1st and 8th. European Tours. Send for descriptive catalogues.

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**All Traveling Expenses Included.**

Our Annual May Party, the first of our high-class parties to Europe, will sail by the White Star Line SS. "Majestic" on May 6. Succeeding departures May 16, 23, 25, June 10, 17, 27. All the arrangements for these parties are in every respect first-class.

Illustrated programs free. Railroad and steamship tickets for individual travelers everywhere.

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**261 and 1225 Broadway, New York.**

## Going To... EUROPE?

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The Universal Tourist Agts. (Est. 1844) will send out

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University Cruise September 16, as far east as India $950.00 and upwards.

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14th Year. Personally conducted by Dr. and Mrs. Paine. Limited party. Terms reasonable. Address **H. S. PAINE, M.D., Glens Falls, N. Y.**

## 85 DAYS IN EUROPE.

Few vacancies in limited party to visit England, France, Germany, Belgium, Switzerland, Italy, Gibraltar. Personally conducted by Prof. Camille Thurwanger, 31 Pierce Building, Boston, Mass.

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in Europe (8th season). Limited party sails June 24, on "St. Louis." Moderate price, comprehensive route.
EDWIN C. KIMBALL, 56 Summer St., Boston, Mass.

**THE NEWTON REST CURE**
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A private house in a fine situation has been arranged by a physician to receive a limited number of ladies temporarily disabled through nervous diseases

*Not a Patent Medicine.*

In cases of

Paralysis
Vertigo
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Insomnia
Constipation
Sick and Nervous Headaches

# Freligh's Tonic

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has been prescribed by over forty thousand physicians with wonderful success. Sample by mail, 25 cents; regular bottle, $1.00, 100 doses. Concentrated, prompt, powerful. Descriptive pamphlet, full directions, testimonials, etc., sent to any address.

**I. O. Woodruff & Co.,**
Manufacturing Chemists,
106-108 Fulton Street, New York City.

*Formula on Every Bottle.*

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**7 PER CENT. NET.**

**First Mortgage Loans on Improved Farms in the Wonderfully Fertile Red River Valley**

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

**E. P. GATES,**
**2628 Portland Avenue, Minneapolis, Minn.**

**Iowa Loan & Trust Co.,**
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**Capital, $500,000. Surplus, $335,000.**

This old and reliable company has been in successful business operation for over 23 years, and has always met every obligation promptly at maturity.

Its Surplus is now larger than ever before, and the company continues under the same careful management. Its Debenture Bonds are amply secured by

**FIRST MORTGAGES ON REAL ESTATE,**

**$105,000** of such mortgages being deposited for the security of each series of **$100,000** Bonds.

Bonds in sums of $200, $300, $500 and $1,000 for sale by

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Ex-Treasurer American Baptist Missionary Union,
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Correspondence solicited. **Boston**

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**DO YOU WANT TO SELL A Western Mortgage**
or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5 % investment instead? State exact location, condition of title, and your low price. Over $2,000,000 in Western securities successfully handled by the present management of this corporation
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Is safe when invested in my Iowa Farm Mortgages. No loss for 22 years. Address

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Opposite Grace Church, - NEW YORK.
EUROPEAN PLAN.

"There is an atmosphere of home comfort and hospitable treatment at the St. Denis which is rarely met with in a public house, and which insensibly draws you there as often as you turn your face toward New York."

## THE BUSINESS OUTLOOK.

The past week has witnessed, if not an actual revival in trade, at least a revival of hope. The general feeling in financial and commercial circles is improved undeniably, and with favorable weather it would not be surprising to see quite a brisk trade develop. The situation is much more promising than some pessimists will allow, as witness railroad earnings, bank clearings and the condition of several important industries.

A feature in the trade situation since our last report has been the formation of a combination of steel manufacturers to regulate the production and price of steel. An immediate result of this combination was an advance of $3 per ton in steel billets and $1.25 per ton in Bessemer pig iron. These advances have given other iron products a corresponding stimulus, and the whole iron industry is reported more active, in marked contrast to its dull and flat state of a week or two ago. The beneficial effects of this improvement in iron and steel trade cannot fail to be communicated to other industries.

The situation in boots and shoes and leather continues to improve, but there is little improvement as yet in cotton and woolen goods, especially the latter. More woolen mills have closed down, and wool houses report the demand for raw wool as excessively dull. While jobbers in various lines do not report much improvement, it is known that retailers are disposing of more goods and this must soon result in calls upon jobbers.

The stock market has reflected the better feeling and security values have recorded moderate advances, although the volume of trading upon the stock exchanges has continued limited.

For allaying hoarseness and irritation of the throat, use "Brown's Bronchial Troches." 25 cents a box. Avoid imitations.

Half an Inch on Your Nose.—It has been well said that half an inch on a man's nose makes quite a difference in his appearance. It is a small matter, but its importance does not come from its size, but its prominence. The same argument might well be used of certain pieces of household furniture or decoration, notably in the case of a wood mantel, which, perhaps, more than any other low priced purchase, gains added importance from the prominence of its position. Our readers should do nothing toward the purchase of a wood mantel without first visiting the mantel warerooms of the Paine Furniture Company on Canal Street.

**Chandler & Co.**

**RETAILERS OF FINE GLOVES.**

**THE BEST MAKES ONLY.**

Our line of Spring Styles is now open, and the

**Duchesse Perfect Fitting Glove**

is more popular than ever. We unhesitatingly warrant it to be *the best glove made.*

Four Button, Colors, Plain Back, $1.50
" " Black, " " 1.75
" " Colors and Black, Embroidered Back, . . . 1.75
Seven Hook, Colors and Black, Embroidered Back, . . . 1.75

Gloves sent anywhere by mail, and satisfaction guaranteed.

**CHANDLER & CO.,**
**Winter Street, Boston.**

**Bottlebinding.**

You can't judge of the quality of a book by the binding, nor tell the contents by the title. You look for the name of the author before you buy the book. The name of Robert Louis Stevenson (for instance) on the back guarantees the inside of the book, whatever the outside may be.

There's a parallel between books and bottles. The binding, or wrapper, of a bottle is no guide to the quality of the medicine the bottle contains. The title on the bottle is no warrant for confidence in the contents. It all depends on the author's name. Never mind who made the bottle. Who made the medicine? That's the question.

Think of this when buying Sarsaparilla It isn't the binding of the bottle or the name of the medicine that you're to go by. That's only printer's ink and paper! The question is, who made the medicine? What's the author's name? When you see Ayer's name on a Sarsaparilla bottle, that's enough. The name Ayer guarantees the best, and has done so for **50** years.

**Our Great Millinery Display**

Has attracted thousands of lovers of artistic headgear. Expressions of delighted surprise and admiration have been heard on every hand. All agree that never before have they seen such an elaborate exhibition of Trimmed Hats and Bonnets, Untrimmed Straw Hats, exquisite French Flowers and Beautiful Millinery Ornaments.

Every woman of refined taste will want to see this display—it's worth a visit to Boston.

*The best in Millinery at prices lower than elsewhere.*

**Wm. S. Butler & Co.,**
**The Leading Millinery House,**
TREMONT STREET, BOSTON.

## BOSTON SUPERINTENDENTS' UNION.

Essentials to Successful Teaching, the subject at the meeting last Monday night, dealt with the most important feature of Sunday school work. Mr. G. W. Pease of the Springfield Training School inspired his hearers with the present day need of normal teaching, since teachers well taught are the primary necessity of good work in the Bible school. Teaching, the speaker said, is one of the finest of fine arts, and like any profession it contains an element of specialization which must be developed to the highest possible degree by way of preparation. Not alone is Bible knowledge a requisite, but child-study is only second in importance, and this is hardly more needed than knowledge of the principles of teaching. Ideals are the products of normal study and seeds of thorough teaching.

That the personality of the teacher is a factor not to be disregarded was made apparent by the words of a regular teacher, Mr. E. W. Church. His ideal personality at the head of every class would be a composite of good health, punctuality, frankness and love. A few supplementary thoughts were given by Mr. E. E. Grover, touching on education in general, and may be summed up in the words, "teaching is being," showing that every quality of the teacher's nature should be such as to call forth a response from the complex organisms under his care.

**For Over-Indulgence**
**Take Horsford's Acid Phosphate.**
It preserves and renews the vitality, strengthens the nerves and stimulates the stomach to healthy action.

## Marriages.

*The charge for marriage notices is twenty-five cents.*

BROWN—WARREN—In Needles, Cal., March 14, Rev. John Fletcher Brown, pastor of the church there, and Evangeline Warren.

## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

BOYNTON—In Calistoga, Cal., March 11, Charlotte Augusta, daughter of the late Rev. John and Charlotte Freeman Boynton, formerly of Phippsburg, Me., aged 66 yrs.

DWINELL—In Oakland, Cal., March 22, Mrs. Rebecca Maxwell, widow of the late Prof. Israel E. Dwinell, D. D., a native of Jonesboro, Tenn., aged 72 yrs., 4 mos.

HIPPS—In Hartford, Ct., March 9, Elizabeth F. A., wife of the late Abner J. Phipps, Ph. D., and daughter of the late Dr. Alanson Abbe of Boston, aged 71 yrs. Interment at Forest Hills Cemetery.

WILSON—In Orono, Me., March 27, Mrs. Abby A. Wilson, widow of Hon. Nathaniel Wilson and mother of Rev. F. A. Wilson of Andover.

The Story of
# Puritana.

Prof. Dixi Crosby, M. D., LL. D., who for thirty-two years was at the head of Dartmouth Medical College, belonged to the famous Crosby family of physicians, which for several generations has furnished more distinguished medical men than any other family in America. His father was Dr. Asa Crosby, of Dartmouth, who procured the charter of the State medical society, of which he was for thirty years a conspicuous member; one brother, Dr. Josiah Crosby, invented the invalid bed and the method of making extensions of fractured limbs by adhesive strips; another brother, Dr. Thos. R. Crosby, was chief surgeon in Columbian College Hospital during the war, and later professor of animal and vegetable physiology at Dartmouth College; while Dr. Dixi Crosby himself was the inventor and discoverer of various important improvements in medicine and surgery, including a new and unique mode of reducing métacarpophalangeal dislocation, opening of abscess at hip-joint, etc., etc.

At the early age of twenty-four his extraordinary skill and success in overcoming disease had already attracted the attention of medical men throughout the world, and won for him the highest honors. His greatest achievement was the discovery of an original method for perfecting and compounding in permanent form what has become known as his "prize formula," and which, under the name of Puritana, is legally protected.

The foundation of this remarkable medical discovery consists of simple New England roots and herbs, and the original family recipe for it has descended to the long line of Crosby physicians from their Puritan ancestors. Its peculiar vegetable composition rendered it necessary to brew it whenever needed in the early days of its history, and after the scattering of the Puritan families to remote localities, where the necessary ingredients were not to be found, many attempts were made to put it up in permanent form, all of which failed until Dr. Dixi Crosby discovered means and methods, the result of which is: Nature's Cure compounded in the laboratory of Common Sense.

*It cures from head to foot.*

# Puritana

# Nature's Cure

For diseases of the
Stomach
Liver
Heart
Blood
Kidneys
And for
Weak Lungs
Starved Nerves
Fagged Brain

It cures after everything else has failed. It cures cases that have been given up as hopeless. It cures pleasantly. It cures positively. It cures permanently.

Puritana is the prize formula of Prof. Dixi Crosby, M. D., LL. D., for over 30 years at the head of Dartmouth Medical College.

Get of your druggist this great disease-conquering discovery (the price is $1 for the complete treatment, consisting of one bottle of Puritana, one bottle of Puritana Pills, and one bottle of Puritana Tablets, all enclosed in one package) or write us, and you will bless the day when you heard of Puritana. The Puritana Compound Co., Concord, N. H.

# JOEL GOLDTHWAIT & Co.

Have received per steamers "Angloman," "Bothnia," "Peruvian," "Sachem," "Sagamore," "Scythia" and "Victoria,"

## 60 BALES OF CHOICE
# Oriental Carpets and Rugs.

These goods were culled from the markets of the East by our Mr. RANNEY on his annual trip, and the number of provinces represented in the collection, the assortment of sizes and patterns and range of prices, combine to make the most attractive display of **Persian, Indian** and **Turkish floor coverings** we have ever shown. We shall give our entire street floor to the exhibition and sale of the above goods, and invite inspection.

## Genuine Oriental Rugs and Carpets
**At Exceptionally Low Prices.**

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**163 to 169 Washington Street (Near Cornhill), Boston, Mass.**

**Church Cushions**
*Correspondence Solicited.*
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**Blake Bell Foundry**
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**Successors to WM. BLAKE & CO.**
Manufacture bells of every description, single or chimes of Copper and Tin. Address
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THE LARGEST ESTABLISHMENT MANUFACTURING
**CHURCH BELLS** CHIMES & PEALS in the World.
PUREST BELL METAL, (COPPER AND TIN.)
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

**Buckeye Bell Foundry**
E. W. Vanduzen Co., Cincinnati, Ohio
Best Pure Copper and Tin **Church Bells & Chimes.**
Highest Award at World's Fair. Gold Medal at Mid-winter Exp'n. Price, terms, etc., supplied free.

**BELLS**
Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

**A BELLS** all kinds, big and little—for Church and School, for Fire, Factory and Farm.
Catalogue FREE. AMERICAN
BELL FOUNDRY CO., NORTHVILLE, MICH.

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The high-carbon steel and nickel steel used in the tubing of Columbia bicycles have no equal in their power to resist the strains to which a bicycle frame is put. This tubing is all made in the Columbia mills especially for Columbias

## Standard of the World

**Columbias in quality and construction are in a class by themselves.** **$100 to all alike**

The Columbia Catalogue, handsomest art work of the year, is free from the Columbia agent, or is mailed for two 2-cent stamps.

**POPE MFG. CO., Hartford, Conn.**
Columbia Branch Houses and Agencies are almost everywhere.

IT'S MOTTO IS "PERFECTION"
STRENTH AND BEAUTY
COMBINED WITH SUCH UNSURPASSABLE FEATURES AS ITS FAMOUS ABSOLUTELY DUST PROOF BEARINGS AND OTHER POINTS OF SUPERIORITY BACKED BY YEARS OF SUCCESS ACCHIEVED BY THE FACT IT IS THE WHEEL THAT HAS ALWAYS BEEN "BUILT FOR HONOR"
THE WARWICK
FORE MOST IN THE RANKS OF HIGH GRADE WHEELS
+ CATALOGUE FREE +
WARWICK CYCLE M'F'G Co SPRINGFIELD, MASS
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# Nursery Cloth.

An absolute necessity for every modern nursery. Made of bleached muslin on both sides, with white wadding between, firmly quilted, and 34 inches wide. Highly recommended by physicians for bed pads. Thoroughly absorbent and easily washed.

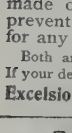
**MATTRESS PROTECTORS**

made of it are indispensable, absolutely preventing damage from stains, etc. Made for any size bed, bound and ready for use.

Both articles kept by leading dry goods houses. If your dealer don't keep them, write for sample.

**Excelsior Quilting Co., Laight St., New York.**





**NEW MAMMOTH POULTRY CUIDE** showing colored plate of chickens in natural colors. Finest book ever published. Almost 100 pages. Tells all about Poultry for Profit or Pleasure. Price only 15c. **JOHN BAUSCHER, JR.**, Box 262, Freeport, Ills.



**THE CHRISTIAN INDUSTRIAL LEAGUE.**

An organization for men inside the church, with religious, social, business, sickness and death benefits. Send for printed matter to the Christian Industrial League, Springfield, Mass.


## WOMAN'S BOARD PRAYER MEETING.

PILGRIM HALL, CONGREGATIONAL HOUSE, BOSTON, APRIL 3.

Good Friday furnished its own topic for the hour. Mrs. De Witt S. Clark of Salem presided and read from Matt. 27 the story of the crucifixion. She spoke of the draped churches and cathedrals in token of the death which the day marks, of the thousands of pilgrims whom one might meet in Jerusalem, of the women who were at the cross and the privilege which is granted to the women of today in standing before the cross; also of the fact that many make for themselves crosses heavier to bear than those which our Lord himself lays upon them.

Mrs. J. L. Hill said it was a comfort to find that in the trial of Jesus before the governor a woman resisted his conviction, and so the message of Pilate's wife has made her memorable in all the ages, with the Marys who stood at the cross. The joyful Easter news was given to women, and for women this is really the gladdest time in all the year.

Mrs. Judson Smith called attention to the promise, "And I, if I be lifted up, will draw all men unto me," which has been verified in the experience of Christians the world over. She also spoke of the spiritual awakening in Foochow of which Miss Newton has recently written.

Mrs. Thompson said that the crucifixion was a time of great sadness among the disciples, not only because their beloved master was leaving them, but because they did not comprehend the full meaning of his death. We look from a different standpoint and sing, "In the cross of Christ I glory." Mrs. Hill, Mrs. Goodell, Mrs. L. S. Ward, Miss Ives, Miss Gilman, Mrs. C. C. Coffin and Miss Washburn led the devotions of the hour.

Mrs. Cyrus Hamlin sent an extract from a recent letter from Mrs. Lee of Marash, showing the work that has been done in caring for refugees and the desperate need of those who have been left without home, food or clothes.

The death of Rev. J. F. Smith of Marsovan was mentioned and deep sympathy expressed for Mrs. Smith, formerly Miss Sears, for his children and for the Marsovan station, again sorely bereaved so soon after the death of Miss King.

Mrs. Strong read a letter from Mrs. Winsor of Sirur, in which she told of a guest, a heathen man, who came to see Miss Child when she was in the city. He was the chief of twenty villages, who waited five days for her arrival and whose object in coming was to beg her to send a preacher and an experienced Bible woman to his villages. At first Mrs. Winsor interpreted for her and then she seemed to catch all his meaning from his intense manner, even without any knowledge of his language, and promised to do the best she could for him. The meeting closed with a prayer of consecration led by Mrs. Clark.


# Remember!

**You are wasting money** when you buy cheap b nding instead of the *best*

Remember there is **no** "just as good" when the merchant urges something else for

**S·H·& M·**
REGISTERED TRADE MARK.

Bias Velveteen Skirt Binding.
*Look for* "S. H. & M.," *on the Label,* and take no other.

**If your dealer will not supply you we will.**

Send for samples showing labels and materials, the S. H. & M. Co., P. O. Box 699, New York City

The use of the **Bouillon Spoon** adds to the gentle art of entertainment at dinner—it lends charm as well as elegant convenience to the guest. The delicate chaste designs of our silverware are always a pleasure to the lover of the useful combined with the beautiful.—Jewelers will show you them. Interesting booklet about Spoons and Forks sent to any address free **Holmes & Edwards Silver Co., Bridgeport, Conn.** New York Salesroom, 2 Maiden Lane, 2d door from Broadway. 142

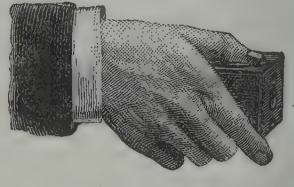


# What Rudyard Kipling Thinks of the Pocket Kodak.

"I can only say that I am amazed at the excellence of the little Kodak's work."

*Rudyard Kipling*

Booklet free, tells all about it.



*Pocket Kodak loaded for 12 pictures, 1½ x 2 in.* $5.00.

**EASTMAN KODAK CO.**
Rochester, N. Y.



**WELL DRESSED MEN**
wear only merchant tailor made clothes.

## A Tailor-Made Suit For $10.00

We'll make to your measure a Frock or Sack Suit of

**ALL WOOL GOODS**

equal to any tailors **$18** garment for **$10.** Other Suits and Trousers just as cheap. We save 50 per cent by buying big lots of woolens direct from the mills—that accounts for it.

All goods sent C. O. D., with privilege of examination and try on before paying express agent. **We pay express charges.** Send for samples of cloth, tape line and full particulars, **Free.**

**LOUIS I. VEHON, Tailor, 155 W. Jackson St., Chicago.**



REX BRAND
Extract of BEEF **FLAVOR**
Sample, 4 cents. *Book free.*
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**A. B. & E. L. SHAW**
Established 1780.
*Largest Manufacturers of*
**PULPIT SUITS**
27 SUDBURY ST.
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Send 5c. stamp for new 100-page catalogue.

## BIOGRAPHICAL.

REV. JUDSON. G. SPENCER.

he church in Charlton has sustained a great loss, the entire community has been saddened by death of the pastor, Rev. J. G. Spencer, who ed away very suddenly, March 26, in his fifty-nth year. He had returned from a visit to raska a few weeks since, and had not been well, his condition was not thought serious till a few rs before his death. He had been pastor of the rch about two years, and had been an untiring, nest worker, sustaining services also in different ts of the town with good results. Mr. Spencer born in St. Lawrence County, N. Y., in 1839, lied at Fairfield College in New York, and was ained in 1864 and his early ministry was in the te of New York. Afterwards he went to the st and preached in the States of Iowa, Illinois, nnesota, Colorado and Nebraska, much of the e in the employ of the Home Missionary Society. leaves a wife, one son and four daughters. The eral services took place Sunday, March 29, at the rch, Rev. S. A. Burnaby of Southbridge offici-g, assisted by the Methodist Episcopal minister, . Mr. Harwood. A large concourse of people present, testifying to the great esteem in which brother was held.

REV. AUSTIN WILLEY.

ev. Austin Willey died in Northfield, Minn., rch 28, aged ninety. Mr. Willey's native place Campton, N. H., where he was born June 24, . He graduated from Bangor Seminary, class 37, and accepted a call to preach deliverance to oppressed as editor of *The Liberty Standard* of tland, Me., which continued till his health ed and he went West and was ordained at An-, Minn., in '59. Engaged again in journalism, was editor of the first religious paper in the te, *The Northfield Journal*, and continued to age to use all his powers by voice and pen in first of anti-slavery, and afterwards of temper-e, writing for religious and temperance papers.

REV. JOHN F. SMITH.

he American Board loses one of its ablest mis-naries in the death of Mr. Smith at Marsovan, rkey, March 20, at the age of 63. He was born at ndsor, Vt., received his education at Dartmouth the University of Wisconsin, being graduated n the latter in 1857. He studied theology at he Seminary and, a year after completing the rse, sailed for Turkey in May, 1863. He labored tinuously in his chosen field of service, occupy-in later years the chair of theology in Marsovan lege. He was a man of ripe scholarship, capable in practical affairs, and greatly beloved by all knew him. His wife, Mrs. Sarah E. Smith, sur-es him.

REV. WALTER BARTON.

Ir. Barton was born in Granby in 1833, graduated m Amherst College in 1856 and from Hartford eological Seminary in 1861. For a brief period supplied churches in Oxford, Ct., and in Graf-, Vt., until he was ordained and settled over the rch in South Amherst in 1864. He afterwards d pastorates in Suffield, Ct., Lynn and Attleboro. 1893 he became a resident of Hyde Park, where died March 29.

## HOME MISSIONARY FUND.

| | |
|---|---|
| Friend, Whitinsville | $5.00 |
| Subscriber of *Congregationalist* | 5.00 |
| Augustus S. Fitch, Walton, N. Y. | 2.00 |
| S. Crane, Detroit, Mich. | 2.00 |
| bie M. Smith, Norwich, Ct. | 2.00 |
| Tomlinson, Shelton, Ct. | 2.00 |
| s. J. R. Gillette, Nordhoff, Cal. | 2.00 |
| arles T. Bauer, Jamaica Plain | 2.00 |

further sum is needed to cover for 1896 the nes already upon our home missionary list. As none have been cut off, and we hope no such essity will arise.

HOUSANDS have tested the great building-up ver of Hood's Sarsaparilla and have found re-ved strength, vigor and vitality in its use.

PRINGTIME is when nearly every one feels the d of some blood purifying, strength invigorating l health producing medicine. The real merit of od's Sarsaparilla is the reason of its widespread pularity. Its unequaled success is its best ommendation. The whole system is susceptible the most good from a medicine like Hood's saparilla, taken at this time, and we would lay cial stress upon the time and remedy, for tory has it recorded that delays are dangerous. remarkable success achieved by Hood's Sarsa-illa and the many words of praise it has received ke it worthy of your confidence. We ask you to e this medicine a fair trial.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS. CO Philadelphia.
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Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

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THE HALF-HOSE THAT ARE STAMPED
Shawknit TRADE MARK. ON THE TOE
**Fit Well, Look Well, Wear Well.**
*They are the only half-hose constructed in accordance with*
THE SHAPE OF THE HUMAN FOOT.
Sold by the trade generally, and obtainable direct from the makers, who will send a Descriptive Price-List to any applicant,
SHAW STOCKING CO., Lowell, Mass.

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Handsome Catalogue Mailed Free
The Stearns is a modern wheel of advanced construction. Lightest, strongest and lasts the longest. The '96 Stearns surpasses all former models.
E. C. Stearns & Co., Syracuse, N.Y.

They both use **Pride of the West** muslin for their white skirts.

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Make sure of a well-known trade-mark on every article.

Our own marks are:
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(Please mention this paper.)

## OTHER CHRISTIAN WORK.

The most recent census of Roman Catholics in the archdiocese of Boston gives an estimated population of 600,000. There are 34,382 pupils in the parochial schools, 412 students in the colleges and academies for men and 760 pupils in the academies for young women; 427 priests minister in the 159 churches. The city of Boston has 38 churches and seven different nationalities are provided with pastors who preach in the vernacular.

In order to encourage and stimulate greater study of the Bible the American Institute of Sacred Literature in Chicago offered, last year, two prizes of $100 and $50 each to college students for the best examinations in Hebrew, New Testament Greek and the English Bible. Eighty-one colleges were represented by the competitors and the winners were: In Hebrew, Isaac Husik of the University of Pennsylvania and Godlove C. Seibert of the German Theological Seminary, Bloomfield, N. J.; in New Testament Greek, Edna White of the University of New Brunswick and Clyde V. Foyle of the University of Oregon; in the English Bible, Grace E. McCaw of Rockford College and H. Edwin Hawkes of Yale. Not the least interesting feature of this competition, as reflected in the names, is the diversity of nationality represented.

Through the generosity of the Boston & Maine officials, the railroad branch of the Y. M. C. A. at Concord, N. H., has become a reality with permanent headquarters in the two-story building furnished for the purpose on Depot Square opposite the passenger station, and entirely remodeled and fitted up with every facility and convenience suited to the wants of the hundreds of railroad employés who spend some portion of every day in the city. It has bathing and sleeping rooms, a reading-room and a hall for gatherings and entertainments, which are open day and night for all railroad men and their families. Over 300 are already enrolled as members. The home was formally opened for inspection March 24, and in the evening were held the dedicatory services in one of the large halls of the city. Good music was furnished by an orchestra and several addresses were made, closing with one by Hon. Lucius Tuttle, president of the system, in which he said the branch was located in this city because of the goodness of the soil, and he wished to give it every advantage. Its success would determine the location of other branches at different points in the system. The officials do not consider it in the sense of a charity, but the recognition of a need to stimulate the highest loyalty and efficiency in service. The home is in charge of R. E. Burleigh, late of Brooklyn, N. Y., who is fast proving himself the right man for the place.

Whittier House, Jersey City, the only social settlement in the State, continues to increase in usefulness, its only limitations at present being in the line of money and workers. Its building is a handsome one on a prominent street, but the section round about overflows with the classes that are needy in more ways then one. The original mothers' class continues to brighten tired lives and sweeten dreary homes. The first mystery about the class and suspicious questionings as to meetings, where social and creed distinctions were absent, are passing away. The sewing school that began with three members now numbers 275. The free kindergarten is increasing in popularity and is more than twice as large as at first. The Young Women's Club thrives so well that the head worker, Miss C. F. Bradford, was asked to start a Men's Club, which she has done amidst much enthusiasm. There are now, also, a Young Citizens' Club, a Lincoln Club for boys and a Newsboys' Club started not long ago. The latter numbers 77, and as many more have been turned away because of lack of accommodations. Another truly, though still not formally, Christian agency of the house is the mission for street girls. It has been successful in winning the confidence of many of this class. The classes with small fees continue to be well attended. Instruction is given in about ten branches. Other forms of activity are lectures, entertainments, loan and saving funds, the services of a poor man's lawyer, a poor man's doctor, etc. The circulating picture gallery continues to be one of the most popular features. The pictures—reproductions of genuine works of art—are explained to the friends of the house in the neighborhood and then loaned for two weeks or longer.

**Catarrh.** The best remedy is *Pond's Extract*. For old and obstinate cases, use *Pond's Extract Catarrh Cure*, 75 cents, and *Nasal Syringe*, 25 cents.

IT'S TALKED ABOUT.—A cured man has a quick memory, and those who have once tried Adamson's Cough Balsam think of it, talk of it, and get it for themselves and their friends, whenever troubled with coughs, colds, or other throat and lung complaints.

MESSRS. JOEL GOLDTHWAIT & CO. are displaying a most attractive line of Persian, Indian and Turkish floor coverings, as well as sixty bales of choice Oriental carpets and rugs, which will be sold at exceptionally low prices. A cordial invitation is extended by the firm to inspect these creations of the East.

anæmia

If you are anæmic, your blood is starving for fat; you are not assimilating your food-fat. You *can* assimilate

Scott's Emulsion.

MADAME PORTER'S BALSAM

THIS LADY

whose portrait appears on every bottle of Balsam sold, is liked very much by girls and boys, little and grown up, everywhere. For 60 years the pleasant taste of "Madame Porter's" has been in the mouths of the people, and millions own to the wonderful relief it affords when a cold is caught and a cough is mocking good nature. There's safety, too, in "Porter's." Better have it on hand.

Safe and Sure Good as Candy

Druggists sell it, to cost not over 25 and 50 cents (two sizes).

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DENT'S CORN GUM

*Cures* Corns, Warts, Bunions, etc. *So easy to apply—it sticks fast.* Ask for **Dent's**; take no other. Sold everywhere, or by mail 10 cents. C. S. DENT & CO. DETROIT, MICH.

*Try Dent's Toothache Gum.*

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It's glorious to be healthy; to sleep well; eat well and think well of all. Most diseases are of the nervous system and yield readily to

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**Which Restores Health.**

It is sold by all druggists on positive guarantee first bottle will benefit or your money will be refunded.

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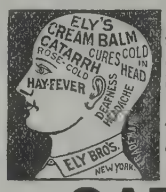


*I suffered terribly from roaring in my head during an attack of catarrh, and because very deaf, used Ely's Cream Balm and in three weeks could hear as well as ever.—A. E. Newman, Graling, Mich.*

CATARRH

**ELY'S CREAM BALM** Opens and cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied to each nostril and is agreeable. Price 50 cents at Druggists or by mail.

ELY BROTHERS, 56 Warren Street, New York.

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*Can be cured* by using ROCHE'S HERBAL EMBROCATION

The celebrated and effectual English cure, without internal medicine. W. EDWARD & SON, Props., London, Eng. Wholesale, E. FOUGERA & CO., New York

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have been prescribed with great success for more than 50 years by the leading physicians of Europe in the treatment of female patients. Specially recommended for

**Poorness of the Blood and Constitutional Weakness.**

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To avoid imitations **BLAUD** is stamped on each pill.

The "Harris" Method of Giving

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the *Congregationalist*, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, $2.50; 35 copies, $1.00.

For sale at the office of *The Congregationalist*, Boston.

If you want a sure relief for pains in the back, side, chest, or limbs, use an

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BEAR IN MIND—Not one of the host of counterfeits and imitations is as good as the genuine.

CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST., OPP. BOYLSTON ST., BOSTON.

## OBITUARIES.

### REV. THERON GAYLORD COLTON.

the morning of Friday, March 20, the spirit of T. G. Colton entered into rest. His death was the of a noble life and a useful Christian ministry. m do we see a life more complete. He was a ar of rare attainments, a pastor thoroughly de- to those whom it was his mission to serve, a her of more than usual interest and power and a d to every philanthropic movement.

was born at Westford, N. Y., July 31, 1820. His stors were of Puritan stock, and many were active aking the early history of this country. Since for five generations, there was no time when member of the family was not a student at Yale. ly all of them on graduation entered the Congre- mal ministry. At the age of eighteen Mr. Colton to New Haven to prepare to enter Yale College, e his older brother was tutor and two other broth- ere students. Six brothers attended that institu- and made brilliant records in scholarship, Mr. n taking honors in the class with which he gradu- i in 1844.

849 he graduated from Yale Theological Seminary was soon after ordained to his chosen calling, to h he gave nearly half a century of noble service. as married to Miss Jane Harwood at Lockport, , Sept. 13, 1849. Soon after his marriage he began ife work as a minister of the gospel at North n, Ct. He had two long pastorates in Ware and on, Mass., in the latter place writing two books storical value and interest. In 1866 he moved West e health of his family, and settled as pastor at ewater, Wis. He continued his pastorate at White- r till 1875, when he was called to Hudson, Mich. faithful labors with this church continued nine . In 1884 he was called to Rootstown, O., where mained eight years. He then returned to Hudson, cting to retire from public service, but his active and his devotion to the work of the ministry led acceptance of a call to the church at Sylvania, O. now in his seventy-third year, he divided his between his work in Sylvania and his home in on until he was stricken of paralysis Dec. 26, 1895, e seventy-sixth year of his life. He leaves a w, one daughter and three sons. One son is pastor e Congregational church at Patchogue, L. I.

Colton was greatly interested in our denomi- nal papers and lent important service in the ization of the *Advance*. His scholarship was well n and appreciated at Yale, during the early part s ministry. Soon after his ordination he was the e as professor of history in that institution. A e illness of typhoid fever prevented his election. vigorous health, his keen and well-trained mind ls aptness as a student of history and the classics important factors in his faithful ministry. Still important were his evangelical faith, his deep and his consistent daily life. All who knew him him, and were attracted toward the life which it is mission to proclaim. There was no uncertain from his pulpit, nor uncertain influence from fe. A blessed life has passed away, a blessed ory is left us. H. A. P.

### GEORGE W. PRATT.

George W. Pratt died in Boston, at the home of C. A. Dickinson, D. D., March 21. He was born 22, 1855, in Everett, Mass., where his father was r. He was the grandson of Hon. Z. Eddy of East leboro, and in that town his early youth was spent.

Pratt was a man of rare ability, and, although he or many years an invalid, he exerted an influence h was effective and lasting. He was a superior ar. He and the late F. G. Pratt of the *Youth's anion* began the study of the languages at a very age under the tuition of their father, the late cis G. Pratt. George fitted for college at Phillips emy, Andover, and entered Harvard in 1873. In school and college he showed great intellectual y, standing among the first in his class and giving ise of a brilliant future. He was obliged to give s college course on account of ill health, and since with the exception of a brief time of service on *oston Advertiser*, he has been unable to do any con- us work.

had a remarkably comprehensive knowledge of ible and a deep religious nature, broad sympathies, rnest faith, great patience under trial and a living ction that for him to live was Christ. Restrained active service by the weakness of the flesh, he hat he was an ambassador in bonds; but he served his King, and by his Christian graciousness, sin- y and integrity he reflected honor upon the king- which he represented. He was conscious to the nd his death was a triumph of Christian faith. A er survives him, who has seen all the members of amily pass over before her during the past four

### HANNAH WAITT.

March 6 entered into the heavenly rest Mrs. Han- (Vose) Waitt at her residence in Roslindale. She led out almost fourscore and ten years of a life of lar sweetness and unselfishness. In remarkable ssion of bodily and mental powers she patiently rustfully waited day by day the summons which knew could not long be delayed. It came at last out premonition. While she was busy about some tomed duty in her chamber the Lord called her. sat calmly down in her chair and immediately ed on. It was not death, but transition—the appro- e exodus of a mellowed and sweetened life.

n in Boston, Mrs. Waitt in early years was prom- ly identified with its social and religious life. As mber of the Bowdoin Street Congregational Church vas a recognized leader in its social and charitable . But few of her contemporaries survive her now member the faithful and loving service she ren . The Seamen's Friend and the Children's Friend eties were among the charitable agencies which ed her prayer, service and gifts and in whose gement she took an active part in the years long About thirty-five years ago Mrs. Waitt connected lf with the Central Congregational Church, Ja- a Plain, and was still an honored and beloved ber of the same at the time of her decease. She ved her husband, Henry Waitt, about forty years. down to the last she was interested in all current ts in the world, particularly in everything which ed to the condition and growth of her Master's dom. She was a constant and appreciative reader he *Congregationalist* for many years. The many thronged her home on the day of the funeral, both nd young, testified that sweet and fair and gentle her life as the flowers she loved and in which they gly embowered her, and her memory as pleasant eir perfume. J. B. K.

### ELIZABETH B. WILD.

e Congregational church at Norton feels keenly oss of Mrs. Wild, who for more than twenty years een closely identified with its work and interests. Wild was born in Elizabeth City, N. J., but the r part of her life has been passed in Norton. A g mother, a most charitable neighbor, a devout tian, the pervasive influence of her spiritual life felt in every circle of the community, and every ement having for its purpose the building up of t's kingdom found in her a loyal and earnest sup- porter. She died March 24 at the age of 69 yrs., 4 mos., and 14 days, having outlived her husband, the late George W. Wild, less than a year. Three sons and a daughter, the wife of Hon. H. C. Joyner of Great Barrington, survive her.

### ADELINE C. ADAMS.

Died in Camden, Me., at the homestead on High Street, March 25, Mrs. Adeline Cushing Adams, widow of the late Samuel G. Adams, aged 89 yrs. and 8 mos. Born in Camden, her whole life has been identified with the town, its progress and its interests. Early in her married life, at the same time with her husband, a prominent business man of the place, she joined the Congregational church, which she loved and labored to honor and strengthen. Always exemplary in life and character, her friends and acquaintances were led to respect and love her. But it was in the home and as a mother that she was best known. Four sons and six daughters constituted her ideal home and they were her care and her comfort. These children were trained "in the nurture and admonition of the Lord."

In later years it was her delight to have them with her and often as they gathered around her she would request the singing of some familiar hymns which she knew by heart and, until a few weeks of the end, she would join in a firm, sweet voice. Sometimes she would call for her favorite hymn, in the tune of Dennis:

Blest be the tie that binds
Our hearts in Christian love.

So hers was indeed an ideal home.

Seven of the children survive the mother, thankful that they have been permitted to watch over her in the declining years, and they all, with fourteen of the grandchildren, were present for the farewell services at the home, which were happily conducted by her pastor, Rev. L. D. Evans. A son-in-law offered the committal prayer at the grave, when the sons and sons-in-law affectionately laid away her loved form in the family lot and beside her kindred dust. As to the real mother they could say:

Rest spirit, rest,
In heaven blest.

Her place can never be made good in the old home, so dear to children and children's children, for she herself was what made it home to them. But tender memories will make it ever a sacred shrine, as from time to time they may visit there. And now they are consoled by the thought that the mother was ripe for the change which has taken her to the mansions prepared in the heavenly home. Because of this, it is easy to say "Thy will be done." "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." J. E. A.

A POUND of facts is worth oceans of theories. More infants are successfully raised on the Gail Borden Eagle Brand Condensed Milk than upon any other food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

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CAUTION—Beware of imitations. The genuine article is plainly stamped . . . . . .

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All dry goods stores. Three weights.

105 COOK BOOK

Remember these Directions for using Cottolene

COOK BOOK 106

105

For shortening never use more than two-thirds as much Cottolene as you would of lard. When frying with Cottolene always put it in a cold pan, heating it with the pan. Cottolene produces the best results when very hot, but as it reaches the cooking point much sooner than lard, care should be taken not to let it burn—when hot enough, it will delicately brown a bit of bread in half a minute. Follow these directions in using Cottolene and lard will never again be permitted in your kitchen or in your food. Genuine Cottolene is sold everywhere in tins with trade-marks—"*Cottolene*" and *steer's head in cotton-plant wreath*—on every tin.

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Quick as Thought

No time lost with WHITMAN'S INSTANTANEOUS CHOCOLATE.

Taste, flavor and quality the best. Put up in pound and half-pound tins.

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Made in frock or sack suits in the latest styles, equal to any clothier's $12 garments. Higher priced suits equally as cheap. We do not ask you to buy a "blind pig" but will send samples of the leading spring and summer cloths, measurement blank and tape line free. Agents Wanted.

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GREGORY'S HOME GROWN SEEDS.

Their vitality is assured. Everything that pays they grow. Get Gregory's Seed Catalogue for 1896 (mailed free) and you'll have a book worth reading. Filled with hard facts for planters.

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BURPEE'S SEEDS, Philadelphia

A postal card addressed as above will bring you BURPEE'S FARM ANNUAL for 1896, if *you intend to purchase Seeds*, otherwise the price is ten cents (less than cost). It is a bright BOOK of 184 pages, with hundreds of illustrations and colored plates painted from nature. It tells all about the BEST SEEDS that Grow!

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persist in recommending and selling smooth-faced carpet linings (same kind they have been selling for years) that protect the **floor** from wear more than they protect the **carpet.**

The **Norwich** costs the purchaser no more than other linings (10c.) and saves its cost on the yearly wear of the carpet.

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For sale by Best Carpet Dealers. If your Dealer will not supply you, it can be ordered direct from the Factory in any quantity over 20 yards, express paid, at **10 Cents** a yard.

**NORWICH CARPET LINING CO., NORWICH, CONN.**

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THE painter decorates the wall; the artist-in-needle-work decorates the furniture; the emperor decorates with a medal the faithful soldier; but dirt decorates all neglected things and places with its own peculiar badge—a badge of disgrace. Decorative art is a good thing if it does not lead people so high up that they cannot see the dirt that accumulates in the kitchen and in the corners. It is those housekeepers who use SAPOLIO that win the medal of honor and have houses and reputations free from the imputation of a decoration of dirt.

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YARDSLEY—*Go down to the drug-store and get a bottle of Pond's Extract, will you?*—The Bicyclers, by John Kendrick Bangs.

## CURES

Piles
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Catarrh
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Hoarseness
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**CHECKS BLEEDING** **REDUCES INFLAMMATION** **QUIETS PAIN**

**USE POND'S EXTRACT After Shaving—No Irritation**
**USE POND'S EXTRACT After Exercising—No Lameness**

LIPS chapped or a little rough? Use **POND'S EXTRACT LIP SALVE**—Healing, Softening, Delicious Odor, Beautiful Color. 25 cents.

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**BUY GENUINE POND'S EXTRACT if you want genuine cures**
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**Ahead in Quality and Quantity.**

. . . . MOST ECONOMICAL . . . .

DOES NOT HARDEN OR CRACK THE LEATHER.

## Insist on Having Brown's.

*Volume LXXXI* *Number 16*

# THE CONGREGATIONALIST

Boston Thursday 16 April 1896

REV. WILLIAM H. DAVIS D D

THE great twin principles of Puritan polity, liberty of conscience and brotherhood of life, . . . I believe that these are to be the great watchwords of the coming church, whose doors and mind will be open to all new truth and new methods in the kingdom of God, and whose pews will be filled with the rich and poor alike. Freedom in religious discussion, in matters of conscience, a faith which trusts God and his people in the administration of its affairs, a sense of brotherhood with all Christian churches and Christian workers —these have been our characteristics in the years gone by. And may they continue to be so in the years to come.—*Dr. Davis, in his sermon at the jubilee of the First Church, Detroit.*

# PILGRIMAGE TO ENGLAND AND HOLLAND

*The Congregationalist's* Pilgrimage sails June 4, 1896, by Hamburg-American Express Steamer **Columbia,** landing at **PLYMOUTH, ENGLAND,** returning August 1 by the same Line. The Itinerary includes Cologne, the Rhine, Lucerne, Paris, etc.

ST. PETER'S CHURCH, LEIDEN.

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☞We urge prompt application for the remaining vacant places. The party is limited, and the outward steamer accommodations cannot be increased.

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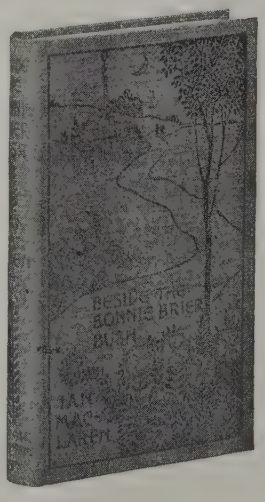


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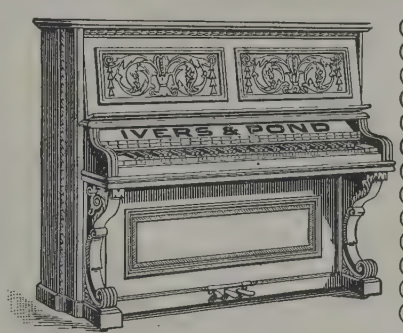


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## CONTENTS

EDITORIAL:
Paragraphs 621
Are Our Missionaries to be Expelled? 621
Florida versus the A. M. A. 622
Congregational Isolation 622
Congregational "Team Work" 622
Presenting Our Bodies to God 623
Current History 623
In Brief 624
STAFF CORRESPONDENCE:
The Interior 625
London 626
CURRENT THOUGHT 627
CONTRIBUTIONS:
The Work of the Yale Band in Washington. One of Its Members 627
The Work of the Andover Band in Maine. Rev. E. R. Smith 628
Rev. W. H. Davis, D. D. An Appreciation. Rev. Dr. De Witt S. Clark 629
THE HOME:
"God Bless You, John"—a selected poem 631
Paragraph 631
Angel Ministrations. Mrs. M. E. Sangster 631
The Science of Food. V. Milk and Its Products. M. V. Shaler 632
Afield With Young Naturalists. S. J. Bucklin 632
Closet and Altar 633
Mothers in Council 633
Dandelion—a poem. Isaac Ogden Rankin 634
About People 634
Primrose Day—a selection 634
The Conversation Corner. Mr. Martin 635
Corner Scrap-Book 635
THE SUNDAY SCHOOL—Lesson for April 26 636
Y. P. S. C. E.—Topic for April 26–May 2 637
PROGRESS OF THE KINGDOM 637
LITERATURE 638
NEWS FROM THE CHURCHES:
Easter in Nebraska 640
MISCELLANEOUS:
Some Observations on the Present Distress 630
The Gospel for an Age of Doubt 630
Notices 640
A Quarter of a Century at Mt. Vernon Church 643
Egypt and North Africa's Gifts to Christianity 645
Education 645
Business Outlook 646
Woman's Board Prayer Meeting 647
Proposed Changes in the Meeting of the Massachusetts General Association 648
Colorado College 649
Marriages and Deaths 650
American Oriental Society 651

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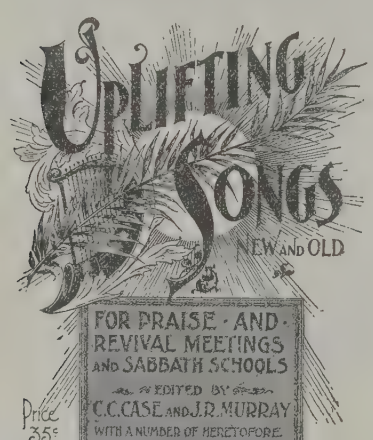
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✠ 80th ANNIVERSARY OFFER ✠

The eightieth anniversary offer (*The Congregationalist* and *The Bonnie Brier Bush* for 30 cents), as announced on one of our advertising pages, is still open. After this week we shall not be able to send the anniversary number in connection with this offer. The offer of the "Brier Bush" and twelve *current* numbers of the paper will be open during *April*.

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ONE by one some of our leading churches, an unprecedented number of which during the past few months have been without pastors, are finding their leaders and taking up the work with renewed hope and activity. On Easter Sunday Mr. Beach began his work with the Plymouth Church, Minneapolis; this week Dr. Davis will be installed in the Eliot Church, Newton, and the First Church, Omaha, will soon be enjoying the ministrations of Rev. Frank A. Warfield, recently of Brockton. Dr. Stimson's withdrawal from Broadway Tabernacle, New York city, leaves that important pulpit to be provided for and frees him to devote his rare power as a pastor, executive and able preacher to some church which desires to be set at work solving the problems of today. Dr. Stimson's record in Minneapolis, Worcester and St. Louis was such that his many friends feel that his powers have not had a suitable opportunity in New York, and they covet for him a place suited to his gifts.

America, perhaps, has little but sympathy to give toward settling the question of control in Asia and Africa, but surely Christian America ought to think of her own principle of religious freedom in giving sympathy. It is a fact beyond question that Russia suppresses religious freedom, and France and Germany reduce it to the lowest possible point. We may not like English manners or approve of English greed, but at least we know that under the British flag religion as well as trade is free. Russian, French or German domination in these matters involves a retrogression from the present position of liberty for teaching and believing in heathen lands. Bad as the Turk is, in the matter of evangelization the Russian will be worse. With all the other conquering and ambitious nations, except England and Japan, religion is still, as in mediæval times, an instrument of statecraft, and therefore of oppression for all nonconformists to the national creed, but England opens the door of opportunity for all and holds the balance of justice true.

The plain issue raised by the case of pulpit plagiarism in which Dr. D. Parker Morgan of the Protestant Episcopal Church of the Heavenly Rest in New York acknowledges having "conveyed" his Easter discourse, bodily as to thought and almost completely as to language, from a printed volume of sermons by the late Rev. Dr. George Putnam, is the issue of honesty. Dr. Morgan's first plea in mitigation was that he was worn out with the duties of Holy Week and, for the first time in his life, made use of a sermon written by another man. Left at this point the explanation would, no doubt, have been accepted in mitigation of the offense and the incident would soon have been forgotten. Later, however, the offender has expressed sorrow, not for his sin against the accepted code of pulpit honor, but that, by the mistake of his private secretary, the sermon was published in full, so that a complete and public exposure was possible. It becomes a duty, therefore, to sink all consideration of the unrepentant offender in condemnation of the offense. Dr. Morgan's apologists, including, we are sorry to see, Dr. Parkhurst, are doing their utmost to bring discredit upon the pulpit and the church. Abuse of the exposer can be no excuse for the sin. It is understood in America that sermons are original, unless the preacher expressly states the contrary. If a man is overworked and must borrow, at least he need not steal. Printed sermons are at any man's disposal at the easy price of an acknowledgment. In our opinion Mr. Lee, except for one unfortunate sentence which lays him open to the suspicion of professional jealousy, has done his simple duty in this matter.

There is a proportion and a timeliness of faith as well as of the other acts and thoughts of life. We cannot always be thinking directly and immediately of God, because we have the works of our stewardship to carry on and these demand our full attention. To trust lies back of all our labors and preoccupations, and there are times when it should be the conscious mood in which we approach the work, and more especially the troubles, of life. "What time I am afraid I will trust," said the wise Psalmist. That was the testing time for faith, and then he learned its power and value. A little child may run to and fro across the path and glory in its freedom, but let the shadow of danger come and then it hurries to the father's clasping hand, while we, who have too little of the childlike spirit, trust God when the skies are clear and the events of life go to our liking and complain of him when peril comes. What is faith good for in a world in which it is foretold that we shall have tribulation if it fails us when the hour of tribulation comes? It is more than the joy of worship. It is help in the storm, communication when all other avenues are closed, rest and counsel in perplexity, the highest wisdom rescuing our lives from folly. "I will trust the Lord at all times." That is the ideal, but if there must come a time of interruption and forgetfulness let it not be in the times when we are afraid.

## ARE OUR MISSIONARIES TO BE EXPELLED?

It can safely be said that the peace of Europe has been maintained during the past twenty years chiefly because Russia has been content to remain in her own corner of the world. But Russia is well known to be a nation that keeps a treaty only so long as the breaking of it promises her no advantage. She is ready to ally herself to any power that she thinks she can employ for her own advancement. Unprincipled in politics and trained in diplomacy, she waits and plans for the time when she can dictate to all Europe, and through Europe direct the politics of the world.

Turkey is the key to the Mediterranean. The first-class power that possesses Turkey, with its capital at Constantinople, can easily make terms for Greece, Italy, Spain, North Africa and Egypt, and can even hold the Suez Canal and India under its direction. A railroad across Syria and Mesopotamia would make it possible to place a large army in India at short notice, while at the same time the English were held at bay in the Mediterranean.

Should Russia be that power it would have great advantage in that its territory would be still compact and advantageously connected with a vast inland sea, and for recruiting purposes impregnably defended from all outside attacks. Turkish territory is rich and capable of great development. Her peasants make excellent soldiers. They are hardy and fearless. Trained by Russian officers and well armed they would make a formidable foe to meet. Assured of their monthly pay, with proper food and clothing, a vast army could be gathered at short notice. Russia at Constantinople, with all the resources of Turkey at her command, would be the severest menace to the peace of Europe and Asia, and she could there dictate terms to the world unless there were a vast combination against her.

Every indication points to the fact that this is the aim of Russia today in her dealings with Turkey. Already there is an understanding between them. United efforts are being made to expel the American missionaries in Turkey, Turkey acting under the advice of Russia in order to prepare the country for Russian occupancy. Every week reveals the completion of the arrangements for the final announcement of a Russian protectorate for the sick man of two continents. A protectorate would be only another name for early Russian occupancy and control, unless Europe acts soon and that, too, with vigor.

With her will wrought in Turkey, will the outlook for Christian Protestant missions in China next become as dark as the outlook now is in Turkey? Are Great Britain and the United States leading the English speaking peoples of the world to witness,

without protest of the most emphatic kind, without a recourse to arms, if need be, the triumph of the Slav and Moslem in Turkey and the Slav and Buddhist in China? Do both the Protestant and Roman Catholic rulers of Europe realize how profoundly far-reaching are the issues at stake? It would appear not, judging by the success Russia and Turkey have had during the past year, else Germany and Austria would not have played into Russia's hand.

Our Department of State has a simple duty before it, viz., to insist upon adequate consular protection, the right of all American citizens to a trial before a non Turkish tribunal, immunity from arrest by irresponsible Turkish officials and a speedy return to their daily tasks, whether religious or otherwise, when proven innocent. Religious teachers are guaranteed rights which Turkey cannot withdraw without breaking treaties with France and with us, and any attempt to expel a single missionary should call forth such action on our part as will be unmistakable. Fortunately, as we go to press, it seems as if the joint action of our *charge d'affaires* in Constantinople, Mr. J. W. Riddle and Sir Philip Currie, the British ambassador, had influenced the Porte to refrain from issuing its decree expelling all the missionaries until Russia's further purpose had been ascertained, but that such a decree exists in a tentative form there is little doubt.

## FLORIDA VERSUS THE A. M. A.

When the State of Florida arrested Principal Rowles and eight teachers of the Orange Park Normal and Industrial School last week for breaking the following law:

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>
> Section 1. It shall be a penal offense for any individual body of inhabitants, corporation, or association, to conduct within this State any school of any grade, public, private or parochial, wherein white persons and Negroes shall be instructed or boarded within the same building, or taught in the same class, or at the same time, by the same teacher.
>
> Section 2 Any person or persons violating the provisions of Section 1 of this act by patronizing or teaching in such school, shall, upon conviction thereof, be fined in a sum not less than one hundred and fifty dollars, nor more than five hundred dollars, or imprisoned in the county jail for not less than three months, nor more than six months, for every such offense.

it began a legal contest which will not end until the decision of the United States Supreme Court is given. Meanwhile Floridian ethical and educational ideals will be pilloried in the sight of all men.

This law was passed by the Florida legislature in 1895 at the instigation of the superintendent of State instruction, Mr. Sheats. The ethics of Christ, Pilgrim traditions and the United States Constitution seemed paramount to the opinions of Florida legislators, and the highest officials of the A. M. A. decided to defy and test the law. That the denomination stands back of them may be reasonably inferred from the following resolution passed by the last Triennial National Council, which, after suitable introduction, says:

> Therefore the National Council of Congregational Churches of the United States, regarding the enactment not only as repugnant to Christian principle, but also as opposed to our civil rights guaranteed by the Constitution of the United States to all citizens, do call upon our representative, the American Missionary Association, to unceasingly and courageously resist this wicked enactment in all lawful ways, and to exhaust all legal measures to defend these guaranteed rights and privileges, and to carry if necessary this case to the Supreme Court of the United States, for adjudication, and we pledge to the Association in pursuance of this our hearty co-operation.
>
> Let the A. M. A. have the sinews of war with which to employ the ablest counsel.

## CONGREGATIONAL ISOLATION.

The central and essential element of Congregationalism, like that of any other institution, may be its weakness. The Pilgrim churches will never surrender their title to independent management of their own affairs. No Episcopal or Presbyterial system is likely to commend itself to our denominational consciousness. There is all the more reason, therefore, why we should not dread the effects of a closer federation of our interests as Congregational churches. What we suffer from in some quarters is a spirit of Congregational independence which practically resolves itself into Congregational isolation. This, we believe, is as harmful to those immediately concerned as it is divisive from solidarity and church unity. No church can afford to ignore its relation to its sister churches. Ecclesiastical property in these days of shifting population is not a guaranteed thing. Churches, which twenty years ago in our large cities were at the high tide of their prosperity, are today looking to other churches and the denominational societies for means wherewith to live. That organization, therefore, which holds itself in a large measure aloof from its sister organizations, even though now it is strong, may sometime itself feel the need of the quickening and strengthening that arises only from a sense of being leagued with many. Certainly a church has the right, for instance, to forbid any agent from a benevolent society to ascend its pulpit. It has a right to exhibit little interest in the conference of which it is a member, and to have no participation whatever in the clubs and social organizations which are such a feature in modern church life, but we believe that such a church in the long run loses, not only in the esteem of sister churches, but in the vigor and propagating power of its own spiritual life.

Ministers differ in their valuation of the means of communication with their brethren. Some, no doubt, make too much of the organizations which bring ministers into friendly contact with one another. We understand how, in these busy days, a minister covets every hour he can get for his study, but we believe there is a golden mean. We remember Dr. Burton's lectures to Yale students and how he urged upon them the duty of regular attendance, if possible, upon the conferences and associations. It was his own habit, and his influence, especially among the younger ministers in the State of Connecticut, was great and wholesome. Nor do we think that his own intellectual and spiritual equipment was diminished because he availed himself of such means of communication with his fellow Christians and fellow Congregationalists.

The moral we wish to point is briefly this: When Congregational independence becomes Congregational isolation they who practice it are not genuine Congregationalists and are not on the highway to the largest growth and usefulness. When an individual church views its concerns purely from a selfish standpoint it makes a grave mistake. No church, for instance, can afford to move its house of worship in utter disregard of the opinion and advice of the denomination. Moreover, no church ought to set its peculiar prospects apart from the sympathy of the denomination so far as that is accessible and available. We should like to see in our large cities such a federation of interests that no one church shall feel itself alone in the carrying on of its work, that no prosperous church which comes out at the end of the year with money in the treasury shall exult over its less successful neighbor, and that no church in the midst of adverse conditions should feel itself unsupported. We are speaking now not merely of financial assistance, but of that exchange of good wishes and that expression of friendly interest which ought to prevail between those engaged not merely in the same Christian work but are allied with the same branch of the great Church of Christ. In most of our cities recent years have witnessed a larger development of fellowship expressing itself through more frequent exchanges of pulpits, through local Congregational clubs and through other channels. The church which isolates itself altogether from its fellows or maintains only a formal and perfunctory connection, is today a marked church. The pastor who has nothing to do with his fellow pastors is a marked man. We welcome this increase of denominational friendliness. We rejoice that in Boston, for example, it has recently taken shape in an organization which intends not only to cherish a sympathetic spirit, but to express it in tangible form for the upbuilding of Congregationalism and for the glory of God.

## CONGREGATIONAL "TEAM WORK."

The States of Maine and Washington are important outposts of our national territory on its northern boundary. The one is a comparatively ancient commonwealth in which Congregationalism took root and flourished years ago. The other entered the Union in 1889 and the first Congregational church edifice erected there was built as late as 1865. In some parts of Maine the problem of the Congregational pastor is much like that of his brother in Washington who is dealing with life in new towns and with people alien to American political ideals and Congregational religious principles. In other towns in Maine the pastor is face to face with problems that arise from the decay of ancient communities and churches, and the necessity of readjustment to new industrial and agricultural conditions.

The Congregational isolation, which we describe above, has been modified somewhat in both of these States by adapting to denominational activity the system of co-operation, which in football is known as "team work." Can any one after reading the articles on the Yale Band and the Andover Band, which we publish this week, doubt the wisdom of the plan of co operation which these pastors and churches accepted so heartily and worked out so admirably? It has proved itself in results which are as striking in the development of the individual character of the members of the bands as in the growth and spiritual uplifting of the churches to which they were commissioned. We hope these descriptions of the working of so fruitful an experiment may lead others of our students of theology, who have learned in the experience of the seminary to love and trust each other, to plan for new fields a like co-operative method.

## PRESENTING OUR BODIES TO GOD.

We sometimes feel as if our souls are God's but our bodies, which, in their present character, have to do only with this life, are our own. Of course this is a grave error. The body is God's as truly as the soul and the interdependence of the two is so close and complete that the soul is hampered by whatever injures or enfeebles the body. This is true notwithstanding the fact that some grand souls exhibit their beauty and power in spite of the infirmities of the bodies in which they are housed. Therefore it is part of our duty to God to care well for the body.

It goes without saying that every gross, lustful indulgence is shameful and full of harm to the human body. Even those habituated to excess understand this. Probably they comprehend it most clearly. But any one accustomed to study people's habits, any competent physician, for example, will testify that the body often is abused intolerably by many well-meaning persons who are unaware how they ill treat it.

For instance, many are afraid of fresh air. They stifle themselves in close rooms by day and sleep without ventilation at night instead of training themselves to use a constant supply of pure air, and merely to avoid dangerous draughts. They grow pale and feeble and pity themselves for the invalidism which is their own fault. Again, food of inferior quality or injudiciously prepared has ruined more lives than many an epidemic disease. It is our duty to God to eat wholesome food, and it is not costly. Furthermore, hundreds of people dose themselves continually with medicines. Any patent mixture which is heard of favorably is used, often in utter ignorance of its elements or true purpose, and many who scorn such remedies take much more legitimate medicine than is good for them, and grow to depend upon it.

These familiar facts suggest the lines along which multitudes of otherwise sensible and God fearing persons need to learn how to honor their Creator by better care of the body.

## CURRENT HISTORY.

**Commander Booth's Statement.**

Commander and Mrs. Ballington Booth have broken their long silence in regard to the causes of secession from the Salvation Army, and have issued a statement explaining and defining their position. Significantly, it begins by a quotation from the preamble of the Declaration of Independence, and carries throughout the idea of nationality in the administration of religious movements. During the visit of General Booth to this country, his son writes, "from first to last, he impressed us with his displeasure and his dissatisfaction with us personally and with our method of administration of affairs. We loved and understood this country. He exhibited prejudice and misconception of it and its people. He objected to the display of the national flag . . . and constantly spoke deprecatingly of the country, its people and its institutions." The experience of a foreign despotism, even though it was that of their own father, grew constantly irksome; the difficulty of referring every petty detail to London diminished the efficiency of the work; and the burden of responsibility for opinions and expenditures without representation grew too heavy to bear. The culminating difficulty seems to have arisen with General Booth's fixed determination to link the army of Canada to that of the United States—a plan already partially carried out, the Salvation Army of our Northwestern States being governed and administered from Toronto; and Commander Booth's refusal to accede to this plan was met by the appointment of unfriendly subordinates. Reviewing the case upon the admitted facts, and in the light of this (*ex parte*) statement, we think that Commander Booth's patience was strained to the breaking point, and that he was quite justified in refusing to accept further responsibility under so arbitrary and unteachable a leadership. No religious organization governed by the despotic authority of an individual in England or Canada or Italy can permanently succeed among the plain people of these United States.

Mrs. Booth-Tucker failed last week to win her brother back to allegiance to the army. Our letter from the Interior chronicles important developments there, but Major Fielding's retirement from the Army to the Volunteers is more significant than the return of Colonel Glenn and his wife to the Army after a brief service with the Ballington Booths.

**The National Legislature.**

The senators, including, we regret to say, such a man as Senator Hawley of Connecticut, have negatived the proposition of Postmaster-General Wilson to provide for further consolidation of post offices in large centers of population, under which system, as tried thus far, admirable results have been secured, less expense incurred, better service rendered and the area of authority of Civil Service principles extended. A debate in the Senate has begun, which promises to be one of the most stirring and important of the season, upon the clause in the Indian Appropriation Bill, providing for the support of Indian schools. Senator Carter of Montana, a Roman Catholic, moved to strike out the clause directing that no part of the money ($1,135,000) shall be paid for education in sectarian schools. Senator Gray of Delaware agreed with him, as did Senator Hawley of Connecticut, but Senators Lodge, Gallinger, Hoar and Allison insisted on the retention of the clause. As the Roman Catholic schools are the only ones now accepting Government money, of course the proposed action disturbs their equanimity, but they realize that it must come sometime and all that Senator Carter pleaded for was a gradual, not a summary, withdrawal. An interesting side issue in the debate was the discussion as to whether Hampton Institute of Virginia and Lincoln Institute, Philadelphia, could consistently receive appropriations if the Senate agreed to accept the House clause. The Senate committee on appropriations hold that they cannot and has moved to strike out the items for these institutions.

**A Permanent Arbitration Tribunal.**

The Pope has said Amen to the action of Cardinals Gibbons, Vaughan and Logue which we chronicled last week and, in a letter to the *London Chronicle*, expressed his hope that God will "crown the praiseworthy efforts to create a permanent tribunal for the purpose of deciding international controversies."

The Rhode Island Republican Convention honored itself by passing the following resolution:

Believing war, as the ultimate method of settling international disputes, to be un-Christian and consequently uncivilized, the Republicans of Rhode Island urge upon the national Government the creation of an international court of arbitration, to which shall be referred for adjudication all differences with nations consenting thereto which, from time to time, may arise and which, without the intervention of this august tribunal, might lead to appalling destruction of life and property and to the demoralization of the republic.

And it is to be hoped that a similar plank will be found in the platforms that are formulated at St. Louis and Chicago.

We have received from the National Congress of Evangelical Free Churches of England the following appeal, which should meet with replies worthy of it from all gatherings of Christian people in this country during the coming months:

*Dear Brethren:* Among the many questions of supreme interest and importance in relation to the kingdom of God which have been occupying our attention, there is none which lies nearer to our hearts than the continuance of that love between England and America which has been growing strong for many years of increasing intercourse between us. We rejoice that in the difficulty which arose, during the closing days of 1895, between your government and ours, relative to Venezuela, the influence of the pulpit on both sides of the Atlantic was immediately and successfully exerted to repress angry feeling, and to declare that no difference must be allowed to be a cause of war; that there could be none which the Christian wisdom of the two nations could not peaceably settle. We are anxious, as we are sure you are, to turn that expression of the best feeling and the clear conscience of the two nations into a basis of continued and honorable peace. Your Congress and our House of Commons have declared themselves in favor of accepting the principle of arbitration in settlement of differences between us. Many of our most distinguished men in all departments of civil life—including the past and present leaders of the House of Commons—have deliberately declared in favor of the principle, since the emergence of the Venezuelan difficulty. It is, however, to the churches in the two lands that we look to sustain this purpose, and to urge political parties to accept it as a settled matter of policy, and devise means for carrying it into effect. We wish to pledge you, as we pledge ourselves, not to relax watchfulness and endeavor, until the principle of arbitration in all our differences be embodied in a binding treaty, and a permanent tribunal of arbitration be established. We intend to send a copy of this our memorial to our political leaders, and to give it all publicity, so as to bind ourselves to you as emphatically as we can. Should you find yourselves able to do something of the same sort in America we shall rejoice. Again we assure you of our affection for you and our unceasing prayer on your behalf. Among many memories we have in common, dear and sacred as they are, the closest tie which unites us—closer even than our blood relation—is this; that your churches and ours have a common origin, a common martyr history, a common experience of missionary zeal and triumph, a common enthusiasm for man and freedom, as well as a common type of religious doctrine, spiritual life and ethical character.

Signed on behalf of the council, H. Price Hughes, president, Charles A. Berry, ex-president, Alexander Mackennal, secretary.

**The Olympian Games.**

Boston has been called, with somewhat scornful emphasis, "the modern Athens," but her athletic representatives at least have been causing the real Athenians at the Olympian games to open their eyes, and are to bring home a goodly number of laurels. Even the empire of athletic supremacy seems to have taken a westward course, and the Greeks are left to console themselves with their triumphant victory in the long race of twenty six miles from Marathon and a few other trophies, which no American, remembering what the run with news from Marathon once stood for, will for a moment grudge them. The American victories are particularly creditable because they were won under the disadvantage of lack of time for practice in a new climate. Perhaps the most striking of all, looked at in the historic setting, was that

of young Garrett of Princeton in the discus-throwing. This is not a modern feat of strength and skill—our corresponding sports of hammer-throwing and weight-putting being derived from Scotland—and most of us associate it entirely with figures cut on antique gems and one famous statue of the discus thrower, which is among the greatest of the works of sculpture which have come down to us. The times have changed, and this may be called the American Olympiad. It was not Olympia, but Athens; not the century of the Greek supremacy, but the age of the modern and Western world; and we hope that the strength and skill which gave the victory to an American undergraduate student may be significant and prophetic of something of the Greek spirit in a higher form than love of mere physical prowess and beauty, resident and to grow in our university and general life. And when the games come in their turn to America, may our crowds of spectators emulate the self-control and courtesy of the Greeks.

REV. GEORGE P. KNAPP.

**What Does Turkey Mean?**

When charges of fostering sedition were filed against Rev. George P. Knapp, the American Board missionary at Bitlis, several weeks ago, and Turkey was preparing to hale him before a Turkish tribunal to find him guilty on manufactured evidence and then hustle him out of the country, Mr. Terrell, our minister at Constantinople, insisted so strenuously upon a fair trial before him in Constantinople that Turkey assented, and Mr. Knapp, leaving behind his family and Mr. Cole, in due time set forth for Constantinople under guard. As we went to press last week the rumors of his being cast into prison at Diarbekir came to us, but could not be confirmed. It has since been learned that he was incarcerated there and treated as a common criminal, although Turkey, of course, denies this; and subsequent dispatches seemed to indicate to the officials of the Board in Constantinople that Turkey was preparing to deny him a trial even in Constantinople and force him to leave the country, the question of the wholesale expulsion of his fellow-workers to be determined by the success or failure of the attempt to summarily eject him. As we state elsewhere, Mr. Riddle and Sir Philip Currie, upon hearing of this, acted so promptly and vigorously, protesting against this violation of treaty rights, that Mr. Knapp has been escorted to the representative of the United States at Alexandretta, from whence he will proceed to Constantinople, there to be tried.

While it is true that an important point was gained when Turkey was forced to agree to his trial before a non-Turkish court, a mistake was made in not insisting that he be tried by such a court at Bitlis. Once out of a missionary station it requires a double expenditure of skill and force to put a missionary back there when proved innocent. Any adoption in a general way of a policy of securing justice at such long range will subject the American Board and its servants to expenditures of money and loss of time and prestige which it and they cannot well afford to meet.

Miss Barton cables for more funds and states that relief work has begun in several towns and that no serious obstacle to her work is now in her way. Epidemic rages in Marash. The significant news from Russian Armenia is that Russia has prohibited the collection of funds to be sent to the relief of the suffering in Turkish Armenia. Julia Ward Howe has sent forth to her fellow-American women a most stirring and admirable appeal, calling upon them to come to the relief of humanity in Armenia.

**NOTES.**

Mayors Wurster of Brooklyn and Strong of New York have withheld approval of the Greater New York Bill.

The Holland Society of New York is to be commended for its decision to erect a statue of William the Silent in New York city. D. C. French will be the sculptor.

Emperor William and King Humbert have been in consultation, and rumor has it that the papal succession as well as the future of the Triple Alliance have been discussed and a policy outlined.

The death of M. Tricoupis in France removes "the Gladstone of Greece." Mr. John A. Cockerill, the American journalist who died in Cairo last week, had won signal honors in his profession.

The official courtesies shown last week to Count Yamagata, field marshal of the Japanese army, *en route* to St. Petersburg, where he will be the representative of the mikado at the czar's coronation, by the State of New York officials were the first he has received, and might well not be the last.

Russia must pay 45,000 roubles to an American citizen whom she clapped into prison eight years ago. This is supposed to atone for ruined eyesight. The man still has a claim of 250,000 roubles for false imprisonment. It is gratifying to see that our State Department has influence at St. Petersburg.

The appointment of Gen. Fitzhugh Lee of Virginia as our consul-general in Havana will enable the State Department to gain information respecting the respective military strength of the combatants and the state of affairs in Cuba, which will enable it to proceed more intelligently.

The New York Conference of the Methodist Episcopal Church passed resolutions last week urging the Government to resist any scheme for expelling missionaries from Turkey. Should it seem necessary to remind the State Department of its duty, let the petitions flood—not pour, that is too mild a word—in.

The part which cheap transportation has already played and is to play still more completely in the future history of the world is suggested by the news that there is a probability of famine in a large part of India, while the farmers are drying and burning their potatoes for fuel in western New York because they are nearly or quite unsalable.

Governor Morton of New York has injured his reputation by consenting to permit those who are to execute the Raines Law to evade the Civil Service provision in the new constitution; and Mr. Lyman, whose appointment as head of the department for executing the law seemed to indicate that Governor Morton was indifferent to the desires of the party boss of the State, has selected such men as his subordinates that it is apparent the law is to be used to aid the party machine as well as control the liquor traffic and increase the State's revenues.

The Rhode Island Republican Convention indorsed Mr. Reed and gold. The Oregon Republican Convention instructed its delegates to vote for Mr. McKinley and adopted a neutral plank on monetary standards. The Oregon Democratic Convention adopted a free silver plank, and instructed its delegates to support a candidate who favors the free and unlimited coinage of silver in the ratio of 16 to 1. The A. P. A. bids fair to have something to say in deciding the Republican nomination. The third term talk relative to President Cleveland increases, and ex-President Harrison is being considered favorably by many who, though hostile to him personally, believe he alone can stem the McKinley flood.

The Egyptian and British troops are slowly advancing up the Nile, cautiously feeling their way and taking care not to come in conflict with the Mahdi's forces before the proper time to strike. Joseph Chamberlain and President Kruger are ceaselessly sparring, with the points, thus far, in favor of the president of the Transvaal, which has begun to seize the mining property of those who plotted against its life. From Central Africa there comes the welcome news that British forces, late last December, routed the forces of Mwasi Kazunga, the great Arab slave dealer and ruler, and captured a large number of prisoners, much spoil, and opened a direct highway into the British Central African Company's territories near the Luangwa and Luapula rivers. This opens up a country rich in cattle and ivory.

Sir John Gorst, vice-president of the committee of the council on education, in introducing the Education Bill, to which our letter from London this week refers, in the House of Commons, contrasted the system of rural education in France and Denmark with the British system, and attributed to the inferiority of the latter the ease with which the French and Danish farmers are beating the British farmers in their own markets. He acknowledges the need of reform in the educational department itself, and advocates the bill because it would decentralize the department and encourage local self-respect and self-government. The opposition to the measure is formidable and increases rapidly. The National Teachers' Union, the Educational League of the Free Churches, *The Tablet*, the Roman Catholic organ, many Unionist and all the Liberal papers condemn it roundly.

## IN BRIEF.

Several new Pilgrims have been booked the past week for our tour of England and Holland. Those who have the matter still under advisement should decide without delay in order that desirable accommodations on the Columbia may be assigned them. The late comers must take what remains—good, but perhaps not the best. A London friend sends us this breezy post card of recent date:

From Land's End to John O'Groat's the British press—from *Court Journal* to *Reynold's News*—is ringing with the news of the descendants of the Pilgrim Fathers who are coming to visit the homes of their forefathers.

Our letter from the Interior describes an admirable job in municipal house-cleaning.

Socrates and Plato salute John Calvin and Jonathan Edwards. Princeton and Boston reign in Athens.

Seventy-one Congregational churches within the limits of the larger Chicago. A superb record!

Rev. Dr. Cuyler of Brooklyn preached his jubilee sermon April 5. Rarely has it been given to a man to wield so great an influence with voice and pen. Not only is he one of the oldest contributors to religious journals, but the most prolific and the most popular.

Paderewski played in a Western city recently and the receipts were $2,750. The same evening a mass meeting to arouse interest in Armenia was held, a collection taken and the receipts were $27.50. Music and self-gratification too often are to charity and "otherness" as 100 to 1.

It is difficult to see why the Presbyterians feel called upon to establish the so-called Sheldon Jackson College in Utah. We were first on the field. The State needs no such paralleling of effort and halving of resources. Too much Presbyterian money already has been sunk in Utah, too much occasion given for the scoffing of the unregenerate.

*The Examiner* quotes the London *Academy* on infant baptism and folk-lore to the effect that the source of infant baptism is to be found in old popular traditions and usages. If *The Examiner* is really intent upon discovering a precedent of this kind, we would respectfully refer it to the customs of the Hebrews as indicated in Gen. 17: 10–14.

Dr. Theodore Cuyler recently questioned Ian Maclaren's orthodoxy as revealed in his fiction, and he is catching it from some correspondents of English religious newspapers. A poem we publish in the Home Department voices the opinion of the many who are indifferent to theology but love goodness, whether found in living men or in the characters of fiction.

Men who sneeze when others take snuff we have heard of, as also of those in New York who turn up their trousers when it rains in London, but it has been left to *The Church* to describe the Protestant Episcopal Church as "still in large measure a provincial church, having our thinking done outside, and believing in umbrellas when it rains somewhere else."

The effect of the A. B. C. F. M. retrenchment in India may be judged from Rev. Robert Hume's statement: "I have dismissed two men, sent away a few pupils, have asked all the other native workers to accept, at present, the loss of one month's salary, am economizing to the utmost in everything, and am waiting in hope, before slashing ruinously at the work of years."

The reforms which the committee in charge of the next meeting of the Massachusetts General Association are planning are stated in another column. We gladly give space to this statement for they promise well for the interest and usefulness of the association, and surely they should win many who have been dissatisfied in the past to plan to attend and cause an unusual attendance.

The semi-annual meeting of the Woman's Home Missionary Association in Worcester, April 29, bids fair to be of unusual interest. Special attention will be given to the work for the Juniors, and the needs of Oregon and Utah and the Black Belt are to be set forth by those competent for the duty. Mrs. Goodell will give a Bible reading, and Miss F. J. Dyer an address on A New Point of View.

Washed white or whitewashed? is Dr. Robertson Nicolls way of stating in four words the difference between sin that is hated, trampled under foot and atoned for and the sin that is condoned, forgotten and unexpiated, and of the latter kind he finds many descriptions in present day works of fiction by authors hitherto deemed sound in their ethical bearings, if not in their theological.

It is regrettable that one of our institutional churches has resorted to the "chain system" for aid in securing its income. Responsibility for carrying on this church should rest directly upon individuals and societies belonging to our denomination and, when aid is imperatively needed, they should be approached in a direct and legitimate way. Gifts of perfumery as bait for gifts to the church are not calculated to win respect for the institutional church or the Church.

Prof. Irving Wood of Smith College, in addressing the Christian Endeavor Societies of the Hampshire Valley Union last week, made a statement which is significant, addressed as it was to the coming generation of supporters of missionary work, and expressing the opinion of a college professor. He said: "No subject for study will give culture more than the study of missionary work. Philistinism is provincialism, and nothing opposes provincialism and broadens sympathy as does the study of missions."

Remembering that for the next few months our young readers in particular will spend many hours in the open air, we begin this week, in the Home Department, a series of outdoor articles which we hope will stimulate the boys and girls to use their eyes and ears to advantage when off on their rambles. Imaginary walks will be taken through field and forest, by the seashore and under the starlit heavens, and each topic in these various departments of natural science will be treated in a popular and entertaining way by expert writers.

Certain Sunday newspapers—the *Herald* in Boston—last Sunday touched an abysmal depth of vulgarity and responsibility for abetting crime by publishing a circumstantial description of the way in which a notorious murderer has killed *twenty-seven* fellow-mortals, the same being a confession sold to a news syndicate and spread broadcast for lucre. It was a sad day for American journalism when Mr. Pulitzer of St. Louis secured a foothold in New York, and it seems now as if Mr. Hearst, the California millionaire, who now owns the *Morning Journal* which copyrighted this abominable story, is to earn a like or greater degree of opprobrium.

Rev. T. J. Lee, who exposed Dr. Morgan's plagiarism, graduated at Yale Seminary and was formerly pastor of our churches at Winsted and New Milford, Ct. He says very pertinently: "I am by no means a clerical detective. I haven't a remarkable memory, either, but I don't see how a man can fail to recognize what he had read, else what is the use of reading? I have done this because I thought it was right to do it, and because I felt that I could not with a clear conscience avoid doing it." He believes that the ministers of the country are an "honest, hardworking set of men, human, liable to do wrong, and in duty bound when they err to stand up and take their punishment like men."

The executive committee of the Baptist Young People's Union denies that, as we stated Feb. 13, they "draw the color line and refuse to Negroes their rights as men and Christians." They assert that there is absolutely "no constitutional distinction based upon the ground of race, color or sex," and affirm that they "neither invite nor ignore any person on account of race, color or sex." We made the assertion because it was the reason given by the Young People's Society of Tremont Temple, Boston, for its action in withdrawing from the union and becoming a Society of Christian Endeavor. We supposed that Dr. Lorimer and his young people knew what they were doing.

An excellent illustration of the changes which are constantly occurring in the membership of our city churches is found in the history of the "Old First," Detroit, during the twelve years of Dr. Davis's ministry. More members have gone out from the church—seventy-one having died and 327 been dismissed to other churches—than were on its roll during the first year of Dr. Davis's pastorate. Within twelve years, by letter and confession of faith, 792 have been received into the fellowship of the church, *four more* than its present membership. Thirty-five of this number were received the last Sunday which Dr. Davis was its pastor. During these years the church has moved more than two miles from its former site, built and paid for an edifice of remarkable beauty and convenience, and at the same time enlarged every department of its work. It was with great regret that the people permitted their pastor and his wife to leave them.

In consequence of his immersion Dr. A. T. Pierson finds himself like Noah's dove, without an ecclesiastical resting place for the sole of his foot. The Baptists will have none of him, nor does he claim their brotherhood. He holds a certificate of dismission to a Congregational association, but has not presented it, and even this has now been revoked by the Presbytery of Philadelphia which granted it, and which in the same action resolves

That, whatever Dr. Pierson may have meant to the contrary, this Presbytery is clearly of the opinion that a change of denomination is demanded by his immersion, by the views expressed in his letter and by all the proprieties of the situation.

That we, therefore, urge Dr. Pierson promptly to seek admission into some denomination more in sympathy with his convictions on baptism, thus relieving Presbytery of its present embarrassment.

We suppose Dr. Pierson will be highly indignant at being shown the back door with such emphatic urgency, but what else could he expect when he made up his mind to do what he did in the way he did it.

## STAFF CORRESPONDENCE.

### FROM THE INTERIOR.

**Easter Services.**

Congregationalists more and more these later years are paying attention to prominent events in the life of the Lord, and by carefully prepared services are trying to lead the people to cherish juster views of his person and work. Not only were the larger churches like the First, Union Park, New England, Plymouth, the South, richly adorned with flowers and crowded with worshipers, but the smaller churches, even the missionary churches, had their attendance largely increased. Some of our churches held special services during Holy Week and report a great spiritual uplift in consequence. Some had communion Easter Sunday and received a goodly number into their fellowship.

**Splendid Gains in Membership.**

At California Avenue Church a review of four years' work was given, showing that in this time 523 persons have been received into the church, making its present membership 510, while the house of worship has been completed and property worth not less than $40,000 secured. Here every Sunday an audience of about 700 gathers to listen to Dr. D. F. Fox, the pastor. The church is made up of working people and illustrates what earnest evangelistic efforts wisely put forth will accomplish. At the Cortland Street Church, one of the city missionary churches, thirty-four persons were received into fellowship. At Bethlehem Church (Bohemian), Dr. E. A. Adams, pastor, forty-eight were received, all but four on confession of faith. These accessions came for the most part from the ranks of the young people who have been trained in the Sunday schools and are fully aware

of the significance of the step they have taken. Perhaps the most remarkable accession to our churches was that received by the Church of the Redeemer, Rev. W. H. Manss, pastor. Here thirty-nine were admitted into the church, thirty-five on confession of faith, making fifty-nine since November. This church is in a region which is occupied both by the rich and the poor. The spirit of the church and all its work recognize the fact that with God there is no distinction of persons. To the friends of this church nothing has been more gratifying than the rapid growth it has recently made, and the new spiritual power it is showing. Easter was also a great day for the Lincoln Park Church, Dr. David Beaton, pastor. After a careful study of its field this church decided some months ago to sell its house of worship, change its location and build anew. Its chapel, a model of beauty and convenience, seating some 500 persons, on Fullerton Avenue near Harvey, was dedicated Sunday morning, the pastor preaching the sermon, and Professors Curtiss, Chamberlain and Secretary Taintor taking part in the service. The building is free of debt. In fact, the subscriptions called for amount to nearly $2,000 more than were actually needed. In its present location the church starts with a property worth about $30,000 and the prospect of great usefulness.

**The Ballington Booths Reception.**

Easter was also a good day both for Salvationists and Volunteers. Miss Eva Booth being in the city, her influence attracted large numbers to Princess Rink, the headquarters of the Salvation Army, while the influence of Major Blackhurst and Mr. Tremble and the resignation of Brigadier-General Fielding, who has been the leading spirit in the Salvation Army for the West, in order to join Mr. and Mrs. Ballington Booth filled the halls where the Volunteers gathered. Tuesday evening the Auditorium contained an audience of not less than 5,000 to welcome the Booths and listen to their plans for their new work. Nothing in all that they said was more remarkable than the loyalty they expressed toward their old work and their determination to do nothing to interfere with its progress. And yet with its former leader, General Fielding, on the stage and accepting from his new yet old commander an appointment which gives him the control of four or five Western States, and the certainty that a very large number of those who have hitherto been identified with the Salvation Army will now join the Volunteers, it would seem as if the new movement could hardly fail to cripple to a greater or less extent the old. As Bishop Fallows expressed it, speaking as the representative of the churches, the wish is that General Booth would turn over the whole army to his son Ballington and let it be known as the Salvation Army of the United States, instead of an army which is receiving its orders from men across the water, who cannot be in complete sympathy with our institutions or understand the real needs of our field.

**Ministers' Meeting.**

The subject discussed at this meeting Monday morning, What Can Be Done to Advance the Interests of Our Work? was one to which a good many have given serious attention. No one among us is better fitted to describe what has been done and to suggest methods for the future than Professor Curtiss, who has not spared himself since he came to the city in his efforts to found and successfully develop churches in needy and promising fields. His paper was largely historical and personal. It gave an account of the way in which, through the aid of members of the First Church and by the gift of about $30,000, Grace Church, the Covenant Church and Warren Avenue Church, each self-supporting now, the two last of commanding importance, were founded, of the years of sacrifice called for and of the reward all who had a part in this self-sacrifice are now receiving. The gifts of the Union Park Church to California Avenue Church were also emphasized, and references made to other work illustrating the interest of other churches in special fields and calling attention to the aims and methods of the City Missionary Society in its attempt to provide for the rapidly growing fields opening on almost every side. Due honor was given to Dr. Goodwin, Dr. Noble, Dr. Little and Rev. B. F. Leavitt for the part they took in laying foundations upon which the success of the last few years has been based.

**Tuesday's Election.**

Tuesday we elected city officers and half of a new city council. Of city officers, assessors, collectors, sheriffs, the Republicans made a clean sweep. The candidates for these offices were in the main acceptable to the people. Thanks to the Municipal Voters' League, a new organization formed to scrutinize the character and fitness of nominees for the office they desire to fill, a good many who would like to be known as aldermen were permitted to remain private citizens. Less than half a dozen well-known boodlers got into the council. It is hoped that we now have a council which will render it impossible for any ordinance which has received the mayor's veto to be carried over it. The need of such a reform is evident from the action this week, by which valuable franchises have been granted without any proper regard for the welfare of the city or the rights of its citizens. Perhaps the veto which Mayor Swift is sure to prepare will not be presented till the new members enter the council, when the action of the present council will be reversed. Although the results of the election were not all that could be desired, the gain in good men has been so considerable that we are hopeful, and begin to believe that the time is not so very far off when we shall have a city government of which we shall not be ashamed. Some men were put into the council this year by votes both of Democrats and Republicans who will be heard from, while others, whose election was looked upon as sure, were defeated by such majorities as to make it evident that the people will not support a dishonest man or a man whose record is doubtful when the facts are laid before them.

**Seminary Examinations.**

These examinations have just taken place. On the whole the professors speak favorably of the results. Owing to the brevity of the seminary year the students have been driven very hard. Thanks to the position taken two or three years since the standard for admission to the seminary has been raised so decidedly as to make it possible to require far more of the students than previously. Professor Curtiss, in order to save time, has been in the habit of teaching young men proposing to enter the seminary the principles of Hebrew by correspondence, encouraging them by the offer of prizes to devote at least two months' study to this language before entering the seminary. Last year fourteen were able to enter an advanced class in Hebrew and to do an amount of work which is simply astonishing. The examination of this class was highly creditable to the instructor and to those who compose it. If something could be done to secure a better or a more accurate preparation in Greek equally satisfactory results would appear. All the classes have given evidence of faithful work and devotion on the part of the professors. Much interest was felt in the examinations, conducted by Professor Mackenzie, in systematic theology. It is enough to say that they were thoroughly satisfactory, but not more so than those who have come into close association with Professor Mackenzie had anticipated.

*Chicago, April 10.* FRANKLIN.

## FROM LONDON.

**A Reactionary Measure.**

The country is now experiencing the full benefit of Lord Salisbury's rule. Having embroiled the country in sundry "little wars," embarked on a needless expedition in the Soudan, got into complications in almost every quarter of the globe and over Armenia brought the nation into disgrace which every true Briton feels like a personal shame, one might have imagined that the limit of Tory folly had been reached. But the Government has now displayed an equal capacity for mischief in the domestic sphere by concocting an educational bill whose main principles are in direct opposition to the progressive spirit of the British people. Emboldened by the hugeness of its majority, the Government has introduced a measure which, in almost every particular, bears the imprint of the reactionary hand of the premier, who has long desired, to use his own blunt phrase, to "capture the board schools" and endow the voluntary schools. No better analysis of the measure could be furnished than that given by the emergency committee, composed of leading Nonconformist educationists. They declare that the bill is essentially bad in principle, that it discriminates in favor of schools under private management in the distribution of the parliamentary grant, impedes the formation of school boards and tends to the abolition of those that exist, introduces sectarian distinctions into the religious teaching of board schools, does nothing to secure local voluntary effort and even removes the existing obligation to meet from local resources the funds given by Parliament, proposes increased parliamentary aid with no adequate securities for increased efficiency, arrests educational progress and tends to perpetuate clerical monopoly in the schools and places the local educational authorities under the control of other local authorities who have been elected for totally different purposes. Such a series of preposterous proposals has naturally roused the whole body of Nonconformists throughout the country. Whatever be the ultimate fate of the measure, it is safe to prophesy that it will not pass in its present form. Even some of Lord Salisbury's followers are astounded at the audacity of the measure and certain Liberal Unionists may be depended upon to rebel against some of its provisions. Lord Salisbury, in his characteristic, blundering way has unintentionally done distinct service to the Liberal party by precipitating an issue which will provide

them with what they sorely needed, a rallying cry, and lead to the consolidation of their forces.

**The Congregational Outlook.**

It is pleasing to find that the secretary of the Congregational Union of England and Wales is able, with his intimate knowledge of churches and pastors throughout the country, to take an optimistic view of denominational prospects. Among other things, he finds reason for rejoicing in the general attachment of the churches to sound doctrine. Some old views have been abandoned, but the fall of things that could be shaken has revealed more that could not be shaken. Here and there a preacher weakens his ministry by inclining overmuch towards subjective theology, but the vast majority in pulpit and pew hold on to the historic facts of the revelation which came by Jesus Christ. Mr. Woods believes that of all Christians Congregationalists have with most freedom examined and renewed their theological robes, whilst no church in the world has suffered fewer changes in relation to things essential. Other causes for rejoicing he sees in the return of the churches to the old ideal of a learned ministry, their recognition of the place and power of Christian women, and the interest they are showing in young people. On the other hand, grave anxiety is occasioned by the enfeebled condition of churches in agricultural counties, who are "vexed by a system of nagging persecution which inflicts all the torments of martyrdom without conferring a fraction of its distinction." To allow these village churches to die out would be an error in policy, a failure of brotherly love and a sin against Christ. Mr. Woods's plan for saving village Nonconformity is "such affiliation or federation as will supply ample-headed, large-hearted men, commanding the enthusiasm of their supporters and compelling the respect of their opponents." Last year's chairman of the union, Rev. Urijah R. Thomas, declares after much visitation of the churches that the great, abiding, universal theme of the gospel ministry never fails to interest the people. Mr. Thomas pays tribute to the splendid work done by village pastors, and deplores that they are so ill paid. Better days seem to be dawning for these worthy ministers. Thanks, primarily, to the devotion and energy of its treasurer, Mr. Gerard N. Ford, the financial condition of the Church Aid Society has so much improved that this year it is able to secure to every pastor of an aided church a minimum stipend of £80 and to every evangelist £70. In some counties the minimum stipend will now be £100, and that is the goal to be aimed at throughout England. There are ample resources within the denomination to accomplish this. Let us hope they will be forthcoming. ALBION.

## CURRENT THOUGHT.

AT HOME.

President DeGarno in *The Citizen* says that "the greatest need of our time is a revision of our theory of character. Our prevailing ideals were formed when society in this country was, so far as environment was concerned, in its most primitive state. . . . At the present time one-third of our population is concentrated in cities. . . . The essential idea of provincial and rural life is isolation, independence and, in many important respects, non-responsibility for others; that of the city is reciprocity, co-operation, mutual responsibility. . . . So long as our present non-social ideals of character prevail, first in the school and later in the community, so long will our municipal reforms prove to be both ineffective and transient. They are all brought about through the infinite labor of the few, only at the next election to be lapsed into their former state."

The *Springfield Republican* uses the scandal, which the course of Trinity Church, N. Y., as a landlord causes, as an argument why no church should solicit or accept gifts which may serve as an endowment. It holds that "the policy of individuals and perhaps that of legislatures should be against the creating of funds for the benefit of particular churches, which become at last but temptations to avarice and indolence and the destruction of personal responsibility. The only assurance for the extension and perpetuity of religion is the spontaneous offering from the human heart whether expressed in personal service, or in money gifts and the mischief of invested funds has always been that they tended to destroy this spontaneity."

The Boston *Journal*, commenting on our In Brief, which described the action of a pastor in Maine who induced every member of his church to contribute to removing the debt of the American Board by preaching a sermon and then supplementing it by calls on the forty or more absent members says, "Few churches would be in financial straits and few missionary societies would have a heavy debt fastened like a millstone about their necks if the duty of universal giving and the value of accumulated small gifts were emphasized as it should be. . . . Often the very terms in which an appeal for contributions is made are such as to seem to apply only to those who are able to give largely"

Bicycles as anti-tobacco evangels are suggested by the following excerpt from the *United States Tobacco Journal:* "We do not exaggerate the least. The bike craze has infatuated, enslaved at the least calculation 500,000 males who were formerly addicted to the smoking habit. If these 500,000 male slaves to the bike craze have weaned themselves to smoking only two cigars less a day—this must be considered a most moderate calculation, as the bikeist hardly ever worships less than from four to six hours at the shrine of his wheel—then the consumption of cigars is decreasing at the rate of 1,000,000 per day and 700,000,000 in a year. And the decrease in our cigar production since the bike craze has set in has actually been 700,000,000 per year."

ABROAD.

The tenor of Radical criticism in Great Britain may be judged from the following quotation from the *Chronicle*: "Are we to be nothing more than the Quixotes of the world, remedying this injustice, and defying that Power, destroying our own insular character, and getting nothing in return but the ill-will of our most powerful neighbors? In short, have we any consistent foreign policy at all? There is not a particle of evidence that the advance on the Soudan was justified by any pressing military necessity. Indeed, all the evidence points the other way. If no such necessity exists, we are driven to the conclusion that behind a flimsy and inconsistent case lie concealed obligations towards Powers with which we have no interests in common, and whose ideas of government are repugnant to us and to the components of the British commonwealth."

## THE WORK OF THE YALE BAND IN WASHINGTON.

BY ONE OF ITS MEMBERS.

The Yale Band has completed its work as a band. Four of its six members are still in the State of Washington, three as pastors of churches and one as president of Whitman College. It may be of value to review its four years' work, that those whose interest was stirred at the Saratoga home missionary meeting of 1890 may decide whether their enthusiasm has borne fruit, and, secondly, that those who are looking forward to Christian work may have the benefit of this experiment in planning their own methods.

The band was made up of six Yale Seminary graduates, who offered themselves to the missionary society, ready to be placed anywhere the secretaries felt that work was most needed, with the one stipulation that they should be located in the same State within a reasonable distance of each other. Among themselves they had agreed to stay together at least two years. They were sent to Eastern Washington into a farming region. Each received the same salary and was to locate at any point designated by the State superintendent. One man's field was changed by a telegram delivered to him on the train a few hours before he reached his supposed destination. Another, six weeks before starting from the East, received word that a certain town had been destroyed by fire, that his location had been changed to this place, where the church must be rebuilt at once. This military freedom in placing the band at the most critical points had a double advantage: the superintendent could put men where they were needed, at short notice; the men lost no time in candidating or balancing the advantages—some would say disadvantages—of the respective fields. The character and development of the idea will perhaps appear in tracing briefly the "band meetings." In them will be seen the advantages of the band plan, since our methods differed from those of every home missionary pastor in no other marked respect. The people were an alert, hopeful, generally speaking young, farming class, without church traditions or restraints. As a rule every one expected to make enough money in ten or twelve years to live on and then return *somewhere*. Houses were built, but few homes. To make money was the one incentive. "Do you think we are out here for our health?" would be the reply to a suggestion for closing places of business on Sunday. When one man was asked to come to church, he asked in reply, "Is there any money in it?" Old men and cemeteries were scarce.

The men reached their work in September. The first band meeting was held at Genesee in November. At this meeting the mornings were spent in theological discussions; various papers were presented, one on the first one hundred pages of Müller's Christian Doctrine of Sin, another on the Origin of Conscience, discussing certain chapters in Spencer's Data of Ethics. The afternoons were occupied in talking of the practical work and in visiting. The first evening was given to a reception, where members of the band met the people of the town in a social way. A few college songs showed the people that the men were human like themselves, enjoying a hearty laugh, and that they could sing something besides Coronation and Webb. This took well, especially with the boys. Some member of the band frequently made a brief speech asking the people for their candid and earnest consideration, in the ten days following, of the claims of Jesus Christ upon them as individuals. A gospel hymn and a prayer usually closed the evening.

At the next band meeting, two months later, Müller's Doctrine of Sin had rather scant attention and speculation on the ori-

gin of conscience became preparation to arouse conscience. Until every town in the circuit had been visited a reception was held on the first night, after that they were discontinued and all the evenings were given up to evangelistic services. Discussions of theories gave way to grappling with facts. Most of the mornings were spent in prayer for individuals and planning the afternoon and evening attack. Afternoon cottage Bible readings were used with good effect. In the evening the cards were superseded by the more definite and courageous self-declaration, personal request or consecration. While figures may either overestimate or underestimate results, it may be of interest to know that when the men reached the field the total resident membership of the six band churches numbered seventy-nine, an average of thirteen and one-sixth. This included two new churches just organized. During the band work this increased to 341 resident members, an average of fifty-six and five-sixths. Two hundred and twenty-one united on confession. This does not include the one or more out-stations which each man supplied. Some had church organizations. The increase in the population of the towns would not average probably more than twenty five per cent.

The evolution of the band work may indicate the need felt by the individual members for their fields. While they found themselves organizing and maintaining (for a longer or shorter time) reading-rooms, Chautauqua circles, boys' guilds and gymnasium classes, pushing movements for village adornment and civic decency, still greater and greater stress came to be laid upon the salvation in Christ. The band meetings became straight, earnest appeals to personal commitment to him, going as far as street singing and preaching in at least two towns. I have no authority to speak for others, but I believe that the development of the band meeting showed that the solution of the problem, sociological, religious or civic, as worked out in those fields, was Christ, Christ as lived by the true Christian, as presented through the churches and especially through enlightened Congregational churches. To insert a personal confession and testimony, I went out glad that I was a Christian, satisfied for the time in the choice of the Congregational church, but questioning the wisdom of letting either be too prominent. Four years has changed this. Our simple Scriptural polity, with its infinite adaptability, is something to glory in, and fearlessly do I now make the all-prominent figure in social and philanthropic, as well as religious, work Jesus Christ, the Prophet of the better race future and, for that reason, the needed Saviour of the present sinful individual. A warm-hearted man, who unaffectedly lets it be clearly known that it is Christ who worketh in him to will and to do, will never estrange the candid working man, high or low, by letting that fact appear.

At the close of our second band meeting in one town I was introduced to a man at his own gate. With no introduction further than a brief comment on the weather he broke out, "God Almighty ought to damn every one of you men to hell, if there is such a place, for hoodwinking the people the way you do, preaching a lot of stuff you know is not true." I intimated to him that he might think us fools, but he had no right to call us knaves; that he knew there was no reason such a man as —— should bury himself in such a town if he did not believe in what he was doing. The secret was that the man's wife, the former center of a group of literary infidels, had found the truth as it is in Jesus; she had become an active member of the church; her oldest daughter stood with her; and her younger daughter, a bright society girl, who two years before had said in a most flippant tone, "Why, really, Mr. ——, I haven't any use for God," was now an active member of the Christian Endeavor Society and a little later a member of the church. Jesus Christ, the power of God unto salvation, becomes something more than a theological dogma when you know that business men who could not pass a summer Sunday a few years ago without an excursion are now looking courageously at business reverses. It means much for such a lately prosperous young merchant to write of his business:

> The financial outlook has been growing worse and worse, darker and darker, while it is now as dark as night. The crops are all harvested and very few of them indeed have paid harvesting expenses, and of course the consequence is that our worst fears are realized. But thank God, while our financial affairs have been growing so dark, our spiritual affairs have been growing brighter and brighter. Mrs. X. stands the reverses splendid; she looks on the bright side of them all the time, and this morning she says, "Let's ask God to direct our steps and lives in the future and put our trust in him." We knelt down at once and did so, and I haven't been so happy in some time. The —— company has gone entirely to smash.

Such experiences are invaluable for a young man fresh from the seminary training. They put a new meaning into the facts about which he has studied and arouse him to the need of home missionary work. For a man to grasp the idea of God is a necessary thing, but to have the needs of men drive him in his helplessness into the wilderness until God grasps the man—that is the sublime thing. To study about prayer is one thing, but to pray is quite a different thing. A man has sobered up under your roof; he has gained strength; after a few days he goes down town alone; from behind your curtain you follow him until he turns the corner; he is out of sight; temptation is on every hand; God alone can help him. Is it wrong to say that a glimpse of Gethsemane's agony is revealed to the kneeling one? To study about prayer is one thing but *to pray*—is a mystery. The key is not in the classroom.

The need of the home missionary work is confronted with lack of funds and a necessary retrenchment of $75,000 Financial support in the field is given generously when the people have the money, but this retrenchment comes at a time when the people are bankrupt. One year when crops and prices were good over $3,000 was raised by a church of less than fifty members in a town of eighteen hundred to enlarge and repaint the church building and pay the salary. Wheat was then selling at eighty cents per bushel—for two years it has averaged little over thirty cents. All values are based upon wheat. Such a shrinkage means business paralysis and confusion. People who cannot pay off the mortgages on their homes cannot support church work as they would like. At such a crisis the reluctant word comes "retrench." Can it be that those who might increase their subscriptions will not hasten to do so and thus untie the hands of one of our most effective societies for the redemption of the land?

The "band idea" has been a success in this experiment. The churches now being larger and stronger are developing under individual pastors.

The advantages of the plan may be summarized in four points: (1) In this plan of co-operation, work was attempted which could not or would not have been tried by the individuals. As the men were congenial in tastes and methods of thought and equal in experience or lack of experience, no one hesitated because of older ones, each did the very best he could. All the powers that were in the men were called into service. (2) The plan saved time for the men and gave power to the superintendent to meet special needs. That they were judiciously placed is evident from the fact that only one change in the six was made after the men were actually at work. (3) It helped churches to be interested in each other. It was a noticeable thing that no church was envious of the others. All the men were well liked on all of the fields, but each church thought that its man was the best. (4) The idea can be used wherever three or more men with similarity of thought and training have perfect confidence in one another, so that each would be ready to sacrifice for the others, and no one would ask unreasonable sacrifices for his own work. The churches, of course, must be willing to co-operate and led to look upon the work in the various fields as, in a certain sense, part of their own work.

L. O. B.

## THE WORK OF THE ANDOVER BAND IN MAINE.

BY REV. E. R. SMITH.

*The Congregationalist* desires an account of the work of the Andover Band in Maine. This work has extended over a period of three and a half years. It has been carried on chiefly in a group of five towns, in each of which a member of the band was stationed as the pastor of a Congregational church. After co-operation for three years two of the band withdrew to other fields of labor. This withdrawal has necessarily modified the work I shall describe, so that much of what is written must be in the past tense.

The average membership of the five churches to which the band went is forty. Two of them had been pastorless for many years. The financial ability of all was small. Moreover, they distrusted themselves and failed to realize how much power was actually theirs. They lacked efficient leaders. More effective organization was needed. Rival denominations stood ready to bid for popular favor, if not to labor for the public welfare. All these churches needed a larger conception of practical Christianity.

Social conditions in these towns are very similar to those of a hundred other New England country towns. The life of their small villages tends to stagnation. The conventional methods of social activity are inadequate to the needs of the people. The hard conditions of isolated farm life also have their narrowing tendencies. In the struggle for existence an abnormal individualism is developed. Public spirit, as manifest in a zeal for good roads and better schools, is too frequently noticeable for its absence. Yet the people are of keen, vigorous, independent Yankee stock. While asserting their right to do their own thinking,

many evince a rare openness to new truth and new methods. Many of the young people aspire to wider educational advantages than are afforded by the district school.

The work of the Andover Band has moved along lines indicated by these needs. The churches were organized for practical work. Two of them have been incorporated. Young people's societies have been organized and existing societies better adjusted to the needs of their constituencies. District Sunday schools have been formed and neighborhood meetings established.

The services of public worship were made more attractive and profitable by giving the congregation a larger share in the same. We endeavored, successfully, to inspire the people with a larger faith in their own power. To a considerable extent leaders have been developing among them. The numerical increase in the churches has been most encouraging. In one instance the number of middle-aged men led to identify themselves with the church is remarkable.

The social side of Christianity has been emphasized, that "to be morally sound one must be socially serviceable." This idea of service has come to many as a new gospel. It is gratifying to see how the lives of those accepting it speedily begin to bear the fruit of a practical Christianity.

Much of our effort was necessarily concerned with the material factors of religious development. One of the band was released for a season from his usual pastoral duties to supervise the extensive renovation of the church building. Another, having the welfare of his parishioners' horses at heart, as well as the spiritual results accruing from regular church attendance, led in the erection of much-needed horse sheds. A third has just dedicated a beautiful and commodious meeting house. The hearty and self-denying manner in which his people have responded to his leadership in the erection of this new church building, and the spiritual awakening which is now following the material renewal of strength and beauty, make evident that this pastor's work has not been in vain. After the first year another member of the band brought his church to self-support, and at the same time received annual offerings for all seven of our Congregational benevolent societies.

On the educational side of the work classes have been formed for training in the fundamentals of religion and of practical ethics. These have proved useful factors in the spiritual development of children and young people. Literary clubs and reading circles are also found to have a beneficent mission in the country town. The Good Templars lodge is an efficient channel of broadening and uplifting influences.

Where possible the band have always worked through existing institutions rather than organizing new ones. It has been their aim to serve not simply their churches, but also the towns in which they are citizens. Sometimes they worked for this end through the church; where this was not practicable through other agencies. For two seasons they conducted entertainment courses on the co-operative basis. The effect of these has been salutary.

Bowdoin College friends have aided in this social work through the gift of the "Bowdoin Circulating Library," loaned to various towns of the group. A free public library, for which the town in which it is established has granted liberal appropriations, owes its existence, in large part, to the persistent agitation of one of the band.

The Lyceum League of America, a revival of the old debating club, proved a valuable factor in the promotion of manliness, patriotism and good citizenship among boys and young men. It may not be amiss to say that as citizens the members of the Andover Band have taken an active interest in matters pertaining to good government. One, to his surprise, was once elected moderator of the annual town meeting. Two have served upon the school board as superintendents of schools.

A large proportion of time has been spent among the people, in their homes and at their work. The pastoral side of the minister's life has been magnified. Pains have been taken to find the poorest and most isolated families along the "green ribbon-roads" of the back districts. This work, however, is not always practicable. The demands upon the country pastor's time and energy are many and varied. Since two of the band are the sole resident ministers in their respective towns, their parishes practically include the whole population of, in each case, between 600 and 700 people. Another has an annex to his parish in the form of a large lumber camp. Calls for pastoral services sometimes come from afar, once, in the case of a funeral, from the Canadian border, fifty miles distant.

Perhaps no problem in the work has been of more serious import than the denominational problem. The band attitude has always been one of protest against the evils of denominationalism. Where the peculiar sensitiveness and suspicion which these evils breed have permitted they have co-operated with churches of other denominations and, on the other hand, neighboring pastors, not simply of our own but also some of other denominations, have actively sympathized with the band's work.

The band assisted in establishing and supporting a county union ministers' meeting. All ministers of the county are invited to join this organization and it has proven serviceable in fostering relations of intelligent sympathy between workers in the various churches. The band have also preached interdenominationalism and the possible duty of denominational self-sacrifice. In one case a weaker denomination has withdrawn from the field and its members co-operate with the Congregational church. But, though one who wrestles with the denominational problem be reluctant to admit the fact, frankness compels him to acknowledge that his special contribution to its actual solution is necessarily of only small account.

The band method of work proves useful to the churches themselves, because a larger fellowship between them is thereby promoted. As they learn of each other's good deeds, a profitable competition is inspired. In all important matters each pastor may have the advice of his colleagues, who are always ready to lend a hand. The churches have been strengthened, numerically and spiritually, by special services conducted under the auspices of the band. Nine of these series of meetings have thus far been held. Each continued one week. The aim is evangelistic, though the method has not been the conventional revival method. A special subject or text is taken for the week. The text of two series was John 3: 16. In another series the week's thought centered around the Lord's Prayer. Following the principal speaker of each evening, the others aim in brief, pointed remarks to drive home his truth and to re-enforce the same. Frequently the band contributes to the musical part of the service a quartet or other selection.

One day there may be a children's meeting. The mornings are given to private band conference and consultation. The opportunity of becoming acquainted with the people in their homes adds largely to the value of the week. As the days go by the interest invariably deepens. For giving definite and permanent direction to this interest cards containing a pledge to the Christian life are circulated. These services result in definite decisions for Christ. Moreover they afford a larger outlook on religion. United in the common themes of the gospel the people forget any petty differences of opinion and are encouraged to go forward.

The personal benefits derived from membership in a band may be summed up in the word *fellowship*. The value of this fellowship during the constructive years of one's early ministry is inestimable. Band meetings are held, if possible, every second or third week. At these meetings books and magazines are exchanged, and possibly a sermon or paper may be read, but the main benefit of the conference comes from the personal touch.

Temptations to conceit and cant are reduced to a minimum when one is subjected every few weeks to the kindly but unsparing criticism and counsel of his colleagues. Then also ideals are strengthened and purified through this fellowship. The same power inspires courage. Moreover, it gives one a larger faith in himself, in his people and in God.

The need of this co-operative work among our weaker churches is large. If a band could go forth from every seminary class to some needy field, I am sure they would find the results of their labors commensurate with this need.

## REV. WILLIAM H. DAVIS, D. D.

AN APPRECIATION.

BY REV. DR. DE WITT S. CLARK.

"A man that hath friends must show himself friendly," runs the proverb in the Authorized Version. Kindness, sympathy, self sacrifice—the very elements of friendship—are quite certain to attract and hold others. It is commonly believed that one cannot have too many friends. If love be the motive, inspiring interest in and service for others, it surely is worthy of all praise. If selfishness, it merits condemnation and, sooner or later, publishes itself and loses all it has gained.

Such reflections are prompted when reviewing the rather remarkable career of Rev. William H. Davis, D. D., of Detroit, who this week is to take the important pastorate of the Eliot Church, Newton. Nothing is more certain than that, wherever he goes, friends are made, who "grapple" him to their souls "with hooks of steel." The reason is that in speech, act and heart he shows himself friendly. That is simply because the great, generous, compelling spirit of the Christ dwells in him. "I will draw all men unto me," said the Master. The disciple has no holier ambition which he can state to any than

That, haply, I may help you climb
To Jesus, up the mount sublime.

He will do this by his personal winsomeness.

Put such a man anywhere and he will draw. His virtue is not "magnetism." It is downright worth expressing itself. There is no resisting it. Like the crocus in the spring, its warmth will thaw its own way through the frozen clods and blossom above them, till all admire its bravery and beauty.

But this man is not merely a "hail-fellow well met." That would be a poor type of a minister, if he be nothing more. He is a wise and trusted counselor. An experience of nineteen years has given him large opportunity for seeing people in all forms of earthly joy and sorrow. He has not been slow to learn helpful methods of guiding and relieving, as we expect the shepherd of a flock should know them. Of quick and correct intuitions in difficult situations, with ready and sensible suggestions, his advice has been widely sought and relied upon. Personal, civic and denominational interests have had need of him to plan and speak for them. Tactful, courageous, patient, enthusiastic, he has been able to command the confidence and support of those whom a weaker and less optimistic leader could not have rallied.

In his earlier years he had the advantage of a practical acquaintance with the work of the merchant and farmer on the Vermont hills. The courts in his native town gave him some knowledge of the lawyer's arts. A refined taste, cultivated and broadened by foreign travel, found its happy exercise when his people would build a sanctuary, which has been rather ambitiously styled "the cathedral church" of the denomination in Michigan. To have pushed through such an enterprise without conflict, and to have dedicated it free from debt, testifies to his eminent good sense and knowledge of affairs.

He has a large conception of the kingdom of God, which is no less than the world for Christ. The benevolences of his church have, as a consequence, been generous and constant for missions at home and abroad. Believing in the expansive character and demands of the gospel, he has lovingly and faithfully presented and urged them upon his congregation.

As a preacher he holds the interested attention of every audience. His is the appropriate word, illustrated by passing event, problem, discovery. He brings to his hearers the result of fair, honest study and thinking. He is scholarly but by no means scholastic. One said of him: "He does not put everything into a sermon, but enough." He is quite at home on the platform, though there are greater masters of extempore address and greater preachers. His style is often rugged, abrupt and piquant at times, and then marked by passages of much grace and literary finish. With a singular ability to say right out what he thinks, and that without offense, the ecclesiastical classifiers find it hard to place him. He is claimed by both conservative and liberal. None, however, ever heard him breathing "a plague," but instead a blessing "upon both" these theological "houses."

Too broad to make a partisan out of, sincere in his love for truth to its extremest limit, he does not fear to state it as he sees it. Christians, therefore, of all creeds and types find it easy to work with such a minister. He seems, for the time, to be one of their own party.

Only considerations of health would persuade him to leave a position, exceptional in the mutual love and esteem of pastor and people, and return to the East, where the warm welcome of old friends and colaborers awaits him.

Too few churches, alas! could truthfully say, as did the "Old First" of Detroit of nearly 800 members in urging the withdrawal of his resignation, "Not a ripple of dissatisfaction exists between pastor and people. Behind us is a period of remarkable, almost unexampled, prosperity. Every condition is favorable for a continuance and growth of our Christian activity and influence."

He furnishes another bright illustration of the exalted and respected office which the minister of Jesus Christ may hold today. Fortunate the church with a pastor of such ideals, and one who is so successful in realizing them!

## SOME OBSERVATIONS ON THE PRESENT DISTRESS.

The oldest inhabitant has no recollection of a time wherein the Congregational ministry was ever in such straits as now. Everybody is supposed to know it—everybody, except now and then a confiding or self-confident clergyman, infantile in his innocence, who cuts loose from his base of supplies before making sure of another. Such an one has greater knowledge in a little while, and he pays dear, *very dear*, for his experience. The writer is seeking a change of pastorate, from necessity, not from ambition or because of a "vague unrest and nameless longing." He reads in letters of warmest sympathy and powerlessness to help such sentences as these: "Thirty applications for a little mission church, a large percentage from unworthy men." "The pressure upon the churches is tremendous." "Almost every minister I know faces the future with anxious heart." This crisis brings its lessons and warnings to the ministry and the churches.

One warning is that no pastor give up what he already has, except as a dire necessity, until he is *sure* of another place. The writer faces a large and inevitable reduction of salary. It represents the loss of revenue which the town and the church has sustained. "Half a loaf is better than no bread." He *can live* on half a loaf; without it he would starve. Nothing in the above shall be so construed as to conflict with Matt. 4: 4 or 5: 30.

A second message is to the churches. That church which sets its pastor adrift in these days, save for gross immorality, is well-nigh guilty of a brother's blood. The times are hard enough for the "ins"; but for the "outs"—except for the few that had income from other sources than their salary—the situation is indeed terrible. The church owes something to the pastor, even if he is not perfect, whom she called when times at least were not what they are now.

In the midst of this stress it seems as if every pastor seeks to make a change. One brother feels that he is strong enough to be doing something more in a church than "mark time." With the conference statistics before me, I should say that he is in step with the rest. Is it not the duty of the brethren who are comfortably situated, who find no opposition to speak of in their churches, who are illustrating the principle of the *salt* of the earth, to keep still in the boat till the storm is past? Is it not one duty of the hour to study to be quiet?

Once more. Are there not elements of the present distress which indicate that a presidential election out of the way, followed, as is hoped, by a revival of business, will not remove, will, at best, but alleviate the difficulty? Hope deferred has made the heart of business sick and the doctors disagree about the cause, and hence the remedy, of the commercial disease. Is relief sure to come in a year? "It may be," as one correspondent writes, "that God is leading the ministry to greater sacrifices than they have yet known." Brethren, how shall we face them? The hour meets many of us with a practical test of faith and courage such as we have hardly experienced before. Shall we meet the test as good soldiers of the cross, practicing what we have preached of cheerful sacrifice, being ensamples to the flock, living epistles of more value than many sermons?

ANXIOUS OBSERVER.

## THE GOSPEL FOR AN AGE OF DOUBT.

Such was the subject chosen by Rev. Dr. Henry van Dyke for the Lyman Beecher Lectures at the Divinity School of Yale University, which are being delivered this month. The first two of these lectures were delivered April 9 and 10 in Marquand Chapel.

Not only must a man know how to preach, said Dr. van Dyke, but he must know what to preach. He must preach that which is revealed to him and accepted by him. His truth must be intimately related to himself and adapted to others. It must be framed and fitted for an immediate proclamation. It must be a distinct, present, positive gospel. A good news for today.

In order to this the preacher must know the spirit of the time. Here is the one point where all men are alike. The preacher must know and be in touch with his age and all its necessities. He must be in contact with the world. He can do this largely by means of literature. The preacher who does not know what his people are reading does not know his people. If he be a reader of many books he will soon discover that we are living in an age of doubt. There is a profound and widespread unsettlement and uncertainty as to the truths of religion. Not disbelief but uncertainty. Not bitter and mocking atheism. It is restlessness and not defiance. It is a questioning age.

Some say this is due to the progress of science. But this is not so in the sense in which it is understood to be so. Much is affirmed in the name of science which science does not say. There is a general skepticism reflected in current literature. It all wears the melancholy of disillusion and of lost hopes. We find in the books of today little recognition of the idea of God, of prayer or of any of the great truths of religion. In poetry we find this lack most general.

Now what is to be the attitude of the minister towards all this? Not a damnatory one. Doubt is not a crime; it is a malady. We must look through it for its favorable symptoms. Among these we shall find three—the sufferings of doubt, the doubts of doubt and the moral inconsistencies of doubt. It is not a painless malady. It is not jubilant and triumphant like the older atheism. Cheerful skepticism only survives here and there. The painful side of doubt is thus its sunny and hopeful side. This inquietude of the doubting heart is evidence that skepticism is a malady and not a normal state. On all hands we find men doubting doubt and returning to faith. These are the signs of the times. Said Renan: "I fear the work of the twentieth century will take out of the waste-basket what the nineteenth century has thrown in." The skeptic's fear is the believer's hope.

What can the preacher do to meet this need? First, as a man he must be steadfast, upright and sincere in life. Here character and conduct count. But beyond this there must be something specific and personal. Doubt cannot be met by negatives. Dogmas will not destroy it. Systematic theology will not meet its wants. The central message must be personal, the gospel of a person to persons, the gospel of Jesus of Nazareth, one whom they can know and love and follow. Skepticism is the inertia of the soul. Christ is the force that moves it.

C. S. M.

# The Home

## "GOD BLESS YOU, JOHN."

The following lines are from the pen of the Canadian poet, J. W. Bengough, and will be of interest to all who have enjoyed Ian Maclaren's beautiful book, Beside the Bonnie Brier Bush:

God's blessin' on ye'r cannie pen,
"Maclaren," ye'r a prince o' men,
Wi Burnbrae, ye maun be "far ben,"
To write like yon;
A bonnier book a' dinna ken—
God bless you, John!

A've read it sax times o'er a' sweer
An' ilka time a' lo'ed it mair,
Tho' whiles it made my hert richt sair
An' gar'd me greet;
An' whiles a' lauched until a' fair
Row'd aff ma seat!

A' day, an' in ma dreams at nicht,
A'm wanderin' wi' renewed delicht
An' feastin' on each bonnie sicht
In yon sweet glen!
Conversin' aye wi' a' thae bricht
Drumtochty men.

A'm fair in love wi' Marget Howe,
An' truly feel for puir Drumsheugh,
An' aye a'm there at Whinnie Knowe
Ilk' eventide;
For there the Bonnie Brier Bush grew,
An' Geordie died.

Puir Domsie! he's as real tae me
As ony leeven' man can be,
Whuppin' the thistle heids in glee
While on his way
To tell o' Geordie's victory
Yon glorious day!

An' Burnbrae, elder o' the kirk,
An' Hillocks, type o' honest work,
An' Soutar, wi' sarcastic quirk,
An' big Drumsheugh,
Wha'd maybe haggle o'er a stirk
But aye was true.

An' Donald Menzies, "mystic" chiel
(A Celt was he frae heid tae heel),
Wha warstled awfu' wi' the deil
For mony a day;
Wi' him a canna help but feel,
An' groan an' pray.

An' Lachlan Campbell, wha wes ca'd
"Censorious," wha regarded God
A sovereign rulin' wi' a rod,
An' no wi' grace;
An' wha the very session awed
Wi' ghaist-like face.

Him suffering sair mak's sweet an' mild
As shadows veil the Grampians wild,
Till "like unto a little child"
He comes tae be,
An' o'er the erring and defiled
Bends tenderly.

Wi' these and mair, in godly fear,
We sit yon Sabbath day an' hear
"His mither's sermon" frae the dear
Young preacher lad,
An' wi' them shed a secret tear
That isna sad.

An' wi' them on anither day,
When kirk is oot (tho' wi' dismay),
We join to make a bold display
An' cheer Maclure,
Our doctor, wha wi' little pay
Serves rich and poor.

Aye, dear Maclure! him maist o' a'
We lo'e, an' thro' the drifts o' sna',
Unmindfu' o' the north wind raw,
We tearfu' come;
Wi' a' the mourning glen we draw
Near-haun his tomb.

An' barin' there oor heids we pray
That we may so live ilka day
That when we come to pass away
Frae a' things here,
Truth may the tribute to us pay
O' love wrung tear!

Ay, "Ian," ye're "a lad o' pairts"
An' master o' a' the winsome airts;
Ye'r bookie by its ain deserts
Wull live fer aye;
The benediction o' oor herts
Ye hae the day.

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The writer in Mothers in Council, who deplores undue emphasis on inherited evil in training children, makes a good point when she warns parents not to excuse faults in their children on the ground of inherited tastes or temperament. Illustrations of the harmful effect of such a course may be seen in a young man of our acquaintance, who rids himself of the responsibility of a hasty temper and a sullen disposition by declaring that he "can't help it," he is "just like his father," and in the case of a young woman who helplessly accepts her morbid temperament in like manner. On the other hand, there is much said concerning the need of patience, not only on the part of parents when dealing with the hereditary faults of their children, but of adults who are inclined to judge their own inherited weaknesses too severely. To those who are interested in problems of heredity we earnestly recommend the thoughtful perusal of Dr. A. H. Bradford's recent work, Heredity and Christian Problems.

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## ANGEL MINISTRATIONS.

BY MRS. M. E. SANGSTER.

Thick starred as is the sky at night with golden shining lamps, the Word of God glows with its stories of angel ministries. In the dim days, when as yet there was no open vision, these messengers of our King came and went, serene and unhurried, rebuking, sustaining, revealing, consoling, and always bringing a breath of heaven to earth, always showing how intimate and tender the relation between here and beyond, always proving how constant in the mind of God is the thought of his children, over whom he giveth his angels charge.

Should we go through the Bible, selecting and setting by themselves the passages wherein allusion is made to the angels and their errands, we should have a beautiful book of selections full of inspiration and encouragement for ourselves, in this time when we do not take the comfort we might from the knowledge of our Father's care, when we shut the angels out of our modern glaring day, and think of them as poetic beings, or beings above us of another order, but not as of God's continual errand-bringers, yet attending on us who dwell below and have need of their help. We lose much by our opacity and slowness of belief in this matter, for, to those who have eyes to see and ears to hear,

> Still through the cloven skies they come
> With peaceful wings unfurled,
> And still celestial music floats
> O'er all the weary world.
> Above its sad and lowly plains
> They bend on heavenly wing,
> And ever o'er its Babel sounds
> The blessed angels sing.

It may be objected by those who take a literal view of all experience, and who hesitate to accept what they cannot at once weigh in the scales, analyze, define and classify, that we, at this period, neither realize nor expect angelic help. Perhaps not, regarded from the standpoint of those who appreciate only the tangible, and demand full rounded and concrete facts at every step. On the other hand, who of us has not had to deal with moods of depression, when an unseen and impalpable, yet terribly strong, enemy bore us down, when out of the fog and the mist of thought and imagination came suggestions and whispers and voices which made us cry to our Father for relief from the torments of the adversary? We are compelled to battle with the prince of the powers of the air, with many and incessant forms of temptation, and in the conflict we require, and I think we receive, as the saints of old did, actual assistance from those who are always sent to "minister unto them who shall be heirs of salvation."

Often, too, in those hours of poignant anguish when the solid ground quakes under our feet, as our best beloved are taken from us, may it not be that some of those who ever stand waiting to carry consolation where it is needed cross our thresholds and uplift our fainting heads? Sometimes, too, in lesser moments, when the indiscreet or angry word is hushed before it reaches our lips; often in our times of temptation, when we are almost ready to yield but are suddenly and strongly helped to resist, so that we feel as if re-enforcements had reached the field; again, in our life with our little children, where we need so much tact and wisdom and gentleness, may we not thank God for the coming of his angels?

"I was about to do thus," said a friend, describing an occasion which might have been disastrous but was saved by prompt action, "when all at once I was aware of a strong inward compulsion, as of a hand holding me back. I obeyed the invisible touch, and I have been grateful ever since."

We are ourselves supernatural beings, living in tents of clay, but aware of powers which transcend space and time, and conscious of an immortality caught from the divine nature which enfolds us and to which we belong. For, beloved, though it doth not yet appear what we shall be, yet now are we the sons of God. In the calm of our quiet resting on our Heavenly Father, let us take whatever he gives us, confident that among other hallowed gifts is the ministration of his angelic host.

Just here is room for another and very practical thought, pertinent to every one, and quite readily applicable to those who do not fully enjoy, in literalness, the benediction of belief in God's ever coming and going angel servants. Faber crystallizes it in half a stanza:

> We are not angels, but we may
> Down in earth's corners kneel,
> And multiply sweet acts of love,
> And murmur what we feel.

No one is denied the privilege of engaging, so far as man or woman may, in work befitting the angels. To enlighten those who are ignorant, to sympathize with the joyful or the sorrowing, to share a brother's load, to strew flowers where else would be barrenness, to speak words of love and kindness everywhere, this is to do the work of the angels, and this may be your lot and mine.

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There is no happiness in life, there is no misery like that growing out of the dispositions which consecrate or desecrate a home.—*E. H. Chapin.*

## THE SCIENCE OF FOOD.

### V. MILK AND ITS PRODUCTS.

BY M. V. SHALER.

It is said that the English and American peoples are practically the only nations who continue to drink milk uncooked and without protection from infections. Almost all savage nations of the world who use milk at all employ some method of protection more or less effective. The Chinese use it very little, if at all. The Hindu considers it loathsome, and African tribes mostly let it stand in a gourd for some time, which makes a kind of kumyss. In Turkey and Asia people prepare it one way or another before using it, and Italians use goats' milk almost universally, presumably because they have learned by experience of the transmission of tuberculosis through cows' milk. Germans always cook milk and the Irish and Scandinavians prefer it sour rather than sweet. The French dairymaid scalds her milk before churning, not because she knows anything about sterilization, but because she knows her butter will be a better quality. She is ignorant as to the species of bacteria which, if allowed to develop, change the fat globules into other properties and reduce the richness of the milk. Experience has taught her the effects of heat and cold, but she little dreams that living infinitesimals are at the root of the change and that the air holds them all.

It has been proved beyond question that pure milk is entirely free from bacteria when drawn from a healthy animal and that contamination is wholly from outside. Every feature of change is due to bacterial growth added to the milk either from the air, the milker, the vessel into which the milk is put, or the cow herself. Some one has stated that there is a dairy in the United States which is so perfectly managed that "milkers are obliged to take a bath and part their hair in the middle before milking hour." Some such regimen, or a more Spartan one, must be instituted in all dairies and farms before milk will cease to be the source of infection it now is, often causing outbreaks of epidemics of typhoid. The spread of knowledge is a great factor toward effecting reforms.

Cheese, butter, souring, curdling, blue milk, buttermilk, soapy milk, red milk and other changes are each due to a specific germ, as easily recognized as a blade of grass through the microscope. More than 200 kinds of bacteria are known to thrive in milk, producing as many changes, and as many as 10,000,000 of these have been counted in a single cubic inch of milk. The number depends upon various conditions of cleanliness, "hence the great secret of obtaining a proper supply of milk is to have a healthy cow and to keep that cow clean."

The germs develop at the expense of the sugar, casein and fat of the milk. Cheese and butter makers taking advantage of this thrifty warfare, for bacteria develop at a rate almost beyond belief when conditions are favorable, use these regiments of midgets to produce certain flavors and give color to their products. Yeast and mold plants grow in milk, and to the former is due the development of alcohol and lactic acid which makes kumyss, while the latter gives the highly esteemed flavor of Roquefort cheese. The peasantry of France manufacture this cheese from the milk of ewes, putting it in damp caves after being made into layers between which are sprinkled moldy brown bread crumbs. The cheeses are brushed over with fat and pierced with little holes for the admission of air. It is said that only the atmospheric condition of these damp caves can produce the kind of germ necessary for Roquefort flavor.

All these germ changes in milk are, however, items of slight interest to the majority of people in comparison to the presence of disease germs. Bacterial information might easily be dispensed with by the laity if we were sure of absolutely pure milk, but as it is we need our pocket dictionary to fathom the meaning of the new adjectives tacked before and after the simple word of four letters. When the milk leaves the cow it is at a degree most favorable to the growth of bacteria, hence the dairyman at once plunges his milk cans into ice or cold spring water to arrest development of germs. Pasteurization, holding the temperature at 167° F. for fifteen minutes, is acknowledged to be the best precaution against souring and other changes, but as it takes boiling to kill infectious germs the fact is emphasized that in this fluid is harbored prolific source of danger to invalids and little children, who use the food almost entirely. For the sake of the lives of thousands of helpless ones there is needed a radical reform in the use of raw milk and greater vigilance on the part of all concerned in its inspection. Against this grave indictment, however, is the grandly overbalancing knowledge that pure, microbless cows' milk is an ideal food for the human system.

## AFIELD WITH YOUNG NATURALISTS.

### THE FIRST SPRING FLOWER.

BY S. J. BUCKLIN.

When the redwing "flutes his 'o-ka-lee'" in the meadows, when bluebirds and song sparrows warble from wayside hedges, when wasps crawl from their hiding places and little brooks run merrily down to the sea, it is time for young botanists to look for the first spring flower. The bees find it the moment it opens and begin to fill their baskets with its pollen. Not in pastures nor on breezy hilltops, but in swamps, bogs or wet land dwells *symplocarpus*, or skunk cabbage, own cousin to the queenly Egyptian calla, the peppery Jack-in-the-pulpit, the spicy sweet flag and other members of the *arum* family. As soon as snow is gone and the sun shines warmly on sheltered spots in moist land it pushes up its gold and crimson spathe, regardless of wind and weather. No matter if patches of ice surround it, or how cold the water that fills the hollows between rocks and stumps, it braves the rigors of inclement March and seems to enjoy a rough-and-tumble fight for existence.

Its coming varies with the season. Frank Bolles records it as early as the fourteenth of March. This year March was in her sternest mood and when a robin shouted from an elm top that flowers were in bud a skeptical botanist, on the last day of the month, went not "a-Maying," but a-Marching, and found Mother Nature wide awake. Pussy willow was nursing her kittens by the brookside, smooth alder dangled its brown catkins over a snowdrift, the scarlet fruit of the partridge berry gleamed like rubies on a bed of velvet moss, and in a swamp the first spring flower had pushed up its tender green shoots and crimson buds.

*Symplocarpus fœtidus*, sometimes called *draconitum*, is a native of North America and is found from Nova Scotia to North Carolina and west to Minnesota and Iowa. Its spathe precedes the leaves according to the botanies, but for once Mother Nature was impatient and sent up the leaf shoots and buds side by side. That no mistake be made, we examined one of the bundles in which she had packed the foliage and marveled at her compact way of folding the delicate baby leaves, rolling them over and over each other so tightly that not a drop of freezing water could penetrate and inclosing them in a waterproof coat, making all strong, firm and pointed that the plant may force its way to the outer world without injury. There they were, "smooth, ovate, heart shaped," precisely like the leaves that in maturity would grow large and coarse, measuring one or two feet in length.

The disagreeable odor, so offensive when the plant is bruised and which gives *Symplocarpus* its popular bad name, was noticeable even in the infant specimens. Why this property is fastened upon it we are unable to state. A microscopic acquaintance with its parts reveals some curious facts. A flower is like the soul in man. As flesh and bone, the "house we live in," is not the real man, so the outside envelope, the petals or spathe, are not the real flower; the stamens and pistil hold the life-giving principle and have the power to reproduce and perpetuate life of their peculiar kind.

*Symplocarpus* sits under a canopy of royal colors in a tent-like spathe with a curved, pointed top that hangs over the front like a roof protecting a doorway. It is three or four inches high and rests on the ground. The outside is gaudily colored in purple and yellow-green, sometimes shading from crimson to a golden yellow, and under a microscope the interior seems lined with velvet of the same brilliant hues. In the spathe, on a thick stem, sits a globular, fleshy spadix holding the perfect flower. In the early stage of development the observer will notice that the surface of the spadix is marked into divisions like honeycomb and in the center of each segment is a tiny white spot like a minute drop of dew. Later this white spot shows that it is a pistil, rising above the surface and tipped by a white star. Each segment is a petal of the corolla, a small, square-shaped hood which conceals the anthers and keeps them warm and dry.

As florescence proceeds the segments separate slightly and allow the anthers to leave their hoods and push up around the pistil. As the four anthers open lengthwise they curl towards the pistil and fling their pollen on the stigma. The yellow dust drops so plentifully that the floor of the tent is covered with pollen. This the bees carry off to manufacture into bread. The pollen-covered pistil is protected by the hoods. The spathe decays; the spadix enlarges to a spongy mass containing the fruit, which ripens in autumn into bulblet-like seeds half an inch in diameter. The root is said to produce vertigo, nausea and frequently vomiting. It has been used as a medicine in hysteria and spasmodic asthma, but being less efficient than other remedies is not often employed by physicians.

## Closet and Altar

*Blessed be God, who has made earth and heaven one in the heart's unquenchable thirst for him!*

Faith changes us in relation to Christ but it does not change him in relation to us. Faith does not create, but merely finds its object; it does not bring the vision near, but merely opens the eyes to behold what was already there for the seeing; it does not make Christ present, but it clears away the earthborn mists and clouds which hide him from sight and makes him vividly present to the inner consciousness as a real and actual Saviour. An old writer remarks that "when the boatman with his hook grapples the rock he does not pull the shore to the boat but the boat to the shore; so when we by faith lay hold on Christ we do not pull Christ to us but ourselves to him."—*James M. Campbell.*

Our blessedness depends upon our knowing and perceiving the highest good, which is God himself. And man is more blessed or less blessed in the same measure as he is aware of the presence of God. It is not because God is in him and so close to him and he hath God that he is blessed, but because he perceives God's presence and knows and loves him; such a one will feel that God's kingdom is nigh at hand.—*John Tauler.*

Whenever in some bitter grief we find,
All unawares, a deep, mysterious sense
Of hidden comfort come, we know not whence;
When suddenly we see, where we were blind;
Where we had struggled, are content, resigned;
Are strong where we were weak—
And no more strive nor seek—

Then we may know that from the far glad skies,
To note our need the watchful God has bent,
And for our instant help has called and sent
Of all our loving angels, the most wise
And tender one, to point to us where lies
The path that will be best,
The path of peace and rest.

—*H. H.*

Son of God, have mercy upon us. If thou wilt say unto us, What will ye? our answer shall be, Lord, that we might receive our sight. This prayer we pray to thee every morning that the day may not be lost to us because of dimness of vision. We know not what angels come forth from the gate of heaven dawn by dawn, and it may be that because our eyes are not anointed we see nothing of the descending hosts, and because our ears are dull of hearing we hear nothing of their sweet gospels. We would have all our faculties inspired; we would be sensitive to every breath of heaven, answering the glance of every star, replying in tender love to the fragrance of every flower. We pray for enlargement of mind, thought, purpose; ennoble us in the whole region of our affection, desire and will. The Spirit of the living God calls us higher to wider regions, to brighter suns, to larger fields; may we hear the music of the call and answer it with the sacrifice of obedience; then shall our life be rooted in the eternity of God and nourished by all the grace of Christ. Amen.

## Mothers in Council.

### A KINDERGARTEN FOR MOTHERS.

IV.

Children quickly grow tired of set performances. In our kindergartens as well as in our homes we have still too little of that lightness of touch which pleases children. How much, for instance, may be gained by the teacher who is free enough with her methods and her pupils to sing her good morning sometimes, instead of always saying it in the same way day after day. Nothing should be allowed to grow monotonous through meaningless repetition. For example, a child may from habit think of an orange or an apple merely as a sort of food, which is to be seen in a particular kind of dish on the table. But suppose he finds one under his pillow, or slyly slipped into his pocket; at once he sees it in a new light. It is not only good to eat, it is a beautiful plaything, which appeals to him from its form and color and from the very suddenness of its coming as a real revelation. So with every object and every familiar act—a fresh view gives the child all the thrill of discovery. Too often a tired mother says, "Johnny, please take your elbow off the table," just as she said it yesterday and will say it tomorrow, and yet it is not hard by a little kindly tact to make even these small reminders pleasant. The common acts of dressing, bathing, going to bed ought to be delightful, all of them, and easily become happy games to the child and to the mother.

*A Mother of Young Children:* "I am very desirous of having my children's religious life spontaneous—unconscious. Can you suggest a way to make going to church less irksome to little folks?"

*The Mother Helper:* "Some children like to go to church simply because of the love of doing what other people, especially grown up people, do. But it seems to me that in most cases going to church should be introduced gradually, unconsciously to the child. Some day, when passing your church, when it is open, take the child in. Tell him it is God's house, and let him be quietly impressed by its greatness and beauty and stillness. Say with him, perhaps, the little prayers which he is in the habit of saying at home. By and by take him to some service and let him remain long enough to hear the Bible read by the minister. Allow him to feel that he has heard God's book read in God's house. It will be a beautiful experience to him. And when he is ready for a whole service, he will come to it with unconscious reverence, and his pleasure in it will be the greater because of his first impressions."

*Another Young Mother:* "How can I help my boy to be interested in what are called practical studies? He loves to practice and to draw but he dislikes his numbers, and, in fact, nearly all his school studies."

*The Mother Helper:* "Sympathize fully with him in his music and drawing, and speak appreciatively of his progress in them, but say, when he has practiced a certain length of time, 'Let us work just as hard on these numbers as we did on the music, so that we can have real pleasure in every study.' And have him know that you are just as interested in the study he likes best as he is, but that a man needs all kinds. And *vice versa*, when the child needs stimulating in the sensibilities, meet him where he is and help him to form a conception of something a little higher."

*A Thoughtful Mother:* "What should one tell a child about the coming of a little new baby?"

*The Mother Helper:* "I think when a child is old enough to question about such things it should be told just the beautiful truth, that the little baby came from the mother. God gave it to her to keep when it was very, very small until it should be strong enough to live in the world, and then God told her that it was time for it to be born and it came from where it had been lying by the mother's heart. The child's interest is then satisfied and there is no morbid curiosity to be indulged in other ways."

*A Busy Mother:* "Should our children be allowed to associate with children who are known to be bad? Should they come to our homes and our children be encouraged to be friendly with them?"

*The Mother Helper:* "I think so. The mother should, of course, sanction any such invitation and be there with the children."

*The Busy Mother:* "But don't you think it requires a great deal of wisdom and experience, and haven't we all we can do to bring up just our own children well?"

*The Mother Helper:* "I think we cannot bring up our own children in the right way unless they have all kinds of associates."

*The Busy Mother:* "Suppose my boy learns to swear, or smoke cigarettes, or hear low stories. Ought I not to keep him away from such company?"

*The Mother Helper:* "If so, I think the boy should be taught to feel that he is to blame if he gets harm from his associates, that he is too weak to be permitted to play with the boys from whom you have separated him. We should never unite the sin with the sinner."

An animated discussion followed this keenly interesting question. Many of the mothers could acquiesce in the theory, but the practice was too terrible an experiment. Questions came fast one upon the other, and there were dissenting shakes and assenting nods as the Mother Helper quietly developed this thought.

MRS. H. W. BOYNTON.

### UNDUE EMPHASIS ON INHERITED EVIL.

In an article which appeared in your issue of March 5, under the heading Moral Tumbles in Little Children, I feel that the author has put unwarranted emphasis on inherited evil. For instance, she says: "If you seek carefully and prayerfully you will usually find the fault is an offshoot of some trait of character in one or other of the parents or some near or more remote relative," and her closing remark is: "But our inheritance of evil is too deep-rooted not to sprout again and again." I can find only one place in the New Testament where Jesus speaks of inherited evil and then his words are decidedly opposed to the old Jewish belief. Also does he not show the absolute purity of little children in the lines, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God"?

Are we not worrying the little ones by imputing to them inherited evil when, "His work is perfect"? Are we not imposing these faults upon them and in many cases making an excuse for evil? Have we the spirit of Christ when we hold up the distorted image of sin to show its heinousness, thus instigating a search for evil, which, being easily found, is examined, discussed, kept in heart and mind, naturally excluding the good we wish by contrast to place there?

Can we not see the wrong this popular theory of heredity may do if held over a child all his life, and what an immense amount of evil we could roll up, for instance, if we could trace our ancestry back to Noah? We are endowing evil with a power it does not possess, unless we so will it. Jesus said, "Be ye perfect even as your Father which is in heaven is perfect," and the whole spirit of his teaching and that of the New Testament is looking up and not down, forward and not backward, keeping the perfect thought in heart and mind, thus entering into living peace, lifting ourselves, our children, all with whom we come in contact, to a higher, better contemplation than that of evil, knowing that evil must be temporary and unabiding and so cannot be transmitted through countless ages.

G. T. B.

## DANDELION.

BY ISAAC OGDEN RANKIN.

Firstling of the mellow year,
Ere thy golden disks appear
Empty are the wintry days,
Barren lie the frozen ways;
Snows of March that will not last,
Sunlight often overcast;
But with thee our glad hearts sing
Possessors of the jocund spring.

Thine the first clear notes that please
In our floral symphonies.
Other blossoms in the May
For lovers shall make holiday,
Summer suns again shall shine
On clover and on columbine,
And the autumn's gold and red
Fling their splendor overhead;

Yet, in our advancing years,
In our gladness, through our tears,
When our summer joys are high,
When the autumn night winds cry,
Who forgets his vanished youth?
All earth's flowers are dear, in sooth,
Children of the dewy morn,
Thou art still the eldest born.

## ABOUT PEOPLE.

It is interesting to learn that Anthony Hope does not get suggestions for his dialogues from his observations of London society. Although he moves largely in this circle of people he says he closes, rather than opens, his ears. He goes to his head for repartee and to his imagination for plots.

The Charlotte E. Richardson circle of King's Daughters connected with the Walnut Avenue Church, Roxbury, gave a charming reception recently in honor of the gentlewoman whose name they bear, and at whose house the circle was formed some years ago. She is its eldest member, being now seventy-seven years old, but she is still active in Dr. Plumb's church, which also had its birthplace in her hospitable home.

A Chicago woman, Mrs. Elizabeth A. Reed, has achieved the distinction of having written the only paper that the Victoria Institute or Philosophical Society of Great Britain has ever accepted from a woman. In order for a paper to find favor with this society of savants it must not only pass muster in the local board, but stand the criticism of the highest authorities in Europe upon the question treated. Mrs. Reed's subject was the Ethics of Buddhism.

Miss Helen Gladstone in a recent article calls attention to the fact that no fewer than six Cambridge colleges were founded by women for men—Clare by Elizabeth de Burgh, countess of Clare; Pembroke by Marie de St. Paul, countess of Pembroke; Queen's by Queen Margaret of Anjou; Christ's and St. John's by Lady Margaret, countess of Richmond, who also founded a divinity professorship; and Sidney Sussex by Lady Frances Sidney, countess of Sussex.

The death in London recently of Lady Isabel Burton recalls an act of moral heroism on her part which challenged universal admiration when the deed was performed. Her husband, Sir Richard, made a famous translation of The Scented Garden, from the Persian of Saadi, but died before he could arrange for its publication. Lady Isabel was offered a large sum for the manuscript, but, deeming it immoral and unfit for print, committed it to the flames. Her life was full of adventure and, when traveling with her husband among savage tribes in the East, she was often forced to wear male attire.

A suggestive incident is related in Gail Hamilton's life of J. G. Blaine. Consulting one day his son, then old enough and competent to be his assistant Secretary of State, the son maintained his own opinion strongly against the father's. The latter felt it and said to a confidant—presumably the author herself—"Walker is disrespectful." The reply was: "It is *you* who were disrespectful. You consulted him as a man, and then treated him in argument as a five-year-old boy." It reflects great credit on the statesman that when the son returned he gave him his hand, saying, "Walker, I owe you an apology." The response was alike creditable: "Not at all, sir, I owe *you* one."

A correspondent of the *Transcript*, giving reminiscences of Thomas Hughes, says that of all pleasant memories of his friendship he prized most a visit with the author of Tom Brown to Oxford and to his old room at the university. His chair, which had been made the objective of curio devotees, afforded the visitors much amusement. It was once of plain oak, but all that was left had been strapped with tin to keep something of the old relic intact, while each leg was supplied with a poker, no two alike, because the original wood had been stolen. The student who occupied the room was astounded when he found that one of his guests was "Tom Brown" himself, who inquired with irresistible solemnity, "How does it happen that my chair has been so maltreated during my protracted vacation?"

An amusing story is told of Dr. S. F. Smith, illustrating his remarkable and exact memory of Scripture. While professor in Colby Unisity, in his early life, he was called upon to conduct chapel worship several mornings. Meaning to have a little fun at the expense of the youthful professor, some mischievous students spirited the Bible away from the chapel pulpit. Dr. Smith, however, was equal to the emergency and, instead of hunting for the missing book, repeated from memory an entire chapter. The next day the same program was followed. On the third day, the Bible still not appearing, the professor repeated a longer chapter, and on the fourth morning he took his revenge on the boys by reciting slowly and with great deliberation seventy-one verses from one of the longest chapters in Luke. Needless to say, the Bible was found on the desk the following day.

Demonstrations of affection among men, in this country at least, are not considered proper. Nevertheless there come times when even reserved, self-controlled American men give way to impulses of the heart. Bishop Whipple of Minnesota tells of a time when the late Bishop Thomas of Kansas was professor in the Seabury Divinity School in the early days when it was struggling along under a burden of debt. "One day," says Bishop Whipple, "when it was so dark we could not see a step, he came to my house. As he entered my study I saw in his tell-tale face that he had come to tell me that it was hopeless. I sprang to my feet and said: 'Don't tell me; let us pray.' We knelt and poured out our hearts to God in prayer. He rose and kissed me and went away. That was the nearest I ever came to failure. Do you wonder I loved him?" A kiss may betray, but it oftener saves and binds.

## PRIMROSE DAY.

On the 19th of April in each year many thousands of English people, of all ranks and both sexes, appear in the streets wearing the pretty, simple English wild flower, the primrose. The reason of this is that the primrose was the favorite flower of the late Lord Beaconsfield, the famous statesman, orator and novelist, and the 19th of April, 1881, was the day on which he died.

The primrose is therefore worn, as it has been worn every year now for ten years past, by those who admire Lord Beaconsfield and who desire to pay annual honor to his memory. The gentle little flower may thus be said to have become a party badge, for it is only Tories, followers of Lord Beaconsfield in politics, who for the most part display it in buttonholes and on dresses.

It was this fact which caused the Tory ladies, who, several years ago, banded themselves into a political society for electioneering purposes, to call their society by the now famous name of the Primrose League. So fanciful a tribute was, perhaps, never paid regularly for so long a period to the memory of any other dead statesman, and shows that Lord Beaconsfield had won a more secure place in the hearts of large numbers of his countrymen and countrywomen than the world at large had suspected.—*The Youth's Companion.*

A Maine mother was hearing her little child repeat the Lord's Prayer recently. As the child hesitated a bit over the expression, "Forgive us our trespasses," she interrupted long enough to ask, "Do you understand, dear, what 'trespass' means?" "O yes," replied the little one; "it means 'keep off the grass'!"—*Lewiston Journal.*

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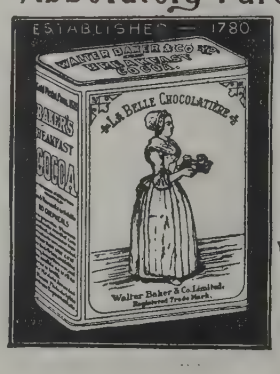


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·AVOID IMITATIONS·

# The Conversation Corner.

DEAR BOYS AND GIRLS: Do you remember that when the publisher offered last year a prize for the best amateur photograph taken by Cornerers and the Hyde Park elephant appeared (Dec. 12), an honorary mention was made of others? One of them was shown you for Washington's Birthday, and now we have three others from Rose C. of Boston for the issue

THE OLD MANSE.

nearest "Patriots' Day." They are appropriate to that day, for as you see they all belong to old Concord.

It is well on this patriotic holiday to associate them with that historic town and with three authors whose books have gone wherever the English language is spoken. I do not intend to describe these houses—I presume many of you know more of them than I do. For, to tell the truth, I never saw either of them until a fortnight ago, when I spent a very pleasant afternoon there. Two Corner boys, whom I had happily stumbled upon once in my own town, had invited me to come, and were very hospitable and kindly in showing me their town. They were enthusiastic Concordians as well as inquisitive Cornerers, and drove me from one place to another, till my brain was full of monuments and inscriptions, redcoats and rebels, ancient houses, famous people and historic sites.

THE ORCHARD HOUSE.

We visited, of course, the famous bridge across the Concord River, where the "American Militia" met the "Invading Army" and "the first of the Enemy fell in the War of that Revolution which gave Independence to these United States." Granite posts and an iron chain inclose the spot where those soldiers of the "Enemy" were buried. The old monument erected sixty years ago tells the story, while on the other side, on the spot occupied by the "embattled farmers," stands the statue of the Minute Man, one hand holding his gun, the other leaning upon his plow-handle. The boys told me that the arm was modeled from that of a well-known citizen—of honored name—and thought that no other lines in the world could have been so beautiful and appropriate as those inscribed on the pedestal. They showed me the old house with the mark of a bullet-hole near the window, and in front a large rock (brought from the bridge) on which Capt. Isaac Davis of the Acton company fell. We went to "Meriam's Corner," where a bowlder in the wall tells of the attack there on the retreating British.

We saw the three houses—the Old Manse, where Emerson's grandfather, the patriot pastor, lived, where for a time Emerson lived himself, and where Hawthorne wrote "Mosses from an Old Manse"; the Orchard House, the home of the Alcotts, with the building back of it—looking like a respectable, deserted old barn—which once sheltered the "Concord School of Philosophy;" the plain, pleasant house where for nearly fifty years lived Ralph Waldo Emerson.

THE EMERSON HOUSE.

Besides these was a fourth, "the Wayside," which was first the home of the Alcotts (and of Louisa Alcott's "Little Women"), then of Nathaniel Hawthorne, and now owned and occupied by "Margaret Sidney," the widow of Daniel Lothrop, the publisher of so many juvenile books and magazines. Then there was the home of Thoreau (Thomas Todd, who, you know, is a Concord man, says this is pronounced like *thor-ough*, without any French accent at all!), about whom the boys told me curious stories and who, Dr. Holmes said, "insisted on nibbling his asparagus at the wrong end."

The cemetery in Sleepy Hollow is perhaps the most interesting spot of all, for it has the graves, very near each other, of Emerson, Hawthorne, Thoreau, and Louisa M. Alcott. A hedge of arbor vitæ incloses Hawthorne's and a beautiful bowlder of rose quartz stands beside Emerson's. At the public library we saw why Concord youth must be both intelligent and patriotic, among books and papers, busts, portraits and historical relics. I stopped on my return at Lexington—as the British did not—but I described a visit there a year or two ago.

Mrs Martin

## CORNER SCRAP-BOOK.

**Minute Man Inscription.** Inquiry is sometimes made as to the familiar lines on the pedestal of French's statue of the Minute Man at the North Bridge in Concord, and many have the impression that Emerson wrote them expressly for that inscription. On the contrary, they are part of a hymn written by him for the dedication of the "old monument" on the other side of the bridge, April 19, 1836. Oliver Wendell Holmes says of it: "Of all Emerson's poems the 'Concord Hymn' is the most nearly complete and faultless. . . . Its one conspicuous line,

And fired the shot heard round the world,

must not take to itself all the praise deserved by this perfect little poem, a model for all of its kind. Compact, expressive, serene, solemn, musical, in four brief verses it tells the story of the past, records the commemorative act of the passing day, and invokes the higher Power that governs the future to protect the Memorial-stone sacred to Freedom and her martyrs." Our readers may wish to have the whole poem for their scrap-books.

By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here once the embattled farmers stood,
And fired the shot heard round the world.

The foe long since in silence slept;
Alike the conqueror silent sleeps;
And Time the ruined bridge has swept
Down the dark stream which seaward creeps.

On this green bank, by this soft stream,
We set today a votive stone,
That memory may their deed redeem
When, like our sires, our sons are gone.

Spirit that made those heroes dare
To die or leave their children free,
Bid Time and Nature gently spare
The shaft we raise to them and thee.

**Petersburg or St. Petersburg?** In this column, March 12, a statement was quoted from a London magazine to the effect that the Russian capital has no right to the prefix of "St.," with the added inquiry whether any of our juvenile readers could confirm that. No juvenile readers have replied, but two honored readers who are by no means juvenile, and who speak with authority, write respectively as follows:

The city is called St. Petersburg. That is the form in post-marks on letters. I was born there and ought to know. My idea is that Peter called it after his patron saint. You know in Russia people do not celebrate the birthday of a person, but the "names-day," that is, the day of the saint after whom one is named. The Church of St. Peter and St. Paul was the first building on the site, although it is true that a fort named Petersburg, after the emperor, was the second.

The name of the city is St. Petersburg, and it is never called anything else in letter-headings or other documents. Hundreds of times I have had to sign legal documents, calling myself a "St. Petersburg First Guild Merchant," and the "Saint" had always to be inserted. It is true that the Russians are in the habit of speaking of the city familiarly as "Petersburg," and even of shortening this to "Peters," but this does not change the correct title of the city. I have no hesitation in saying that the "London *Little Folks*" is all wrong in this matter.

**Another Peter Who Knew His Name.** He was not a saint, nor an emperor, but a cat. He is a beloved member of a minister's family near Boston. Not long ago, as the *paterfamilias* was reading the eleventh chapter of Acts at morning prayers and had just spoken the name, *Peter*, in walked the cat from the kitchen. In a moment more the words were read, "Arise, *Peter*," and the cat obeyed, jumping quickly into the minister's lap. This recalls the incident related by a former missionary in Labrador, that when, on a wild winter Sunday, he was reading the last chapter of Revelation, and had reached the words, "Without are dogs," two or three teams of wolf-dogs, waiting outside, began to howl in a dismal chorus!

L. H. M.

# The Sunday School

LESSON FOR APRIL 26. *Luke* 16: 19–31.

## THE RICH MAN AND LAZARUS.

BY REV. A. E. DUNNING, D. D.

Jesus was talking, when he uttered this parable, to men who ridiculed his teaching. They did so because they were selfish. He taught self-denial for the sake of others. "The Pharisees, who were lovers of money, heard all these things and they scoffed at him." The purpose of the parable was to show the nature and the consequences of avarice.

The central character in the picture is the rich man. Lazarus says nothing, does nothing. He is introduced simply as a background to bring into full relief the character of the rich man, the type of the men who mocked at the idea that self-sacrifice is heroic. Self was the master to which they held. Christ was the Master they despised. He sought to show them that "that which is exalted among men is abomination in the sight of God." Various interpretations have been given of this parable. Some of them seem to be far fetched and fanciful. Whatever of truth is in them we need not miss its plainest teaching. It pictures to us:

1. *The selfish life in this world.* Jesus illustrated it by "a certain rich man," to whom he gave no name; for convenience he has been named Dives and so we will call him. His life was continual feasting, a banqueting in splendor every day. His clothing was the most exquisite for comfort, the most impressive for display. His outer robes were of the royal color and most expensive texture, and his undergarments were made of flax of such fineness that it sold for more than its weight in gold. Here was the satisfaction of materialism at its utmost limit. This man's heaven was earthly pleasure. His tastes and character were formed and guided by the things he possessed. In reality they possessed him. He would have monopolized, if he could, the sugar, or coal, or oil business for all Palestine and collected for himself a tax from every Jew or Gentile using these necessaries of life. He would have built for himself magnificent residences, given his daughter a million dollar wedding and despised the multitude whose curiosity he was proud to stimulate to gather at his gate while the ceremony was being performed.

While Dives was enjoying heaven according to his idea of it, a man lay at his door suffering hell. In utter poverty, he would have been satisfied with the food which Dives wasted. He had no shelter from cold or heat. He was loathsome with disease, and had no salve for his sores except the tongues of wandering street dogs. Dives saw Lazarus and *did not care.* He had no feeling of brotherhood for others. He cared only for himself. All the life he had consisted in the abundance of the things he possessed.

2. *The selfish life in the world to come.* Dives left behind him when he died everything he cared for. He found himself in the world beyond with absolutely nothing to satisfy his need. He had trained himself to enjoy wealth which did not exist in the realm he had entered. He had wasted the capacity to enjoy what is wealth in Hades. Parched with thirst, not because there was no water but because he had lost the power to drink, he sees Lazarus, once a beggar at his gate, now enjoying the felicity of heaven, Lazarus in the bosom, *i. e.*, in intimate communion with Abraham, the great father of the faithful. Abraham had been as rich as Dives, but he had lived under the spell of the promise, "In thee shall all the families of the earth be blessed," while Dives had cared to bless nobody but himself.

Therefore Dives had become an abject beggar, while Abraham was the great dispenser of blessings. Dives begged from Abraham what would cost him nothing, a drop of water at the hand of the beggar who once at his gate had longed for a crumb. Abraham acknowledged the once rich Jew as his son, but could do nothing for him. He could only remind him that he had wasted his opportunities. He might have gained heaven forever. Even the helpless beggar Lazarus had done that. But he had sacrificed the eternal heaven for the earthly heaven of an avaricious soul. Dives had made his choice and could never change it. He had made himself unfit for eternal happiness, and between him and it was a chasm never bridged. This parable is an illustration of Christ's saying, "What doth it profit a man to gain the whole world and forfeit his life?" Christ taught men, rich and poor alike, that the true life is that which is devoted to the highest welfare of others, beginning with those nearest to us and including the whole race. All those who live that life will attain everlasting blessedness. Those who live for self will wake up in hell, and these conditions after death are final.

3. *The influences which determine the selfish life.* Dives accepts the statement of Abraham. He admits that it is too late for him to escape from his misery, but he makes one more request that those like him on earth may have a plainer warning than he had had. The Jews were always asking Jesus for a sign to confirm his teachings. So, when Abraham points Dives to the Scriptures, he protests that they should be certified to by one rising from the dead. But Abraham declares that no testimony can make them authoritative to those who see no authority in the truth itself. The Old Testament had taught righteousness with ever increasing distinctness. The Pharisees were devoted to the Old Testament, but missed its meaning. Christ came to give its teaching fresh power and new applications. They hated him for doing it. He was soon to rise from the dead to witness to its truth, but he knew they would not accept his testimony. Only sordid influences swayed them.

Here, then, we have the plain lesson of this parable. Every one, rich or poor, who lives for self alone is destroying himself. Every needy person is a beggar at his gate. What he gives them will not purchase heaven for him, but if he accepts his mission, as Abraham did, he will find himself at last with Abraham in eternal peace. If he continues to make his own pleasure, fame and fortune the object of life the measure of success he has will be his "good thing," all he can ever hope for. In the next world he will find himself without the capacity to enjoy what heaven offers, nor can he ever regain that capacity. He has plunged himself in hell, from which there is no escape. Those who do not recognize these truths which Christ and prophets and apostles uttered would not be convinced of them by any supernatural signs. Doing miracles does not give men power to see miracles. "If ye abide in my word," Christ said, "then are ye truly my disciples, and ye shall know the truth and the truth shall make you free."

## THE CHURCH PRAYER MEETING.

*Topic, April* 19–25. Presenting Our Bodies to God. John 5: 5–14; Rom. 12: 1, 2; 1 Cor. 6: 19, 20.

By care of health; by abstaining from sin; by service; by conformity to Christ.

(See prayer meeting editorial.)

The inventions which are to make the next great war terrible continue. The latest which we have noticed is a cup-shaped bullet which the inventor claims gathers air under high pressure, exploding when the bullet finds its mark with destructive effect. Perhaps this may contribute to the object lesson as to the logic of war, which God evidently has in store for the world at its next outbreak of hate and which may bring Christian nations to a better way of settling their disagreements.

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## PROGRESS OF THE KINGDOM.

### OUR OWN WORK.

**In the Black Belt.** Those who have never visited the South can form no adequate conception of the vastness of the home mission field under the A. M. A.—of its sore distress and need. Even those who have visited the cities and towns of the South have not seen the black South. In the six Southern States containing what has been called the Black Belt there are 4,000,000 Negroes, less than half a million of whom live in the cities, towns and villages. In an interesting article in *The American Missionary* Secretary Woodbury declares that "the rank superstitions, the beliefs in necromancy and witchcraft, the wild orgies of excitement, the utter divorce between the moral virtues and what is called religion, which obtain among these millions of plantation Negroes are but little understood." The moral and religious condition of many communities in this region may be judged from the testimony of a colored man of many years in direct association with ministers in this part of the South, who says that three-fourths of those who are now acting as preachers in all the Black Belt are absolutely unfit, intellectually and morally, to preach the gospel. At its best, in multitudes of cases, what is called religion in these plantation churches is but a form of sensational excitement. The deep work of regenerating the soul and life, the vital need of these people, is not done, is not even attempted. Yet among these dark masses plunged in ignorance, poverty and vice Secretary Woodbury sees signs of a great awakening, an eagerness for education, a desire for better preachers, a call for pure churches which emphasize virtue and intelligence, and he calls upon our churches to arouse themselves to the opportunity by providing the A. M. A. with means, not only for a more ample support of its educational service, but for the planting and upbuilding of free Congregational churches among these destitute millions.

**Printer's Ink in India.** From Rev. H. J. Bruce of Satara comes an interesting pamphlet showing what one of our American Board missionaries has accomplished with a small printing press. More than ten years ago he bought a little amateur press with the thought that it might be a source of amusement and instruction to his children, but he soon recognized its possibilities as an evangelistic agency. The typographical supplies were therefore enlarged and the little press turned out nearly half a million pages of books, tracts, leaflets and Scripture cards. During a visit to America in 1888–89 Mr. Bruce obtained a larger and more powerful press, and began the publication of religious literature on a much larger scale, his primary object being to provide for the wants of his own district, but such urgent requests came from other missionaries that many thousands of leaflets and cards were sent to fields in all parts of the Marathi speaking country. These tracts, some of which are illustrated, have been distributed broadcast in the railway trains, at the great annual festivals, on the city streets and by house to house visitation, and though it is impossible to see the results, it is known that in multitudes of cases the gospel leaflets are eagerly read, and some conversions have been traced directly to their influence. The Columbia press at Satara now takes its place as a valuable evangelistic agency, having issued in six years nearly 2,000,000 publications.

**A Missionary as a Business Man.** Dr. Herrick of Constantinople, in an appreciative biographical sketch of the late Rev. J. F. Smith of Marsovan, emphasizes his service as a financier and business adviser. "Probably the treasurer of the Turkish missions and the treasurer of the A. B. C. F. M. would say that no better station treasurer than Brother Smith could be found and, in saying this, I refer not so much to accuracy in his accounts as to scrupulous fidelity in the prevention of all irregularities or advance drafts upon the treasury, in holding himself and others strictly and uncompromisingly, in the face of strong temptation to a generous laxity, to the spirit and the letter of his instructions. He was a born economist. He could live on less salary than others and his personal account always showed a surplus. Moreover, in gifts to the poor he was unusually generous, always giving more than a tenth of his salary." Mr. Smith's rare business ability, which so ably qualified him to be treasurer of Anatolia College, as well as station treasurer, was always at the service of the humblest individuals. He used to say: "The man who wishes to see me is the man I wish to see," and would often give precious hours to some one who sought advice in his perplexing affairs, careful to turn the interview before its close to spiritual profit. Again Dr. Herrick writes: "I have known Mr. Smith, when in infirm health, on a visit to an outstation church where difficulties existed, to sit through a long evening and even till three o'clock in the morning, watching his opportunity to harmonize and guide to right results, determined the long session should not end without the accomplishment of good."

**American Board Receipts.** The receipts during March are more encouraging than for the same month last year, but the record of seven months of the financial year as compared with the same period in 1895 shows a decrease in every item, making a total falling off of more than $20,000, as is seen by the following figures:

| | Mar., 1895. | Mar., 1896 |
|---|---|---|
| Regular donations, | $31,291.12 | $32,499.91 |
| Donations for special objects, | 2,537.55 | 4,456.73 |
| Legacies, | 11,094.83 | 19,482.77 |
| | $44,923.50 | $56,439.41 |

| | Seven mos. last year. | Seven mos. this year. |
|---|---|---|
| Regular donations, | $235,292.33 | $233,120.02 |
| Donations for special objects, | 28,211.74 | 26,414.30 |
| Legacies, | 91,793.66 | 75,005.72 |
| | $355,297.73 | $334,540.04 |

### THE WORLD AROUND.

**Menelek's Religious Views.** A remarkable letter has recently been written by Negus Menelek to Mr. F. S. R. Clarke, an English missionary, in which the King of Abyssinia shows himself as well able to discuss theology as to lead an army. With much dignity he begins: "You are mistaken in believing that I do not care for your prayers. All prayers of believers are dear to me, even when they come from the children of Europe. Not all are aggressors in my kingdom; not all have bent the knee before Baal, the god of destruction and the slaughterer of brothers. Many, I am sure, still truly adore the God of the cross, the God of justice and of peace. With them I feel in perfect communion of faith and I am happy that they pray for me, for my household and my people." The remainder of the letter indicates the strange mixture of Judaism and Christianity which characterizes the Abyssinian church as seen in the practice of circumcision, fastings, ablutions and other Mosaic institutions. Menelek defends the authority of the Old Testaments laws, and expressses a wish that Western Christians would "return and lead others back to the true gospel which began with the creation of the world, instead of a mutilated gospel which explains the confusion and the infidelity of the peoples of Europe," and he asks, "By what right do they efface the whole portion of it which precedes the coming of Jesus Christ and have they done away with what God established for all time?" After an argument in favor of circumcision and a warm tribute to the 300,000 Jews in his kingdom, who are not subjected to the persecution their race receives in Europe, this African ruler closes his curious epistle with these words of advice: "What you need is to return to our God, to observe all his ordinances, no longer to separate Moses and the prophets from the apostles, or St. Peter from St. Paul. Whoever wishes to serve God must humble himself and obey. You know that, envoy of God. Teach it in Europe and Asia. I am having it taught in Africa."

**Jews of Abyssinia.** Menelek's reference to the Jews in Abyssinia opens up an interesting subject. They are a peculiar class known as the Falashas, that is, "exiles" or "emigrants," whose origin is utterly unknown. It seems probable that they are a portion of the great Jewish dispersion, but whether they found their way to Abyssinia before New Testament days or after the destruction of Jerusalem is uncertain. These Hebrews have the Old Testament and observe the Mosaic ritual, but know nothing of Talmudic Judaism. They have been despised and persecuted in former times by the Abyssinian Christians, although the present king chooses to praise the Falashas and call the attention of Christendom to their comfortable condition. Missionary work was undertaken among the Abyssinian Jews in 1859 by Dr. Stern under the auspices of the Society for Promoting Christianity Among the Jews with encouraging results, but in 1863 the government interfered, the missionaries were thrown into prison, where they remained several years until released by Lord Napier. Since that time no European missionary has been permitted to labor among the Falashas, but native converts have carried on the enterprise under the superintendence of J. M. Flad, who has cared for and planned the work from his home in Kornthal.

## Y. P. S. C. E.

### PRAYER MEETING.

BY REV. ISAAC C. RANKIN.

*Topic, April 26–May 2.* Choose the Good Part. Luke 10: 38–42; Matt. 6: 31–34.

Suppose, in order to make Martha's error plain, that we break apart the word in which our Lord described her case. "Martha, Martha, thou art *full of care* and troubled." She was so anxious lest something should go wrong with her housekeeping that she had no strength left to enjoy Christ's company. She was so hospitable that she had no hospitality left for the higher ministry of her guest.

We often make this blunder of preferring a lower to a higher good, and must learn to remember that what comes first in our heart's seeking gives color to all that follows it. It was no mistake for Martha to be concerned with her housekeeping. That was her business in life, and we are to be diligent in business. But the love of God comes first, and when it comes it takes away anxiety. Seek ye first his kingdom and his righteousness and all these things shall be added. Beginning with the love of Christ means continuing with Christ's promise. Worry is always a form of doubt. It spoils our peace and hurts our influence. True Christian strength does its best quietly and leaves the result to God.

We are educated by our choices. The lower and the higher are always before us, and our temptation is to look down and not up in choosing, to do the easy or the habitual thing, and to forget that the good part is the best part for all the uses of life.

*Parallel verses:* Matt. 7: 13, 14; 1 Kings 18: 21; Josh. 24: 15; Luke 19: 41, 42; 1 Cor. 12: 31.

## DISILLUSIONED.

Dr. F. H. Wines, the penologist, tells the following story to illustrate the chasm that sometimes yawns between theory and fact. A woman in Denver became a jail matron. She thus expressed her theory in a quatrain written in her diary:

> Help whomever whenever you can,
> For man forever needs help from man.
> Let never a day die in the west
> Without having comforted some sad breast.

Four years later she wrote the following in her diary:

> Watch whomever whenever you must
> Knowing full well there are few you can trust.
> Never a day dies in the west
> But somebody euchres me doing my best.

# Literature

## BOOK REVIEWS.

### THE LIFE OF THOMAS HUTCHINSON.

No man in the early history of the New England colonies was more unpopular, and perhaps none was more prominent, than Thomas Hutchinson. He was representative to the General Court, chief justice, lieutenant governor and governor of the Massachusetts Bay Colony, and in all the heated controversies between the people and the English Government he was the steadfast defender of royalty. For many years he was the cause of irritation often breaking out in the province, occasionally intensified into riots which have become famous in history. During the Stamp Act riots in 1765, his house on Court Street, Boston, was destroyed by a mob. Two of his sons were consignees of the tea that was destroyed in Boston Harbor in 1773. He was the last of the royal governors of Massachusetts. His public career in New England extends over thirty-seven years, and during nearly all that time he was in the midst of public controversies, often with men like James Otis, Samuel Adams and others who are famous in the annals of the Revolutionary War.

There are abundant documents throwing light on Hutchinson's career, many of them the productions of his own pen. Many more were written by his political opponents. The writer of the biography now before us, Mr. James K. Hosmer, is well qualified for his task, having already won honorable distinction by his lives of Samuel Adams and Sir Harry Vane, and by other historical work of high value. His task in this instance is not a popular one and will not please all his readers. We do not think he has done full justice to the patriots of Massachusetts Colony, and we are not disposed to accept without qualification the character of Governor Hutchinson as here portrayed. Mr. Hosmer's sympathy with his subject leads him sometimes to take the position of an advocate rather than an impartial biographer. Yet he has evidently devoted much time to painstaking research, and is familiar with writings which have done injustice to the governor, as well as with the voluminous "Hutchinson Correspondence." He has aimed to speak in a judicial mood. The style is pleasing and forceful, and the material is connected with the most important period of our colonial history. The book is a valuable contribution, along fresh lines, to the early history of New England. [Houghton, Mifflin & Co. $4.00.]

### RELIGIOUS.

Two volumes of the Little Books on Religion edited by W. Robertson Nicholl are *The Visions of a Prophet*, by Marcus Dods, and *The Four Temperaments*, by Alexander Whyte, D. D. Dr. Whyte's book is dedicated to Jacob Behmen, and is pleasantly tinged with a mystic view of humanity and its relation to the world, which will be helpful as well as enjoyable to its readers. Professor Dods's book is a study of Zechariah. How modern the propheeies of Scripture are, with the recurrence of the old problems of humanity in new conditions and combinations, the exposition and application here bear witness. In speaking of the problems of the day Professor Dods says: "Our hope lies in the continuance of resolute, serious-minded inquiry into religious matters. Serious men will in the long run be drawn where there is freest access to the truth," and this never needed more emphasis than it does today. [Dodd, Mead & Co. Each 50 cents.]

*The Life of Privilege*, by Prebendary Webb Peploe. These addresses were delivered at the Northfield Bible Conference last summer. They are fine examples of the hortatory style of speaking, and their publication in book form will extend and perpetuate their influence. [Fleming H. Revell Co. $1 00.]

*Notes from My Bible*, from Genesis to Revelation, by D. L. Moody. Students of Mr. Moody's method of Bible exposition will find some of its secrets recorded here in preface and text. To him the Book is alive with divine suggestion, and he comes to it with earnest study and welcomes suggestion from all quarters. Any one who uses his book slavishly will miss its best help, which is in its suggestiveness. If it shall direct the attention of preachers to the real power of thought and prayer and searching to bring forth treasures new and old from the familiar mine, the book will have done its best service. [Fleming H. Revell Co. $1 00.]

*Christianity Vindicated by Its Enemies*, by Daniel Dorchester, D. D. This is an interesting theme, and the materials gathered by Dr. Dorchester are valuable. An index will help the reader to refer to the instances quoted. [Hunt & Eaton. 75 cents.]

### STORIES.

We have six stories dealing with events in French history. O'dest in point of date of writing as well as of historical order is Dickens's *A Tale of Two Cities and Edwin Drood*, with illustrations and introduction, biographical and bibliographical by Charles Dickens the Younger. This may be called the classic historical novel of the French Revolution, and it is needless to stop to discuss its merits or shortcomings here. It is well printed and makes a satisfactory edition of a favorite story. [Macmillan & Co. $1.00.]

To the same general school belongs *When Greek Meets Greek*, by Joseph Hatton. The author calls it a tale of love and war, and both are present in its well-studied pages, while the plot is clever, retaining the interest of the reader to the end. [J. B. Lippincott Co. $1.50.]

Treating of the same scenes as the other two is *At the Sign of the Guillotine*, by Harold Spender. It shows some traces of a lack of experience in story writing, and is artistically marred by a conclusion which involves an anti-climax, but has a good plot, well sustained, and gives a vivid picture of Paris during the Terror. [Merriam Co. $1.00.]

*The Outlaw of Camargue*, by A. De Lamothe, translated by Anna T. Sadlier, is of quite another school. It is a French picture of France in the time of the Revolution, in what might be called a series of sketches hung on the thread of a romantic story. [Benziger Brothers. $1.25.]

At a slightly later period begin *The Exploits of Brigadier Gerard*, by A. Conan Doyle, which belongs to the school of the elder Dumas rather than to that of Dickens—if so original a writer as Dr. Doyle must be referred to any school. Those who enjoy well-invented and brightly told adventure, with a good spice of humor, will get a great deal of pleasure from the book, which is well printed and illustrated. [D. Appleton & Co. $1.50.]

*The American in Paris*, a biographical novel by Eugene Coleman Savidge, has its scene in the second Terror, the days of the Commune. The book is written from an American standpoint, and is strongly planned, but perhaps bears too many marks of the notebook and the library for its best literary and dramatic effect. American patriotism is the moving force of its creation, and the writer finds the influence of his own country's life and thought in all the movements of modern history. In spite of this literary overweight the book is a stirring and readable one. [J. B. Lippincott Co. $1.00.]

### POETRY.

One of the most spontaneous and musical of our younger poets is Clinton Scollard, whose *Hills of Song* comes to be added to his former poetic achievement. We like these verses, not merely for the unfailingly skillful workmanship, but for a spirit of faith and cheer which is not too common in our singing. Here is a bit quite appropriate to the season:

Be ye in love with April-tide?
I' faith, in love am I,
For now 't is sun and now 't is shower,
And now 't is frost and now 't is flower,
And now 't is Laura laughing-eyed,
And now 't is Laura shy.

Ye doubtful days, O slower glide!
Still smile and frown, O sky!
Some beauty unforeseen I trace
In every change of Laura's face.
Be ye in love with April-tide?
I' faith, in love am I.

[Copeland & Day. $1.25.]

*The House of the Trees and Other Poems*, by Ethelyn Wetherald. This is a dainty book, beautifully printed on creamy rough paper, with a portrait of the author for a frontispiece and a picturesque and poster-like young lady in green on the title-page. The verse is somewhat unequal, but at the best it is of a high order and of a delightful music. Such a lyric as Autumn Fire sings itself into the memory. The author loves the out-of-door world, and her verse gains from sympathy and insight with its changes. [Lamson, Wolffe & Co. $1.00.]

*Armenian Poems*, rendered into English verse by Alice Stone Blackwell. Miss Blackwell has succeeded in carrying over much of the native fire into her translations from the classic and modern poems of Armenia, a thing all the more difficult to accomplish because the material was at her disposal only in a prose English or French translation. Patriotism, love and lament over the long and unfortunate story of the Armenian nation appear in these verses, which give us a very high opinion of the literary capacity of the race which produced them. The book is well edited and has a portrait of Raphael Patkanian, one of the poets from whom translations have been made. [Roberts Brothers. $1.25.]

A beautiful little book is Emily Shaw Forman's *Wild Flower Sonnets*. The poems are thoughtful and melodious, and the illustrations by Abbott Graves are remarkably successful in catching the spirit of the blossoms in their natural surroundings. Such work as this in purely home scenes is full of the highest promise. The book is a blossom calendar for wood and shore and meadow. [Joseph Knight Co. $1.00.]

Bishop Spaulding of the Roman Catholic diocese of Peoria sends us his *Songs, Chiefly from the German*. Many of the translations are successful, although in the sense of reaching the highest level in English in a

close rendering the author fails nearly as often as he succeeds, especially in cases where the charm of the original depends not merely on the thought, but also on subtlety and melody of language, as in some of the poems attempted in imitation of Goethe and Heine. The task he had set himself was a difficult one and the measure of success he has attained is greatly to his credit. The book would have been more valuable for an index of authors and a table of first lines. [A. C. McClurg & Co. $1 25.]

CHILDHOOD AND CHILD TRAINING.

*Studies of Childhood*, by James Sully, professor in University College, London. Every part of the world and every stage of life has become important to science as its followers realize more and more the difficulties and perplexities of the problems which they have set themselves to solve. This book of Professor Sully's is both a study of the human child and an essay to prove the importance and point out the difficulties of the subject. These difficulties arise largely from the very tenderness of the relation in which those who come nearest to the child stand to it. For instance, the author says: "One may conclude, then, that women may be fitted to become valuable laborers in this new field of investigation, if only they will acquire a genuine scientific interest in babyhood and a fair amount of scientific training. That a large number of women will get so far is, I think, doubtful. The sentimental or æsthetic side of the baby is apt to be a serious obstacle to a cold, matter-of-fact examination of it as a scientific specimen." Indeed we should think so! though we know that a great deal of just this kind of work has been done of late by American mothers. The book is not only valuable in its careful study of the available material for the study of the psychology of childhood, but is interesting as well, and some of its chapters relating to the childhood of famous persons have a charm for those who do not care much for the purely scientific aspect of the questions involved. [D. Appleton & Co. $2.50.]

*Nursery Ethics*, by Florence Hull Winterburn. "Parenthood is already looked upon by the more advanced minds as a profession," writes the author, in her chapter on dealing with little faults; "the time must come when its duties will be reduced to an exact science, ignorance of which will be inexcusable, as it is even now deplorable." And again she speaks of "that vast self-love that makes a parent consider his children but an exterior portion of his own personality." The book is written out of a mother's experience, and it shows everywhere a knowledge of the best modern thought upon the subject. It is at bottom a plea for the rights of the child and an enforcement of the responsibility of the parent. "The principle underlying every line is that of justice to children," Mrs. Winterburn tells us. We welcome it as a contribution to a study on which the last word is far from having been said, and wish that the essential principle which it enforces might be brought home in some very simple way to all those to whom God has intrusted the first years of his little ones. [Merriam Co. $1.00.]

In this connection we may notice *School Interests and Duties* by Robert M. King. Mr. King is himself an instructor, and his book may be described as a practical handbook of the machinery of his profession. In part it is developed from the remarkable address of David P. Page, delivered as long ago as 1838, from which is taken the opening chapter on the duties of parents. To this succeed practical chapters on such topics as school architecture and hygiene, the dictionary and how to use it, school morals, school etiquette, teachers' and pupils' reading circles, the teacher's relation to public opinion, and others. Altogether it is a sensible, and full manual of its subject, which would prove suggestive and valuable to others than the teachers and parents for whom it was specially prepared. [American Book Co. $1.00.]

MISCELLANEOUS.

*In New England Fields and Woods*, by Rowland E. Robinson, is a collection of sketches, first published in *Forest and Stream*, which reveal a subtle appreciation of nature in all her moods and manifestations. There are many who can interest us in flowers and birds, but here is a man who makes the bullfrog seem companionable, who knows the love-song of the silent toad, and who has a good word for the despised garter snake and skunk. He knows the keen delight of the sportsman and angler, yet he prefers that intimacy with nature's creatures which makes the taking of life repugnant. No season of the year is barren to him, and he gets more out of a walk in December than half the world can in midsummer. He writes enthusiastically of camping out and the camp fire, but deplores the modern so-called camping which demands in the woods all the comforts and conveniences of city life. It is with sorrow that we learn, from the preface, that eyes capable of seeing so much should now be denied the power of vision, hiding the scenes he loves behind a "curtain of darkness," and taking from us the hope of more of these exquisite sketches. [Houghton, Mifflin & Co. $1.25.]

*For His Sake*, extracts from the letters of Elsie Marshall, martyred at Hwa-Sang, Aug. 1, 1895. This, as the title indicates, is a memorial biography of one of the martyrs of the Chinese outbreak of last summer. Miss Marshall was working in connection with the Church of England Zenana Society, and had been less than three years in the field. The letters bear testimony to a bright, lovable and enthusiastic personality and a most useful life. Incidentally they are of interest in confirming the accounts of demon possession among the Chinese referred to in Dr. Nevius's book on that subject, and in giving interesting glimpses of missionary life in one of the provinces of China. [Fleming H. Revell Co. $1.00.]

A little book called *Christian Unity*, by Rev. Morgan M. Sheedy, is hardly of importance enough to bring to the attention of our readers, except as a convenient instance at once of the "Publisher's Circular" and of the present methods of the Roman Catholic literary propaganda. The book itself is a bitter attack upon Protestantism on quite familiar lines. The publisher's circular (intended, we suppose, to save reviewers the trouble of reading the book) runs to this effect: "The keynote of the book, the strain that runs throughout it all, is strictly according to that truest of all the ideas regarding this subject, that the first step toward Christian unity is a frank and generous acknowledgment of the good in each other. There is, therefore, not a discordant note to be detected in any one of the many beautiful sentiments it expresses. It is, moreover, neither redundant with controversy, nor tiresome and offensive with cant." Most publishers' circulars are bad enough, but the man who wrote this had either not read Mr. Sheedy's book, or gives a deliberately false account of it. He can only defend his honesty at the expense of his brains. [Catholic Book Exchange. 50 cents.]

In *The Art of Cookery* Mrs. Emma P. Ewing, superintendent of the Chautauqua School of Cookery, gives "intelligent instruction in regard to the preparation of food" and numerous thoroughly tested recipes. She makes a plea for fried food which, if the frying be done according to her explicit directions, she considers as healthful as that prepared in any other manner. A peculiarity of her recipes is the measuring of eggs by cupfuls instead of by number. Her book is comprehensive and would be an excellent gift for a young housekeeper. [Flood & Vincent, Chautauqua-Century Press, Meadville, Pa. $1.75.]

NOTES.

—— The successor of Lord Leighton in the Royal Academy is the former American, George Henry Boughton.

—— There are about thirty-nine miles of shelving filled with books in the library of the British Museum. This affords space for 1,750,000 volumes.

—— In the April number of *Progress of the World* Nikola Tesla promises to transmit electric energy from Niagara to Paris without any other conducting medium than the earth itself.

—— A grandson of Victor Hugo, who was a sailor for three years, is soon to publish his first book, The Recollections of a Sailor, some of the chapters of which have already appeared in one of the Paris newspapers.

—— It is a sign of the cosmopolitanism of the modern American theater that Sudermann's play, *Heimat*—or Magda, as it is often called, after its most striking character—has recently been played in New York in four different languages, German, French, Italian and English.

—— Mr. Anthony Hope objects to the publication by an American firm under his name as author of a collection of stories. "I have never written any story or any volume of stories under the title of Frivolous Cupid," he says, "and I am in nowise responsible for this publication."

—— It is announced, according to *The Nation*, that the Antigone of Sophocles will be represented by amateurs, students and composers at Athens during the celebration of the Olympic games in the theater of Dionysos, at the foot of the Acropolis, where very likely it may have been heard centuries ago.

—— The London *Family Herald* reports the following item of literary news, which is interesting—if true. "Angels being invariably represented as the fairest and whitest of beings a Yankee book agent has arranged a Bible for the colored race with pictures of Negro angels. The Negroes in the Southern States are buying up the Bibles as fast as they can get them."

—— Paul Verlaine is called the greatest poet of France in the present generation. He was a moral and physical wreck at his death, having spent his time between a wretched lodging and his favorite drinking and lounging places. After his death his effects were found to consist of some papers in a table drawer, a bundle of MSS. in a handbag, another in a portmanteau, half a dozon clay pipes and a clay cigarette holder, two pairs of eyeglasses, a hat and a nightcap.

## BOOKS OF THE WEEK.

*Ginn & Co. Boston.*

POEMS BY JOHN KEATS. Edited by Arlo Bates. pp. 300. $1.10.

SELECTIONS FROM EPICTETUS. Abridged by Edward Ginn. pp. 240. 50 cents.

NATURAL HISTORY OF SELBOURNE. By Gilbert White. pp. 251. 50 cents.

*Copeland & Day. Boston.*

IN THE VILLAGE OF VIGER. By Duncan C. Scott. pp. 135. $1.00.

THE CAPTURED CUNARDER. By William H. Rideing. pp. 105. 75 cents.

THE ROAD TO CASTALY. By Alice Brown. pp. 70. $1.00.

*Silver, Burdett & Co. Boston.*

A HISTORY OF AMERICAN LITERATURE. By Fred L. Pattee. pp. 475. $1.50.

*James H. Earle. Boston.*

BEHOLD HE GOETH BEFORE YOU. By May F. McKean. pp. 155. 75 cents.

*D. C. Heath & Co. Boston.*

FRITZ AUF FERIEN. By Hans Arnold. Edited by A. W. Spanhoofd. pp. 57. 20 cents.

*Fleming H. Revell Co. New York.*

THE GREATER LIFE AND WORK OF CHRIST. By Alexander Patterson. pp. 408. $1.50.

WALKING WITH GOD. By S. B. Randall. pp. 121. 60 cents.

POPULAR AMUSEMENTS AND THE CHRISTIAN LIFE. By Rev. Perry W. Sinks pp. 176. 75 cents.

HOW TO STUDY THE BIBLE FOR GREATEST PROFIT. By R. A. Torrey. pp. 121. 50 cents.

MISSIONARY HEROINES IN EASTERN LANDS. By Mrs. E. R. Pitman. pp. 160. 75 cents.

LABRADOR AND ITS PEOPLE. By Wilfred T. Grenfell, M. R. C. S. E., L. R. C. P. pp. 240. $1.25.

EDEN LOST AND WON. By Sir J. William Dawson, LL. D., F. R. S., etc. pp. 226. $1.25.

*American Book Co. New York.*

LIFE OF SAMUEL JOHNSON. By Lord Macaulay. pp. 70. 20 cents.

THE RIME OF THE ANCIENT MARINER. By S. T. Coleridge. pp. 41 20 cents.

CONCILIATION WITH THE AMERICAN COLONIES. By Edmund Burke. pp. 87. 20 cents.

REVOLT OF THE TARTARS. By Thomas De Quincey. pp. 75. 20 cents.

*Longmans, Green & Co. New York.*

AS YOU LIKE IT. By William Shakespeare. Introduction by Robert Wendell and notes by William Lyon Phelps. pp. 103. 60 cents.

A MIDSUMMER NIGHT'S DREAM. By William Shakespeare. Edited by George P. Baker. pp. 111. 60 cents.

THE MERCHANT OF VENICE. By William Shakespeare. Edited by Francis B. Gummere, Ph. D. pp. 144. 60 cents.

*Charles Scribner's Sons. New York.*

INDUCTIVE LOGIC. By John Grier Hibben, Ph. D. pp. 345. $1.50.

SHAKESPEARE AND HIS PREDECESSORS. By Frederick S. Boas. pp. 555 $1.50.

YOUR MONEY OR YOUR LIFE. By Edith Carpenter. pp. 345. $1.25.

*Harper & Brothers. New York.*

A LAODICEAN. By Thomas Hardy. pp. 500. $1.50.

VENEZUELA. By William Eleroy Curtis. pp. 315. $1.25

THE EVOLUTION OF WOMAN. By Harry W. McVickar. $2.00.

*Macmillan & Co. New York.*

THE BROWNINGS FOR THE YOUNG. Edited by F. G. Kenyon. pp 203. 40 cents.

*R. F. Fenno & Co. New York.*

THE HEART OF A MYSTERY. By T. W. Speight. pp. 331. $1.25.

*Frederick A. Stokes Co. New York.*

I MARRIED A WIFE. By John Strange Winter. pp. 200. 75 cents.

*E. P. Dutton & Co. New York.*

THE FARMER AND THE LORD. By George H. Hepworth. pp. 238. 75 cents

*American Baptist Pub. Soc. Philadelphia.*

FROM HOLLOW TO HILLTOP. By Mary Lowe Dickinson. pp. 54. 50 cents.

*J. B. Lippincott Co. Philadelphia.*

THE EBBING OF THE TIDE. By Louis Becke. pp. 292. $1.25.

*Open Court Publishing Co. Chicago.*

THE SCIENCE OF LANGUAGE. By F. Max Müller. pp. 112. 75 cents.

THE GOSPEL OF BUDDHA. Told by Paul Carus. pp. 275. $1.00.

THE PSYCHOLOGY OF ATTENTION. By Th. Ribot. pp. 119. 75 cents.

RELIGION OF SCIENCE. By Dr. Paul Carus. pp. 125. 50 cents.

PAPER COVERS.

*Macmillan & Co. New York.*

A ROMAN SINGER. By F. Marion Crawford. pp. 354. 50 cents.

AMIEL'S JOURNAL II. Translated by Mrs. Humphry Ward. pp. 402. 25 cents.

*Fleming H. Revell Co. New York.*

THE ARMENIAN AMPHITHEATER AND ITS BLOODY ARENA. By a twenty years resident of Turkey. pp. 48. 10 cents.

*E. P. Dutton & Co. New York.*

LOVE AND DEATH. By Lyman Abbott, D. D. pp. 14. 10 cents.

*Johns Hopkins Press. Baltimore.*

COLONIAL ORIGINS OF NEW ENGLAND SENATES. By F. L. Riley. pp. 76. 50 cents.

MAGAZINES.

March. BABYLAND.—AMERICAN UNIVERSITY.

April. DONAHOE'S.—CHAP-BOOK.—MUSICAL RECORD.—CAMBRIDGE.—APPLETON'S POPULAR SCIENCE MONTHLY.—CHRISTIAN LITERATURE.—NEW ENGLAND.—VOCALIST.—PENNY.—EDUCATIONAL REVIEW.—CENTURY.—SCHOOL REVIEW.—BOOKBUYER.—REVIEW OF REVIEWS.—NORTH AMERICAN REVIEW.—WINDSOR.—CHATTERBOX.—JOURNAL OF ECONOMICS.—PHRENOLOGICAL JOURNAL.—PANSY.—CHAUTAUQUAN.—MUSIC.—BIBLICAL WORLD.—BOOK NEWS.—AMERICAN MAGAZINE OF CIVICS.—GOOD WORDS.—SUNDAY.—BIBLIOTHECA SACRA.—LEND A HAND.—GOOD HOUSEKEEPING.

# News from the Churches

### Meetings to Come.

FOREIGN MISSIONARY PRAYER MEETING under the auspices of the Woman's Board of Missions in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

UNION BIBLE CLASS, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 3 P. M.

WOMAN'S HOME MISSIONARY ASSOCIATION, Central Church, Worcester, April 29, at 10.30 A. M and 2 P. M. Louise A. Kellogg, *Secretary.*

WORCESTER SOUTH CONFERENCE, Grafton, April 22.

CONFERENCE FOR MINISTERS AND CHRISTIAN WORKERS at Chicago during the month of April. Special lectures by Superintendent Torrey, Prof. W. W. White and Dr. W. J. Erdman. All who desire to avail themselves of this special conference and stopping at the Institute at the reduced price for board and room of $5 per week should make application early to Supt. R. A. Torrey, 80 Institute Place, Chicago, Ill.

THE ANNUAL MEETING of the Congregational Sunday School and Publishing Society will be held in Pilgrim Hall, Congregational House, Boston (Monday being a legal holiday), on Tuesday, April 21, at 3 P.M., for the purpose of reporting the proceedings of the society, presenting the accounts, choosing officers, and for the transaction of other business. Also to take action on the following change in Article 7 of the constitution of the society which is recommended by vote of the board of directors. The last clause to be altered to read: "They shall be *ex-officio* members of each of the standing committees, without vote, except in the committee on publications."

All life members are entitled to vote; also, five delegates duly attested by credentials from every State association, conference, convention, or Congregational churches, and one such delegate from each Congregational church annually contributing to this society.

GEORGE M. BOYNTON, *Secretary.*

SPRING STATE MEETINGS.

| | | |
|---|---|---|
| New Jersey, | Newark, | Tuesday, April 21. |
| Oklahoma, | Kingfisher, | Thursday, April 30. |
| Missouri, | Lamar, | Tuesday, May 5. |
| Kansas, | Lawrence, | Thursday, May 7. |
| Ohio, | Marietta, | Tuesday, May 12. |
| Indiana, | Michigan City, | Tuesday, May 12. |
| Illinois, | Aurora, | Monday, May 18. |
| Iowa, | Davenport, | Tuesday, May 19. |
| Massachusetts, | Fall River, | Tuesday, May 19. |
| Michigan, | Greenville, | Tuesday, May 19. |
| New York, | Canandaigua, | Tuesday, May 19. |
| South Dakota, | Pierre, | Tuesday, May 19. |
| Pennsylvania, | Ridgway, | Tuesday, May 26. |
| Rhode Island, | Westerly, | Tuesday, May 26. |
| Vermont, | Bradford, | Tuesday, June 9. |
| Connecticut Asso., | Hartford, | Tuesday, June 16. |

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership $1.00; life membership, $20.00 Contributions solicited Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Pub lishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. R. M. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover st. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

### PASSING COMMENT.

"Seats free but definite" is the announcement of a church in the West. A system of free pews under such conditions does away with at least one of the common objections.

Those brethren of other denominations in two Western States, who have looked about for a firmer ground for their faith, have made no mistake, we believe, in seeking a foothold in Congregationalism.

That church in Connecticut, which reports outstanding pew rents of double the amount of its unpaid debts, has taken the first necessary step toward bettering the condition, and offers one more illustration of the need of strictly business methods in church affairs.

The spirit of Easter was manifest afresh in last Sunday's services at many churches which took the opportunity of illustrating the value of high class music in the sanctuary by repeating the programs of the previous week.

What a sensible adjustment of two Minneapolis churches! And had the balance swung the other way, more favorable conditions resulting in a Presbyterian church rather than in one of our denomination, we could have said with equally emphatic congratulations, better one like the prospective organization than several like those now existing.

That there are one-third more churches in Maine than active ministers, may perhaps be considered as auguring well for the seminary men who enter the field in a few months. But that less than one-third of all the pastors are installed gives a slightly different color to the conditions.

If individuals could realize what changed conditions have resulted on the mission fields from such generous support as a Chicago church, for example, has given during the past year, their anxiety to share in the good work would not allow them to rest until they had ransacked their houses, where often moths corrupt before the call of the needy is answered.

### EASTER IN NEBRASKA.

Easter Sunday was a glad day among the churches in Omaha. At the First Church confident hopes have been realized in the acceptance, by Rev. F. A. Warfield of Brockton, Mass., of his call to this important field. His former long and successful pastorate will give an earnest to the people of this church and to Congregationalists in Omaha and Nebraska that the mother church among the Congregational churches in the State will regain its leadership and aggressive influence. At St. Mary's Avenue, after a characteristic sermon by the pastor, Rev. S. W. Butler, D. D., Easter offerings, amounting to $1,350, fully the amount expected, were received for the extinguishment of a floating indebtedness. In the evening the services, under the auspices of the Men's Club, were attended by the Knight Templars of the city in a body. The musical program was elaborate and exceptionally fine. The pastor gave a brief address to the visitors and many persons were turned away from the crowded house. At Plymouth and Hillside the pastors, Rev. H. S. MacAyeal and Rev. Jacob Flook, preached Easter sermons to good houses and, at the latter place, the evening service was given up almost entirely to Easter music. It was an impressive service, enjoyed by an appreciative congregation. At Pilgrim Chapel, where Mrs. A. H. Byles has been taking care of the services for a time, her husband preached in the evening and received five new members.

In Lincoln the churches made much of Easter. At the First Church the pastor, Rev. Lewis Gregory, preached and the music at all services was admirably chosen and rendered. Mrs. Raymond, the musical leader, has been for some years director of music for the Crete Chautauqua Assembly. At Vine Street the communion service was observed in the morning, the pastor, Rev. A. F. Newell, preaching an Easter sermon, and four new members were received on confession. The Butler Av-

nue Church had its Easter service in the enovated church building, which appeared lmost entirely new inside, having been re-aired, repapered and made much more in-iting. The two mission schools reported by ne First Church, one held in the German neeting house and the other at Pilgrim hapel, are both prospering. H. B.

## THEOLOGICAL SEMINARIES.

### Bangor.

Professor Denio lectured in Houlton, Me., April on Oliver Cromwell: His Times and His Work. —The exercises in Sociology last Friday consisted f a debate—in the first division of the class of an ttack and defense of communism and in the second ivision an attack and defense of anarchism.——Re-iew work has begun in most of the departments preparation for the final examinations.——There ill be six speakers from the graduating class at ommencement, May 19, 20.

### Hartford.

The spring term of eight weeks began with noon of pril 6.——The required Junior work in Hebrew nded with the winter term.——Four of the teach-rs in Mr. Moody's schools at Mount Hermon and orthfield are to study at the seminary during pril ——Last week Tuesday evening Prof. Arthur . Gillett was formally inaugurated as professor f apologetics. He had already filled the chair r seven years as instructor and associate pro-ssor, but now he has been made full professor. —The Carew lecturer for the present year Dr. G. L. Walker. His theme is Some Phases f the Religious Life of New England with Spe-al Reference to Congregationalism. The lec-ures will be given as follows: April 15, The Reli-ious Life of the Puritan Period (about 1620–1660); pril 20, The Decline of Religious Feeling in New ngland (1660–1735); April 22, The Great Awakening nd Its Sequels (1735–1790); April 27, The Evangeli-al Revival (1790–1859); April 29, the Current Era 859–1896).

### Yale.

The following students of the Middle Class were censed by the New Haven Central Association, pril 7: M. W. Baker, W. S. Beard, G. L. Briggs, . Coolidge, D. H. Evans, M. B. Fisher, A. E. John-on, P. A. Johnson, G. E. Ladd, F. H. Linch, C. C. lerrill, W. E. Page, C. P. Pierce, A. Rice, W. H. owe, J. E. Sarles, W. H. Short, L. W. Wiltberger. rom the Senior Class, C. N. Thorp and C. K. ankhauser were licensed.——The Senior address st week was by Mr. C. N. Thorp on the Statesman nd the Politician in the Ministry.

### Oberlin.

Rev. D. M. Fisk of Toledo recently gave an unsually interesting address on The Minister and enal Reform, a subject upon which he has rare ualifications to speak.——Professor King of the ollege is to give to the class in theology a course f twelve lectures upon the Philosophy of Religion, sing as a basis Lotze's Outlines.——G. W. Bliss as accepted summer work with the new church in road Ripple, Indianapolis, Ind.

## CONFERENCES AND ASSOCIATIONS.

MASS.—At the meeting of the Suffolk North Con-erence, April 8, in Cambridge, encouraging reports ere heard, and the topics were Completeness of haracter and Life; and Usefulness, Its Motive and Iethod.

The Suffolk West Conference, at its meeting, pril 8, with the Park Street Church, Boston, con-idered The Priesthood of the People and of the lergy, with sub-topics.

MICH.—Muskegon Association held its annual neeting with the First Church, Muskegon, April 6, . There was a large attendance and encouraging eports were given. Special features were the ad-ress by Dr. E. B. Fairfield on the Holy Land and he home missionary rally in charge of Secretaries Warren and Wiard.

## CLUBS.

CT.—The New Haven Club's meeting at Grand Avenue Church, April 13, was patriotic night. Rev. Reuen Thomas, D. D., of Boston, spoke on England nd America.

N. Y.—The spring meeting of the Central New York Club was held with Plymouth Church, Syra-use, April 10. The address was by Prof. C. M. Tyler f Cornell University on The Bearings of Archæolog-cal Discovery on Old Testament Scripture.

## NEW ENGLAND.

### Massachusetts.

CAMBRIDGEPORT.—*Pilgrim.* A special commun-on service was held April 5, attended by the lar-gest number of members that ever sat down here to-gether. Five young people were received into membership. No communion has occurred since the coming of Rev. Charles Olmstead without addi-tions, making in all 154 on confession and 92 by let-ter. During this pastorate the church has raised $31,000 for benevolence and $49,000 for home ex-penses.

SOMERVILLE.—*Broadway.* Last Sunday $10,500 were raised in addition to $13,500 the week previous to wipe out the debt, which amounts to $24,000.

EVERETT.—*Mystic Side.* The Sunday school of this church mourns the loss of its superintendent, Deacon Herbert Porter, who died April 12. He was one of the founders of the school and church, and will be greatly missed in Congregational circles.

LYNN.—*First.* In memory of Rev. Walter Barton, a former pastor of this church, the choir on Easter Sunday sang one of his favorite hymns, Vox Angelica, the congregation joining in the chorus. The church held a special preaching service on Good Friday, appropriate to the day.

PEABODY.—*South.* The annual meeting and church supper were held April 7, with a large at-tendance. The total membership Jan. 1 was 334, contributions to foreign missions were $815 and to home missions, $1,417. To other charities $478 were given. Rev. G. A. Hall is pastor.

LOWELL.—*John Street.* The pastor, Rev. G. H. Johnson, has recently returned from a visit to Washington, D. C., and in a recent evening lecture to his people spoke warmly of the creditable repre-sentative church of our denomination there.

MIDDLEBORO.—*Central.* The annual meeting of the church marked the most prosperous year in its history. The spiritual condition is good and there is a surplus in the treasury. A roll-call and social reunion were helpful features. Rev. R. G. Wood-bridge is pastor.

ORLEANS.—The church has entered upon its 250th year, and its members contemplate a celebration. For two years Rev. E. I. Rackett has been its set-tled pastor. A series of evangelical evening serv-ices has resulted in the renewal of several persons and the hopeful conversion of many others. The meetings were deeply impressive and conducted entirely by the pastor. At the last communion 21 united with the church, 17 on confession, mostly adults.

TAUNTON.—More churches than usual observed Holy Week with special services this year, and it is felt that they have been greatly helped in the spirit-ual life.

WORCESTER.—*Union.* The people turned out in large numbers at the recent farewell reception to Rev. F. F. Emerson. Drs. Cutler, Mix, Horr and others spoke words of appreciation. Dr. Gould made the address of the evening. He highly com-mended the homiletical workmanship of Mr. Emer-son.——*Second Swedish.* Rev. J. R. Armstrong ex-pects to go to Japan as a missionary as soon as his successor is ready to take up the work here. This church was organized last May with 42 members, and called Mr. Armstrong from Chicago Seminary. The present membership is 111, 63 having been added by letter and 48 on confession. Congrega-tions number about 300, Sunday school 200, Young People's Society 40. Since November, 1895, the church has assumed self-support. A call has been extended to Rev. John Udd of Chicago Seminary.

SHREWSBURY.—The total benevolences last year amounted to over $175. The Sunday school and C. E. Society are in a flourishing condition, and the morning service is well attended. An "extra-cent-a-day band," recently formed, will provide $100 ex-tra for missions. Rev. E. A. Lathrop is pastor.

PALMER.—*Second* pledged enough money Easter to pay off the society's debt of many years' stand-ing and nearly $200 more to be added to the music fund for the year.

### Maine.

SCARBORO.—The completed vestry was dedicated April 3. The expenses of the improvements were $400. On the night before the exercises the build-ing was seriously threatened by fire from the chan-delier, which fell while lighted.

GREENVILLE.—Appreciative notice has been taken of the service of Rev. Charles Davison, who has served as superintendent of schools the past year and on the school committee the past 20 years.

MILFORD.—A committee has been appointed to solicit funds to engage a pastor for this church the coming summer.

The annual statistics of the State just published show 1,409 accessions during 1895, making the total membership 21,543. The missionary character of the State work is evidenced by the excess of churches over ministers, the former numbering 242, the latter 187. Benevolent contributions were $71,394, a decrease of $34,622, due to the falling off of legacies and the unsettled condition of the State Missionary Society. Home expenditures were $225,-964. Five churches were organized. The member-ship of the Sunday schools is 13,538; of the Christian Endeavor Societies, 9,671. Of the 187 active minis-ters in Maine only 57 are pastors installed by coun-cil.

### New Hampshire.

CHARLESTOWN.—The formation of a Young Men's Society has been an attractive feature of the work. The members meet every Monday night at the par-sonage for debate. The object is to unite young men in every cause, athletic and social interests as well as literary pursuits.

HANOVER.—By vote of the trustees of Dartmouth College a large addition is to be made to the dwell-ing house formerly owned by Dr. Dixi Crosby at an expense of $18,000. When finished it will be used for a dormitory.

WILTON.—*Second.* By the will of the late Phebe M. Lane the society receives the homestead and $1,500 and the New Hampshire Bible Society $600.

### Vermont.

LYNDON.—As a result of a canvass of the town, it is found that of the 2,300 Protestants, 1,750 are non-church-goers.

### Rhode Island.

PROVIDENCE.—*Highland.* Vol 1., No. 1. of a quarto paper, giving a full history of this enterpris-ing new addition to the Rhode Island Congrega-tional churches, has been issued by the Ladies' Aid Society, by which they added $100 to their treasury. ——*Edgewood.* Rev. D. H. Torrey has astonished many by the success attending his efforts to secure a building fund, $10,000 in cash and reliable pledges having been obtained. This growing quarter of the city demands an attractive and adequate building for the future life of the church, which now uses the only hall that can be obtained, and that only for Sunday services.

THORNTON.—This church is largely made up from the English laborers in the British hosiery mill in the place. Its growth is steady in the right direc-tion. Rev. W. H. Starr, its pastor, also superin-tends the Sunday school and has an added influ ence upon the work of the church.

BARRINGTON.—The pulpit service in this church will be voluntarily supplied until July by the differ-ent members of the Rhode Island Association.

### Connecticut.

NEW HAVEN.—The Institute of Sunday School Workers of New Haven and vicinity met in United Church chapel April 8-10. Phases of Sunday school work were presented by Prof. C. S. Beardslee of Hartford, Judge L. E Hitchcock of Chicopee, Mass., F. A. Ferris, Esq., of New York and others.—— *United.* The Men's Club service last Sunday even-ing was addressed by Prof. E. L. Curtis of Yale on The Development of Israel's Religion.

GREENWICH.—*First.* The new $18,000 edifice is ready for the interior work. This church is one of the oldest in the State and fittingly celebrated its 225th anniversary last year. Like all the early New England churches it has seen many vicissitudes, temporal and spiritual, but is springing into a new-ness of life which its new home will render more useful to the coming generations.

GLASTONBURY.—The total destruction of the par-sonage last week was narrowly averted by prompt assistance offered by three young men who hap-pened to be calling. A spark from a match in the hands of a domestic set fire to a bed which was de-stroyed. Water did considerable damage, particu larly to the library.

SALISBURY.—This church, Rev. J. C. Goddard, has lately organized a Men's Band, modeled some-what after the Christian Endeavor Society, the ob-ject of which is to reach other men. It accom-plishes its object so well that neighboring churches are copying it.

TORRINGTON.—Within the past month $100 have been collected for home missions. The current ex-penses for the year were $3,560. The debt of the so-ciety was reduced by $400, and $225 were expended for hymn-books. Rev. H. B. Roberts is pastor.

WILLIMANTIC.—At the annual meeting of the so-ciety last week the expenses were reported as $3,589 with unpaid bills of $374, and overdue pew rents amounting to $697. Thereupon the office of collector was created.

CANAAN.—*Pilgrim.* The annual reports show total contributions last year of $1,468, with all bills paid. The subscriptions for the new parsonage now aggregate $2,635, and work will be begun at once.

EASTON.—The Easter offering to be used for paint-ing the outside of the meeting house and making several needed repairs and alterations amounted to

$44. The women of the church will provide new carpets.

WATERBURY.—*Second.* At the annual meeting of the society the finance committee reported on the new church building. The total expenditures were $160,000, with a present indebtedness of $48,000.

HARTFORD.—*South.* Mr. N. H. Spencer has entered upon his 26th year of service as a member of the choir. He was recently remembered handsomely with a gift of silverware from the congregation.

NAUGATUCK.—The voters of the borough decided last week by ballot to purchase the land of the Congregational society for park purposes for $12,000.

ELLINGTON.—The church has voted six to one to have free seats during the coming year and over $900 have already been pledged.

The Missionary Society of the State reports for 1895: $51,115 for home missions; $31,951 received in legacies and boxes of clothing valued at $15,003; 52 churches aided and nine general missionaries employed.

## MIDDLE STATES.

### New York.

NEW YORK.—*Broadway Tabernacle.* At a meeting held April 8 the resignation of Rev. Dr. Henry A. Stimson was accepted by a vote of 140 to 100. It was also voted that Dr. Stimson should be given a year's salary. Dr. Stimson in presenting his resignation stated that before coming to the church he defined his position to the church committee, indicating his belief in the "necessity of a revised and adequate financial scheme, a sufficient staff of workers, ministerial and lay, proper facilities for work, and, above all, a definite decision as to the policy of the church and the hearty co-operation of the leading members who remained with it in swinging the church into a new line and welcoming to it all classes of people." He also said that three years having passed without these promises being fulfilled, and opposition from influential members of the church to all of his suggestions having developed, realizing that the question at issue could not come before the church except as complicated by the question of his remaining pastor, and being unwilling to imperil the spiritual development of the church and its individual members by any controversy, he felt it best to resign. After Dr. Stimson retired from the meeting, a joint statement, signed by the members of the prudential committee and the board of trustees, was read by Dr. William H. Thompson, stating their reasons for feeling that a serious decline in the prosperity of the church had occurred and why they felt that their hopes and anticipations during Dr. Stimson's pastorate had not been realized. A full discussion followed. The meeting was an object lesson in the beneficent working of Congregational principles. Though there was intense feeling and a full and free expression of varying views, the minority acquiesced graciously in the decision of the majority.

SYRACUSE.—*Plymouth.* Dr. E. N. Packard is taking 10 days of much needed rest in Boston and New York, his pulpit being supplied by Rev. Messrs. Ethan Curtis and A. F. Eastman. Prof. John R. Commons of the university, a member of this church, is organizing a class for the Sunday school, of those who do not now attend, for the study of the problems of society, beginning with the saloon.

OGDENSBURG.—Easter was a memorable day for this church, Rev. C. W. Wilson, pastor, 39 members being received, all but three on confession. This was the largest accession at any communion since the formation of the church. It is the result of special services, in which Evangelist F. L. Smith assisted. The present membership is about 225.

MORAVIA.—The pastor, Dr. W. H. Hampton, entered his new residence the first of this month. The parsonage cost about $2,500, all of which has practically been raised. This has been a very happy year with church and pastor. The members of the church gave a supper and donation recently in the new house, the proceeds amounting to $120.

OSWEGO.—During Lent the pastor, Dr. B. W. Bacon instructed a confirmation class, and as a result at the communion service on Easter 30 new members were received on confession, and one by letter. Dr. Bacon has endeared himself to all, and the church will sadly miss him in his departure to accept a call to Yale Divinity School.

ROCHESTER.—*Plymouth.* The church has contributed $20 towards paying the debt of the A. B. C. F. M., and $100 to the A. M. A. through the Sunday school, constituting the pastor, Rev. W. F. Kettle, and two officers life members.

### New Jersey.

ORANGE.—*Orange Valley* has been celebrating the 35th anniversary of its organization. Addresses were made by Dr. J. E. Rankin of Howard University, the predecessor of the present pastor, and other neighboring ministers. The pastor, Rev. C. A. Savage, read a carefully prepared historical paper, tracing the growth of the church. The original members numbered 45, of whom 35 were Presbyterians and of whom also only four still remain with the church. There were then but four Congregational churches in New Jersey. During the present pastorate 107 persons have been added to the church, over half of them on confession, the present membership being about 300. In the same period the church has raised about $50,000 for all purposes, $14,000 being for outside benevolent objects. The church property is valued at about $80,000, including a $10,000 parsonage, and, with the exception of a debt on the parsonage, there is no financial incumbrance. The revenue is raised mainly by voluntary subscriptions.

UPPER MONTCLAIR.—At the annual meeting about 170 persons were present. The amounts contributed for various purposes last year amounted to $6,000, about two-fifths of it going to missionary objects outside the city. Steps were taken toward enlarged accommodations for the church and Sunday school. Rev. H. S. Bliss is pastor.

WOODBRIDGE.—Passiontide services were held in this church throughout the week preceding Easter, addresses being made by various neighboring pastors, which interested the people greatly and commended this new form of spiritual culture to them. The attendance was good.

## THE SOUTH.

### District of Columbia.

WASHINGTON.—*Mt. Pleasant.* The fifth annual neighborhood meeting of the Woman's Foreign Missionary Societies of Washington Conference was held with this church April 7. Mrs. Susan H. Ward gave an interesting address at each session. Mrs. Gates of India also made an address.——*Fifth.* The second missionary extension rally of this city was held with this church April 1. Addresses were made by Rev. James Garvie on Work Among the Sioux Indians, and Miss Pond on her labor among the Zunis.

## THE INTERIOR.

### Ohio.

CLEVELAND.—*Mt. Zion* refused by a unanimous vote to accept the resignation of Rev. D. W. Shaw, and united with him in calling a council. The council approved the dissolution of the pastoral relation. Mr. Shaw accepts a call to a Methodist church in Charleston, W. Va., and preached his farewell sermon in Cleveland April 12.——*Pilgrim.* The Sacred Music Society of this church, with a chorus of 60 voices and soloists under the direction of Prof. Alfred Arthur, on Easter evening rendered Gounod's sacred trilogy, Redemption, with fine appreciation of its great theme. The congregation completely filled the great house, seating nearly 2,500 people, and not a few persons were unable to gain admission.

### Illinois.

CHICAGO.—*Union Park.* The annual report of the benevolent society shows that 825 pieces of work have been completed, that 10 boxes and barrels of clothing, together with some money, have been sent West, that many articles of clothing have been given needy children in hospitals and asylums in the city, and many needy families, through the church visitor, have been supplied. The sum of $3,400 has been raised for foreign and home missions and special objects at home. The meetings have been seasons of much profit. Persons representing foreign fields have addressed the meetings, and those interested in the needs of the home fields have been given an opportunity to speak. The society closed the year with a balance of 43 cents in its treasury. At the first fall meeting in memory of Mrs. Noble, whose loss is more and more apparent, a gift of $1,000 was received from Dr. Noble, to be known as the Mrs. F. A. Noble Memorial Fund, its income to be used for this work. This is the first permanent gift to the society.

*Union* has been organized at Baker's Hall, the 71st Congregational church within the city limits. Thirty-eight persons entered into covenant. Harry E. Mills of the seminary was ordained pastor. The sermon was by Dr. W. A. Waterman.

PEORIA.—*First.* Memorial services were held April 5, with a large attendance. At twilight the tablet erected on the wall at the left of the pulpit to the memory of Rev. D. K. Nesbit, a former pastor, was unveiled. Beautiful floral adornments and appropriate music accompanied the exercises. Various other tributes were added in the way of addresses and appreciative testimony to the late pastor's service. His pastorate lasted from 1887 to 1892.

KEWANEE.—At the annual meeting of the W. B. M. I. 150 delegates were present. Total receipts last year were $26,381, including a legacy of $1,000 from O. H. Platt and $1,000 as a memorial fund to Laura P. Noble, both of Chicago.

### Indiana.

FORT WAYNE.—*Plymouth.* Easter Sunday was a memorable day. In the morning the extensive edifice was crowded and chairs had to be placed in the aisles. Thirty-five members entered into covenant, making 114 which the church has received since December. In several instances whole families came together. In the evening an enjoyable service was held, the music being under Professor Miles's leadership. There was a short talk from the pastor on Do We Believe It? Rev. Mr. Ainslie, who came from Ogdensburg, N. Y., six years ago, is happy in his work in Indiana. He found a church of less than 100 members, and it has increased to about 400.

DUNKIRK.—*Plymouth* laid the corner stone of its new edifice April 9. Many representatives from towns in the vicinity were present. A prominent glass workers' association assisted in the ceremonies, besides other civic societies. Addresses were given by Rev. Messrs. George Hindley, W. A. Thomas, the pastor, and Dr. E. D. Curtis. The women served dinner and supper to a large number. The new building is planned on the institutional order, and will be constructed of stone, pressed brick and slate. The Bible school now enrolls 366.

CARDONIA.—The debt on the new building has been paid, the Congregational fund at Brazil furnishing an additional $100 to aid the church.

INDIANAPOLIS.—Easter Sunday was observed generally in the churches. The musical programs at Plymouth, People's and Mayflower were unusually fine and large congregations were the rule.

### Michigan.

MIDDLEVILLE.—The church observed its fiftieth anniversary, Easter, Dr. James Gallup of Grand Rapids preaching the anniversary sermon.

## THE WEST.

### Iowa.

IOWA CITY.—Rev. C. E. Perkins, for four years pastor of the Unitarian church here, united with the Congregational Church, Easter Sunday. Mr. Perkins's clear statement of belief and his confession of faith place him squarely on a strong evangelical platform, while his fine literary taste and scholarly attainments make him a valuable addition to the ranks of the Congregational ministry, which he now wishes to enter.

MCGREGOR.—Rev. C. A. Marshall welcomed 10 new members Easter morning and others have applied for admission. There has been a quiet religious interest in the church through the winter, but no evangelist has been holding special meetings. The Sunday school made an Easter offering of $15 for home missions, making the amount raised by all departments this year for this work about $420.

BONDURANT AND LINN GROVE.—During the last 15 months these points have been supplied by Rev. H. H. Long of Des Moines, and the work has been making steady progress. Evangelist Packard has just closed a series of meetings resulting in much good at both places. Nine members were received, three on confession, at Bondurant Easter Sunday.

OTTUMWA.—*Second.* On a recent Sunday there were 50 accessions to the church, all but two on confession. The pastor, Rev. J. R. Beard, has had no evangelistic help outside of his own family and church. The prayer meetings now have an average attendance of about 60. The work is prospering and the church is gaining strength.

OAKLAND.—Rev. J. L. Blanchard has resigned his pastorate. The church had voted to retain him for another year, but on account of failing health he has been obliged to give up the work. During his two years of leadership the church has prospered, and the membership and attendance have greatly increased.

DOON.—Eighteen persons recently joined this church, 12 on confession. The work is prospering in many directions under the leadership of Rev. W. L. Brandt. The congregations and Sunday school attendance are steadily growing and a new parsonage has recently been secured.

ONAWA.—March 15 104 persons were received to fellowship, all but 13 uniting on confession. This accession came after a series of special meetings, in which the pastor, Rev. W. A. Pottle, was assisted by Rev. J. E. McNamara of Sloan.

SHELL ROCK.—An ingathering will result from a special effort by the pastor, Rev. Mandus Barrett. A payment of $500 has just been made toward the debt on the house of worship.

BLENCOE.—Rev. W. G. Little is being assisted in special meetings by Rev. W. A. Pottle of Onawa.

ve new members were received at the last com-nion, three on confession.

### Minnesota.

MINNEAPOLIS — *Plymouth.* Rev. D. N. Beach eached his first sermon as pastor on Easter Sun-y, the house of worship being crowded and the ngregation being held throughout by the fine ort of its new leader.——With the coming of Rev. E. Smith to Fifth Avenue all the churches in e city are again supplied with pastors. Rev. ssrs. J. W. Heyward at Bethany and R. A. Had-n at Forest Heights began work on Easter Sun-y, both being greeted with large congregations. reception was tendered to Rev. and Mrs. R. A. dden. Easter services were observed in all the urches with large attendance.

T. PAUL. — *Pacific* The proposed union with Arlington Hills Presbyterian, the future organ-tion to be known as Pacific Congregational urch, will be accomplished when Pacific secures necessary funds with which to move its build-to the new site which it is to secure. The ited churches are to improve the property. The posed organization will be a strong one.

RTONVILLE.—Since the coming of the new pas-, Rev. G. W. Shaw, congregations have increased, attendance at Sunday school has doubled, the E. Society is steadily growing and the finances in excellent condition. Five young people ited on confession and four by letter. The new rsonage is greatly enjoyed.

PRING VALLEY.—Since Jan. 1 the pastor, Rev. M. Harmon, has received to membership 28 per-s on confession, making 60 accessions in the t 15 months. The attendance is so large that ny are turned away, and the church is enjoying ater prosperity than ever before in its history forty years.

IBBING.—Through the efforts of Mr. A. A. Wick-n a good Sunday school and congregation have n gathered and several persons are ready to ite in a church organization. Lots have been se-red for a church building and a subscription sed.

EW PAYNESVILLE.—The low price of wheat, the moval of several paying members and a small t are discouraging features. The people are king a strong effort to keep their pastor, and an ngelist has been secured for a series of meet-gs.

PPLETON. — A sunrise prayer meeting Easter nday and crowded services all day at an out-sta-n, where a church is to be organized as the result a revival, are encouraging features.

ALKER.—Lots have been secured for a building be erected at once. The town is situated on the re of Leech Lake, in one of the most beautiful tions of Minnesota.

LARISSA.—Evangelist Fellows has held a series meetings, resulting in several conversions, and a uncil has been called to organize a church.

### Kansas.

AOLA.—Rev. E. L. Howard, who has been the ccessful pastor of the Baptist church in this ce and prominent in that denomination in the te, having become convinced of error in the cial tenets of the Baptists, has formally with-wn from them, and April 5 united with the Con-gational church. He was also received as a mber of the Eastern Association of Kansas April Mr. Howard makes this change on purely con-entious grounds, and the kindest relations exist tween him and his Baptist brethren.

### Nebraska.

DE SOTO.—The good work which has been in gress for some time culminated April 4 in the ognition of a church of 17 members. The organ-tion has a large, free field, with no other church the community. At the public service the ser-n was by Rev. G. G. Perkins. The church will supplied in connection with the one at Calhoun e miles away. The pastor there, Rev. S. A. Par-r, has been preaching and visiting at outly-g school districts, until now the currents are all ting toward the home church. A large number young people attend the evening service and eat need is felt of an enlarged building. The E. Society is especially strong and influential for od.

LAY CENTER.—Mrs. E. B. Perkins, supplying re, finds congregations steadily increasing, es-cially in the evening, the latter sometimes reach-g 300. The Sunday school has reached its high ter mark. At Silver Creek, the other church sup-ed by Mrs. Perkins, Easter Sunday was a day of oicing. The Ladies' Aid Society had renovated d repapered the interior of the meeting house, king it look almost new.

WESCOTT.—Rev. J. F. Smith of Arcadia has been assisting in revival work at this point, formerly part of his field, and now pastorless. Union meetings were held and about 40 hopeful conversions are recorded.

### North Dakota.

CRARY.—Supt. E. H. Stickney organized a Sunday school about a year ago in this new and growing town on the Great Northern Railway. The work has so prospered that a church will be organized soon and a house of worship will be erected.

GRAND FORKS.—This important field, pastorless nearly two years, is fortunate in securing the services of Rev. I. B. Tracey of Valley City.

ANTELOPE.—This is an out-station of Dwight. A work of grace is in progress under the lead of the pastor, Rev. D. F. Jenkins.

Passion Week was observed with special services in Caledonia, Portland and First Church, Fargo. In every case the attendance was good and deep interest was awakened.——Two laymen from Rose Valley have been supplying at Argusville during the past two months.

### South Dakota.

HOLABIRD.—Special meetings have been continued by Rev. C. M. Daley, resulting in eight accessions April 3. This new church now has a membership of 25, with prospect of further increase. A C. E. Society of 27 members was organized April 3.

Miss E. K. Henry is holding special meetings at Faulkton and Clark.

## CANADA.

### New Brunswick.

MILLTOWN.—On Easter Sunday 14 new members were received, 12 on confession. Large congregations, often crowded beyond the seating capacity of the house, manifest great interest in the Sunday and week night services. The Ladies' Aid Society recently cleared $215 at an entertainment. The Sunday school and C. E. Society are in a flourishing condition. Rev. William Williams is pastor.

## WEEKLY REGISTER.

### Calls.

BALL, Marcus A., Garretson, S. D., to Winfred and Freedom. Accepts.
BARTLETT, Dana W., Phillips Ch., Salt Lake City, Utah, to Bethlehem Ch., Los Angeles, Cal. Accepts.
BLACKBURN, J. F., to Fort Valley, Ga.
BLAISDELL, Jas. A., Waukesha, Wis., to Olivet, Mich.
BLISS, Geo. W., Oberlin Seminary, to Broad Ripple Ch., Indianapolis, Ind. Accepts.
BUSHEE, Wm. A., Woonsocket, R. I., to Northwood Center, N. H.
CROSS, Alien E., Cliftondale, Mass., accepts call to Park Ch., Springfield, to begin work May 17.
CUNNINGHAM, W. B., to supply for a year at Niagara, N. D. Accepts.
CURTIS, Gilbert A., Andover, Ct., to Killingworth. Accepts.
CURTIS, John S., Center Lebanon, Me., to Hopkinton, N. H. Accepts, to begin work May 17.
CUSHMAN, Chas. E., White Cloud, Kan., to Argentine. Accepts, and has begun work.
EAST, Wm. R., Tidwell, Tidmore and Nectar, Ala., to New Prospect Ch., Sulligent; also to remain another year at Nectar.
FINDLAY, Jno. J., Bethlehem Ch., Los Angeles, Cal., accepts call to Vernondale.
FULLER, Geo., Stratford, Ont., to London, Eng. Accepts.
GRANT, Jno. H., Yale Divinity School, to Center Ch., Meriden, Ct.
HALL, Geo. A., So. Peabody, Mass., to Union Ch., Rockville, Ct.
JOHNSTON, Jno. B., Malta, Ill., to Atkinson. Accepts.
LEWIS, Edward R., Scranton, Pa., to Alliance, O.
MOORE, John D., to remain another year at Longton, Kan. Accepts.
STURTEVANT, Ernest W., Hartland, Vt., accepts call to E. Braintree.
THOMPSON, Thomas, Winfred and Freedom, S. D., to Revillo and Elmira. Accepts.
TRACY, Isaac B., Valley City, N. D., accepts call to Grand Forks.
UDD, Jno., Chicago Seminary, to Second Swedish Ch., Worcester, Mass.
WAKEFIELD, Frank A., Brockton, Mass., to First Ch., Omaha, Neb. Accepts.
WATKINS, Thos. R., Scranton, Pa., to Dundaff.
WILLIAMS, W. Tyrer, Tipton, Mich., to Linwood, Kan. Accepts, to begin May 1.

### Ordinations and Installations.

BIGELOW, Herbert L., *o.* Vine St. Ch., Cincinnati, O., April 6. Sermon, Rev. Sidney Strong; other parts, Rev. Messrs. C. F. Goss, J. W. Magruder, W. O. Jones, G. A. Viets, A. A. Andridge.
EMMERSON, Nicholas, *o.* First Ch., Kirwin, Kan., April 2. Sermon, Rev. W. C. Veazie; other parts, Rev. Messrs. F. P. Newell, D. H. Scarrow, D. H. Platt. He will serve the churches in Dial and Mont Ayr.
MILLS, Harry E., *o. p.* Union Ch., Brighton Park, Chicago, Ill., April 3. Sermon, Rev. Dr. W. A. Waterman; other parts, Rev. Messrs. J. C. Armstrong, Henry Willard, E. A. Adams, D. D.
SHARRATT, James, *o. p.* Baldwin, Mich., March 17. Sermon, Rev. F. G. McHenry; other parts, Rev. Messrs. B. C. Robbins, H. F. Tyler, A. L. Griswold.

### Resignations.

ARMSTRONG, Jno. R., Second Swedish Ch., Worcester, Mass., to begin missionary work in Japan.
AYERS, Alfred W., David City, Neb., to take effect in June.
BLANCHARD, J. L., Oakland, Io., on account of failing health.
NAYLOR, Benj. D., Crockett, Cal.
PRIOR, Arthur E., New Baltimore, Mich., to take effect May 31.

### Churches Organized.

CAMP CREEK, Wis., 31 March, 20 members.
CHICAGO, Ill., Brighton Park, Union Ch., rec. 3 April, 38 members.
CLARISSA, Minn., org. and rec. 8 April, 19 members.
DE SOTO, Neb., rec. 4 April.
DRY HOLLOW, Ore., 30 March, 23 members.
INGLES CHAPEL, Ore., rec. 3 April, 15 members.
IONE, Ore., rec. 28 March, 25 members.

### Miscellaneous.

ARNOLD, Henry T., appreciates the gift of a handsome chair from young men in his parish at Plainfield, Ct.
BARBOUR, Thos. W., was remembered March 24 by his church in Palmyra, Wis., with a fine fur robe.
EDWARDS, Thos. C., of Edwardsdale, Pa., started, April 11, on an extensive European tour. He will visit Wales, and conduct the National Eisteddfod at Llandudno.
GOLDER, Arthur L., and wife, of Eliot, Me., were recently given a generous pound party in connection with an invitation to remain a third year.
JONES, Morgan P., and wife, Kent, O., received beautiful presents from the church on their thirteenth wedding anniversary.
PALMER, Frank H., and wife, E. Bridgewater, Mass., received congratulations at a recent reception that they were to remain another year with this church, and valued testimonials were given them.
ROBBINS, Anson H., and wife, Iroquois, S. D., recently received a call from their people, who left a valuable silver remembrance.
ROWLEY, Ralph A., S. S. Supt. for Oregon, is in the East telling the story of his seven years in missionary Sunday school work on the North Pacific coast.
SANBORN, Francis W., has received from his friends of the First Ch., Newbury, Mass., a beautiful gold watch and chain.
THURSTON, Thos. W., now 80 years old and for six years the efficient pastor at Dawson, N. D., is now in a critical condition and obliged to go to the hospital.
WILLIAMS, Edwin E., of Elyria, O., recently fell and fractured his hip, a serious accident for one of his advanced age.

## OTHER CHRISTIAN WORK.

George Whitefield's soul must have hovered over his moldering bones beneath the high pulpit of the Old South Church, Newburyport, last week. The one hundred and fiftieth anniversary of the organization of that stronghold of Presbyterianism was celebrated with enthusiasm and grace which were matched only by the eloquence and historic interest of the four memorial services. The preaching of Whitefield was the exciting cause which led the first members to leave the old First and Third Churches of Newbury, now known locally as the Oldtown and Unitarian Churches, respectively. The great Calvinistic revivalist preached his last sermon from the stairs of a house back of the church to a crowd which overtook him, candle in hand, ascending to his chamber for the night. He could not resist their appeal, and preached till his candle burned out, and also till the sands of his life ran low, for he died the next day about the time when he should have been thundering from the pulpit beneath which lie his bones, with those of the first pastor, Jonathan Parsons. Rev. H. C. Hovey, D. D., whom the Congregationalists have loaned to their neighbors for a season, is the thirteenth pastor of the church, and a handsome tablet of marble was unveiled during the celebration, bearing in old English letters, in gold leaf, the names of the twelve apostles gone and of the one still in the pastorate The Congregational churches gave up their pastors for the occasion, and the entire city turned aside to honor the historic church and its ancient edifice. One interesting fact brought out was this: that Rev. D. T. Fiske, D. D., senior pastor of the Belleville Church, who responded to the address of welcome, has lived through more than half the life of the church, and has assisted in the induction of more than half of the clergymen who have ministered there.

## A QUARTER OF A CENTURY AT MT. VERNON CHURCH.

A large congregation, beautiful floral decorations and an impressive service last Sunday morning marked the twenty-fifth anniversary of the installation of Dr. S. E. Herrick in Mt. Vernon Church, Boston. The pastor's anniversary sermon, which had for its text 1 Cor. 2: 1-5, was historical and to some extent autobiographical, but was delivered with a modesty characteristic of the man. His dignified, earnest, vigorous utterance, the expression of deep feeling in face and voice as he dwelt tenderly on memories of the past, spoke enthusiastically of the loyalty of his present parishioners or told the interesting story of the new church building, showed how much the day meant to him.

Nothing could have been farther from boasting or self-congratulation than this discourse, which opened, as it closed, with sentences of gratitude: "Come, let us magnify the Lord," was the call of the preacher, "and let us exalt his name together."

In reviewing the history of his pastorate Dr. Herrick referred to the circumstances of his call to the church, lovingly characterized the four members of the diaconate then—Deacons Palmer, Tyler, Kimball and Cushing, who have since died, and mentioned with grateful appreciation other noble men and women of the church of that early date, as well as his associates in other Boston pulpits.

The most masterly portion of the discourse,

however, was his review of the changes in fundamental conceptions and ruling ideas which he believes have taken general and permanent possession of the thinking of mankind. Formerly men said Christ died, therefore God is our Father. Our belief now is just the reverse; God is our Father and therefore Christ died. In the same way men held that the Bible is an inspired book and must therefore be accepted from beginning to end. Not so; the Bible is a book full of profound truths which appeal to the judgment and conscience and therefore must be given of God, inspired. The ethical relations of God and man are as parent and child who stand with mutual rights and mutual duties, while the cross is the supreme expression of God's eternal altruism in relation to his children. Heaven and hell are here. "I have been in both," said the preacher, solemnly. With a new conception of the corporate unity of mankind theology has become more altruistic and a new theory of preaching, which holds that man must be a follower of Christ not merely to save himself, but to be a saviour in his own place and measure, has been adopted of inward necessity.

During the past twenty-five years 600 communicants of Mount Vernon Church have been buried or dismissed. That is one and one-half times the present membership. During this period Dr. Herrick has preached more than 2,000 sermons, written over 40,000 pages of manuscript, attended 412 funerals and 189 weddings, baptized 101 children and received 590 communicants into the church, of whom 243 came on confession. Benevolent contributions have amounted to over $500,000.

Monday afternoon a reception in Mount Vernon Hall afforded an opportunity for an enjoyable social reunion of the past and present members of the church, while in the evening a large and appreciative audience gathered to listen to words of eulogy and congratulation from Dr. Herrick's old friends and his ministerial associates of various denominations. Prof. J. W. Churchill of Andover presided, introducing first Dr. G. A. Gordon who declared that the grandeur of Dr. Herrick's ministry lies in the fact that he has saved Mount Vernon Church from the doom that awaited it in its old location. Dr. A. S. Twombly of Newton gave reminiscences of the old church as he knew it in his youth.

Gen. F. A. Walker of the Institute of Technology, a classmate in the class of '59 in Amherst, spoke in a genial strain of the qualities which distinguished the young Herrick as a college man, and Judge Mellin Chamberlain of Chelsea dwelt upon his influence as a young pastor in that city, while Dr. Alexander McKenzie's address was full of the warm sympathy of a near neighbor and friend. Theologians were represented by Professors E. C. Smyth of Andover and C. H. Leonard of Tufts College, while Dr. E. W. Donald brought congratulations in behalf of Episcopalians, Prof. B. T. Bowne of Boston University in behalf of Methodists and the Unitarians were not without representation, as Dr. E. E. Hale made an address at the afternoon gathering. A single sentence of Dr. Herrick's response to the felicitations of the evening showed his happy and humble mood: "These lovely things you have been saying about me are not true, but that you should think them true touches me very deeply."

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Christianity tells us that Christ died to take away our sins, and it speaks first to our sense of remorse. It brings us a sense of pardon. Is it the experience of our readers that they hear much of this in the preaching of today? If not, practically the whole contents of the Christian gospel has been omitted.—*British Weekly.*

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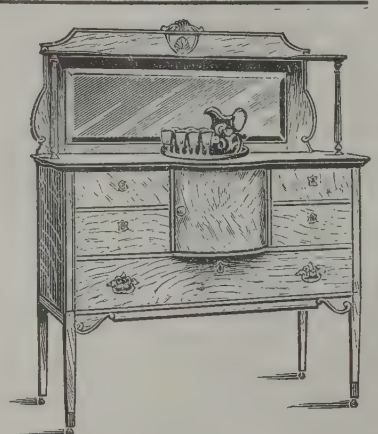
"CONGRESS IN SESSION."—Congress will not adjourn until May 15th, and every one should seize the opportunity of visiting Washington before that time. "Royal Blue Line" personally conducted parties leave Boston April 15th, and May 6th. The rate of $23 covers every expense. Stop-overs at Philadelphia and New York. For illustrated Itinerary, address A. J. Simmons, New England Agent, 211 Washington St., Boston.


# AFTER CHIPPENDALE.



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## EGYPT AND NORTH AFRICA'S GIFTS TO CHRISTIANITY.

At the Boston Ministers' Meeting last Monday Rev. George A. Jackson presented a paper on the Gifts of Egypt and North Africa to Christianity. He referred briefly to the fact that the first translations of the Old Testament into Greek and of the New Testament into Latin were made in Africa, and that the earliest Christian literature came from there. He then went on to claim that Africa would also be in direct connection with the newer thinking which is to hold the future. The eminent thinkers of today emphasize the immanence of God as opposed to the "absentee God" of the Roman theology; they make the incarnation a basal dogma of the faith; their attitude toward the Scriptures is one of reverence towards a book that contains, rather than is, the highest revelation of the divine; they think of the whole world as God's from the beginning, and that revelation has come to men, and still comes, through other sources than those named in the Scriptures; they emphasize a redeemed humanity rather than the thought of individuals to be plucked here and there as brands from the burning; they assume, rather than assert, the freedom of the human will and its fitness, being in the image, to take on the likeness of God; they make the end of religion the lifting and training of men in religious character rather than the bestowment upon them of some external salvation; they have large faith in the kingdom of God as a present power, the mightiest factor in human history, to the service of which the elect of God are chosen. All of which ideas, save the last to which in the nature of things they had not attained, the Alexandrian fathers emphasized.

## EDUCATION.

— Gen. F. A. Walker, president of the Massachusetts Institute of Technology, has received the degree of LL. D. from Edinburgh University.

— Harvard University is to offer courses in the Slavonic languages. Prof. Leo Wiener, until recently of the University of Minnesota, will fill the chair.

— The careful investigations of President Thwing of Western Reserve University show the total number of graduates of American Colleges from the beginning to be about 300,000, one-half of which number are supposed to be living now. The whole number of college and university students in our institutions today is 143,632, and more than one-fifth of these are women.

— The annual meeting of college presidents this year was held with the University of Chicago. The discussions, especially in reference to the study of history, for which more time is demanded in our secondary schools, were very interesting. Visitors had much pleasure in inspecting the buildings and work of the university. They dined together in the Haskell Museum Building and were given an evening reception by President Harper.

**THE MIDNIGHT SUN**

By S. S. "OHIO," the largest and finest steam yacht in the world, leaving New York, June 27, 1896, visiting England Russia, Finland, Denmark, Sweden, Norway and the Midnight Sun, stopping at Bodo to witness the total eclipse August 8. Lectures on astronomy by Miss Proctor and others $475.00 and upwards

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**EUROPE.**—A small family party is being organized for spending the summer in European travel. Leave June 17, return in September. Route to include Belgium, Holland, the Rhine, Germany, Switzerland, Italian Lakes, Italy, France, England. Price $600 References exchanged. Mrs. L. E. Schneider, 138 W. 4th St., Mount Vernon, N. Y

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## THE BUSINESS OUTLOOK.

Although the volume of business has not materially increased, there is a distinctly better feeling, due mostly to the finer weather. Among business men the opinion is widespread that with two or three weeks of warm, seasonable weather the merchandise movement will assume fair proportions. Nor is this opinion out of joint with the facts of the situation. Supplies of goods in second and third hands are not heavy; the accumulation has been in first hands, so that, when trade starts up, the jobber will have to rush to the manufacturer for goods.

After all, it is the retail demand which counts in the long run, and there are indubitable signs that this demand is steadily improving. The adjournment of Congress will also act as a stimulus to trade, and it is predicted that Congress will close not later than May 15.

The advance in iron and steel prices by the new steel combine has checked the demand, but prices are expected to be maintained and business done on the advanced basis. Noticeable for increasing activity is lumber, owing to the extension of building operations. The effect of the latter also extends to paints, oils and structural materials generally. Wool remains flat and cotton goods have been demoralized by the recent cut in prices. The concession in leather has brought in large orders for shoes.

The bright spot in the situation is the continuance of increases in railroad earnings. During March the total earnings of 115 railroads aggregated $36,698,000, a gain of 4 6 per cent. over the same month last year. In the stock market speculation remains dull. Traders and speculators are awaiting the President's action on the Cuban affair, but if his action takes a mild form and does not recognize the belligerency of the Cubans an upward turn in the stock market will probably occur.

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I shall be glad to have you call my attention to other investments you are willing to recommend, and keep me posted, so I may be able to avail myself of your good judgment in the future.

Very truly yours,

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## Religious Notices.

THE address of Rev. Rufus B. Tobey is 198 Dartmouth , Boston. Telephone, Tremont 893.

PRESIDENT STEPHEN B. L. PENROSE of Whitman ollege will be in the East until June 1, and desires portunity to tell the patriotic story of Marcus Whitan before churches, societies, etc. Address 182 Chelen Avenue, Germantown, Pa.

NOTICE.—A clergyman, who has recently resigned a rge church in the city of Brooklyn, N. Y., will, on count of temporary ill-health in his wife, take a untry or village Congregationalist church, at a very oderate salary, besides use of parsonage. Apply at ce to "Reverend M." 121 Cross Street, Somerville, ass. High class references given.

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AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall ., New York. Incorporated April, 1833. Object: to prove the moral and social condition of seamen. Sustins chaplains and missionaries; promotes temperance omes and boarding houses in leading seaports at ome and abroad; provides libraries for outgoing ves ls; publishes the *Sailor's Magazine, Seamen's Friend* nd *Life Boat.*

Contributions to sustain its work are solicited, and mittances of same are requested to be made direct to e main office of the Society at New York.

CHARLES H. TRASK, *President.*
REV. W. C. STITT, *Secretary.*
W. C. STURGES *Treasurer.*

## WOMAN'S BOARD PRAYER MEETING.

PILGRIM HALL, CONGREGATIONAL HOUSE, BOSTON, APRIL 10.

Mrs. Joshua Coit presided and read the account of the resurrection from Matt. 28, with passages from Daniel and Revelation, all in harmony with the blessed season of Easter week and with the calendar topic for the day, Joy in Missionary Service, joy because of the glorious Leader whose promises are many and sure, and who lives to be not only Saviour but intercessor and burden bearer.

Miss Lizzie Webb of Adana was introduced and responded to the hymn just sung, "Watchman, tell us of the night," strong in the belief that even in Turkey "the morning seems to dawn," and that after all the darkness, in which the gleams of brightness have been the faith which has stood so severe a test, the day will break. Her intense manner as she told the story of an Aintab boy, who through the tortures of a cruel death persistently declared, "I cannot deny my Lord," will not soon be forgotten. Miss Webb expects to return to Adana during the summer.

It was stated that in the case of Rev. George P. Knapp, who has been expelled from Bitlis under false accusations, the United States government has taken prompt and satisfactory measures.

Mrs. Kellogg alluded to the recent death of Mrs. H. H. Hyde, for many years a devoted friend of missions and one who was accustomed to frequent this meeting; and Mrs. Billings spoke of another aged saint who has just departed, who in a late interview asked, "What of missions?" "Am I really a life member of the Woman's Board?" "Am I a member of the auxiliary this year?" and who, as she listened to the story of Miss Gilson's setting out for Gazaland, referred to her own youthful days when she in spirit consecrated herself to mission work, but there was no Woman's Board then to send her to the foreign field.

Mrs. Judson Smith spoke of the increased responsibility resting upon those who remain as one generation of workers passes away, of the great wisdom needed by the executive committee of the Board and of the necessity of active co-operation on the part of all the constituency, especially in an exigency like the present, when during the last seven months of the financial year it will be necessary to raise by contributions three times as much as has been received from this source during the first five months of the year in order to meet the demands of the work for which the Board has pledged itself.


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HOOD'S PILLS cure sick headache.

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**Satin Violets in all colors, 6 dozen in bunch.**
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**Rose Bouquets.**
**Rose Foliage, 6 pieces in bunch.**
**Mignonette, 4 Blossoms with Leaves in bunch.**

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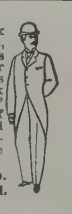

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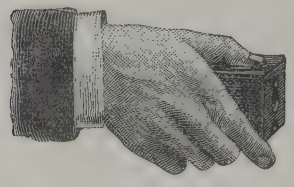

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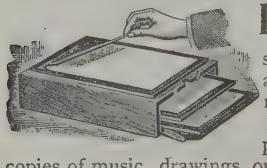

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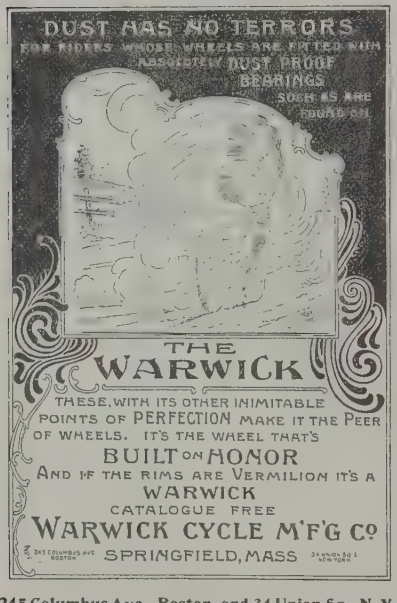


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## PROPOSED CHANGES IN THE MEETINGS OF THE MASSACHUSETTS GENERAL ASSOCIATION.

The General Association will this year hold its annual meeting in the Central Church, Fall River, May 19–21. The local committee propose several new features for increasing the usefulness of the meeting.

One of the most radical changes in the order of procedure which is proposed refers to the reports of the various committees. The statement concerning ministerial relief will be made by Dr. Quint on Tuesday evening after the sermon and before the collection. The report on the revision of rules will be taken as a matter of business. The chairman on the work of the churches will be allowed twenty minutes for his report, and the remaining committees will be allowed five minutes each to state the points in their reports and to call attention to such portions as they may deem worthy of special importance.

Of course the final decision upon these changes will remain with the assembly itself. But it is not thought that the members will refuse to accept the recommendation of the committee, and give the new order a trial for at least one year. The opinion of the ministers has already been, to a great extent, secured, and it has been shown to be fairly emphatic. The chairman of the local committee sent out 500 postals, inquiring of the ministers whether or not they approved of the plan of presenting a printed copy of the report of each committee to the members on their arrival, and then taking these reports as read. The result is as follows: There have been 290 replies; of these 244, representing 48,846 members, say yes; 21, representing 3,956 members, say no; 11, representing 4,400 members are doubtful; while 14, representing 3,815 members, are non-committal. So that on the part of the ministers there is an overwhelming majority in favor of having no report save that which appears in print. Since these replies have been received the local committee have so far compromised the matter as to give the committee on the work of the churches an extra five minutes, or twenty minutes altogether, and the other committees five minutes each. The change, as we have said, is radical, but it is worth a trial. The aim is plainly to increase the interest of the meetings and to remove the ground of complaint, which has been so often heard, as to the want of attraction and the lack of profit at these annual gatherings.

The program which has been drawn up is both practical and crowded. There are no less than seven subjects which are to be introduced and discussed, each of which is to have at least one hour for consideration. The papers introducing the different subjects are not to exceed twenty minutes. An attractive program, reflecting much credit alike on the local committee and the denomination in the State, has been arranged. The friends at Fall River are arranging to offer to the ministers and delegates most generous hospitality. They propose to provide bed and breakfast for every member, and their plan includes dinner and supper in the Music Hall, which is close by, at seventy-five cents a day, or forty cents for dinner and thirty-five cents for supper. The advantage of this plan will be that all the brethren will dine and sup together, thus adding social festivity to all the other attractions of the meetings. Those who intend to dine or take supper with the rest will be requested to intimate beforehand, that it may be known what number to provide for. It is hoped that the delegates will be appointed at once and intimation, giving the names and addresses of those who expect to be present, forwarded to the local secretary. We understand that the local committee will not, under any circumstances, guarantee to find homes for those who do not write for them before Saturday, May 16.


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## COLORADO COLLEGE.

The trustees of this institution have now set themselves to work in earnest to secure the $60,000 still needed to obtain Dr. Pearsons's offer of $50,000 if $150,000 are in hand in good pledges or in cash by Commencement this year. While recognizing the immense value of library buildings, of libraries, and everything in the way of equipment, Dr. Pearsons feels that endowments must be in productive funds, that it is useless to look for income from money invested in buildings or scholarships. He wants the institutions he aids to have money so invested that it will yield a regular income every year, something upon which one can depend for support. The expenses of Colorado College are now about $26,000 a year. Nearly $10,000 a year for the past five years have been obtained by annual subscriptions on the part of friends in the East. If the proposed endowment is completed, and it looks as if it would be, it will be possible for the college to take such forward steps as her opportunities demand. At a recent meeting of the trustees several conditional subscriptions of $5,000 were made, and the hope is cherished that the sum needed will be pledged in Colorado itself. Evidently the time is coming when, so far as possible, institutions will be compelled to depend upon their local constituency for their support and to withdraw their canvassers from New England and allow the latter to endow its own institutions like South Hadley, whose graduates ought to lose no time in efforts to get the money still lacking to bring up the capital of their *alma mater* to at least $250,000 Of course such colleges as Whitman must be helped by Eastern benevolence. So, too, such institutions as the college at Kingfisher, Okl., which will be brought into some prominence by the laying of the corner stone of one of its buildings, May 3, in connection with the exercises of the Annual Association, which this year meets with the Kingfisher Church. The rapid growth of these Western institutions is shown by the fact that Colorado College was not chartered till 1874, that President Slocum did not enter upon his work till 1888, that since that time nearly all the substantial advance in the work of the college has been made. With 300 students coming from twenty-two States, Colorado is in about the position occupied by Amherst twenty-five years ago, only she is striving to do her work with about one-quarter of the capital then possessed by her sister institution in Massachusetts. Give her the money now imperatively needed and the buildings for the development of her scientific department, and she will speedily become the Amherst of the Central West. Situated in a town of 15,000 people, with a campus of sixty acres, with buildings of which any institution might be proud, and a Cripple Creek not far off with its suggestion of resources sometime to be available for learning, it is easy to forecast the future of a school like this.

FRANKLIN.

THE RAGE TODAY.—The rage for Chippendale furniture has settled down into a permanent fashion. Chippendale designs are in great vogue, and one of the best specimens that has been seen in Boston this year is now on exhibition at the Paine warerooms on Canal Street. It is in the form of a cabinet sideboard, and is an unusually inexpensive piece of furniture.

TOURS ABROAD.—Messrs. Raymond & Whitcomb announce six tours through Europe and one (their third) to Japan for the coming summer and autumn. The former are devoted largely to Northern and Central Europe at a time when those regions are especially inviting, a voyage through the Norway fjords and to the North Cape, the Land of the Midnight Sun being one of the special features. This same party will also visit Russia. The tour of Japan is very comprehensive, and incidentally southern China and the Hawaiian Islands are seen. Special circulars—one for the European trips and another for the Japan tour—may be obtained by addressing Messrs. Raymond & Whitcomb, 296 Washington Street, Boston.


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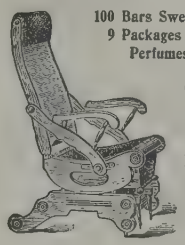

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"A fair face may prove a foul bargain." Marry a plain girl if she uses . . SAPOLIO

## Marriages.

*The charge for marriage notices is twenty-five cents.*

BUCK—LANPHEAR—In Washington Street Church, Beverly, April 7, by Rev. Dr. Lanphear, father of the bride, assisted by Rev. Edwin A. Buck, father of the bridegroom, Augustus W. Buck, M. D., of Fall River and Jennie H. Lanphear of Beverly.

WASHBURN—HARLOW—In Windham, Me., April 2, by the father of the bride, Charles C. Washburn of Minot Center and Myrtle P., daughter of Rev. Edwin A. Harlow of Windham.

## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

KELSEY—In West Roxbury, March 31, Isabella E. Kelsey, aged 70 yrs. In East North Yarmouth, Me., April 3, ELIZA A. KELSEY, aged 69 yrs. Funeral service of these sisters was held at chapel, Evergreen Cemetery, Deering, Me., Sunday afternoon, April 5.

PARKER—In Boston, March 23, after a brief illness of four days, Mary D. Richardson, wife of John E. Parker, aged 68 yrs., 4 mos.

SWAN—In Lee, Mass., April 7, Mrs. Martha Swan, aged 103 yrs., 3 mos., 21 days.

### ANNIE M. MORSE.

Died in Brookline, March 18, Miss Annie M. Morse, daughter of Moses and Abbie M. Morse and sister of the late Mrs. W. H. Mason of Moultonboro, N. H. Her sudden death has overwhelmed her family with sorrow. An aged mother, who had looked to her as one on whom she could lean as the infirmities of age came on, and three brothers and two sisters are left to mourn her loss. The names of the surviving brothers and sisters are Fred M. Morse, Penacook, N. H., Frank H. Morse, Center Harbor, N. H., George H. Morse, Lynn, Mass., Mrs. F. N. Marden, Concord, N. H., and Mrs. A. V. Pettengill, Roxbury, Mass. Many friends, also, to whom she had endeared herself by her unselfish, generous, sympathetic and unassuming Christian character, mourn over her departure. Very early in life she became a Christian and united with the Methodist church in Moultonboro, N. H. In 1875 she, with her parents, moved to Penacook and united with the Congregational church there. Subsequently she went to Boston and soon identified herself with the church of her choice, the Shawmut, Dr. Griffis, pastor. The last two years of her life her church home was in the Walnut Avenue, Roxbury, Dr. A. H. Plumb, pastor.

The funeral services were held at Center Harbor, N. H., March 21, at 10.30 A.M. It can truly be said of her, "She hath done what she could."

### MRS. HENRY H. HYDE,

Who died suddenly April 6, was first vice-president of the Boston Young Women's Christian Association, and a member of its board of managers for twenty-six years. The following resolutions have been passed by the directors of that institution:

Whereas, We, the managers of the Boston Young Women's Christian Association, have been called upon to part with the earthly presence and help of our co-worker for many years, therefore

Resolved, That while we shall miss the familiar face, her earnest sympathy and counsel, we would realize in this dispensation the loving care of an all-wise Providence, who has spared our sister the sorrow of physical feebleness and suffering and has called her to a sphere where her love of service to the Master may flow forth in full expression.

Resolved, That as her faithfulness has been our help, so will it continue to be our inspiration as we strive to carry forward the work for the association which she so dearly loved.

Resolved, That we extend our heartfelt sympathy to her family and express our hope that they will be sustained in this hour of earthly parting with the hope of a blessed reunion in the Father's kingdom.

### MRS. ELIZABETH MANN.

Mrs. Elizabeth Mann, widow of Joseph Mann, died in Framingham, Mass., Saturday, April 11, aged 79 yrs., 2 mos. Thus quietly and peacefully closed the earthly life of a truly beloved and honored mother in Israel. Her early life had been spent in Boston, where she had been a professed Christian from her youth. For over forty years she has been one of the most active Christian workers in Plymouth Church in Framingham. She was thoroughly loyal to her own church, in whose Sabbath school she was for years a teacher, having many of the young ladies of the normal school in her Bible class. But her catholic spirit led her into intimate fellowship with many in other churches in the community, who love to tell of her tender ministrations to them in times of sorrow and suffering, as well as of delightful association with her in various lines of benevolent work. She had been a constant reader of *The Congregationalist* throughout her life. Compelled by increasing weakness to give up one after another her outside work and household cares, she retained to the last her interest in the best literature of the day, of which she had been a constant and intelligent reader. Losing her only child, a beautiful girl, years ago, her motherly heart made her home attractive to young people, who ever found her a genial and sympathetic friend. Her deep interest in all the missionary work of the church, her unfeigned faith in her divine Saviour, her unassuming piety, her cordial sympathy, her gentle charity, will long continue a holy inspiration to all who have enjoyed her friendship. "Strength and dignity were her clothing. She opened her mouth with wisdom, and the law of kindness was on her tongue."

### MRS. MARTHA SWAN.

A life more than a century long is noteworthy of itself, and a life so full of the peace of God as was that of Mrs. Martha Swan, who died at Lee, Mass., on April 7, is deserving of notice. Mrs. Swan was born in a part of Methuen which is now within the limits of the city of Lawrence on Dec. 17, 1792. She received a better education than was generally given to girls at that time, and traveled to various parts of New England, which were then harder to reach than Europe is now. In 1822 she married Dr. James Swan, with whom she went to Philadelphia. Afterwards they removed to Westfield, New Haven, Ct., where they were among the founders of the Congregational church, and still later to Springfield, Mass., where Dr. Swan died in 1846. In 1868 she removed again to Lee, Mass., making her home with her youngest daughter, Mrs. J. L. Kilbon. In the home she was a constant benediction to all who were associated with her. Although blind for the last ten years of her life, she waited upon herself almost entirely until a year or two before her death, refusing all offers of assistance. Never loud in her protestations of love either for God or her friends, she left no doubt that her spiritual life was genuine and deep, and that those who came into contact with her were objects of a warm love. For some years she has been waiting, not impatiently, but willingly, for the call to depart, shrinking from the publicity that came with her advanced age, and feeling that her work on earth was done. Three children survive her—Mrs. William D. Brown of New York, William D. Swan of Philadelphia and Mrs. J. L. Kilbon of Lee. There are six grandchildren, among them Miss Helen Dawes Brown of New York, author of Two College Girls and other well-known books, and four great-grandchildren. Her life illustrates finely the blessedness of the righteous spoken of by Eliphaz, the Temanite, when he said, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in its season," and the higher blessedness promised in the Psalm, "With long life will I satisfy him, and show him my salvation."


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*My son was afflicted with catarrh. I induced him to try Ely's Cream Balm and the disagreeable catarrhal smell all left him. He appears as well as any one.—J. C. Olmstead, Arcola, Ill.*

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## THE AMERICAN ORIENTAL SOCIETY.

Thursday, Friday and Saturday of last week the American Oriental Society was in session at Bartlet Chapel, Andover Theological Seminary. This was the 107th meeting of the society, though the first one in Andover. Pres. Daniel Coit Gilman of Johns Hopkins University presided and some thirty eminent philologists and archæologists were present, among them Professors Lanman, Lyon, Thayer and Toy of Harvard, Prof. Paul Haupt of Johns Hopkins, Prof. R. J. H. Gottheil of Columbia, Prof. D. B. Macdonald of Hartford Theological Seminary, Prof. T. T. Wright of the New Church Theological School, Boston, Profs. Moore, Taylor and Torrey of Andover, Dr. W. H. Ward of the *Independent* and Rabbi Gottheil of Temple Emanuel, New York city.

The contributions to Biblical scholarship were Professor Haupt's papers, one on the word *ussharná* [Ezra 5: 3, 9] and the other on Gen. 2: 6 and 4: 1, Professor Lyon's essay on The Argument from Silence in Discussions of Hebrew History and Literature, Professor Moore's explanation of the text and interpretation of Daniel 8: 9–14, and Dr. Torrey's monograph on The Origin of the Old Testament Apocryphon, called "I. Esdras." The meetings were well attended, the schedule of lectures at the seminary being so rearranged as not to interfere with the Oriental Society's program.

The Orientalists were entertained at the Mansion House, once the home of Mrs. Harriet Beecher Stowe. Two receptions were tendered them, one by Prof George Harris, who now occupies the house that was built for Dr. Moses Stuart, an officer of the society at the beginning of its career in 1842, and the other by Prof. George F. Moore, whose residence was for a long time the home of Prof. Austin Phelps and his daughter, Mrs. Elizabeth Stuart Phelps Ward.

Before adjourning the following officers were elected: President, Pres. D. C. Gilman; vice-presidents, Dr. W. H. Ward, Prof. C. H. Toy, and Prof. I. A. Hall; corresponding secretary, Prof. E. W. Hopkins; recording secretary, Prof. G. F. Moore; treasurer, H. C. Warren; librarian, Prof. A. Van Name; directors, Professors M. Bloomfield, R. J. H. Gottheil, P. Haupt, H. Hyorrnal, A. N. W. Jackson, M. Jastrow, Jr., and C. R. Lanman.

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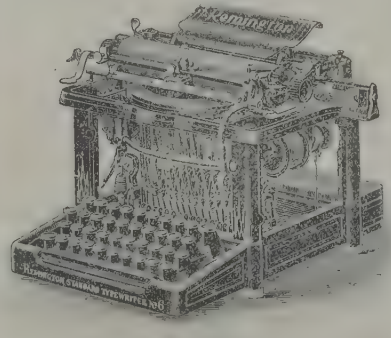

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Ian Maclaren on Missing the Prize of Life

*Volume LXXXI* *Number 17*

# THE CONGREGATIONALIST

Boston Thursday 23 April 1896

## A Rain Song

*AFTER long days of golden glare*
*How sweet the music of the rain!*
*And how ecstatic on the air*
*The cat-bird's silvery strain!*

*I see him in his cloistral gown,*
*This tuneful eremite in gray,*
*Swaying in rapture up and down*
*On yon althea spray!*

*His passionate runs and tremolos*
*Transcend the clearest notes of art,*
*As doth the peerless summer rose*
*Its winter counterpart.*

*His throat seems filled with lyric fire,*
*And listening there thrills me through*
*A touch of that divine desire*
*The elder poets knew.*

*My soul would search the secret springs*
*Where life's supremest meanings throng,*
*Would set sublime celestial things*
*To chords of earthly song.*

*A sudden mellow change, and lo!*
*The impulse like a ray is gone,*
*As from the clouds the vermeil glow*
*At the full burst of dawn.*

*Yet who shall say such sounds are sent*
*Unto the spirit-sense in vain?*
*Did it not hide some large intent,*
*That bird-song in the rain?*

*Written for The Congregationalist by*
CLINTON SCOLLARD.

# THE CONGREGATIONALIST

AND BOSTON RECORDER.

*The Recorder founded* 1816: *The Congregationalist*, 1849


## CONTENTS


EDITORIAL:
- Paragraphs 657
- Pulpit Exchange with Unitarians 657
- Methodist and Presbyterian Courts 658
- Real Christian Unity 658
- Current History 659
- In Brief 660

STAFF CORRESPONDENCE:
- Boston 661
- New York 661
- The Interior 662
- India 663

CONTRIBUTIONS:
- A Rain Song—cover poem. Clinton Scollard 653
- Current Events in Africa: Their Bearing on Christianity. Frederic Perry Noble 663
- Missing the Prize of Life. Rev. John Watson, M.A., D. D. 664
- Bicycles and Electric Cars *versus* Sunday. Rev. C. H. Hamlin 665
- Recent Important Discoveries in Egypt. S. E. Bridgman 666
- The Kurds of Armenia or the Christians of America? Rev. W. A. Farnsworth, D. D. 666
- Was the Sermon at Whitefield's Funeral Original? Rev. Horace C. Hovey, D. D. 685

THE HOME:
- The Song Sparrow—a poem. Ida Whipple Benham 667
- Paragraphs 667
- The Science of Food. VI. Condiments and Flavors. M. V. Shaler 667
- Fresh Air Studies. First Fruits of the Earth. H. E. Parkhurst 667
- Benjamin Franklin. Jeannette A. Grant 668
- A Sensible Lunch for Travelers. E. S. W. 669
- Children of the Desert. H. W. D. 669
- Odds and Ends 669
- Closet and Altar 669
- Tangles 670
- Who Is a Gentleman?—a selection 670
- The Conversation Corner. Mr. Martin 671
- Corner Scrap-Book 671

THE SUNDAY SCHOOL—Lesson for May 3 672
Y. P. S. C. E.—Topic for May 3-9 673
- Notes 687

PROGRESS OF THE KINGDOM 673
LITERATURE 674

NEWS FROM THE CHURCHES:
- From Montana 676
- The North Texan Association 676
- The Arizona State Meeting 677

MISCELLANEOUS:
- Notices 676
- Business Outlook 681
- Biographical 681
- Woman's Board Prayer Meeting 682
- Dr. Davis's Installation at the Eliot Church 683
- The Gospel for an Age of Doubt 684
- Education 684
- Deaths 685
- General Howard Roll of Honor 686
- Gleanings 687



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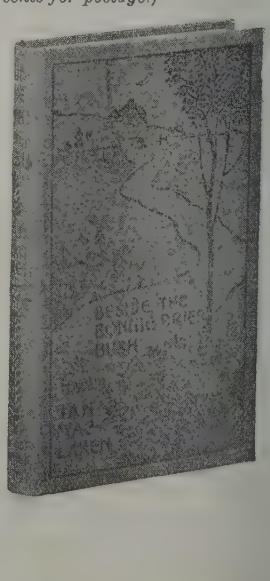


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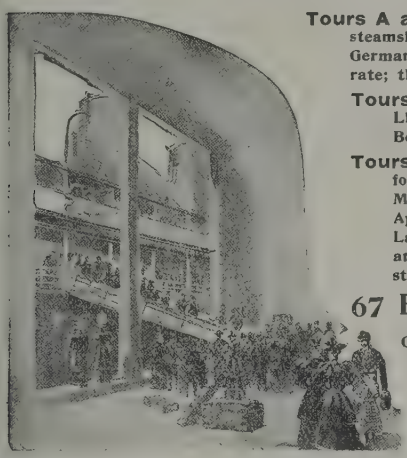

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WE hope that the appeal which Secretary Barton has written and the American Board has issued in an illustrated pamphlet entitled Our Heroes in the Orient may be widely read and heeded. It sets forth the peculiarly direful effect which the Board's enforced retrenchment will have upon its missions in Turkey, and can hardly fail to move those to whom it is addressed. A similar appeal from the veteran missionary, Dr. Farnsworth, now on a furlough after forty-four years of missionary service, is printed in another column, and we hope no reader will miss the picture which it gives of the heroic quality of our representatives in Asia Minor, and of the withering and blighting consequences of the retrenchment which has been ordered. Let any one read Dr. Farnsworth's letter and then contrast it with Mr. Jones's letter from India, also published in this issue, and he will realize how great is the difference between the situation of our missionaries in India—ruled by Great Britain—and that of those who are enduring the rule of the Turk and his ally the Russian. "Has any missionary asked to be recalled because of the work of the Kurds?" asks Dr. Farnsworth, and proceeds to show that the missionaries dread the partial failure of home support more than they feared the fire and the scimiter. It is a magnificent exhibition of courage which the missionaries have shown, but its legitimate influence bids fair to be largely nullified by the reduction of aid which the poverty of the Board compels. If we have given for the relief of the Armenians we must also give for the upholding of the spiritual structure which we have so laboriously raised among them. Our home share of the Armenian trouble just now seems to be that of double help and contribution.

The officials of the American Missionary Association promptly instructed their attorneys to secure bondsmen and the release at once of the teachers in the Orange Park Normal and Industrial School, and to prepare to contest the case at the next term of the circuit court which meets in the fall. They propose to carry the case to the United States Supreme Court if necessary. This persecution of A. M. A. teachers calls to mind the trials which other of its servants have endured in the South since 1859. The names of Daniel Worth in North Carolina, John C. Fee and J. C. Richardson in Kentucky rise up and teach the lesson that it is futile for the South to attempt to prevent Christian men from sowing the seeds of knowledge and virtue among the outcast and despised. Mr. Worth was released by the North Carolina Supreme Court; Kentucky today is ashamed of its treatment of Mr. Fee and Mr. Richardson; Berea College flourishes, and a Congregational church stands today on the site of the mission school which Richardson founded and where he was mobbed.

Mr. Froude's lectures on the Council of Trent reviewed in another column suggest as a corollary the real reformation of the Roman Catholic Church extending to its life, though not its doctrine, and still continuing. Whoever would study in contemporary life the conditions of church and social law and usage as they were in Luther's time must go to one of the South American republics, where the priests are practically the dictators of the social as well as religious life of the people. Between the Roman Catholicism of Boston and that of Bogota there is practically a difference of four centuries, though not even in the darkest places of Spanish America would the greed, cruelty and licentiousness of ecclesiastics to which Sir Thomas More and Erasmus bear witness in their time be easily possible today. In other words, upon a whole side of its life the Roman Catholic Church of today is a reformed church. If it has interposed its claims to authority between Christ and the soul of the believer, it no longer contradicts those claims by the scandalous lives of popes like Borgia, whose crimes were as horrible as Nero's but upon whose gift Spain and Portugal divided the new world, or of priests who are the byword of the taverns, as they had begun to be in England in Chaucer's time. This reformation the Roman Catholic Church owes to the movement of which Luther was the mouthpiece, and some day a historian will arise in her ranks broad-minded enough to acknowledge it. In the meantime the cue of the Roman Catholic historians seems to be to cover and minimize this stage of experience and to pretend that what the church of their belief now is she has always been. And this claim is as hollow in regard to life as it is in regard to doctrine.

A disappointment which is constantly recurring is the disappointment of our own enthusiams. We put our hearts for a little while into this enjoyment or that occupation only to wake up sooner or later to the fading of an illusion, and to be forced to acknowledge that the interest to which we have given ourselves is not our life. Nothing which earth has to offer, nothing which even our best love in forming an ideal of friends can build, can permanently satisfy a human heart. To the hour of prayer we come with sorrowing hearts, unsatisfied, if this is all that life has brought us for our portion. These things which we have loved and worshiped are not our life—Christ is our life. In him alone we shall be satisfied, and in him we shall begin to be satisfied already in these very things which brought us disappointment. We shall learn the true meaning of the pursuits and pleasures which were broken cisterns, but through which the living water of his life shall flow, cleansing and making them beautiful. Christ's partnership brings prosperity to many a bankrupt pleasure and pursuit. His friendship revives and glorifies many a lapsed acquaintance. Christ is our life in little things as well as great—the things of every day as well as in the grandeurs and eternities. Autumn is disappointment, winter seems like death, but life touches the clod and it responds with waving grasses and beautiful flowers. Christ touches the heart and it looks out upon a world which is all new with a width and hight and depth undreamed of, and a beauty which transforms every dreary corner with the blossoming of spring.

## PULPIT EXCHANGE WITH UNITARIANS.

The daily press has called attention to the renewal in Boston, after eighty years' disuse, of exchanges of pulpit between pastors of the Unitarian and Trinitarian branches of the original Congregational body. Dr. Herrick, Dr. Barton of the Shawmut Church and Dr. Munger of New Haven, it is announced, have arranged exchanges with Dr. Edward Everett Hale, Dr. Ames and Dr. Cuckson; and Dr. George A. Gordon and Dr. Herrick have been chosen to membership in the Boston Ministers' Association, which has been wholly Unitarian for more than two generations.

In regard to one of these exchanges the newspaper report is in error. We are authorized to state that the question of formal pulpit exchange has never even been discussed between Dr. Barton and Dr. Ames. They are close friends and near neighbors and have spoken each in the other's church at Sunday school and Thanksgiving services, but neither has invited the other to occupy his place as teacher of the congregation. In the case of Dr. Herrick and Dr. Hale, the circumstances of the proposal, as stated by Dr. Herrick in his recent twenty-fifth anniversary sermon, are interesting. They met as participants in a religious service, after a quarter of a century of friendship and of pastoral work in the same city, for the first time at a funeral recently, and the fact struck them both as so strange and unnatural that they then and there proposed and accepted an exchange for a Sunday as an expression of Christian trust and fellowship. "I will not harm his people, and I know he will do you good," said Dr. Herrick in telling the story to his own people.

With this explanation the evidence of premeditation and combination in a move-

ment looking toward the recognition of the validity of Unitarianism vanishes. There is no concerted movement—only a coincidence of the expression of fraternal love and trust between individuals who are loved and trusted by the whole city of Boston. That cordial relations have long existed among the ministers named in the report is well known, and no one would wish to have it otherwise. They have long been associated in many undertakings on the benevolent and social side of church activity, but the doctrinal significance of the matter has been exaggerated for purposes of sensation by the newspapers. We know of no movement toward Unitarianism among our Boston ministers, nor is any one of the pastors named above open to the charge of denying the divinity of our Lord.

It is true, on the other hand, that every minister who asks or accepts an exchange does publicly indorse the minister with whom he exchanges as a trustworthy teacher of Christianity for his own people. In view of the precedent established this will seem to many a very grave responsibility. They will fear that it is a letting out of waters which it may be difficult to control. It is not true, however, as the papers which have commented upon this exchange of pulpits have implied, that there has been a total interruption of co operative relations between the Unitarian and Trinitarian ministers of Boston for eighty years. We publish in another column an appeal in behalf of the charitable fund of the Massachusetts Convention of Congregational Ministers, signed by men of both denominations, for a benevolence in support of which both have been associated from the beginning.

## METHODIST AND PRESBYTERIAN COURTS.

May will bring with it two important ecclesiastical gatherings, the General Conference of the Methodist Episcopal Church at Cleveland, May 1, and the General Assembly of the Presbyterians, which is appointed to meet in Saratoga on the 21st. The General Conference meets once in four years and sits for a month; the General Assembly convenes annually and usually concludes its business in eleven or twelve days.

The question of most general interest before the Methodist body is that of the admission of women as lay delegates, which seems to have been already decided in favor of admission in the lower bodies by more than the constitutional majority of three-fourths. The history of the movement is interesting. In its theory of government the Methodist Church is one of the least democratic of all the Christian bodies, having been modeled upon the societies which John Wesley founded and governed. In the American church it was only in 1872 that laymen were admitted to the General Conference, and their appointment is still by the pastor in charge of a church to the lower conference, and by that in turn to the higher. Of representation by the direct vote of the people there is even yet no trace. In 1888 a few women were appointed as lay delegates on the special ground that there was no direct constitutional prohibition, the question of sex not being raised by the wording of the amendment of 1872. The General Conference of 1888 interpreted the clause in question adversely to this claim and the women were excluded. There have been two amendments pending, originating in the two opposing camps, one expressly limiting lay representation to males and the other expressly opening it to females, and the latter, as we have said, has received up to this time more than the constitutional majority of votes in the lower conferences.

Another question, also embodied in an amendment, is that of the size and expense of the General Conference, for which a tax of $80,000, must be levied on the churches. It is proposed to limit the membership of the body—a move which involves diminishing its representative quality; and one thoughtful layman, writing in the *Christian Advocate*, proposes instead that the conference shall be made a decennial body, and another that the provincial system with a unifying supreme council of bishops and laymen be adopted.

In addition to these questions of organization and representation, the matter of the extension or abrogation of the time limit is sure to be brought up for discussion, though the way seems hardly clear for final action.

The General Assembly seems likely to meet with a docket comparatively free from contentious questions of doctrine. The differences of opinion have not abated, and the dissenters have not withdrawn, but there has been no case of heresy to carry up, and the fire of controversy seems to have died down for lack of fuel.

Last year's assembly aimed a parting blow at Union Seminary, enjoining the Presbytery of New York not to confer licensure on candidates studying in seminaries "respecting whose teaching the General Assembly disavows responsibility." It was felt that in this action the assembly had exceeded its authority, and now the presbytery has licensed a student from a seminary (Yale) not under the assembly's control, after full debate, and has expressly asserted its responsibility and independence in passing upon the qualifications of students under its care.

Questions of administration are likely, however, to be troublesome. For many years there has been a certain amount of latent dissatisfaction with the methods of the Board of Home Missions, partly owing to the brusque manners of one of the secretaries, not now in the service of the board, and partly to the distance of the administrative body from the active scene of the work. Presbyteries asked for more money than the board was willing to allow them and sometimes appropriations were cut down in a way which, however necessary it may have been in view of the needs of the whole field, seemed harsh to the applicants. This dissatisfaction found expression in part in the feeling that each synod ought to be responsible for its own work first, and an efficient organization of synodical sustentation was set up in New Jersey and New York in cordial relation and consultation with the board. In the West, however, in Indiana and Illinois, the same work of self-support has been undertaken, to the great increase of missionary enthusiasm and contribution but without any regard to the authority or machinery of the board. The money is collected and distributed and the work administered by the agents of the synods and only the surplus has been sent to the board for work elsewhere. If the assembly approves this method it will break up the unity and centralization of authority in the home missionary work of the church, and already the debate in the West is active in presbytery meetings and the local papers and in private conferences, although the denominational newspapers have up to this time ignored it or refused to take a decisive stand.

In addition to this, questions of the expense of the assembly and of the expediency of its frequent meetings and great size, similar to those already referred to among the Methodists, survive from last year's assembly, and will be heard from because the assembly's membership is democratic and the assessment for travel and entertainment is particularly onerous for the country churches. The Million Dollar Fund is thus far a failure, not half the sum proposed having been raised, and the debts of the boards still threaten.

Out of all these dangers and difficulties of administration the way may clear itself, as it has often done before, but there would be room for anxiety if it were not for the assurance of faith which sustains the leaders of the church.

## REAL CHRISTIAN UNITY.

It does not involve organic unity. The endeavors to bring this to pass are destined to fail. No branch of the Christian Church ever existed long, unless very small or cemented by the pressure of outside hostility, which has not been divided into schools or parties, not necessarily mutually hostile, but taking different views of truth. This is not due to any defect in Christianity but only to the inherent fact that men do not all think alike. If organic unity could be once attained it would not continue a year.

The only true Christian unity is that of the spirit and purpose. If this be conceded there is nothing to hinder Christians of different denominations from mutual respect and love, or from co-operation in many lines of effort. We can unite with those who differ from us by recognizing their honesty to be equal to our own, by disregarding as much as possible in our relations with them the points of difference between us, and by emphasizing those things as to which we are at one. Many departments of Christian effort demand co operation and afford no necessary or proper opportunity for denominational controversies, and many more, doubtless, will be suggested in time.

Sectarianism is hateful and is to be avoided sedulously. Denominationalism is right and useful. It is zealous loyalty to and activity in behalf of one's own branch of Christ's church. But it puts the church in the highest and foremost place and readily concedes the denomination to be only secondary, a useful and necessary agency, but not the only, or even the chief, one. Sectarianism puts one's denomination above the church, and rather regards the church as existing for the sake of the denomination than the latter for that of the former. It looks at all subjects merely from the narrow point of view of supposed denominational interests instead of preferring these of the cause of Christ as a whole.

True Christian unity is coming to be understood better than hitherto and to be sought for more wisely and earnestly. When once it has been realized fully in practice Christians will wonder penitently why it took them so long to interpret aright our Lord's meaning when he prayed that his children all might be one.

## CURRENT HISTORY.

**Patriots' Day.**

The commonwealth of Massachusetts realizes with increased certainty that she did well when she abolished Fast Day and substituted Patriots' Day as the spring holiday, for that was what Fast Day had come to be. Now positive, inspiring teaching takes the place of negative criticism in our pulpits. Now the inspiring memories of Lexington and Concord serve as texts for countless addresses before schools, churches and patriotic societies, which tend to purify present day politics and elevate civic ideals. The day naturally serves as a landmark around which the commonwealth or the city or the town can cluster memorial services for the worthy dead, and this year advantage was taken of this fact to commemorate worthily the service rendered to humanity by two of the recent governors of the commonwealth, Frederick T. Greenhalge and George D. Robinson. The scene in Mechanics Hall on the 18th, when Senator Lodge, surrounded by representative citizens of Massachusetts and New England to the number of 4,000, described the career and analyzed the character of Mr. Greenhalge, was most inspiring, testifying to the fact that a noble life still wins the homage of men; and when, on the following day, the same orator, standing in the Hancock Congregational Church, Lexington, set forth the virtues of the Lexington boy, who in these latter days exemplified the virtues of New England Puritanism, those who heard him rejoiced that the orator could say of his former fellow-public servant that his life proved that:

> The old qualities are all there, the old fighting qualities, and ever with them the mastering sense of duty to God, to country, and to family. They have not weakened in the centuries that have come and gone. They have broadened, but they have not pined or faded. They have not been refined and cultivated to nothingness, and when you strike down and call upon the yeomanry of Massachusetts, you find a man like this to stand forward when the State needs him.

It is a blessed fact that in so many of the addresses given last Sunday and Monday the difference between "jingoism" and patriotism was so clearly set forth, and not a few speakers improved the opportunity to plead for arbitration, and some for a federation of all English-speaking peoples, among whom, as Senator Lodge said in his eulogy of Governor Greenhalge: "The differences are superficial, the identities profound."

**An Uprising Against Vandals.**

It is a blot upon the fair fame of the commonwealth of Massachusetts that it should have become necessary for lovers of the historic and beautiful without her bounds to interfere in the settlement of a question that concerns her most. And yet no one can help rejoicing that the Fine Art Federation of New York and the leading architects of the country have filed their protest against the destruction of the Bulfinch front of the State House, and come to the assistance of those in the State who are battling so zealously to defeat the evident intent of the legislature. Fortunately, organizations that carry much weight with men who need votes are aroused. The State Board of Trade and members of Granges throughout the State have declared their opposition, and the Sons and Daughters of the American Revolution have given new proof of their utility by the energy with which they have entered into the campaign for the defense of the present State House. As we go to press a stirring meeting is being held in Faneuil Hall under the auspices of the Daughters of the American Revolution. The State is aroused, and it is doubtful whether the vandals will win.

**The World of Domestic Politics.**

Local elections in New Jersey have recorded Democratic gains, chiefly owing to dissatisfaction with the Republican reform administrations. More and more it is becoming apparent that the conventions at St. Louis and Chicago will be unusually full of strife, and likely to lead to disaffection and "bolts," whatever the platforms adopted or whoever the candidates may be. The Democratic conventions of Alabama and Missouri have declared in favor of free coinage of silver, and the delegates from Missouri will go to the National Convention prepared to bolt anything but a free coinage platform, and instructed to support the candidacy of Mr. Bland. Massachusetts Democrats, if their platform of last year indicates their position, and the utterances of their leaders indicate that it does, will indorse the gold standard quite as unequivocally as did the Republican conventions in Maine and New Jersey last week, and if ex-Gov. William E. Russell, whose candidacy is now formally announced, is indorsed by the Massachusetts Democratic Convention, as seems probable now, the situation when the delegates reach Chicago can be best imagined by those who compare the past utterances of Mr. Bland and Mr. Russell and the platforms of Missouri and Massachusetts.

President Cleveland is using all the resources of the Administration to secure a victory for the wing of the party which might fairly be represented either by the nomination of Mr. Olney, ex-Governor Russell or ex-Secretary of the Navy Whitney, and so eagerly does the Administration wish for such a victory that Secretary Carlisle and Comptroller Eckles are away from Washington expounding the Administration's views on finance to large audiences in the cities of the Interior.

The platforms adopted by the Republican Conventions of Maine, New Jersey, Nebraska and North Dakota last week, in so far as they dealt with the question of monetary standards, were far less equivocal than those of the party in Ohio and New Hampshire, and will encourage those who are expecting a clear-cut deliverance on this subject at St. Louis, though it is frankly conceded that the indorsement by the St. Louis Convention of such a platform as Mr. Reed drafted for the Maine Convention would probably cause the defection of several Western silver producing States, and the nomination of Senator Cameron of Pennsylvania on a high protection and free silver platform. It is asserted that Mr. McKinley has failed to secure the indorsement of the advisory committee of the American Protective Association, which has carefully investigated the records of all the leading Republican candidates and found Mr. McKinley's record as governor of Ohio wanting in sufficient hostility to the foe which the A. P. A. lives to combat. Kentucky Republicans will present the name of Governor Bradley as a candidate at the St. Louis Convention and the New Jersey Republicans have indorsed Hon. G. A. Hobart as their candidate for vice-president.

### NOTES.

Korea is seeking an $8,000,000 loan from Russia, and pledges a province as a security.

The Spanish authorities in Cuba have arrested and imprisoned Rev. A. J. Diaz, superintendent of the Southern Baptist Mission in Cuba. Our Department of State has intervened.

The Hawaiian legislature is considering a registration act which will enable the government better to identify and control the ever-increasing number of Asiatic laborers in that country.

Vermont's "Grand Old Man," Senator Morrill, celebrated his eighty-sixth birthday last week. He is as loyal to his duties as a public servant as ever, and is one of the few survivors of a type of senator of which there are now altogether too few.

If New Mexico and Arizona enter the Union for reasons that cannot bear the glare of publicity, if the sudden change of attitude of legislators is to be explained by pressure brought to bear by political bosses, the people of the nation will have a new reason to distrust the party which they represent and another cause for hating bosses.

The breach between President Roosevelt, Messrs. Andrews and Grant of the Board of Police Commissioners of New York city and their colleague, Mr. Parker, is most lamentable. It brings the reform administration into uncalled for and undeserved disrepute, it disheartens those who had hoped that a new era had dawned and it gives indescribable pleasure to machine politicians, whether Tammany or otherwise.

The Senate has ratified the treaty which the State Department and the British Foreign Office have drafted, a treaty made necessary by the verdict of the Bering Sea Arbitration Tribunal and under which our payment of obligations for damages through illegal seizures will be determined and the awards become binding. There was a time when it seemed as if the Senate was to bring our national good name into disrepute by its refusal to obey the decree of the tribunal before which we induced Great Britain to bring and rest her case.

The value of the rain is never more evident than in the April days of sunshine when the moisture dries out of the soil and the woods are burning. From Cape Cod and from New Hampshire and New Jersey came last week the usual reports of forests burning and homesteads or even villages in danger. To the disheartened people, weary with their hopeless struggle with the creeping flame, hope comes with the gift of God when the clouds pour down their treasures. Almost every forest fire may be traced to man's criminal carelessness, and every sufferer thinks at once of aid which only God can give.

In addition to burdens of taxation Italy has just imposed upon her subjects another thing grievous to be borne, namely, dread of conscription and deportation to Africa, there to fight against the brave warriors of King Menelek of Abyssinia. Hence the arrival on our shores of 16,000 Italians during the past three months, and the prospect of the descent of 15,000 more within the next month or two, unless our immigration commissioners execute the law most literally and rigorously, which, fortunately, they seem disposed to do. Such a fact adds strength to the cause for which the Immigration Restriction League stands, and wins friends for the restrictive bills now before the national legislature.

Hon. Nelson Dingley, Jr., moderator of the National Council, has just been renominated for Congress by the Maine constituents whom he has served so long. It is because the people of Maine adopt this sane policy of continuing men in Congress when they are found efficient that the State holds its present preeminent position in the national councils. Speaker Reed has drawn a word portrait of Mr. Dingley recently that is being quoted freely. He says: "Dingley never did anything that was not useful in all his life. When he lay in the cradle he was thinking out prob-

lems in Euclid, and when he was a boy he found more pleasure in studying his lessons than he did in play."

Senator Platt of Connecticut has introduced a bill which, if Congress approves, will deal a deathblow to gambling. Step by step the nation and the States have made it illegal, but by using the telegraph, telephone and other such devices gamblers have practically nullified the law. Senator Platt's bill makes the transmission or reception by telegraph, telephone, mail, express or otherwise of any record or result of any lottery drawing or scheme, or of any bet, or the odds quoted on any race or prize fight, a misdemeanor, punishable on the first offense with imprisonment for not more than two years or by a fine of not more than $1,000 or both, and on the second and after offenses by imprisonment only. Congress will do well to clinch this nail in the coffin of gambling.

The United States minister to China, Mr. Denby, has just sent to all our consuls there the following important letter:

Legation of the United States, Peking.

*To the Consuls of the United States:* I have the honor to inform you that his Excellency, M. A. Gerard, minister of France, has recently procured from the Tsungili Yamen, by virtue of the French treaty of 1858, an order directing the local authorities in all provinces of the empire to expunge from the various editions and compilations of the Chinese code all clauses placing restrictions upon the propagation of the Christian religion. You are directed to bring this circular to the attention of the American missions in your consular districts. It gives me pleasure to add that the minister of France is entitled to the gratitude of the Christian world for his action on this important matter.

## IN BRIEF.

A gratifying news item from the South is the statement that in hundreds of churches in North Carolina the preachers are denouncing lynching and mob law.

Western Massachusetts is to be congratulated upon the gifts to Springfield and North Adams chronicled in our Literary Notes. Both are the unsolicited gifts of wealth and culture to the needs of the community at large and both are witness that the spirit of selfishness, which is so unhappily prevalent among us, is not so all-pervasive as it seems.

The meeting of the Society of Medical Jurisprudence in New York city last week was notable for two reasons—women were admitted to membership, and an affirmative was given to the question, Shall We Save the Sickly? by the essayist of the evening, who held that "Whatever may be the effect upon the future of the race we cannot afford to disobey the moral natures we have cultivated. We had better bequeath to our descendants a deformed body rather than a distorted soul."

The directors of the American Congregational Association and the tenants of the Congregational House, Boston, met last week to confer respecting some of the important details of a new Congregational House. It will be gratifying, both to those who occupy the present building and those in the denomination who have felt for some time that denominational self-respect demanded a new and better building, to know that the outlook for a satisfactory solution of the by no means simple problem which the directors have had to face is bright.

A Presbyterian woman of California recently willed $10,000 to the church of her place of residence, the interest to be used in supplementing the salary of the pastor—provided no clergyman in charge of the church is ever installed. This is certainly an unfortunate way of looking at the matter, and shows how far we have drifted from the lifelong settlements of our forefathers. Nevertheless, we venture to predict, the church in question, if it can secure the right sort of a supply, will keep him as long as it can and there will be recognition, if not installation.

Having just observed Patriots' Day, and with Memorial Day and Fourth of July not many weeks distant, it seems a fitting time to stimulate patriotism in our younger readers by printing a series of short biographical sketches on American patriots. The names of Webster, Lincoln and others are household words, but the inspiring story of their lives needs to be told afresh to each rising generation. Miss Grant, teacher and author, will accordingly gather the boys and girls around her in the Home for this purpose, beginning this week with the boyhood of the immortal Franklin.

The *Golden Rule* contrasts the unfortunate division in the ranks of the Salvation Army with the unity of the Christian Endeavor movement to the advantage of the latter in its absence of a central authority. The same contrast might be made in favor of the Congregational system of church government, but it must always be remembered that great enterprises demand the centralization of responsibility and that we are the more bound by our independence to emphasize our fellowship and support our recognized agencies of co-operative work. The absence of authority is a special call to an increase of good will.

Mr. William Lloyd Garrison, speaking before the Boston Reform Club on the restriction of immigration, paid a genuine but left-handed compliment to theological students in defending the Italians of Boston from the charge of quarrelsomeness. "An official, prominent in the reformatory influences among them, expressed to me his belief that there would be more fighting in the crowded hives they swarm in should their present occupants be replaced by theological students." Theological students ought to be proud to be selected as the most shining examples of a peaceful life—always excepting the Italian immigrants of Boston.

We alluded last week to the "enterprise" of the "great newspapers" which spread before the public the memoirs of a convicted and sentenced murderer. It seems that they stimulated him to add the sin of falsehood to all the others of which he confessed himself guilty, several of his alleged victims having turned up alive. Perhaps, however, he had been accustomed to read the newspapers which tempted him, and thought lying was a necessary part of the consideration involved in his literary bargain. With a lack of gallantry quite out of character *The Pilot* suggests that his "confession" will probably "induce an army of female and other fools to petition for his pardon."

The essential likeness between the polities of the Congregational and Baptist churches quite naturally caused our Baptist brethren to be interested in the outcome of the recent council at Madison, Ct., and we are not surprised to find the *Standard* citing the case as an admirable illustration of the superiority of the Congregational or independent system of church government. It contrasts this "striking action with others in the recent past, where the whole ground of Biblical criticism and doctrinal theology has been gone over to the minutest detail, in a spirit too often marred by unkind and un-Christian feeling." It describes the document in which the council expressed its opinion as one of "unusual good sense."

The Men's Sunday Evening Club of the United Church, New Haven, has just closed a most notable series of lectures given on Sunday evenings since last October by such men as George W. Cable, Andrew D. White, G. Stanley Hall, Booker T. Washington, Bishop Vincent, Professors George Harris, Charles A. Briggs, E. L. Curtis and W. N. Rice, President Hyde of Bowdoin College and clergymen like Drs. Moxom and McKenzie. Each lecture has been of a distinctively religious and ethical character and helpful in cultivating the minds and hearts of those who have heard it, and the course has solved the Sunday evening problem for that church. The example is worthy of imitation where like circumstances prevail.

The trustees of the Maine Wesleyan Seminary and Female College at Kents Hill recently elected a prominent brewer of Portsmouth, N. H., as member of the board of trustees. Last week the Maine Methodist Episcopal Conference expressed its opinion that "this action of the trustees compromised not only the seminary, but also our common Methodism, subjecting us not only to unfavorable criticism, but also to a painful humiliation." The brewer says that he will not withdraw from the position because the conference has acted thus, but it is hardly probable that he will have an opportunity to serve. The institution would scarcely dare ignore the opinion of the conference, and the conference could scarcely have done less, whether acting from principle or policy.

Changes in the teaching staffs of our seminaries are being made preparatory to the work of next year. Our Chicago correspondent chronicles the changes there. Hartford recently made Professor Gillett full professor of apologetics, and now comes the news from Andover that Prof. John Wesley Churchill, now professor of elocution and lecturer on literature, has been elected by the trustees Bartlet professor of sacred rhetoric and lecturer on pastoral theology. Professor Churchill's experience, gained in executing so successfully the duties of his present post, has given him exceptionally adequate preparation for the work which the trustees have called upon him to assume, a far better preparation than one called from a pastorate could have brought.

Many people will be inclined to say that the argument of Rev. C. H. Hamlin, published in another column, on the subject of Bicycles *versus* Sunday, pushed to its logical conclusion would lead to the abandonment of all attempts to hedge in the weekly rest by custom or legislation. It may be well, therefore, to remember that our laws cannot extend further than the establishment of a common time of rest and the protection of worship from molestation and annoyance. Fathers may establish a positive law of Sunday observance for their children and churches for their members, but to win members to the churches they must be persuaded and not coerced. We may regret that temptations multiply, but we can only offset them by making Christianity more convincing and attractive. And belief in the capabilities and attractions of our common faith will lead to views as cheerfully optimistic as those of Mr. Hamlin.

One great difficulty which half-awakened minds have in getting the most that is possible from the Bible is the lack of historical perspective. They understand the fact that space is wide, that it is a long distance from New York to Chicago, for example, but of the extent of time they have little idea. An article in *The Sunday School Times* records an amusing instance of this which, however incredible it may appear to our readers, might easily be duplicated among the ignorant. In answer to a letter inclosing some publication on the evidences of Christianity sent him by his sister, the man replied:

My dear sister, don't worry about me. I'm all right. I have gotten rid of all my old superstitions, and never want them back. I was never so happy in all my life. The trouble with your friend the rector, as well

as with the author of the book that you sent me, is that both assume the truth of the Bible; but we all know that it is full of inaccuracies and falsehoods. For example, in one of the Gospels we are told that Joseph was the husband of Mary, while we are carefully informed elsewhere that he married the daughter of Potiphera, the priest of On. I don't want to pin my faith to any of the statements of such a book.

## STAFF CORRESPONDENCE.

### FROM BOSTON.

**The South Union Station.**

Bostonians seem to have been seized with a mania for mammoth new building enterprises, regardless of labor, cost and sacrifice of existing structures, and the local papers contain each week plans and pictures of projected new blocks which the year 1897 is likely to see. In the legislature the burning topic of the hour and the subject now uppermost in the minds of business men is the proposed new union station for the four roads entering Boston on the south. Mayor Quincy himself is responsible for the bill granting a charter to the Terminal Co. to build at the foot of Summer Street, and the scheme has had the backing of leading railroad men and prominent Boston merchants, but it has also been subjected to severe criticism on the ground that it involves the taking by the city of one-fifth of our wharf frontage and the destruction of much taxable property, that it will be an obstacle to easy travel between South Boston Flats and the business section, and on account of the enormous expense to the city of street widenings and extensions.

**Other New Buildings.**

Already the work of destruction has begun on the block at the corner of Boylston and Tremont Street, opposite the Masonic Temple, to make way for Mr. J. R. Whipple's immense new ten-story hotel which, according to the terms of the contract, should be completed by Sept. 1, 1897. The style of architecture chosen for Hotel Touraine, as it is to be called, is French, of the time of Louis XII. A striking feature of the plans is the absence of billiard and private supper rooms. The new Tremont Building is likely to have a rival in a huge eleven-story office building to be erected by a syndicate on Tremont Row and Pemberton Square. Plans for restoring the Pope Bicycle Building, which was damaged by fire last month, are being considered and the preparatory work has commenced, but it will be months before its old beauty is restored. Business enterprises, however, have not the monopoly of new buildings. The Massachusetts Historical Society is planning a new home on a site which it already owns on the corner of the Fenway and Boylston Street; the Massachusetts Charitable Eye and Ear Infirmary, which treated last year no less than 80,000 patients, has applied to the legislature for aid in securing a new building which it sorely needs. There are whispers even of a new Congregational House and the hopes raised at a recent meeting of directors and the tenants of the present building have made its discomforts more endurable.

**Increased Library Facilities.**

It has been a little more than a year since the library was opened to the public. According to the reports of the trustees and of Librarian Putnam, recently issued, the whole number of volumes now is 628,297, of which 30,611 have been added to the collection during the past year, more than 15,000 being gifts from friends of the institution. There has been a great increase in the number of persons holding registration cards during the twelve months, as well as in the number of readers. In the old library not more than 200 persons were accommodated in the reading-rooms at one time while in the new building the number of readers commonly exceeds 600 or 700. The periodical and children's rooms are already overcrowded. One of the new arrangements by which the treasures of the library are made more accessible to the public is that which permits visitors freely to take down and use without the intervention of an attendant about 15,000 volumes. In the old library one could have direct access to only about 300 reference books in Bates Hall besides those in the Patent Library.

**Possible Changes in Boston Pulpits.**

Clarendon Street Church has extended a unanimous call to Rev. Dr. I. N. Halderman of the First Baptist Church, New York, but the outcome is not yet known. He is a scholarly man, about fifty years old, who is a graduate of Crozier Theological School in Chester, Pa., and has held important pastorates in Wilmington, Del., and in New York city. He has occupied his present pulpit for more than a decade. Dr. Halderman is said to be proficient in Hebrew and New Testament Greek and Bible literature, and his preaching, which is always extemporaneous, is of a high order.

A call to the presidency of Buchtel College, Akron, O., has come to Dr. G. L. Perin who, as pastor of the Every Day Church, has for two years thrown himself heart and soul into successful work along institutional lines at the South End. The new position offered him possesses many attractions, but it is to be hoped that Boston Universalists will not lose so earnest and aggressive a man. ☞

### FROM NEW YORK.

**The Tabernacle and Dr. Stimson.**

Another step in the Broadway Tabernacle's action on Dr. Stimson's resignation was taken on Wednesday evening, April 15, at an adjourned meeting of the church, followed immediately by a called meeting of the society. Both meetings were largely attended and in both the kindest feeling was manifested. The church appointed a committee of six—Deacons Thomson and Houghton, with Messrs. Clarence A. Bowen, M. C. D. Borden, I. R. Fisher and the church clerk, W. I. Washburn—empowered, in conference with Dr. Stimson, to arrange all needful plans for the calling of a council with reference to the resignation. The society voted that the above named committee represent it as well as the church in all matters pertaining to the council. It also formally authorized the payment by the trustees of one year's salary to the retiring pastor, as was proposed at the church meeting of the previous week. Every word spoken on the occasion was in the most conciliatory spirit, and this meeting, like the former, was "an object lesson in the beneficent working of Congregational principles."

It is a pleasant fact that one hears not an unkind word concerning Dr. Stimson even from those who differ most widely from his ideas as to the management of this particular church, as announced in the pulpit some months ago and then given in *The Congregationalist* and elsewhere. The chief point of difference has been upon the question whether his favorite plan of church work, so well adapted to certain parts of the city, is the best for this old "family church," in its location, with its costly plant, but necessarily restricted room. There was, evidently, a misunderstanding of the doctor's position and plans by those who visited him in St. Louis before the call, plainly as he thought he stated the case. And this has been at the root of the difficulty ever since.

**An Irreparable Loss.**

Not only the Broadway Tabernacle Church, but—as Dr. Stimson justly said in his announcement—the city, the State and the whole nation has met with an irreparable loss in the death of Austin Abbott, Esq., who left us on Sunday morning, April 19. He has been, since 1871, a member and for much of the time a beloved deacon of the Tabernacle Church. Long known as one of the most learned "book lawyers" of the New York bar, and later as Dean of the New York University Law School, his influence has been widespread and always on the side of religion as well as of justice. His sterling integrity none ever doubted. Many young men all over the land will hold him in lifelong remembrance as the friend who gave the decisive upward spiritual bent to their lives while preparing them for legitimately earned success in their profession. So is narrowing down the circle of that notable family of the late Jacob Abbott, to which the Christian world owes an immense debt of gratitude.

**The Volunteers.**

There are few busier places in the city just now than are the headquarters of "the Volunteers," on the sixth floor of the Bible House. One needs to look in upon it but five or ten minutes to learn at least one secret of the Ballington Booths' past success and to gain strong assurance of the prosperity of the new enterprise. Both the "commander" (now wearing the four-star shoulder straps of an American general) and his wife, whose office adjoins his, have in large measure the faculty for business. Not all the executive offices being filled as yet, nearly everything has to come for decision directly before the supreme authority, and it is interesting to see the speed with which reports from all departments on all sorts of business are received and dispatched, orders given, telegrams dictated and questions answered—all without a moment's "rattling," irritation or lack of polite attention to a friendly caller. As the facts come out, especially since the commander's full setting forth of the steps that led to the new organization, the Volunteers are growing in public favor, and none could be more sanguine than are Ballington Booth and his wife. Their changed relations to the churches is winning the Volunteers already hosts of friends. The first number of *The Volunteers' Gazette* is in a higher style of contents and execution than the *War Cry*, and steps are already taken to improve it in both respects. The orders just received from General Booth that the Salvation Army officers here publish the correspondence leading to the disruption will doubtless lengthen the controversy, but it will not be long before this sort of talk will give place to the earnest work on which the heart of the commander and his Volunteers are set.

**The Same Old Story.**

Consolidation and the Raines excise law are still trying the faith and patience of the saints here. The great difficulty still is to

know "where we are at" in relation to either of them. The mayors of New York and Brooklyn, after protracted hearings, both "vetoed" the Greater New York law, in the form in which it was passed, and Pat. Gleason of Long Island City, as a matter of course, went for it and the Tammany pickings and stealings involved in it. There will be an attempt to "jam" the act again through the legislature in time to cut off a new and juster bill now before the assembly which would be vastly more acceptable to the cities concerned.

Much disgust and some wrath has been roused by the action of the Governor and excise commissioner in appointing the excise officials not subject to civil service rules—thus making them political tools, sure to defeat the best features of the law, if they do not make it wholly inoperative.

**More Ministers.**

After careful examination by the Manhattan Association at its spring meeting with the Lee Avenue Church, Brooklyn, five seniors in Union Theological Seminary were approved to preach the gospel—presumably in Congregational pulpits.

HUNTINGTON.

## FROM THE INTERIOR.

**Ministers' Meeting.**

Rev. W. E. McClennan, a Methodist brother, had been invited to set before us the results of his investigations into the spiritual needs of the city. He is intensely in earnest and is a man of varied experience both in the foreign and home missionary field. He does not deal in extravagant language nor in denunciation. He tries to point out facts and leaves them to make their appeal. In Chicago, as in other cities, the tendency of the churches to abandon certain down-town districts was made very clear. It was not made quite so clear how this tendency is to be met and averted, or how the gospel is to be given to Roman Catholics and the foreign born citizens who make up so large a portion of the population in these neglected wards. It is certain they cannot be brought into our Protestant churches even if the wards are supplied with them. Rome has not overlooked the wants of her children or failed, except in a very few instances, to provide for them. Mr. McClennan expressed his faith in the social settlement, and his conviction that foreign missionary methods must be employed in these home fields. He lays little stress on preaching, a great deal on example and personal association. The subsequent attack on the policy of the City Missionary Society seemed to overlook the fact that while the society has sought to establish self-supporting churches in the hope of securing means for pure mission work in the slums, it has always set aside far more than half its yearly income to work in localities where there can be no hope of self-support. Still it is by no means certain that it cannot improve or change its policy in certain directions. At any rate its directors have secured the meeting of the Congregational Club next Monday night for the discussion of their work, and will gladly listen to any suggestions which promise speedy and sure evangelization of the city. Our churches are not indifferent to the so-called neglected classes. Their leaders want to know in what way they may best minister to them. They are not all satisfied that it is through the social settlement.

**Ingersoll and the Church Militant.**

Last Sunday morning, true to his promise, Colonel Ingersoll appeared on the platform with Rev. Mr. Rusk, the pastor of the church which has hitherto worshiped in Willard Hall. Services last Sunday were in Columbia Theater, and will be there in the future. The opening exercises were as usual and when the Colonel came to speak he evidently felt under restraint, for his words were courteous, even considerate, toward the church and her work. His discourse was upon ignorance as the cause of all the burdens and limitations from which we are suffering, and was epitomized in the phrase: "There is no darkness but ignorance. Let us flood the world with intellectual light." Of course he denied that man can have any trustworthy idea of the supernatural, but he affirmed it to be every one's duty to do all possible good while on the earth.

**Closing Exercises in the Seminary.**

Interest on the part of Congregational circles has this week centered on the theological seminary. The closing exercises began with the annual sermon Sunday evening in Union Park Church before the graduating class. The preacher was Rev. J. W. Strong, D. D., president of Carleton College. His text was Col. 2: 8: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ." The sermon was full of thought, worthy of the occasion and impressive. The Alumni Institute was in session Tuesday, Rev. W. A. Waterman presiding. Papers on the Weakness of Modern Preaching, which was found in the fact that so few seem to have had a vision of God, and on Dr. Gordon's Argument from the Consciousness of Jesus, by Prof. W. D. Mackenzie occupied the morning hours. While this latter paper was eminently fair, it was a keen criticism of the positions taken by Dr. Gordon in connection with the use of the phrase—"consciousness of Christ." Though finding a great deal in Dr. Gordon to admire and with which to agree, Professor Mackenzie pointed out the weak points in the brilliant preacher's arguments, and showed how again and again he seems to have come up to his opportunity only to turn away from it. It is rare that a paper gives more real satisfaction than this of Dr. Mackenzie. Not a few felt that if the author of the book and the reviewer could meet and discuss the questions at issue great good might result. Few books have had a wider reading in the West than this by the minister of the New Old South, and few are more worthy of being read and pondered. All the more valuable, therefore, is a criticism of some of its positions by one so competent as Professor Mackenzie. Carefully prepared papers were read in the afternoon on The Minister in His Study, in His Parish and as Preacher of Righteousness.

But the address which was felt to be most valuable and which made the deepest impression was that given by Dr. E. P. Goodwin of the First Church on the Office of the Holy Spirit. In the evening the inaugural address of Rev. Carl Augustus Paeth, as professor of theology in the German department of the seminary, was delivered in the audience-room of the Bethany Church. It was on the Mission of Congregationalism Among the Germans. Professor Paeth believes that Congregationalism has a mission, and is doing not a little through his writings, his sermons and his instruction to show his countrymen what this mission is.

**Graduating Exercises.**

These were in the First Church and took place Wednesday evening. Fifty-five young men have this year gone out from all the departments of the seminary. Twenty-one completed the B. D. course, the others the diploma course, or the course which has grown out of the short course introduced into the seminary soon after the war. This is a course which does not insist on previous training in college, although something like an equivalent for it is now demanded. During the year there have been 167 students in attendance upon the lectures, 113 of them English speaking. The others have been taught in German, Dano-Norwegian and Swedish. Thirteen graduated from the Swedish department, one from the German and three from the Dano Norwegian. Herbert W. Gates, a fellow of last year, has been appointed librarian, and the fellowship of this year has been awarded Horace Leslie Strain of Galesburg, with Edward Bascom Cushing as alternate. Hereafter Professor Taylor will give instruction in pastoral theology, as well as in sociology, while Professor Willcox, to whose department it has hitherto belonged, will lecture on Congregationalism and special studies. Great satisfaction has been expressed both by students and faculty with the work of Professor Mackenzie. Eight of the young men are to enter the foreign field, two of them from the Swedish department.

**A Bust of President Fisk.**

One of the most interesting and touching incidents of the closing days of the term was the unveiling in Fisk Hall, Wednesday afternoon, of a bust of the still vigorous yet venerable president of the institution. It is the work of Lorado Taft, Esq., an artist of wide fame, and is worthy the distinguished man it commemorates. It is in the finest of Carrara marble. The exercises were conducted by Dr. G. S. F. Savage, who was one of the trustees who, more than forty years ago, invited Dr. Fisk to his professorship of rhetoric in Beloit College, as well as of the seminary, which afterwards called him to the chair of homiletics, which for thirty-seven years he has filled with so much satisfaction to the friends of the seminary everywhere. His words of reminiscence, far from fulsome, were tender, appreciative and touching. Professor Curtiss spoke for the faculty, Rev. W. A. Waterman for the alumni, and Mr. E. B. Cushing of the graduating class for the students. President Fisk made an appropriate reply to the words of felicitation to which he had listened, and referred feelingly to his long connection with the seminary, to those with whom he had been associated as instructors and directors, to the alumni now scattered over the world, and expressed his confidence in the future of the seminary, whose growth he believes will be as rapid as it has been during the past decade. Dr. Kedzie of Michigan led in prayer, and the benediction was pronounced by Rev. W. A. Nichols of Lake Forest, now more than fourscore, one of the friends of early and dark days, when his gift of a thousand dollars meant as much as a hundred thousand would mean now. The singing during these exercises, and in all the public exercises of the week, under the direction of Professor Chamberlain, was all that could be desired.

*Chicago, April* 18. FRANKLIN.

## FROM INDIA.

### iticism of the Salvation Army.

General Booth, the head of the Salvation rmy, has paid another flying visit to India. e is a man of large schemes which he irls upon the world like red-hot thunder-olts. During the present brief and dra-atic sojourn in this land he urged upon ie authorities a new "peasant settlement heme," whereby he proposes to do great ings for the submerged nine-tenths of ndia. He was afforded ample opportunity explain and advocate the scheme before ose in power and all gave kind and mpathetic ear and promised thorough nsideration, but now that the general as left our shores in search of other lands conquer admiration for him and his roposal is giving way to criticism and mpathy is cooling into indifference and ven opposition. The general has asked uch from the Indian Government, both land and money. Thousands of acres nd lacs of rupees will go far towards aterializing any benevolent enterprise for ie starving millions of India, but I shall eel much surprised if he gets anything ut honeyed words from one of the most natter of-fact governments in the world. Ie has to prove not only his broad and enerous intentions, but also the feasibility nd practicability of the scheme even to etails. Too much is left for this unpo-tic government to assume in reference to ie workability of the project, and as for etails, how can they expect so great a man furnish them! And even if he showed ie wisdom of the plan, it does not follow iat it would work unless it were under the irection of wise and experienced men. olonel Tucker, the real father of the scheme nd the only one on the army staff who has nowledge of India adequate to its work-ng has left India with his chief. More-ver, they have already a peasant scheme n western India and it is clearly shown hat this is far removed from a success. Doubtless the general has been assured of he success of that farm by his too san-uine, not to say unhistorical, subordinates.

Herein lies the weakness, not to use a tronger word, of all the work of the Sal-ation Army in India. It is and has een in the hands of men who are either nexperienced, and hence incompetent, or lse of those who are so intoxicated with eal or so possessed with an insane pas-ion for reports that their testimony is of ittle value. It is certain that if the "con-ersions" reported in this land during the ast twelve years by the army were added ogether they would reach several millions, nd yet 5,000 would be a generous limit to ive to the number of "soldiers" in India oday. And of this number it would be langerous to hazard how many were former nembers of missions in regular standing. We all admire the grand devotion and self-lenial of the army officers and wish them Godspeed in their arduous labors, but here is nothing gained and much confidence ost, both in them and also in the Christian ause at large, by reports of progress which re founded only on the imagination of their eporters.

Having studied the movement since its ncipiency in India, I am prepared to main-ain that, in proportion to the money ex-pended, efforts put forth and lives sacri-ficed, no mission in the same time has had ess success in India than the Salvation Army. And this new settlement scheme appears like a confession of failure in their direct work of converting souls and an attempt to abandon the spiritual in favor of secular work. For it must be remembered that the general has publicly committed himself to a conduct of the settlement scheme on strictly non-religious, or, at least, non-sectarian lines. The religious scruples of all the peasants will be strictly regarded and means afforded them for worshiping idols or our blessed Lord himself, according to their wish. Thus no distinction will be made between Christians and non Christians and no direct effort made to convert the latter. The movement is thus, from its incipiency, not a missionary effort but a secular philanthropy.

### Comparative Security of Indian Missionaries.

To an India missionary who has just read the able and interesting report of the American Board's deputation to Japan, and who has been sickened with the details of the massacres of China and the unspeakable horrors of Turkey, there naturally arises thoughts of gratitude and sentiments of praise. He feels that his lines have fallen in pleasant places. There are some things worse for a missionary than to live under the scorching rays of a tropical sun, working for a people whose bane is apathy and whose god is custom. Better for him the docility and appreciation of a too conservative Hindu than the wild independence and distrust of a madly advancing Japanese. Better an abode on the equator, under the broad and benign rule of England, than a paradise under the misrule of the unspeakable Turk and treacherous Chinaman. A missionary should not court ease any more than he should court martyrdom. He asks only for two things to create an ideal situation for work—an appreciative people and the strong protecting hand of an impartial government. Those two he possesses to a no small degree in India. We missionaries of the Board do earnestly hope that the recommendation of the above mentioned deputation anent more deputations to mission fields may be acted upon by the Board. As a member of a mission which no officer of our Board has visited for forty years, and which therefore cannot possibly be fully understood by those in power at Boston, I desire to add my emphasis to the absolute growing need of a personal knowledge by the officers of our Board of the missions under their control.

### The Student Volunteer Movement.

This is in more ways than one transmuting its holy impulses into world-wide effort for others. Under the wise and efficient direction of Mr. Mott, it has just completed an excellent campaign in India. A number of conventions were held in large centers where hundreds of English speaking Christian and non-Christian students were assembled from the surrounding districts. Hundreds of Christian young men were, through these meetings, brought into the joys of a new-found life in Christ, while large numbers of non-Christian youth pledged themselves more or less to the duties and privileges of a Christian life. We trust that this may be only the beginning of this grand work.

### India's Greatest Need.

A long experience in this land leads me to the conviction that India needs not so much the efforts of a number of imported peripatetic lecturers, however distinguished they may be, as it does the burning appeals of spiritually minded and spirit bearing souls. A dozen such men could do much more good to young India than a hundred profound and eloquent lecturers. India is in danger of being intellectualized to death. What we need is more heat rather than light. I do not wish to depreciate any effort at giving to India western and Christian thought. I only desire to emphasize the supreme fact that the greatest and most urgent need of this land today is not thought but life—even the direct life of the indwelling spirit of God.

J. P. JONES.

## CURRENT EVENTS IN AFRICA: THEIR BEARING ON CHRISTIANITY.

BY FREDERIC PERRY NOBLE.

Three cycles of African affairs reward study from the standpoint of Christian interests. One comprises the attitude of Abyssinia to Europe. Another is the bearing of Islam in Sudan upon Christendom. The most important consists of the relations in Transvaal between the British and the Dutch. These developments have historic meaning. They express three stages in Christian evolution. Each affords grounds for believing that all will ultimately forward Christian civilization.

1. Abyssinia, though a tropic country, offers fit fields of colonization to Greeks, Portuguese, Provençals, Sicilians and Spaniards. With intelligent guidance its economic advantages and industrial capacities could be developed in manifold ways. But this great land is not large enough to contain both Ethiops and Italians.

Suppose Abyssinia continues to vindicate its independence. Italy has imbittered it against European Christianity, if not against civilization. Ethiopic Christianity, an anomalous survival from the ancient world, associates with the reactionary Russian church and resists the advance of the Latin and the Teutonic communion. The influence of Greek churchmen, so far as it affects the Abyssinian hierarchy, would militate against Roman Catholic and Lutheran missions. If the Ethiopian soldiers drive the Italians into the sea, Abyssinia will be barred against missionaries, as it was after the expulsion of the Portuguese in the seventeenth century and the Anglicans and Jesuits two generations ago. From 1868 to 1890 the country was also closed to evangelization. To effect an understanding with the Ethiopian powers will, if feasible, be difficult and tedious.

Suppose Italy conquers this land, apparently preserved for some high purpose of Providence. The Abyssinians' deep and passionate instinct of nationality and their adherence to Christianity may in some way yet be made fulcrums for missionary leverage. If Italy made her suzerainty over this African power effective, its Christian barbarians could not so speedily and thoroughly be satisfied as by engaging them in a crusade against Islam. The Ethiopic Christian has so often, and so powerfully, smitten Islam that the African Mussulman says: Not from Russia nor from any realm of Europe, but from Abyssinia shall come the conquerors of Islam, the destroyers of its holy city and temple. If Britain and Italy could pacify Abyssinia, the advance on Sudan would enjoy enhanced possibilities of success.*

*Since this sentence was written, the following cablegram has appeared: "Cairo, April 6. It is rumored the Abyssinian envoy has just left, bearing a letter from Cromer, the British minister, to the negus."

2. The Mahdist movement is one of many protests against such Christianity, largely nominal and practically idolatrous, as that of Abyssinia and Egypt. It is a modern continuance of Islam's holy war against mediæval African Christianity. It is the expiring effort of Muslim missions through the sword. It is, in spirit, hand in glove with the Armenian massacres. French and Turkish intrigues have fomented the renewal of the military and political intrigues of the Sudanese khalif against Britain in Egypt.

For the reopening of Sudan the British occupy two bases, one is Egypt, the other Belgian Kongo. Leopold's men are moving down the Nile between Lake Albert and Gondokoro, a district leased by Britain to the Belgian sovereign of Kongo. Effective occupation will result in England regaining the Negro lands of Equatoria and Gazelle River province. This part of the task is comparatively easy. Here Islam has no hold. The natives will gladly welcome any power that will save them from Mohammdan "missionaries" and slavers. Probably the Jesuits can soon resume their mission at Gondokoro.

To master Nubia, Kordo and Fur will be no child's play. The country is difficult. The Arab is a splendid soldier. Naturally a finer fighting machine than the Briton, race hatred and religious passion make him a still more formidable military force. Fortunately, however, Britain has astute and able men in Egypt, among them Cromer and Wingate. Possibly they may effect a friendly understanding with Menelek, and also pit the Senusites against the Mahdists. Could Abyssinia alone be won, Sudan would be outflanked and Britain would hold a position of superior strategic value. If the Senusites, who abhor the Mahdists as heretics, could be enlisted against them, Wadai would afford a fourth base of operations against Egyptian Sudan. Its Senusite sultan warred successfully against the late mahdi. The 300,000 soldiers of the present khalif, even if equipped with the best arms, could not withstand the forces closing upon them from Abyssinia, Egypt, Equatoria and Wadai. But even without Abyssinia and Wadai, east and west, Egypt and Equatoria, the northern and the southern jaw of the vice, will be enough for the seizure of Sudan. In 1901 Europe will have shattered Sudanese Mahdism.

It would seem as if Providence were making the American Board a residuary legatee of the American Association and pointing it to Sudan. The Board may yet withdraw from Japan. Russia and Turkey will expel it from the Osmanli realm. The association in 1881 explored between Khartûm and Sobat for the purpose of founding a mission. The Mahdi balked the intention. When Mahdist misrule ends the endeavor of American Congregationalism can be consummated.

European mastery of Equatoria and Egyptian Sudan will eventuate in Christian missions among the pagan Negroes of Nileland, the once Christian Nubians, the Gallas, some of them nominally Christian, some nominally Mohammedan, and the Furians, formerly fanatical Islamites.

3. From the Nile to the cape is it a far cry? No. Had we overheard the confidential conversation between Chamberlain and Rhodes in London last February, we should have learned that the advance was planned before Menelek crushed Baratieri. Rhodes returned to South Africa *via* Egypt and Zanzibar. The British relief of the Italians at Kassala is mere by-play. British Central Africa will be built up from Rhodesia and Uganda. From the south it touches Lake Tanganika, from the north Lake Albert Edward. It will acquire the western shore of the Tanganika and a link between it and the Albert Edward. It will bind the Nile with the Lualaba Lakes and the Zambezi, and make the backbone of Africa and the main lines of communication into British domains.

This is Rhodes's "political career [that] is only beginning." In it Transvaal must participate.

The Boer oligarchy, though in legality technically right in resisting foreign aggression, is in equity at fault in withstanding the spirit of the age. The rule of the Dutch African does not deserve perpetuation. During the century and a half that he held the Cape (1652–1795, 1803–1806), he effected little for civilization and less for Christianity. His treatment of the aborigines has ever been and still is an iniquity. His slave raids in Cape Colony after 1754 provoked a participant to write: "May God forgive the land!" His wars in Transvaal against the natives result in their extermination or serfage. The constitution of Transvaal, the South African republic, though forbidding slavery and slave dealing and permitting missions, will not tolerate equality between blacks and whites, established Dutch Presbyterianism as a state church, and subjects the spread of Christianity among natives to hostile provisions. The Transvaal state is based on inequality and intolerance. The tension between the Boer and the Briton, between the descendant of six generations of African Europeans and the immigrant of the past decade, is an irrepressible conflict. It is the retrograde seventeenth century and scholastic religion against our progressive century and its vital Christianity. Despite Rhodes's treatment of the colored people in Cape Colony, auguring ill for their brothers in the Dutch republics if he secured ascendancy, the ultimate effect of Anglo American dominance throughout Transvaal must make for the advancement of Christianity and civilization and for the betterment of African races.

But among the younger Dutch of South Africa are men who are restive under the reactionary repression practiced by the Boer rulers. These men desire fellowship with progressive and vital civilization. When foreign immigrants, Dutch Africans and British colonists from the Cape and Natal lock hands for the development of Africa, the stalwart yeomanry of Orange Free State and Transvaal will render splendid service in Zambezia, the lake countries and Equatoria. These sturdy peasants possess superb qualities. The men and women have strong constitutions and prolific vitality. The race is acclimated, and, judging from the happy experience of the Dutch in the East Indies, should have no difficulty in adjusting itself to tropical conditions in Africa. The people, though their spiritual life is more Judaic than Christian, have moral and religious principles. The African missions, carried on by Andrew Murray and like-minded Dutch Presbyterians in Cape Colony (to say nothing of the fact that the sons of the Transvaal Boers who destroyed Livingstone's mission are evangelizing the natives) promise Dutch missionaries in the near future. From the sons and daughters of the African Dutch of today shall come pioneers for the Christian conquest and civilization of tropical Africa.

## MISSING THE PRIZE OF LIFE.*

BY REV. JOHN WATSON, M. A., D. D.

Never is one so utterly overcome by the leaden weight of monotony as in a street of the middle class. The West end stimulates the imagination by its suggestion of historical names, of art treasures, of cultured luxury. The East end horrifies the imagination by its suggestion of sanctioned crime, of fierce deeds, of sheer barbarism. One cannot see either the Borghese Palace or a Bedouin's tent without a relief from the ordinary, and a re-enforcement of romance. But to run the gauntlet of a hundred houses, where each one is the exact reproduction of all the rest, with so many windows on the first floor, so many on the second; with a door of the same hight, shape, appearance, and with the very curtains all woven from the same pattern, is a weariness of the soul. What a wilderness of the commonplace; what a miracle of sameness! Certainly, as seen from the street, but open the door and enter. In fifty-seven a young mother is holding her first-born child; in forty-two a father is bidding his children farewell before he takes the great journey; in thirty-one a son is telling his mother of his first success. Those are events charged with the joy and sorrow of life, chapters in the one lasting romance. Within the smooth, unrelieved face of brick goes on the tragedy and victory of being as surely as in the ancient time, and all the things are happening of which poets sing.

Sometimes it also appears as if the mass of people one meets were commonplace and uninteresting to the last extreme. They dress after the same fashion, they say the same things, they have the same tricks of manner; they are the slaves of the same conventions. If some one would only break away from this conformity, if he would only strike out for himself, what a color he would give to society, what a tonic he would be to jaded minds. Have those men and women no dreams, no visions, no passions, no commotions in their placid, self-contained, orderly lives? So in our moods of weariness we fret and complain of our neighbors. Why are we not more understanding and sympathetic? Have we had no experiences which we do not hand round for inspection, which we lock up in our hearts? Perhaps our neighbor has his secrets, too, and wears the thicker mask the more he dreads detection. Once he winced when conversation touched a certain kind of family sorrow; once his laugh was a little forced concerning one of life's comedies; neither husband nor wife joined in your condemnation of that social sinner. You mean?—nothing except that every one likes to have some kind of screen between him and the passers-by. You know?—nothing, absolutely nothing, except that every life has had its incidents.

It has been said that each one of us could write one romance out of his own experiences, and if that be true the subject would be love. Concerning this passion no self respecting person will say much, and he that has felt its tides at their fullest

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will say least; but beyond question it remains the most irresistible and effectual in human experiences. In the second part of the Holy Scripture it is hardly touched upon, because the New Testament is the history of a cause; in the former part it meets us everywhere, from the idyl of Jacob and Rachel to the lamentable tragedy of Hosea, because the Old Testament is the story of human lives. The glory of pure love is sung in the Canticles; the pollution of unchaste desire is declared in Proverbs. The romance of Isaac meeting Rebecca in the eventide, and being her true husband till death, is an eternal contrast to David's wandering passions and loathly degradation. Outside the Bible creative literature dealing with many motives has ever returned to love, and lavished its art on the analysis of this supreme passion, which, if bound with many cords, will tear itself free, and, being outraged, will pull down the very pillars of a human life.

It may not be possible so to appraise the gains of life as to array them on a scale from highest to lowest, giving to culture, happiness, wealth, power, honor, each its own fixed place, since what is fascinating to one man is indifferent to his neighbor. No one in his senses can doubt, however, that love is the chief possession within our imagination, and that its power has not failed. For its sake a man has agonized and striven with the world and his soul; for its sake a woman has welcomed hardship and isolation, and both were right. Browning never struck a deeper and truer tone than the divinity and sovereignty of love, on which he constructs some of his most captivating poems. As where the middle-aged man mourns over the body of Evelyn Hope, whom he loved, but "it was not her time to love"; whom he expects one day "will wake and remember and understand." As in Too Late, where the lover holds his peace too long, and sees his beloved give herself to another, but after her death is consoled with the thought that in eternity she will be his. As in the Summum Bonum, which Browning wrote in old age, when he is thinking of his poetess wife, and wherein he declares:

> Truth, that's brighter than gem,
> Trust, that's purer than pearl,
> Brightest truth, purest trust in the universe all were for me
> In the kiss of one girl.

Browning's moral—and many will agree with him—is that love is the prize of life, and he only has succeeded who has won it.

Some account must, however, be taken of those who, having had their chance, have deliberately and finally put love aside. No one except their dear Lord and only Bridegroom can reckon the devoted souls which in all ages have denied themselves to human love that they might the better follow Christ whithersoever he goeth. And no one can be quite insensible to the tender purity and spiritual delicacy of certain saintly faces that have been touched by the passion for Christ. Nor must it be supposed that this is only a cloistered piety, or that it can only be found within convent walls. Most of us know persons who have come under vow to their own souls, and have taken the solitary road, not that they might attain to special degree of sanctity, but that they might render some life service. So brothers for sisters, so sisters for brothers, so children for parents have strengthened their hearts and remained unwed. Sometimes their sacrifice—the last that can be offered—has been detected and rewarded by a gratitude that ought to know no limits. Sometimes it may be unsuspected and receive no return but peevish reproaches. God's guerdon, at least, does not tarry, for the hand has already placed the aureole on those modest, unconscious heads, and filled with fragrance those lives of uncomplaining, unboasting love.

Certain persons have also come to a place where they had the choice of tearing an unworthy love from their lives or dishonoring their souls. Their love had been belittled, or betrayed, or it had been flung aside as a common thing, or it had been dragged in the mire. It had been soiled, and they would no longer give it heart room, so they burned it, saying nothing to any one, but such will carry the marks of the fire till they die. Of these Tennyson was thinking in the Holy Grail, when he described:

> Such a fervent flame of human love
> Which, being rudely blunted, glanced and shot
> Only to holy things, to prayer and praise,
> She gave herself to fast and alms.

This is the transformation of love which, having been sent to the stake for conscience's sake, obtains the martyr's ruby crown.

Within this life the most pitiable of all tragedies, and the most helpless, is a loveless marriage. Just as marriage approaches the estate of heaven for a man and a woman whose souls are one in faith and hope, so a marriage approaches the estate of hell for two persons who have no community of thought or faith. Where, for instance, a man of bright intelligence is tied to a coarse woman, or a spiritual woman united to an evil-living man, it is not wonderful that husband and wife should drift apart, and in the end come to hate one another. One can understand why some speak bitterly of life and rail against marriage. Others show a nobler courage in such a case, who hide their sorrow from the world and carry their heavy cross without speech, fulfilling the will of God with a proud patience, and having the nearer support of his favor till the kindly hand of death break the yoke.

After the victims of this cross providence—but at a long distance—are those who have loved and never been loved. It is surely a very hard lot to be dowered with a wealth of love and find none to receive it. We pity him who takes out a bundle of faded letters and reads them with vain regret, but he is far more to be pitied who has no token because there has been no lover. Ah, the silent sorrow of lonely hearts which have never tasted life's cup of joy! Yet how evident and beneficent their mission in the world, how surely they have fulfilled it! There may be unmarried people who are sour and repellent. If so, bear with them who have sustained a severer loss than friends or goods. But they are not typical of that kind who have the warmest hearts in all the world, who are the chosen refuge of every needy unfortunate, from boys in scrapes and poor people in need, to men and women with some secret sorrow to tell into a sympathetic ear. Their love has not been centered on one, so it embraces a hundred; their interest has not been narrowed to a single home, so it ranges through a city; no lover has monopolized their devotion, so it is poured on the body of Christ. The alabaster box that had been laid aside for a great occasion has been broken, and the house is filled with the odor of the ointment.

## BICYCLES AND ELECTRIC CARS VERSUS SUNDAY.

BY REV. C. H. HAMLIN.

Since the arrival of these means of travel many people have become alarmed for the future of the Christian Sabbath. Is this fear reasonable? The Sabbath is an item of inspired jurisprudence, established by now more than three thousand years of successful experience. Its basis is its adaptation to the nature of man. There is no occasion for alarm until human nature changes, when all sorts of mischief may be expected. The present difficulty is not due to any change in human nature, but arises because man's larger control over the forces of the physical world gives him more opportunity to manifest all the nature he has. If some of it happens to be bad, its evil certainly becomes more conspicuous.

When we are alarmed at the course of affairs, we are all too ready to assign the cause to the deterioration of human nature. Thus, when curfew legislation increases in the West, ponderous editorials are published upon the decline of the American family and the irresistible tendency of free institutions to degenerate. The whole matter is probably simpler than the profound editorials, as truth is apt to be. The streets are lit by electricity, and under light almost as good as daylight the children play in the streets and, childlike, never know enough to go in until called.

Out of sight, out of mind. The children no longer under foot, their comfortable parents enjoy their quietness, and wisely (?) don't call them in until they must. If our ancestors had had electric lights they would have had electric difficulties, and even without the lights they attempted curfew laws and for people no longer children. Our unprecedented phenomenon indicates no degeneracy of human nature, but only the arrival of new circumstances and, in the presence of those circumstances, a certain laziness of human nature which, however deplorable, is not new. The present alteration in the observance of Sunday is no epidemic of sudden human degeneracy, but the outbreak of electric cars and bicycles, with State roads as the consequence and corollary of bicycles. All these things have come upon this generation. As a result young blood that has always wanted to travel and lacked the means now finds the opportunity of rather extensive travel upon the Lord's Day, and the long-desired privilege is used with the eagerness of all new and unexpected occasions.

Add to the situation the influx of an immigration from the continent of Europe sufficient to deprive that way of spending the day of any singularity, and the indulgence suddenly becomes extensive; many are perplexed and some, becoming impatient with electric cars and bicycles as the source of innovation and difficulty, devise censure and rebuke. Well, cars and bicycles are machines and there is no moral quality in dynamos or rubber tires. The progress of invention cannot be reversed because some of its incidentals are untoward. We shall have to take advantages and disadvantages together.

It is an occasion for instruction. Our young people are human and therefore open to the reasonable considerations which have hitherto inclined men to believe that a Sabbath was worth while. They do not wish to forfeit for an outdoor holiday the Christian heritage of their fathers, with its vast generation of motive power toward all righteousness. They will have to be told that while exercise upon their wheels will develop just as much muscle upon Sunday as upon any secular day, they cannot have the whole day for the body and also for the spirit. Between the two they will have to choose. They can develop either heels or head, but not both at the same time. Unless their Sunday use of the wheel leaves time and strength for their soul, their soul will wither.

It will have to be stated that a Sunday ride

upon the electrics will ventilate their physical systems as thoroughly as a ride upon any other day of the week; but that if they allow it to interfere with regular attendance upon their church, and the habitual discharge of their duty in the instruction of Sunday school classes, and in sustaining Endeavor meetings, that then the currents which fertilize the souls of men will be underfed, while those which develop the flesh will be overfed, with the inevitable results.

It will be objected that such a course is not radical enough; but is anything else reasonable or practicable? If this course is both, then a failure to believe in the sufficiency of preaching it amounts to a belief that God has failed to make men accessible to a true and kind presentation of the gospel. It is not well to believe that humanity will remain permanently inaccessible to right reason. When people no longer respond to right preaching then more than the Sabbath, and not less than the foundations of human society, will be in danger.

## RECENT IMPORTANT DISCOVERIES IN EGYPT.

BY S. E. BRIDGMAN.

Egyptian archæologists are rapidly adding to the knowledge of the past of that wonderful country by excavations now progressing under Prof. Flinders Petrie and others in various parts of the land. Armies of workmen are busy in Upper and Lower Egypt and are often rewarded by most valuable finds. On the island of Philæ, above Assouan, we were shown a few weeks ago two tablets, *in situ*, just discovered, not far from the temple of Isis near the ruins of the old Coptic church. These have been hidden for centuries under great hills of sand. We copy the story as given by one of the explorers, a graduate of Beirut College, under date of March 6, at Assouan:

I inclose a photograph of a stone recently discovered on the island of Philæ. The two pieces of the granite stone were lying in the pavement of a Roman temple discovered at the north end of the island. The great importance of the stones is derived from their being the first stones (one and two-thirds meters long by half a meter each) found up to date with Latin inscriptions upon them, together with hieroglyphics and Greek. Captain Lyons, who has in charge these excavations, and Mr. Borchardt, a German architect from Berlin, decide that these two stones were originally one whole piece and that it must have been sawed into two by the fanatical Copts when they took possession of the island after the evacuation by the Romans.

From a historical point of view they eclipse in importance even the famed Rosetta stone, each line of the inscription being full of historical facts, whereas the Rosetta stone and others of this kind have their incriptions limited to religious matters. The inscriptions speak of a revolt which occurred in Thebes and which had spread as far as the Nubian frontier. Cornelius was sent with an army to suppress the revolt and on his way conquered five cities, among which are mentioned Diospolis, Magua (Thebes) and Coptus. The remaining three cities, namely, Boresis, Cernanice and Ophicon, are now unknown. Cornelius, on his arrival at Nubia, captured the ambassadors of the Nubian king and kept him as captive that the fires of the revolt might not be rekindled. The temple in which the stones were found is a Greek one and in the name of Augustus and is now demolished. The great granite columns, once so stately with their beautiful diorite capitals, had been pulled down from their granite pedestals, which are marked with the circumference of the base of each.

During the four months of excavation we have continually been observing the inimical traces of the fanatic Copts who have not left a single corner untouched or a figure not disfigured. Only yesterday we found a small granite column, two meters high and over a foot in diameter, with a beautiful detached capital. The vertical hieroglyphic lines say that Ptolemy VII. has built an altar for his beloved mother and erected pillars around it as an ornament. Captain Lyons has also found four temples utterly pulled down, three of which have only their paved floors left. As these scenes come daily before my vision the Copts, in their strange and fanatical irruptions into the regions of art, appear to me "as pigmies rummaging the armories of a giant and contending for the possession of weapons which they could not wield." Most of their rubbish houses are built on the island of sandstone hewn down from the Ptolemaic temples which still retain their grandeur and lord it over the insignificant churches of the Copts, whose stones had once been snatched from the ancient temples.

I may add that Professor Petrie has just exhumed a most important tablet, but it has not yet been lifted from the pit.

*Beirut, March* 21.

## THE KURDS OF ARMENIA OR THE CHRISTIANS OF AMERICA?

BY REV. W. A. FARNSWORTH, D. D.

*To the Patrons of the A. B. C. F. M.:* Which are the most effective co-workers in arresting the Lord's work? For many months the civilized world has stood aghast at the horrors reported from Asia Minor. Faithful servants of the American churches have endured almost everything but death, and that in some cases they have looked in the face and momentarily expected Many of their fellow-workers have been killed. The noble pastor of the church in Oorfa, a very accomplished man who studied in Germany, and more than half the members of his church have fallen by the bullet, the scimiter or the bludgeon. Amid all the horrors of two massacres one lone woman, your servant there, remained, an angel of mercy, caring for hundreds of wounded and feeding and clothing thousands. What she has seen and suffered is in some regards more than equaled by the experience of some others. They have seen their dwellings, with all their furniture and clothing, books and precious mementos, plundered and burned by a mad and bloodthirsty mob. They have seen noble educational institutions, the product of years of heroic effort on both their part and on the part of their fellow-workers, destroyed by the same mob. Places of worship built with a little help, it may be, from funds of the American Board, and with great sacrifice on the part of their fellow-Christians, have been, some of them, destroyed, some of them converted into stables and others into mosques. It would seem as if the very demons of hell had been let loose and commissioned to destroy the people who are called by the blessed name of Christ. These scenes have been witnessed in a large part of Asia Minor, a region of about 240,000 square miles. Tens of thousands have been murdered, some of them in ways too horrible to name. As a consequence all business in that land is now paralyzed and hundreds of thousands of men, women and children are suffering from hunger and nakedness and cold.

We find it difficult to express in words our horror of these things. How we abhor the actors in this fiendish work! Savagery has triumphed over civilization, Islam over Christ. Terrible is the wound which evangelical Christianity has suffered. Your servants—the missionaries—throughout that land have suffered about as much, it would seem, as it is possible for human nature to endure. Surely you would not knowingly add to their sufferings. Some of the native preachers, pastors and teachers have died as martyrs, but many of them still live and their suffering is even greater than is that of the missionaries. You do not wish to add to their load of sorrow and suffering. Pardon me, dear friends, when I say that, unconsciously it may be, but really, you are even now adding a tremendous burden to that which is already crushing your brethren, both missionary and native. Hear what a missionary lady writes from Cæsarea:

March 16 It is such a beautiful, sunny day, the first day of Bairam [the Turkish feast to which they had looked forward with very great fear]. So far we see or hear of no disturbance and we have strong hopes that there will be none. But, alas! our hearts are heavy and sad nevertheless. We hear of a terrible cutting down in our Board's appropriations for native agency, a fifty per cent. cutting down.

What a dreadful blow to the work at a time when much more than the usual amount is really needed to help the people, who will be unable to do as much as usual for the support of their preachers and teachers! After all that the sufferings of this land have cost, this seems almost "the unkindest cut of all"—that the Christians in America cannot arouse themselves and deny themselves enough to help on the work of Christ in this land, but must allow the awful word, retrenchment, to sound in our ears. This is calamity heaped upon calamity, and how can we bear it! I thought we were crushed enough already, but it seems that there is more to follow.

This is a heartfelt cry of one of your servants in one station very mildly expressed. Every one of the missionaries of that station and every one of your 153 American laborers whom you have sent to that land is shocked, stunned by the report of that reduction. And what think you of their 800 fellow-workers—pastors, licensed preachers, teachers, colporteurs, Bible readers and translators—to whom this means, now when many of them have been plundered, aid of but fifty cents where we have before given a dollar. To many this means starvation. Remember that formerly there was little business to which any one might turn. Now all business is utterly paralyzed.

When the Prudential Committee, which is simply the servant of the churches and practically obeys the orders of the churches, distributing your gifts, sent out that order for a fifty per cent. reduction the missionaries in Constantinople immediately held a consultation and they sent back to the committee very bitter cries. Mr. Dwight says:

I feel that all these discussions of the means of maintaining in the interior the missionaries who have suffered so much in order to hold their posts bid fair to be nullified by the necessity of cutting down the appropriations by fifty per cent.

Thus he fears that what the Kurds could not accomplish this reduction will. Dr. Greene says:

Your letter announcing that the Prudential Committee had cut off fifty per cent. of the estimates of our mission for native agency was read to a full meeting of the committee *ad interim* last Monday, and gave us a dreadful shock. We should not dare, dear Dr. Smith, to communicate such intelligence to our prostrated Armenian communities. For one, I would rather, a thousand times, be recalled than do it.

Has any missionary wished to be recalled because of the work of the Kurds?

Hear what Dr. Herrick says, when speaking of this same reduction:

And now how shall we communicate to our brethren and sisters in the interior, and through them to our orphaned and desolated churches and congregations, the news? How shall we ring out the knell that their brethren of the American churches are to give them for 1896 but half of the reduced sum of 1895? This will close our churches, scatter the congregations, break up schools, paralyze our publication work. . . . We take the responsibility, till we can hear from you again, of paying salaries on the former basis, of not joining the Turk in destroying or closing chapels, schools and the press. The Turkish scimiter kills only the body. We cannot go further and kill hope and faith and courage among our heart-broken people.

Nothing but the failure of the churches in America to furnish the funds necessary to carry on the work of the Board could compel these men to utter such bitter cries. They are neither cowards nor alarmists. In these times that "try men's souls" they have brought new honor to the name American.

Now, my dear brethren, friends and patrons of the American Board, what reply shall the Prudential Committee send back to your agents in Constantinople and through them to the 800 native laborers in the three Turkey missions? That committee is simply your agent. It speaks for you. If you say, "We are too poor to do more," must not the result be far worse as regards evangelical Christianity than all that has been accomplished by the savagery of the Kurds?

*Lawrenceville, N. J., April* 15.

# The Home

## THE SONG SPARROW.

BY IDA WHIPPLE BENHAM.

Listen! from yonder maple tree in bloom
The sparrow pours abroad a rivulet
Of dancing notes to make the soul forget
Tempest and frost and all the hours of gloom.
The bird is wise; he sings above the tomb
Of buried hopes, of buried sweet regret,
"Sweetheart!" he sings, "the world is happy yet!"
And wakes the morn to laughter and perfume.

'Tis such a miracle, this rapturous change
From winter to the glory of the spring,
Almost it seems beyond my glad belief.
How shall I grasp the truth, familiar, strange—
The bough transformed, the worm on azure wing,
The joy new-risen from the old grave of grief!

An artist's wife when riding through a rural neighborhood with a friend pointed out a house which was painted in colors that ruined each other. "O, the people who live there don't mind it," said her friend. "But think of the soul a person must have not to mind," was the reply in tragically earnest tones. It is not just, however, to press this judgment, as in many homes the women, who are most capable of deciding such questions and who suffer most from glaring inharmony, are not consulted. Then, too, the purses of our housekeepers are not usually so well filled as to allow great freedom in artistic furnishings. For these two reasons women have not studied to educate the artistic side of their natures or to express their "souls" by their surroundings. But the educated mind can turn a small amount of money to good account and by degrees make the home, indoors and out, a well equipped laboratory, shall we say, for developing true family life. Artistic reform in some of our houses, however, would consist not of new acquisitions but in eliminating objectionable, dust-catching contrivances that really add nothing to comfort or beauty. Of course there are certain dear old household possessions which may not harmonize with their surroundings, but these should be the last to go.

Much oftener than in years past do we hear wealthy parents say, "I want my daughter trained to self-support and thus fortified against sudden reverses of fortune." Is there not a danger of carrying this idea too far? Do the fathers who stand ready to expend hundreds of dollars for the special training of their daughters to fit them for self-supporting positions which they may never fill realize the neglect in general development which the girls suffer within their own homes? Yet every business man recognizes the fact that, in a boy, habits of precision, accuracy, thoroughness, attention to detail and other homely virtues, go a long way to supplement the lack of special training, and constitute a good foundation for future success. Similar qualities in his sister may be developed by making her responsible for the actual doing of regular household tasks, or for her intelligent and personal supervision to see that they are properly executed. One who has had the care of planning the meals for the household, kept her own wardrobe in repair, balanced weekly accounts, kept closets and drawers in order and attended to the numberless details which are so necessary to the well-ordered home, stands a better chance to earn her living, if the emergency arises, than one who has neglected this commonplace means of self-culture and relied wholly on technical knowledge.

## THE SCIENCE OF FOOD.

VI. CONDIMENTS AND FLAVORS.

BY M. V. SHALER.

"Whatever pleases the palate nourishes" is a maxim as ancient as the time of Democritus. Modern science has proven the truth of this maxim and shown why condiments are no more necessary in the palace of connoisseur than in the hut of barbarian, why they are as eagerly used by the natives of Labrador as by the swarthy sons of the tropics, why they are the property of Mohammedan, Confucian, Buddhist, Gentile and Jew, of all castes, races and civilizations. Acting principally upon the nervous system through the sense of smell, condiments stimulate the flow of both the saliva and the gastric juices. They materially aid digestion, and the familiar phrase, "to make the mouth water," states a physiological fact. These are some of the sentiments uttered by Dr. Green in her admirable book, Food Products of the World. Like the animal we have used instinct and taste to guide us in the selection of our food, but the time has come when thought and reason should take their place. To the law of natural selection we are indebted for much that is good, but to the palate, which may be said to be the synonym for taste, we owe some unhygienic practices.

Though condiments have been known to all nations from time immemorable and their use has been a physiological necessity, they have been more instrumental in the development of a satiated palate than almost any other one cause. The trend of civilization has been toward greater variety, more complex dishes and more highly seasoned food. After primitive man learned that one savory herb improved his pot of stew he discovered that two and three and more added to the flavor, afforded him a new dish, as it were. His civilized brother has not fallen behind in number, and even to the most delicate and varied of flavored meats, terrapin, he adds mace, salt, pepper, sherry and all the rest of the collection of condiments.

How far we may go in the use of high seasoning depends upon individual capacity to digest. Unquestionably condiments stimulate appetite and force us to eat more than we need and to eat what we ought not. From mild flavors we grow to want pungent ones. Digestion is over-stimulated, becomes weakened by overwork and the natural sequence follows. On the other hand, tasteless food is no more a natural food than is the highly seasoned. Although experimentation has shown that meat entirely without seasoning is wholly digested, yet this does not prove that the digestibility of food does not depend upon its palatableness. We know too well by experience that it does for most of us. Unseasoned food is digestible, but nature has given the palate in order to stimulate appetite. Without it we do not eat and only in the abuse of it are we at fault.

No greater test proves the skill of a cook than the use of condiments. Of all seasonings salt stands first. The ancients gave preference in their cookery to the aromatic herbs, but salt with them was the "condiment of condiments." Salt is a physical necessity, second in importance only to water. Man and beast need it. Cattle die for want of it and wars have been waged because of it. Though salt beds are so abundant in the world, yet we have been the victims of adulteration. Rigid inspection, however, has corrected the abuse almost entirely, as it has in other manufactured seasonings. Pepper, mustard, cinnamon, spices, etc., have been so grossly adulterated that our digestions, without doubt, have often struggled with powdered bark, sawdust, hulls and other uncongenial substances. A little pure spice is an aid to health, but much and impure is fatal.

Germans use an extensive list of garden herbs, while the French draw from the whole world's supply. The Chinaman clings to his combinations of various spices like a true ancient that he is. His "soy," or "shoyer," another name for our ketchup, we are told, is used throughout the East, but is best from its native heath. Its basis is the soy bean cultivated since primitive times in Japan. It is so much in demand that in Japan alone there are 10,682 firms engaged in its manufacture. The Japanese use it at every meal.

The list of condiments covers an extensive ground, but literature abounds with their history and we who use them should "run and read." For instance, the Spanish proverb, "Four persons are necessary to the making of a salad dressing—a spendthrift for oil, a miser for vinegar, a counselor for salt and a madman to stir it all up," is one of many bits of food literature such as may be found for the seeking.

## FRESH AIR STUDIES.

FIRST FRUITS OF THE EARTH.

BY H. E. PARKHURST.

When daffodils begin to peer,
With heigh! the doxy over the dale,
Why, then comes in the sweet of the year;
For the red blood reigns in the winter's pale.
—*Shakespeare.*

Spring's pioneer flowers, like the world's pioneer workers of every sort, are greeted with peculiar admiration. Besides, there is a marked vigor and something like personality in those alert plants, which are so eager for life that they almost crack the earth's frozen shell to thrust out their bright eyes. The names best remembered through the year are spring's first arrivals.

All flowering plants are divided into the two great classes of exogens and endogens, which comprise, respectively, the more elaborate and the simpler types of such vegetable growth as develops a true blossom, from which are excluded ferns, mosses, lichens and sea weeds. It is the endogens, the underlings, that take the initiative in spring's botanic display. To the uppermost of our nineteen endogen families belongs the commonest and humblest herb, grass, that needs only a sheltered spot and two broad smiles of the sun to awake a vivid flush in February. For early brilliant blossoms we are much indebted to another, the amaryllis family, also endogens, with its three favorite species: first, that jewel of all the poets, the golden daffodils—rooted sunshine, baby suns giving their mite to warm and beautify the earth; next, those lesser lights, jonquils; and, thirdly, the dainty snowdrop, that carries into spring the pure taste of winter without its coldness. An equally delicate species is the lowly but conspicuous crocus, whose violet, yellow, white and purple cups seem to stand directly on the ground like earthy bubbles.

But the earliest stir of plant blood is found, not in leaf nor blossom, but in the freshening tints of various kinds of bark. Some birches become bronzed, willows brightly yellow, prominently marking the landscape, while certain briers and osiers gradually redden until, by the end of March, their bare branches glow like coals of fire—a "burning bush."

The best pleasure of spring botany is experienced only by the elect—those who put on rubber boots and roam through the ooze and splashy blackness of a swamp; for it is here that endogens, which have an intemperate partiality for water, find their paradise, and, amid decaying leaves and foul earth, the delicate tint and tissue of many an upspringing blossom is no inapt emblem of a disembodied spirit emerging from its clay. In such surroundings, or in somewhat dryer but rich woods, one finds many representatives of the lily family, including the trillium or wake-robin — one species with dark purple, another with pure white petals—and the dog-tooth violet, which is not a violet at all, but like a minute yellow lily with curiously spotted leaves, and the whole plant rather insulted by being called "adder's tongue." Later comes the popular and cultivated lily of the valley, Solomon's seal, true and false, and the Indian turnip, with its curious over-arching spathe, not a handsome but an interesting and ingenious notion of nature. Early in April a large bush or low tree called spice-bush is entirely covered with sweet-scented yellow blossoms before any leaves appear. Squirrel corn has a pretty blossom resembling dielytra, and gets its name from its root consisting of several yellow grains instead of a single bulb. About the middle of April one can find the anemone, violet, early saxifrage, spring beauty and hepatica. All of these last named are in the higher or exogenous division, which furnishes by far the larger proportion of inflorescence throughout the year.

## BENJAMIN FRANKLIN.

BY JEANNETTE A. GRANT.

"I cannot place Franklin second to any other American."—*Horace Greeley.*

Benjamin Franklin was born with a genius for success in its best sense. In looking into his history we are not surprised to find that he was a "Sunday child," the date of his birth being Jan. 6, 1706. To good old Boston town belongs the honor of being his birthplace and boyhood home. Many a recent pilgrim has sought in reverent mood the few relics that tell of the illustrious boy, whose fame is world-wide. Few, indeed, are the relics, but every American boy and girl should know about them.

In his boyhood we find him far from perfect. He was a good deal like all other bright boys. He liked his own way and sometimes took it, though always sorry afterward for the pain he caused his parents and striving with all his might to make amends. He was fortunate in having a good inheritance from upright and intelligent ancestors. From his father's family he inherited the sturdy traits of a long line of English freemen, who followed the manly and muscular trade of village blacksmiths. His father was their worthy descendant, a man of many accomplishments, wise, genial and agreeable to look upon. His opinions were much prized by his townspeople and his house was the resort of the most influential men of the town. Franklin's mother was a daughter of Peter Folger, a man much honored for his learning and advanced views. Benjamin was his father's tenth son and used to recall sitting at table with twelve other children, his brothers and sisters. It was a loving and cheerful family circle and remained a bright memory to Franklin throughout the years of his long and eventful life.

His father wanted to make him a minister but with his large family found it impossible to send the boy to school after his tenth year. So poor Benjamin, who was fond of books, had to leave school and go to work in his father's soap and candle factory. He did not like the work at all and grumbled about it, but was sensible enough to listen to his father's advice and try to do his best. Years after he recalled his father's frequent quotation of the proverb: "Seest thou a man diligent in his calling, he shall stand before kings." The words had proved true and the boy who tried to be faithful to his disagreeable duty had indeed been called to appear before kings and nobles and the wisest men of the day.

With all his hard work he contrived to find time for his beloved reading and for the sports that boys enjoy. He was fond of swimming and could perform more feats in the water than any of his boy friends. He made a pair of paddles to wear on his hands, shaped like a painter's palette with a hole for the thumb. With these he was able to swim rapidly but he found that they tired his wrists. At another time, while flying a kite, he decided to take a swim in a neighboring pond. So he tied the string of the kite to a stake at the edge of the water letting the kite remain in the air. While swimming it occurred to him to take the string of the kite in his hands and lying on his back in the water allow the kite to draw him about. This sport he enjoyed for some time, occasionally being obliged to stop and let the kite mount a little to make up for the strain upon it.

The books that Franklin enjoyed while yet a lad would hardly interest a boy of today. But that only proves that with too many books to choose from young readers are unable to cultivate their power of application. His first book, which he dearly loved, was Bunyan's Pilgrim's Progress, and upon this work he modeled, to some extent, his own style as a writer and speaker. Then there was a volume written by the author of Robinson Crusoe, called Essay upon Projects, which was filled with plans for doing good to everybody by improving the laws and methods of transacting business, for instituting benevolent societies, making good roads and improving the schools. These projects have been carried out in most civilized countries since the time of Defoe, and Franklin's great interest in all kinds of improvements shows that he read carefully and pondered the subjects well.

Another little book of a serious nature was written by the great Cotton Mather and was called Essays to Do Good. To this Franklin said he owed his desire to be a good and useful citizen. Certainly no one ever lived up to his convictions any better than he. With all his great responsibilities of state affairs and his efforts for large enterprises, he was never too busy to do little acts of genuine kindness to those about him, or to write friendly letters to those from whom he was separated. Many a man courted as Franklin was would have assumed unapproachable manners, but he was always cheery and unaffected, an inspiration to the company about him. His was the dignity of a truly noble character.

Franklin's father thought every boy should be taught a trade whereby to support himself. Circumstances led to Benjamin's becoming a printer, and this proved just the business for the youth who was so fond of literature. He learned his trade thoroughly and was a most successful printer, editor, compiler, publisher, bookbinder, bookseller and stationer. He made his own lampblack and ink and advertised them well, together with various other wares. This he did in his newspaper, the *Pennsylvania Gazette*, which was the best newspaper of its day. His career as a business man lasted twenty years, from 1728 to 1748, and was carried on in the city of Philadelphia, whither he went at the age of seventeen and for a time worked for others.

It would take a long time to tell of the endless public and private enterprises that Franklin was engaged in during this portion of his life. People began to have such confidence in his judgment that any scheme to which he put his name was sure to become popular. Through his influence the streets were lighted, paved and kept clean, fire companies were organized, libraries, schools and hospitals were founded. When he was about thirty-four he invented the famous open stove, which still bears his name. He refused the patent on his invention offered by the governor of Pennsylvania because, as he said, we enjoy great advantages from the inventions of others and should be glad of an opportunity to serve others by any inventions of our own! You see Franklin not only believed in the Golden Rule but put it into practice. He always tried to make things better for his fellowmen. Even smoky chimneys were of interest to him and he wrote an essay to tell people how to build their chimneys in a way to avoid the smoke trouble.

What Franklin did to make his country respected and honored by foreign nations is recorded in our history. No other man sent on his missions to European courts would have had the patience, tact and thorough good will that made him so successful. It is delightful to read about his life abroad, but it thrills us with joy to find that, after his work in foreign fields had been accomplished and he had come back to his native land, an old man of seventy-nine, he was as ready as ever to serve the people who could not get along without him.

In these days of clubs for young and old it is interesting to read about the young men's club organized by Franklin when he was about twenty-one. It was called the Junto and had a local nickname of the Leathern Apron Club. In its far-reaching results it was like our modern Young Men's Christian Association but, like everything Franklin carried on, it was original and unique.

What greater thing is there for two human souls than to feel that they are joined for life—to strengthen each other in all labor, to rest on each other in all sorrow, to minister to each other in all pain, to be one with each other in silent, unspeakable memories at the moment of the last parting?—*George Eliot.*

## A SENSIBLE LUNCH FOR TRAVELERS.

One of our contributors criticises an article entitled A Hearty Lunch, which appeared recently in this department, on the ground that nearly all the edibles recommended were sweets, and offers a bill of fare which may be less æsthetic, but is surely more hygienic. She says:

Few women can ride for twenty-four hours in the steam cars without being greatly fatigued, and if that day grows into two, three or four the tired traveler certainly needs food more nutritious than cookies, frosted cakes, tarts and turnovers. Sweetened food is rarely satisfying, especially for one who is weary, and, if my own experience and that of friends count for anything, I may say that the traveler turns with almost loathing from the sweetened preparations which are too often put up, with mistaken kindness, by loving hands.

May I not, in imagination, empty Helen Parker's lunch-box and fill it again with what I think would be more appreciated by the ordinary traveler? Mrs. Blossom's sandwiches we will put back, as they are always desirable for any lunch, or, if the journey be a long one, put in the uncut rolls and a little porcelain jar of butter, another jar being filled with chopped ham seasoned with mustard, vinegar and salt, and let the tourist prepare her own sandwiches. Olives will be relished with the bread and butter and should always be included, also sardines with the accompanying lemon, while delicious stuffed eggs—each one daintily wrapped in tissue paper—should by no means be forgotten. Thirst nearly always increases during travel and the system craves acids, which may be supplied by oranges, apples or other fresh fruits. A bottle of lemon juice will be a most welcome addition, a little of it to be added to each cup of water which the traveler drinks.

Jelly and crackers are sure to be appreciated, although when at home one would not think of such a combination. But let the jelly be a variety which has "tartness" and the crackers the finger-shaped variety, long and narrow. If cakes must be added let them be as plain as possible, but I should leave them out altogether.

If you think my bill of fare less acceptable than Mrs. Blossom's, just submit the question to any sensible physician and see what he will say. E. S. W.

## CHILDREN OF THE DESERT.

The members of *The Congregationalist's* Oriental Tour, and possibly others, will be interested to know of the little school at Gormah, Egypt, across the river from Luxor. The ladies of that party will remember leaving a sum of money with Mrs. Nichol, wife of the Luxor missionary, to use for the children of the desert, who could not cross the river to come to them. A letter lately received from Mrs. Nichol mentions that twenty were attending the school, of whom nine were girls. The little girl Zenobia, who so won the hearts of members of our party, and in whose interest the thought of the school was first developed, unfortunately, is not among them. The missionary's wife has made special but unsuccessful efforts to find her, and writes: "Perhaps she has been married and gone to another town, or perhaps she has gone to another town with her mother. I saw her once since you left and gave her your message. She was all smiles and said you were a 'nice lady, good lady.' This is the last I have seen or heard of her."

But we hope that little Fatima, Achmet and the others, who ran with their water jars by the side of our donkeys, may still be benefited by having a teacher among them. Though the missionary's wife does not say so, we are sure that her gold pieces for this purpose must have vanished, and we are also sure that the founders of the school will not want to abandon it. A little money goes a great way among these poor people, and some of the party having already expressed a desire to send more, we will gladly put with it and forward any sent us for that purpose. H. W. D.

## ODDS AND ENDS.

The question whether or not disease is disseminated by books in public libraries has been twice investigated by the American Library Association, and in no instance was it able to trace spread of disease to this source. In 1872 a severe epidemic of small pox prevailed in Boston, whose public library has an annual circulation of more than 2,000,000 volumes. A medical man of large experience then proved beyond a doubt that in no case was the infection connected with the use of books. Nevertheless proper precautions should be taken to disinfect books and to burn those which have been handled by scarlet fever patients.

One of our gentleman readers objects to a code of manners for men that is adapted only to women. For instance, he claims that those of his sex who wear a full beard or moustache should be allowed to tuck a napkin beneath the chin whenever circumstances seem to require. It need not be kept there during the entire meal, but a man should be allowed the liberty to adjust it according to his own estimate of danger to his clothing, and subsequent mortification on account of accidents at mealtime. Furthermore, the effort to avoid accidents, he maintains, hinders one from being as easy in conversation at the table as good breeding requires.

Additional interest is given to the sketch of Franklin in another column from the fact that a commemorative tablet has just been placed on the house which he occupied in Paris. At the time it was situated in Passy, then a village four miles from the city, but the structure is now a pavilion, near the entrance of a garden, in the Rue Singer, and at the further end of the garden is a large modern building occupied by a Jesuit school. Tradition says that Franklin's was the first house in France on which a lightning conductor was erected. When the aged ambassador started to return to America he was too weak to bear the jolting of a carriage and Queen Marie Antoinette placed at his disposal one of her litters, borne by a couple of Spanish mules, by which he was conveyed to the port of embarkation.

Ninety families from the tenement house district in New York city last summer engaged in farming on the 300 acres given for that purpose on Long Island. The person who made the greatest success was a woman. The *Altruist Interchange* says of her:

She had only one-third of an acre and the same proportion of fertilizer as the others. She worked early and late, kept her own land in fine condition and pulled up the weeds on her neighbors' farms. These she dried, burned and then used the ashes to enrich her land. In this way she raised a splendid crop, potatoes, cabbages and Brussels sprouts being her specialties. By her efforts she succeeded in helping her husband to dress better, work better and get a better position, and now they are saving, with the $134 she made for a nucleus, the money to buy themselves a place out of town, where she can go on with her work of farming.

## Closet and Altar

*Blessed be God, who has made earth and heaven one in the heart's unquenchable thirst for him!*

Thou Life within my life than self more near!
Thou veiled Presence infinitely clear!
From all illusive shows of sense I flee
To find my center and my rest in thee.
. . . . . .
How can I call thee who art always here?
How shall I praise thee who art still most dear?
What may I give thee save what thou hast given?
And whom but thee have I in earth or heaven?

—*Eliza Scudder.*

Christ, the Spirit, is with us, and he is with us today. But are we in harmony with that Spirit? What we need today is contemplation, pious meditation. If we could take a morning hour and an evening hour and devote it to communion with God did it ever occur to you what wonderful Christians we might be? The need of the day is that the pew and pulpit should have more time for contemplation.

The thing we have most to fear from is not the liveliness of the sinners, but the deadness of the saints—that remoteness from God, that inexperience of the great realities that makes God a name and a report rather than a felt person, and the superb verities the possession of the few rather than the realization of the many.—*Dr. Parkhurst.*

In the home of God, of which Christ speaks, we shall all find God. We shall find him always; find him without painful and wearisome search; we shall never lose him. In what ways God will make his presence perceived and felt by us we cannot tell. But to those of us whose chief trouble is that our vision of God is continually clouded; that our sense of his presence is dull and vague at the best, and is often lost altogether; that we are so wanting in love for other men and in spiritual perception that we fasten upon what is most imperfect in them, are vexed by it, irritated by it, repelled by it, instead of seeing in them possibilities of an infinite perfection . . . to those of us I say whose chief trouble it is that we seem to be living in a world where everything conceals God from us, it is a hope which kindles the heart to rapture that the time is coming when we shall live in a world where everything will reveal him.—*R. W. Dale.*

I look to thee in every need,
And never look in vain;
I feel thy touch, Eternal Love,
And all is well again.
The thought of thee is mightier far
Than sin and pain and sorrow are.

—*Samuel Longfellow.*

Heavenly Father, be with me this day in my going out and in my coming in. Make me watchful and circumspect in my walk and conversation. Put thy fear into my heart that I may be kept from sinning against thee. Direct me, O Lord, in all my doings, by thy gracious spirit, and further me with thy continual help: that in all my works, begun, continued and ended in thee, I may glorify thy holy name: and finally, by thy mercy, attain unto everlasting life, through Jesus Christ our Lord. Amen.

# Tangles.

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

## 36. CHARACTERISTIC INITIALS.

[Names of well-known men and women living and dead.]

1. He Made Search. 2. Notes, Words. 3. B st Broadcloth. 4. Thoroughly Humorous. 5. Great For Talk. 6. England's Bright Bard. 7 Delayed Long. 8. Hard Working Brother. 9 Thoughtful American Electrician. 10. Helped Beat Slavery. 11. Attuned Trumpeter. 12. Honest Grumbler. 13. Popular B shop. 14. Lady's Suffrage. 15. Joyful Lark. 16. Devoted, Loving Man. 17. A Dear Tender Woman. 18. Winning Pleader. 19 Patriot Honored. 20. No Drink. 21. Choice Letters. 22. Just Greedy. 23. Brought Fire. 24. Cheers Many Dinners. 25. Classic Statesman. 26. Wears Well. A. H. R.

## 37. AN ODD MINERAL CABINET.

I would like to invite your attention
To the collection of stones which I show;
Some are common, and some that I mention
Are exceedingly curious, I know.

1-3. First are three that astronomers study;
4. Next, one where the fire sparkles ruddy;
5. Then one that rattles the windows in summer,
6. And one that greets to your house the incomer.
7. Here's one that the lawyers remember,
8. Another that cheers you in chilly December;
9, 10. Here are two for tobacco consumers,
11. And one for the prey of ill humors.
12, 13. Here are two for the bricklayer's mortar,
14. And one that accompanies water.
15 Here's the stone that's essential to wisdom,
16 And one that's the end of ambition.
17. Here is one that is hearty and healthy,
18. And one that may render you wealthy.
19. Here is one that you use when I'm talking,
20. And another you take when you're walking.
21. Here's one from the regions infernal,
22. And another from regions supernal.
23, 24. Here are two that distances measure;
25. Here's a poet to read at your pleasure;
26. Here's one that your shoulders must carry,
27, 28. And two that it in its turn may carry.
29. Here is one that is useful to writers,
30. Another that's known to prize-fighters.
31. This stills the wide waves of the ocean,
32. This bridles your horse's swift motion.
33. Here's one that is used by the jailer,
34, 35. And two that are known to the sailor.
36. Here's one for your footwear's repairing,
37. And one for my fine lady's wearing.
38. Here's one to invest your spare riches,
39. And one for the seamstress's stitches.
40. Here's one that's the tide of life's river;
41. Here's one for the bow and the quiver.
42. Here's the stone that to powder reduces,
43, 44. And two that the blacksmith most uses.
45. Here's the stone that in Ireland is noted;
46. Here's the stone that's a burden denoted;
47. Here's one for the walking match tally,
48. And one where the soldier-boys rally.

E. S. M.

## 38. DEFINED NAMES.

[All famous in literature.]

1. A lion's house dug in the side of a hill where there is no water. 2. A covering for the head.

3. A name that means such fiery things
I can't describe the pains and stings.

4. The superior or head of an abbey. 5. Always youthful. 6. An American manufacturing city. 7. A seven-footer. 8. A worker with a precious metal. 9. A mean dog 'tis. 10. What the meat should be doing in the oven. 11. Very fast indeed. 12. A young domestic animal.

13. Mamma is in perfect health, my child,
'Tis thus we name a poet mild.

14. As dark as possible. 15. A wonder. 16. A maker of barrels.

17. Each living head in time, 'tis said,
Will turn to him, though he be dead.

A. H. P.

## ANSWERS.

33. Simile, epigram, metaphor, apostrophe, exclamation, antithesis, metonymy, personification, allegory.

34. This is the author's answer: A Quiet Life, Memories, My Books, The Poets, A Gleam of Sunshine, The Rainy Day, The Light of Stars, Rain in Summer, Children, Flowers, The Sound of the Sea, Seaweed, The Wave, The Brook, An April Day, Moods, Maidenhood, The Lighthouse, The Open Window, The Fire of Driftwood, The Day Is Done, Castles in Spain, Autumn, The Hemlock Tree, Twilight, Woods in Winter, Afternoon in February, Snowflakes, The Evening Star, The Harvest Moon, Night, Sunrise on the Hills, Spring, A Day of Sunshine, Old Age, The Spirit of Poetry, The Secret of the Sea, Footsteps of Angels, The Celestial Pilot, The Goblet of Life, Something Left Undone, The Burial of the Poet, A Nameless Grave, The Children's Hour, To a Child, The Old Clock on the Stairs, Song of the Silent Land, Resignation.

35. Zebec. (Z-beck.)

Correct answers to No. 29 arrived very promptly from A. S. B., Kingston; G. O. Fay, Hartford, Ct.; H. L. B., Evanston, Ill.; H. H. Sherbrooke, Quebec; C. A. Porter, Windsor Locks, Ct; W. H. Barrows, Southbury, Ct.; W. H. Black, Minneapolis, Minn.; H. H., New York, N. Y.; Nillor, Middlebury Springs, Vt.; L. B. Emerson, Brattleboro, Vt.; E. M. Stubbs, Rockland, Me.; F. E. Cotton, Woburn, Mass. Other solutions were hardly correct—one being "$110.23 due town," and another "owed town $16.89."

In the printed answer to No. 26 the word "Mendacity" should read "Mendicity."

Solutions received to Tangles of March 26: P. Jennie Stone, Shelburne, 27, 28, 29, 30, 31; Mrs. G. E. Aiken, Newton, 31; D. E. Stone, Athol, 29; H. H. Ricker, Jacksonville, Fla., 29; F. E. J., Norwich, Ct., 31; Nillor, Middletown Springs, Vt., 27, 28, 29, 31, 32.

## WHO IS A GENTLEMAN?

The question is answered somewhat at length by the late Cardinal Newman in these words:

The true gentleman carefully avoids whatever may cause a jar or a jolt in the mind of those with whom he is cast—all clashing of opinion or collision of feeling, all restraint or suspicion or gloom or resentment. his great concern being to make every one at ease and at home. He has his eyes on all his company, he is tender towards the bashful, gentle toward the distant, and merciful toward the absurd. He can recollect to whom he is speaking; he guards against unseasonable allusions or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favors when he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best.

He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From long-sighted prudency he observes the maxim of the ancient sage, that we should ever conduct ourselves toward our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults, and is too well employed to remember injuries. He is patient, forbearing and resigned on philosophical principle; he submits to pain because it is inevitable, to bereavement because it is irreparable, and to death because it is his destiny.

The common problem, yours, mine, every one's,
Is, not to fancy what were fair in life,
Provided it could be—but finding first
What may be, then find how to make it fair
Up to our means.
This world's not blot for us, nor blank;
It means intensely, and means good;
To find its meaning is my meat and drink.

—*Browning.*

This is the poor man's flour—

"Duluth Imperial" Flour

because there are 20 loaves more in every barrel, and the **rich man's** because he can't buy better at any price. **Makes perfect bread.** A trial will convince.

If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal, and we'll tell you where to get it.

DULUTH IMPERIAL MILL CO., Duluth, Minn.

# The Conversation Corner.

DEAR CORNERERS: To begin with I will insert two letters which the D. F. left out of the papers where they belonged. But he keeps sending me proofs of them, calling them "live matter." I should think a California boy on a burro would be very much alive!

I have also received some fragrant blossoms from the C. children in South Carolina, and Edwin L. writes from Sierra Madre, Cal.:

We have roses here in winter that you can't put your arm around, the bushes are so big. We have a burro and love to ride on him very much; his name is James Whitcomb Riley.

HAVERHILL, MASS.

*Dear Mr. Martin:* . . . We spent a week in Boston and saw very interesting things. Sunday we went to the Old North Church, where the signal lights for Paul Revere were hung out, and we saw two silver plates which King George gave the church. We visited the Art Museum and saw a raised map of Greece and a model of the Parthenon. We went into the Public Library. The staircase is of yellow marble. Half way up stairs are two very large lions, lying down but very wide awake. At the top of the staircase is a picture of the Seven Muses painted on the wall, which is very beautiful. JULIA B.

I should like to have happened into the Public Library when Julia was there. Sometimes I wonder if the children whom I see there enjoying the paintings and statuary are not perhaps Cornerers. The other day, in another Boston library, I saw a boy whom I thought looked good enough to be a Cornerer—and, sure enough, a little while afterwards he came into the office to see me and proved to be a particular correspondent from the Connecticut Valley!

Do you remember that in the Corner of March 5 I gave you a batch of letters from "New Members," in alphabetical order, leaving off in the middle of the alphabet? Now I will go on with the list from that point, although in the meantime the division from A to N has filled up—but those must wait.

FAYETTEVILLE, N. Y.

*Dear Mr. Martin:* I want very much to be a Cornerer. May I? I am eight years old and I am in the third grade at school. I like to read the Cornerers' page. HAROLD O.

WESTMINSTER WEST, VT.

*Mr. Martin; Dear Sir:* I read in the May B.'s letter in the Corner of Jan. 30 about her having ore from the Charlemont mine. I have some gold and silver ores from there, and also a specimen of the ore from which sulphuric acid is made. I have a cousin in Mt. Holyoke College in the class of '96. I enjoy the Corner very much. I inclose stamp for certificate of membership. CHARLES P.

What treasures you have!

The next letter was written by a little boy in New York State to his father in Boston, but I happened to see it and begged permission to read it to you. He is eight years old, and this is probably his first experience on the typewriter!

*Dear Papa:* My Kittie that ran away, has come back again, he came back yesterday afternoon, he is awful big and not thin, the two cats do not like each other at all and wount agree, the little one is awful scratchie, we know it is he because he jumped up on the libery window just as he used to, I don't know whitch I like the best. The kitty that ran away, the bigest, cried tears came out of his eyes and he cried hard do'nt you think it was funny that he shuld cry when he got back again and that he should come back after being away so long, gaga [doubtless home dialect for *Grandma.*—MR. M.] thinks that somebody took him away and he found his way back here. I am getting along finely at school, I got the composion medal, it is given out once a month and I got it, margaret has had it, the real medal, twice and may have it again. I thank you for the stamps very mutch, I have made 5 cents on stamps and traided a good many. Is either of the composions spelled right whitch of these is right or are neither, composion or composhion. I hope that you can read this even if it is so mistaky.

Your loving LAWRENCE R.

Persevere—you will be one of D. F.'s composhitors by and by!

HINSDALE, N. H.

*Dear Mr. Martin:* I should like to join the Corner if I may. I like to read the little letters very much. I will be ten years old next September. I go to church and Sunday school and Junior Society.

Your loving friend, EMMA R.

KANSAS CITY, MO.

*Dear Mr. Martin:* I want to be a Cornerer very much. I am nine years old and am in the fourth grade. We used to have a Maltese kitten and we called him Tiglath-pileser, but now we have a black cat and papa named her Snowball. Next door is a big, black, curly-haired dog, whose name is Lion. Across the street is a goat. The goat came up in our yard one day and Lion was there too. Lion backed away from the goat, not liking its appearance. I guess you can imagine how it looked. Here is something my little sister Helen said at kindergarten the other day. The workmen are just putting in the gas-pipes on our street. Helen's teacher asked what was going on in the earth where the flowers were. Helen spoke up and said: "Das pipes." Robert asked how old you were. I should judge by your picture you were about thirty. Is that right?

Your faithful reader, KATHARINE S.

Ask the "Youthful Cornerer"—she seemed to have taken notes when she visited me!

DANVERS, MASS.

*Dear Mr. Martin:* As I have not seen a letter in the Corner from Danvers I thought I would write you of some places of interest within a few minutes' walk of my home. There is the site of Samuel Parris's church; the General Gage house, where he came in 1774 to spend the summer (with him came two companies of British soldiers, and the Danvers boys made it so lively for them that they were under arms nearly every night); the Rebecca Nourse house and monument; the training field from which soldiers marched to the French and Indian, the Revolutionary and later wars. If you and forty Cornerers will come to Danvers and make me a call next summer I will show you these places and many others. I would like very much to become a Cornerer. HAROLD S.

What do the forty say to that? By the map Danvers does not appear to be more than fifteen miles from Boston. At any rate, Harold is very kind to invite us.

SPOKANE, WN.

*Dear Mr. Martin:* I hope you will get some more about the Eskimo boy. And would you send me some hints about raccoons and moles?

CARRIE S.

If you will ask the cashier of the Old National Bank of your city he might tell you about Pomiuk in his own country, as he was a member of the expedition that brought him to the World's Fair. What Corner naturalist can tell Carrie about those animals? Carrie must tell us in due time as to the action taken by the "Anti Squirrel Convention" at Spokane—see *Corner Scrapbook* for April 9.

OTISFIELD, ME.

*Dear Mr. Martin:* I read *The Congregationalist* Conversation Corner and would like to join it. I am nine years old and live on a farm. I have no brother or sister, but have pet cats, doves, ducks, hens and a lamb.

ARTHUR S.

Come in, Arthur. Country boys are the very ones I want in our membership.

Four others wrote about Pomiuk—Walter R., St. Louis, Mo.; Edward R., Covert, Mich.; Henry S., Elgin, Ill.; Arthur S., Hyde Park, Mass. To them I have sent Pomiuk receipts and Newfoundland stamps (when requested) and certificates to all. The remaining letters from S to Z must go back into the Drawer.

Mr. Martin

## CORNER SCRAP-BOOK.

**The Bear at Home.** Mr. Long, an acute observer of nature and a very pleasant narrator of what he observes, tells in the *Youth's Companion* of "Moween, the bear," in the forest, as contrasted with the traveling bear we are accustomed to see. He can dance and box and wrestle, but he does it for fun, and no children, save the wild little children of the woods, ever catch a glimpse of him. He is something of a humorist, too, in his own way. When not hungry he will go out of his course to frighten a bullfrog, for no other reason than just to see him jump. It is immensely amusing to see him twist his head and wrinkle his eyebrows as each successive frog says "ke-dunk!" and goes splashing away over the lily-pads. A pair of cubs are as playful as young foxes, and much more comical because of their extreme awkwardness. Simmo, my Indian guide, tells me that they will sometimes run away and hide when they hear the mother bear returning to the den. No amount of coaxing will bring them back till she searches diligently to find them. It would be well for our young readers to make a study of this playfulness and love of fun in different animals. Do *all* young animals love play, like human children?

**Those Scared Elephants.** But even if bears frighten bullfrogs, is it right for men to frighten their fellow-creatures, the lower animals? The question has been asked in regard to the incident of the elephants in Barnum and Bailey's circus, who were thrown into a fearful panic by a rat purposely placed among them by the managers, as told in the *Scrapbook* of April 2. We should say *No*, most decidedly. The only apparent justification would be the claim that it was an experiment in the interest of science, being witnessed by several scientific men. But could not this knowledge, if really necessary, have been obtained in some other way less painful to the poor animals? Scientists and editors are not above the operation of the Golden Rule. How would these gentlemen have enjoyed an experiment in which forty wild animals, say bears or elephants, should suddenly dash into their company and keep them in mortal terror for an hour—just to see how they would act?

**How the Children Read in School.** There must have been many funny incidents in the old days of the "deestrick schule," when large classes of big boys and girls stood up in rows and read out of the "Village Reader" or "American First Class Book." Here is one instance recently furnished to the *Scrap-book* by a Boston clergyman. It happened on the South Shore, where a boy, always called "Adder" (whatever his proper name may have been), depended upon his older and more scholarly brother to prompt him in every emergency. The piece was the favorite *Marco Bozarris*, and he had mastered the two first lines:

> At midnight, in his guarded tent,
> The Turk was dreaming of the hour—

but the word "suppliance" in the third line was too much for him. When he hesitated, his brother immediately whispered, "Skip it, Adder," and he read on in a loud voice:

> When Greece, her knee in *skip-it-Adder* bent!

Another quotation, though less classical, is reported from an equally authoritative source as happening in Connecticut. The sentence was, "If you see a worm do not step on it." But the big boy slowly read it, "If you see a warm doughnut, step on it!" As a matter of fact, however, he, or any one of his amused classmates, would doubtless have made a more kindly disposition of that article if they had seen it at the noon hour!

L. N. M.

# The Sunday School

LESSON FOR MAY 3. *Luke* 17: 5–19.

## FAITH.

BY REV. A. E. DUNNING, D.D.

Faith is simply confidence in God based on knowledge of him. Such knowledge is gained by study of his word and works and by experience of communion with him. The more thoroughly we know God the more completely we shall trust him, the more confidently we shall face the difficulties which servants of God must meet, and discharge the duties he lays upon them.

The achievements of Christianity are the triumphs of faith. Its adherents have revolutionized the world, starting without visible resources, but with a heroism which has become sublime and a might that has become irresistible because of their confidence in God. One of the most significant prayers ever recorded was that of the disciples of Christ, "Lord, increase our faith." Our Lord's answer, with the events which Luke connects with it, illustrates:

1. The power of faith [v. 6]. Jesus often assured his disciples that there are no limits to what men may do if they have faith. Once, when they had failed to cure a frenzied boy, he told them they had failed because of unbelief, "For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Again, when they saw the fig tree which had withered at his word, he told them that with faith they could not only do what he had done, but whatever they should ask in prayer, believing [Mark 11: 22–24]. He gave a similar assurance to Jairus, asking that his daughter might be healed. In the lesson for today he told the disciples that faith would give them power to command a sycamine tree to be plucked up and planted in the sea, and it would obey them. That was an impressive way of saying, "With God all things are possible."

But what kind of faith is that which cannot fail? First, it is living faith. It is not compared to a grain of sand, but to a grain of mustard seed. It gains power by exercise. Next, it is bent on holy ends. Confidence that God will use his power to gratify our selfish desires is misplaced confidence. It involves a false estimate of the character of God. "Ye ask and receive not, because ye ask amiss." A genuine faith in God could never prompt a petition which does not seek closer likeness to him. True faith places no limit as to the time or method of God giving us what we seek or doing for others what we ask.

2. The service of faith vs. 7–10. The only kind of servant who is honorable is the faithful one. Our business is not to make God serve us. Many seem to be surprised because he does not answer their prayers, provide for their wants in the way that would please them and devote himself to their service. Perhaps it is because of a too prevalent false idea of human fatherhood that we so often misconceive our relations with our Heavenly Father. The child who has always been dependent on his father often comes to think that father owes to him whatever he wants. He expects the father to work for him, to provide for his future, to live in his life, while he regards each service he does for the father as a favor. Jesus says that we are none the less servants because we are children. It is as much our business to live for the glory of God as it is for a servant to wait on his master. If we do this it is not a reason for us to expect special favor from God. We have only done our duty. Faith is not claiming but giving service. It is that trust in the wisdom of God, that confidence in his goodness and that passionate desire for the complete establishment of his kingdom on earth which finds it sweet to give one's whole self in service to him.

3. The reward of faith [vs. 11–14]. The writer of this gospel would have us understand that while we have no claim on God for special favors, they are often granted in answer to prayer. They are not to be regarded as necessary to confirm our trust, but as evidences of the Father's love; and they must be accompanied by obedience to all his commands. Luke, therefore, here relates the incident of the ten lepers. No experience in the Holy Land is more repulsive than the common one of meeting lepers, who hang around the highways at the entrances of villages. Their diseased faces, decaying limbs and hoarse whines or whispers stir the deepest pity. Ten such met Jesus one day and begged him for relief. They had no doubt heard of his deeds of healing. They expected, probably, that he would speak the word of power and that they would be well. But instead he treated them as Elisha had treated the Syrian captain, Naaman. He told them to act as though they were healed. According to the law [Lev. 14] a leper, when cured of his disease, must go to the priest and by appropriate ceremonies be again introduced to society. Jesus said to these ten lepers, Present yourselves to the priests as cleansed men. In their act of obedience they found the blessing they had asked. Here is a suggestion for every one who desires the new life in Christ. He need not wait for tokens that his heart has been changed. Let him begin at once to obey the will of God as far as he understands it. The reward of faith is found in obedience. "The truest repentance," said Luther, "is leading a new life." Many have waited vainly for some sign that God has forgiven their sins till they have set themselves to do their daily duties as servants of God seeking to please him, and in such simple service they have found the peace they have desired.

4. The highest fruit of faith [vs. 15–19] Those who have even the smallest degree of vital confidence in God and devote their lives to serve him never fail to receive the reward of that trust. But often it does not rise to the noblest sense of communion with him for want of that filial gratitude which must find expression in thanksgiving. The temper that seeks reasons for praising God and delights in them gains his richest blessings. Only one of the ten cleansed lepers came back to Jesus to thank him. It was not necessary for them to do so. Their religious duty was discharged when they had been dismissed by the priest. The one who did come back was the last one who might have been expected to do it. He was not even a Jew, but one of the despised Samaritans. The last words spoken to him by Jesus seem simply to have confirmed the cure already wrought. But in connection with his kindly commendation, as contrasted with the conduct of the others, they could hardly have meant less than that this Samaritan had a nobler manhood and would enjoy a richer experience than the others were capable of receiving.

Faith, then, however small it be, has measureless possibilities if only it is exercised. It does not first claim favors from God, but seeks to render service to him. When it is rewarded by answers to prayer it turns to him a heart overflowing with gratitude and finds in loving him that spiritual growth which is the highest reward, the life that is continually becoming more like him.

## THE CHURCH PRAYER MEETING.

*Topic, April 26–May 2.* Real Christian Unity. John 17: 20–23; Eph. 4: 1–6.

In what does it consist?. How can we unite with those who differ from us? What is essential? How promote and how recognize unity?

(See prayer meeting editorial.)

No conviction is burned more deeply into the inner heart of the world than this, that sin is not done with us when we have done with sin.—*British Weekly.*

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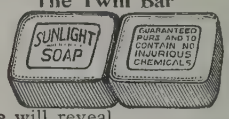

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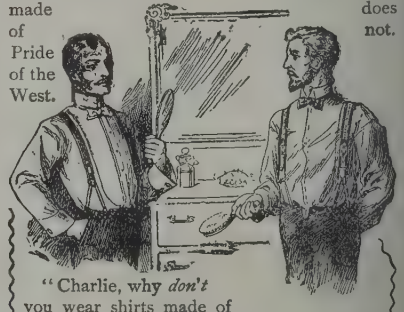
Hugh Van Style wears shirts made of Pride of the West.
Charlie Careless does not.

"Charlie, why *don't* you wear shirts made of
Pride of the West
muslin?"

## PROGRESS OF THE KINGDOM.

### A MISSIONARY'S SINE QUA NON.

BY REV. EDWARD A. LAWRENCE.*

The science of missions is one of the most fascinating and sublime of sciences, demanding the exclusive devotion of a lifetime of study and experience; and this because the foreign mission work is one of the most glorious of enterprises, at once grand enough to arouse all the enthusiasm and employ all the energies and talents of the churches of Christendom, yet plain and practicable and feasible enough to command the approval both of enlightened faith and of prudent business judgment. In treating of missions, we must distinguish between motives and *the motive*. When we come to the heart of the matter, there can be but one supreme comprehensive motive. This is love for Christ. Said Count Zinzendorf, "I have but one passion and that is he, only he." We go through his sending us. He is our life and the life of his church, and with him lies the secret and impulsion of all we do in his kingdom. Following out the working of this expansive force, this supreme motive, and brought thus into close contact with Christ, mouth to mouth, eyes to eyes, hands to hands, the dead soul revives, shares all the universalism of that divine life and goes forth to claim the world. In this consecration the spirit is habitually constrained by the love of Christ, judging that he died for all, that they which live no longer should live unto themselves, but unto him that died for them and rose again.

"Spiritual agents for spiritual work" is the first qualification to be laid down by every missionary organization. These words of the late Henry Venn constitute a fundamental principle in the Church Missionary Society: "We take the best men who offer themselves to us according to the standard fixed by the fathers and founders of the society—a standard confirmed by the practical experience of every year in the mission field as comprising the only qualifications which can win souls for Christ. We seek men who have so felt the constraining love of Christ as to be weaned by it from the love of the world, and to be willing to spend and be spent for him—men who know what true conversion of the soul is by personal experience, and can testify to others that they have found the pearl of great price. It is by no formula of doctrine that we judge, but by the spirit of the men." Dr. Thoburn, in his excellent missionary addresses, says, after the experience of twenty-seven years: "A genuine missionary work is prompted supremely by the constraining love of Christ. Nothing can take its place. The young man who is not thus constrained by the love of Christ to devote himself to the missionary work should never be constrained by anything else. It is not worth his while to go to the mission field. He will be disappointed if he goes, and will be a disappointment to those to whom he goes."

Everything depends on the willingness, the consecration. The call is for more men. You are one of a few to whom it can come. Are you ready to go where Christ wants you? When you hear that whispered voice saying, "Follow thou me," will you not press on, obedient to the vision? Sometimes you must even go in the very teeth of providence. Yet this may be only the testing of your purpose. There may be at this very time some who are inclined to the mission field, yet hold back from the fear that they may not be accepted. Do not be deterred by this preliminary obstacle. Pray until your inclination grows to a purpose and an enthusiasm. Commune with God until light and strength come, then offer yourself to your board. If the door is closed you have done no more than your duty, and the importunity of quenchless enthusiasm has opened heavier doors than any closed before you. The true missionary spirit, though delayed, will knock again and again. If the door remains shut, you may find or make other doors through which to pass to your true work for the kingdom of Christ.

This spirit of personal consecration to a life work can atone for the lack of almost everything else, but nothing can atone for the lack of it. He, who, cut off from the traditions of the past, from the associations of his friends, from the counsel of his brethren and fathers, is to become the founder of churches, must be sure of one possession. He must know God. If he knows him well, with that clearness of vision which comes from the pure heart and that intimacy which is the result of self-surrender, he has the key to all other knowledge and possessions. Such a consecration will fit him to be a soul-winner, a church-father, a kingdom-founder, a true missionary. Now let the consecrated man set forth. At the best he will never in himself be sufficient for these things. But, when in the work, grace may make him meet for the Master's service.

Be sure, however, that he accepts the principles of Christianity as taught by Christ and the apostles and summarily expressed in the Apostles' and the Nicene Creeds, and as developed in the harmonious and connected elements of the great Protestant creeds and writings. Far more care is needed as to any peculiarities or tendencies of belief than in the case of a pastor at home. With such a pastor any individual deficiencies or eccentricities of faith are largely discounted among those who have so many other sources of instruction. Varying peculiarities of different men and churches offset one another, often contributing to the healthy development of theology. The effect of such peculiarities in the belief of the missionary might be very unfortunate. If, however, he has proved himself sound in faith and in judgment, he can be trusted to shape the theological thought of the mission church. He must be trusted to do this. It would be most harmful to the work for a man who has begun an important enterprise to be withdrawn from it on doctrinal or any other grounds. It should be done only in the case of fundamental departure from the faith. Freedom must be the rule on the field. Therefore I would be the more concerned to have him rooted and grounded in the faith before he goes forth. Send out only the trustworthy—those who, while firm in their own convictions, will know how to work with others, recognizing and respecting differences of opinion and temperament.

A general harmony of feeling and a spirit of co-operation in work are of the first importance in the missionary field. I cannot do better than to quote here from the official private instructions of the Church Missionary Society, for they embody truths which I have seen to be most important: "Learn to cherish a wide interest in the mission to which you belong; to identify yourself in sympathy and counsel with your brethren, as well as with your own peculiar department, as not knowing whether the Lord may answer your prayers by prospering your brother's work rather than your own. Though for convenience there may be a division of labor in a mission, the utmost care must be taken that such a division does not beget an exclusive or selfish spirit, even in the work of our common Lord. This selfish spirit is not unfrequently the besetting sin of truly devoted missionaries. 'My people,' 'my catechists,' 'my schools,' are expressions which but too often grate on the ears."

*Author of Modern Missions in the East.

### THE WORLD AROUND.

**Salvation Army in India Accused.** Fresh trouble has come upon the Salvation Army by means of the serious charges brought by Rev. W. J. Gillespie, an Irish Presbyterian missionary in India, against Commissioner Booth-Tucker, whom he accuses of publishing statistics of converts who have no existence and reporting facts which are false in every particular. Mr. Tucker asserts that the Salvation Army probably have in Gujerat 75,000 general adherents and 10,000 genuine converts; but Mr. Gillespie, who says he has spent more years in Gujerat than Mr. Tucker has spent weeks, boldly declares that if the commissioner can produce a hundred real converts brought to a saving knowledge of Christ through the sole instrumentality of the army during the last twelve years, he will subscribe a rupee a head. The Salvation Army reports a great work among the Panch Mahals, but Rev. Mr. Thomson of the Church Missionary Society and Mr. Blair of the Irish Presbyterian Mission tried in vain to find a single Salvationist in the district, and other missionaries express suspicions founded on similar experiences in other Indian fields. Even the editor of *The Bombay Guardian*, Mr. A. S. Dyer, who is in strong sympathy with the army, admits that Mr. Tucker has been "a leader in exaggeration," and, though objecting to Mr. Gillespie's aggressive attitude, says that the Irish missionary is much more careful of his facts and figures than the Salvationist. It now remains to be seen whether Mr. Tucker's statements can be successfully defended, and the result of a thorough investigation will be a critical turning point for the Salvation Army.

## Y. P. S. C. E.

### PRAYER MEETING.

BY REV. ISAAC OGDEN RANKIN.

*Topic, May* 3–9. "Be of Good Cheer." John 16: 22–33.

Christ wants only volunteers in his kingdom. He never compels and he never deceives. He forewarns those who come that there is trouble in store for them, but he promises them strength to overcome. A sick man might fear to walk a mile, when if he could be made strong it would be only a pleasure. Christ will not shorten the mile, but he gives us strength to walk it easily.

We must expect to have trouble, therefore, but if we are Christ's followers and endeavorers we have a right to expect that he will help us bear it. The mistake is when we add to the troubles, which he allows to come for our help in education, other troubles which we invent or borrow. So we cheat ourselves out of the merry hours and the peaceful days which Christ intended for us. The burdens that we borrow are heavier than the cross God chooses for us, and most of the wrinkles about our eyes and mouths are of our own bringing. There is trouble enough—why not take our share instead of borrowing?

We are to be cheerful, hopeful, glad, not because the world is an easy place to live, but because Christ gives us strength to live in hard places. It is his strength and we shall never find it failing. We do not, however, get it all at once, but little by little as we have need. There never was a hard day which did not have the offer of sufficient strength from Christ. And, as the hardships grow easier to bear, the joy becomes greater. "Ye, therefore, now have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

Cheerfulness is sunlight for the hearts of those about us, and it never shines so brightly as when it is the reflection of the Sun of Righteousness. The gladdest and most helpful people are those who are always looking up and saying, "For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands."

*Parallel verses:* Phil. 4: 13; Eph. 6: 10–18; Acts. 23: 11; 27: 22; Ps. 121.

In the life of every man there comes a day when he sees the heaven open, and it is nearly always from that moment that the true spiritual personality of a soul begins. In that moment there was formed the invisible and eternal image by which we shall be known to angels and to fellow-souls.—*M. Materlinck.*

# Literature

## BOOK REVIEWS.

### FROUDE ON THE REFORMATION.

*Lectures on the Council of Trent*, delivered at Oxford, 1892–3. by James Anthony Froude. This last published work of the late Regius professor of modern history at Oxford formed the initial course of his brief professorship. As a posthumous publication it has not had the benefit of its author's final criticism and revision, but it is complete and shows this lack, if anywhere, in some slight repetitions entirely appropriate to spoken discourse and not out of place in dealing with the separate parts of so large and varied a subject.

The true topic of the book, indeed, is larger than the title. It is a study of the Reformation and concerns itself with the material found in the social and political rather than the purely theological conditions and struggles of the time. The council itself, which became the final determining factor of the modern Roman Catholic Church, was at first the chessboard where the game of opposing interests between pope and emperor was fought out to its conclusion, and it affords perhaps the best and most central position from which to view the whole game of the time.

Mr. Froude points out that the parties concerned in the Reformation, which we are inclined to think of as only two, were really three, the corrupt, greedy and tyrannical court of Rome and its lesser courts and centers of power in the northern lands, the protesting laity awakened by the new learning to a breadth of culture unknown to most of the clergy and determined that simony, licentiousness and oppression should cease among the priests and bishops, and the doctrinal iconoclasts and reformers to whom it was given to lay the foundations of the reformed churches. The yoke of clerical power had grown to be intolerable and the corruption of clerical life a scandal, as Mr. Froude abundantly proves out of the mouth of purely Roman Catholic witnesses. If Luther had been suppressed, another leader would have been found; but, in the author's opinion, if the papal court had been alive to the needs and opportunities of the time, and had accepted the reform of life for which the laity were clamorous, the doctrinal results of the Reformation might have been postponed or very greatly modified. Of this we are not so certain, but the argument is clearly and strongly put and we commend it to the consideration of our readers.

As to the council itself it was at first, as we have said, the subject of a game of skill between the emperor, Charles the Fifth, who was no innovator, but who had promised the reformers a council at which they should be heard, and the abuses of which they complained considered and redressed, and the Pope, who wanted no council, but, if he must have one, insisted that it should be under his own presidency and that it should consider doctrine and not the practical reforms of clerical life which the age demanded. Luther died at the critical moment, and the union of the reformers broke apart, Charles's hand was forced, the pope had his own way, and the breach was made irreparable.

A large part of the value of the book for general readers consists in its attempt at an impartial, and therefore deliberate and cool, study of a period which is too often approached both by Protestant and Roman Catholic students with controversial heat and blindness. Froude, indeed, is always an advocate, but has the advantage here of holding a brief for the intermediate or moderate party and not for either of the extremes. [Charles Scribner's Sons. $2.00.]

### BIBLICAL RESEARCH.

*The Jewish Scriptures*, by Amos K. Fiske, is an attempt to present the results of modern critical study of Hebrew history and literature to English readers. The portion of the book which treats of the history gives the views of various members of the most extreme section of the higher critics. These results have not been accepted by the great body of scholars. There is a field for a book giving their conclusions, but it should carefully discriminate between the views of the great majority and those of the few. The latter part of the book deals with the Old Testament as literature and here the author may be fairly said to have in some degree attained the object set forth in his preface. [Charles Scribner's Sons. $1.50.]

*The Quotations of the New Testament from the Old*, by Dr. Franklin Johnson, treats the subject in a scholarly and exhaustive way. The author contends that all these quotations are exact and sufficient for the requirements of the place where they occur. He takes up the various cases where it has been assumed that the New Testament writers were at fault, discusses them, brings forward parallels from other literatures and justifies them. The book is well written, furnished with numerous examples and references and carefully indexed. It will take a high place in the literature on the subject. [American Baptist Publication Society. $2.00.]

In *How to Study the Bible for Greatest Profit* Rev. R. A. Torrey furnishes a brief and concise manual for Bible study. He rightly emphasizes the great distinction between intelligent and useful study and the aimless methods which are but too prevalent. He warns against a too great use of the imaginative faculties and lays stress upon the value of plain common sense. The book should meet with success in its own sphere. [Fleming H. Revell Co. 50 cents.]

*Bible Chronology*, by Rev. Smith B. Goodenow, is absolutely worthless. We would dismiss it with this simple statement but for the fact that it may seem supercilious to do so without assigning any reasons. Many of our most diligent scholars have devoted much time to the study of the chronology of the Old Testament. Some endeavor to confine themselves to the literal Hebrew text and others rely more upon records on stone and clay tablets written in the very time of the Hebrew kings. But this author asserts that some slight corruption of the Hebrew text may be possible but only in the case of a single figure, as by an even hundred [p. 315], and that he can point out all such places. He bases his attack upon the Assyrian chronology upon fragmentary quotations from George Smith. This famous Assyriologist was in the foremost ranks of the men of his time, and were he alive today he would doubtless be ranged with Dr. McCurdy and other scholars whom our author vigorously attacks. He does not scruple to change figures in the even hundreds, and to supply what he calls "italic thought words," wherever necessary to his theory. He also contradicts himself in its interests [cf. §114 with §116]. The dissertation on primeval man [p. 327ff] and the hypothesis of the creation of a physical soulless human being at noon on the "sixth day," and his extinction and the creation of the spiritual man, Adam, at the close of that day, are unworthy of serious consideration. [Fleming H. Revell Co. $2 00.]

### RELIGIOUS.

Books of prayer and meditation appropriate for "the still hour" are not common, nor do they spring up naturally in the disturbed soil of our modern life. Such a book demands quiet, the repose of soul which we find it so hard to obtain for ourselves, and it must have its demand granted before it can be rightly judged. Such a book of mingled prayer, meditation and self-examination is *When Thou Hast Shut Thy Door*, by Amos R. Wells. In brief chapters it brings the needs and experiences of life to the test of the quiet hour of God's presence and communion. If its invitation is heeded its work will be largely done, and its suggestions will find a welcome. The author has made a valuable contribution to one of the crying needs of the church. [Fleming H. Revell Co. 60 cents.]

*The Beatitudes*, and other sermons by Alexander MacLaren, D. D. It is not easy to define the power of such simple and natural preaching as this, but at least we may see that a large part of it lies in its very simplicity. The meaning, being spoken, is obvious, but its application stirs our hearts. Perhaps we may apply to Dr. MacLaren a part of the statement in which he attempts to define the originality of his Master. It "lies not so much in the novelty of his precepts as in the new relation in which he sets them, the deepening which he gives them, the motives on which he bases them." Something of this originality of reverence and insight we find in this as in all the other books of Dr. MacLaren. [Macmillan & Co. $1.50 ]

*Walking with God*, by Samuel Bond Randall, with introduction by Henry C. Mabie, D. D. In his preface, dated at Los Gatos, Cal., the author says that his book "will have served its purpose if it helps some of the Father's children to a practical realization of the joy, usefulness and power of a life of fellowship with God." This end, in its high spirituality of tone and clear thought, it seems to us to have every prospect of serving. It is another evidence of the perennial novelty of the old gospel. [Fleming H. Revell Co. 60 cents.]

*Daily Thoughts from Phillips Brooks* is a little volume of selections for every day in the year, prefaced by Dean Farrar's appreciative estimate and tribute reprinted by permission from the *Review of Reviews*. The selection seems to be very well made for the end in view. [R. H. Woodward & Co. 75 cents.]

### POETRY.

*Songs of Day and Night*, by Frank W. Gunsaulus. This new volume of poems by Dr. Gunsaulus includes many which were written for special occasions, yet the book ranges through a wide field. Nature and literature have afforded suggestions which the author meets with a responsive soul. It is not to be expected that the busy pastor of a large city church can have that leisure without which the greatest poetic achievement is impossible, but there is an appreciation of art qualities and necessities which perhaps finds its best expression in the Two Transmigrations, the long poem

blank verse with which the book con-
des. [A. C. McClurg & Co. $1.50.]
*In Oaten Pipe*, by James B. Kenyon. Mr.
nyon's book takes us to the open air.
s indeed what we might expect from the
e, a collection of sweet and suggestive
se, seldom very ambitious, but always
:e, and ranging through a wide variety
topics and meters. It is happily quite
e, also, from the despair of life and the
rld which burdens so much modern poe-
. [J. Selwin Tait & Sons. $1.00.]
tev. Ernest Warburton Shurtleff, pas-
of the Church of the Pilgrims in
mouth, Mass, has published three ser-
ns in verse, two of which, *Easter in
aven*, and *Heaven in Easter*, we have
ore us. In easy and melodious verse
. Shurtleff preaches the joy and privilege
l opportunity of the season, and his
ks are daintily and beautifully printed
l illustrated. [L. Prang & Co ]
*Behold He Goeth Before You*," a legend
the risen Lord, by May Field McKean.
is is a beautiful story of the days of the
urrection and the journey of the disci-
s into Galilee to meet their Lord. If the
hor had been wise, however, she would
ve studied the music of Shakespeare and
ton before attempting to tell it in blank
se, and would probably have given it
h greater power and condensation in
se. [James H. Earle. 75 cents.]
Arlo Bates has given us in the Athenæum
ss series a new edition of *Poems by
n Keats*, with an introduction biographi-
and appreciative, which is wisely critical
l informing. We like the selection and
angement of the poems, especially for
ng readers. [Ginn & Co. $1.10.]

STORIES.

Those who enjoy Scotch dialect will find
lever picture of Highland life and char-
er in the story of *James Inwick, Plough-
n and Elder*, by P. Hay Hunter. The
acious love of the Scotch for their kirk,
ir shrewd sense and dry humor are well
ought out in the character of Inwick, who,
virtue of his position as elder, is a man
strong influence among his fellows. He
a Liberal in politics and flounders sadly,
rtly, however, on account of a trick
ayed upon him in connection with the
ssage of a disestablishment bill through
rliament. His struggle to be loyal to the
k and yet true to his party ends in fail-
e and brings upon him a flood of caustic
proaches and the alienation of his friends.
racy and typical passage is one in which
speculates on the political degeneracy of
chie Howden: "He had juist ae faut—a
y bad ane, I maun alloo: he was a maist
emenjis Tory." This is accounted for on
e ground that he is "a maist notor'ous
ader o' the papers. He was like the fule
the buik o' Proverbs—his een were in the
ds o' the yirth; an' no' to be a man o'
ddication, the way he rappit aff a' thae
ng-nebbit names o' faur-away places an'
em folk wadna ha' shamed the dominie
msel." [Harper & Bros. $1.00.]
Mr. Anthony Hope's clever dialogue and
wer of comic and dramatic situation ap-
ars to good advantage in *Comedies of
urtship*. The author, we are told, has
andoned the short story in favor of the
vel and the drama, whether entirely to
e world's gain may be doubted. He
uld probably be the last to wish to have
seriously argue in regard to his own
ew of life from these amusing and often
ivolous and cynical stories, but no one who reads them as pure farce comedy will fail to get genuine amusement from them. [Charles Scribner's Sons. $1.50.]

*A Fool of Nature*, by Julian Hawthorne. Family pride and the artistic and literary ambitions of the new woman have their part in this story. We are aware that it was very hastily written in competition for a prize, and that the prize was awarded to it. Knowing these facts we can only wonder what the other stories in competition can have been. It has a fairly good plot, spoiled in the elaboration, and it painfully illustrates what has always seemed to us a capital lack in Mr. Hawthorne's literary equipment—the absence of a genuine sense of humor. Nine out of ten readers, we fear, encountering the absurd and wearisome names of the people in the book, would lay it down in disgust. One such name might be amusing, but a whole company of them has no fit place out of Bedlam. [Charles Scribner's Sons. $1.25.]

A second prize story from the same competition is *Your Money or Your Life*, by Edith Carpenter. It is rather a crude and melodramatic book, but clever and interesting and carrying the wholesome moral that the life is more than meat, which the play upon the words of the title (at one end referring to the exacting demands of business and at the other to a train robbery in which the hero becomes mixed up) serves to emphasize. There is a second moral, which runs to the effect that train robbery and murder are quite excusable if only the robber is brave and gentlemanly, but this will only be drawn by those who are unable to distinguish farce from earnest. [Charles Scribner's Sons. $1 25.]

*Mrs. Romney* is one of Miss Rosa Nou chette Carey's agreeable stories. Its moral is distinct enough, but is not obtruded, and we shall leave our readers to discover for themselves what it is by the pleasant paths of the story. [J. B, Lippincott Co. $1 00.]

MISCELLANEOUS.

Prof. Enrico Ferri's book on *Criminal Sociology* is full of interesting material for the student of penology as well as of general anthropology. He divides "the social strata into three analogous categories—the highest, which commits no crimes"; the lowest, which "is made up of individuals opposed to all sense of uprightness, who, being without education, are perpetually dragged back by their material and moral destitution into the primitive forms of the brute struggle for existence, inherit from their parents and transmit to their children an abnormal organization, adding degeneration and disease"; and, lastly, those "who are not born to crime, but are not firmly upright, alternating between vice and virtue, with imperfect moral sense, education and training, for whom punishment may be genuinely useful as a psychological motive." America's contribution toward the solution of the problems of punishment (at Elmira) is referred to with appreciation. The growth of crime with the coming of the wine harvest is suggestive, as are the remarks [p. 116] upon the increasing gravity of the question of drunkenness in Italy. Our readers will find the conclusions and remedies of the modern school of penologists clearly and fully stated in the concluding chapter, and we commend them to their study. So valuable and comprehensive a book should not have been sent out without an index. [D. Appleton & Co. $1.50.]

Max Müller in his *Three Lectures on the Science of Language* gives a clear exposition of his theory of language. As in his other works, he insists upon its entirely human origin and proposes it as the best basis for classifying mankind. He adds a dissertation on the identity of thought and language and gives a historical sketch of that theory. The book is simply and plainly written, but it must be remembered that Müller is the leader of a school and that his conclusions are far from being accepted by all his fellow-students. [Open Court Publishing Co. 75 cents.]

*The Bicyclers and Three Other Farces*, by John Kendrick Bangs. The material for amusement in these farces is derived from the experience of a novice with the bicycle, an attempt at amateur theatricals in a private house, and the embarrassment of a young man proposing to a young lady in the presence of a rival. The book is bright and amusing. [Harper & Bros. $1.25.]

It is an interesting experiment which James Baldwin has tried in *Old Stories of the East*. It is an attempt to tell the stories of the Hebrew Scriptures in simple modern language, for the purpose of making a school reading-book of them. As an example of the wholesome modern tendency to study the Bible as literature the book is interesting. The minimizing of the religious element was perhaps inevitable from the author's point of view, but in our judgment it is carried altogether too far. [American Book Co. 45 cents.]

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NOTES.

—— How Marcus Whitman Saved Oregon has passed into a fifth edition.

—— An edition of Eugene Field's Love Affairs of a Bibliomaniac is soon to be published in London.

—— Concord, Mass , has recently in town meeting appointed a committee to prepare for a statue of Emerson.

—— The new Chicago Theological Seminary Press begins its work by the publication of The Students' Life of Jesus, by Professor Gilbert.

—— Clinton Scollard has resigned the chair of English literature at Hamilton College in order to give his whole time to literary work.

—— The Julius Hallgarten prizes for the year at the New York National Academy of Design have been awarded to Miss Mary Brewster Houghton of Boston, T. H. Hatfield of Canton Junction, Mass., and Miss Louise Cox—two women and one man.

—— North Adams, Mass., is to be congratulated upon its splendid gift of property for a free library, reading and historical rooms from its mayor, Albert C. Houghton, who offers it as a memorial of his late brother, Andrew Jackson Houghton of Boston.

—— It is stated that many of the editorials in the *London Daily News* favorable to the North in the time of the Civil War were written by Harriet Martineau. This was a service worthy to be placed alongside of that of the American, Harriet Beecher Stowe.

—— A breakfast in celebration of the fiftieth anniversary of the ordination of Dr. Alexander MacLaren is to be given him by his ministerial brethren in London, April 28. A picture of Dr. MacLaren is at the same time to be presented to the new Manchester City Hall.

—— George Walter Vincent Smith has opened and presented to the city of Springfield, Mass., an art museum containing a collection, largely from Oriental sources, which it has been the occupation of his life to gather. Building and art treasures alike will perpetu-

ate his name and service to generation after generation as no mere monument could do.

—— The much talked about Yale course on the modern novel has been abandoned. It proved to be popular—too popular it was thought, and it had been so much discussed in the papers that the authorities apparently disliked the notoriety of it. Professor Phelps himself, we believe, has not been satisfied with the success of the experiment, and took the initiative in discontinuing it.

—— Mr. Tait, a New York publisher, writes to the New York *Evening Post* on the subject of foreign and American writers. Among the causes working in favor of the foreigner he refers to the competition of the cheap magazines, the sensationalism of the daily press and its condemnation of sensationalism in books, the adoration of the foreign writer, and, as a result of all these conditions, the preference of the publisher for the foreign article which it is so much easier and more profitable to handle.

## BOOKS OF THE WEEK.

*Houghton, Mifflin & Co. Boston.*

THE EXPANSION OF RELIGION. By E. Winchester Donald. pp. 298. $1.50.

HISTORY OF RUSSIA. By Herbert Tuttle. pp. 159. $1.50

*H. L. Hastings. Boston.*

THE WONDERFUL LAW. By H. L Hastings. pp. 189. $1.00.

*Harper & Brothers. New York.*

A FEW MEMORIES. By Mary Anderson (Mme. de Navarro). pp. 262. $2.50.

SUSANNAH. By Mary E. Mann. pp. 352. $1.25.

A PARTING AND A MEETING. By W. D. Howells. pp. 99. $1.00.

WHIST LAWS AND WHIST DECISIONS. By Major-Gen. A. W. Drayson. pp. 179. $1.00.

*Charles Scribner's Sons. New York.*

HISTORY OF CHRISTIAN DOCTRINE. By Prof. George P. Fisher, D. D., LL. D. pp. 583. $2.50.

WOMEN OF COLONIAL AND REVOLUTIONARY TIMES: *Dolly Madison.* By Maud W. Goodwin. pp. 285. $1.25

*American Book Co. New York.*

LA TACHE DU PETIT PIERRE. By Jeanne Mairet, arranged by Edith Healy. pp. 140. 35 cents.

LE CHIEN DE BRISQUET. Edited by L. C. Syms. pp 111. 35 cents.

*A. C. Armstrong & Son. New York.*

BOOK-VERSE. Edited by W. Roberts. pp 213. $1.25.

*Macmillan & Co. New York.*

THE WORKS OF FRIEDRICH NIETZSCHE. VOL. XI: *The Case of Wagner.* Edited by Alexander Tille. Translated by Thomas Common. pp. 351. $2.00.

ON SERMON PREPARATION. By the Bishop of Ripon and others. pp. 230. $1.00.

THE PILGRIM AND OTHER POEMS. By Sophie Jewett (Ellen Burroughs). pp. 99. $1.25.

ECCLESIASTES AND THE WISDOM OF SOLOMON. Edited by R. G. Moulton. pp. 202. 50 cents.

*G. P. Putnam's Sons. New York.*

BOOKS AND THEIR MAKERS IN THE MIDDLE AGES. Vol. I. By George H. Putnam. pp. 459. $2.50.

SILVER ANNIVERSARY. Rev. Robert Stuart MacArthur, D. D. pp. 175.

THE BIBLE IN SPAIN. 2 vols. By George Borrow. pp. 426, 411. $4.00.

*Henry Altemus. Philadelphia.*

THE SCHOLAR IN POLITICS. By Richard Olney. pp. 38. 30 cents.

THE SPOILS SYSTEM. By Carl Schurz. pp. 47. 30 cents.

THE YOUNG MAN AND THE CHURCH. By Edward W. Bok. pp. 29. 30 cents.

THE YOUNG MAN IN BUSINESS. By Edward W. Bok. pp. 30. 30 cents.

*George W. Jacobs Co. Philadelphia.*

THE LIFE TO COME. By Rev. W. F. Lewis, D. D. pp. 130. 75 cents.

*Stone & Kimball. Chicago.*

THE DAMNATION OF THERON WARE. By Harold Frederic. pp. 512. $1.50.

*Scott, Foresman & Co. Chicago.*

READINGS FROM THE BIBLE SELECTED FOR SCHOOLS. Prepared under the supervision of the Chicago Woman's Educational Union. pp. 192. 30 cents.

*Government Printing Office. Washington.*

TWENTY-SEVENTH ANNUAL REPORT OF THE BOARD OF INDIAN COMMISSIONERS FOR 1895. pp. 120.

PAPER COVERS.

*The Merriam Co. New York.*

MR. DUNTON'S INVENTION. By Julian Hawthorne. pp. 332. 50 cents.

*George C. Bennett. New York.*

PAUPERS, PAUPERISM AND RELIEF GIVING IN THE UNITED STATES. pp. 23. 15 cents.

*John F. Rowe. Cincinnati.*

STORIES OF MARY, OR EVIDENCES OF MARIOLATRY By Prof. F. A. Wagner. 15 cents.

*C. H. Kerr & Co. Chicago.*

A HISTORY OF THE AMERICAN TARIFF. Eugene C. Lewis. pp. 157. 25 cents.

MAGAZINES.

March. THE CHARITIES REVIEW. JOURNAL OF AMERICAN FOLK-LORE.

April. NATIONAL GEOGRAPHICAL.—THE BOOKMAN.—CATHOLIC UNIVERSITY BULLETIN.—THE PRESBYTERIAN AND REFORMED REVIEW.—REVIEW OF THE CHURCHES.—THE WESTMINSTER REVIEW.

May. THE QUIVER.

# News from the Churches

### Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 27, 10 A. M. Address by Rev. J. L. Hill, D. D., on The Greatest American Revivals; Differences and Lessons.

FOREIGN MISSIONARY PRAYER MEETING under the auspices of the Woman's Board of Missions in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

UNION BIBLE CLASS, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 3 P. M.

WOMAN'S HOME MISSIONARY ASSOCIATION, Central Church, Worcester, April 29, at 10.30 A. M and 2 P. M. Louise A. Kellogg, *Secretary.*

CONFERENCE FOR MINISTERS AND CHRISTIAN WORKERS at Chicago during the month of April. Special lectures by Superintendent Torrey, Prof. W. W. White and Dr. W. J. Erdman. All who desire to avail themselves of this special conference and stopping at the Institute at the reduced price for board and room of $5 per week should make application early to Supt. R. A. Torrey, 80 Institute Place, Chicago, Ill.

SPRING STATE MEETINGS.

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| Oklahoma, | Kingfisher, | Thursday, April 30. |
| Missouri, | Lamar, | Tuesday, May 5. |
| Kansas, | Lawrence, | Thursday, May 7. |
| Ohio, | Marietta, | Tuesday, May 12. |
| Indiana, | Michigan City, | Tuesday, May 12. |
| Illinois, | Aurora, | Monday, May 18. |
| Iowa, | Davenport, | Tuesday, May 19. |
| Massachusetts, | Fall River, | Tuesday, May 19. |
| Michigan, | Greenville, | Tuesday, May 19. |
| New York, | Canandaigua, | Tuesday, May 19. |
| South Dakota, | Pierre, | Tuesday, May 22. |
| Pennsylvania, | Ridgway, | Tuesday, May 26. |
| Rhode Island, | Westerly, | Tuesday, May 26. |
| Vermont, | Bradford, | Tuesday, June 9. |
| Connecticut Asso., | Hartford, | Tuesday, June 16. |

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D, Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## PASSING COMMENT.

Fifty-year pastorates are infrequent anywhere, but that one should be celebrated in the West adds particular interest to the event. This pastor is one of the few surviving members of that inspired company of twelve young men who "settled the question that Congregationalism was to become a power in Iowa." But through the door which they opened a mighty influence swept, not only through one State but into the wide West.

The type of foreigner which was represented by one of the addresses at the Arizona meeting is a hint as to what innovations a longer period of home missionary work may bring about in our church gatherings.

"It is hand to hand work that tells"—this was the seed thought which developed into the most effective awakening to religious obligations that was ever known in a Maine town.

Church unity is of prime importance among local churches of the same denomination as among those of different creeds. Several instances of the amicable union of pairs of churches of late tend to show that this spirit is present on some of our fields. An illustration comes from the Pacific coast this week.

On the other hand, in a few instances, marked advance on the road to ultimate interdenominational unity is suggested by items from the Eastern and Interior sections.

## FROM MONTANA.

Helena has recently had an experience almost unique in its history. The six leading and several smaller evangelical churches united for evangelistic meetings under the lead of Rev. J. H. Elliott and Mr. Butts. Preparations were begun in January by a workers conference of two days, and the union services were under good headway when the leaders reached the city. For three weeks nearly every night the auditorium was crowded. The interest grew and large numbers confessed Christ, while Christians also were roused. The children's meetings were unusually successful, at one the largest meeting house in the city being crowded. The enthusiasm which all the churches displayed compelled people to think for themselves, and when over 100 of the leading business firms closed one afternoon for the benefit of the meetings people asked, "Is this Helena?" The masses gladly heard the message and the city will welcome another such visit.

Reform movements are no more popular in Helena than elsewhere. Gambling houses are well patronized and the State law against gambling has been overthrown. Beer halls are thronged nightly and an ordinance prohibiting the employment of female musicians in such places was repealed as soon as its enforcement was tried. The influence of the ministers is more feared than that of gamblers. At a recent election of school trustees the announcement that the majority of the ministers favored a certain ticket drove Jew and Gentile, Catholic and Unitarian to the polls that the city might not be given over to the schemes of the ministers.

But the influence of the churches is growing and its continuance is certain. The Congregational churches in Montana are in good condition. The only self-supporting church, that in Helena, has just paid off its debt and is rejoicing over the prospect of larger work. The home missionary churches feel keenly the reduced appropriations for the year, $1,100 less than was estimated would be necessary. Billings rejoices that its pastor, Rev. P. B. Jackson, has decided to remain. C. K.

## THE NORTH TEXAN ASSOCIATION.

Strawberries and roses in Cleburne welcomed the association, April 7, 8, some of whose members came hundreds of miles over extensive deep green prairies, with matchless soil supporting everything from oranges on the gulf to cotton and wheat on the north. "Lone Star" seemed inappropriate for such a State.

The ministers and delegates, including judges, bankers and business men, are solid, earnest men who expect results. They are all overflowing with Methodist interjections. The scholarly pastor, the blacksmith, who was ordained, the railroad man, who was licensed, and the Salvation Army soldiers, all

have been blessed in the work here, representing street preaching, missions and revivals in the churches.

Rev. C. I. Scofield, the former superintendent and pastor in Dallas, was often affectionately mentioned. Rev. W. E. Reed succeeds him in the church, finding a happy, united band with a flourishing branch, of which Rev. W. I. Carroll is pastor, and a street work which is most fruitful. The new home missionary superintendent is Rev. Luther Rees, the pastor in Paris, whose church has just given $1,300 to foreign missions and has four mission stations. He looks upon Texas as naturally Congregational, and many places are calling for him. Waco in the center of the State, with forty or fifty members, needs aid at once, but there are not funds even for a start.

The discussions of the association were all practical, for example, Christian Endeavor Efficiency, Giving to Aid the Christian Life, Partnership with God. Rev. G. A. Hood of the C. C. B. S. was the only representative present from the East. H.

## THE ARIZONA STATE MEETING.

For the people of this semi-arid region, who continually look on plains nearly barren and scantily-wooded mountains, Tempe, located in the fertile, well-watered Salt River Valley, with its luxuriant growth of alfalfa trees and flowers, proved an ideal spot for the meeting.

Distances here being so great that we consider ourselves fortunate to see each other's faces once a year, the fellowship of the annual gathering is highly prized. There are but four churches in the body, and the three sending representatives to Tempe required an average of 170 miles of traveling for the delegates. But the churches were all represented by pastor and one to four delegates. The meeting was held April 7–9.

A high ideal was set for the ministry in the opening paper, by Rev. J. H. Heald, on The Spiritual Life of the Minister. This was followed by The Spiritual Life of the Church, ably presented by Hon. H. Bushman, mayor of Tucson. One session was occupied with these missionary topics: The Work of Evangelization Among the Mexicans, by Rev. S. Edwards; Chinese Work in This Country, by T. W. Otis; The Bearing of Chinese Work Here on Missions in China, by Jan Wan; and The Missionary Spirit, by Rev. E. H. Ashmun. It was specially interesting to have a paper by a Chinaman who is the first fruits of the Prescott China School. He gave a good address, showing how the conversion of the Chinese in this country is to accomplish the evangelization of their native land. The two races considered in these papers appeal to us strongly in this territory, yet little work is being done for either.

The sermon by Rev. L. A. Pettibone was full of a quiet force due to the exalted thought and the earnestness of the speaker. The history of our denominational work from the beginning to the present time was given by Rev. T. D. McLean. It proved so satisfactory that he was continued in the capacity of historian.

The reports from the churches were more than usually gratifying. They are all in good condition and show commendable growth. In The Strength and the Weakness of Christian Endeavor, Miss Ella Taylor pointed out some of the dangers before our young people as well as the elements of strength in that movement. An afternoon session was made of stirring interest and genuine value in the discussion of Man's Place in the Church, by Mrs. J. H. Heald, and Why Not More Men in the Church, by Rev. C. L. Kloss and E. M. Ficket.

The examination of Mrs. J. H. Heald for ordination was altogether satisfactory, revealing unexpected strength in one without special theological training. The ordaining prayer was offered by Rev. Daniel Kloss and the charge given by Superintendent Ashmun.

If there was one controlling idea in the sessions it was the holding up of Christ as essential to the human soul. From the first paper to the closing addresses on Christ the Supreme Need of Man this thought seemed to prevail.

E. H. A.

## THEOLOGICAL SEMINARIES.

### Bangor.

The fourth, fifth and sixth Bond Lectures were given last week on The Existing Social Order, Social Problems to Be Met by the Minister, and Some Natural Checks on the Evils of Competition. ——The Seniors held their class supper last Wednesday evening. The post-prandial exercises consisted of an entertaining paper by the class historian, Mr. H. E. Lombard, and concluded with singing the class song, composed by Mr. W. H. Dunnak.—— Mr. Gales accepts a call to Union, Me.

### Andover.

Recent preachers in the seminary church have been Rev. H. P. Dewey of Concord, N. H., and President Lee of the French College, Springfield.——Mr. A. L. Ripley gave an address on Some Financial Heresies last Friday.——Rev. Henry Blodget, D. D., Hyde lecturer on foreign missions, has begun a series of 10 lectures on the Mission Field in China. ——Mr. G. M. Ward of the Senior Class has been called to the presidency of Washburn College and also to that of Rollins College. His decision is not made.——Rev. Andrew Mulnix of last year's class visited the seminary lately and gave a glowing account of home mission work in South Dakota.—— Rev. W. W. Ranney was here last week to secure recruits for the "Maine Band."——Owing to the recent illness of Captain King the seminary ball team has been disbanded and the entire amount in the treasury given to the Armenian relief fund.

### Hartford.

At the missionary meeting last Wednesday afternoon Dr. A. P. Foster spoke on the Missionary Sunday School Work in the country, with special reference to the work of the Am. S. S. Union.—— The Hartford Union Association has approbated H. W. Dunning, J. E. Merrill and G. H. Post of the Senior Class to preach. From the Middle Class E. W. Bishop has been approbated by the New London Association, and F. W. Hazen and W. Hazen by the Middlesex Association.

### Yale.

Prof. Samuel Harris, who, since his resignation of the chair of systematic theology, has taught the Junior Class in philosophy, will not continue next year. Professor Stevens will assume that work in September.——The missionary society was addressed last week by Rev. J. K. Browne of Harpoot.—— At the public meeting of the Leonard Bacon Club the question, Resolved, That the college course should be reduced from four to three years, was discussed by Messrs. Rowe, Evers, Rondenbush and Clark.——Among the special lectures last week was one by Professor Weir of the art school on A Glimpse of Holland in the Time of Rembrandt, and one before the Philosophical Club on The Will to Believe, by Prof. William James of Harvard.—— Additional names of those approbated to preach are Messrs. John Deans, Jr., and E. H. Eppens of the Senior Class.

## CONFERENCES AND ASSOCIATIONS.

MASS.—The spring meeting of Hampton County Conference was held in Chester, April 22. The general theme was The Church at Work. The sermon on Religion in Common Life was by Rev. J. H. Lockwood; other topics were: Some Things About the Church and the Kingdom, The Church Pervading Community Life, Society, Education, Politics, The Individual the Unit of Community Life, The Opportunity of Today.

O.—A Congregational-Christian conference was held at Piqua, April 14, 15. The topics were: Are Christians Congregationalists? and Are Congregationalists Christians? How Can We Help Each Other? The Essentials of Christianity, Converging Lines, Unity the Product of Life and Condition of Earth, Gains of Unity in the Nineteenth Century and in the Twentieth Century. The sermons were preached by Rev. Messrs. Washington Gladden, D. D., and C. J. Jones.

Marietta Conference met in Belpre, April 14, 15. The topics were: The Sunday School, Organized Work for the Young, Individual Work, Missions and Congregationalism in Southern Ohio. The sermon was by Rev. C. B. Shear.

Toledo Conference met in Toledo, April 14, 15. Missionary addresses, two sermons, a paper on the word "Atonement" and an address on The Centennial Year of Congregationalism in Ohio occupied the time.

MICH.—Grand Rapids Association met in Middleville, April 13, 14, and enjoyed one of the best meetings it ever held. A large attendance, encouraging reports and a general increase of membership were noteworthy features. The association has just reached its 50th birthday.

IO.—The Sioux Association held its annual meeting at Primghar, April 14, 15. This being the home missionary ground of the State, much time was given to that subject, Secretary Douglass making the principal address. Rev. C. A. Towle of the Sunday School Society and Miss Mary P. Wright of Turkey also had sympathetic hearing. Rev. W. G. Johnston preached the sermon. One feature of the meeting was a laymen's session, in which brethren discussed: The Finances of the Church, Reform in Funeral Customs, Church Attendance, The Prayer Meeting, Church Music, and What I Like in the Pulpit. The themes presented by pastors were: The Pastor in the Homes, The Pulpit and Current Fads, and Pulpit and Pew. Addresses were also made on Temperance and Christian Citizenship.

KAN.—The Eastern Association held its spring meeting in Tonganoxie, April 7–9, with good attendance. The reports were full of inspiration. All branches of church work seem to be in a prosperous condition.

Southern Association met at Parsons, March 24–26. Rev. A. O. Penniman preached. The topics were: What May the Church Expect from the Prayer Meeting, Elements of Church Efficiency, The Y. P. S. C. E., Our Associational Meetings, and Southern Kansas Academy. Reports from the churches showed decided growth.

Northwestern Association met at Kirwin, March 31–April 2, and was an occasion of marked interest. Addresses were made upon the work and needs of four of the benevolent societies and the A. B. C. F. M. and other topics were: Stockton Academy, Washburn College, The Y. P. S. C. E., Woman's Missionary Work, Division of Labor Between Pastor and People, What Can Be Done for Pastorless Churches? and The Need of Religious Newspapers in the Home.

WN.—The Eastern Washington and Northern Idaho Association met, April 7–9, with the Walla Walla Church, the oldest and most historic in the State. Rev. W. C. Fowler preached the sermon. Reports showed that six churches had been organized and six buildings erected during the year. Stirring words were spoken by representatives of the great missionary societies, Pacific Seminary and Whitman College, an entire evening being devoted to the last named. Among other topics relating to effective and progressive Christian work were: The Young Men's Club, The Institutional Church, The Junior Endeavor Society, Demand for an Educated Ministry, Lack of Adaptation of Present Seminary Methods, How to Get Church Members to Work, How to Reach Men Who are Unbelievers. Many improved the opportunity to visit Whitman College and the historic spot where Marcus and Mrs. Whitman were massacred. It was decided to organize three bodies within the bounds of the association, the Walla Walla, Palouse and Spokane Conferences. An application was presented from the citizens of Colville to establish an academy at that place, and a committee was appointed to aid in such a movement and to commend it to the Education Society.

## CLUBS.

WIS.—The Milwaukee Club held a meeting April 10. The subjects were: The Congregational Idea and Our Obligations to It, The Wisconsin Home Missionary Society, and Men with Missionary Zeal.

## NEW ENGLAND.

### Massachusetts.

SOMERVILLE.—*Broadway.* The edifice was dedicated April 16, although parts of the building were erected twelve years ago. The fact that the house had not previously been entirely paid for delayed its consecration. The remodeled auditorium will seat 870 persons, and the added seats of the neighboring rooms will accommodate 200 more. The cost of the new addition was $25,000. Dr. S. H. Virgin of New York preached the sermon. Rev. H. H. Leavitt, the pastor offered the prayer.

REVERE.—Rev. S. P. Cook, having closed a temporary period of instruction at the Lay College, suitable resolutions were passed by the students appreciative of his labors and expressing gratitude for his helpful service.——Mr. and Mrs. P. C. Butterfield, formerly students at the college, are engaged by the Bible Society of Connecticut to canvass towns in that State, distributing and selling Bibles and tracts and holding meetings as occasions offer.

PEABODY.—*South.* Rev. G. A. Hall preached his

10th anniversary sermon to a large congregation, April 12. During this period 176 persons had been admitted to membership, which numbers at present 325. Over $16,500 have been contributed to missions, the Sunday school has grown to a membership of 425 and all the branches of work were shown to be in a flourishing condition. An enthusiastic reception was given the pastor and his wife, April 14, the congregation and community generally being well represented. The president of the Brotherhood of Andrew and Philip presented Mr. Hall with a check of $300 as a token of the esteem in which he is held by the entire parish.

LOWELL.—*First.* The special legislation asked for by the majority of the church to compel the society to receive into membership church members with certain qualifications has been granted by the legislature. The vote in the House was 76 to 46 and in the Senate 17 to 9.

SPRINGFIELD.—Nearly all the pulpits of the city were filled on a recent Sunday by members of the New England Methodist Conference, then in session.——*First.* Last Sunday evening the pastor, Rev. F. L. Goodspeed, preached the last of a series of sermons to young people on The Art of Making Others Happy. A series of Monday afternoon organ recitals by Prof. J. H. Loud, the new organist and choir director, is now in progress. The last general social of the season was held Monday evening, April 13, and was well attended. The Bible class of Mrs. J. L. Johnson, composed of young business men, closed the social season, April 15, with an entertainment and social.——*South.* The Sunday afternoon vesper services are proving popular and attractive. An excellent musical program is rendered by organ and choir and the address is short.——*Park.* Rev. A. E. Cress, the new pastor, will begin his duties May 17. Rev. E. H. Knight has been supplying the pulpit for several months.

The ministers of all denominations of Hampden and Hampshire Counties met recently at the South meeting house to confer on the subject of Christian Unity. A report, prepared by a committee representing five denominations, was unanimously adopted. It embodied a resolve to promote unity, a willingness to consider declarations of other bodies on this subject and a proposition for the immediate forming of a union to meet annually and to be composed of representatives of every Christian congregation in these counties. Affiliation with the League of Catholic Unity was recommended on this basis.

### Maine.

SANFORD.—Never has such a revival of church attendance spread amongst this people. Men of wealth and good social influence attend the services as do also men who have lost character. Such conditions have resulted from many personal visitations by the pastor, Rev. C. L. Woodworth, Jr., within a few weeks on non church-going men.

SOUTH PARIS.—On Easter Sunday 21 persons were received to membership, all on confession. During the present pastorate of three and a half years 56 have been welcomed to fellowship, 47 on confession. A deep spiritual interest prevails and the prayer meetings are well attended. The pastor is Rev. R. J. Haughton.

CUMBERLAND MILLS.—The annual parish reports show a commendable condition. All current expenses have been met, painting and repairs to the extent of over $400 provided for and $156 have been paid on the debt. The women raised $345.

ISLAND FALLS.—*Whittier.* A new bell weighing 800 pounds has been placed in the meeting house tower as a gift of Capt. George Carver of New York. It is inscribed in memory of his mother.

Secretary Hatch of the Maine Missionary Society gives a few facts regarding the work of the quarter ending March 1. Fifty-seven pastors have ministered to 50 churches for 13 weeks in places where otherwise there would have been little or no opportunity for religious services. There have been at least 80 hopeful conversions and these scattered missionary churches have contributed the sum of $520 to the various societies of the home and foreign field. Much faithful pastoral work has been done and in a few cases marked revivals have occurred.

### New Hampshire.

AMHERST.—On Easter Sunday occurred the unveiling of a beautiful bronze tablet, as a memorial of the late Rev. J. G. Davis, D. D., for 35 years the faithful pastor of the church. An appropriate address was given by the present pastor, Rev. A. J. McGown. The tablet cost $375, and was contributed by the many that still hold the venerated pastor in loving remembrance. The finances of the society, as shown by the secretary's report, are in excellent condition. At their late meeting $1,450 were voted for the current year.

CONCORD.—*South.* A new chapel to cost $12,500 is to be erected, with provision for committee rooms, library and other departments.

FARMINGTON.—Evangelist Jordan has closed a profitable period of work lasting four weeks. The Baptists united in the effort.

HOLLIS.—Rev. S. L. Gerould preached his 10th anniversary sermon last week. Revival services have just been started.

### Vermont.

RUTLAND.—A neat pamphlet containing the annual statements show the membership to be 785, a gain of 42 last year. The offerings and contributions for benevolences amounted to $2,091, the current expenses $5,336.

MORRISVILLE.—The building committee has been instructed to proceed at once with the erection of the proposed new house on the present site.

### Connecticut.

NEW HAVEN.—A helpful feature of church life in the city is the system of adult Sunday school classes, where Bible study is pursued according to modern critical methods of interpretation Such classes have been taught the past winter for United Church by Prof. G. B. Stevens and Mr. H. T. Fowler; for Center Church by Prof. E. L. Curtis and Dr. Arthur Fairbanks; and for Dwight Place Church by the assistant pastor, Rev. C. A. Osborne.——On Tuesday of last week the branch of the Woman's Board was addressed at Center Church chapel by Miss Lizzie S. Webb of Adana, Turkey.——*United.* A course of lectures is being given by Miss Maria Parloa on Domestic Economy, under the auspices of the Mission Circle. The recent annual collection for the endowment fund amounts to $500. Dr. Munger has been obliged to take a rest for several weeks, and the church is in charge of the new assistant pastor, Mr. Frederick Lynch.——*Howard Avenue.* At the April communion additions were received to membership. The Sunday morning congregations are larger than ever.

NEW BRITAIN.—*First.* The church celebrated its 139th anniversary last Sunday. The pastor, Rev. G. W. Sandwell, D. D., preached an interesting historical sermon to a large congregation. At the start there were 68 members. In all 2,367 persons have been taken into fellowship. The church has had 15 pastors and three houses of worship, and has sent many persons into the ministry and mission field. A daughter, the South Church, has grown up by its side, fairly eclipsing its mother. Next Sunday Dr. Sandwell will speak on the special characteristics of his predecessors.—*South.* The new organ is now practically completed and will probably be used for the first time May 3, the services on that occasion taking the form of a jubilee.

IVORYTON.—Rev. L. S. Griggs, whose recent illness has been recorded, is absent on a vacation of some duration to recover his strength. There will be one preaching service in the chapel each Sunday during his absence, alternating with the services at Colebrook.

WESTBROOK.—The hill and grounds about the church were graded and many improvements made last week, the majority of the male members of the congregation doing the work.

WINDSOR LOCKS.—The benevolences last year were $2,153, and the expenses of the society $2,039. The membership is about 150. Rev. Richard Wright is pastor.

BRIDGEPORT.—The Armenian fund, which a local newspaper is managing, has received substantial support from the Park Street Church in a contribution of $100.

## MIDDLE STATES.

### New York.

OLEAN.—This church was much encouraged by Easter additions and was a good deal awakened by a week of meetings preceding the communion Sunday, in which neighboring pastors, Congregational and Presbyterian, preached. The church has had a hard financial struggle, but exhibits unity and consecration. Rev. J. H. McKee is the pastor.

WEST BLOOMFIELD.—This church has completed the improvements of the past two years by lighting the meeting house with a new chandelier having a 72-inch reflector. Part of the service of Easter evening was devoted to the dedication. The chandelier is largely the gift of the young women. Rev. N. W. Bates is pastor.

LAKEWOOD.—The new church edifice is rapidly approaching completion. The pastor, Rev. J. H. Barnett, supplies here and at Ashville five miles away. His home parish is situated on the beautiful Chautauqua Lake, and it is largely through the generosity of visiting friends that this meeting house is built.

NEWARK VALLEY.—Rev. M. R. Kerr occupied the pulpit April 5, as a candidate for the position made vacant by the resignation of Rev. J. S. Ellsworth. Mr. Kerr is not a stranger here, having been formerly principal of the village school.

MAINE.—Rev. Mr. Salter of a mission school in New York city spoke here recently before the united Sunday schools of the three churches. The Congregational school has for several years sent vegetables to this mission.

JAMESTOWN.—Rev. A. L. Smalley, the new pastor, is meeting with encouragement in his work, and has already won strong support from his people.

### New Jersey.

ELIZABETH.—The church is making a vigorous effort to pay its debt of $1,100. All but $250 has been subscribed and considerable money paid in. The Junior Endeavor Society, of which the pastor's wife is superintendent, contributes $15 annually toward the education of a native child in India, from whom personal communications are received. The society recently sent a box to Florida containing clothing, material for a sewing school, stories, magazines, etc. It also sent scrap-books, dolls and stories to the Elizabeth General Hospital, and has contributed $10 toward the church treasury. The pastor, Rev. C. C. Clark, preaches once a month to the young Endeavorers.

## THE INTERIOR.

### Ohio.

CLEVELAND.—At the March Ministers' Meeting Rev. H. O. Allen read a scholarly review of Dr. Gordon's Christ of Today, and Rev. E. A. Paddock spoke upon Frontier Home Missionary Work.——*East Madison Avenue*, Rev. D. T. Thomas, pastor, has received more members the past year than in any year of its history. The audience-room has recently been redecorated and recarpeted, and in 20 minutes at a recent Sunday morning service the people raised $600 to clear a floating debt of some years' standing. This church makes a large contribution to home missionary work by giving the use of its commodious building to the Bohemian Board for the services of its East Madison Avenue Station. ——*Lakeview Church* has received eight Italians into its membership on confession, as first fruits of its Italian work under Mr. G. V. Zottarelli, an Oberlin student. Rev. A. B. Cristy has edited and published under the title, Cleveland Congregationalists, a cloth bound volume containing a history and directory of each of the 25 churches in Cleveland, and historical sketches of all Congregational organizations in the city. The book is illustrated with half-tone cuts of all the church buildings and ministers and the officers of various societies. It contains also much general denominational information. The proceeds are for the building fund of Lakeview Church.

### Michigan.

Hopeful revivals have been held in Trout Creek with 22 accessions, Calumet with 57 new members and Benton Harbor with 40 Also at Greenville, Lake Linden and Vicksburg there have been encouraging signs in the work.

### Wisconsin.

The Iron River church reports a better condition than ever.——Union Grove, recently visited by Rev. J. N. Lippard, has been greatly strengthened by a number of conversions.——Evangelist Norris has conducted services in Burlington with good results.——The Bayfield meeting house was burned last month, but the people will rebuild.

## THE WEST.

### Iowa.

LARCHWOOD.—Much interest attaches to the history of this church in the northwestern section of the State. Not many years ago a gentleman from England purchased 20,000 acres of land in this region, intending to establish something like the tenant system of the old country, and to build up an English Church in his new town. But after a while sons of former acquaintances ceased to come from England, and under the influence of the American spirit neither the tenant system nor the liturgical element in the church remained popular. Wise enough to see this, the proprietor cut up his land into farms and sold them to industrious men, and then permitted the settlers to decide upon the kind of church they would have. Though there was not a Congregationalist in the place it was unanimously decided to organize in the Congregational way, in which these professing Christians have walked happily and usefully for more than a decade. The church is well known for its aggressive spirit and for the wisdom with which it presses out to occupy new territory.

BURLINGTON.—The 50th anniversary of the settlement of the venerable pastor, Rev. William Salter, D. D., was celebrated April 12, 13. Dr. Salter, now

75 years of age, is one of the members of the famous Iowa Band, which came to this State in 1843. Two other members of the band were present, Rev. Messrs. Ephraim Adams and Alden B. Robbins. Dr. Salter preached the anniversary sermon with much of his former vigor. Addresses by pioneer preachers, the reading of original poems by Rev. W. H. Buss and others, historical reminiscences, greetings and testimonials from the citizens of Burlington and friends far and near, with a reception tendered by the women of the congregation, were features of the joyful occasion.

ELDON.—Another pastor's wife, Mrs. Eva K. Miller, has been ordained to the ministry. As an evangelist of the W. C. T. U. she has had considerable experience. Her purpose in seeking ordination is that she may be able to render more efficient assistance to her husband in his work.

COLLEGE SPRINGS.—Rev. H. C. Rosenberger has closed a successful series of meetings which have greatly strengthened the church. A number have been added to the membership and more are expected. Mr. Rosenberger has received a call to the pastorate.

DES MOINES.—*Pilgrim.* On Easter the attendance at morning service and also at Sunday school was the largest in the history of the church. Seven persons were welcomed to fellowship.

WHITING.—At the close of special meetings conducted by the pastor, Rev. G. H. Croker, assisted by Rev. J. M. McNamara, 85 persons were received to membership, 75 on confession.

PETERSON.—Twenty persons were received to membership Easter Sunday. The pastor and family are now occupying a newly purchased parsonage.

Imitating the example of Eastern institutions, the students of Iowa College this year have employed their spring vacation in Christian work in needy fields, going out in bands. One of these companies went to the young church at Carnforth, holding evening services and calling at the homes during the day Another visited a neglected rural district and held evening meetings in the schoolhouse. Glowing reports have been brought back of the joy of this service and of the good apparently accomplished. For a long time students have been engaged in Sunday school work in the vicinity of Grinnell with good results.

The last winter has been marked by a good deal of religious interest. To several churches more than 100 persons have been added, most of them on confession. In most cases the extra meetings have been conducted by the pastors with such assistance as neighboring ministers could render. The spring meetings are anticipated with great interest.

### Minnesota.

NORTH BRANCH.—Rev. E. E. Rogers of Chowen assisted in revival work at two points on this field with excellent results. He also secured funds from friends in the East for the purchase of a much needed conveyance for the pastor, P. H. Fisk.

CLARISSA.—A new church of 19 members was organized and recognized by council April 8, the result of evangelistic services held by Rev. C. B. Fellows.

### Kansas.

RUSSELL SPRINGS.—This church accomplished good while enough people remained in Logan County to make it desirable to maintain it. Its last, and by no means least, beneficent work was to distribute, with much discrimination and wisdom, more than a car load of relief goods in the winter of 1894–5 among the destitute in Logan County. These goods were sent by friends in eastern Kansas, and the clerk of Russell Springs Congregational Church was put in charge of them by the superintendent of missions. The membership now having become so reduced that services cannot be maintained, the church has given its communion service to the new and vigorous South Bend church, which was organized and is served by Rev. L. C. Schnacke of Great Bend.

SALINA.—*Plymouth* observed its eighth anniversary April 3–5. A reunion, social and supper were the features of the first evening, and on the second evening addresses were made on Congregationalism in various relations, Rev. W. B. Mucklow, former pastor of the church, presiding. On Sunday four persons were received to membership. The occasion was of interest throughout. The church has always been self-supporting, owns property that cost $11,000, has nearly 200 members and is united and growing. The financial stress has made it difficult for some members to pay their installments on subscriptions for the church building, but the payments are being made, and otherwise the church is practically out of debt. Rev. T. V. Davies is pastor.

KANSAS CITY.—*Bethel.* Mr. E. P. Mills, who has long been identified with this church, is giving it pastoral care for two months. Active cottage meetings are sustained by the members. The average attendance at each of the Sunday schools, at Bethel Mission Hall and Armourdale, falls but little below 100.——*Pilgrim.* In anticipation of the coming, in February, of its new pastor, Rev. D. Baines Griffiths, $200 have been expended on improving the audience-room and for hymn-books. Six persons united with the church April 5 and in all respects the outlook is encouraging.

PAOLA.—Important improvements in the edifice have recently been made, and there is growth in spiritual strength and usefulness. Interest is being added to the Sunday evening services by a young people's choir, self-organized. The Ladies' Aid and Missionary Society combined is active. The Y. P. S. C. E., one of the first organized in the State, recently celebrated its 10th anniversary. The pastor preaches regularly in a country district.

KANWAKA AND BARKER'S.—These churches, located in rural districts in Douglass County, now have a resident pastor for the first time in their history, and are happy and prosperous. Kanwaka received six to membership April 5, and maintains a Sunday school, prayer meeting and Y. P. S. C. E. Barker's has added 18 to its membership during the past year.

DOVER.—The Ladies' Society divides its receipts equally among home missions, foreign missions and special needs of its own church. It is now applying the latter fund towards erecting a parsonage. A "Pansy Club" in the church has bought an organ and singing books and is otherwise useful.

FORT SCOTT.—The church has large audiences and growing influence in the city, and is planning for early and marked advances in prosecuting its important work. A fund for enlarging and improving its finely located house of worship increases daily. Rev. A. O. Penniman is its pastor.

VALENCIA.—This church, which holds services at two points, recently observed Arbor Day by planting trees around its "Plymouth Rock" building. In the evening a musical entertainment was given which netted a good sum towards paying a debt.

ALANTHUS.—Rev. I. M. Waldrop, pastor at Buffalo Park and Collyer, is now holding a series of meetings at this rural point in Gove County. He is assisted by Mr. Crippen, a singer converted in the recent revival at Fairview School House.

SEVERY.—Twelve accessions have been received during the past year, making the present membership 58. Although pastorless for some months the Sunday school, prayer meeting and Ladies' Missionary Society are prosperous.

LAWRENCE.—*Plymouth* has added 100 members in two years. A Men's Club is doing much to increase attendance at the Sunday evening services. The Y. P. S. C. E. has 100 active members and an associate membership of 52.

INDIANAPOLIS.—This organization, located in a district near Osawatomie, has wrought a great and beneficent change in its neighborhood. It is a part of the field of Rev. T. S. Roberts, pastor at Osawatomie.

The Garnett Church has recently adopted the weekly system of payments and finds all its current indebtedness thus provided for.

Approbation to preach has been granted by the spring associations as follows: By Central Association, Mr. John Izard for one year; by Southern Association, Mr. W. R. Harris and Mr. T. E. B. Mason for one year; by Eastern Association, Mr. R. Howard Williams for one year, Mr. Herbert Thompson for six months.

### Nebraska.

DODGE.—The evangelistic meetings led by Rev. C. S. Billings closed April 3. The Congregational church is the only one in the village, and the interest extended largely into the community. A number of children were deeply interested and 16 adults committed themselves to the cause of Christ. A Junior Endeavor Society has been organized with 25 members, and the pastor, Rev. Arthur Farnworth, already has quite a large list of names of those who wish to unite with the church.

STANTON.—Evangelist Billings held an eight-days' meeting with excellent results. The church was much refreshed and strengthened; 25 persons signed cards expressing their purpose to lead a Christian life; 10 of these are already pledged to unite with the church and others will follow. The day for old soldiers was peculiarly impressive. Mr. Billings has been assisted in these meetings by Mr. G. A. Raymer.

### South Dakota.

VERMILLION.—Crowded houses greet the new pastor, Rev. G. E. Paddock. Four sermons on The Holy Ghost have each been followed by a Bible reading on the same subject at the midweek meeting. A series of evening sermons has been especially addressed to young people. The recent collection for home missions was double that of any previous year.

HURON.—The wife of Rev. W. H. Thrall died suddenly, April 10, of heart failure. She was secretary of the State W. H. M. S. and had formerly been a teacher under the A. M. A. and the N. W. E. C. The remains were taken for interment to Pepperell, Mass., her former home.

MITCHELL.—Mr. B. W. Burleigh becomes pastor of this church April 26. Mr. Burleigh is one of the first graduates of Yankton College, has studied law and graduates this spring from Chicago Seminary.

### Arizona.

PRESCOTT.—The membership of the different departments has noticeably increased. The primary Sunday school class has doubled within a few months. A Young Men's Bible Class, started a few weeks ago, has grown so fast that it has been found necessary to divide it. The meeting house is now lighted by electricity. Rev. T. D. McLean is pastor.

TEMPE.—The membership has doubled during the association year and now numbers 56. The missionary interest here is enhanced by the fact that the missionary society was organized simultaneously with the church. Interest in both prayer meeting and Sunday school is steadily growing. Rev. Daniel Kloss is pastor.

TUCSON.—Much needed improvements on the church building are being made from the proceeds of a course of lectures arranged by the women of the church Rev. L. A. Pettibone is pastor.

## PACIFIC COAST.

### California.

LOS ANGELES.—*Plymouth* and *Olivet* have taken the preliminary steps in selling their present building lots and uniting forces in a more hopeful field, moving Plymouth edifice to a corner midway between the present sites.——*East Side.* After the close of the union meetings under the lead of Evangelist Patterson, Rev. D. D. Hill, aided by other pastors, continued services in his own church.——*Central Avenue.* This, the youngest of the sisterhood of city churches, dedicated a house of worship, free of debt, March 22, Rev. W. F. Day preaching the sermon. The Sunday school numbers over 100. Evangelist W. A. Lamb is holding helpful services.

NORWALK.—A church of 19 members, gathered by Rev. C. L. Kloss of Kansas City, was recognized by council on Good Friday.

VERNONDALE.—The people rejoice that Rev. J. J. Findlay of Bethlehem has accepted its call. They feel repaid for their long waiting.

### Washington.

TACOMA.—*First.* The council called to dissolve the relations between Rev. L. H. Hallock, D. D., and this people passed resolutions of esteem and affection, commending his earnestness, eloquence, diligence and purity of life, recognizing the broader service he has rendered throughout the State, and affirming that only consideration for his health leads them to recommend his dismission.

WALLA WALLA.—This church, which has just entertained the local conference, has made gratifying progress during the three years' pastorate of Rev. E. L. Smith, having more than doubled its membership. It can now be counted among the strongest and most active in the city. Some of its members are doing effective missionary work in the surrounding country.

## OTHER CHRISTIAN WORK.

The central committee of the Massachusetts Convention of Congregational Ministers asks the assistance of the churches to augment its charitable fund. The convention distributes the income of its fund, with such additional sums as are intrusted to it by the churches, to the widows or unmarried daughters of Congregational ministers in Massachusetts who die without pastoral settlement. It wishes to raise the amount which it gave last year to each of the 30 widows on its list, viz., $34, to something approaching $100 for each, a sum small enough in view of their necessities. To do this it needs from the churches sufficient contributions to give it—including the income of its funds—from $2,500 to $3,000 to distribute. The appeal is sent by the committee to the churches (Trinitarian and Unitarian, both of which are represented in the distribution of the convention), which in the past have shown an interest in the work by contributing to it. The appeal is apart and distinct from any that may be made for what may be designated as strictly denominational agencies for affording similar relief.

Contributions should be sent to Rev. Henry F. Jenks, Canton, Mass., the treasurer of the convention. To have them available for this year's distribution they ought to reach him as early as May 10. The appeal is indorsed by Alexander McKenzie, George M. Boynton, Arthur Little, E. E. Hale, Carlton A. Staples.

## WEEKLY REGISTER.

### Calls.

ADAMS, Hubert G., Chicago Seminary, to Garretson, S. D., for four months. Accepts.
BROWN, Richard, Palmyra, Wis., to Vine Ch., Minneapolis, Minn. Accepts, and has begun work.
BURLEIGH, B. Wade, Chicago Seminary, to Mitchell, S. D. Accepts, to begin work April 26.
ELY, Edward L., Omaha, Neb., to Rockford, Io.
FAY, Charles E., Pres. Ch., Unadilla, N. Y., to Newport, Vt. Accepts, to begin work May 3.
GOFF, Edward F., Aurora, Ill., to Riverside, Cal.
GRANT, Jno. H., Yale Divinity School, accepts call, to Center Ch., Meriden, Ct.
HOLWAY, Theodore T., Chicago Seminary, to Ch. of Covenant, Maplewood, St. Louis, Mo.
HORTON, Francis A., Union Ch., Providence, R. I., to Temple Ch. (Pres.), Philadelphia, Pa. Accepts.
HOUSTON, Robert, to permanent pastorate at Ewen, Mich., where he has been supplying. Accepts.
JOHNSON, Peter A., Yale Divinity School, to be assistant pastor of Dwight Place Ch., New Haven, Ct.
LOMBARD, Herbert E., Bangor Seminary, to Cherryfield, Me. Accepts.
PHILLIPS, Thos. D., for ten years pastor in Chardon, O., to First Ch., Lorain.
RAND, Frank E., Otis, Mass., to Westford, Ct. Accepts, and has begun work.
ROSENBERGER, Henry C., Mitchellville, Io., to College Springs.
TAYLOR, Jno. R., Lockport, Ill., to Earlville. Accepts.
TUCKER, Silas P., Bondville, Vt., to Cornish, N. H.
WRIGHT, Benj. M., Kent, Ct., to Orange.

### Ordinations and Installations.

DAVIS, Wm. H., *i.* Eliot Ch., Newton, Mass., April 14. Sermon, Rev. Dr. Wolcott Calkins; other parts, Rev. Messrs. E. M. Noyes, C. H. Beal; Drs. W. G. Sperry, Reuen Thomas, G. E. Merrill, G. A. Gordon.
HEALD, Mrs. J. H., *o.* Tempe, Ariz., April 8. Parts by Rev. Messrs Daniel Kloss and E. H. Ashmun.
MILLER, Mrs. Eva. K., *o.* as pastor-at-large, Eldon, Io., April 2. Sermon, Rev. L. F. Berry; prayer, Rev. J. R. Beard.

### Resignations.

ARNOLD, David S., Clarksville, Mich., to take effect May 1.
BELL, Leon E., Center Barnstead, N. H.
BRINK, Lee A., Bowdle, S. D.
CAMPBELL, James, Black Diamond, Wn.
DAVIS, F. Lincoln, Ward Hill Ch., Bradford, Mass.
FISH, Samuel E., Gettysburg, S. D., on account of ill health.
GIBSON, Jno., S. Kaukauna, Wis., to take effect July 1.
HARRINGTON, Vernon C., Belchertown, Mass., to take effect June 1.
HICKS, Lewis W., Wellesley, Mass., to take effect June 1.
HUNT, Emerson L., Cherryfield, Me.
KENT, Lawrence G., First Ch., Muscatine, Io., withdraws resignation.
MOULTON, Roland C., Des Moines, Io., to take effect June 1.
OSBORNE, Cyrus A., asst. pastor Dwight Place Ch., New Haven, Ct
PIERCE, Leroy M., Blackstone, Mass.
RICKETTS, Chas. H., Somers, Ct.
SANDERS, Clarendon M., Marseilles, Ill.
STIMSON, Henry A., Broadway Tabernacle, New York, N. Y.
WRIGHT, Benj. M., Kent, Ct.

### Dismissions.

CURTIS, Gilbert A., Andover, Ct.
HALLOCK, Leavitt H., First Ch., Tacoma, Wn., April 7.

### Churches Organized.

CHERRYFIELD, Me.
NORWALK, Cal., rec. 3 April, 19 members.

### Miscellaneous.

DAY, Wm. H., after two years of study in Europe, has returned and is visiting his parents in Los Angeles, Cal.
ELDER, Hugh, who for some months has been supplying acceptably at Ossipee and N. Wolfeboro, N. H., has been called to Scotland by the death of his father.
HANKEMEYER, Nath'l W., is obliged to close his work at New Rockford, N. D., and seek a climate more favorable to his wife's health. His departure will be greatly regretted.
JONES, Trevor C., has received from the citizens of Pittsford, Mich., a purse of $50 as an expression of appreciation and esteem.
TAGGART, Chas. E., has closed a successful pastorate at Rockford, Io., and will spend the next three months in rest at Olivet, Mich.
VROOMAN, Frank B., who recently accepted a call to the Kenwood Presbyterian Ch., Chicago, Ill., has been admitted to the Chicago Presbytery, having successfully passed its examination.

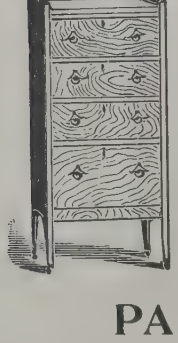
## ADDITIONS TO THE CHURCHES.

| | *Conf.* | *Tot.* |
|---|---|---|
| **ALABAMA.** | | |
| Central, Union, | — | 11 |
| Wicksburg, | — | 11 |
| **CALIFORNIA.** | | |
| Alameda, | 4 | 5 |
| Bloomington, | 1 | 7 |
| Fresno, | — | 6 |
| Los Angeles, First, | — | 30 |
| Oakland, Oak Chapel, | 5 | 22 |
| San Francisco, Richmond, | 2 | 4 |
| Sebastopol, | 6 | 7 |
| **CONNECTICUT.** | | |
| Madison, | 16 | 16 |
| Monroe, | 11 | 11 |
| New Haven, Howard Ave., | 3 | 5 |
| **ILLINOIS.** | | |
| Annawan, | 7 | 11 |
| Cambridge, | 12 | 12 |
| Chicago, Bethlehem, | 44 | 48 |
| Brighton Park, Union, | — | 38 |
| California Ave., | 17 | 30 |
| Jefferson, | 11 | 11 |
| North Englewood, | 11 | 12 |
| University, | — | 21 |
| Warren Ave., | 17 | 41 |
| Des Plaines, | 3 | 6 |
| Peoria, Union, | 15 | 37 |
| **INDIANA.** | | |
| Fort Wayne, Plymouth, | — | 35 |
| Indianapolis, Mayflower, | 10 | 10 |
| Pilgrim, | 4 | 4 |
| Plymouth, | 8 | 10 |
| **IOWA.** | | |
| Alton, | 2 | 6 |
| Bear Grove, | 3 | 4 |
| Blencoe, | 3 | 5 |
| Bonduiant, | 3 | 9 |
| Cedar Falls, | 18 | 18 |
| Des Moines, Pilgrim, | — | 7 |
| Doon, | 12 | 18 |
| Exira, | 6 | 7 |
| Fairfax, | — | 7 |
| Iowa City, | 2 | 5 |
| Manson, | 2 | 5 |
| McGregor, | 10 | 10 |
| Monona, | 2 | 3 |
| Ottumwa, Second, | 48 | 50 |
| Peterson, | 20 | 20 |
| Reinbeck, | 4 | 5 |
| Sioux City, Riverside, | 5 | 5 |
| Stuart, | 8 | 8 |
| Victor, | 6 | 7 |
| Whiting, | 75 | 85 |
| **KANSAS.** | | |
| Bala, | 15 | 15 |
| Brookville, | 15 | 31 |
| Kansas City, Pilgrim, | — | 6 |
| Kanwaka, | 6 | 6 |
| Ottawa, | 7 | 7 |
| Salina, Plymouth, | — | 4 |
| Seabrook, | — | 16 |
| Mission Center, | — | 5 |
| **MAINE.** | | |
| Brooksville, West, | 8 | 8 |
| Island Falls, | 3 | 3 |
| Norway, Second, | 5 | 8 |
| S. Paris, | 21 | 21 |
| S. Portland, Bethany, | — | 30 |
| **MASSACHUSETTS.** | | |
| Cambridgeport, Pilgrim, | — | 5 |
| Hudson, | 2 | 9 |
| Orleans, | 17 | 21 |
| Shrewsbury, | — | 8 |
| Wareham, First, | 3 | 7 |
| **MICHIGAN.** | | |
| Allegan, | 26 | 33 |
| Alpine and Walker, | 4 | 4 |
| Bradley, | 3 | 3 |
| Calumet, | 57 | 57 |
| Cedar Springs, | 33 | 35 |
| East Nelson, | 10 | 10 |
| *Conf.*, 1,153; *Tot.*, 1,980. | | |
| *Total since Jan.* 1. | *Conf.*, 7,966; *Tot.*, 13,056. | |

| | *Conf.* | *Tot.* |
|---|---|---|
| **MICHIGAN.** | | |
| Grand Rapids, First, | 7 | 14 |
| Greenville, | 30 | 42 |
| Pittsford, | 4 | 4 |
| Trout Creek, | 22 | 22 |
| Vicksburg, | — | 8 |
| Wayland, | 1 | 8 |
| **MINNESOTA.** | | |
| Clarissa, | — | 19 |
| Lake City, | 14 | 15 |
| Mantorville, | 45 | 45 |
| Minneapolis, Lyndale, | 12 | 22 |
| Ortonville, | 8 | 12 |
| Spring Valley, | — | 48 |
| St. Paul, Atlantic, | — | 9 |
| **MISSOURI.** | | |
| Kansas City, First, | 4 | 8 |
| St. Louis, Central, | 4 | 6 |
| First, | 5 | 15 |
| Tabernacle, | 6 | 6 |
| **NEBRASKA.** | | |
| Albion, | — | 4 |
| Burwell, | 13 | 13 |
| Calhoun, | — | 4 |
| Clay Center, | 5 | 5 |
| De Soto, | — | 17 |
| Exeter, | 6 | 7 |
| Grant, | 3 | 6 |
| Lincoln, Vine St., | 4 | 4 |
| Ogalalla, | 7 | 7 |
| Omaha, Pilgrim, | — | 5 |
| Silver Creek, | 6 | 7 |
| **NEW HAMPSHIRE.** | | |
| Gilmanton, | — | 5 |
| S. Seabrook, | 3 | 3 |
| **NEW YORK.** | | |
| Columbus, | — | 8 |
| New Haven, | 3 | 3 |
| Ogdensburg, | 36 | 39 |
| Olean, | 5 | 6 |
| Orient, | 22 | 24 |
| Rochester, Plymouth, | 9 | 12 |
| Syracuse, Goodwill, | 15 | 20 |
| **OHIO.** | | |
| Columbus, South, | 4 | 12 |
| Rootstown, | 3 | 4 |
| **OREGON.** | | |
| Dry Hollow, | — | 23 |
| Freewater, | 3 | 3 |
| Ingles Chapel, | — | 15 |
| Jone, | — | 25 |
| Needy, Smyrna, | 9 | 11 |
| **SOUTH DAKOTA.** | | |
| Bethel, | 5 | 5 |
| Holabird, | — | 8 |
| Ipswich, | — | 10 |
| **VERMONT.** | | |
| Cabot, | 5 | 6 |
| Simonsville, | 3 | 4 |
| **WASHINGTON.** | | |
| Colfax, | — | 11 |
| St. John, | — | 6 |
| Spokane, Second, | — | 50 |
| Springdale, | — | 21 |
| Walla Walla, | 19 | 23 |
| **WISCONSIN.** | | |
| Appleton, | 9 | 9 |
| Brodhead, | 11 | 11 |
| Camp Creek, | 20 | 20 |
| Palmyra, | 3 | 4 |
| Retreat, | 12 | 12 |
| Sterling and De Soto, | 12 | 12 |
| Union Grove, | 4 | 4 |
| **OTHER CHURCHES.** | | |
| Atlanta, Ga., First | — | 10 |
| Huntington, W. Va., | 7 | 10 |
| Milltown, N. B., | 12 | 14 |
| Oberon, N. D., | 4 | 4 |
| Plains, Pa., | 4 | 4 |
| Rogers, Ark., | 4 | 5 |
| Churches with less than three, | 21 | 25 |


**After a Day's Hard Work**
**Take Horsford's Acid Phosphate.**
It makes a delicious drink and relieves fatigue and depression. A grateful tonic.

# TOILET CHIFFONIERE.



We are building chiffonières this season with toilet top, as in the picture. This arrangement provides two small drawers with shelf above each and recess below. The mirror is so shaped that it can be swung outward with the least possible annoyance.

In place of the shallow drawers formerly used, we give here four deep receptacles. This permits the arrangement of the articles of underwear in separate high piles in each drawer.

The lowering of the sides so that the top is entirely exposed in front of the small drawers is unique and effective. This same treatment may be noticed on many other of the new styles for 1896.

Remember that our entire stock of chiffonières has been changed in the last few weeks. We are showing over 200 novelties in this one chiffonière wareroom.

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

# Nervous

People find just the help they so much need, in Hood's Sarsaparilla. It furnishes the desired strength by purifying, vitalizing and enriching the blood, and thus builds up the nerves, tones the stomach and regulates the whole system. Read this:

"I want to praise Hood's Sarsaparilla. My health run down, and I had the grip. After that, my heart and nervous system were badly affected, so that I could not do my own work. Our physician gave me some help, but did not cure. I decided to try Hood's Sarsaparilla. Soon I could do all my own housework. I

# Cured

have taken Hood's Pills with Hood's Sarsaparilla, and they have done me much good. I will not be without them. I have taken 13 bottles of Hood's Sarsaparilla, and, through the blessing of God, it has cured me. I worked as hard as ever the past summer, and I am thankful to say I am well. Hood's Pills when taken with Hood's Sarsaparilla help very much." Mrs. M. M. MESSENGER, Freehold, Pa.

This and many other cures prove that

# Hood's
## Sarsaparilla

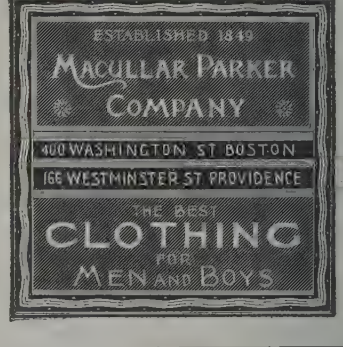
Is the One True Blood Purifier. All druggists. $1. Prepared only by C. I. Hood & Co., Lowell, Mass.

**Hood's Pills** act easily, promptly and effectively. 25 cents.

# How to Disinfect.

We desire to mail you **free,** a valuable illustrated book prepared at great expense. Simple directions on disinfecting in cases of contagious diseases and in everyday life —sinks, sewers, etc. Send your address.

**"Sanitas" Co. Ld., 636 West 55th St., N. Y.**





## Subscribers' Wants.

**An educated woman** desires a position to care for children and do family sewing; accustomed to children, a good sewer. Address D. 1, care of *The Congregationalist.*

**A motherless girl** of 13, good size and health, needs a home where she can be useful. Address, with reference, Mrs. Johnson, 689 Main St., Worcester, Mass.

**A young lady,** graduate of Smith College, would like position as traveling companion or private tutor for the summer months. Will accept the former for expenses merely and latter for small salary. Best of references. Address "T.," *Congregationalist* office.

**Room Wanted.** A lady of mature years wishes room and board in a private family in, or easily accessible to, Boston, hoping eventually to make it a permanent arrangement. Address, with particulars, Miss M., 2, care *Congregationalist* office.

*Not a Patent Medicine.*

# Insomnia

shows trouble with the brain, indicating the need of a Brain Tonic, especially one containing phosphorus.

# Freligh's Tonic

*A Phosphorized Cerebro-Spinant*

acts differently from opiates and bromides; gives food to the brain; tones up the nervous system to the normal pitch. Nature intended man to sleep.

Prescribed and endorsed by forty thousand physicians. Sample by mail, 25 cts.; regular bottle, $1.00, 100 doses. Concentrated, prompt, powerful. Descriptive pamphlet, full directions, testimonials, etc., mailed to any address.

**I. O. Woodruff & Co.,**
Manufacturing Chemists,
106-108 Fulton Street, New York City.

*Formula on Every Bottle.*

# HOME INSURANCE COMPANY
**OF NEW YORK,**
**OFFICE, NO. 119 BROADWAY.**

**Eighty-Fifth Semi-Annual Statement, January, 1896.**

SUMMARY OF ASSETS.

| | |
|---|---|
| Cash in Banks | $469,914 59 |
| Real Estate | 1,705,895.91 |
| United States Stocks (market value) | 1,418,425.00 |
| Bank, Trust Co., and Railroad Stocks and Bonds (market value) | 3,946,493.00 |
| State and City Bonds (market value) | 855,927.93 |
| Bonds and Mortgages, being first lien on Real Estate | 463,009.13 |
| Loans on Stocks, payable on demand | 426,550.00 |
| Premiums uncollected and in hands of Agents | 515,227.06 |
| Interest due and accrued on 1st January, 1896 | 52 185.92 |
| | $9,553,628.54 |

LIABILITIES.

| | |
|---|---|
| Cash Capital | $3,000,000.00 |
| Reserve Premium Fund | 4,395,659.00 |
| Reserve for Unpaid Losses and Claims | 752,514.13 |
| Net Surplus | 1,705,455.41 |
| | $9,853,628.54 |

D. A. HEALD, *President.*
J. H. WASHBURN, E. G. SNOW, *Vice-Presidents.*
W. L. BIGELOW, T. B. GREENE, *Secretaries.*
H. J. FERRIS, A. M. BURTIS, *Ass't Secretaries.*

New York, January 7, 1896.

# Iowa Loan & Trust Co.,
**of Des Moines, Iowa.**

**Capital, $500,000. Surplus, $335,000.**

This old and reliable company has been in successful business operation for over 23 years, and has always met every obligation promptly at maturity.

Its Surplus is now larger than ever before, and the company continues under the same careful management. Its Debenture Bonds are amply secured by

**FIRST MORTGAGES ON REAL ESTATE,**

**$105,000** of such mortgages being deposited for the security of each series of **$100,000** Bonds.

Bonds in sums of $200, $300, $500 and $1,000 for sale by

**FREEMAN A. SMITH,**
Ex-Treasurer American Baptist Missionary Union,
**Office, 31 Milk St., Room 22,**
Correspondence solicited. **Boston.**

# 7 PER CENT. NET.

**First Mortgage Loans on Improved Farms in the Wonderfully Fertile Red River Valley**

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

**E. P. CATES,**
**2638 Portland Avenue, Minneapolis, Minn.**

## THE BUSINESS OUTLOOK.

With the advent of warm weather a more hopeful feeling has developed, visible both in the gain in the merchandise movement and in the advancing prices in the stock market. The change in sentiment came suddenly, and was stimulated, no doubt, by the evident intention of the President to act cautiously and conservatively in the Cuban affair. Then, again, it is believed that Congress will have adjourned by the middle of next month, and this belief is a comfort to many who charge Congress with injuring the trade movement.

The increase in general business is most noticeable in the West and South. The quotations of many staples show an upward tendency, and it is expected that a better demand will soon follow. There is no improvement in woolens, and the cotton goods situation continues to be overshadowed by the large stocks. A week or two of normal demand would, it is figured, reduce these accumulated stocks in first hands to the average volume.

Bank clearings last week show the better trade situation, being 6 per cent. more than the previous week, and 5.6 per cent. more than the corresponding week last year. In the stock market it has been a bull week, sugar being the speculative stock and advancing to 125⅞, with subsequent reaction.

## BIOGRAPHICAL.

### REV. JOHN WHEELER HARDING.

Mr. Harding was born in Waltham, Mass., in 1821, entered Amherst College in 1838, but finished his course at Yale in 1845. He graduated from Andover Theological Seminary in 1849, and the next year was ordained pastor over the church in Longmeadow, where his life work was done. Mr. Harding was a noble type of the old New England minister, of scholarly ancestry and social gifts, possessing cultured literary tastes, an enthusiast in philanthropic work, a man who had traveled widely in this country and abroad, yet he was content to spend forty years as the beloved pastor of a rural parish, the friend, counselor, teacher of the whole community, winning the name of "the bishop of Longmeadow." But his service was not confined to this town, for he reached out for a knowledge of and a share in larger activities. For many years he was connected with *The Springfield Republican* as a contributor of book reviews, correspondent and occasional editorial writer. It was, indeed, as a reporter in the higher realms of social and religious progress that he did his best work. Mr. Harding was greatly interested in the advancement of the Negro and Indian; he was a warm friend of the A. M. A., a corporate member of the A. B. C. F. M. and served on the executive committee of the C. H. M. S. for many years. After the celebration of the fortieth anniversary of his pastorate in Longmeadow he resigned his charge, and has since been in the habit of spending his winters in Ormond, Fla., where he has supplied a church. He died there very suddenly April 14.

### REV. J. B. GRISWOLD.

While attempting to put out a fire in the woods near his home in South Manchester, Ct., April 16, Mr. Griswold was burned to death. He was born in Manchester, Ct., in 1830, graduated from Dartmouth College in 1860 and from Bangor Theological Seminary in 1863. He held pastorates in Holland and Braintree, Vt., Westford, Wellington, Talcottville, East Hampton, Millington and Lisbon, Ct., finally settling in South Manchester in 1885, where he served as pastor until his retirement.

### AUSTIN ABBOTT, LL.D.

Mr. Abbott, the second son of Rev. Jacob Abbott, was born in Boston, Dec. 18, 1831, and died in New York city, April 19. He graduated at the University of New York in 1851, from which he received the degree of LL.D. in 1886. As an author of legal text-books and a jurist he had few peers in this country. Our letter from New York, in another column, describes his character as a man and his services as a Congregational layman.

A DESIRABLE furnished cottage at Grove Beach to let for the season very reasonable. Fine bathing, boating and fishing. Send for full particulars and photograph to L. H. Hurtt, 76 Fifth Avenue, New York city.

PURE, rich blood is the true cure for nervousness, and Hood's Sarsaparilla is the one true blood purifier and nerve tonic.

# Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. *You want the best.* It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. ***There are many Sarsaparillas—but only one Ayer's.*** It cures.

**CHEQUES**

of the Cheque Bank, London, are the best for **Travelers Abroad.** Send for circular which tells why. **Cashed all over the world** by Agents, Hotels, Shops, Bankers, etc. Each holder has **His Own Bank Account**, draws his own cheques and saves time and money. **Frederick W. Perry, General Agt., 2 Wall Street,** New York.

# Globe Investment Company
**MORTGAGES**
**Bought for Cash.**
**CHAS. E. GIBSON, 45 Milk St., Boston.**

YOU SELL WE BUY

**DO YOU WANT TO SELL A Western Mortgage**

or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5% investment instead? State exact location, condition of title, and your lowest price. Over $2,000,000 in Western securities successfully handled by the present management of this corporation.

**THE BOSTON REALTY, INDEMNITY AND TRUST CO.**
*Send for our Bond List.* 33 Equitable Building, Boston.

**YOUR MONEY**

Is safe when invested in my Iowa Farm Mortgages. No loss for 22 years. Address

**ARTHUR S. LAKE, Shenandoah, Iowa.**

**Blindness Prevented and Cured**

**NO KNIFE! NO RISK!**
**No Waiting to be Blind.**

Immature cataracts can be absorbed. Diseases of the eye and lid, often said to be incurable have been cured. Everybody should read our pamphlet **The EYE**, mailed free. It explains the cause of diseased eyes and impaired vision, how prevented and cured at home and at **The Bemis Eye Sanitarium, Glens Falls, N. Y.**

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR **ADVERTISING COLUMNS** MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN **THE CONGREGATIONALIST.**

# Chandler & Co.

RETAILERS OF FINE GLOVES.

THE BEST MAKES ONLY.

Our line of Spring Styles is now open, and the

## Duchesse Perfect Fitting Glove

is more popular than ever. We unhesitatingly warrant it to be *the best glove made.*

Four Button, Colors, Plain Back, $1.50
" " Black, " " 1.75
" " Colors and Black, Embroidered Back, . . . 1.75
Seven Hook, Colors and Black, Embroidered Back, . . . 1.75

Gloves sent anywhere by mail, and satisfaction guaranteed.

## CHANDLER & CO.,

Winter Street, Boston.



## White Shirts

—unlaundered, for men and boys, at

**63 Cents**

Our justly celebrated "Great Wonder" White Shirt, at this price, is one of the greatest offerings ever made. It is made of excellent white muslin and has an all-linen bosom, fits accurately and launders perfectly. Send size of collar worn. The price—63 cents—includes cost of mailing. Money refunded, if desired.

**Strawbridge & Clothier,**

DRY GOODS. PHILADELPHIA.


## Religious Notices.

*Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.*

THE address of Rev. Rufus B. Tobey is 198 Dartmouth St., Boston. Telephone, Tremont 893.

PRESIDENT STEPHEN B. L. PENROSE of Whitman College will be in the East until June 1, and desires opportunity to tell the patriotic story of Marcus Whitman before churches, societies, etc. Address 182 Chelten Avenue, Germantown, Pa.

NOTICE.—A clergyman, who has recently resigned a large church in the city of Brooklyn, N. Y., will, on account of temporary ill-health in his wife, take a country or village Congregationalist church, at a very moderate salary, besides use of parsonage. Apply at once to "Reverend M.," 123 Cross Street, Somerville, Mass. High class references given.

THE AMERICAN SUNDAY SCHOOL UNION has been at work seventy-one years for the retired rural districts. Its union methods specially commend it to communities of sparse populations divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has larger results for the amount expended. 11,000,000 children are yet out of Sunday School. Will you help to save them? Send to Rev. Addison P. Foster, D. D., New England Secretary, 1 Beacon St., Room 40, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat.*

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, *President.*
REV. W. C. STITT, *Secretary.*
W. C. STURGES *Treasurer.*

## WOMAN'S BOARD PRAYER MEETING.

PILGRIM HALL, CONGREGATIONAL HOUSE, BOSTON, APRIL 17.

Mrs. A. C. Thompson presided and read the parable of the great supper from Luke 14, emphasizing the lesson that only the spirit of God impels to acceptable service. Mrs. Kellogg quoted Mr. Moody's remark, that he was unable to accept many invitations which he received, but he hoped to be present at the marriage supper of the Lamb, and he should be sorry to go alone. She also spoke of the different ways of carrying on good work and of the necessity of discrimination between the needs of the work of organizations where great care is exercised in planning and the many needs which, while they are real, are in one sense side issues, and which should not interfere with loyal attention to the work of the denominational societies.

The calendar for the week being devoted to the American College for Girls at Constantinople, Miss Day gave very interesting facts concerning that institution, recalling her own visit of several weeks a year ago. The attendance has been somewhat affected by the disturbed condition of the country, but the regular work has gone on without interruption, many of the students showing remarkable development of character. A self-government association takes charge of the internal order of the institution. A preparatory department is a necessity, owing to the small number of good schools in the great empire. A missionary society holds monthly meetings and is of great value to the religious life of the college, conducting its business affairs with energy and raising money for work in other lands. The alumnæ are proving themselves a power for good wherever their influence is exerted.

Mrs. Barton reported that Dr. and Mrs. Wheeler and Miss Emily Wheeler, with Mr. and Mrs. Allen and Mrs. Gates and her two children, were to leave Harpoot that very day to make the journey to Constantinople, which at best is very hard for invalids like Dr. Wheeler and Mrs. Allen. Miss Daniels had written of her women's meeting and the two Sunday schools under her care, in addition to school work.

Mrs. Billings gave the most recent word from Miss Child, who wrote in the Straits of Malacca and posted her letters at Singapore and Hong Kong. Her journey half way around the world had been safe and comfortable and full of pleasure and profit.

## HOME MISSIONARY FUND.

| | |
|---|---|
| F. D. Kellogg, Orange | $10.00 |
| Mrs. Edward Taylor, Binghamton, N. Y. | 5.00 |
| Mrs. J. F. Kimball, Andover | 2.00 |
| A Friend, Medford | 2.00 |
| Theron Upson, Hartford, Ct | 3.00 |
| A Friend, Duxbury | 2.00 |
| T. H. Wiswall, Newmarket, N. H. | 2.00 |


## The Unscrupulous Merchant

who tries to make you believe some other skirt binding is as good as

**S·H·& M·**

REGISTERED TRADE MARK.

Bias Velveteen Skirt Binding

should be taught a lesson—buy it elsewhere.

*Look for "S. H. & M.," on the Label,* and take no other.

**If your dealer will not supply you we will.**

Send for samples showing labels and materials to the S. H. & M. Co., P. O. Box 699, New York City



## 400,000 Pounds of Nickel Steel

That is the amount of this wonderful metal, drawn into tubing in our own mills, that has gone into Columbia Bicycles in the past year and a half. Its use is what makes Columbias so strong and light. No such material in other machines. Reserved exclusively for

**Columbia Bicycles**

**Standard of the World**

**$100** to all alike. Columbias in construction and quality are in a class by themselves.

**Pope Manufacturing Co.**

HARTFORD, CONN.



## Ladies' Sweaters

We are now showing the best assortment of Sweaters for ladies' wear to be found in Boston.

Do not purchase until you have inspected this brand new stock and learned of our very low prices.

**Ladies' Imported Sweaters, plain and fancy stripes, large sleeves and long cuffs, standing and roll collars, shaped waists and perfect fitting, at**

**$1.98, $2.98, $3.48, $3.98, $4.48.**

There are several styles at each of the above prices.

Underwear Department, Second Floor.

**Wm. S. Butler & Co.,**

TREMONT STREET, BOSTON.

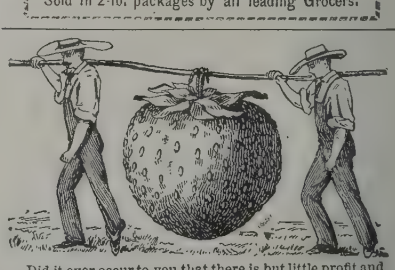


Many people cannot eat oatmeal, Any one can eat

## WHEATLET

Sold in 2-lb. packages by all leading Grocers.





Did it ever occur to you that there is but little profit and no pleasure in growing small berries? If you need any Strawberry Plants send for my Illustrated Catalogue, full of valuable information, before ordering elsewhere. Also Novelties in Small Fruits, Asparagus, etc., etc.

**C. S. PRATT, Reading, Mass.**

# 50 cents

In some conditions the gain from the use of **Scott's Emulsion** of Cod-liver Oil is rapid. For this reason we put up a 50c. size, which is enough for an ordinary cough or cold, or useful as a trial for babies and children.

In other conditions gain must be slow, sometimes almost imperceptible, health can't be built up in a day. For this Scott's Emulsion must be taken as nourishment, food rather than medicine, food prepared for tired and weak digestions.

**SCOTT'S EMULSION has been endorsed by the medical profession for twenty years. (Ask your doctor.) This is because it is always palatable—always uniform—always contains the purest Norwegian Cod-liver Oil and Hypophosphites.**

**Put up in 50 cent and $1.00 sizes. The small size may be enough to cure your cough or help your baby.**


## DR. DAVIS'S INSTALLATION AT THE ELIOT CHURCH.

Newton, one of our strong centers in Massachusetts, has added an important force to its pastoral leaders in the recent settlement of Dr. W. H. Davis, by whom a call from Eliot Church was accepted less than three months ago.

A great congregation, representing the large sisterhood of churches neighbor to the Newtons, assembled April 14, after the preliminary session of the examining council in the afternoon. Dr. E. L. Clark of Central Church, Boston, acted as moderator. Dr. Wolcott Calkins, the former pastor of the church, preached the sermon from 2 Cor. 5:19, the chief thought of the discourse being reconciliation. The installing prayer by Pres. W. G. Sperry of Olivet College was followed by the charge by Dr. Reuen Thomas. The right hand of fellowship was cordially extended by Rev. E. M. Noyes, who welcomed Dr. Davis back to his native New England after twelve years in the Interior, and the greeting of the city churches was brought by Dr. G. E. Merrill. Dr. G. A. Gordon gave the charge to the people. Beautiful floral decorations and chorus selections were delightful accompaniments of the service.

The church parlors were thronged again last Thursday evening at the reception to Dr. and Mrs. Davis, and nearly 1,000 persons made it an opportunity to greet the family in their future church home. Dr. Davis was born in Chelsea, Vt., received his college education at Dartmouth and graduated from Union Seminary in 1877. He has held but one pastorate besides that in Michigan, in Beverly, Mass.


LAUGHING BABIES are loved by everybody. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. *Infant Health* is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

A PERFECT REMEDY.—The extraordinary success which has always resulted from Adamson's Botanic Cough Balsam, is due to the happy combination of the most effective and suitable medicines known to science. It is a perfect remedy for all throat and lung troubles.

MODERN COMFORT.—An o'd bureau, though its title deeds go back to the days of Washington, is not to be compared for convenience to a modern chiffonière of this year 1896. Every reader will agree with us, if he or she will take the trouble to visit the warerooms of the Paine Furniture Company this week, and see the splendid assortment of new designs and patterns in chiffonières, which have just been placed on exhibition. Never before was fine furniture so low in price.

AT COASTING IT WINS
THIS IS A TRUE TEST OF THE EASY RUNNING QUALITIES OF A BICYCLE. THE DUST PROOF BEARINGS AND OTHER INIMITABLE POINTS OF PERFECTION OF
THE WARWICK
MAKE IT THE EASIEST RUNNING OF WHEELS. THIS A GREAT FEATURE FOR WOMEN RIDERS. IT'S THE WHEEL
IF THE RIMS ARE VERMILION IT'S A WARWICK. SEND FOR CATALOGUE FOR FULL PARTICULARS
BUILT ON HONOR
WARWICK CYCLE MFG CO. SPRINGFIELD-MASS

245 Columbus Ave., Boston, and 34 Union Sq., N. Y.

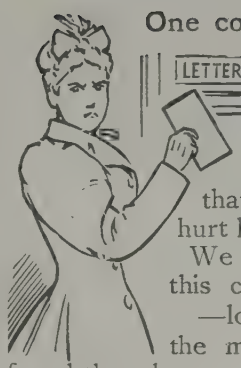
REX BRAND Extract of BEEF FLAVOR
Sample, 4 cents. *Book free.* OUDAHY - - SO. OMAHA

Established 1867.

The Great CHURCH LIGHT

FRINK'S PATENT REFLECTORS for electric, gas or oil, give the most powerful, softest, cheapest and best light known for churches, halls and public buildings. Send size of room. Book of light and estimate free. *Don't be deceived by cheap imitations.*

I. P. FRINK, 551 Pearl Street, New York.




One complaint that we heard of was from a woman who said that **Pearline** hurt her hands! We knew that this couldn't be—looked into the matter, and found that she was using one of the poorest and most dangerous of bar soaps with Pearline. When we induced her to use **Pearline** alone, without this soap, everything was lovely. Use no soap, when you do any washing or cleaning with **Pearline**. It's needless, expensive, and it may do harm. 479

*Millions NOW USE Pearline*

# What Rudyard Kipling Thinks of the Pocket Kodak.

"I can only say that I am amazed at the excellence of the little Kodak's work."

Rudyard Kipling

Booklet free, tells all about it.

*Pocket Kodak loaded for 12 pictures, 1⅛ x 2 in. $5.00.*

EASTMAN KODAK CO.
Rochester, N. Y.

**An absolutely safe dentifrice, popular with refined people for over half a century. All Druggists.**

# Sozodont
FOR THE TEETH AND BREATH.

A sample of liquid Sozodont by mail, provided you mention this publication and send three cents for postage. Address the Proprietors of Sozodont, HALL & RUCKEL, Wholesale Druggists, New York City.

# BURPEE'S SEEDS, Philadelphia

A postal card addressed as above will bring you **BURPEE'S FARM ANNUAL for 1896**, if *you intend to purchase Seeds*, otherwise the price is ten cents (less than cost). It is a **bright BOOK of 184 pages**, with hundreds of illustrations and colored plates painted from nature. It tells all about the **BEST SEEDS that Grow!**

CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST., OPP. BOYLSTON ST., BOSTON.

## THE GOSPEL FOR AN AGE OF DOUBT.

In his third Lyman Beecher lecture at Yale Seminary Dr. Henry van Dyke took as his specific subject The Unveiling of the Father. He said that the five causes which Gibbon gives as the primary causes of the marvelous growth of Christianity are all secondary. They are really effects pointing back to the cause, which is Christ. To get a true picture of Christ we must get the view of what the early Christians saw in him. The disciples felt that by the person of Jesus they were in contact with something invisible. They saw in Him a personal unveiling of God. Christ saw that they would. He meant that they should. The whole New Testament testifies to this, to the conception of a "Christ over all, God blessed forever." The poets and preachers of the early church presented this conception. Not that Christ said things about God, but that he revealed God in himself.

This idea adapts itself to the needs of the modern age. The whole doctrine of development looks to an incarnation. Such an idea is in line with modern thought. No attempt to write a life of Christ except as a divine Lord and Master has had any influence with mankind at large. This age will not listen to any preacher preaching Christ who does not preach a divine Christ.

The religion of the incarnation is the only religion that brings God near to us. Deism is an inscrutable hieroglyphic. Theism is not living and personal enough. Christianity is personal. Its messenger is the message. To take away the divine Christ is to take away the assurance of a divine personal sympathy.

Following his earnest and impressive plea for a gospel of a divine Christ, Dr. van Dyke in his next lecture urged the preaching of a gospel which shall present Christ as The Human Life of God. During the ages of theological refinement and definition this was lost. It was lost in art. The fathers allowed theology to modify, obscure and eclipse the humanity of Christ. They substituted a metaphysical idea set forth in decrees of councils and in the writings of theologians. They lost sight of his human limitations and of his human growth and development. All this the fathers explained away and by means not always honest. All this is what still obscures in theology. Formulas obliterate realities. They lost the personal, loving, sympathizing Christ. The worship of Mary was a reprisal from the lost humanity of her Son. "In the mediæval period," said Dr. van Dyke, "I believe that Mariolatry was fully justified. It was an effort to regain the lost humanity of Jesus."

The New Testament picture is the graphic picture of a person. The New Testament writers were never in doubt as to the human nature of Christ. We find there no indications of any double life. Superhuman in his origin and office, in his earthly existence he enters without reserve and without deception into all the limitations and conditions of human life. This is the Christ of Paul. The whole value of the atonement rests on the reality of the incarnation.

C. S. M.

## EDUCATION.

—— Mr. Austin Rice, Amherst, '94, will spend the next two months visiting the leading colleges of the country, setting forth the claims of the Springfield School of Christian Workers upon Christian men in the colleges who wish to prepare themselves for lives of usefulness, and yet do not intend to enter the Christian ministry.

—— Mrs. Elizabeth Mary Center has endowed a chair of music in Columbia University, New York city.

NO SAFER or more efficacious remedy can be had for coughs, or any trouble of the throat, than "Brown's Bronchial Troches."

**Over Forty Years** has *Pond's Extract* been used by the people and profession as the best remedy for *Pain, Sores, Catarrh, etc.*

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
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ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS. CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

THE MISTRESS OF THE HOUSE is always interested in having painting done, and the great variety of shades or combinations which can be produced by the use of

**Pure White Lead**

and the Tinting Colors will afford her an opportunity to exercise her judgment and taste and secure the best and most durable paint. The brands shown in list are genuine. For colors use the NATIONAL LEAD CO.'s Pure White Lead Tinting Colors. No trouble to make or match a shade.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

NATIONAL LEAD CO.,
1 Broadway, New York.

**Individual Communion Cups**

are rapidly coming into use. The change is being made by the advice of physicians, on sanitary grounds. The cups or goblets are silver plated. When used, they are left on the hymn-book rack or in the pews.

We can supply complete outfits, and will send circulars and quote prices to anyone interested.

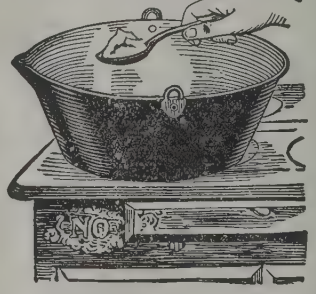
"Silver Plate that Wears."

TRADE MARK.

**Meriden Britannia Co.**
MERIDEN, CONN. 208 FIFTH AVE., N. Y.
Manufacturers of baptismal, offertory and communion ware, as well as all kinds of high class silver-plated goods.
*Collection Plates a Specialty.*

THE ONLY FAULT found with the
**Shawknit Half-Hose**
IS FOUND BY THE DEALER THAT SAYS "THEY WEAR TOO LONG." THEIR UNEQUALLED DURABILITY IS NOT DUE TO GOOD MATERIAL AND WORKMANSHIP ONLY, BUT ALSO TO
**PERFECTION OF FIT.**
None genuine unless stamped *Shawknit* TRADE MARK. on the toe.
Send for Descriptive Price-List. SHAW STOCKING CO., LOWELL, MASS.

**How to Fry with Cottolene**



Fry everything from potato chips to doughnuts in Cottolene. Put Cottolene in a cold pan—heat it slowly until it will delicately brown a bit of bread in half a minute. Then put in your food. It will pay you to try Cottolene just this way—see how delicious and wholesome it makes the food.

Get the genuine, sold everywhere in one, three, and five pound tins, with trade-marks—"*Cottolene*" and *steer's head in cotton-plant wreath*—on every tin.

THE N. K. FAIRBANK COMPANY, CHICAGO, 224 State Street, BOSTON, PORTLAND, ME.

## WAS THE SERMON AT WHITEFIELD'S FUNERAL ORIGINAL?

BY REV. HORACE C. HOVEY, D. D.

A few days ago a descendant of Rev. Jonathan Parsons, the first pastor of the First Presbyterian Church of Newburyport (Capt. Moses J. Mulliken), put in my hands a remarkable manuscript. On its margin was the record that it was a sermon preached at the funeral of Mrs. Mary Sawyer, Feb. 27, 1756. But by this date and title it does not appear among the sixty published sermons of this divine. Further examination, however, has brought a curious coincidence to light.

The sermon, having served its immediate end, was laid aside, and no record is made of its being used again for fourteen years. Then occurred an event that filled the home and church of Mr. Parsons with mourning which extended thence throughout the world. This was the sudden death of Rev. George Whitefield at 6 A. M., Sunday, Sept. 30, 1770. It has always been regarded as a wonderful feat, showing great intellectual ability as well as surprising self-command, that Mr. Parsons was able to meet the thousands who gathered that very day to hear Mr. Whitefield, announce to them the tidings of his death and at once proceed to preach his funeral sermon, and to do it with such success as to strike the keynote for all other discourses that marked that occasion in America and England. His text was from Phil. 1: 21, "For me to live is Christ; and to die is gain." The plan is elaborate with three main divisions and numerous subdivisions, together with "uses," "motives" and application. The style is clear, logical and spiritual, but is unimpassioned until we come to the eulogy, which glows at white heat. This sermon is No. 12 in the third volume of Parsons's published sermons. But it is also identical, almost word for word, with the manuscript of the discourse preached in 1756 at the funeral of Mrs. Mary Sawyer, so far as the sermonic portion goes, differing only in the closing eulogy. Now this is not to the disparagement of Mr. Parsons.

The facts were doubtless these: The pastor and the evangelist had just returned from an exhausting preaching tour. Mr. Whitefield was announced to preach on Sunday, but instead of doing so he went to heaven. The house was in a turmoil. The neighbors gathered in. Many things had to be done at once. Meanwhile thousands were assembling flushed with expectation of hearing the great evangelist. An emergency must be met, and in meeting it Mr. Parsons did what was a very sensible act. He selected from his pile of sermons one that had been preached fourteen years before, hurriedly revised it, adding the closing eulogy out of the fullness of his heart, and gave the discourse to the waiting congregation. The material was his own and he did with it what he pleased.

The singular fact is that this original autograph of the sermon should have thus unexpectedly come to light after so many years, and should have been given anew, as was done on Sunday, April 12, from the pulpit beneath which rest Whitefield's remains. It also explains why the heirs have kept the relic with such care that not a page is torn nor a word missing.

How cautiously men sink into nameless graves, while now and then one forgets himself into immortality.—*Wendell Phillips, speaking of Lovejoy.*

## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

WILLARD—In Colchester, Ct., April 11, Cynthia Barrows, widow of the late Rev. Samuel G. Willard, aged 72 yrs., 11 mos. Burial in Colchester, Tuesday, April 14. The funeral services were conducted by Rev. E. C. Ingalls of Colchester, Rev. C. F. Weeden of Norwood, Mass., and Rev. E. Mix, D. D., of Worcester.

WOOD—In Middleboro, March 13, Catharine S., widow of the late Rev Charles W. Wood, aged 80 years.


## A MARKET MAN'S LUCK.

### SAVED AT THE VERY BRINK OF THE GRAVE.

### Made Over New from the Soles of His Feet to the Top of His Head, by Prof. Dixi Crosby's Prize Formula.

"I was sick for nearly two years," said George H. Dunning, of Faneuil Hall Market, the historic landmark of Boston. "I was run down, had nervous prostration, lost my appetite, could not sleep without opiates, had little control over my limbs, was so light-headed that I was afraid to walk about alone, could not see except through a blur, had a constant pain in the pit of my stomach, and had abandoned business, pleasure, and, practically, life itself. When the crisis came I was out of my head and my temperature was up to 105 degrees. When the neighbors came to inquire the doctor told them that I was past hope. My nurse made another appointment, as if it was certain that my death would come in five days at the outside.

"I had one chance in a hundred, and I took that chance. All the doctors and medicines had failed in my case, and I threw them all over. It seems as if there are new kinds of diseases in these days of steam and electricity, and new treatments are needed.

"Puritana was just what I needed. When I got a bottle and began using it I found that I was being made over new, just as it says, from the soles of my feet to the top of my head.

"It stopped that miserable pain at the pit of my stomach; it made me eat like a hungry man and sleep like a healthy, tired man. It cleared my head so that I can now see without glasses and walk home through the crowded streets without the least danger of falling down under the horses' feet.

"It seems good to get back to the market again, and it makes me want to hug the man who discovered Puritana when I realize that I am well, even better than I was before I was taken sick. My wife says that it is preposterous to say that anything but Puritana saved my life, for it also saved me from the danger of paralysis. At that time my friends would not have given two cents for my chances. That is why I do not lose a chance to tell about Puritana; for I believe a great many lives could be saved if people only knew what it would do.

"I will never be without Puritana as long as I live, and I believe that will be some time, as I am growing younger and happier every day."

*It cures from head to foot.*

# Puritana

# Nature's Cure

Puritana differs from all other medicines as day differs from night. It cures disease by naturalizing and vitalizing the Power Producer of the human system. To any man, woman, or child, who will take it as directed, it will practically give

# A New Stomach

To make the cure of any disease complete and permanent, the purifying, nourishing, correcting, and building-up process must begin and end in the stomach. It is the power producer of the human system, and by the aid of Puritana will give healthy Blood, healthy Liver, healthy Kidneys, healthy Lungs, healthy Nerves, healthy Brain, and healthy Skin. Puritana is the prize formula of Prof. Dixi Crosby, of Dartmouth College.

If you are a sufferer, get of your druggist this great disease-conquering discovery (the price is $1 for the complete treatment, consisting of one bottle of Puritana, one bottle of Puritana Pills, and one bottle of Puritana Tablets, all inclosed in one package), or write to the undersigned, and you will bless the day when you heard of Puritana.
The Puritana Compound Co., Concord, N. H.

HOOPING COUGH CROUP

*Can be cured* by using ROCHE'S HERBAL EMBROCATION

The celebrated and effectual English cure, without internal medicine. W. EDWARD & SON, Props., London, Eng. Wholesale. E. FOUGERA & CO., New York

THE GENUINE DR BLAUD'S IRON PILLS

have been prescribed with great success for more than 50 years by the leading physicians of Europe, in the treatment of female patients. Specially recommended for

**Poorness of the Blood and Constitutional Weakness.**

Imported by **E. Fougera & Co., N. Y.**

To avoid imitations **BLAUD** is stamped on each pill.

THE CHRISTIAN INDUSTRIAL LEAGUE.

An organization for men inside the church, with religious, social, business, sickness and death benefits. Send for printed matter to the Christian Industrial League, Springfield, Mass.

"THE CLEANER 'TIS, THE COSIER 'TIS." WHAT IS HOME WITHOUT

SAPOLIO

## GENERAL HOWARD ROLL OF HONOR.

TO PAY THE HOME MISSIONARY SOCIETY DEBT IN SHARES OF $100.

In reporting the following list of additional pledges on the Gen. O. O. Howard Roll of Honor, we are gratified to be able to state that all of the society's obligations for the fiscal year, ending March 31, have been met from current receipts. Eighty thousand dollars have also been paid upon the heavy debt with which the previous year closed. There now remains a balance of some $53,000 upon that debt, for the payment of which the General Howard Roll of Honor was inaugurated at the annual meeting in June last. This is a noble response to the call of the honored president of the society. For the completion of this monument to the name of General Howard and the wiping out of the entire debt with which the seventieth year opened, the society looks to the friends of the work, more than 800 of whom have already responded. Let 500 more have a share in the Gen. O. O. Howard Roll of Honor. The subscription books will be kept open until the annual meeting at New Haven, Ct., in June next, unless the roll shall be completed before that date.

First Church Sunday School and Ladies' Guild, Middletown, N. Y.
Mr. Frank A. Ferris, through Cong. Church, South Norwalk, Ct.
Woman's Association, Cong. Church, Westfield, N. J.
First Cong. Church, West Hartford, Ct.
"M. E. C.," Bloomfield, N. J.
Rev. H. L. Chase, Minneapolis, Minn.
Ladies' Union Meeting, First Church of Christ, New London, Ct.
First Church, Albany, N. Y.
Florida East Conference.
Woman's H. M. Society, First Church, Keene, N. H.
Rev. Burton W. Lockhart, by Ladies' H. M. Society, Franklin Street Church, Manchester, N. H.
Mrs. Peter McCartee, by W. H. M. S. of Church of the Pilgrims, Brooklyn, N. Y.
L. B. S. of South Church, New Britain, Ct.
Ellen Tyler Chapman, New London, Ct.
Sunday School of South Church, Middletown, Ct.
Mrs. Arthur E. Childs, Boston, Mass.
Old South Church, South Weymouth, Mass.
First Cong. Church, Great Barrington. Two shares.
In Memory of Mrs. Maria H. Clark, by High Street Church, Lowell, Mass.
Plymouth Church Sunday School, Worcester, Mass.
Mrs. Cynthia S. Campbell, Hartford, Ct.
First Cong. Church, Keene, N. H.
William S. Carter, Lebanon, N. H.
Westfield Cong. Church, Danielson, Ct.
Rev. S. L. Blake, D. D., by "A Friend," New London, Ct.
Y. P. S. C. E. of Beneficent Church, Providence, R. I.
South Cong. Church, collected by Mrs. Cordelia Caswell, St. Johnsbury, Vt.
The Tabernacle, Jersey City, N. J.
First Cong. Church, Merrimac, Mass.
Margaret A. and Annie L. Leavitt, Cambridgeport, Mass.
Woman's Association of First Church, Detroit, Mich.
Stevens H. M. Society, Stoneham, Mass.
Cong. Church, Mansfield, Mass.
In Memory of Elizabeth G. Thurston, by Y. P. S. C. E., Whitinsville, Mass.
In Memory of Frank G. Fox, by his mother, Ware, Mass.
Ten Men, Valley Cong. Church, Orange, N. J.
Cong. Church., Hampstead, N. H.
A Friend, Windsor County, Vt.
Center Church, Meriden, Ct.
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Mrs. F. E. Sturgis, Natick, Mass.
First Cong. Church, Ottawa, Ill.
Mrs. R. A. W. Bowen, New York city.
In Memory of Rev. H. Stearns, D. D., of Epping, N. H.
L. M. Society, Cong. Church, South Glastonbury, Ct.
Mr. H. D. Hale, South Glastonbury, Ct.
Ladies of the First Church of Christ, New London, Ct.
Rally at Plainfield, Ct.
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## GLEANINGS FROM OUR MAIL BAG.

Dr. Newman Smyth, in your March 5 issue, nent "recent revivalism," etc., asks "a still arger question, whether we are to keep on in ur accustomed work in our churches, seek- ng to reform abuses and to pervade with a nore Christlike spirit the existing relation of nen in their business and politics." Dr. Her- on, in his organized Christian society, in vhich Christians who have are to share freely he good they have with their brethren who ave not, by virtue of the social organization, r the fixed laws of it (if that is not it wherein s his proposed society in advance of the pres- nt one), overlooks the essential of voluntari- ess in all personal righteousness or virtue. f we are to bestow the share to others of what re have in obedience simply to an organic aw or condition of society, our righteousness herein is in peril of becoming like the right- ousness of the scribes and Pharisees, who aid their tithes in obedience to ecclesiastical nd social requirement. Any virtue or right- ousness done under any stress other than ntire voluntary feeling at once loses charac- er as such. Prohibition laws help temperance nly in an indirect way. When executed hey keep temptation out of the path of the veak. They do no more. Organic prohibi- ion never directly produced the virtue of emperance. Pass a sumptuary law that no nan shall drink liquor and make him obey it. ou may produce abstinence, but you do not roduce the personal virtue of temperance. ikewise righteousness and love toward our ellowman can be produced only under condi- ions which leave us to be entirely voluntary n them. In present conditions of church and ociety they must be voluntary, while in Dr. erron's proposed society they might be so ndeed, but would stand on peril often of be- ng far otherwise. There is, therefore, but ne answer to Dr. Smyth's question, an affirm- tive.

B. W. P.

Was the furnace into which the three He- rew children were thrown by Nebuchadnez- ar heated one-seventh or seven times more nan it was wont to be heated? The words one seven times," of Dan. 3: 19, are differ- ntly interpreted by different persons

J. D. P.

The number seven, a "sacramental" num- er to the Babylonians, has probably the orce of an intense adjective. The writer neant to say that the furnace was heated to ne utmost, so that the men who put the three Hebrews into it were consumed by the flames.

### "DECADENT AND LIFELESS BELIEFS."

In the report of Dr. Beach's paper on Re- onstructive Theology, printed in *The Congre- ationalist* of March 19, occurs the expression, decadent and lifeless beliefs," with the im- lication that such beliefs are being taught in ur seminaries. This expression and others ke it are very common. The religious week- es and the newspapers abound in such refer- nces to our theological schools and pulpit. urrent literature is full of these flings at ible doctrines. Lectures and sermons also ake their turn at kicking theology and the heological schools. A considerable number f long-suffering Christian people are growing ired of this general accusation of the Chris- ian religion, the Bible, the church and the eminaries. Now will some one be specific nd tell us in plain words just what *particu- r* beliefs he regards as "decadent and life- ss," and in what theological schools they re being taught? Does he mean repentance, egeneration, sanctification, salvation by a ivine Saviour? Does he mean the teachings f the Bible about God, sin, holiness, heaven, ell and eternity? Surely these are Bible octrines. Are they "decadent and lifeless"? f they are we would like to know why. Is he Bible "decadent and lifeless"? But just hat are these beliefs that are so often abused in a general way? The writer knows of a gentleman who has a son whom he hopes will enter the ministry, and would be glad to know what schools are teaching "decadent and life- less beliefs."

G. S. Rollins.

An editorial in your issue of April 2, in which you refer to the words of "a pastor of an old New England church," who writes "that the Congregational ministry was never in such straits as now," was of much interest to me as a Western man, because here we see more, perhaps, of the beginning of that which is one of the prime factors in producing these "straits," the large influx of ministers from other denominations, who have an idea that any one is a Congregational minister if in the pulpit of a Congregational church. Some- times we gain a grand man, who is really with us at heart, but more often such men are a rest- less element only seeking change of pasture. In this way they work much hardship to the Congregational ministry proper, and are of questionable value to the churches in the methods they use, in their lack of acquaint- ance and real sympathy with our ideas and methods.

The Congregational minister who is with- out a field of labor finds himself a competing candidate with a host of ministers of other de- nominations, who are often preferred because they will be acquisitions from outside, and will supplement the force which is so inadequate to the demands of our rapidly growing fields. The Congregational churches appear to believe in free trade; their ministers have no protection whatever against large numbers from denom- inations which do not reciprocate in the least, and which are generally not up to our ideas in intellectual culture. Chicago Theological Seminary has recently raised its curriculum and standard of scholarship, but what boots it, while our churches are wide open to preach- ers from several denominations, who come to us on their own standards, without any ex- amination, either mental, moral or theologi- cal? They are received with open arms as duly accredited Congregational ministers, merely because some church invites them and they accept. If they choose to present themselves to some association of ministers and churches, they are received on credentials which have no savor of our faith or polity. We may close the front door but the back door is open wide.

W. R. B.

## CHRISTIAN ENDEAVOR NOTES.

The kings of two of the Samoan Islands are active C. E. members, although one is quite an old man.

In a district of New York city visits were ex- changed by all the societies in one month.

An invalid's chair, fully equipped, is owned by an English society, and the sunshine committee em- ploys it for the benefit of sick or aged persons.

The largest known attendance at the city caucuses in Council Bluffs, Io., followed the action of the Christian Citizens' League of the young people's societies in sending out postal cards appealing to Christian voters to do their duty.

At the late quarterly meeting the trustees of the United Society reported 43,900 societies, few countries in the world now being without them. The conference of presidents of State, Territorial, and Provincial unions, to occupy the entire day before the opening of the convention, was arranged,

A society in Connecticut occasionally holds a "staff meeting," the idea being taken from the custom on some foreign single-track railroads, where no train enters a given section unless the engineer holds a given staff. In these meetings a Bible serves as the staff, and, as it is passed around, each person is expected to take part. There are no breaks in the meetings.

The new tent to be made for the convention at Washington will be called Tent Washington, and together with Tents Williston and Endeavor will be pitched on the White Lot, south of the White House. The headquarters of the Committee of '96 will be the armory of the Washington Light Infantry, just across the street from the White Lot. It is expected that the rate of one fare for the round trip will be offered by the railroads.


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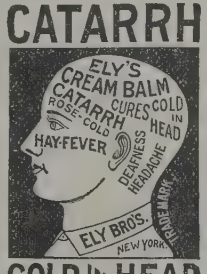


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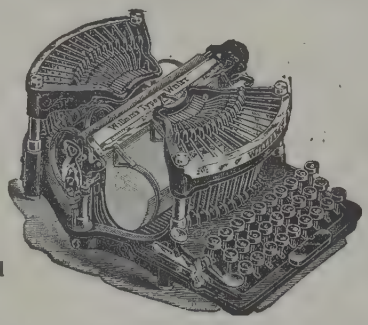

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*Volume LXXXI* *Number 18*

# THE CONGREGATIONALIST

Boston Thursday 30 April 1896

BUNYAN'S COTTAGE AT ELSTOW, WHERE HIS MARRIED LIFE BEGAN—THE GARDEN DOOR.

"THIS woman and I," says Bunyan, "came together as poor as poor might be, not having so much household stuff as a dish or spoon betwixt us both." It was an unpromising beginning, but many that are more promising turn out worse. It may be that where there are health and hope and honest industry, mutual love and trust can better supply the lack of dish and spoon than an abundance of dishes and spoons can supply the lack of love. Though the young wife brought no dower of wealth to her husband, she brought to him that which wealth cannot buy—saintly memories of a godly home and trained instincts for good—and, as we have seen, she would beguile their summer evening walks and their fireside winter talks by memories of the good man, her father, who had gone to heaven.—*Rev. John Brown, in his Life of John Bunyan.*

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✠ ✠ ✠

☞ **Important Notice.** We cannot guarantee membership in the party if application is received after **May 10.** The list is now nearly complete, and may be closed before that date. Our friends who desire to join the **pilgrims** should send their registration fee of $25.00 **at once.**

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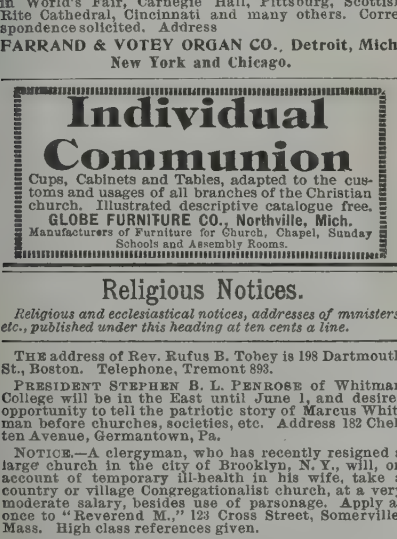

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AND BOSTON RECORDER.

*The Recorder founded* 1816: *The Congregationalist*, 1849


## CONTENTS


EDITORIAL:
- Paragraphs 693
- The Peace Conference at Washington 693
- Turkey and the United States 694
- The Legislature in the Lowell Case 694
- Steps Toward Union 695
- The Heroic Life 695
- Christ's Temptations and Ours 695
- Schools of the Novel 712
- Current History 696
- In Brief 697

STAFF CORRESPONDENCE:
- The Interior 698

CURRENT THOUGHT 699

CONTRIBUTIONS:
- Certain Historic Creeds. III. The Augsburg Confession. Prof. Williston Walker, D. D. 700
- Horace Mann. Albert E. Winship 701
- Thirty Candidates. Edgar L. Warren 702
- John Bunyan. Clifton Johnson 708

THE HOME:
- "This Do in Remembrance of Me"—a selected poem 703
- Paragraphs 703
- Frankness Between Friends. Margaret E. Sangster 703
- Phœbe. Helen A. Hawley 703
- Bloodroot—a selected poem 704
- Thomas Jefferson. Jeannette A. Grant 704
- Our National Flower 705
- For Sunday Afternoons 705
- Closet and Altar 705
- Mothers in Council 706
- The Conversation Corner. Mr. Martin 707
- Corner Scrap-Book 707

THE SUNDAY SCHOOL—Lesson for May 10 711

Y. P. S. C. E.—Topic for May 10-16 714
- Notes 720

PROGRESS OF THE KINGDOM 710

LITERATURE 712

NEWS FROM THE CHURCHES:
- The Association of New Jersey 716
- The New Mexico Association 716

MISCELLANEOUS:
- The International Arbitration Conference. Lilian Camp Whittelsey 701
- Life Through Death—a selection 714
- Hartford's New Professor 715
- The Piqua Congregational-Christian Conference. Rev. E. D. Curtis 715
- The Benevolent Societies and Hard Times 715
- Notices 716
- What Is God?—a selection 721
- Business Outlook 722
- Deaths 722
- Woman's Board Prayer Meeting 723
- "The Color Line" Melting Away. Prof. Eugene Harris 723
- Great American Revivals 724
- The Gospel for an Age of Doubt 724
- Mr. Gladstone on the Bible—a selection 724
- Boston Congregational Club 725
- Education 725
- Definitions 726
- Biographical 726
- Pulpit Exchanges—Rev. John Cuckson 727



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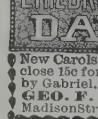


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TIME heals at last all but mortal wounds, and brings together long divided friends for common service, as the reunion, now assured, of the two Congregational bodies of the metropolitan district of New York once more proves. The New York and Brooklyn Association is the older and smaller of the two bodies, the Manhattan Conference having been formed after the troubles in Plymouth Church twenty years ago in order to avoid responsibility for methods of church discipline and to emphasize opinions in regard to church order which were in dispute at the time. A new generation has grown up to which the old differences have ceased to be important, and the movement for union has been in progress for some time. The adoption by the New York and Brooklyn Association of the name (with an addition) and the constitution and standing rules of the Manhattan Conference, which action we report elsewhere, stands for the acceptance upon sober second thought by all the churches of our order in and about New York of the more conservative and careful, as well as more modern, setting forth of Congregational order and usage. With this cordial union of strength and influence we hope to see a great and steadily growing advance in Congregational church life in New York, where it is relatively weak, and in Brooklyn, where it has long been vigorous and aggressive. So may all controversies and disagreements yield under the influence of the Spirit of God in favor of a larger union and co-operation for the advance of Christ's kingdom.

Chicago has been comparatively free from heresy cases since the trial of Professor Swing, but the call of a Congregational minister, Rev. F. B. Vrooman, to the Kenwood Presbyterian Church and his examination by the Presbytery of Chicago have precipitated a case of just the kind which the newspapers love. At a first examination Mr. Vrooman seems to have shown singular ignorance of the history and standards of the denomination into which he asked to be received, extending even to ignorance of the fact that he was to be examined in theology. At an adjourned meeting of presbytery he presented a full and frank statement of belief and was examined more at length, accepted the standards according to the formula prescribed and was thereupon received into the presbytery subject to a complaint and appeal to the Synod of Illinois, which will be heard next October and will probably reach the General Assembly of a year from the present May. The only comment which we wish to make upon the matter at this stage is that Congregational ministers should remember that the Presbyterian Church is a walled garden, and that they ought to know something about the dimensions of the gate if they wish to enter it.

We were in error last week in forecasting the result of the vote upon the amendment admitting women to membership in the Methodist General Conference. At the time of writing there was an apparent three-fourths majority in its favor, but by the latest returns, which include all the American conferences, the vote falls short by eighteen votes, while even if those votes had been secured the result might have been challenged upon the ground that the foreign conferences had not had the opportunity of action. It is still open to the conference to admit the three women who have been sent up as delegates by a vote, interpreting the constitution as it now exists, just as a previous conference interpreted it by excluding the women who applied to it, but there is a general feeling that this would not be a satisfactory settlement of the question and *Zion's Herald*, which has all along been in favor of admission, voices the soberer opinion in saying: "Let the whole matter, therefore, go to the General Conference for resubmission according to the constitutional methods prescribed for making changes in the restrictive rules. This is the only just, safe and, in the end, satisfactory course. A church council is no place for forced and unnatural processes. It cannot be claimed that any vital interest of the church will suffer by such necessary delay." This is the second time that this matter has been submitted to the conferences. It failed of a constitutional majority (of three-fourths) on the first occasion by two thousand votes and now by only eighteen in a total of something over ten thousand. With such growth of sentiment in its favor it is hardly probable that it can fail on a third trial.

Our preparation for the Lord's Supper is also the best of preparation for advance in the Christian life. "Let a man prove himself and so let him eat the bread and drink of the cup." The bread and wine are symbols in which we, according to his promise, become more fully partakers of Christ's life. He who is seeking an increase of that life will be awake to all its possibilities for his own soul. Daily spiritual communion is the best precursor of the visible sacrament. He who lets the ordinary opportunity of prayer and service slip unheeded by will hardly be prepared to use the special opportunity of the holy table. The proving is to be a mirror held up to our daily thought, that we may see whether we are discriminating between Christ and the world, for if the presence of Christ has no power over us in daily living, it can hardly be effective in greatly changing us in the brief moments of our presence at the communion service. That will highten enjoyment, it can never create it. It will quicken faith, it can never give it a beginning. It will stimulate self-consecration, it cannot originate it. The memory is to be of Christ in our own experience as well as of Christ on the cross. However faulty our life with him has been, however surely we come with repentance as well as joy, we must have something to recall of our own intercourse with him, or the opportunity will bring us nothing but disappointment.

## THE PEACE CONFERENCE AT WASHINGTON.

The conference of five hundred of the choicest men of the nation, held at the national capital last week, was in some respects the most significant gathering of which man has record, whether it be judged by the sublimity of the theme considered, or the sum total of virtue and wisdom represented by those present. Citizens of a puissant nation, soon to be the wealthiest and strongest the world has ever seen; representing a European race stock that shows more vitality than any other; speaking a language which bids fair to be the world's language; enjoying political rights and performing civic duties which make them rulers as well as the ruled; they met not to plan for national or racial or personal aggrandizement, but to hasten the coming of the kingdom of God, the parliament of man, the day when the ethics of Christ shall control the acts of all nations as they do now those of many individuals.

These men are not dreamers only. Their records as statesmen, soldiers, educators, administrators of business interests belie any such indictment. Their confidence in God's revealed message respecting his preference for love and peace is such that, in working for the end which they have in view, they know that they have him as an ally. Their experience as American citizens justifies them in believing that if a Supreme Court can compel the instant and glad obedience to its decisions of commonwealths as numerous, vast and diverse as the States of our Union, then it is not a vain delusion to extend the range of so beneficent a principle and create a similar international tribunal. If imperial States like New York and Texas permit nine men sitting in Washington to decree what is consonant or inconsonant with a national constitution, why cannot nine men representing Christendom determine whether nations have broken treaties, violated the

code of international law and done injustice to each other, and assess damages? They can, but how would their decree be enforced? The curse of civilization today is excess of legislation and lack of law enforcement. An international judiciary demands an international police force, and police sometimes have to use handcuffs and clubs. But a policeman is not a warrior.

## TURKEY AND THE UNITED STATES.

At the meeting of the New York and Brooklyn Association last week Secretary Creegan of the American Board expressed his opinion forcibly, saying, "Would to God Daniel Webster could sit in the chair of the Secretary of State for just one fortnight; would to God Old Hickory were President for just two short weeks; would we had a Farragut now"; and the association unanimously adopted the following minute introduced by Rev. J. M. Whiton:

In view of the increasing gravity of the situation in the Turkish empire, especially the efforts of the Turkish Government to expel all Christian missionaries, and in view of the fact that the continuance of mission work will depend, to a very great degree, upon the vigor with which the Government of this country insists upon the treaty right of missionaries to reside in the Turkish empire and prosecute their work, and in view of the immediate occasion furnished by the expulsion of Rev. George P. Knapp of Bitlis from that city, notwithstanding the pledges given to the United States minister at Constantinople; therefore,

Resolved, That this association call the attention of the gentlemen who represent this State in the Senate and House of Representatives to the situation, and request them to do all in their power to insure for all American citizens resident in the Turkish empire the protection in their life and work which is assured to them by the treaties between this country and Turkey.

This is a subject on which every approaching Congregational deliberative body should make a most forcible utterance during the coming weeks. The New Jersey Association last week prepared to let the congressmen from New Jersey, Pennsylvania, Maryland and Virginia know what some of their constituents expect them to do in this matter. This is no time to lessen the number of our warships in the vicinity of Turkey, and yet that is what the Washington officials seem bound to order. Let the Department of State and your congressman know how you feel. The right of petition still exists, Senator Hill of New York to the contrary notwithstanding.

How the situation impresses the healthy American mind may be inferred from Albert Shaw's editorial in the May *Review of Reviews*, in which he says:

Americans have spent or invested for the general welfare of Turkey's subjects in Armenia and other parts of Asia Minor ten or fifteen millions of dollars. Our Government does not seem to us to be protecting American interests in that quarter with anything like the firmness that England, France, Germany or Russia would show under like circumstances. We believe that there is the greatest reason for a policy at the present moment toward Turkey that shall go if necessary to the extent of an ultimatum, to be followed up by the sending of a powerful fleet into the Eastern Mediterranean.

Fortunately, we seem to have in Mr. Riddle, now in charge of our affairs at Constantinople, one who understands the Porte and treats the Turk as he needs to be treated. Last Friday he heard that the Turkish authorities at Iskanderoon refused to deliver Rev. George P. Knapp to the proper officials and instead of sending him on to Constantinople for trial were preparing to send him out of the country in a European steamer sailing that night. Mr. Riddle immediately showed to the Turkish foreign minister his written promise to deliver Mr. Knapp to the American legation for trial, advised Tewfik Pasha that it would be better for him to keep this promise, and showed him telegrams which he had sent to the American consuls at Iskanderoon and Mersine, instructing them to summon aid from American cruisers if it should be needed to secure the deliverance of Mr. Knapp. On Saturday Mr. Riddle received dispatches stating that Mr. Knapp had been released.

## THE LEGISLATURE IN THE LOWELL CASE.

We have purposely refrained from discussing the internal trouble which has had for its center the continuance of the pastorate of Rev. Mr. Kenngott over the First Church and society of Lowell—a pastorate which commenced September, 1892, but which soon resulted in unpleasant divisions. We are concerned only with a recent act of the legislature of Massachusetts which is too important to be left unnoticed.

The organization at Lowell is the one which is very generally in use among our churches—that of a religious (corporate) society, and a church connected therewith. The society is recognized by the constitution of Massachusetts as the body which exclusively holds the property and makes all contracts with the pastor, although our churches, by comity, concur. The society in Lowell is, like almost all our societies in the State, of this character. A church indeed may, under the statute of 1887, become incorporate and have a separate existence, with the rights of such a society, but the Lowell church is not of this character. Chapter 38 of the Public Statutes says: "A religious society may make by-laws not repugnant to the laws of the commonwealth and may in such by-laws prescribe the manner in which persons may become members." The Lowell society has such a by-law, which is a common one, to the effect that any member of the church may be proposed, and, his name being inserted in the warrant, may be admitted if the society shall vote in favor thereof.

It seems that the latest test vote in the Lowell church in December last showed 206 in favor of Mr. Kenngott's retention and 163 against. This was before the majority so changed the by-laws as to make children voters. The minister resigned, to take effect Dec. 31 last. The church accepted the resignation without dissent, and the society also, by a two-thirds vote, in the same month. The pastorate, therefore, terminated at the date mentioned. The church had, however, rescinded its vote a few days before that time and asked the pastor to remain, to which he gave no answer until long after the pastorate was ended; nor was this vote of the church of any legal force whatever. The action of the society has never been reversed and the pastorate was ended Dec. 31. An effort to get a vote in the society to restore Mr. Kenngott to the pastorate which he had voluntarily quitted failed by a close vote. His attempt to occupy the pulpit was stopped by an injunction from a judge of the Supreme Court, which is still awaiting final action. Failing of a majority in the society, the adherents of Mr. Kenngott appealed to the legislature, and the following after sharp discussion is the result: "Any person above the age of twenty-one years who is a member of the First Congregational Church in Lowell, Mass., and hires, and for the term of six months pays for, a pew or sitting in said church shall be a member of the society of said First Congregational Church upon signing the roll of membership of said society, or giving notice to the clerk or any other officer of said society of his desire so to do."

The object of this legislation was open. The majority of men and women in the church attached to Mr. Kenngott could thus force themselves into the society, a corporate body holding the property, and control its action. It could do this without the consent of the society in a single instance, and against its will. The act thus nullifies the general statute, which provides that each society may prescribe its own conditions of membership, and it is in opposition to that provision of Chapter 38, which says: "Religious societies, whether corporate or unincorporate, shall continue to have and enjoy their existing rights, privileges and immunities," under which this society was incorporated, and by virtue of which it seems to have vested rights.

While we do not overlook the unwisdom of appealing to the legislature to overturn the established policy of the State for the sake of a petty case hinging upon a petty and transient question, we are more concerned with the character and effect of this legislation upon our churches. Certain facts seem to us evident.

1. The legislature of Massachusetts has allowed itself, under skillful manipulation, to be made the tool of one party as against another in a petty local church quarrel, the only point at issue being whether a minister, who had voluntarily resigned, should be put back into the pastorate which he had left. Such a course warrants the presumption that succeeding legislatures may be appealed to as successfully by any minority in a church trouble. This unprecedented legislation appeals to every faction which may arise in any society.

2. The legislature has singled out one solitary society from the five hundred in this State to deprive it of the rights guaranteed by the statutes of the commonwealth. If it had passed a general law, its action indeed would have had some dignity. As it is, the act should have honestly provided to amend the statutes so as to read: "A religious society, except the First Congregational Society in Lowell, may make by-laws," etc. The same vicious, special legislation may, however, go on in other cases.

3. The danger to the rights of societies is, of course, apparent. The legislature undertakes to force into a corporate society, which holds and is responsible for property which it erects or purchases, or for funds which it may receive in trust, outside persons who may desire for any object, right or wrong, wise or foolish, to get control. Those intrusted with, or entitled to hold, the property may be overwhelmed by persons who can demand entrance by their own will with this single act in their hands. Under this precedent there is not a religious society in the commonwealth of any denomination, or one for any secular purpose, which is safe. The power assumed by the legislature jeopardizes every organization by forcing into it enough persons to swamp it. The same exercise of power, in a modified form, could grasp the Old South Church with its great interests, or any Baptist church or Methodist, or Unitarian or Roman Catholic. It could flood

our American Congregational Association from outside to obtain control of its attractive property. The American Board could, of course, be revolutionized if the legislature should be induced, under the appeal of some demagogue, to give the power of entrance into the hands of any quietly organized aspirants. The legislature could legislate into a corporate library all persons who pay for the use of books for six months. We do not say that this will be done, but we do say that by this remarkable legislation the door is open.

Our polity presents a fair method of settling church difficulties. It is by the arbitration of a mutual council. The calling of such a council has been urged upon the Lowell church by a great portion of its members, by ministers outside and by the friendly, formal urgency of neighboring churches. This resort to arbitration, according to the public prints, has been regularly refused by the church, which has preferred an appeal to the legislature with the above result, which, while it may gratify for a time one minister and his adherents, must excite serious consideration among our churches and societies.

As to the constitutional question, we are not called upon to consider it. It may be expected, however, that the society thus deprived of its rights will, for the public good, see that this enactment is passed upon by the Supreme Court of this commonwealth.

## STEPS TOWARD UNION.

The first steps in the path toward church union are steps of acquaintance. When we know each other better we shall lose the suspicion which hinders trust. And the second step is co-operation without abandoning old customs, forms and names.

A long step toward this second stage seems to have been reached by the joint conference of the Ohio State Conference of Christians and the Central Ohio Conference of Congregationalists, which met in the Christian Church of Piqua, O., as elsewhere reported by a correspondent. President Weston of the Christian Biblical School of Stanfordville, N. Y., one of the two moderators of the conference, expressed its feeling when he said that the object of the conference was to make a public recognition of unity and to nourish it in every possible way. "We do not discuss unity, we assume it." The resolutions adopted emphasize character as the basis of mutual understanding, advise the holding of other conferences for a wider constituency under care of committees of the two bodies, meetings of the regular conferences of both bodies at the same time and place, mutual counsel of executive officers involving a beginning of common work and an avoidance of rivalry or competition, and the exchange of pulpits.

Such a program as this can only be carried out upon the lines of common faith and enthusiasm. The suspicion of selfishness will be the beginning of disintegration. It is full of the promise of good because it proceeds from life to action. It justifies the work of the National Council at Syracuse, and proves that its declaration of a proposed basis of church union is well adapted to the needs of the time.

If this needed any further illustration it might be found in the fact that the *Church Union*, New York city, hitherto edited by Mrs. E. B. Granniss, but now owned and edited by Rev. Samuel T. Carter, says that the platform on church unity formulated at Syracuse by the last National Council

can be wisely kept before the churches. It has the same point in its favor as the Lambeth platform—offered by the Episcopalians—had; it is an honest, manly proposition, with serious intent behind it to accomplish, if possible, something in the matter. It has this advantage over the Lambeth platform, that it does not demand any peculiar institution of Congregationalism as one of its essentials of unity, as the Lambeth platform does one of the peculiarities of Episcopalianism. Indeed, there has been no criticism of these proposals on the ground that they demand too much; the criticism has all been the other way. No church seems to have found in them anything that was unacceptable, but, of course, every church has seen absent from them what it feels ought to be accepted. That was necessary, and is probably the best commendation of them.

## THE HEROIC LIFE.

Christ calls his disciples friends, and in Armenia we are witnessing one fulfillment of his own words, "Greater love hath no man than this, that a man lay down his life for his friends." What our Lord did for all, these true disciples have not been afraid to do for him. In this the identity of Christ with his people and the exchange of the true offices of friendship between him and them is manifest to all the world.

In our unheroic age—too much taken up with questions of business success and pleasure gaining—there are crowns for martyrs and heroic lives and deaths. So much at least of inspiration and example we owe to the jealousies and cowardice of so-called Christian Europe, which have given free play to the hateful cruelty of Turk and Kurd.

There is a stirring in many hearts in our own land of admiration, almost of envy, in reading of the good confessions made at the sword's point and in the face of fire and famine. It is so unlike the smug respectability of our lives—the humdrum of our days and the quiet of our nights—that we are almost tempted to wish that we might also show our faith in such heroic fashion. To bear a thousand stings of small temptation, to keep our faith bright in a thousand petty trials! We are weary of it all, and almost dare to long for one heroic hour of witness bearing—one fierce conflict in the concentrated light of the world's view—and then the martyr's crown.

If there is something noble in such a longing, we fear that there is something weak and theatrical as well. Martyrdom is not usually arranged like a scene in a melodrama, where all the stage machinery works smoothly and the audience applauds just at the right moment. It is a grim, uncomfortable experience through which our brothers in Armenia have been called to pass, and many a dainty Christian who, buoyed up by excitement, might have faced the sword, would come very near to yielding in the cold and damp of mountain camps, in weakness from the lack of food, in the mere discomforts of ruined homes and the hopelessness of succor. It is well that we are not too severely tried, for the trial might reveal our weakness, not our strength.

Laying down the life is, after all, no more essential in times of open persecution than in times and places where Christianity has power and recognition, and it may be no more heroic. It is everywhere the proof of love, but it takes on different forms and reveals itself in different fashions. There are some who would be glad to die, so heavy are their burdens and so great their disappointments, who live on for love's sake through years of self-denial, which only Christ's presence can make joyful. Many lay down their lives in daily service. They do not call it martyrdom, they do it gladly, but perhaps some who look on in wonder, not having shared the love which makes the sacrifice of self a joy, may say, "See what a martyr that man is making of himself," and the words spoken in carelessness may be as true as though they were uttered of the prisoner in the amphitheater, who might have life if he would throw a pinch of incense on the flame in denial of his Lord, or of the Armenian victims of the Turk.

The spirit of boasting brought the self-chosen martyrdom of the early church into disrepute. There will be a trial for every one, but it is not for us to choose our cross. Those who endure and give for Christ do not parade their sacrifices. Their number is uncounted in the earth and their ranks not yet closed up. Those who will show their love by laying down their life for Christ may join them, may accept their work in the place which God appoints, may share Christ's joy in life, his strength in death. In the drudgery of home or in the face of the executioner alike men offer to the Crucified a copy of the love he showed to them. The heroic life is in the spirit's consecration, not the mere outward circumstance of giving.

## CHRIST'S TEMPTATIONS AND OURS.

Our Lord's temptations were as actual as any of ours. Some have attempted to treat them as unreal, regarding it as an irreverence to Christ to suppose him to have been truly tempted or as an impossibility because of the mysterious union of deity with humanity in him. But they have persuaded few. The teaching of the Scripture record is plain. Moreover, if Jesus were not tempted as really as we are, the glory of his successful resistance vanishes, and his example in that respect is of no value to sinful men and women. Anybody could overcome evil if it were not possible for him to yield.

What is commonly called *the* temptation of Jesus, his experience in the wilderness, was not by any means his only trial of that sort. He was tempted sorely in the garden of Gethsemane. And there is no reason to doubt that, in addition to such special and terrible temptations, he too was beset daily and hourly by many such allurements to evil as beguile us. His power of resistance was far greater than ours because it had the sturdiness of unvarying fidelity and success. Yielding had not enfeebled it. But he had inherited a temptable human nature from his earthly ancestors, just as we do, and many a form of sin must have presented itself to him enticingly although invariably to be refused and repelled.

It is upon this fact that the preciousness and power of his sympathy for us are founded. He does not understand our temptations merely by an omniscience which stands outside of and apart from our lives and looks on like a spectator, and knows everything about them simply because it cannot help knowing. He understands sympathetically, because he has been tempted just so himself and knows how hard it is to resist.

This special knowledge and sympathy, in addition to his universal love, qualify and prompt him to deliver us when we cry to

him for help. He understands just how to send the aid which we need and when, whether by the encouragement of his Spirit in our hearts or by the suggestion of friendly human counsel and assistance. He was subjected to temptation bodily, intellectually and spiritually. The whole range of his being as a man was included in the assaults made upon his holiness. Therefore no one of us, not even the most often, most sorely, most cruelly tempted one of us all, need fear applying to him for help in vain.

## CURRENT HISTORY.

**International Arbitration.**

In another column a report of the conference at Washington will be found, as well as our opinion of the importance of the gathering and the subject considered. President Cleveland will soon have before him not only the resolutions of this important meeting, but a definite plan for the creation of an international arbitration tribunal, which has been drafted by the New York Bar Association, after consultation with some of the most eminent jurists of this and other countries. When it is remembered that the British House of Commons and our Congress are already on record as favoring such a settlement of all future differences between the United States and Great Britain, and when it is recalled how the spiritual leaders of Christendom have ranged themselves on the side of peace and put forth such utterances as we have cited from time to time since the year opened, it will be seen that a great step forward has been taken since those ominous last days of 1895, when Great Britain and the United States stood face to face with the prospect of war. And yet it will not do to overlook the fact that Lord Salisbury and Mr. Olney have made little progress toward a settlement of the question. The hope for a peaceful solution of this question lies in the good sense of the people of both countries, who will make short work of those who allow pride or technicalities to stand in the way of arbitration. Already there are indications that Lord Salisbury is soon to be superseded as director of the foreign policy of Great Britain by one of his own party who stands committed in favor, not only of the principle of arbitration, but a recognition of our right to hold and enforce the Monroe Doctrine. Sir Vernon Harcourt's questions in the House of Commons on Monday drew forth from Mr. Balfour the statement that both governments were working toward agreement on a plan for the arbitration of all differences. More definite details he declined to give.

**Domestic Politics.**

The drift of sentiment in the Republican party during the past week, as voiced by conventions in five States, has been decidedly unequivocal in its affirmation of loyalty to the gold standard and opposition to the free coinage of silver. Mr. McKinley has not been indorsed by the Republicans of Pennsylvania, Connecticut or Maryland, but will have pledged delegates from Virginia and Tennessee. That Mr. Reed has failed to secure the formal indorsement of Connecticut is something that would not have been predicted a few months ago. But he stands on a platform much nearer the views of the Connecticut Republicans than that which Mr. McKinley formulated in Ohio and he probably will receive the votes of most of the Connecticut delegates. Senator Quay's indorsement as a presidential candidate by the Pennsylvania convention and the terms in which the indorsement was made cause Republicans in other States, who have nothing but condemnation for Senator Quay's methods as a politician and his character as a man, to marvel at the action of their fellow-partisans.

The Democratic conventions of Rhode Island and Massachusetts have indorsed ex-Governor William E. Russell of Massachusetts as a suitable candidate for the presidency and declared in favor of a gold standard. Mr. Russell also has secured the indorsement of such an influential, independent journal as the New York *Evening Post*. The Alabama Democratic convention declared unequivocally for free coinage of silver by a vote of 331 to 173, and formally disapproved the financial policy of the administration; and the Nebraska Democratic convention, also, was controlled by the silver faction of the party and will send a delegation to Chicago headed by Hon. W. J. Bryan.

Louisiana has gone Democratic but by a very much reduced majority, and in New Orleans a combination of decent men supporting the Citizens' League ticket overturned the ring which has ruled and plundered the city for so many years.

**The National Legislature.**

The Senate has passed the Indian Appropriation Bill authorizing the expenditure of more than $9,000,000, a much larger amount than the House bill called for, and retaining the appropriations for Hampton Institute, Virginia, and the Lincoln Institution, Philadelphia. Senator Cockerell of Missouri was able to secure enough votes for an amendment which he offered providing for a gradual rather than a sudden withdrawal of the appropriations for sectarian schools, and our Roman Catholic brethren will have until July, 1898, to reconcile and adjust themselves to a withdrawal of all support, provided the action of the Senate is accepted by the House. Unfortunately Senator Platt of Connecticut failed to secure an appropriation for carrying on the work of the Dawes Commission. The House committee on new States has recommended that Oklahoma be admitted as a State. We may look for a favorable report on Alaska next week!

**Temperance Legislation.**

The appellate division of the New York Supreme Court affirms the constitutionality of the Raines Liquor Tax Law. It holds that the law is not a tax law, but is practically and essentially "an exercise of the police power of the State over a particular trade or business which from early times has been interdicted." It holds that legislatures in dealing with the liquor business must recognize patent facts, "such as that there are striking differences between the retail traffic in liquor in a great metropolis and in a remote rural neighborhood or even in separate parts of the same municipality." The opponents of the law have appealed to the Court of Appeals. A loophole in the law has been found by proprietors of saloons and restaurants and for the last two Sundays liquor has been sold more freely in New York city than at any time since Mr. Roosevelt and his fellow-commissioners came into power.

The proposition before the legislature of Massachusetts, for which many of the leading temperance organizations were contending, providing that all moneys collected by municipalities for license fees should b turned into the State treasury, has been d feated in the House by a vote of 88 yeas t 95 nays. The same body of legislators a one time bade fair to deprive the Stat Board of Pharmacy of the authority b means of which they have done such superio work during the past two or three years i weeding out those in the retail drug bus ness who persisted in keeping saloon But pressure was brought to bear last wee that induced the House to reverse its ac tion, and by a vote of 72 to 37 the order t repeal that portion of the law of 1894 whic gives the Board of Pharmacy entire contro of issuing liquor licenses to druggists wa lost.

**The Crisis in France.**

The fall of the Bourgeoise ministry wa brought about by the refusal of the Senat to grant credits for expenditures incurre in the conquest and government of Mada gascar, but it really was the last act in most significant and important contest be tween the conservative Senate and the radi cal Chamber of Deputies, which has bee going on for several months, in which th deputies have supported the ministry; an the situation which France faces now is no merely one involving the creation of a nev and more or less short-lived ministry, bu the grave question, whether in response t the clamor of the masses the national con stitution must be amended so that hereafte ministries will need only the approval o the lower house for their acts and be inde pendent of the restraining and conserv ing influence of the higher body, whos members are not representative of univer sal suffrage, but hold office for a long term —some of them for life—and are elected in directly and by a delegated body, repre senting the communes. The Senate, as a present constituted, has served as a brake and, on the whole, done well, often restrain ing the republic from dashing madly into all sorts of excesses. If the republic is to lose this anchor there are many in Europe who foresee disaster, and that soon.

**Affairs in Africa.**

A revolt among the Mahdists indicates that the British and Egyptian forces will not have to face a thoroughly harmonious foe. President Kruger of the Transvaal has declined the invitation of Mr. Chamberlain to visit England and negotiate there respecting reforms in the Transvaal and the future relations of the republic with Great Britain. This is not surprising in view of Mr. Kruger's reputation for astuteness and Mr. Chamberlain's recent impolitic denunciation of the Transvaal Government, nor has Mr. Chamberlain's reassertion of Great Britain's purpose to control, solely, the Transvaal's foreign policy tended to better the feeling between Great Britain and Germany, where, during the past week, there has been a decided revival of most belligerent talk; and the feeling increases that a conflict is approaching in South Africa, the outcome of which no one can predict save that Great Britain will face a determined foe, to subdue which will cost her more than she can afford to lose at this crisis of her history, for that there is a crisis An Eastern Diplomat makes very clear in the May *Harper's*. Several of the leaders in the rebellion against the Transvaal, including Sir Cecil Rhodes's brother, have pleaded guilty of treason and are awaiting punishment. The British troops in conflict with the Matabele Zulus have won a decided

ictory and the outlook for the British colnists and troops in Matabeleland now is righter than it was ten days ago. Negoiations for a peaceful settlement of the ⁄ar between Italy and Abyssinia have ome to naught.

NOTES.

One of the largest figures in the political life f Australia has just passed away in the death f Sir Henry Parkes, who emigrated to Sydey in 1839, and served the colony of New outh Wales in various capacities, including hat of premier, from 1854 up to a year or two go.

Diplomatic correspondence between the Inited States and Peru, instigated by data resented to our Department of State by Illiois Methodists, has induced the government f Peru to father legislation calculated to ive legal standing to marriages solemnized y Protestant preachers in Peru.

Robert S. Chilton, chief of the Consular ureau of the State Department, started last eek on a tour of inspection of our consulates. efore he returns he will have visited Mexo, Canada, Europe, North Africa, and possily China and the far East. Only those who ave traveled abroad and know the weakness f our consular service can appreciate what his fact means.

The recent duel between high officials in ermany, in which one of the combatants was illed, has made the subject of dueling the vest issue of the day throughout the empire, nd the Reichstag last week unanimously assed resolutions condemning the practice. ut those in high places, including the emeror, have not reached the same stage of ethal development that the legislators have, nd no change in the army code is expected, or any repressive legislation.

While it cannot be definitely announced hat there is any likelihood of Spain's really ffering substantial reforms to Cuba, the rumors to that effect have brought forth such eclarations from the revolutionists as make clear that no measures of compromise will ffice, nor will any promises of reform be beeved or accepted, even should the United tates guarantee to see that Spain granted hem. Rev. A. J. Diaz, a Baptist missionary n Havana, who was arrested and imprisoned or plotting against Spain, has been released nd given six days in which to leave Cuba. hat he was a revolutionist can scarcely be oubted.

Governor Wolcott of Massachusetts has apointed a model commission to investigate the ublic institutions of the commonwealth. . F. Wharton has held important offices in he city of Boston, State of Massachusetts nd in the service of the State Department at Vashington. Dr. C. F. Folsom has been ecretary of the State Board of Health, secreary of the State Board of Lunacy and Charity nd is one of the leading physicians of Boston. rof. D. R. Dewey of the Massachusetts Instiute of Technology graduated at Johns Hopins, has taught economics and statistics for ve years, and is chairman of the State Comission of the Unemployed.

The powers have united in a protest to the orte against the recent appointment of a Ioslem governor of Zeitoun. When the Arenians there surrendered it was expressly nderstood and agreed to by Turkey that the overnors in the future should be Christians. ussia joins in the protest. *The Independent* akes the important announcement that a ussian consul was responsible for beginning Ir. Knapp's troubles at Bitlis. Bishop Potter f New York, at a mass meeting in the interest f Armenia held in New York last week, made he important suggestion that the man whom hristendom should attempt to influence now s the czar of Russia, who, if he would, could ake his approaching coronation day glorious ndeed by acting as a Christian sovereign.

The statistics of the Massachusetts State census for 1895 are coming forth in final form from the Bureau of Statistics and Labor. The total population of the State is now 2,500,183. Gloucester is notable as being the only city where males are considerably in excess, and Northampton has the largest percentage of excess of females. In 1885 there were 108.19 females to 100 males, while in 1895 there were only 105.83 females to 100 males. Fewer towns have suffered a loss in population during 1885–1895 than during 1875–1885, and the actual net percentage of increase in the population of the State during the last decade is 27.73 per cent. as contrasted with a gain of only 17.57 per cent. during 1875–1885. The only towns which are decreasing are the remote agricultural communities and the shore towns, whose main reliance is the fishing industry. The concentration of population within the Greater Boston is proved by the fact that within the circle of eight miles from the State House the population has increased from 574,249 in 1885 to 787,822. Since 1885 nine towns have become cities and the thirty-two cities of the State have 65.42 per cent. of the population. These are interesting and most suggestive facts.

In affirming the unconstitutionality of the Veterans' Preference Act, passed by the legislature of 1895 over the veto of Governor Greenhalge, the Supreme Court of Massachusetts has done the cause of good government an invaluable service. By stating that:

Public offices are created for the purpose of effecting the ends for which government has been established, which are the common good and not the profit, gain or private interest of any one man, family or class of men. In our form of government it is fundamental that public offices are a public trust, and that persons to be appointed should be selected solely with a view to the public welfare . . . It is inconsistent with the nature of our Government, and particularly with Articles 6 and 7 of the Declaration of Rights, that the appointing power should be compelled by legislation to appoint to certain public offices persons of a certain class in preference to all others, and without the exercise on its part of any discretion and without the favorable judgment of some legally constituted officers or board designated by law to inquire and determine the persons to be appointed are actually qualified to perform the duties which pertain to that office.

the Court has shown that, like its peer in New York, it sees and indorses the essential principle underlying Civil Service Reform.

## IN BRIEF.

Rev. Dr. P. S. Henson has begun the attack of conservative Northern Baptists on President Harper and Chicago University, which was bound to come sooner or later. The Southern Baptists began long ago.

Apparently the religion and ethics of Kentucky are not abreast of its political and industrial development. The *Christian Observer* (Presbyterian) of Louisville defends the Florida Sheats Law, and describes the American Missionary Association as the "American Miscegenation Society." And the *Observer* is one of the oldest and ablest of Southern Christian newspapers.

The many friends of Dr. Quint, who know him either through personal acquaintance or by his contributions to our columns, will sympathize with him in his latest and almost overpowering sorrow. His eldest child, Miss Clara G., who died suddenly in Washington April 20, was a woman of unusual strength of character, and had won the respect of public officials and leading citizens of Washington to a remarkable degree.

Mr. Winship's article on Horace Mann is timely, in view of the fact that educators in this country and to some extent abroad are preparing to recognize adequately the centennial of his birth May 4. The relations between Mr. Mann and the *Boston Recorder* were so strained at one time that it makes one speculate as to the probable expression on Mr. Mann's face as he picks up this paper in the New Jerusalem reading-room and reads Mr. Winship's article.

The advance figures of the Year-Book show the total number of churches to be 5,486, a gain of 144; members 602,000, a gain of 18,900; total admissions during 1895, 50,000, of whom 35,327 were on confession. The Sunday school membership is 682,000, a gain of 4,645 Benevolences amounted to $2,187,150. There was a gain for both foreign and home missions, but a slight loss in miscellaneous. Home expenses were $6,707,000, a decrease of $327,000.

Commander Booth-Tucker's remarks during his trip to the Northwest have alienated not a few officers of the Salvation Army and driven them into the ranks of the Volunteers, and the publication of the correspondence between General Booth and Ballington Booth has had a similar effect on some of the army's officers in the vicinity of New York. Nor can it be said to have added to the public's sympathy with the army. The army has reason to favor the gold standard, *i. e.*, silence.

Having just celebrated our eightieth anniversary we appreciate the merits of the seventy-fifth anniversary number of the *Christian Register*, and realize better, perhaps, than its readers will, how much labor its preparation involved. President Tucker of Dartmouth contributes an article on New England orthodoxy, the development within the past seventy-five years. He holds that it matters little whether the so-called orthodoxy of New England is becoming more or less orthodox, provided the conception of Christianity is becoming more clearly and vitally Christian.

Rev. Joseph H. Twichell, in his tribute to his neighbor, Mark Twain, in the May *Harper's*, says: "One Sunday, when he [Twain] had happened specially to like the sermon he heard in church, he lingered at the door after service waiting for the minister to come out in order to give him a pleasant word, which he did in this fashion: "I mean no offense, but I feel obliged to tell you that the preaching this morning has been of a kind that I can spare. I go to church to pursue my own trains of thought. But today—couldn't do it. You have interfered with me. You have forced me to attend to *you*—and have lost me a whole half hour. I beg that it may not occur again."

One who recently left our fellowship to enter the Baptist denomination, when appearing before a Baptist Council in Minnesota, was met with the demand that he be reordained, and he assented. If this indicates anything more than the unwillingness of the members of that particular council to recognize the validity of the ordination of Congregational clergymen it would be well to have the fact made known and the reasons therefor. Drs. Behrends and Moxom—to cite recent prominent cases—left the Baptist communion and entered our fellowship without any such challenge, and we have always supposed the polities and principles of the two sects were so much alike that such action as this was impossible.

It is the same story the world over. The following words recently written by Dr. J. Guinness Rogers of London are just as pertinent in Boston, New York, Montreal and Melbourne as in London. He, in an appeal for a strong rally at the then forthcoming meeting of the London Congregational Union said:

Congregational churches are hindered in the work by that very independence which is their glory. The denominational sentiment—that is, a sentiment which knows how to subordinate the interest of the individual to that of the community — is indispensable to the vigorous prosecution of progressive work, and

it is just the sentiment which it is difficult to maintain under the circumstances.

Congregationalists have attacked and partially solved the problem in St. Louis, Chicago and Cleveland. Why not elsewhere?

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The *New York Sun* gives from the recently published memoirs an entertaining sketch of Sir Claude Champion de Crespigny, Bart., one of the most famous of modern English military sportsmen, who was known as the "Mad Rider." His favorite amusement was steeplechasing and he knew the English turf thoroughly. It is from an expert that we are quoting, therefore, and we commend his words to those who are disposed to make light of the perils which gambling brings into our modern society. "Rogues there doubtless are, and to spare, connected with horse-racing," he says. "It is inevitable that a sport so indissolubly connected with gambling should draw around itself a large crowd of blacklegs and pilferers. Indeed, it is perfectly safe to lay it down as a hard and fast rule that no sport or game in which betting is a feature can remain utterly uncorrupted." This is good sense and covers more than horse-racing.

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Children in our public schools can be prepared for good citizenship in no better or easiser way than by having able speakers set before them the deeds and ideals of great Americans of the past, and lest the New England children become provincial it is well that they should be taught that deeds of heroism have been wrought in the West as well as in New England and by men whose names are not as familiar as those of Sam Adams and Paul Revere. Sixteen hundred pupils from the classical and English high schools of Lynn, with some from the upper grades of the grammar schools, last Wednesday heard Rev. John L. Maile describe how Oregon was saved to the Union by the heroism of Marcus Whitman. It is not rash to venture the assertion that the compositions based on the lecture which they wrote later in the week were more interesting and beneficial than if they had been written about spring or some other equally trite or platitudinous subject. The Christian people who arranged for the lecture set an example worthy of imitation by Christians in other communities. The secretaries of our denominational societies, as they travel about the country, can in this way do invaluable work, if the way is made clear.

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One who reads *The Congregationalist* calls attention to a recent item, in News from the Churches, in which it was related that a Congregational pastor "prepared, during Lent, the confirmation class." He asks, "What is a confirmation class in a Congregational church, and what place has any rite of confirmation in our churches?" and adds, "It looks like an additional illustration of the ritualistic drift of our time . . . one feature of the anti-Puritan reaction." That such a question should be asked is not surprising, nor is the diagnosis far from correct. Another reader, taking our paragraph on Dr. D. Parker Morgan's plagiarism as a text, asks, "What would be one's duty in reference to an article by a prominent doctor of divinity which appeared in *The Congregationalist* a year or two ago, which consisted with the exception of a very few words of language from an article written by a very eminent man in England several years ago." A lie is a lie, whether it be a sermon or a contribution to a newspaper, and our correspondent would have done us a favor at the time, as well as performed a duty, if he had called our attention to and proved the plagiarism, and he will confer a favor if at any time in the future he proves a like charge. Rev. Mr. Lee, who exposed Dr. Morgan, is now found guilty of plagiarism when at Yale as a student.

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Our editorial of last week on Pulpit Exchanges with Unitarians has called out the interesting letter from Dr. Cuckson of the Arlington Street Unitarian Church, Boston, which we print elsewhere in this paper. It is a pity that the first impulse toward Christian fellowship between followers of Christ of different opinions is often rendered difficult by the dread of popular misunderstanding. There is a broad field of activity in which co-operation is possible without any discussion of disputed theological questions, and here it becomes more and more necessary that all Christians should stand together in mutual love and trust for the honor of their Lord. We are sorry for the reporters of the Boston newspapers who were instructed to secure the materials for such a theological sensation from the exchange of pulpits between Dr. Hale and Dr. Herrick last Sunday. They went to church and heard two excellent and characteristic discourses, but not one word which even their ingenuity could distort into an allusion to a coming together of the denominations represented, and the managing editors were forced to crowd their sensation into windy headlines.

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The *Hartford Seminary Record* (April) calls attention to what it terms the "morbid condition of our church life, which is tending oward an acute phase," and it believes, although with reluctance, that the root of the trouble lies largely with the ministers. "When fifty ministers crowd for one pulpit the church is forced to be obdurate and may seem cruel." How acute this disease, the symptoms of which are "uneasy pastors and unfeeling churches," is, may be inferred from a circular letter, a copy of which we have at hand. The pulpit supply committee issued it probably in self-defence. It certainly is not "unfeeling." It is frank, direct, businesslike, but not altogether pleasing as a phenomenon.

——, April —, 1896.

*Dear Sir:* Your letter of —— relative to supplying the pulpit of the First Congregational Church of this town was duly received and placed on file for future reference. The services of our pastor will end May 31, 1896. Negotiations for the settlement of a successor will be based on a salary of $1,200 per annun, and parsonage, which is rated at $300 per annum. Preachers supplying temporarily will be paid $20 per Sabbath, and local expenses.

If, with these explanations, you desire your papers withdrawn from the file kindly advise us at once.

Pulpit Supply Committee,
——, *Secretary.*

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An exceedingly interesting controversy between the Protestant Ministerial Association of Montreal and the speaker of the House of Commons, and other responsible officials, is worth noting. The ministry, in their attempt to "jam"—"to jam" legislation through seems to be in order everywhere now—the Manitoba Remedial Bill through Parliament, compelled members to undergo the test of a sitting as long as any on record. The strain on mind and body proved too much for some of the members, and they indulged in acts and words which the Ministerial Association felt it necessary to condemn in resolutions which were not open to the charge of being unintelligible or equivocal. The speaker of the House of Commons and certain newspapers demanded that the ministers should withdraw their charges, expecting, apparently, some cringing, and ultimate retreat. But, strange to say, the ministers conceived it to be their duty to stand their ground, reiterate their charges and once more denounce the intoxicated legislators, the utterance of blasphemous remarks, and open ridicule of the Bible. The resolutions reaffirming the original charges have just been sent to the speaker, to Sir Charles Tupper, and to the leader of the opposition, Hon. Mr. Laurier. Moreover, the association added a protest against the action of one of the ministry in attempting to force legislation upon the attention of Parliament upon Sunday. Lest we be Pharisaical, let us not forget that two congressmen indulged in profanity la week, hurled glass inkstands at each othe one of them suffering serious injury.

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Possibly the record—autobiographical—the experience of Principal A. M. Fairbai in facing and passing through a crisis whi not a few Christians also face today may h helpful. He says: "Our memories can, i many cases, run back to the days befo Darwin discovered the secret of nature, criticism laid its hand upon the Scriptur that were to us the sacred Word of Go We can remember the simple time whe thought seemed clear and faith seemed strong when before us was only hope and aroun mind and home lay sleeping sweet peace of God. We can remember when the ol faith stood in its simplicity and the s days of creation were six honest, simpl days; when all our history stood explaine in Adam and Eve and the apple. To man of us came the time when the old simplic ity vanished and new forces dissolved th world that looked so beautiful and seemed s true. How many a man can recall the mo ment—which I too can—when he felt as if al the world had changed, faith had perishe and hope was no more. It was then that great teacher first came to me to say, "Wha right hast thou to be happy? Learn thy dut and do it. Art thou afraid of the devil Take him by the horns and throw him and lo his strength is gone." The choice was made not to shut the eyes, turn back and hold through good and ill the ancient simple faith but with open eyes and clear mind to face the light if light it was, face the issue if issue there was to be, and know this, if God was then truth is, and, all truth being of God, to find it in any form, in any place, was still to find him."

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## STAFF CORRESPONDENCE.

### FROM THE INTERIOR.

**Ministers' Meeting**

The meeting Monday was of more than ordinary interest. We had the privilege of listening to clear statement of the condition and needs of the Protestant churches in France. It was evident to all that no more promising field of missionary effort exists than is furnished today in France. The spirit of the Huguenots still survives and with sufficient encouragement and aid from England and America there seems to be no reason to doubt that France can in time be won for Protestant Christianity. We heard a few sad words from Rev. Mr. Bissell of India, who told us what the effect on the missions has been of cutting down appropriations in some instances fully forty per cent. It is very certain that when the time comes for collections in our churches the foreign missionary cause will be presented with unwonted earnestness.

**The Congregational Club.**

The meeting was held at the Auditorium. It was ladies' night. The attendance was not as large as it sometimes is, partly on account of the weather, partly, undoubtedly, because it was City Missions' night. The main address was by Dr. Noble on the mission and opportunity of Congregationalism in Chicago at the present time. It was a masterly presentation of a great subject. The character of the population, the growth of the city during the seventeen years Dr. Noble has been pastor of the Union Park Church, the absolute certainty that nothing but the gospel will save the city, were set forth with an emphasis not often heard. The address, as we believe, will mark an era in the history of city missionary work. Rev. J. F. Grob, who has recently come to

to take up work among the Germans, oke briefly on our mission to the Germans Chicago. He predicts success on ac- unt of the qualities of character which ese Germans possess. A very interesting d persuasive speech was also made by ofessor Mackenzie in behalf of the Wash- gton Park Church of which he is acting stor. The great need of this field is a ilding into which to gather the people o are flocking into this region by thou- nds. Altogether the evening was one of eat profit. With fifty-two churches al- ady organized by the City Missionary So- ety, and this while using more than half income in purely mission work from hich no pecuniary returns can ever come d where even spiritual returns are often w and meager, with over 5,000 members thered into these churches, with fifty- ir Sunday schools organized by its mis- onaries and more than 13,000 pupils in em, with nineteen young men from these urches persuaded to enter the ministry, ose who have studied the record of the ciety from year to year feel that in it we ve one of the best possible evangelizing encies. Its supporters believe in the urch as a divine institution, and in estab- hing churches just as fast as openings fer.

**e Bible in Schools.**

A little book entitled Readings from the ble Selected for Schools, prepared by mpetent persons representing different nominations, even the Roman Catholic, s been brought out by Scott, Foresman & . of this city, under the auspices of the icago Woman's Educational Union, for e in our public schools. [Reviewed in terary Department.] For a long time essure has been brought to bear on the oard of Education to restore the Bible to e schools. This, it is said, has been found practicable. It would seem as if the ok now prepared, an admirable little ork of its kind, might be used without jury to the feelings of any one. At any te, most of the ministerial bodies have titioned the Board of Education to intro- uce it, and many of the churches have nt to the board numerously signed peti- ons to the same effect. It is hard to see w any one can reasonably object to the hical instruction which might be imparted reading from such a book as this. It is ubtful if its introduction is secured, al- ough it is certain that a very large por- on of our citizens desire it.

**e Case of Rev. F. B. Vrooman.**

There are rumors of an appeal to the nod by certain brethren who have been willing that Rev. Mr. Vrooman, recently lled to the Presbyterian Church at Ken- ood, should be received into fellowship. o be sure, Mr. Vrooman has accepted the andards of the church and will undoubt- lly be bound by them in good faith. Such en as Dr. Withrow, Dr. Thomas C. Hall nd the more active ministers of the city oted to receive him, but Dr. Bryan of the hurch of the Covenant and perhaps some f the professors in McCormick Seminary em to be suspicious of heresy, or of irreg- larity in procedure, and so may succeed creating a case out of very small mate- als. As the synod is quite conservative ne action of Presbytery may be reversed. is said that Mr. Vrooman's case is simply n excuse for testing the real state of opin- on in the larger body of the church. Mr. Vrooman will not be installed as he had intended to be next Sunday. He will await the result of the appeal of the minority in the presbytery to the synod. Were he installed now he might be tried for heresy. As a member of another denomination he is not amenable to the Presbyterian Church courts. Meanwhile he will continue to supply the Kenwood Church.

**The Cutters and Trimmers' Strike.**

This has finally collapsed. The manufacturers consent to take back such of their old men as they need, one by one, but refuse to recognize the union. The union has voted to permit its members to go back on these terms. It is not certain whether the men are to be paid according to merit, as the manufacturers desired, or whether a minimum wage has been secured. The strike has been a foolish one. Neither party has gained anything by it. Mr. Debs has been invited to address the students of the University of Chicago in the near future and has accepted the invitation. Pains have been taken to circulate reports that the faculty were opposed to this. President Harper denies their truthfulness and declares that the wish of the faculty is that both sides of all questions be heard and that Mr. Debs will be treated as courteously as any other speaker.

**Laymen in the Iowa Meetings.**

In the two associational meetings recently held in northwestern Iowa laymen have taken a prominent part. This has long been desired. In Sioux Association a banker and an ex congressman read papers on political religious subjects to the edification of their hearers. They showed how the work of the churches is connected with the political welfare of the country. At the Council Bluffs Association Hon. N. P. Dodge gave a comprehensive and concise review of the work of the National Council at Syracuse, N. Y. The leading address on Sunday school matters at the coming meeting in May at Davenport will be given by a layman. In this new interest in the work of the church throughout the State no persons rejoice more than the ministers.

*Chicago, April* 25. FRANKLIN.

## CURRENT THOUGHT.

### AT HOME.

What must our Government do in Turkey? *Christian Work* says "the United States has a treaty with Turkey including the usual favored nation clause; it follows that its citizens have as good a right as the French to maintain missionaries in that country. That position we expect to see asserted and maintained by our Government; and in taking that position the Administration is sure of the united support of the people of the whole country." *The Outlook* "has no sympathy with pseudo-Americanism. It is opposed at all times to the defiant and warlike spirit. But, whatever the vices of Americans, they are not cowards, and if the country has to choose between the cowardly policy that palters and dallies and compromises with the unspeakable Turk, and the even Quixotic bravery which rushes in to defend the American flag and name from imaginary slights and humanity at large from real or fancied wrongs, it will prefer the second as the lesser crime of the two. In the name of America, and in the interests of its sacred honor, we demand of our Government a far more vigorous policy than it has thus far shown in defense of American life, property and rights in the land of the Crescent." *The Independent* says: "Our Government ought at this moment to be strengthening its fleet in the East; instead of that it is withdrawing its ships from Turkish waters. This looks like a blind infatuation, blind as that of Minister Terrell, who actually believes the promises of the Turk. Will not President Cleveland listen to the unanimous request of Americans in Turkey that their Government shall make itself respected because it is feared, the only motive that can appeal to the sultan? We call on the people of the United States to speak on the subject in such a way that first our own Government shall hear and then that it shall make the sultan hear. Congress has passed good enough resolutions; it is the Department of State that must do its duty. Let the press speak. Let the citizens speak in public meetings and by myriads of letters to their senators and representatives."

*Zion's Herald* says it is difficult to write temperately of so gross an outrage as the enforcement of the Sheats law in Florida. "The teachers at Cookman Institute, Jacksonville, one of the schools of the Freedmen's Aid and Southern Education Society, may be subjected to similar treatment under this law. It looks very much as if the struggle for the real emancipation of the Negro must needs be fought over again."

### ABROAD.

An Eastern diplomatist, writing in the May *Harper's* on The English Crisis, says: "It is not within the province of this mere statement of facts to inquire into the probable outcome of a war between England and America. It would be a struggle of giants which would result for certain in crippling and exhausting both combatants for an indefinite length of time. Such a result would be fraught not only with ruinous consequences to their own immediate prosperity, but with long abiding disaster to the interests of civilization the whole world over. The two foremost leaders in progress, the guardians of liberty, the champions of the oppressed, the propagators of Christianity in modern times, would be laid low, and, being themselves reduced to impotence, would be compelled to allow free scope to those agencies whose illiberal, nefarious and retrograde tendencies they alone hold now in check."

The point of view makes all the difference in the picture. For instance, *The Catholic News* says, in regard to Italy and the Vatican:

> But a nation must not be confounded with her wily politicians. The husks of swine shall, we feel assured, lead the stricken land of Dante, Michael Angelo, Tasso and Leonardo da Vinci to climb anew, for the fiftieth time, the Vatican's ridge and exclaim honestly to her one true friend of all the ages: "Father! I have sinned against heaven and before thee." Then shall the seven-hilled city clamor aloud for Rome's own pontiff-king.

But Cav. W. L. Alden (late American consul-general in Rome) says in the April *Nineteenth Century*: "Like every one else, he [the present pope] knows perfectly well that were the temporal power to be restored it could not maintain itself an hour without the help of a foreign army. If the Italians were to abandon Rome to the pope, the Romans would rise in instant insurrection unless a French garrison were to walk in as the Italian troops marched out. Of all the governments in the peninsula prior to 1859, there was not one that was as unanimously and bitterly hated by its subjects as was the Roman Government." Evidently there has a myth been gathering somewhere.

The London *Independent and Nonconformist* states on the authority of a contributor that the average duration of the Congregational pastorate in Great Britain exceeds nine and a quarter years, and doubts whether an equally high average could be shown in any other ministry. We are sure that in this respect our brethren beyond sea are well in advance of us.

The Japanese press reflects a growing sentiment that Japan, by her acquisition of Formosa, has incurred responsibility for diminishing, if not suppressing, the traffic in opium in Formosa.

# Certain Historic Creeds.

## III. The Augsburg Confession.

By Prof. Williston Walker, D. D.

The two articles which have already appeared in this series have had to do with two of the three great creeds which the ancient church has bequeathed to us. A third article might properly treat of the third conspicuous ancient symbol—that known by the name of Athanasius, though this title no more rightfully belongs to it than the epithet Apostles' to the confession of the old Roman church, since it seems, without much doubt, to have been written in France and not far from the time of Charlemagne. But though the Athanasian symbol is a matchless epitome of the completed results of the long Trinitarian controversy, its value is as a statement of the conclusions of a minutely inquisitive type of theology, rather than as a simple and natural expression of the elements of Christian belief. Its claim that its definitions are "the catholic faith, which except a man believe truly and firmly he cannot be saved" is a claim foreign to the spirit of the gospel. We will therefore omit any extended examination of the Athanasian creed and turn our attention to the earliest of the great symbols of the Reformation.

In taking up any important creed statement of the sixteenth or seventeenth centuries one is struck at once by two contrasts to the symbols of the ancient church. Even the briefest of Reformation creeds is lengthy when compared with that of Nicæa. It is more like a treatise on theology than a formula adapted to liturgical use, and the range of doctrine in regard to which definition is attempted is vastly greater than in the creeds of antiquity. Though their crucial questions are few, the Reformation symbols have none of them the unspeculative simplicity of the Apostles' Creed, or the narrowly limited elaboration of the creeds known by the names of Nicæa and of Athanasius. The thought of the universal church had enlarged, the multiform character of Christian truth had become more apparent and more aspects of doctrine had attracted men's attention than in the early centuries. This greater elaborateness of inquiry is far from being an evidence of spiritual decay, on the contrary, it was the natural result of the development of the thought of the church under the guidance of the Spirit of God.

The Ausburg Confession came into being at one of the crises of the Reformation—the Diet of 1530. Twenty-five years before Luther had sought rest for his soul by entering a monastery. Fifteen years, at least, had already passed since Luther had awakened to his transforming conception of the way of salvation as the establishment of a new relationship between the individual soul and Christ—a relationship conditioned on trust, becoming itself the source of righteous actions and witnessing to an instant and complete forgiveness. Nine years had elapsed since Luther had stood before the emperor and the magnates of Germany, assembled at Worms, undaunted in his assertion of the superiority of Scripture and reason to all authority based merely on tradition and ecclesiastical interpretation, and had been condemned by the sovereign before whom he had spoken. Yet, though condemned, Luther had been protected by the public sentiment of Germany, and wars had so tied the hands of the emperor that the Reformation movement had gone on substantially unhindered till 1529, in spite of his hostility. This progress of the reform had no adequate legal warrant, however, and in 1529 the situation had suddenly altered for the worse. The Diet of April of that year had been under the control of an aggressive Catholic majority, and had peremptorily forbidden the further spread of the new views, while asserting the claims of the adherents of the ancient church in lands where the local governments had rejected Catholicism. Against this decree the adherents of reform had united in a remonstrance which gave to them permanently the title of *Protestants*. But this combination in protest was, unfortunately, the only union in which the reform party as a whole would join, and in October of the same year all hopes of an associated defense against the common danger were shattered by the irremediable division between Lutherans and Zwinglians as to the nature of Christ's presence in the sacrament. The summer had also seen the wars, that had so aided Protestantism politically, end with treaties between the emperor and his enemies, the king of France and the pope, which left Charles V. the most powerful sovereign in western Europe, while the repulse of the Turks from Vienna during the very days that Lutherans and Zwinglians were disputing at Marburg, relieved for the time being the peril which threatened the empire from the east. And when in January, 1530, the emperor, who had thus triumphed over his enemies and united all the Catholic forces of Europe, sent out the summons for the German Parliament to meet him at Augsburg, a divided Protestantism was certain to be brought face to face with an apparently reunited Catholicism to struggle for the right of continued existence.

The emperor was hopeful that the Augsburg Diet would unite Germany in military opposition to the Turks and restore religious peace to the divided country. A sincere Catholic, Charles V. was a shrewd enough politician to believe the true policy of opposition to the Reformation to involve a courteous hearing of the Protestants' grounds of complaint, though he doubtless intended ultimately to use force against such of the Protestant leaders as he should be unable to win back to the ancient church. He was also enough of a reformer to feel that many things in the moral condition and administrative methods of the Roman organization might well be amended, without permitting any change of doctrine. Hence, from the announcement that a Parliament was to be held, the Protestant leaders felt that they, as the innovators, would be required to justify their actions before the assembly, and the elector of Saxony therefore ordered Luther, Melanchthon and the other theologians within his territories to prepare a confession of faith for presentation should the emperor request a statement of Protestant belief. The materials for such a document were ready at hand. During the debate between the German and Swiss reformers at Marburg, to which allusion has already been made, Luther had stated the affirmative Protestant position in a series of fifteen articles, and this expression had been further modified by the L theran theologians preparatory to a seco vain attempt made at Schwabach to bri the Swiss to their position. Now, at the quest of the elector, in March, 1530, Luth Melanchthon, Jonas and Bugenhagen, form lated the Protestant criticisms of the mo objectionable Catholic doctrines at Torga and all these documents were committed the mild and cautious Melanchthon to brought into final form by his learned pe And so at Coburg, where Luther was forc to remain lest appearance at the Parliame should give occasion for the execution the sentence of outlawry and probab death that the Diet of Worms had pr nounced upon him in 1521, and at Augsbu itself, whither Melanchthon, who stood u der no such condemnation, was free to g the Augsburg Confession came into bein

Well was it that though the theology this statement of faith was that of Luthe it spoke the sweet and conciliatory languag of Melanchthon. The confession coul never have come into being had it not bee for the bold words and sturdy blows of th older reformer; it bears forever the stam of his thought and to some extent his for of expression. But Luther himself coul never have made it the moderate, kindl self-restrained formula which was so co genial to the nature of his younger co league. In Melanchthon's hands it re mained distinctly Protestant—it asserte clearly the doctrine of justification by faith it affirmed that "the church is the congre gation of saints, in which the gospel i rightly taught and the sacraments rightl administered"; it condemned the with drawal of the cup from the laity, priestl celibacy, the abuse of the mass and of con fession, man-imposed observances, monasti vows and the misuses of ecclesiastica authority. Yet, though fully Protestant Melanchthon sought to render the confes sion as little objectionable as possible t the German Catholics, and hence the exclu sive authority of the Scriptures, though un doubtedly implied in the doctrinal system of the symbol, was nowhere expressly as serted; and the authority of the papacy was nowhere categorically denied. Moreover, Melanchthon was at great pains to show that the Protestants rejected ancient here sies and to point out the agreement of Protestant doctrines not merely with the Word of God, but with passages in the teachings of fathers of the ancient church like Irenæus, Cyprian, Augustine, Ambrose and Gregory the Great, thus resting the confession back, in claim at least, on the fundamental teachings of Latin Christianity. Indeed, he expressly emphasized this relationship, affirming at the conclusion of his presentation of positive beliefs that "This is about the sum of doctrine among us, in which can be seen that there is nothing which is discrepant with the Scriptures or with the Church Catholic or even with the Roman Church, so far as that church is known from the writings of the fathers." It was an appeal for a return to the common Biblical foundation of the church.

The confession itself was divided into two parts—an affirmative section of twenty one positive articles of belief covering the chief features of Christian doctrine, and a much

nger negative portion opposing in seven ticles the principle corruptions of Roman ractice. Its whole attitude was essenally defensive and irenic. In the minds its authors and signers of 1530 the Augsurg Confession was no unalterable test of octrine established for all time; it was a stimony to the actual beliefs of the Luheran churches, and, as such, Melanchon did not hesitate to amend its expresons not only up to the day of its presentaon to the Parliament, but in successive ditions for years thereafter. Yet its noral character was recognized almost from e first, and it soon became, as it has ever nce been, the most distinctive symbolic st of Lutheran orthodoxy.

The creed, thus carefully prepared by the axon theologians, was not to be presented the Parliament by theologians, but by rritorial rulers, who alone had a place in at body. The emperor's arrival at Augsurg on June 15 was followed by a formal pening of the assembly on the 20th, and y the expected call for a statement of beef. On the afternoon of June 25, 1530, in hall of the bishop's palace, to which the atholic emperor had restricted the meetg in order to avoid as far as possible the ide proclamation of Protestant doctrine, e confession was read to the Diet in German by Christian Baier, one of the chancelrs of Saxony, speaking in the name of its gners, the seven prominent Lutheran rinces, led by the elector of Saxony, the argrave of Brandenburg and the landgrave f Hesse, and the representatives of the free ties of Nuremberg and Reutlingen. It alled for no small courage thus publicly to ppose the well-known belief of the emperor nd of the majority of the Diet; it required mething of the brave trust in God which ad upheld Luther when he stood alone bere a similar assembly nine years before. et the greatness of a historic event is not lways apparent to all the actors in it, and ne may well question whether even the mperor's unfamiliarity with German would ave inclined him to go to sleep after potely listening to the opening phrases of ne confession had he realized that the symol then being read in his hearing would be ne only document ever presented in his resence which would still be in living use early three centuries and a half after his eath. The emperor and the majority of he Diet were unconvinced and remained in etermined hostility to the Lutherans, but he Protestant churches of the Lutheran amily had set forth on that June afternoon standard that was to endure.

The Lutheran churches may well be proud f the Augsburg Confession. It is not, indeed, the exact form of presentment of Bible truth which a modern Congregationalist would make his own. He would criticise its insistence on the necessity of baptism in order to salvation, its assertion of he physical presence of Christ in the sacament, its retention of private absolution, nd its conciliatory omissions. But he annot fail to sympathize with the catholic, noderate and discriminating spirit of this enerated symbol, and he will feel the more ne studies it that the Augsburg Confession deserves its position as the most widely espected creed of the Reformation, not merely because it is the earliest of the Reformation symbols, or by reason of its origin t a crisis in Protestant history, but because the beliefs which it emphasizes are, with few exceptions, the abiding and important, rather than the temporary, aspects of Christian truths.

## HORACE MANN.

BY ALBERT E. WINSHIP, EDITOR JOURNAL OF EDUCATION.

Horace Mann is the one American among the educational leaders of the world. In the common acceptation of the term he was not a school man. His educational eminence was not due to the flash of genius like Rousseau's Emile, brilliant conception of educational ideals like Froebel's kindergarten gifts and occupations, or supreme devotion to children like Pestalozzi, but rather to the fact that his was a great personality devoting the twelve best years of life to official educational service.

Mr. Mann was by nature and training a philanthropist, statesman, orator, rather than an educator, but there were in his day other mighty men in each of those lines and his pre-eminence in education is due in no small degree to the fact that he is the only great philanthropist, statesman and orator who has officially and earnestly identified himself with education, and because of this fact his fame owes as much to education as the schools owe to him.

There is nothing tangible in our educational system, spirit or method to which we can point and say, "This is Horace Mann's monument." The nearest approach to this is the normal school and the teachers' institutes, and yet to him is largely due the credit for so far turning the tide from the private schools as to banish forever the old time idea that the public schools were for the masses and the private schools for the classes. This was only possible by rallying around him in his educational reform such social forces as Quincy, Rantoul and Salton stall, such rural respectability as Edward Dwight and James E. Carter, such statesmanship and eloquence as Everett and Burlingame, such philanthropic intensity as Channing and Theodore Parker.

To understand the significance of this change of sentiment we must glance at the educational history of Massachusetts. In 1642 the Massachusetts Colony took the most advanced educational position in the world, and in 1647 this position was made secure in legislation that is to this day the wonder of all students of history. In the conquest of a rugged soil and in self-preservation in the presence of warring, hostile tribes ideals were not realized. Local jealousies and human selfishness led slowly but surely to the complete degradation of the ideal common school into the basest political scheme for securing the slight advantage of selecting a local schoolma'am, or boarding the out-of-town schoolmaster, or furnishing unmarketable rubbish for fuel. This condition had reached its limit when the clash with the mother country came in 1763–83 and brought with it a sense of responsibility for the future manhood of the colonies. There was no possibility at that time of reforming the abuses in connection with the common schools, and the only hope was in the better education of the classes and of the few aspiring ones among the masses. The relief sought was in the academies which came with the Dummer Academy in 1763 and the Phillips Andover and Leicester Academies, which came with the close of the Revolutionary struggle, and ended with the sectarian seminaries and academies, which came in large numbers about 1820. This was a grand movement and its praises are yet to be adequately sounded. These institutions stimulated scholarly aspirations and furnished a higher type of teachers for the common schools. But they also developed caste lines, and when Horace Mann identified himself with education in 1837 almost as much money was expended by parents for the tuition of their children in private institutions as was raised by taxation for the support of all the public schools.

The reaction began in 1823 and culminated, as was supposed, in 1837, with the establishment of the State Board of Education and the selection of Horace Mann as its executive officer. The consequences no one could at that time foresee, but Mr. Mann, with intensity of purpose, nobility of spirit, grandeur of conception, brilliancy of administration, made and met a crisis with all antagonistic forces in Massachusetts and challenged the admiration of the world. Think of the reception given educational reports in this enlightened (?) age and then remember that Mr. Mann's reports were reprinted by other State legislatures—New York issuing an edition of 18,000 copies of the fifth report—by the British Parliament and translated and published by the German Government. Consider for a moment what prejudices England and Germany entertain regarding American institutions and how much more intense these were half a century since, and then the honor done Mr. Mann may be in part appreciated.

Horace Mann was one of the mighty men of 1840–60, the heroic period in modern America, and it was his privilege to write the emancipation proclamation for the common schools, and though the work of reconstruction is not even now accomplished, there has been, can be, no return to the former conditions Every improvement in appointments and appliances, every advance in construction of buildings and beautifying of grounds, every modification in method and new thrill in spirit is but the perfection of the reconstruction which was foreshadowed in the emancipation proclamation of Horace Mann.

## THE INTERNATIONAL ARBITRATION CONFERENCE.

BY LILLIAN CAMP WHITTELSEY.

Amid the exciting war talk of the winter the idea of international arbitration has been stimulated and has just crystallized in the notable conference held in Washington, D. C., last week, which ex-Senator G. F. Edmunds said in his opening speech was the most remarkable gathering that the civilized world has ever seen. "Not that the *thought* of arbitration is new," he added, "any more than the Lord's Prayer and the Ten Commandments are new."

No one can tell how the idea started any more than he can detail the impulse that shows itself in leaf and bloom. But in this they are alike, the divine thought is in both. Chicago, Boston and Philadelphia and other cities celebrated Washington's Birthday, 1896, by meetings in the interest of arbitration between the two great English-speaking powers. The International Conference is an outgrowth of these meetings. Metzerott Hall, where the sessions were held, seats about 1,000, and for this occasion was draped with flags and the platform backed and flanked by masses of palms. A good-sized pamphlet handed out in the lobby had this inscription, "To her Majesty the Queen and to the President of the United States." It gave a synopsis of responses to the call sent out for the conference; they came from churches, clubs, boards

of trade, army organizations, etc. A smaller booklet labeled Opinions, giving many endorsements of the idea by prominent men who could not be present, also was distributed. The number of those who left the pulpit, the sanctum, the classroom, the law office, the business house showed how intense and how intelligent is the interest. The registry of delegates the first day was over three hundred, and they came from forty-six States and Territories.

Mr. Gardner G. Hubbard of this city called the conference to order. He is a wealthy man, who gives his time and money freely to patriotic, scientific and literary matters, and has made the capital his debtor by the development of its best life. With him upon the platform was the accomplished diplomat, ex-Secretary J. W. Foster, clear-cut of face and figure. He was made temporary chairman, and the second day gave a reception to the conference at his handsome home. Ex-Senator G. F. Edmunds was chosen permanent chairman, and made a short, forcible speech when he took the chair. His brown hands and ruddy complexion show the effect of outdoor life, and his keen blue eyes light up his wintry face as of old. He is a stern and correct presiding officer; the first thing he did was to remove a huge vase of roses from the desk, and he soon made a suggestion that as this was a business meeting applause would better be omitted.

Edward Everett Hale, the author of A Man Without a Country, had come in the interest of all countries. He sat apart as if absorbed. The shape of his head and his long brown hair remind one of the pictures of Tennyson. Mr. Carnegie sent a check for $1,000 with a letter, which was read by the secretary, Rev. L. F. Chamberlain, D. D., of New York. Dr. Chamberlain has been untiring in his labors for this conference and seemed the wheelhorse of the occasion. The practical result of such a conference depends much upon its committee on resolutions. The naming of this committee was left with the chairman, but Mr. Edmunds insisted that with such an embarrassment of riches in the way of material the number must be defined. Eleven was considered too small, thirteen was dropped as an unlucky number, and fifteen decided upon. They were given twenty-four hours in which to report, and all resolutions and motions were referred to them. This cleared the way for speech making, the subject taken being War *versus* Arbitration, the disadvantages of the one, the desirability of the other. There were incidentally some flings at Congress, criticism of our navy, and much adulation of the mother country.

President Gates of Amherst, always thoughtful and scholarly, read an excellent paper answering the question, Why Should We Have a Permanent Tribunal? Mr. E. V. Smalley, a well-built, sensible looking man, spoke from his large experience as a journalist. He said the United States should have arbitration, not because she is weak but because she is young and strong; and because she wishes to enter the contest for the commercial supremacy of the world.

When Gen. O. O. Howard came upon the platform there was much clapping of hands. Senator Edmunds referred to him as a man who loves peace, and then pointing to his empty sleeve said, "But he knows something of war as well." Then there was more applause, for no one so touches men's hearts as the hero of many battles. The general made one of his characteristic short talks, full of patriotism and manliness.

"Did you ever see so many bald heads together?" said my neighbor in the gallery. I certainly never saw so many wise ones. The subject of war, for instance, was one of experience to most of the delegates. From the serene hights of advancing age many of these men welcome the advent of a universal peace. Can the young men of the nation, those who are keen to see insults and quick to resent wrongs, be made to view war and rumors of wars in the same light?

The creation of public sentiment being the main object of the meeting, the speakers for the evening sessions were carefully chosen. Hon. Carl Schurz is as lithe and active, his hair is as brown and bushy, and his German brogue as effective as twenty years ago. He dresses, too, in much the same style, black coat, white waistcoat and light trousers. His enthusiasm for America comes out in many patriotic sentences sure to win applause. Mr. Edward Atkinson of Massachusetts, a close student of economic conditions, craved the sympathy of his audience. "Once," he said, "I was called upon to follow Mr. Gladstone, now I am asked to speak after Carl Schurz." He deprecated war and extolled peace, stated that 2,000,000 farmers here depend for their living upon European markets, while 40,000,000 over there look to this country for material for bread. He would have reciprocity upon the high seas, and would build no more commerce destroying cruisers. President Angell of Michigan University, with his smooth, pleasant intonations, perfect English and clear statements, was restful and yet stimulating.

The great meeting of the series, in point of numbers, was the closing one Thursday evening at the Grand Opera House. The house was packed and there was no going out between the acts. The boxes were filled with handsomely gowned ladies and scholarly looking men. From the upper tier President Gates and General Howard looked directly down upon the boards. Senator Edmunds's black skull cap was the only "make-up" to be discovered by the scores of opera glasses leveled at the stage. Around him were seated those whose names I have mentioned, with Charles Dudley Warner, handsome and aristocratic, the white-haired but still fiery Randolph Tucker of Virginia, and others. President Eliot of Harvard, Bishop Keane, dean of the Catholic University, and President Patton of Princeton spoke. Senator Edmunds gave elaborate introductions and the gentlemen had made careful preparation. But Cardinal Gibbons could not come and Mr. Chauncey Depew sent his regrets and there was a little feeling of disappointment.

The resolutions reported by the committee and adopted by the conference follow. They were expanded at the suggestion of Mr. Edmunds so as to recommend the extension of the area of the authority of arbitration "to all civilized nations," and at the earliest possible day. Mr. Edmunds is chairman of the committee which will lay these resolutions before President Cleveland. A permanent organization is to be created by a select committee of twenty-five. Here are the resolutions as reported:

This national conference of American citizens, assembled at Washington, April 22, 1896, to promote international arbitration, profoundly convinced that experience has shown that war, as a method of determining disputes between nations, is oppressive in its operation, uncertain and unequal in its results and productive of immense evils, and that the spirit and humanity of the age, as well as the precepts of religion, require the adoption of every practicable means for the establishment of reason and justice between nations, and considering that the people of the United States and the people of Great Britain, bound together by ties of a common language and literature, of like political and legal institutions, and of many mutual interests, and animated by a spirit of devotion to law and justice, have on many occasions by recourse to peaceful and friendly arbitration manifested their just desire to substitute reason for force in the settlement of their differences and to establish a reign of peace among nations; that the common sense and enlightened public opinion of both nations is utterly averse to any further war between them; some good sense re-enforced by common principles, by amity, religion and justice, requires the adoption of a permanent method for the peaceful adjustment of international controversies, which method shall not only provide for the uniform application of principles of law and justice in the settlement of their own differences, but shall always promote peace, progress of all peoples, does hereby adopt the following resolutions:

1. That in the judgment of this conference, religion, humanity and justice, as well as the material interests of civilized society, demand the immediate establishment between the United States and Great Britain of a system of arbitration.

2. That it is earnestly recommended to our Government as soon as it is assured of a corresponding disposition on the part of the British Government to negotiate a treaty providing for the widest practicable application of the method of arbitration to international controversies.

3. That a committee of this conference be appointed to prepare and present to the President of the United States a memorial respectfully urging the taking of such steps on the part of the United States as will best conduce to the end in view.

## THIRTY CANDIDATES.

BY EDGAR L. WARREN.

Some time ago I received a call from a little home missionary church to another field, which in the providence of God I felt called on to accept. I was very anxious that my church secure a successor without delay, in order that there might be no break in the work. I had in mind a man eminently fitted for the place, who was willing to come, and he would have been called and begun at once had it not been for a circumstance upon which neither the church nor myself had counted.

As soon as it was announced in *The Congregationalist* that I had received a call, letters began to come in from far and near. In one week thirty were received. They came from all over New England and as far west as Nebraska. Some of them were from men who had held positions that paid them $2,500 a year. And they continue to come. Every mail brings two or three applications. The clerk has given up trying to answer them as an impossible task.

Such a condition of affairs is demoralizing to churches and pastors. It cheapens the ministry. Churches cannot have the reverence for the profession which they should have when there is such a scramble for places. Ministers cannot have that manly independence which should characterize them when they feel so uncertain about the future. When there are so many available candidates a church is not going to have the patience with a minister that it otherwise would.

The time has come to take some measures to remedy the evil. The ministry should be harder to get into. Before a young man enters a seminary he should be examined by some association of ministers to see if he is a suitable candidate for such a high office. Weak men and men with imperfect preparation should be weeded out.

Ministers of other denominations who think of coming over to us should be told candidly in advance what to expect. If they come from conscientious motives, because they think they can serve God better with us than where they are, we will welcome them and share with them. There shall be one law for the stranger and for the home born. But if they are influenced by a desire to better their condition they should hesitate. I know men who come into our denomination from other bodies who tell me that if they had known as much in advance as they do now they would never have made the change. They tell me they would go back tomorrow if it were not for pride.

Ministers of our denomination who have churches should be very patient. There is no such thing as an ideal church. Each field has its drawbacks and discouragements. It is better to bear the ills we have than fly to others that we know not of. I know one man who resigned his pastorate who has been out of a place for two years, another three. It is almost impossible to find a place under a year. If ministers would realize this fact and settle down where they are to make the best of things, they would escape a great deal of restlessness and be as well off in the end.

# The Home

## "THIS DO IN REMEMBRANCE OF ME."

When the Paschal evening fell
Deep on Kedron's hallowed dell,
When around the festal board
Sat the apostles with their Lord,
Then his parting word he said,
Blessed the cup and broke the bread—
"This whene'er you do or see
Evermore remember me."

Years have passed; in every clime
Changing with the changing time,
Varying through a thousand forms,
Torn by factions, rocked by storms,
Still the sacred table spread,
Flowing cup and broken bread,
With that parting word agree,
"Drink and eat—remember me."

When by treason, doubt, unrest,
Sinks the soul, dismayed, opprest,
When the shadows of the tomb
Close us round with deep'ning gloom,
Then bethink us at that board
Of the sorrowing, suffering Lord,
Who, when tried and grieved as we,
Dying, said, "Remember me."

When through all the scenes of life,
Hearths of peace and fields of strife,
Friends or foes together meet,
Now to part and now to greet,
Let those holy tokens tell
Of that sweet and sad farewell,
And in mingled grief or glee
Whisper still, "Remember me."

When diverging creeds shall learn
Towards their central Source to turn,
When contending churches tire
Of the earthquake, wind and fire,
Here let strife and clamor cease
At that still, small voice of peace—
"May they all united be
In the Father and in me."

When in this thanksgiving feast
We would give to God our best,
From the treasures of his might
Seeking life and love and light,
Then, O Friend of humankind,
Make us true and firm of mind,
Pure of heart, in spirit free—
Thus may we remember thee.

—*Dean Stanley.*

To a friend who expressed pleasure at the advance of spring an anxious mother replied: "All my personal enjoyment is spoiled the minute outdoor sports begin. I'm in constant terror lest the boys will be killed when riding their bicycles or drowned during the swimming season." It is a pity that all such solicitous souls could not adopt the sweet Christian philosophy of Ole Bull's grandmother. When asked how she could rest when he and his little brothers were scaling cliffs or sailing their boats on the dangerous Norwegian fjords, she said: "Why, my dear, if we sent nurses after each one what would their guardian angels have to do?" It is desirable, of course, that children should have the causes of danger in their sports and games explained to them, but, fortified with an intelligent understanding of these causes, they must be left free to encounter the ordinary risks connected with physical exercise.

The alcohol habit among women belonging to what is called the best social circles is alarmingly on the increase. In confirmation of this statement is the fact that the percentage of arrests for drunkenness among the lower classes of women shows little variation for twoscore years. But physicians admit that among their patients are a considerable number of wives and mothers in wealthy and respectable homes who are sad dipsomaniacs, or else addicted to the opium habit. The establishment of private hospitals for this class of inebriates is another proof that the evil is greater than many suppose. One cause of this deplorable tendency, says a visiting physician in one of the New York hospitals, is the prevalence of nervous degeneration among American women. Another cause assigned is the alleged decay of the religious sentiment nowadays among women. But whatever the cause the condition points to the need of reconstructing some of our social habits, such as using French *liqueurs* at ladies' lunch parties, as a part of our temperance reform.

## FRANKNESS BETWEEN FRIENDS.

BY MARGARET E. SANGSTER.

Friendship at its best is the most educational experience possible to men and women, for, since by its very existence it demands and implies reciprocity of sentiment and mutual obligation, in every friendship worth the name there is a continual leading out of self and a continual growth toward excellence.

No real friendship, flawless as a gem and spherical and serene, can be maintained in dignity and aspiration to the highest ideal where the parties to it are afraid for any reason to be entirely sincere with one another. If, for any cause, there is conscious hedging by this one and fencing by that, if at times one friend or the other approaches thin ice in the familiar intercourse, and mentally looks out for a danger signal, the friendship is incomplete and fails of attaining its highest plane.

It is not so much that a friend desires to invest a friend with all lovable and beautiful qualities, as that the qualities themselves have brought about the friendship and are taken for granted as fragrance and warmth and sunshine and atmosphere are taken as of course in these sweet spring days. Friendship is founded on congeniality; it can only live where there are fitness and responsiveness. In its varying degrees it may sometimes bind the younger very closely to the older, the unlearned to the scholarly, the toiling to the affluent, but unless in exceptional cases it reaches its best expression where environment and intellectual conditions are favorable and to some extent equal. There must be kinship of mind and communion of interest to begin the friendship. For its growth, propinquity, a common faith, reverence for the individuality of each on the part of both and an unstudied altruism are probably essential. In the strongest friendship there is jealousy, not of the mean and base sort which is an exaggeration of self-love and lies in wait for offense, but of the pure and noble kind which exacts from the beloved one that which is worthy his best endeavor, which can accept nothing half-hearted and nothing trivial in a friend's thought and performance.

The friendship which is at once a personal offering and a rejoicing in the finest development of the friend will not hesitate at the truth, nor build itself on anything lower than the truth. Entire candor between friends supposes in them a nobility which does not cry for compliment and praise, but which does claim and appreciate sincerity. Not the childish and petulant phrase, "Tell me my faults and I'll tell you yours," is meant in this relation, but the instant answering of soul to soul in an outgo of never-ceasing helpfulness.

Such a friendship may exist between man and man, or between woman and woman, or, perhaps oftenest, between man and woman. When, in the latter case, it reaches its fullest flower of beauty in marriage, it becomes a type and symbol of that divine harmony which subsists between Christ and the church. Husband and wife must be friends in the truest sense if their marriage is to mean what heaven intends marriage to be, the most of heaven which can be bestowed on earth and expressed in an earthly home. But friendship is not necessarily a thing of sex, it is a thing of soul. Two men, loving one another as men can love, clinging to one another through all vicissitude, believing in one another and holding one another sternly to the best, by reason of their love, realize such fullness of devotion as the Bible sets forth in the idyl of David and Jonathan. Nay, did not our Lord himself, yearning for human sympathy, among his disciples select one who has come down through the age as "that disciple whom Jesus loved"? What a beautiful distinction and how suggestive to every Bible student, showing into what secret of the Lord some may enter, leaning on Jesus' bosom.

Friendship of woman for woman is so common, yet so rare and so blessed, at its best, that we forget to eulogize it among life's finer forces. Everywhere it exists, everywhere it shows how firm and loyal and generous and long-tenured the pleasant relation may be. We find it in literature and in history, but we need not go there to look for it, since examples of it are in our own village, in our own street, in our own church. Free from petty self-seeking, above all vanity, united in endeavor and strong in the same hope for this world and the next, the friendships of women go on from childhood to gray hairs.

Between friends, of whatever degree, let there be the assurance of perfect candor. Part of the price must never be kept back. We shall love one another more, not less, if we give at times the helping hand and say the word which means disillusion for the moment only, that in the next there may be clearer knowledge, the cobwebs swept away, and the sunshine pouring its light into every corner of the soul.

## PHOEBE.

BY HELEN A. HAWLEY.

It is doubtless true that most persons would like to live here after they die. That is, they would prefer not simply to exist for a generation or two in the memory of their friends, but to leave a name treasured through centuries. Not that all consciously cherish such a desire, but if the possibility appeared the dormant wish would spring into conscious being.

There was one woman who attained this distinction, probably never thinking about it, simply doing her duty and living out one word. Her memorial is short, the length of the record is only a sentence and the one word which tells her work is—succorer. I cannot say positively, but I think she was an unmarried woman and that, the ties of

home and children being denied to her, she laid the life which perhaps to herself seemed dwarfed at the feet of her Lord, humbly asking him to use it for his glory. The answer of his providence was to make her a servant of the church at Cenchrea, not exactly as we use the word servant, but in the nobler sense often found in the Bible. Doubtless she went about among the poor and the sick, distributing money or food—the alms of the church—taking to others what they needed more than money, kind words, help over hard places. One can see her kneeling in prayer at sickbeds or beside the tempted. I think the maidens went to her with their love secrets, because she was still young at heart, perhaps because in her own heart was a pain which the years of maturity had not quite deadened.

To succor is to help. Her helpfulness overflowed. She did not wait for a great opportunity or for some great personage. "She hath been a succorer of many," then St. Paul modestly adds, "and of mine own self." What did she do for him? Who can tell? Perhaps she fed him when he was hungry, or mended his clothes, worn and travel stained, or did some such humble kindness. Perhaps she gave the higher help of a brave, courageous spirit, comforting "those that are cast down" as he sometimes was. It is possible they talked over his public utterances and she put in her word of approval. For St. Paul was not above the need of human sympathy.

Did she know then what a great man St. Paul was? Probably not. Did she dream that his few words commending her to the friends at Rome would live and be read every year by thousands through long centuries? No. She was simply in the business of helpfulness, and Paul came in for his share, along with the humblest member of Christ's body. It is safe to say if she had not helped the many she would not have known how to serve him. A cheap road to immortality? Hardly, unless it is easy to put aside selfish comfort, but an open road certainly, and one which need not of necessity turn aside from the common course of life because every day brings the opportunity. Despise not the little ways, the "many," in looking for the possible Paul. He may never come, but the many will.

How shall one enter on the business of a succorer? By first going with our own troubles, as Phœbe doubtless did, to the great Succorer, "that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God." The wisdom necessary? From the same source. "Let him ask of God." And money? "He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing." There is no record that Phœbe was a rich woman, but rather the contrary, for St. Paul asks the Roman friends to "assist her in whatsoever matter she may have need of you." It looks as if she gave herself, just as you or I may do, and God used the gift to succor many. And immortality? Certainly. Don't think about it, but it will come. A name written even on earth in the grateful hearts of others, better still in lives made happy and noble because succored instead of hindered, in such lives going on to help other lives; written, too, in God's book of remembrance, where perhaps one day the universe may read.

## BLOODROOT.

When mid the budding elms the bluebird flits,
As if a bit of sky had taken wings;
When cheerily the first brave robin sings,
When timid April smiles and weeps by fits—
Then dainty Bloodroot dons her pale green wrap,
And ventures forth, in some warm, sheltered nook,
To sit and listen to the gurgling brook,
And rouse herself from her long winter nap.
Give her a little while to muse and dream,
And she will throw her leafy cloak aside,
And stand in shining raiment, like a bride
Waiting her lord; whiter than snow will seem
Her spotless robe, the moss-grown rocks beside,
And bright as morn her golden crown will gleam.
—*Wild Flower Sonnets, by Emily Shaw Forman.*

## THOMAS JEFFERSON.

BY JEANNETTE A. GRANT.

"After Washington he was the best chief magistrate of a republic the world has ever known, and in some material particulars he surpassed Washington."—*James Parton.*

Among the papers of the great Jefferson were found directions for a simple monument to mark his resting place. Upon it he wished inscribed those deeds by which he desired "most to be remembered." From all his many claims upon posterity's regard he chose but three: that he was the author of the Declaration of American Independence and of the Statute of Virginia for Religious Freedom, and father of the University of Virginia. By the first of these he made himself known wherever a heart beat more quickly at the thought of human wrongs, but to appreciate the humane side of the other two it is necessary to know the early history of religious and educational progress in the colony of Virginia. Jefferson found in his native State a wide field for his love of fair play for all, and he worked patiently and with wisdom until success came.

Thomas Jefferson was born April 13, 1743, on his father's plantation in Albemarle County, Virginia. Peter Jefferson, his father, was a man of great physical strength and corresponding character and intelligence. By his own efforts he secured a home in what was then a wilderness, and, after working for two years to clear his fields and prepare a house, he brought to it his young wife, Jane Randolph, the daughter of a wealthy tobacco planter on the James River. She was born in London, and the new home was named Shadwell in honor of the parish where she saw the light. The young couple rode fifty miles on horseback on their wedding journey to their home. From both parents Thomas inherited good qualities and refined tastes.

Peter Jefferson made early arrangements for the physical and mental culture of the son who was to become so distinguished a man, but whose greatness his father was not destined to see, for when the boy was fourteen the noble father suddenly died, leaving a dying request that his son's education should be completed. In after days Jefferson described himself as left "without a relation or friend qualified to advise or guide" him. But the lad went to work in good earnest to carry out his father's wishes.

At the age of seventeen he entered the curiously managed College of William and Mary, situated at Williamsburgh, then the metropolis of Virginia. Though only an unpaved village with one long street and some 200 houses, Williamsburgh was the scene of all the pomp and pageantry of the old Virginia gentry. There was every opportunity for a young man to fritter away his time, and the college itself, in endeavoring to follow the directions of its various benefactors, was, as Parton calls it, "a medley of college, Indian mission and grammar school, ill governed and distracted by dissensions among its ruling powers." But young Jefferson knew what he wanted and became the companion of the most enlightened member of the faculty, from whose conversation he derived extreme advantage. With his splendid health the young student was able to devote long hours to his studies, working fifteen hours a day at times and for exercise taking only a run out of the town at twilight. Even his dearly loved violin, upon which he was a skillful performer, received but a few moments instead of the accustomed three hours of daily practice. With its dignified young master, however, it went once a week to the musical parties given by the elegant and accomplished Governor Fauquier.

At the end of two years Jefferson had decided to leave the college and begin reading law at home. The law books of that time were antiquated and dull and the laws were unnecessarily severe. But at his home he found many things to vary the monotony of his studies. He took charge of his father's farm, as he did everything all through his life, cheerfully, faithfully and with great intelligence. Various family events took place in the home, among them the marriage of his sister Martha to his dear school friend, a rising young lawyer, Dabney Carr, destined a few short years afterward to die and leave his young widow and little children to the tender care of Thomas Jefferson. The death of his dearly loved sister Jane occurring shortly after the marriage of his friend was another event that brought sorrow to his heart.

The years of Jefferson's young manhood were stirring times in the history of our country. Among his intimate friends, all of them famous men, was young Patrick Henry, who astonished the world by his eloquent speech against the Stamp Act in the Virginia House of Burgesses in 1765. Jefferson stood in a doorway and listened, and from that hour his country's good was the aim of his life. In 1767, when he was twenty four years of age, Jefferson was admitted to the bar of Virginia. He was well equipped both by nature and culture to prove a good lawyer, and the times gave plenty of opportunity to secure cases, for the financial affairs of the colony were in a sadly muddled condition.

In 1769 Jefferson became a member of the legislature of his native State and the same year he began that beautiful home at Monticello into which he wrought so much of sentiment and love of the beautiful. For there was a most delightfully sentimental side to his character, as any one may see who gives himself the pleasure of reading the private letters of Jefferson. The story of his domestic life at his beloved Monticello is pathetic and beautiful. In later years, after he had retired from public business, he was visited there by many celebrated people, to whom he was ever a delightful host.

In June, 1776, the Continental Congress, assembled at Philadelphia, appointed five of its members to prepare a suitable statement of the fact that Great Britain's American colonies considered themselves free and independent. Jefferson was chairman of this committee and the other four mem-

bers were John Adams, Benjamin Franklin, Roger Sherman and Robert R. Livingston. Jefferson's skill as a writer and his thorough understanding of the matter caused his to be the pen that wrote the famous Declaration of Independence, and although the Congress spent three days in pulling his composition to pieces and making various changes it was finally adopted and on July 4 indorsed by those immortal signatures so well known in facsimile. John Hancock, as he wrote his name in great, brave characters, declared that John Bull could read it without his spectacles.

Through various public offices of high estate Mr. Jefferson at length came to the presidency. On March 4, 1801, plainly dressed and alone, he rode to the Capitol on horseback, walked in calmly after hitching his horse to the palisades and delivered his inaugural address. The public events of his two terms as President are fully recorded in the history of the United States.

On the Fourth of July, 1826, surrounded by his loving family, the "Sage of Monticello" passed to his reward.

## OUR NATIONAL FLOWER.

A renaissance of interest in the question of a national flower for America has started a movement in favor of the columbine. Among the practical reasons urged for its adoption is its wide distribution, as it grows wild in every State in the Union, with the exception of a small region about the Lower Mississippi, and even there it could be propagated easily from the seed.

From the standpoint of patriotism and sentiment many arguments are adduced in its favor. The very name suggests Columbia, and Columbus in Spanish means dove, which recalls the fact that he, like Noah's messenger of old, brought back tidings of a new-found world. Its botanical name, *aquilegia*, is even more poetical in its suggestiveness. It is derived from *aquila*, an eagle, on account of a fancied resemblance, when the flower is reversed, to the talons of an eagle. These two symbols, the dove and the eagle, are a fitting symbol of Columbia's attitude toward other nations. Furthermore, a front view of the flower shows the outline to be a beautiful five-rayed star, a single petal of one of the long-spurred forms is shaped exactly like a horn of plenty, significantly characteristic of this fruitful land, and the leaf lobes are frequently thirteen in number, corresponding to the stripes in our flag.

In addition to these advantages artists claim that the columbine is particularly well adapted to decorative purposes, and this is important if we desire to use our national flower in conventional designs as the English use the rose, the French the *fleur-de-lis* and the Japanese the chrysanthemum.

Altogether this graceful, modest and yet hardy little blossom, which may be found in almost every conceivable color, is a strong candidate for popular favor. A Columbine Association has been formed in Boston, and application cards for membership can be obtained by sending one cent to the secretary, James S. Pray, P. O. Box 2774. A payment of ten cents, after receiving the card, entitles one to membership in the association.

I hold him great who, for love's sake,
Can give with generous, earnest will—
Yet he who takes, for love's sweet sake,
I think I hold more generous still.
—*Adelaide Proctor.*

## FOR SUNDAY AFTERNOONS.

To most Christians the value of communion Sunday is enhanced by setting apart an hour or more for reading and meditation on this most tender and impressive feature of our church service. As a help in thus centralizing one's thoughts we suggest these few choice selections of both prose and poetry which emphasize the idea of Christ as the Bread of Life:

The Children of the Lord's Supper. Longfellow.
Communion. Susan Coolidge.
Our Daily Bread. } Lucy Larcom.
At the Feast. }
Heaven Within. Matthew Arnold.
Thomas à Kempis on the Holy Communion in his Imitation.
As It Is In Heaven. Lucy Larcom. Chapter entitled The Blessed Need.
The Indwelling Christ. James Campbell. Chapter on The Real Presence.
The Upper Room. Ian Maclaren.

The memorizing of hymns, too, is a great quickener of spiritual life and the few facts which we append concerning three that are familiar to all may add to the pleasure of committing them to memory:

I love to steal awhile away.

This was composed by a Mrs. Brown. She had many cares and her heart was heavy with a great sorrow. She could not have quiet communion with God in her own home, and made it a practice to retire to a grove near her house every evening, whenever it was possible, for prayer and meditation. After one of these seasons of sweet communion with the Master she wrote this hymn, which has brought so much comfort to many a heart.

God moves in a mysterious way.

This was one of the many grand and consoling hymns composed by William Cowper. In hypochondria he resolved to take his own life, and rode to the river Thames, but found a man seated on some goods at the very point from which he expected to spring. He rode home and that night threw himself upon his own knife, but the blade broke. He then hanged himself to the ceiling, but the rope parted. No wonder when God so mercifully delivered him from that awful dementia that he sat down and wrote this memorable hymn!

Abide with me.

A melancholy interest is attached to this sweet hymn composed by Rev. Henry Francis Lyte. It was the last hymn he ever wrote, and owes its origin to the fact that a short time before it was written, in 1847, many Sunday school teachers and other helpers in Mr. Lyte's parish suddenly left the church and went over to the Plymouth brethren. To these deserters it is said he alludes in the first verse, where he writes, "When other helpers fail." Owing to the state of his health, broken by devotion to his flock, the good vicar was obliged to seek the restoring influence of a warmer clime. During the evening previous to his departure for Nice he strolled, as was his custom, by the seashore alone. On his return he retired to his study, and an hour later presented his family with Abide With Me, accompanied by music which he had also composed. He died a few months later at Nice, where he now lies buried.

The delicate egret feathers which adorn so many bonnets and hats nowadays are obtained at the expense of cruel suffering. The birds have to be shot when watching over their newly-hatched young, leaving the nestlings to die of starvation. If this fact were generally known would it make any difference with women? A Chicago wholesale dealer in feathers thinks not, as he is reported to have said: "If a few ladies of Paris were to begin to wear live birds in their hats this year there would be a big trade in live birds for that purpose here next year, no matter what your Humane Society might say."

Take away love and our earth is a tomb.—*Browning.*

## Closet and Altar

*Blessed be God, who has made earth and heaven one in the heart's unquenchable thirst for him!*

The Lord's Supper is to us what it was to the twelve disciples who first partook of it—the supreme occasion of self-manifestation. The object for which this simple ceremony was instituted was to bring the living Christ before the thought of his people. The command of the Master, "This do in remembrance of me," means "Observe this ordinance as a memorial of me after my death, by it remember me not as dead but as present with you." The Lord's Supper is not a festival of death but of life; it is not designed to commemorate a dead Saviour but to be the means by which we are to commune with a living Saviour.—*James M. Campbell.*

No one has lived the inner life without seasons of early passions when the romance of Jesus has captured the soul, without seasons of later declension when the greenery of spring grew gray in the city dust. It is in such hours of coldness and weariness we ought to re-enforce our souls with the sacrament of the bread and wine.—*Ian Maclaren.*

Be known to us in breaking bread,
But do not then depart;
Saviour, abide with us and spread
Thy table in our heart.

Lord, sup with us in love divine;
Thy body and thy blood—
That loving bread, that heavenly wine—
Be our immortal food.

Without God heaven would be no heaven. With him heaven is not first a locality, but wherever one is in his presence there is the heavenly life. Not heaven in its fullness, but the first elements of the heavenly life. In entering, then, into his presence here and now, amid our daily common interests, we have entered into a spiritual kingdom where, so far as we live in sympathy with it, there is perfect spiritual harmony; where there is no law of compulsion, but the perfect service is the perfect freedom; where the will of the one great loving Spirit is evidently so reasonable, so just and so true that any one who is in sympathy with the heavenly life acts in harmony with it as if it were his own will. —*Bishop Lawrence.*

Blessed be thou, O righteous Father, for the mission of our Redeemer; and blessed be he who came to do thy will, who humbled himself that we might be exalted, who became poor that we through his poverty might be rich. Grant us, we pray, the indwelling of his spirit, that we may be more than conquerors through him who loved us, and gave himself for us. May we know how the kingdom of heaven comes into the heart, when the affections are set on things above. Make us entirely thine, we beseech thee; go with us as we go from this hour of communion with thee; and grant that in all our thoughts and ways, in life and in death, and in the life beyond, we may acknowledge thee as Lord, to the glory of thy holy name, world without end, through Jesus Christ our Lord. Amen.

# Mothers in Council.

## A KINDERGARTEN FOR MOTHERS.

v.

A question which I am sure has puzzled many mothers was asked by

*A Teacher:* "Can a child be too generous, too self-sacrificing?"

*The Mother Helper:* "Yes, I think so. Generosity may interfere with loyalty, for instance, when a child willingly gives away gifts received from friends. Too much self-sacrifice in one member of a family may make the other members selfish."

*A Successful Teacher:* "How can one in the home and at school secure instant obedience? Many children are obedient in a dilatory, half-hearted way."

*The Mother Helper:* "'Obedience with a question mark' should never be accepted. I should practice sense games frequently—those that require instant response to a question or command. Invent them yourself, beside using the ordinary gymnastics. For instance, strike a chord on the piano and have the child tell immediately whether it is loud or soft; point to colors and ask for an instant response. Then ask that when you speak obedience may be as prompt. Where possible, suggest that for a certain length of time—a half-hour or so—obedience shall be immediate and give many opportunities during that time for practice. For little children make a game of obeying like a dog on all fours."

*A Mother:* "What can be done with an imaginative child who seems hardly to know whether he is telling the truth or not?"

*The Mother Helper:* "When he tells you something you know to be untrue say: 'Why, that is a play story, isn't it? What made you think of it?' When you are not sure whether he is telling you a true story or one that is true only in his mind ask him which it is. Do not make much of it unless you know it to be a deliberate untruth. Give him practice in accurate description. Another time ask him to tell you just true stories for a certain length of time. Another way is to accept the statement of the child and have natural consequences follow; for instance, a little boy of my acquaintance said to his father at breakfast on several successive mornings, 'Papa, I haven't had any bath this morning.' The fourth morning after breakfast his mother said quietly that he must have his bath if he had not had it, took him upstairs and went through the whole operation. Of course that was the last of that little joke."

*A Young Mother:* "Should a child be allowed to destroy flowers?"

*The Mother Helper:* "No, I think not. A child should not be encouraged even to pick wild flowers which he does not intend to use, and for which he is not willing to care. Even a little child should be taught to put its posy in water to keep it fresh, and never be allowed to pull it carelessly to pieces. A baby will hold a flower in its hand until he loves it to death, but I should even then have him see you put it in water."

*An Enthusiastic Mother:* "My little boy can't remember which is *m* and which is *n*. When writing he will ask me to spell a word for him, for instance, *sing*, and when I say *n* he asks, 'Is that two loops or three loops, mamma.' The little schemes I have used to help him remember have not as yet been successful. Can you suggest something for such little kinks in the memory."

*The Mother Helper:* "Make a joke of it. Say every time you see him, 'Tom, *m* stands for *monkey*, two loops or three loops? Quick, my son.' And after you have kept this up for a time take something entirely different, as, '*M* stands for *music*, two loops or three loops?' and I think the little trouble will be straightened out. I have known other such cases."

*A Young Mother:* "Should one be distressed over playful disobediences on the part of a child naturally obedient?"

*The Mother Helper:* "O, no. The child wishes to express his own little *I* to see what the *you* will do. He is interested in your actions as you are in a play. Don't make much of the trifling disobedience if you can see he is making progress in obedience; make a little game to distract his attention."

*Another Young Mother:* "Sometimes, as a consequence of wrongdoing, I leave my little boy alone in his room for a stated length of time. He seems to be but slightly affected by it and invents games for his amusement until the time is past. Sometimes he has even hilarious games, somersaults on the bed, and so on. Do you think there is any good result gained from such treatment of wrongdoing?"

*The Mother Helper:* "I believe most thoroughly in different degrees of isolation from the mother and the family as consequences of wrongdoing. In such a case as you state, where the child evidently possesses strong individuality and has many resources within himself, there may appear to be no immediate good result, but I think the child probably feels his isolation to a certain extent. It might do to blindfold the child gently, explaining why you do so, and then have him sit quietly in a chair for the stated time. When you remove the cover from the eyes draw the child to you and talk things over in a loving way. When a child persists in disobedience lessen your own resistance, and, instead of making an issue with him, take the child into your lap and cuddle him and sing, and the little heart will soften and no resistance will be necessary. Try always to bring yourself as near as possible to your child's view of things and let him see your sympathy."

MRS. H. W. BOYNTON.

## A PARENTAL FAULT.

"I shall never forget," remarked a lady to me, "the feeling I used to entertain towards my father, who often took occasion to reprimand me for some girlish fault in the presence of visitors. The first time was when I was about thirteen and when we were entertaining my teacher, for whose esteem I was particularly desirous. He noticed that the lamp chimney was not clear, and as this was my care he rebuked me sharply. Similar fault-finding recurred again and again, in spite of much care to guard against it on my part, till I became afraid to appear in the parlor when guests were present. It seemed to me actual cruelty, and I sometimes thought I could never forgive my father for subjecting me to such embarrassment."

It is strange that any parent should be so thoughtless in this respect. It is sufficient discourtesy to introduce disagreeable domestic subjects outside the home circle, but when it irritates and antagonizes a sensitive son or daughter it is not only distressing to the visitor but most harmful to the child.

"I told her of it right before folks so as to shame her," was the admission of a woman who called herself a sensible, good mother. If her one object was "to shame," she succeeded in a way. Young people are naturally heedless and faulty, but oftener than is usually supposed are gifted with pride and sensitiveness. Such open, untimely rebukes strike them as unjust and unkind, and the incentive to more thought and care is lost in indignant resentment—a feeling which should quickly call forth a parent's respect and apology, for it denotes a trait of character that is itself commendable and deserves careful training; but, alas! it is often miscalled rebellion and punished as such.

It is these little things that drive children from the confidence of parents, for how can they respect parental authority when it shows itself so erring, and gives so little consideration to the value of childish feeling? Is it true that parents do not vividly recall their own childhood till they are grandparents?

M. S. H.

Almost every invention of civilization is destructive to the creatures of earth, water and air. The steam plow, the steam reaper, the steam engine drive before them millions of once happy, woodland born creatures, among whom the birds are the most numerous sufferers. It may not be generally known that among the destructive agencies are the great electric lights of the lighthouses, which are responsible for the death of thousands of sea and migratory song birds, that dash in headlong flight against the revolving glare and fall dead from the shock.

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·AVOID IMITATIONS·

# The Conversation Corner.

WE will take up now the rest of those "S to Z" letters from new members, which were put back in the Drawer last week, and finish them—even if I have to leave out some belonging to U!

NORTH TROY, VT.

*Dear Mr. Martin:* My little brother Clive and I wish to be Cornerers. Will you take us? I am nine years old and have just been sick, but am better. We want a Corner Scrap-book and Pomiuk's picture and some Newfoundland stamps. Will send in this money for the Scrap-book and Pomiuk. CLEON S.

*Dear Mr. Martin:* Can I join the Cornerers? I will be five years old in April and then I can go to school all the time and I have a leather bag that my mother and I got in Montreal. I send —— cents for Pomiuk. I earned it doing chores for mamma and selling egg shells to Aunt Elnora for her hens.

CLIVE S.

Why don't Aunt Elnora's hens eat their own egg shells? O, I forgot—probably their eggs are sold and the purchasers do not take the trouble to return the shells!

*Dear Mr. Martin:* We are pleased with the new Corner Scrap-book. We like the color of the cover better and it paid us for waiting. We have been to a "sugaring off" in the maple woods today and over sixty were there and the sugar was spread in places on the snow banks among the trees and, with the morning sun and the blue sky and the brown trees and white snow, it was a pretty sight, worth going a mile to enjoy, especially the fine warm sugar. We like the picture of your library and your home—tell us where it is, please. Good-by. CLEON AND CLIVE S.

Certainly—it is at Cornerville, near Boston. See directions for finding it on the certificate of membership in the Scrap-book. As to the latter, I must explain that the first edition having been exhausted I had another lot made. They are exactly the same, only a little different; the sides being black instead of blue—less likely to be soiled. They cost a few cents more than the other edition, but as the object of the publication is not to make a fortune, but to get our members into the habit of careful, systematic preservation of valuable cuttings for future use in a paged and indexed volume, the price remains the same, viz., $1.25, adding 25 cents to carry it anywhere in the United States. In ordering it, please give your full name if you wish it placed on the certificate of membership, which forms one of the pictorial introductory pages.

I used to go just a mile to "grandpa's," in my boyhood, to "see grandma and sugar too" in the springtime, and I would go five miles now to assist at "waxing" the syrup on the snow!

GILDERSLEEVE, CT.

*Dear Mr. Martin:* I have always wanted to join the Corner but I have never got to it before. I am ten years old. I have three little sisters and two brothers. Once I had two pretty little kittens, but they died, and now I have no pets but my three little sisters, and they are the nicest kind of pets, I think, don't you? RUTH S.

Yes, Ruth; I would certainly rather have three little sisters than two little kittens.

DORCHESTER, MASS.

*Dear Pomiuk:* I go to the Pilgrim Church and I intend to be a member when I get old enough. I am eleven years old and I am in the grammar. This is marble time but I am not a good player. They most always win them, and one day I lost twenty-seven. I would like to know if you play and if the fellows skin many. I have a little brother five years old who is awful funny. One day he was drinking some milk and my sister asked him how it tasted. He said it tasted elegant. She said hers tasted better because it tasted *grandissime*. When he had some more she asked him how it tasted and he said, "It tastes as good as yours did last time!"

Your true friend, JOHN S.

I don't think Pomiuk would have understood all that even if it had been written in Eskimo! He was very good at the World's Fair, as some may remember, at whipping the nickels out of the ground with a long sealskin whip. Never mind, John, if you don't win at marbles—it is far better to be at the head of your classes "in the grammar"! (But is it *right* to play for "keeps" ?)

READING, MASS.

*Dear Mr. Martin:* I would like to be a little Cornerer with the other children. I am seven years old and I began to go to school last year. I have a book about Indians, their habits, battles and homes. I like to make calendars. Your loving little friend, RAY T.

HANNIBAL, MO.

*Dear Mr. Martin:* I am eight years old. I would like to be a Cornerer. I go to school. I have two little sisters, one is called Tina and the other Margaret. I got a writing desk for my birthday present. Good by. JEANIE T.

SOUTH DENNIS, MASS.

*Dear Mr. Martin:* I am almost nine. I have a cat whom I was going to name Kitty Clover before I read the Conversation Corner at all! I do not exactly know who Sarah Noah is; please tell me. I so enjoy the Corner that I wish to be a member. May I?

MARGARET U.

Margaret U., you may! Sarah Noah is the little girl who named our Kitty Clover, although she is not quite as little now as when the name was given.

LAWRENCE MASS.

*Dear Mr. Martin:* When I saw that big envelope I wondered what could be in it. When I opened it and found that certificate I was very much pleased and I thank you very much for it. My brother Ray and I have the whooping cough. He sometimes says that he rolls a hoop in the night. I have a little lock-up, as I call it, to keep my treasures in. I should like to come and see you very much and probably I shall some time when I am in Boston. BURTON V.

NEWTON CENTRE, MASS.

*Dear Mr. Martin:* I am Emory's sister, nine years old. I like the Corner very much and am very interested in Pomiuk. I inclose some money for the "Corner Cot." I earned it all myself.

I am your new Cornerer, CATHERINE W.

HARTFORD, CT.

*Dear Mr. Martin:* I am not a Cornerer, but would like to be one. We have seven little chickens. I am ten years old, and would like to know how old you are. ALDEN W.

See answer to same question last week.

HATFIELD, MASS.

*Dear Mr. Martin:* I am twelve years old, and I would like to belong to the Corner. I have a very pretty little Maltese kitten, her name is Blossom Grey and I think she would have taken the prize at the cat show if I had taken her. Mamma has a red shawl and Blossom thinks it belongs to her and lies on it wherever it is. Last year papa gave me a Crescent bicycle. I have one bantam rooster and I would like to take care of Reuben's hens, but he won't let me. LOUISA W.

How kind in R., for taking care of hens is hard work! Curiously enough, I saw yesterday a little girl who has your name riding on a "Crescent," which she had just learned to use. Very likely your Blossom Grey would have taken the prize—as Kitty Clover was not there! Today at a place where I called a girl introduced me to her cat, Towser (Towser *Black*, I think), and told me that every afternoon at a regular time he goes to a neighbor's house, where there are two cats, takes supper, and then returns. Even if he isn't hungry, he goes over and sees the others eat. I had a call from a Hatfield boy the other day. [I have omitted one letter, from Albert W., Olivet, Mich.; is that *Wright?*—D. F.]

Mr. Martin

## CORNER SCRAP-BOOK.

**Dogs as Policemen.** We know about watch-dogs, but did we know that they could be trained to serve as police watchmen? A San Francisco paper has an account of a dog in that city, who first went with his master as companion in taking his rounds in the night, and then began to imitate him in his routine duties. Jack soon learned every house on the route and would run ahead and "try" the doors by jumping against them. After a little, he would put his ear to the keyhole to listen for any sound inside. Now he is so well trained that he makes several rounds by himself every night. He never misses a door, nor fails to listen carefully to know that all is right. Jack has already been the means of capturing several sneak thieves. For the latter were not alarmed at the presence of a dog, and went on in their thieving work until the police suddenly appeared and caught them. Why cannot dogs in Atlantic cities become police assistants? By civil service examination they might learn where the different streets are and how the street cars run, things which somehow regular policemen do not usually seem to know!

**Why Do Dogs Bark?** Our first answer will naturally be, in the words of the poet,

For 'tis their nature to.

But here comes a naturalist (Frederick Boyle) and says that it is *not* "their nature to"! He says that no wild breeds make any noise except howling and snarling, nor under the best circumstances will they learn to bark until the third or fourth generation. He says that the coyote (which, though called the prairie wolf, is nearly allied to the dog) never barks, and that an old Central American native assured him that dogs *learned* to bark in imitation of their master, as he shouted to drive his cattle to the corral. Will not the inquisitive, intelligent young folks, for whom these *Scrap-book* notes are chiefly intended, bring up this matter in their natural history classes, or look it up for a "composhion," as Lawrence R. called it in last week's *Corner?* How about the coyote? Webster says that "its voice is a snappy howl, followed by a prolonged, shrill *bark*." Will our Latin scholars tell us the meaning of its scientific name, "*Canis latrans*"? Perhaps Dr. Grenfell or our Newfoundland stamp friend (or Pomiuk!) will inform us whether the wild wolf dogs of Labrador do or do not bark.

**Thirteen Months in a Year.** How would Ray T., of this week's Corner, like to make a new calendar, with thirteen instead of twelve months for the year? That is what a newspaper writer in the *New York Herald* proposes, having twelve months of twenty-eight days—four even weeks—and an added month of twenty-nine days, making the 365 days of the year. For leap years, the thirteenth month would have thirty days. The special advantage claimed for this reckoning is that the same day of the week would be connected with the same day of the month through the year. That is, if the New Year were to begin on Monday, every Monday would be the 1st, 8th, 15th and 22d, all through the year; Tuesdays the 2d, 9th, 16th, 23d, etc. The changes of the moon, it is said, would come on about the same dates throughout the year, and calculations of interest and for maturing notes would be greatly simplified. But should we not be obliged to have new dates for our birthdays, so as to agree with the new reckoning? The writer suggests *Lunar* as the name of the new month. Probably many would suggest *Lunatic* as an appropriate name for him! But no doubt some such name was applied to Gregory XIII. in 1582 when he made the new calendar which bears his name.

L. H. M.

# John Bunyan

By Clifton Johnson

BUNYAN'S CHAIR

JOHN BUNYAN was born in the little village of Elstow on the outskirts of Bedford in 1628. His father was a maker and mender of pots and kettles and this trade the son inherited. As a boy he was sent to school, but the education received was slight and he early went to work with his father. In later life Bunyan spoke of himself as a "tinker." But neither he nor his father were of the vagrant, gypsy tribe. They had a settled home in Elstow, where were their forge and workshop, and their wanderings were confined to occasional journeys about the neighboring region in search of jobs.

When sixteen years old Bunyan's mother died and within two months his father married again. This seems to have jarred the household harmony and Bunyan in his irritation enlisted as a soldier. One episode of his army life to which he frequently refers in his writings is of special interest. He says: "When I was a soldier I, with others, was drawn out to go to such a place to besiege it. But when I was just ready to go one of the company desired to go in my room, to which when I consented he took my place, and coming to the siege, as he stood sentinel, he was shot in the head with a musket ball and died."

BUNYAN'S COTTAGE

After an army life of two years Bunyan returned to his trade, and presently, at about twenty years of age, he married. He was very poor at that time and he says that they started their married life "without so much as a dish or a spoon between them." But, what was of more importance, his wife brought with her from her home two pious books of her father's, the reading of which produced a marked effect on Bunyan. Up to this time he had been inclined to lawlessness. He was full of spirit and daring and delighted in dancing, bell-ringing and in all kinds of rural sports. He was the leader of the village youth in merrymakings and in the Sunday revels on the green. As to his language, he had the reputation of being the "ungodliest fellow for swearing" the villagers had ever heard. Now he dropped swearing and began to give up his favorite pastimes. However, the reformation was gradual and he continued unconverted and a Sabbath breaker. He tells us that one Sunday afternoon on the green, while in the midst of a game of tipcat, "having struck the cat one blow from the hole, just as I was about to strike it a second time, a voice did suddenly dart from heaven into my soul, which said, 'Will thou leave thy sins and go to heaven, or have thy sins and go to hell.' At this I was put to an exceeding maze; wherefore, leaving my cat upon the ground, I looked up to heaven, and was as if I had, with the eyes of my under standing, seen the Lord Jesus looking down upon me, and as if he did severely threaten me with some grievous punishment." This vision threw him into a fit of despair, in which he resolved, as he must be lost, to at least enjoy the present, and for a time he resumed the lawless habits of his boyhood. But this did not last and a little later he became a diligent attendant at church services and a close student of the Bible—that is, of its narrative portions, for he says that "Paul's epistles and such like Scriptures I could not away with." It was at this time that Bunyan fancied he would be happy and sure of salvation if he could trace his descent from the Jews. His father's assurances that there was no trace of Hebrew blood in the family disappointed and depressed him.

"BUNYAN MEETING," BEDFORD

For three or four years he continued in a spiritual conflict, full of sudden alternations of hope and fear that ended in his joining the Nonconformists. Bunyan had a gift for exhortation and in 1657 he was regularly ordained as a preacher. He continued at his trade and preached wherever his work called him, in Bedford and surrounding villages. His auditorium was sometimes the woods, sometimes a barn, sometimes a village green, sometimes a town chapel. But he was a man of power, his fame spread and the people flocked in crowds to hear the blaspheming tinker turned preacher. His popularity aroused the antipathy of the settled ministry and by them he was called a witch, a Jesuit, a highwayman. But these attacks had no effect on Bunyan. He perhaps feared slanders less than he did flattery, for it is said that when one of his hearers told him that he had given them a "sweet sermon," he answered, "The devil told me that

THE CHURCH AT ELSTOW

before I was out of the pulpit." The first literary effort of Bunyan's of which we know was a pamphlet published in 1656, protesting against teachings of the Quakers. This provoked some sharp rejoinders, and Bunyan defended himself with a second and third work on the same subject. The latter took the parable of the rich man and Lazarus for its text and was impressively entitled Sighs from Hell, or the Groans of a Damned Soul.

He was always an opponent of the Quakers, and he rejoiced to bring them to confusion with his ready wit. While he was in prison one of the sect came to him and said, "Friend Bunyan, the Lord has sent me to seek for thee; I have been through several countries in search for thee, and now I have found thee."

"Friend," was Bunyan's response, "thou dost not speak truth in saying the Lord sent thee to seek me, for the Lord well knows that I have been in this jail for some years, and if he had sent thee he would have sent thee here directly."

On the restoration of the Stuarts to the throne of England old acts against the Nonconformists were revived, their meeting houses were closed, all persons were commanded to attend their parish churches, and it became illegal for any one to preach who was not in Episcopal orders. Bunyan paid no attention to these restrictions. Wherever he found the brethren—in barns, private houses, under trees—he preached the word to them. He was so daring an offender that within six months he was arrested. The authorities were favorably disposed toward him, but he obstinately refused to mend his course, and there was nothing to do but to commit him to the county jail. There he remained almost continuously for the next twelve years—such a hopeless length of time that he declared he thought he should lie there "till the moss should overgrow his eyebrows." His prison life was not altogether unhappy. By some of his jailers he was allowed a great deal of liberty, and in the early years of his imprisonment he went outside frequently.

Bunyan's wife died in 1655, leaving for his care four small children. He married again in the early years of his prison life, and the second wife proved a good mother to his little family and showed great courage and tenacity in the efforts she made to procure his release. She even made a fruitless journey to London to appeal to the House of Peers. But Bunyan continued in prison till the penal statutes against the Nonconformists were repealed in 1672. He at once took out a license to preach and within a few months was called to the pastorate of the Bedford congregation. His church was a barn in the orchard of one of his dissenting hearers. Bedford was the center of Bunyan's work, but his ministrations extended through the whole county. He made stated circuits and won the title of "Bishop" Bunyan. His activity was ceaseless and his popularity constantly increased.

Bunyan never lacked for hearers when he preached. Even in London on a week day morning he would draw crowds, and when he preached on Sunday the meeting houses would not contain the people. His power of reaching the heart was remarkable.

The acts against the Nonconformists were revived after a few years and Bunyan sometimes had to travel in disguise. In 1675 he was again imprisoned. The indictment describes the offense as "devilishly and perniciously abstaining from coming to church to hear divine service, and for being a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of the kingdom."

The legend is that Bunyan was this time confined in the town jail on old Bedford bridge. It was probably in this six months' imprisonment that in one of his dreams the idea of The Pilgrim's Progress came to him. The first edition of this masterpiece was published in 1678.

Two years later Bunyan died. His death was the result of a cold caught on a ride through the rain from London to Reading, whither he went to reconcile a father and son who had quarreled. The estate he left was under £100. Of his six children the only known representatives are the descendants of his youngest daughter, who married William Browne. But this particular clan is numerous and widespread.

Bunyan personally was tall, strong boned, ruddy faced, with keen eyes and reddish hair that in later life was sprinkled with white. He was plain and modest in his demeanor, a stout friend and a stout foe and a master of straightforward, incisive English. The writings published in his lifetime make a long list, but it is The Pilgrim's Progress, of course, which outranks all others, and perhaps no work ever published has had a wider circulation than this if we except the Bible.

Bedford has many American visitors attracted solely by Bunyan's connection with the city. A plain brick Congregational church known as the "Bunyan Meeting" occupies the site of the building in which he preached, and the vestry contains a chair which belonged to him and a door from Bedford Gaol.

A mile outside the clean old town is Bunyan's home village of Elstow—a quaint little place where thatched roofs and overhang-

A GAME OF TIPCAT

ELSTOW GREEN

ing upper stories are the rule rather than the exception. It has such an ancient look that I fancy that were Bunyan to come back today he would not find the village very different from that he was familiar with more than 200 years ago. The little box of a cottage where he lived after his marriage is there still, with its white-washed yellow walls snug to the road. It has a sign on it "Bunyan's Cottage," and you can go in if you choose, though if you are very tall or wear a "chimney pot" hat you must have a care or you or your head-wear will get damaged. The kitchen is so tiny and so filled with its furniture and Bunyan mementos for sale that it gets crowded if more than one visitor attempts to look about in it at a time.

I visited the church, and a girl who was there sweeping let me look into the church tower, which stands separate from the main building among the graves of the churchyard. Bunyan used to ring the bells, and, lest they should come tumbling down through the hollow open of the tower on him, he stood under the stone arch of the doorway. This made the rope saw on the edge of the arch above, and the girl pointed out two grooves that his rope had worn.

In front of the churchyard is the village green where Bunyan used to play tipcat of a Sunday. On one of the hillocks of the green was the stump of an old sun dial. Long ago I suppose the poorer people of the village who had no clocks used to resort to this dial when they felt anxious to know the exact time. Some say that Bunyan preached in the old moat hall that stands on the green, and "the tree under which Bunyan preached" is also pointed out, but the authenticity of these things is doubtful and one takes most satisfaction in the village itself, which smacks delightfully of mellow age and of days that are centuries past.

## PROGRESS OF THE KINGDOM.

### TWELVE MONTHS OF SUNDAY SCHOOL MISSIONARY WORK.

In these days, when perplexing financial embarrassment is the rule in missionary organizations, perhaps only those officially concerned in their administration fully understand what careful planning and business sagacity are implied in the fact that the C. S. S. and P. S. has reached the end of its sixty-fourth year without a debt—indeed, with a balance of more than $1,400 in the treasury. But let not the churches congratulate themselves that this commendable state of affairs has been the result of their generosity, nor that this society is so prosperous that special efforts in its behalf are unnecessary. Already the Sunday school missionary work has suffered by the urgent calls for help from the larger societies burdened with debt and steadily the contributions to their smaller sister organization have decreased. In 1891 and 1892 the churches gave over $56,000 each year to this cause, in 1893 the sum was reduced to $54,500, in 1894 to $52,250 and in 1895 it has shrunk to $49,000. Less than 1,000 churches are on the list of contributors, while 3,000 Sunday schools have sent offerings. The legacies during the past year amounted to only $3,544 as against $22,340 in the preceding twelve months. This reduction, together with the diminished contributions from the churches, caused a decrease in the annual income of over $22,000, which would have entailed a debt but for the use of certain available funds received as legacies during a previous year, the appropriation of $5,000 from the business department and the balance of nearly $4,000 on hand at the beginning of this financial year. The receipts from all sources in the missionary department have been $69,835.

The record of work accomplished during twelve months presents nothing but encouragement. Thirty-four superintendents and missionaries have labored in various fields in the East, West and South, in the prosecution of their work traveling 425,000 miles and making 6,500 addresses. By the society's aid 566 Sunday schools have been organized during the year, nearly 100 more than during the previous twelve months, and many others have been reorganized. California, in its two districts, leads the list with respect to the largest number of new schools, having eighty-seven, Oregon follows with seventy-four, Washington reports forty-two and Minnesota thirty-one. Lesson helps and papers to the number of 3,501 have been given to 1,550 different schools.

The total number of mission Sunday schools at present is about 1,268, of which 1,064 are in places where there is no other Christian work of any kind, and 928 are not on the line of railroads or other main thoroughfares of travel. "How much this means of present good and future promise in these hitherto neglected fields," says the secretary in his annual report, "no one can understand who does not know the barrenness of the unwatered desert and the fruitfulness and beauty of the same broad acres when streams of living water have irrigated the dry and dusty soil." Of the other 204 schools about 100 are in large cities, several of them among the foreign-born population. There is growing opportunity for efforts among this latter class, and during the past year a German and a Swedish missionary have been in the field and a man familiar with the Danish and Norwegian tongues and ways is urgently demanded. The society's superintendent in Southern California has so far familiarized himself with the language of the Mexican population as to obtain access to their hearts and homes. In addition to this work the society continues to help German, Norwegian, Swedish, French and Italian papers.

The business department reports a fairly prosperous year considering the financial depression. Subscriptions to the periodicals have so increased that the lists show the largest circulation ever reached. Nevertheless the outlook of the society as a whole is not, in view of the shrinkage of income, as hopeful as last year. Already it has been necessary to retrench and to say "No" to urgent and imperative appeals. The question is will the churches refuse to listen to the needs of a missionary society so long as it keeps out of debt?

**The Late Rev. Horace Waller.** The natives of the Dark Continent have lost a bold advocate and a devoted friend by the death of Horace Waller, whose sagacious counsels on African affairs were never darkened by the shadow of self-interest. From his earliest days and onward he maintained a passionate regard for the regeneration of Africa and its people. As a youth Mr. Waller was an engineer and for some time a member of Livingstone's famous Zambezi expedition. In 1860 he joined the Universities' Mission to Central Africa and was associated with the first bishop, the heroic Bishop Mackenzie. The latter part of his life Mr. Waller spent as rector of an English country parish, but his voice and pen were always at the service of the Dark Continent. It was he who reverently and affectionately edited Livingstone's Last Journals, which were published in 1874. About five years ago Mr. Waller published a small book entitled Ivory, Apes and Peacocks: An African Contemplation. But it was chiefly through the columns of the press, notably the *London Times*, that his energy was expended in behalf of the African. It was his constant endeavor to look at every question from the native's point of view and to induce others to do the same. No more determined opponent of slavery and the slave trade existed, and he was never tired of denouncing the sin and shame, as he deemed it, of the existence of legalized servitude in Zanzibar and East Africa under the British flag.

**Do Missions Pay?** A proposal, which originated with some professors of Chicago University, to send out a World's Commission to investigate the success or failure of foreign missionary work suggested a symposium in *The Review of the Churches*, including articles by Mr. Arnold White, Dr. R. N. Cust on one side and Mr. Eugene Stock of the Church Missionary Society and Rev. R. Wardlaw Thompson of the London Missionary Society on the other. Mr. White's paper purports to be "an impartial inquiry into the financial management and results of a century of Protestant missions," but we have no patience with a man who intimates that foreign missions and their supporters are responsible for "not preventing the girdle of drink and foul disease our race has fastened around the earth" and whose whole treatment of his subject is antagonistic. He draws comparisons between the respective cost of Protestant and Catholic missions, decidedly unfavorable to the former, and concludes with the statement that missionary theology is an insurmountable obstacle to the subtler intelligence of Asia. Mr. Cust declares in a vague way that there must be a change in men and methods and refers with sarcasm to exaggerated mission reports, which he characterizes as "benevolent myths." Mr. Stock answers the criticisms and points out the inconsistencies in the first two articles in a sensible and convincing manner and we wish his article and Mr. Thompson's might have a wide reading. On the whole the discussion seems to be disappointingly inconsequential. As *The British Weekly* says, in an editorial comment, the practical question is whether missionaries are not too well paid. Their critics say that the lot of a missionary is, generally speaking, better from a worldly point of view than that of a man of the same abilities who remains in the home field, but Mr. Thompson asserts that this is a reflection on the home churches, rather than on the foreign missionary societies.

**Effort to Revive Confucianism.** It is amusing to see the conservative Chinese adopting our methods in an anti-Christian movement of which the chief significance is its indication of the power which Christianity is exerting. A Shanghai newspaper has published a translation of an interesting document signed by hundreds of Chinese scholars, which calls for railways, post offices, public libraries, the opening of mines and all sorts of useful reforms, and lays special stress on the need of a revival of Confucianism. It advocates a religious department of education and demands that schools and temples be established at home and abroad. "The customs of our country are degenerating fast, because we have no religious teachers," to quote the words of this document; "thus it is that the depraved religions of foreign barbarians spring up and deceive our people. Every province is full of chapels whilst we have only one temple in each county for our sage, Confucius." Moreover these enterprising scholars propose sending Confucian missionaries to the barbarians at the emperor's expense, and indulge in this amusing bit of reasoning: "Thus we shall take Confucianism and with it civilize all the barbarians, and, under the cloak of preaching Confucianism, travel abroad and quickly learn the motives of the barbarians and extend the fame of our country."

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The secret of success is to know how to deny yourself. If you once learn to get the whiphand of yourself, that is the best educator. Prove to me that you can control yourself, and I'll say you're an educated man; and without this all other education is next to nothing.—*Miss Oliphant.*

# The Sunday School

SSON FOR MAY 10. *Luke* 18: 9–17.

## LESSONS ON PRAYER.

BY REV. A. E. DUNNING, D.D.

Whoever considers the subject of prayer ets many difficulties. Over against them may place these facts:

1. *Jesus prayed.* In the crises of his life he rned trustfully to God. At his baptism, at e appointment of his apostles, on the night his transfiguration, in the Garden of Gethnane, on the cross, he appealed to God for s support and help. He prayed habitually, metimes all night long, sometimes rising fore the dawn, and at other times when on journeys. He prayed alone on mountain ps and on the highways in the presence of hers.

2. *Jesus taught that men "ought always to ay."* He said they should shut themselves o their closets and commune alone with od; that they should unite together in their titions; and that where two or three thus ned he would be with them. Men need t seek sacred places to find God. Whoever rships God in spirit and in truth is being ught by him, and will find God present erever and whenever he lifts his heart to n [John 4: 23, 24].

3. *Jesus taught that God will answer prayer.* is our Father, and as such is just as pleased give good things to his children as parents to grant their children's requests. The ly condition which belongs to these requests that they shall be offered in the name of rist, *i. e.*, in the same spirit in which he ayed—"If ye abide in me, and my words ide in you, ask whatsoever ye will, and it all be done unto you." That spirit is subssive to the will of God. Its highest desire "Thy will be done, as in heaven, so on rth," Its confidence in his love and mercy constant. "And all things, whatsoever ye all ask in prayer, believing, ye shall reve." It looks on men as Christ looked on em; if need be, even as he looked on them m the cross when he prayed, "Father, forve them; for they know not what they do." Whatever the difficulties, then, one who beves on Christ and learns of him will pray, ll be conscious that God hears him and will ceive answers to his prayers. But Christ in ny ways, by example, precept, parable, ught his disciples how to pray. In this son he draws, as by a few strokes, a picre whose meaning cannot be mistaken and, ce seen, can never be forgotten.

In the temple stood a Pharisee, making his titions to God and giving the reasons why ey should be granted. He considered himf entitled to the special favor of God beuse he was so much better than other men. e was free from dishonesty and immorality. e was faithful in keeping holy days and he id honestly his share toward keeping up blic worship, therefore he expected that d would answer his prayers.

At a distance, perhaps in sight, in another om was a tax-gatherer, probably with a cord of dishonesty, for the temptation to s class was great and it was almost a necesy for them to be dishonest if they would osper. He offered no reason why God ould bless him except his need. He was a ner and he confessed it. He was ashamed it, sorry for it, as he showed by smiting his east and keeping his eyes downcast, but he d a very different idea of God from the arisee. He was dissatisfied with himself, nted to be like God and believed in the vine compassion. The Pharisee thought he s like God and therefore sure of the divine vor. He cast his eyes on the penitent puban and capped the climax of his conceit thanking God for the difference between em.

Having drawn the picture, Jesus empha-ed its meaning. The publican's prayer as answered. He wanted to be forgiven on the ground that he was sorry for his sins and renounced them, and he was forgiven. He went from the house of God to his own house a justified man. The Pharisee's prayer was not answered. He was satisfied with himself. He had nothing to ask for except to have his opinion of himself confirmed, but his opinion of himself was wrong, while the publican understood himself. It is always useless to offer prayer with false premises. Of such as he was Jesus said: "Ye are they that justify yourselves in the sight of men; but God knoweth your hearts; for that which is exalted in the sight of men is an abomination in the sight of God."

This lesson is applicable to all men, for they all belong to one of the two classes illustrated in this parable. Those who belong to one class are satisfied with themselves. So far as their characters are concerned they want nothing of God except his approval of what they are and this he cannot give and be true to himself. Those who belong to the other class are dissatisfied with themselves because they are conscious that they are sinners. They want help to become like God. This help he is always ready to give in answer to prayer. Yet there are answers given to both classes. No one prays without bringing about some change in his relation to God. "Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

It may seem an abrupt transition to turn from the Pharisee and publican praying for themselves to Jesus praying for little children, but the theme continues the same. Mothers brought their infants to him, asking him to lay his hand on them and pray [Matt. 19: 13]. The spirit of the Pharisee sprang up in the minds of the disciples. As he looked down on the publican, so they looked down on the children. What had these infants done to deserve attention from God, while they, the disciples of Jesus, were getting ready for a new kingdom which he was to found and in which they expected to hold important positions? But their Master taught them again the lesson of the parable, and with a fine sense of its fitness Luke follows that parable with this incident. The helplessness and incompleteness of childhood appealed to God. He delights to give them what they need, for they have a growing consciousness of want of physical, mental and spiritual manhood. Those, whatever their age, who are possessed by such a sense of need, are fit subjects for the kingdom of God. There is no diviner service than to teach them how to go to him and ask for what they need.

Our Lord thus taught that prayer is far from being an expression of approval of God by those who pride themselves on having obeyed his commands. It is rather the utterance of a sense of want of being like him, of possessing his spirit; and no one who penitently and sincerely offers to him that petition will ever be denied.

## THE CHURCH PRAYER MEETING.

*Topic, May* 3–9. Christ's Temptations and Ours. Luke 4: 1–13; Heb. 2: 14–18.

How was Christ tempted? How are we tempted as he was? How can he sympathize with us? How can he deliver us?

(See prayer meeting editorial.)

We must be earnestly attentive to heavenly signs; better keep awake in the street than fall to slumber in the church. Most people wander round the wall of existence seeking for crevices from which they may look out on God. They know all the while that from the poorest hut there are outlooks on the eternal, and that the smallest window-panes do not conceal from our eyes a single line, or a single star in the heavenly spaces. But it is not enough that we should possess a truth; the truth must take possession of us.—*M. Materlinck.*

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# Literature

## SCHOOLS OF THE NOVEL.

As in every other art the critic follows in the wake of the creator and the artist turns aside at the public call to define his position and his theory of work, so in the copious modern art of the novelist we already have the critic and the self-revealing artisan or artist. We suppose that the result of the novelist's labor may claim more popularity than any other art product, and may safely presume, therefore, upon a widespread interest in the critical (and especially the self-critical) side of the matter.

First of all comes what we may call the caterer's theory of the art. "The novel is an intellectual artistic luxury," says Mr. Marion Crawford; and again, "Probably no one denies that the first object of the novel is to amuse and interest the reader." To cater to the idle and luxurious hours is the ideal which he sets before himself.

Next is what we may call the impressionist theory. "A novel is an impression," says Mr. Hardy, so taking only incidental account of his reader and concentrating attention upon his own interest in the embodiment of an idea of his own mind. If the impression happens to be a cynical or an immoral one, never mind! The public may read it or let it alone, but the author is under no moral obligations.

Allied to this is the old, dull, realistic school of which we all grew so weary, whose plan is to focus the camera upon some part of contemporary life and finish up the plate without retouching. Never mind if it shows you the same old humdrum life with which you are familiar. If a man reproduces what he sees, it is all you can ask of him. You can't expect him to introduce you to better company than he is accustomed to meet himself.

A fourth theory is that of the vivisectionist, whose interest in his victims is that of the psychological anatomist and who expects you to follow him to the dissecting room while with his scalpel he turns over "grey matter" and explains the processes of cerebration.

It is enough to answer all these practicing theorists in the definition of a critic of quite another school. "Art can be only life-communicating and life-enhancing," writes Mr. Berenson in his little book on the Florentine Painters of the Renaissance. "If it treats of pain and death, these must always appear as manifestations and as results only of living resolutely and energetically." Such a thought of art applied to the novel blows like a clear wind through the unwholesome air of the modern literary studios and hospitals. The artist owes something more to his public than an opiate or a whim, a photograph, or a study of pathology—he owes it to his readers to make them feel by his art that life is a larger thing than they have known, and that their own life grows larger in its contemplation.

## BOOK REVIEWS.

### ART.

*The Florentine Painters of the Renaissance*, with an index to their works by Bernhard Berenson. This is a notable book by a master of the topic of which it treats. Beginning with a subtle and suggestive analysis of enjoyment of painting, it takes up the Florentine painters from Giotto to Michael Angelo, pointing out their individual attainment and the place of each in a school which applied itself with a wonderful wealth of genius to the development of figure painting. How much is involved in the great step in advance which Giotto made, and how Masaccio, Leonardo, Botticelli and Michael Angelo—to take only the greater names—developed and varied that art, it is the purpose of this book to show. Whether we accept his explanation of the fundamental charm and purpose of art or no, these men occupy the central place in the art of painting, and Mr. Berenson's clearly reasoned account of their personality and labor cannot safely be overlooked by any student of the subject. For reference the index to the works of the principal Florentine painters appended to the essay is of great value. [G. P. Putnam's Sons. $1.00.]

An admirable hand-book for general reference is *Architecture for General Readers*, a Short Treatise on the Principles and Motives of Architectural Design. With a Historical Sketch, by H. Heathcote Statham, with illustrations drawn by the author. There has long been needed such a guide as this for those who have neither time nor inclination for close technical study, but who wish to be able to grasp the principles of architecture for information in travel or for building. On its own ground the book is competent, clear, and the unity of purpose in text and illustrations coming from the same hand is refreshing and valuable after the haphazard illustration of many books on the topic. We like the plan of putting the study of constructive architecture first, and are sure that the historical part will be much clearer for those who have gained an idea of the principles upon which the buildings of the two great schools, Greek and Gothic, were put together. There is a wise and fruitful insistence upon expression as the chief quality to be desired in a building, but the author only weakens his case and confuses his readers when he ventures off his own ground to say that "a painting of a figure or a landscape is primarily a direct imitation of the physical facts of nature," which is precisely what a good painting is not. [Charles Scribner's Sons. $2.00 net.]

### BIBLICAL STUDY.

*The International Critical Commentary: The Gospel According to Mark*, by Prof. Ezra P. Gould. The International Critical Commentary goes bravely on. Driver and Sanday are now balanced by Moore and Gould, an English and an American work on each of the two Testaments. In point of scholarship, of accuracy, of originality, this last addition to the series is worthy of its predecessors, while for terseness and keenness of exegesis we should put it first of them all. One might well begin by studying, Bible in hand, the summary of the contents of the gospel as given in the Introduction, pp. xix–xxxii. The problem of the internal relation of the synoptics is constantly present to our author. He rejects the theory of a proto-Mark and regards oral tradition as the main source of the narrative portion of the book, while the close verbal resemblances to Matthew and Luke in the discourses indicate a common dependence on the Logia. Godet has made the contrary view familiar to American students. The wide use of Greek in the early diffusion of Christianity offsets, to some degree, Professor Gould's argument that the oral tradition must have been Aramaic and that thus it could not account for the minute resemblances in a foreign tongu We do not think the problem so nearly s tled as our author believes it to be. points of doctrine this book is sometim conservative, sometimes radical, but alwa independent and hence eminently wort of study. One of the chief merits of t book is its bold application of Biblic principles to present day questions; one its chief defects would disappear if t style, which is always clear, were as u formly pure; too often it falls below t dignity of the theme. [Charles Scribne Sons. $2.50.]

*Readings from the Bible Selected Schools and to be Read in Unison*, unc supervision of the Chicago Woman's Ed cational Union, Mrs. Elizabeth Blancha Cook, president; Mrs. Frederica Hoge Str burger, secretary; editorial committee, W. Onahan, J. H. Barrows, C. C. Bonney.

This somewhat unwieldy title-page prefixed to the selection from the Old a New Testaments which has been prepar for use in the Chicago public schools. E ternally the book has the appearance o modern school-book, being clearly print in not too black ink on soft-finished pap and bound in glazed linen with dull red l tering.

We have never been able to see why the should be any difficulty in the selection a agreement upon such a hand-book of t great Hebrew-English classic as this. T absence of this literature from school usa must of necessity be crippling both to t historical and literary sense of the chi throwing its mind out of the track of t race evolution, and on this ground alo public common sense was sure, sooner later, to force an agreement.

It is noticeable, as it was inevitable, th the selection has been principally ma from the poetic elements of the Bible. P haps the weakness of the book is the co parative minimizing of the history, a wea ness generally of our American intellectu training and all the more to be regrett because of our geographical isolatio There is, also, more patchwork than quite like, though the putting together brief related passages is very well don How far the selection is from being ma in the exclusive interests of Christiani and how purely popular and didactic a its ethical aims may be judged from t fact that a very large part of the wh book of Proverbs is here, and only t brief verses (relating to the publicity of o Lord's work) from the gospel of John. W realize the difficulties of the task which t committee had in charge, and are gratef that they have accomplished it so we The result is a "Woman's Bible" wor having, and we hope the influence of wom of all religious names may push this some other compend of the greatest litera monument of the English tongue back in its rightful place in popular educatio [Scott, Foresman & Co. Introduction pric 25 cents; mailing price, 30 cents.].

*Sabbath and Sunday*. The generation ministers now in middle life will recogni the larger part of this volume as a compe dium of the extended articles which th author, Rev. Dr. William De Loss Lov published some fifteen years ago in the *Bi liotheca Sacra*. The condensation is an im provement, but the chief value of the boo is in the practical part, which covers th last seven chapters, and treats of the a

antages of the Sabbath to the physical, ental and moral life. It is true that most f this material can be found elsewhere, ut there is no danger that it will be too idely diffused or too deeply impressed on he mind. Such observations as those uoted from Emerson, Carlyle and Walter cott are always timely.

We do not agree with the author in at-aching great importance to the historical racing of Sabbath observance from the cre-tion of man through the entire Old Testa-ent, and from the days of Christ and the postles through the whole Christian era. f this be needful, so much the worse for his book, which presents a curious mix-ure of logical form with illogical dogma-ism. To tell the present generation of cholars, who read cuneiform inscriptions ating back to about 4000 B. C., that "Noah bserved septenary time near a thousand ears before Babylon appears," is only to eveal the great gulf between Dr. Love's osition and that of critical research. The ame variance comes out in many other tatements. One might wade through the atristic arguments of this book only to be-ome entangled in a maze of disagreeing udgments. We believe it is safer and bet-er to take the ground that the Sabbath is ere, however it came to us; to show that it roves itself a blessing wherever it is faith-ully observed; and to praise the wisdom of im who said the Sabbath was made for nan. [F. H. Revell Co. $1.25.]

TRAVEL.

When an Occidental with the sensitive im-gination and literary skill of Mr. Lafcadio Hearn gives himself up to the poetic side of Oriental life, the book in which he attempts o take us with him is sure to be a fascinat-ng one. In *Kokoro, Hints and Echoes of Japanese Inner Life*, we are brought very lose to a mode of thinking and philosophy f life which is as nearly as possible unin-elligible to us except as so interpreted. We are not in love with Buddhism as Mr. Hearn seems to be, nor do we think that he has estimated highly enough either the ympathy or the success of the missionaries whose work and knowledge he belittles, but he higher side of the older Japanese life nd faith is charmingly and sympatheti-ally set forth in these sketches and stories. There is much for us to learn in the study f Oriental ways and the contrast is not lways in favor of our own habits and civil-zation, as the chapter on the contrast be-ween the permanency of Occidental build-ng and the studied impermanence of Jap-nese life, and other passages of the book, learly show. [Houghton, Mifflin & Co. $1 25.]

In *Greenland Ice Fields and Life in the North Atlantic* Prof. G. Frederick Wright gives us the results of his voyage on the Miranda in 1894 and adds much informa-tion derived from other sources. The need of such a book was greatly felt by his fellow-travelers, for heretofore books on Greenland have been devoted to the story of one voyage and the places visited therein, and to gain an idea of the whole country it was necessary to read several volumes. But we have here a condensed and accurate description of the coasts of Labrador and Greenland, with chapters on the history, plants, animals and, most important of all, the author's observations on the inland ice and geological conditions. The excellent illustrations, which are almost all from photographs taken by members of the Miranda party or by Professor Chamberlin of the Peary relief expedition, are an important feature of the book. It deserves a high place both among books of travel and as a scientific work. [D. Appleton & Co. $2.00.]

General Greely's *Handbook of Arctic Discoveries* does for all the Arctic regions what Professor Wright's does for Greenland. It forms a complete compendium of Arctic exploration. The arrangement is topical, not chronological, so all the work done in one quarter is presented at once. It is condensed yet sufficient and thoroughly interesting. We feel safe in saying that it supplies a want and in commending it in every way. [Roberts Brothers. $1.00.]

*Venezuela*, by William E. Curtis, gives much interesting information about a country which has attracted considerable attention recently. The English literature about it is very limited and we welcome this readable book. It treats of all matters connected with the country and will be of considerable value to the tourist, settler or general reader. The historical sketch is quite complete, and the discussion of the boundary dispute and the publications of the documents relating thereto and the excellent map make it especially opportune. We are sorry to notice several careless misprints, especially in the occasional Spanish sentences and their translation. On page 87 the date 1708 should probably be 1807. This book, as well as that of Professor Wright's, is carefully indexed—an indispensable feature today. [Harper & Bros. $1.25.]

CHILDREN'S BOOKS.

A reproduction of the life of Jesus in a fresh form, by combining history with fiction in a manner to attract young people, is attempted by William E. Sloane in his book called *The Wonderful*. The reverent spirit in which it is written is worthy of highest praise, but in other respects it falls below the Story of Titus, which appeared about a year ago and essayed a similar portraiture of our Lord's life. [F. H. Revell. $1.25.]

Objective teaching is now recognized as one of the best ways in which to impart spiritual truths to little folks, and mothers, no less than Sunday school teachers, will welcome Rev. G. V. Reichel's book entitled *What Shall I Tell the Children?* An object illustrating some Scripture text and a simple story form the framework of each chapter. The book furnishes excellent material for Sunday afternoon talks in the home or for short sermons to the younger boys and girls. [Wilbur B. Ketcham. $1.50.]

*Wee Dorothy's True Valentine*, by Laura Updegraff, belongs to the Cosy Corner Series, which includes short original stories or reprints of classical juvenile literature. This is a tender little sketch of an orphaned brother and sister, who, after the mother's death, are adopted into different families, but are finally reunited after some rather exciting experiences. For sensitive children the story is almost too pathetic in spots, but otherwise it is charming. [Joseph Knight Co. 50 cents.]——From the same publishers and at the same price comes *The Little Colonel*, by Annie F. Johnston. The scene is laid in Kentucky and the title is the cognomen of a prankish but winsome maiden of five, who is the means of reconciliation between her aristocratic old grandfather and her mother, who, against his will, married a Northern man. The book is thoroughly sweet and wholesome and will delight older as well as younger readers.

In *Paul French's Way* Jennie M. Drinkwater tells a pleasant though somewhat commonplace story, which, in style and quality, reminds one of the Pansy books that are so popular with many young people. There is a slight tendency to preach in its pages, but not enough to be a serious blemish, and the book is a good one for Sunday school libraries. [A. I. Bradley & Co. $1.25 ]

Mary M. Mears, the author of *Emma Lou, Her Book*, shows good sense by half apologizing in the preface for publishing this diary of a girl of sixteen who lived her life "very crudely but very honestly." A book so full of false sentiment, vapid incidents and bad grammar can serve no useful purpose and has no excuse for being. [Henry Holt & Co. $1.00.]

MISCELLANEOUS.

Three books belonging to Macmillan's Miniature Series have been awaiting notice The series is issued in numbers in paper covers, beautifully printed on heavy paper. *The Aims of Literary Study*, by Prof. Hiram Corson of Cornell, is written by a teacher and has the needs and errors of current teaching much in view. It is wholesome in insisting on the dignity of letters, and condemning the treadmill processes by which they are often made irksome and hateful to the student. Literary education, he insists, is spiritual education. Both as to the substance and the method the book is full of suggestion and ought to be widely read.——Wholly different is F. Marion Crawford's *The Novel: What It Is.* To Mr. Crawford's confession of faith with respect to his practice of novel writing we are tempted to answer in Hamlet's words to Horatio, "I would not hear your enemy say so." We believe that novels—certainly some of Mr. Crawford's novels at least—are more than luxuries and pastimes, but at least the author of this essay lets himself down to the place of a caterer to idle people very entertainingly in this description of his own craft.——Numbers 11 and 12 contain *Amiel's Journal*, prefaced by a full and sympathetic introduction by Mrs. Humphry Ward. The lack of power to accomplish which struck Amiel's friends with dismay is reflected in this book and may be hurtful to some readers, but many others will be helped by its deep and acute thought and eager desire for wide knowledge. [Macmillan & Co. Paper, each 25 cents.]

*Brother and Sister* is a short life of Henriette Renan by her brother Ernest, and a selection from their correspondence from 1842 to 1845. Henriette was twelve years older than her brother and was always his guide and counselor. The period covered by the letters was the time of Renan's change from a student destined for the priesthood to a rationalistic scholar. Lady Mary Loyd has shown herself a careful and skillful translator. [Macmillan & Co. $2.00.]

*For Plain Women Only*, by George Fleming. This title is a plain bid for popularity, but we doubt whether readers who let their curiosity lead them to buy the book will consider that they have a first-rate pennyworth. There are gleams of rather British fun, which even grows sprightly at times, and not a little good sense, which

everybody admits to be good, and which plain women and handsome alike are ready to follow—when it happens to be the fashion—but this modicum of good sense hardly deserved these two hundred pages of heavy paper and large print to recall them to the world, and the humor is, for the most part, very feeble. It would have been better, in our judgment, to have left the chapters to decent burial in the files of the *Pall Mall Gazette* whence they have been resurrected. [Merriam Co. $1.25.]

The bound volume of *The Converted Catholic* is of great interest and value as the organ of those who have left the Roman Catholic Church and are urging the claims of a pure gospel upon their brethren who remain. [New York: James A. O'Connor. $1.50.]

## NOTES.

—— Of 2,967 students of Johns Hopkins University since its foundation but 748 have obtained degrees.

—— A friend of Princeton University, whose name is withheld, has offered to bear the expense of a new library building to cost between $300,000 and $500,000.

—— Miss Eliza E. Scidmore writes in the May *Century* of the Alaska boundary question, showing that the acceptance of the British claims would cut us off from the scenic region of the coast, including the great Muir glacier.

—— It is announced that all the money for the beacon in memory of Tennyson has been subscribed, and that it will be set up in its place on the Isle of Wight in the autumn. Of $4,750 subscribed, $1,250 came from the United States.

—— Among the discoveries of Prof. Flinders Petrie on the site of Thebes is that of a granite statue and tablet containing a very valuable reference to wars with the people of Israel. This inscription, when verified, is likely to prove a noteworthy piece of external evidence and check date for Old Testament history.

—— A design for a Stevenson memorial drinking fountain has been accepted in San Francisco from Willis Polk, a local architect, and Bruce Porter, an artist. It consists of a bronze ship upon a pedestal of California marble, with the inscription from Stevenson's Christmas Sermon, beginning, "To be honest, to be kind, to earn a little, to spend a little less."

—— Cornell has just secured a valuable collection of books on South America, gathered by Herbert Huntington Smith, a former student of the university and well known for his scientific studies and collections in Brazil and elsewhere. It includes seven hundred books and eight hundred pamphlets, many of which are not elsewhere accessible in the United States.

—— A library of the world's best literature in from twenty-five to thirty volumes is planned by J. A. Hill & Co. of New York under the editing of Charles Dudley Warner, assisted by Prof. Harry Thurston Peck and Hamilton W. Mabie. When it is all out we shall be interested to see what these highly competent gentlemen believe to be the world's best literature, but few of us, we imagine, will be ready to take their selection in exchange for our own libraries.

—— The first volume of the official compilation of the messages and state papers of the presidents of the United States from 1789 to 1897 is almost ready for delivery from the public printer in Washington. It will include the papers of the period from Washington to Madison. The subsequent volumes will carry the work down to the close of the present administration. The country is much indebted to Representative Richardson of Tennessee, for whom the compilation and editing of this work has been a labor of love.

—— Mr. Paderewski takes leave of America after a very successful tour, with the very graceful gift of $10,000 to be held by Mr. William Steinway, Col. H. L. Higginson and Dr. William Mason as trustees for the establishment of triennial prizes for composers of American birth. The manner of it is as graceful as the gift. "I only hope that it will prove to be useful and that your younger composers will not consider it as a gift, but as a debt," he writes, "this little encouragement coming from one who found in their land all the happiness to which an artist can aspire."

## BOOKS OF THE WEEK.

*Houghton, Mifflin & Co. Boston.*

THE LIFE, PUBLIC SERVICES, ADDRESSES AND LETTERS OF ELIAS BOUDINOT, LL. D. Edited by J. J. Boudinot. 2 vols. pp. 419, 415. $6.00.

FOUR-HANDED FOLK. By Olive Thorne Miller. pp. 201. $1.25.

SPRING NOTES FROM TENNESSEE. By Bradford Torrey. pp. 223. $1.25.

PIRATE GOLD. By F. J. Stimson. pp. 209. $1.25.

TOM GROGAN. By F. Hopkinson Smith. pp. 247. $1.50.

FROEBEL'S OCCUPATIONS. By Kate D. Wiggin and Nora A. Smith. pp. 313. $1.00.

*Copeland & Day. Boston.*

UNDERTONES. By Madison Cawein. pp. 65. 75 cents.

*A. I. Bradley & Co. Boston.*

THE EARL'S GRANDDAUGHTER. By Brenda. pp. 416.

*Littell & Co. Boston.*

LITTELL'S LIVING AGE, NO. CCVIII. pp. 824. $2.25.

*Cassell Publishing Co. New York.*

A VILLAGE DRAMA. By Vesta S. Simmons. pp. 199. 50 cents.

RUTH FARMER. By Agnes Marchbank. pp. 312. $1.00.

*Macmillan & Co. New York.*

THE TEMPLE SHAKESPEARE: *Titus Andronicus.* pp. 127. *Romeo and Juliet.* pp. 159. Each 45 cents.

ADAM JOHNSTONE'S SON. By F. Marion Crawford. pp. 281. $1.50.

*Maynard, Merrill & Co. New York.*

DIE DEUTSCHEN KLEINSTADTER. By August von Kotzebue. Edited by Rev. J. H. O. Matthews and W. H. Witherby. pp. 115. 40 cents.

LE CHIRURGIEN DE MARINE. By Emile Souvestre. Edited by Arthur H. Solial, A. B. pp. 73. 20 cents.

*Hunt & Eaton. New York.*

MORAL LAW AND CIVIL LAW. By Eli F. Ritter. pp. 212. 90 cents.

A LONE WOMAN IN AFRICA. By Agnes McAllister. pp. 295. $1.00.

*Dodd, Mead & Co. New York.*

CLARA HOPGOOD. By Mark Rutherford. pp. 265. $1.25.

*Brentano's. New York.*

DAILY TEACHINGS FOR THE CHRISTIAN YEAR. By Rev. G. H. S. Walpole, M. A., S. T. D. pp. 408. $1.50.

*Longmans, Green & Co. New York.*

HISTORY OF ARCHITECTURE. By A. D. F. Hamlin. pp. 441. $2.00.

*Goodenough & Woglom Co. New York.*

A SELECTED LIST OF APPROVED BOOKS FOR SUNDAY SCHOOL LIBRARY USE. By A. M. Tompkins.

*Merriam Co. New York.*

THE FEASTS OF AUTOLYCUS. By Elizabeth Robins Pennell. pp. 264. $1.25.

*E. B. Treat. New York.*

THE LIFE OF JESUS THE CHRIST. By Henry Ward Beecher. Vol. I. pp. 289. $2.50.

*H. T. Coates & Co. New York.*

RUTH ENDICOTT'S WAY. By Lucy C. Lillie. pp. 286. $1.25.

*American S. S. Union. Philadelphia.*

HYMNAL FOR PRIMARY CLASSES. pp. 246. 35 cents.

*Lea Brothers & Co. Philadelphia.*

HISTORY OF CONFESSION AND INDULGENCES IN THE LATIN CHURCH. By Henry C. Lea, LL. D. Vol. II. pp. 514. $3.00.

*Williams Publishing & Electric Co. Cleveland.*

CLEVELAND CONGREGATIONALISTS. Edited by Rev. A. B. Cristy. pp. 259. 75 cents.

PAPER COVERS.

*Woodfall Co. New York.*

THE PEOPLE'S STANDARD HISTORY OF THE UNITED STATES. By Edward S. Ellis. Parts 1, 2, 3 and 4. Each 50 cents.

*George Routledge & Sons. New York.*

DR. JAMESON'S RAID. By Rev. James King. pp. 180. 50 cents.

*Cassell Publishing Co. New York.*

MR. WAYT'S WIFE'S SISTER. By Marion Harland. pp. 314. 50 cents.

BROKEN LINKS. By Mrs. Alexander. pp. 327. 50 cents.

*Houghton, Mifflin & Co. Boston.*

PARADISE LOST, BOOKS I.–III. By John Milton. pp. 115. 15 cents.

AS YOU LIKE IT. By William Shakespeare. pp. 119. 15 cents.

MAGAZINES.

April. THE AMERICAN UNIVERSITY.—THE FORTNIGHTLY REVIEW.—THE NINETEENTH CENTURY.—FRANK LESLIE'S POPULAR MONTHLY.—THE NEW ENGLAND HISTORIC AND GENEOLOGICAL REGISTER.—WESTERN RESERVE UNIVERSITY BULLETIN.

May. THE PENNY.—PALL MALL.—CASSELL FAMILY.

## Y. P. S. C. E.

### PRAYER MEETING.

BY REV. ISAAC O. RANKIN.

*Topic, May* 10–16. Serving Christ in Our Homes. Rom. 12: 9–18.

Diligence, sympathy and self-denial are the means by which love is to show itself in our home life. Successful homes are not as common as they ought to be, but no home can be a failure in which the members of the family are diligent, sympathetic and self-denying for love's sake.

Our own family circle is one of the best places to show our love for Christ, because it is a place where there are great temptations to forget him. When we go to church it is a little as soldiers go to dress parade—heads up, uniform brushed and eyes straight forward. When we go to school or business there are rules to limit us and work or study to keep our minds occupied. But when we go home we are very apt to think that we can do as we please, and that is just the time of all others when we need to take care to do only as Christ pleases. Perhaps you have known men who put off politeness when they put on slippers, and began to scold when they slammed their own garden gate behind them. For them home comfort was a temptation to forgetfulness of love.

Bearing witness at home is bearing the best kind of witness, because there is nothing so attractive as a loving, Christlike home to homeless people or to people whose family life is unhappy. Perhaps there is room for improvement in our homes. If so we can only secure it by improving ourselves. We cannot drive the rest of the family into improvement even if we are older or wiser or better than they, but perhaps we can lead them. If you are lazy the home will suffer. It is a place for rest, but not for selfish rest. If you are not sympathetic the family will suffer. Home is the place for sympathy and kindness. If you put your own needs and wishes first the life which God meant should be one of mutual service will become one of jealousy and suspicion—a common scramble, too much like that of the pigs in their sty or the fowls in their yard. If you are gloomy and morose what will become of the home cheerfulness that counts so much for influence?

Love without hypocrisy, purity of heart and talk which abhors evil, sympathy, self-control, service, cheerfulness, worship, hospitality—see whether any home can be at its best without these; and where you feel a lack strive for Christ's honor to repair it. And remember that he is always ready to help you for the asking.

*Parallel verses:* Read 2 John and 3 John; Psalm 68: 6; 1 Peter 1: 22; 1 Cor. 13: 5–8; Heb. 13: 1, 2.

## LIFE THROUGH DEATH.

Are there any dead churches down your way? A devout colored preacher, whose heart was aglow with missionary zeal, gave notice to his congregation that in the evening an offering would be taken up for missions and asked for liberal gifts. He had in his congregation one well-to-do man who was very selfish, and who said to him before the service: "Yer gwine ter kill dis church ef yer goes on saying, *Give*, give! No church can stan' it. Yer gwine ter kill it!" After the sermon the minister said to the people: "Before the service tonight Brother Jones tole me I was gwine ter kill dis yere church ef I kep' a asking yer ter *give;* but, my brethren, churches doesn't die dat way. Ef dere's anybody knows of a church dat's died 'cause it's been giving too much ter de Lord, I'll be very much obliged ef my brother will tell me whar dat church is, fur Ise gwine ter visit it, an' I'll climb up on de walls of dat church, under de light of de moon, and cry, 'Blessed are de dead dat die in de Lord!'" If they died thus, bless the Lord!

## HARTFORD'S NEW PROFESSOR.

We have already chronicled the induction into the chair of Christian apologetics at Hartford Seminary of Prof. Arthur L. Gillett, who for eight years has discharged the duties of this honorable post, first as instructor and then as associate professor. Professor Gillett graduated at Amherst in 1880, at Hartford Seminary in 1884 and until 1888 was a pastor in Wisconsin and Dakota. He has since studied at Berlin, Tübingen and other German universities.

Professor Gillett's inaugural address had for its theme Current Thought about Christianity. He holds that "all true defense or explanation of Christianity must include in its conception of Christianity the fatherhood of God, it must emphasize the personal historic

PROF. ARTHUR L GILLETT.

Christ, it must recognize love and righteousness as the essential characteristics of likeness to God. These elements are all represented, though in very diverse ways, in modern explanations of Christianity, and no large and vital theology can come into being which does not recognize these principles in their vital relation to the inner spiritual life of mankind."

He believes that "there is manifest a growing confidence that no fact of science will shake the faith of the Christian, and also a decreasing willingness to let the essence of Christianity be made contingent on any theories of mechanics or physics, or to condition the religious life by any summarizing of the observed method of the operation of God in the material world. They have revealed also an increasing willingness to glorify Christ, somehow conceived, and to make him the center of religious history; together with an acceptance of the essential religiousness of man as an assured fact in the world. Still further, and to my mind very significant for the future, is the markedly growing desire to fix thought on the essentially religious, Christian, phenomena of the inner man—of the heart—and to express Christianity and to sustain its claims on the basis of these. Without ignoring the intellectual side of the religious life, to dwell on the ethico-emotional, rather than the scientific or metaphysical factors as normative for leading to the best apprehension of what the Christian life is. This turning from the without to the within, and from the head to the heart, is a sign hopeful for the future. So long as men are trying to express Christianity in terms of hydrogen, oxygen, and carbon, or are testing its vitality by precision of definition, or are busied solely in trying to bind it fast with a chain of historical evidence as to what once was, there is great danger of missing the thing itself. The air is full of surmise as to the reconstruction of theology which is to occur in the twentieth century. We have no great historical warrant for supposing that there will come into being any large and vital theology except as the result of reflection on a deepened and intensified religious experience. From the time of Jesus till today the historical rule has been that the heart precedes the head in the reformulation of Christian truth."

## THE PIQUA CONGREGATIONAL-CHRISTIAN CONFERENCE.

BY REV. E. D. CURTIS.

The meeting was called by a joint committee of the State Christian Conference and the Central Ohio Conference of Congregational Churches, and was held in the Christian Church of Piqua, April 14, 15. The joint committee consisted of Rev. T. M. McWhinney, D. D., Rev. S. S. Newhouse, the Piqua pastor, and Rev. C. J. Jones, D. D., for the Christians, and Rev. Washington Gladden, D. D., Rev. Alexander Milne and Rev. Byron R. Long, all of Columbus, for the Congregationalists. Besides a representation of the churches in Central and Southwesteru Ohio, there were present Dr. D. M. Fiske of Toledo, Rev. J. E. Weston, D. D , of New York, Dr. D. A. Long of Antioch College and Rev. J. J. Summerbell, the editor of the *Herald of Gospel Liberty*. Drs. J. H. Crum and E. D. Curtis of Indiana were also present, as was Rev. C. J. Jones of the Christian Temple, Marion, Ind.

The program, which was carried out almost without a break, included addresses of greeting and a sermon Tuesday evening by Dr. Gladden. The morning session Wednesday was given up to papers and discussions on the mutual relations of the two denominations. Wednesday afternoon the theme was The Essentials of Christianity, and the communion sermon by Dr. Fiske on the Rise of Christian Liberty. The evening was given to the larger theme of Christian and Social Unity.

The leading contention of Dr. Gladden's elaborate and meaty sermon-lecture was that the disorders of society were brought about by the extreme centrifugal and separating tendencies which were due to very rapid growth, and that the return movement toward social unity should be secured by Christianity; but that the Christian churches themselves had fallen under the law of separation and division the same as other elements of society. The first thing, therefore, was for Christianity to manifest its own unity.

Great care had been taken in the evenly balanced program and the judicious arrangement of names and themes to provide against possible dangers of collision or the development of a sectarian spirit. Ten years ago a joint meeting of Free Baptists and Christians in New York State led apparently to an exaltation of the points of divergence. This meeting, on the contrary, was dominated not so much by the mere tendency to fraternity and the irenical spirit, as by the specific force of the spirit of prophetic Christian unity. It was a significant experiment carried out to a most happy issue. One of the speakers emphasized the common sentiment of the meeting that his subject, How Can We Help Each Other, did not mean "How can we help ourselves *to each other*," and Dr. J. J. Summerbell's speech, which more than any other set forth the difficulties of organic union, arising from differences of names, traditions, officialism, publishing societies and benevolent corporations, was mildly put in the form of a dream, and the ragged edges were softened by the light of Christian sentiment. One Christian brother even intimated that the generic name by which his denomination was known might not be necessarily put to the front, unless, perchance, there were pagan churches in the locality.

The committee on resolutions formulated no "declaration," but recognizing the validity and spirit of the Syracuse and Haverhill deliverances, made several suggestions as to recognition by the churches of the two bodies of their essential similarity in fraternal exchanges, mutual helpfulness, comity and the holding on a larger scale of representative meetings. It was suggested that where conferences covering the same territory hold two meetings yearly, one of these should be given up to joint conventions.

The very rich and helpful program closed Wednesday evening with addresses by Dr. Weston and Rev. W. J. Turner of Mount Vernon on Unity, the Product of Life, and The Condition of Growth, a backward look on The Gains of Unity in the Nineteenth Century, by Rev. A. Dunlap of the Christian connection, and a closing and most inspiring address on The Gains of Unity in the Twentieth Century, by Rev. Sidney Strong of the Walnut Hills Church, Cincinnati.

Dr. Washington Gladden remarked to the writer at the Syracuse council that mutual conventions would be a means of growth for the spirit of Christian unity, and in a large measure the unique and prophetic spirit of the Piqua meeting is due, both in its inception and leadership, to the well-known author of The Christian League of Connecticut. The southwestern part of Ohio was not largely settled from New England, and while, as at Columbus, there are several points where Congregational life and strength has been carefully developed, it yet may be said that it is not a stronghold of Congregationalism. The Christian connection known sometimes by the plural appellative of the "New Lights" is here centered in considerable power. A membership in Ohio and adjoining regions of Indiana is claimed of some 60,000 or more. The region is rich in agricultural resources and abounds with numerous cities and villages. Antioch College at Yellow Springs, in the days of Horace Mann and since, has conserved valuable educational interests; and the Dayton paper, the well-known *Herald of Gospel Liberty*, has had circulation and influence in the region. The Piqua meeting, in which the Columbus Congregational pastors and other representative Congregational men united their hearts and voices with the leading spirits of the Christian body, was a most notable one, and one of the leading participants, the enthusiastic Dr. Fiske of Toledo, was moved to mention it as a "great historic meeting." The presence of Prof. A. M. Hall of the Butler College Divinity School of Indianapolis gave an additional suggestion toward a growing unity, and his address was suggestive of a larger coming fruitfulness.

## THE BENEVOLENT SOCIETIES AND HARD TIMES.

Experience shows that in every twenty years, or oftener, the country passes through a financial depression. Then business shrinks in volume and profit and every benevolent agency finds that its friends withhold funds, debts are incurred and the work crippled or destroyed. The last three years have been such a time of trial to our home and foreign missionary societies. Beginnings made with considerable expense have to be abandoned; great hardship is entailed upon the workers and promising work must be refused, or, if begun, left as a failure.

Now, with an invested fund or accumulated capital, such as business corporations can rely on for such emergencies, this loss and disaster could be largely avoided. It would seem a dictate of common prudence and good business sagacity to reserve a portion of any large legacies, such as come only at long intervals, for just such times of stringency, when the usual resources are largely curtailed.

Enthusiasm at great annual meetings, or grand uprisings of the constituency under distress will not, in the long run, tide over a protracted season of hard times. Would not our Home Missionary Society do well to heed the lesson of the hour? C. M. P.

# News from the Churches

### Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 4, 10 A.M. Farewell address, Rev. Nehemiah Boynton, D. D.

FOREIGN MISSIONARY PRAYER MEETING under the auspices of the Woman's Board of Missions in Pilgrim Hall, Congregational House, every Friday at 11 A.M.

BROOKFIELD CONFERENCE, seventy-fifth annual meeting, East Church, Ware, May 5, 6.

NORFOLK CONFERENCE, Rockland, May 5.

ANDOVER AND WOBURN BRANCH, W. B. M., Walden, May 7, 10 A.M.

SPRING STATE MEETINGS.

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| Oklahoma, | Kingfisher, | Thursday, April 30. |
| Missouri, | Lamar, | Tuesday, May 5. |
| Kansas, | Lawrence, | Thursday, May 7. |
| Ohio, | Marietta, | Tuesday, May 12. |
| Indiana, | Michigan City, | Tuesday, May 12. |
| Illinois, | Aurora, | Monday, May 18. |
| Iowa, | Davenport, | Tuesday, May 19. |
| Massachusetts, | Fall River, | Tuesday, May 19. |
| Michigan, | Greenville, | Tuesday, May 19. |
| New York, | Canandaigua, | Tuesday, May 19. |
| South Dakota, | Pierre, | Tuesday, May 22. |
| Pennsylvania, | Ridgway, | Tuesday, May 26. |
| Rhode Island, | Westerly, | Tuesday, May 26. |
| Vermont, | Bradford, | Tuesday, June 9. |
| Connecticut Asso., | Hartford, | Tuesday, June 16. |

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62 Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. F. Pratt, Hartford, Ct. *Form of bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

### PASSING COMMENT.

The annual rally of the Cleveland Club is a good thing for the organization itself, for the city churches and for the denomination.

A few belated reports of Easter on the Pacific coast give pleasing suggestions of the extensive floral displays made possible in that land of sun and flowers.

Ohio conferences find one common theme for their approaching meetings, since this year marks the close of the first century of Congregationalism in the State.

In the midst of their rejoicing over a valuable acquisition, Boston Congregationalists are already saddened by the announcement of the proposed removal of a much beloved leader.

The impression of that well-known evangelist as recently expressed in a Southern State is common but erroneous. There are entire churches in Florida with native born membership. Congregationalism has a great work to do among people who see the inconsistency of maintaining two distinct connectional organizations divided only on sectional lines.

### THE ASSOCIATION OF NEW JERSEY.

After an interval of fifteen years this body met with the First Church, Newark, which, with the exception of the one ante-revolutionary church at Chester, is the patriarch of the New Jersey family, albeit a patriarch only forty-five years old. The business transacted consisted chiefly of a carefully drawn, vigorous memorial to the congressmen representing the States of New Jersey, Pennsylvania, Maryland and Virginia—the territory which this association overlaps—to bestir themselves to secure protection and indemnities for our missionaries in Turkey; the granting to the committee on Christian unity of discretional power to invite the "Christian" denomination in this State to join in the meetings of the association; and the reception of two new churches to membership, the Kensington of Philadelphia and the Swedish of Montclair.

The secretary's report revealed healthful gain in membership of the churches, but a decrease in their beneficence, partly due to an increase of home expenditures during the year, notwithstanding the financial stringency. The narratives of the state of religion showed a generally encouraging and progressive state of things.

The meeting was rich in spiritual uplift and practical suggestion, the retiring moderator, Rev. C. L. Goodrich, sounding a high spiritual note in his opening address on Vision and Life. Dr. C. A. Briggs gave, in his thorough and luminous way, an exposition of The Biblical Doctrine of Redemption, showing that while salvation from penalty is the beginning of true ideas regarding redemption, yet salvation from the guilt of sin and from the power of sin are quite as essential; and that salvation from sin itself, while certainly the core of redemption, is far from the whole of it, the Bible being replete with the idea of salvation from evil also, and that not only of a few but of the race, and not only of the race but of the physical earth itself and even of the universe. The sermon by Dr. A. J. Lyman from Col. 3: 11 (the last clause) was an original and inspiring study of what he termed the "genius of the incarnation," especially as seen in Christian doctrine, preaching and organizations. The incarnation, he held, had, according to Paul, a reduplicating nature repeating itself as conditions permitted in the lives of Christians, and also in all the features of real Christianity so that the truly Catholic creeds are, in a way, incarnations of the Christ. He declared he saw no harm in being half a high churchman if the other half was broad! The preaching of the gospel at its best is the Christ speaking again, and the concrete forms in which true Christian life shows itself are new embodiments of the Master.

The practical side of the work of the churches was represented in three parts, by Rev. J. L. Scudder in a carefully prepared, cogent and earnest plea for direct legislation—the referendum system—as the solution of the difficult moral problem in New Jersey, an address that was favorably received, by Rev. T. L. Gulick of Hawaii in an appeal in behalf of the non-Christian world and by Dr. A. H. Bradford in an address on Japan which overflowed with facts and pertinent conclusions. Not less contact with Western Christianity, he declared, is needed by this aggressive, ambitious people, so ancient in its national life, so young in its knowledge of Western civilization and so eager and restless in its thinking, but more contact with that Christianity in its maturest and intellectually strongest forms. Not the new graduate of the theological seminary is needed in Japan now, but the ripest teacher.

One session was devoted to the Sunday school, progressive work in which was admirably treated of on the practical side by Mr. E. F. Meyers of Montclair and on the theoretical by Dr. W. C. Bitting of New York. The latter drew a striking parallel between the firm hold which the Church of Rome has upon its adherents and the half-hearted allegiance of many Protestants and claimed that the difference was due to the wise methods so diligently used in the former body during the impressible period of childhood. The closing session was taken up with the discussion of the religious responsibilities of English-speaking peoples, Dr. F. W. Baldwin dwelling on the world-wide influence and the superior type of Christianity of England and America as laying upon them special duties to the world in the way of Christian civilization, Dr. C. H. Richards making a plea for a forward movement by these peoples in the direction of general international arbitration and Dr. S. M. Newman pointing out that the very complexity of origin and nature of the Anglo-Saxon race, which added so much to its possibilities, laid upon it also special religious obligations.

W. F. C.

### THE NEW MEXICO ASSOCIATION.

The Congregational work of this Territory comprises six churches, two of which are Mexican, and seven schools, five being Mexican. The distances are great and the rate of travel high, so that a full representation is never expected. Two of the churches and one school were not represented at the annual meeting at Albuquerque, April 15, 16. There were four pastors, three delegates and eleven teachers present. One of the churches not represented is pastorless and the other is 175 miles distant, ninety miles of which must be made by stage. It may be doubted if to any body of workers the annual gathering means more than to these isolated missionaries and teachers, and a unanimous decision was reached to hold semi-annual sessions hereafter.

Reports from the churches and schools were for the most part encouraging. In some schools the attendance has been larger than in former years and in others less, but where the numbers have been smaller the loss has been more than compensated for by greater regularity. The presence of President and Mrs. Slocum of Colorado College, with their thoughtful and encouraging words, was an inspiration. The topics of one session were: Our Christian Academy, Its Function and Needs, by Prof. Elmore Chase; The Relation of Denominational to State Schools, by Prof. Hiram Hadley, president of the territorial university; and The Place of the Pastor in the Training of the Children, by Rev. F. H. Allen. A spirited discussion followed, bearing chiefly upon our local educational institutions, the unanimous opinion being that our denominational work in the line of education in this region is inadequate to the grand opportunity.

An eloquent associational sermon was preached by Rev. P. A. Simpkin. The Spanish educational work occupied the entire forenoon of the second day. Mrs. L. A. Collings, now in her fifteenth year of service as teacher among the Mexicans, read a paper on The Record and Results of Our Spanish Educational Work, which was deemed of so much value for the historical matter it contained that Mrs. Collings was asked to prepare the history of the churches for the next annual meeting. The writer wishes to commend the plan unfolded by Rev. G. E. Birlew, in a paper on The Need of Christian Education Among the Mexicans, for an industrial school and farm. No form of work for these apathetic people promises as good results as this. The

Essential Elements in Spanish Work was thoughtfully discussed by Miss Ida L. Frost, who speaks from many years' experience. What might be called a missionary afternoon included the annual meeting of the Ladies' Territorial Union, with a suggestive and helpful address by Mrs. Slocum, papers on The Missionary Spirit by Supt. E. H. Ashmun and on Missions and Christian Endeavor by F. A. Matthes, president of the Territorial C. E. Union.

The closing address by President Slocum set forth the elements essential to successful work in this new West. It was forcible, practical and left a deep impression. E. H. A.

## THEOLOGICAL SEMINARIES.

### Bangor.

The program of Commencement week will include Professor Gilmore's inaugural and an alumni meeting, with discussions on: The Theological Changes Which Make Wider and Deeper Church Work Imperative, and The Retarding Influence of a Corrupt Municipal Life on the Work of the Church. At the alumni dinner on Wednesday memorials on the late Professor Talcott will be offered.——The seventh Bond lecture last week was on the Evils of Socialism. The eighth and last occurred on Fast Day evening, and was appropriate to the day, the subject being the Work of Pastor, Preacher and Prophet in the Social Regeneration of Society. At the conclusion Professor Sewall made interesting remarks, commending the value of Dr. Smythe's course of lectures.

### Andover.

Professor Moore preached in the Seminary Church last Sunday.——Professor Smyth's class in church history has finished its work.——Professor Moore will preach the baccalaureate sermon.——Rev. Henry Blodget, D. D., is giving the Hyde lectures on Christian Missions in China.

### Hartford.

In continuation of his chapel talks on the Teachings of Jesus Regarding the Kingdom, Professor Paton spoke last week of the Relation of Christ's Death to the Kingdom, and of Repentance and Belief in Christ as the Conditions of Entrance.——At the general exercises last Wednesday afternoon a students' conference considered the Work of the Minister as Pastor, Preacher and Social Leader.——The attendance at Dr. Walker's Carew lectures on the Religious Life of New England has been large.——The April number of the *Seminary Record* contains the able inaugural address of Prof. A. L. Gillett on Current Thought About Christianity, and an earnest and scholarly paper on Church Unity by Rev. S. J. Andrews, D. D., author of the well-known Life of Christ. The number also contains the usual book reviews, a report of the meeting of the Inter-Seminary Missionary Alliance and a description of the museum, in which is exhibited the collection of articles from missionary lands belonging to the American Board, together with a large number of curiosities owned by the seminary.

### Yale.

The anniversary address to the Senior Class will be given Sunday evening, May 17, in Center Church by Rev. A. H. Bradford, D. D., of Montclair, N. J.——Among the lectures of last week were two on The Fall and Rise of the Scandinavian Peasantry by Professor Sumner.——The Missionary Society was addressed by Rev. N. W. Whittlesey on The Churches and Their Disabled Veterans.——The Leonard Bacon Club discussed the question, Resolved, That the present naval efficiency of the United States should be made equal to that of the first-class powers of Europe.——The Dwight Graduate Fellowship has been awarded to Mr. A. G. Beach, a graduate of Marietta College. Mr. Beach will continue his studies in Germany.——Messrs. H. F. Rall and H. S. Scarborough are regularly supplying the Methodist Episcopal churches at Wallingford and Beacon Falls.——The Graduate Class held a reception on Wednesday evening of last week, at which addresses were made by Messrs. Toomay, Tsunashima and Osborne of the class, and music was rendered by Professor and Mrs. Blackman.——Mr. Leander Coolidge of the Middle Class has been engaged for home missionary work in Nebraska. Mr. George L. Briggs will work in connection with the New Haven City Mission.

### Oberlin.

These students have been approbated to preach for a year: Messrs. Loehlin, Mair, Nichols, Travis, Weage, Heathcote, Kubricht, Frecka and Goodhart.——At Commencement examinations will be held May 5 and 6. On the 7th the graduation exercises will be held in the afternoon, with an address by Dr. A. J. F. Behrends, and later the alumni meeting, with supper, and in the evening an address to the alumni by Dr. C. W. Hiatt.

## CONFERENCES AND ASSOCIATIONS.

MASS.—Pilgrim Conference held its annual meeting at Duxbury, April 21. The topics were: Why So Few Men Attend Church: the Answer of the Pews, the Answer of the Pulpit, the Remedy; and Christian Enthusiasm, Its Source, Its Use, Its Abuse. An address on The Sabbath, by Rev. Dr. Kneeland of the Sabbath League, aroused much Christian enthusiasm.

The Hampden County Conference, April 22, in Chester, included a strong debate on Church Unity and on The Influence of the Church on the Community Life. Resolutions favoring greater unity among evangelical churches were passed. The sermon was by Rev. J. H. Lockwood. The topic, The Church and Kingdom, was well discussed.

N. Y.—At the meeting of the New York and Brooklyn Association, April 21, the committee on union with the Manhattan Conference brought in the following report, which was unanimously adopted by a rising vote, the Doxology being sung after the vote was taken:

The committee appointed on the third day of June, 1895, to confer with a similar committee of the Manhattan Conference, if appointed, for the purpose of securing a union of the two bodies in one conference, submit the following report:

Such a committee of conference was appointed by the Manhattan Conference, the two committees met together and have agreed to recommend a union of the two bodies on the following basis:

1. The adoption of the constitution and standing rules of the Manhattan Conference.
2. The name of said united body to be the Manhattan-Brooklyn Conference.

Your committee recommend the ratification of this agreement by the adoption of the following resolutions. Similar resolutions will be recommended by the committee of the Manhattan Conference for adoption by that conference at its next meeting.

Whereas, The result of the conference of the joint committees of the New York and Brooklyn Association and the Manhattan Conference has been an agreement on their part to recommend a union of the two bodies under the constitution and standing rules of the Manhattan Conference and with the name of the Manhattan-Brooklyn Conference of Congregational Churches. Therefore

Resolved, That the New York and Brooklyn Association cordially adopts said recommendation and designates the audience room of the Congregational church in which the Manhattan Conference holds its next regular meeting as the place, and 8 o'clock of May 14, 1896, as the time when this union, under the constitution and rules of the Manhattan Conference, shall be formally effected, by simple response to a roll-call of all the churches now constituting the Manhattan Conference and Brooklyn Association.

Resolved, That the name of the conference shall be the Manhattan-Brooklyn Conference of Congregational Churches.

Resolved, That when we adjourn we adjourn subject to the call of the scribe, and that as soon as he can ascertain from the officers of the Manhattan Conference the place of the meeting for the perfection of this union he notify the ministers and delegates present at this meeting, and all the churches not here represented.

Resolved, That the scribe call together the ministerial members of this association in October, 1896, for the purpose of considering what measures, if any, shall be taken for the organization of a purely ministerial association and that he be and hereby is authorized to grant in the interim letters of dismission to any ministerial members who may apply for them.

A similar report will be made to the Manhattan Conference May 14, when there is no doubt that the union will be consummated.

O.—Central North Conference met, April 21, 22, in Mansfield. Topics were: Gaining and Training Church Members, The Ministry of the Spirit, Observance of Passion Week, The Child and the Church, The Present Call to Disciples and How to Keep the Old Gospel New. There was a sermon, woman's missionary hour and a report of the state of religion. The missionary societies were represented by Secretaries Herrick and Fraser. A good majority of the 24 churches sent delegates.

Cleveland Conference held the most largely attended city meeting for several years, April 14, 15, with Olivet Church, the youngest and smallest in the conference. Prof. E. I. Bosworth gave the opening address, and three-minute reports from the churches constituted one of the most interesting features. Eleven students of Oberlin Seminary were approbated to preach, and the examination occupied nearly all of one session. Rev. R. G. Hutchins, D. D., gave an inspiring address on The Joys of Ministration. The communion service was followed by three addresses of unusual power upon The Passion and Pentecost.

Medina Conference met with the church in Lafayette, April 22, 23. The subjects were: The Y. P. S. C. E. Fifteen Years After, The Progress of Religious Thought, The First Century of Congregationalism in Ohio, The Second Century, The Present Attitude of Scientific Thought Toward Religion, Foreign Missions, and The Office and Duties of the Pastor.

NEB.—The Republican Valley Association held its last meeting at Indianola, April 14, 15. The sermon was by Rev. D. R. James. In a symposium on The Work of the Holy Spirit, His Office as a Revealer of Truth, and His Presence in the Hearts of Men were considered. Other topics were: The Year of Jubilee, Hindrances in Church Work and Their Remedy, Sunday School Work, Home Missions and Pastoral Visitation. The woman's hour was one of deep interest. Reports from the churches as a whole were encouraging.

ORE.—The Mid-Columbia Association met at Weston, March 31–April 2. Supt. A. J. Bailey preached the sermon. The general theme was The Holy Spirit; subdivisions: As an Equipment for Service, As Comforter and Guide, As the Revealer of Christ; and the papers were followed by a conference on How He May Be Obtained. Dr. J. K. McLean, president of Pacific Seminary, spoke ably on The Mission of Congregationalism to the Community and the State, and also presented the claims of the seminary. The attendance was large and the presence of the Holy Spirit evident. Reports from the churches were highly encouraging. The societies for home and foreign missionary work were well represented.

CAL.—The Bay Conference by a vote of 49 to 32 has suspended Rev. Dr. C. O. Brown of the First Church, San Francisco, until he can clear himself from charges of ungentlemanly and unministerial conduct.

## CLUBS.

MASS.—The Worcester Club observed Patriots' Day, April 20, with ladies' night, and the attendance was fully 300. Pres. S. B. L. Penrose of Whitman College gave the address, describing the work of Marcus Whitman and the college founded in his honor.

At the last meeting of the North Bristol Club Rev. R. G. Woodbridge read an interesting paper on Sociability in the Church. The club is growing in numbers.

R. I.—The Providence Club held its April meeting for members only, with about 150 in attendance. The much agitated question as to a limitation of the membership to 300 was disposed of unfavorably.

O.—The Cleveland Club for three years has held an annual rally as the closing meeting of the season with one of the churches. Admission is by tickets distributed free among the churches of the city, there is no supper as at the other meetings, and a strong, popular program is presented. This year the meeting was with the First Church, and Rev. C. E. Dickinson, D. D., of the First Church, Marietta, gave a fine address on One Hundred Years of Congregationalism in Ohio, and Rev. C. H. Taintor of Chicago presented, to the very great satisfaction of all, his lecture on early Congregational history, entitled From Scrooby Manor House to Plymouth Rock. Dr. Dickinson illustrated his address with several Marietta views, and Secretary Taintor showed the remarkably fine collection of views which he has carefully gathered.

ILL.—The Chicago Club at its last meeting celebrated ladies' night and heard addresses on the city missions. The speakers were Drs. F. A. Noble, E. F. Williams and Professor Mackenzie.

## NEW ENGLAND.

### Boston.

A largely attended reception given by Mr. R. H. Stearns at the Vendome Hotel on the evening of April 22 gave an opportunity to about 300 prominent clergymen and business men to meet Dr. W. H. Davis, the new pastor of the Eliot Church, Newton. Mr. Stearns and Mayor Cobb of Newton assisted the pastor in receiving. The suburban churches, especially in the Newtons, were well represented, and Dr. Davis was thus enabled to form many new acquaintances under happy auspices. Beautiful floral decorations were abundant in the reception-room and attractive musical selections were rendered.

*Union.* After a pastorate of eight years of energetic service, Dr. Nehemiah Boynton resigned last Sunday to accept a call to the First Church, Detroit, Mich. The resignation takes effect on the eighth anniversary of the beginning of the pastorate. Dr. Boynton's letter to his people was full of pleasant memories of the former relations of pastor and church and of the present complete harmony between them. In many lines of Congregationalism and other interests Dr. Boynton's removal will be deeply felt.

### Massachusetts.

BROCKTON.—A new organization, the Waldo Congregational Church, was completed April 15, the

ougrowth of a movement inaugurated about three years ago by the Porter Church. It has been under the special leadership of Rev. R. L. Rae, the assistant pastor. The enterprise from the start has met with great success, and has been largely helped by the gift of a neat and tasteful chapel, which, with the lot on which it stands, was generously presented by one of the leading manufacturers of Brockton and his wife. Besides regular preaching services and a Sunday school there have been organized a ladies' association and a Christian Endeavor Society, both proving active and efficient auxiliaries of the work. The congregation averages 200 weekly, the Sunday school numbers 225 members, the young people's society over 40 and the church is a harmonious and enthusiastic body of Christian workers. The membership numbers 51, 32 of whom are from the Porter Church. The sermon was preached by Rev. F. A. Warfield, and the prayer of recognition was by Rev. C. A. Hilton. The church has extended a call to Rev. Mr. Rae; he has accepted and will soon be installed.

FALMOUTH.—*First.* The 100th anniversary of the Paul Revere bell was celebrated April 19, 20. The bell was purchased of Paul Revere in 1796 and hangs in the belfry of the meeting house. The program for the exercises included special elaborate music, two sermons on appropriate themes, and patriotic accounts and poems relative to Paul Revere. The centennial address was by Dr. W. E. Barton of Boston. Katharine Lee Bates wrote a poem for the occasion. Rev. C. H. Washburn is pastor.

WELLESLEY.—Rev. L. W. Hicks, who recently resigned, took that action to the surprise of his congregation. He proposes to remove to Hartford, Ct., and does not plan to resume pastoral work at once.

GEORGETOWN.—*First.* The church is thankful for the improvement in health of the pastor, Rev. H. R. McCartney.——*Memorial.* This edifice, the gift of George Peabody, has recently been marked by a fitting tablet beside the front doors.

NEWBURYPORT.—*Prospect Street.* During the year 11 families have been added to the parish, the morning congregations have increased in attendance more than one-third, the attendance at Sunday school has increased in like proportion, the C. E. Society has doubled its active membership, 18 persons have been admitted to membership and five more will be added in May.——*Belleville.* The teachers and officers of the Sunday school invited the officers and teachers of all other schools in the city to a social conference recently. The discussion of various departments of Sunday school work, a comparison of methods and exchange of ideas occupied the time. This profitable evening, it is hoped, inaugurated a new way of co-operation. A mural tablet in memory of the first pastor of this church will soon be erected by generous bequest of his granddaughter, Miss Anna E. Rousseau, recently deceased.

MARLBORO.—*Union* held services appropriate to Patriots' Day last week Sunday. The G. A. R., Co. F. of the Sixth Regiment, the Sons of Veterans and the Ladies' Relief Corps, invited to the service, filled the house.

WHITINSVILLE.—The church celebrated the 25th anniversary of its pastor, Rev. J. R. Thurston, April 20. At the reception nearly 700 persons brought congratulations. A gift of the parishioners was offered in the form of a check for $2,025. From a committee of the Massachusetts House of Representatives a letter was read and from that body, of which Mr. Thurston is a member, he received a handsome crystal mantel clock. A banquet followed the reception.

WORCESTER.—*Central.* Rev. E. M. Chapman has sailed for Europe for a two months' trip.——The funeral of Rev. A. C. Childs, who for several years has been retired, occurred last week. Mr. Childs graduated from Yale, has held several pastorates in the West and in Vermont, and is well known in ministerial gatherings in the city.——*Summer Street* closed its industrial school last week. The school is supported by the Washburn fund. Over 200 scholars were enrolled. The garments made are given away.——*Armenian.* Rev. C. G. Kemalyan has resigned his pastorate. The church is largely supported by the City Missionary Society.

GRAFTON.—*Union.* Encouraging reports come from this church as to its growth and prosperity. It was originally the Saundersville Church, organized in 1860, but, having no home of its own, worshiped in halls till last year when it decided to build. It has now a well-equipped building, with only a small debt. All have worked nobly in paying for the edifice, a society of ladies called the Earnest Workers, at a fair netting nearly $600 for the edifice. The new building is in a central location to accommodate the people of the villages of Fisherville, Farnumville and Saundersville. The congregations have lately increased 100 per cent., the attendance of the Sunday school 50 per cent. and the other organizations connected with the church in like manner. A Boys' Brigade has been formed and a Men's League was started about a year ago. Hardly a church in the vicinity has made greater advancement than this during the past year. The present membership is 108. Rev. David Howie is pastor.

SPRINGFIELD.—*First.* The annual collection for the benefit of the American Board, taken April 19, amounted to $925.——*North.* A fine crayon portrait of Rev. R. G. Green, a former pastor, has been presented by the artist, Mrs. H. A. Robinson, and is placed in the chapel. Deacon S. K. Foster celebrated his 80th birthday April 25. The Men's Club, which has flourished through the winter, closed its series of meetings April 21 with a banquet, to which the lady friends of the members were invited. Weekly meetings have been held, the discussions being on current political and other questions. Joint debates have also been held with clubs from other churches.——*St. John's.* This is the only colored Congregational church in the city. The entire indebtedness has now been wiped out, the last amount, $330, having been raised by the other Congregational churches of the city. Rev. J. W. Tolliver is pastor. Ten persons have been received to membership since the beginning of the year.——*Faith.* A new organ has been placed in the church and was dedicated last week.——*Park.* Resolutions were passed last week on the death of Deacon S. M. Coe.

### Maine.

GORHAM.—*First.* The annual report of this church, Rev. G. W. Reynolds, pastor, shows prosperity. There is a fund of $21,333, the income of which meets the expense of the salary. Other expenses are to be raised by the envelope system. A chapel costing $10,000 is projected and funds are being collected for the purpose, and a committee of 15 will take charge of the building business.

TURNER.—Evangelists Folger and Gibson, who have been holding successful meetings, closed their service with a tender and impressive union service. Some persons have expressed a desire to begin a Christian life and Christians have been revived and strengthened.

EASTPORT.—Rev. C. S. Holton was recently the recipient of a beautiful silver water set, consisting of four pieces and given by the teachers of the Eastport schools in appreciation of his service as superintendent of schools for two years.

KENNEBUNKPORT —The young people have raised $100 for parsonage repairs, and they propose a parsonage improvement society to care for the welfare of their pastor, Rev. H. A. Merrill.

THOMASTON.—The pastor, Rev. C. D. Boothby, is absent for recuperation from an illness of some weeks past. He has been granted an extra vacation of a month with salary continued.

The work of the coast missionary, Capt. H. J. Allen, is valuable and interesting. Rev. Francis Southworth of Bethel Church, Portland, takes much interest in it and assists as much as he can. He has a little sloop and with his wife coasts about, holding meetings and organizing Sunday schools, and especially distributing religious literature, also clothing where needed. There are four church organizations, but no pastor in his circuit, and meetings are held in schoolhouses chiefly. There is much spiritual interest at several points, and many are helped who have few or no religious privileges but for this self-denying work.

### New Hampshire.

WESTMORELAND.—Misses Milton and Abell, the trained district workers of the N. H. Missionary Society, have lately concluded a series of house to house visitations and neighborhood meetings, which were greatly blessed to the quickening of Christians and the awakening of a general interest. A number of conversions occurred, including several heads of families and persons in middle life. With such additions as are expected the church will be encouraged and strengthened. The workers by their consecration and methods gained a strong hold on the affections of the people, and fully justified the wisdom of putting them into the field.

ROCHESTER.—For the benefit of the Y. M. C. A. a canvass has lately been made for subscriptions under the auspices of the State executive committee, resulting in pledges of $1,300, with the prospect that that sum will be increased by membership fees to $1,900 or more. This will insure a general secretary and additional privileges.

HILL.—Following an increasing spirit of harmony and good fellowship in the church, a quiet religious interest has been awakened, and six persons have already made known their purpose to lead a Christian life. A Junior Endeavor Society has been organized with encouraging prospects.

WASHINGTON.—Much interest has been manifested among the people during the past few months, as shown by the increased attendance at all the regular meetings. It is expected several will soon unite with the church, much to its encouragement and strength.

NASHUA.—*Pilgrim.* The church and community have met with a great loss in the death of Hon. Edward O. Blunt after a three days' illness. He was an estimable man, had held honorable offices and wielded a commanding influence.

LYNDEBORO.—The church, in voting at the annual meeting to call for less aid from the Home Missionary Society, has taken an advanced step toward self-support, which it is hoped will be assumed at no distant day.

CORNISH.—Universal regret is felt at the removal of Rev. J. T. Jackson, for 22 years the pastor. He held a warm place in the affections of his people, and wielded a wide influence throughout the town.

FARMINGTON.—A series of special evangelistic services, continuing four weeks under the lead of J. B. Jordan, resulted in great quickening to the church and a good number of conversions.

KEENE.—*First.* The pastor is giving a series of Sunday evening discourses on Some Lessons of the Resurrection Life of Jesus. Personality Not Arrested by Death was recently given.

SOMERSWORTH.—Hon. D. G. Rollins of New York has given the church a parsonage costing $10,000.

### Vermont.

ORWELL.—The Ladies' Aid Society has contributed in 25 years $4,000 for benevolent purposes. Their quarter-centennial anniversary was recently celebrated by a social gathering.

### Rhode Island.

PROVIDENCE.—*Union.* A beautiful pamphlet is the souvenir of the 25th anniversary of this strong church. Fine half-tone pictures of Dr. Nutting and wife, of all previous pastors, of present deacons and trustees and of other department leaders illustrate its pages, together with several views of the building, outside and interior.——*Pilgrim.* The Men's Club has managed a course of lectures this spring, issuing 1,000 complimentary tickets to be distributed by members and inviting a silver offering at the close of each lecture. Rev. C. L. Morgan, D. D., of Jamaica Plain, Boston, gave the last lecture on Egypt. This church has a Children's Foreign Mission Society called Little Pilgrims, that has celebrated its 19th anniversary. It has a cradle roll, in which are children of former members, and graduation from this occurs at the age of four years, with special exercises. Miss Winsor has been its faithful leader from the beginning. Graduates from the Little Pilgrims are the nucleus of a recently formed Young Ladies' Mission Society called the Laurie Guild, now numbering about 30 members.

BARRINGTON CENTER.—By the will of Lucian B. Kendall, late of this town, bequests of $200 each are made to the American Board, the American Tract Society and the A. M. A., and $100 each to the C. H. M. S. and the Education Society.

### Connecticut.

NEW HAVEN.—A new branch of the Railroad Y. M. C. A. is being organized. Its charter membership will be about 725. Plans are being made for providing all the ordinary attractions.——*Dwight Place.* The annual report shows that during the year 33 persons joined by letter and 19 on confession. The present membership is 804, a net gain of 25. The Sunday contributions to various charities were $967. Contributions by the various church societies were $1,443. The current expenses were $8,218. The new assistant pastor, Mr. P. A. Johnson, will assume his duties May 1.——*Howard Avenue.* A bronze memorial tablet has been placed in the meeting house in memory of the first pastor, Rev. O. H. White, D. D. It is the gift of his daughter, Mrs. L. B. W. Wales of Boston.

KILLINGWORTH.—The historic old horse sheds which have surrounded the church for so many years have been removed on account of their decayed condition. A few years ago every pleasant Sunday found all the stalls occupied; lately but few of them have been used. The population of Killingworth has dwindled considerably during the past few years, and the problem of the support of the country church is beginning to make itself felt here as elsewhere.

WALLINGFORD.—Rev. Asher Anderson of Meriden, chaplain of the Second Regiment, C. N. G., addressed the local military company on a recent Sunday evening, all members of it being present in uniform. Last week Sunday Company G, at South

Manchester, enjoyed a similar treat in the form of a talk by Chaplain H. H. Kelsey of the Fourth Church, Hartford.

DANBURY.—*First.* The bi-centennial committee have decided upon May 27 as the date for holding the celebration attending the 200th anniversary of the church. Several of the former pastors will be present and take part in these ceremonies and an elaborate program is under course of preparation. The services on the Sunday preceding and following will be appropriate.

BROOKFIELD.—The fellowship meeting last week was largely attended, 75 guests and delegates being present. Topics were: The Church as a Recruiting Station, What Women Can Do, Service, the Life of the Church. Rev. F. A. Johnson preached the sermon.

## MIDDLE STATES.

### New York.

NEW YORK.—*Pilgrim.* The close of 25 years of pastoral work by Dr. S. H. Virgin was celebrated last week. Brief addresses were given at the reception to the pastor and his wife, and the Ladies' Society presented a handsome cabinet inlaid with pearl. The anniversary sermon was preached by Dr. Virgin last Sunday.

SYRACUSE.—The annual meeting of the Ladies' Branch and Home Missionary Union of the Central Association was held with Good Will Church, April 14. The meeting was the first of the kind and the attendance quite good. Excellent addresses were given.

SMYRNA.—Mr. F. W. Avery, a former deacon of this church, sailed April 22 as missionary to the Congo country under the auspices of the International Missionary Alliance. Before his departure from town the Y. P. S. C. E. of the church gave him a reception.

MAINE.—The trustees of the church have conveyed the cemetery it has used ever since its organization to a new cemetery society.

### New Jersey.

UPPER MONTCLAIR.—This church has been prosous during the year. Twenty-five persons have united with it. Its beneficence has increased one-third, amounting to $2,200. The offertory calendar system is used and is found effective. The Sunday school now has a high average attendance. The Endeavor Societies have a part in missionary work in Japan, India and China and in the People's Palace and the Whittier House, Jersey City. The monthly concert, a new feature, has proved helpful. Gifts have been made to the stricken Armenians and to a neighboring hospital as well as to the regular missionary causes. The present building is proving too small for the congregation and the question of a new or larger building is agitated. A pleasant feature recently was a combined annual meeting and church supper to which every family in the congregation was personally invited.

JERSEY CITY.—*Waverley.* A considerable floating debt, incurred during the past three years, has just been liquidated and some funds have been accumulated towards paying off the old mortgage. Nineteen persons have united with the church in a year, 18 on confession, and a score or more besides have been converted in recent evangelistic meetings. Sixteen of the latter were from the prosperous Sunday school.

GLEN RIDGE.—This church greatly enjoyed its Holy Week services conducted by Dr. Edward Judson, assisted by an excellent male quartet from Union Seminary. Twenty-five persons were received into the church on the 12th, 14 on confession. A Lend a Hand Club for boys has been formed, with excellent results. It is social, literary and religious.

PERTH AMBOY.—This, the only Swedish church among a considerable Swedish population, has been without a pastor for a year. It has now called Rev. C. O. Sjoberg, from Chicago Seminary, and is looking forward hopefully with increasing spiritual interest to his coming.

### Pennsylvania.

PLYMOUTH.—*Puritan*, in spite of the hard times, has finished and paid for the foundation of its chapel. It has received 17 new members on confession since Jan. 1, and its Sunday school has increased 65 per cent. The C. E. Society recently made a donation of $70 for the work of the church.

KANE.—The Ladies' Aid Society has recently held an "earned dollar experience meeting," each member reporting the method by which a dollar or more had been earned in the time prescribed. The earnings amounted to about $50.

SCRANTON.—*Plymouth* celebrated its 14th anniversary the last of March with special services. Besides the sermons by the pastor there was a roll-call meeting, about 160 members responding. A thank offering of $106 was made.

PITTSBURG.—*Puritan* has lost four valued members by death within a month. The young people held a "Washington supper" recently at which they raised $88 for the church.

EBENSBURG.—Rev. R. S. Jones was awarded a prize of $25 at the Scranton Eisteddfod for the best essay on The New Woman—Once Our Superior, Now Our Equal.

OLIPHANT.—A new organ has been obtained for $400. A collection was recently made for the Armenian sufferers.

## THE SOUTH.

### Alabama.

SELMA.—This church, Rev. T. J. Bell, pastor, has witnessed one of the most successful revivals in this city for years. A few weeks ago Rev. James Wharton, the A. M. A. evangelist, held a two weeks' series of meetings, which were abundantly successful. There were about 400 professed conversions. About 40 persons have united with this church, 60 with the Presbyterian, and several with the Baptist and Methodist churches.

### Florida.

A recent accession to Congregational ranks is Rev. J. L. Brandon, coming from the Methodist ministry. He is a native Floridian and thoroughly in sympathy with Congregationalism. The Miami field to which he goes is, for the next 12 months, one of the most important in the State.

PALM BEACH.—D. L. Moody recently spoke here and at West Palm Beach. He expressed surprise that the church of the Pilgrim Fathers should be found in Florida.

LATANA.—This new church, just organized, has absorbed an entire class of the M. E. South Church. Rev. Henry Cartledge is pastor.

## THE INTERIOR.

### Ohio.

ROCKPORT.—Rev. C. W. Rice, a graduate of Oberlin Seminary, after a successful pastorate in Port Huron, Mich., has taken the pastorate of this suburban church, three miles west of the city limits of Cleveland. Suburban electric car service is increasing the growth of this place, and the church gives promise of steady progress under a resident pastor. An attractive parsonage is finished, the land for it being given by one of the church members, and $1,000 being left as a legacy by another member.

AURORA.—This church has had a good year. Since last June 40 persons have been received to membership, 31 on confession. During this time Rev. E. R. Fuller has been serving the church while completing his course at Oberlin. He has been called for another year.

### Indiana.

PORTLAND.—*Liber Memorial.* A new brick edifice was dedicated April 19. This old organization has felt the necessity of relocation in the county seat and will use its former building, a mile and a half from the center, only in a subsidiary way. The new house has a wing and tower and is 50 feet each way. The pulpit is in the corner and the floor bowled. Extra money was raised to purchase a fine bell. The cost has been nearly $4,000. Many persons were present at dedication. Rev. L. A. Townsend preached the dedication sermon and led the people in an effort at consecrated giving to wipe out the debt. During the day $1,500 were subscribed which, with $500 aid promised by the C. C. B. S., will complete the payments on the building. Rev. A. E. Pierce is the pastor.

ANGOLA.—Prof. William Shaw, a lay evangelist, has recently assisted Rev. J. T. Robert in a series of meetings continuing three weeks. Great interest was manifested and the meetings were throughout helpful. Twenty-eight persons will be received to membership, including many heads of families.

FREMONT.—Rev. C. E. Grove has just closed a two-years' pastorate here, during which time he also served the Jamestown church. His recent pastorate resulted in large accessions and the two churches are stronger in many ways than before.

### Michigan.

SAGINAW.—*First* has just received 22 into membership, 21 on confession. Over $100 were raised privately last week for the relief of Miss Shattuck, missionary of the American Board in Turkey, and a bond or two of the bonded debt is being retired at this time. The regular quarterly working men's meeting was held last Sunday evening, with an address by the president of the local Central Labor Union on The Christianity of Trades Unionism, and an address by the pastor.

### Wisconsin.

TWO RIVERS.—The deferred annual meeting of the church was held on April 20. Twenty members were received during 1895. Holiday gifts of his people made the pastor a life member of the Wisconsin State Historical Society. There are two congregations connected with this church, one in the town of Two Creeks. In this town, on a site about one-half mile from Lake Michigan, there was laid on Thursday afternoon, April 16, the first foundation stone of a house of worship, or "Endeavor home," that is practically paid for before it is built. No help is asked from the Church Building Society. There is no other house of worship of any denomination in the whole town, nor has there ever been. For the new building there has already been bought the organ, which, until a few weeks ago, was used in the Two Rivers church. It is still in excellent condition. For its own use the village congregation has bought a new organ that was put in during the first week of Passiontide.

SHULLSBURG.—This church, after some time of weakness, has put on new life. Since the coming of Rev. A. J. Hayner a new house of worship, costing $7,500, has been dedicated, 23 persons have become members, a vigorous Y. P. S. C. E. has been organized, the Sunday school is prosperous and growing and the congregations are good.

LANCASTER.—This church has called Rev. T. J. Brown of the Presbyterian church of Reedsburg. Formerly of the Congregational church at Waupun, he went to Reedsburg about two years ago.

DARLINGTON.—This church is doing a grand work under the lead of Rev. J. W. Frizzell. The congregations are large and a growing interest is manifested.

## THE WEST.

### Missouri.

ST. LOUIS.—*Third.* The corner stone of the new edifice was laid April 23. The pastor, Rev. H. C. Vrooman, presided, Major C. P. Walbridge gave the address and neighboring pastors assisted.——*Maplewood.* Rev. T. T. Holway, a graduate of Oberlin College and Chicago Seminary, entered upon his work here April 19.——*Hope.* It has just been decided to secure a new location for the edifice two blocks south of the present site. More room for the work has long been needed.

### Iowa.

ROCKFORD.—At the last annual meeting Rev. C. E. Taggart tendered his resignation, to take effect April 6, after a five years' pastorate. He earnestly desired the co-operation of every member to make the last three months the best of the five years. Following the Week of Prayer union meetings were held for four weeks. Mr. Taggart has striven faithfully to raise the church to a higher spiritual standard and is a close follower and faithful teacher of the principles of his Master. He is held in high esteem by his people. During the last year the church raised $329 for benevolences, the largest amount ever given in a year during its history. Rev. E. L. Ely of Omaha, Mr. Taggart's successor at Red Cloud, Neb., has been called to follow him here. At present Mr. Taggart is ill at his home in Rockford and will be obliged to take a vacation before taking up work elsewhere.

### Minnesota.

RANDALL.—A series of revival meetings has been held, Rev. D. W. Cram of Staples assisting. Storms interfered with the success of the meetings. Lots have been secured and a building will be erected at once. The pastor, Mr. W. R. McClane, is caring for one or two out-stations near by. The Parker church is under the care of Mr. D. A. Randall.

SHERBURNE.—During the year's pastorate of Rev. C. E. Walker the church has come to self-support. There have been revival interest and accessions at both Lake Belt and the home field. A hearty call has been given to Dr. Walker to remain at increased salary.

WORTHINGTON.—The house of worship has been renovated within and without, the citizens aiding liberally, and the work will be completed in time for the Mankato Conference, to meet next month. All expenses have been provided for and all debts paid.

LAKELAND.—Mr. J. T. Cunningham closes his work, but Evangelist A. A. Davis, a former pastor, is upon the ground and has raised a subscription for repairing the meeting house and parsonage and otherwise improving the property.

### Kansas.

HYMER.—Rev. G. M. Pfeiffer, the pastor at Diamond Springs and Six Mile, recently held a series of meetings at this neighboring railroad station destitute of religious services of any kind. Several conversions resulted, and it is probable that a meet-

ing house will soon be erected near Hymer Station. The membership at Diamond Springs has increased to 53.

ALMA.—Rev. D. R. Steiner, for six years the successful pastor, having accepted a call to Olathe, the Alma church passed resolutions commending his large service here, which will continue to endear him to the people. A hearty welcome was accorded the new pastor, Rev. George Kettering, who began work early in April.

LAWRENCE.—Union evangelistic services, under the direction of Dr. W. H. Wharton of Baltimore, are being held in the Armory, which is crowded, about 1,500 persons attending on Sunday evening. There is a deep and growing interest, with daily conversions.

MANHATTAN.—The contribution raised for the C. H. M. S. exceeded by more than 50 per cent. the amount requested by the State committee. In proportion to its membership and ability this church is one of the most liberal givers to missions in the State.

FAIRMOUNT.—Twenty-one persons have been added to the roll during the past year and the outlook is encouraging. One of the members recently held revival services at an out-station, resulting in 47 hopeful conversions.

BROOKVILLE.—The Congregational and Methodist churches having held union revival services, with excellent results in all respects, 31 persons were received by the Congregationalists March 22. This increases the membership to 59.

BALA.—Revival meetings recently held by Rev. John Izard, pastor at Cleburne, resulted in 30 hopeful conversions, and 15 persons have been received into the church Mr. Izard will serve both these churches until fall.

VALLEY FALLS.—The meeting house has been painted and carpeted. It has now 139 members, who have called the present pastor, Rev. Edward Skinner, to continue without limit of time.

LAWRENCE.—*Second* (Colored). Work has been renewed after a considerable interim. A Sunday school of 50 members, a weekly prayer meeting and a teachers' meeting are regularly held.

OSBORNE AND DOWNS.—Within the past four months these churches—now under one pastorate—have received 44 new members, 23 having united at Osborne and 21 at Downs.

St. Mary's has decided to enlarge its building, adding classrooms to accommodate its growing Sunday school and Y. P. S. C. E.——The young church at Seabrook has made individual pledges amounting to $100 for benevolences for the coming year.——Tonganoxie has received 15 members within the past three months, and is now repairing its building at a cost of $150.

### Nebraska.

WEEPING WATER.—Rev. C. S. Harrison, on account of overwork, has been obliged to go to the mountains for rest. Superintendent Bross preached April 19, when the annual offering to the C. H. M. S. was made. The church is extending its work along aggressive lines and making progress in paying its debt.

STANTON.—A special communion service, April 19, followed the evangelistic meetings of Mr. Billings. Ten persons were welcomed to membership, eight on confession. Three of these were from the Junior C. E. Rev. H. M. Lyman is pastor.

### South Dakota.

BADGER.—This church is in great need of a little chapel such as could be built for $800, and will make every effort to raise the amount. For two years the crops have been light.

Mr. E. P. Swartout, who for two years has served acceptably at Letcher, Lisbon, Bethel and Firesteel, now closes his work. At Lisbon especially there has been recent growth, while progress has characterized the whole field.——Mr. Harvey Lyman, son of Superintendent Lyman of Black Hills and Wyoming, will begin work at South Shore, Mazeppa and Troy after his graduation at Yankton in June.——Mr. E. F. Lyman, a Yankton graduate and now of Chicago Seminary, recommences work at Wheeler and West Missouri River for the summer months.

### New Mexico.

ATRISCO.—*Mexican.* It is difficult to get the Mexicans to contribute toward their own support or to benevolences, because of their poverty and because in the Catholic Church they have been forced to pay. It is therefore gratifying to report $26 raised for benevolences during the last association year.

GALLUP.—Twenty persons have been received to membership, making 42 accessions since Jan. 1. The Sunday school organized Jan. 1 has had an average attendance of 79 during its first quarter.

A large Junior C. E. Society has been organized at Albuquerque, and divided into two sections.

## PACIFIC COAST.

### California.

SAN FRANCISCO.—*Bethany.* The infant son in a Christian Chinese family was baptized Easter Sunday. Dr. W. C. Pond, the pastor, will spend a month in visiting the Chinese missions in the southern part of the State.——In the extreme western part of the city, 21 persons united to form a church which was recognized by council April 9. This is the 11th church of San Francisco. Mrs. S. B. Cooper's Bible class has pledged $300 and a friend $100 more toward the support of a minister the first year. Mr. Sidney R. Yarrow of Pacific Seminary is now supplying the pulpit.

SAN MATEO.—On Easter Sunday, though stormy, $62 were given to home missions, the largest offering in the history of the church to that cause. The pastor, Rev. F. V. Jones, is suffering with his eyes and is obliged to give up work temporarily. His people have granted him a vacation of three or four months, continuing his salary and supplying the pulpit.

The Market Street Church, Oakland, and the church in Alameda, have recently introduced individual communion cups and both are much pleased with the change.——Rev. H. E. Banham of Fresno is delivering, Sunday evenings, an interesting course of lectures on Congregationalism.

Several C. E. Societies observed Easter by holding sunrise prayer meetings.——Children's Day will be celebrated May 24 by the Congregational churches in this State.——There are in California 1,382 Sunday schools of all denominations, including 14,788 officers and teachers and 118,476 children.

### Oregon.

PORTLAND.—*First.* Since the departure of Dr. Wallace the services have been regular and the attendance as good as at any time within six months. Rev. W. H. Scudder of Norwich, N. Y., is supplying the pulpit for April. Never was the church so exquisitely decorated as on Easter day, when 600 callas, bushels of California poppies, Oregon trilliums and great clusters of Oregon grape, with cedars and trailing acacia, transformed the platform and organ loft into a bower of beauty. The music and sermons were in harmony with their surroundings and the day was one of rejoicing.——*Mississippi Avenue.* The Sunday school enrollment has increased to 185. Other departments are equally encouraging. A number of Catholic families have joined this church and school.

ASHLAND.—Six new members were received, April 5, the largest number at one time since Rev. E. P. Child's pastorate. The Sunday school attendance averages 82, and the Y. P. S. C. E. is on a better basis than ever before. Prayer meeting attendance has doubled, and a definite improvement in all departments of work is clearly seen from month to month.

HOOD RIVER.—*Riverside.* An impressive Easter service, with profuse decorations of native wild flowers and special music, drew the largest congregation ever assembled here. Bibles were given to all Sunday school pupils who had not missed attendance in five months. Supt. C. F. Clapp is assisting Rev. J. L. Hershner in special meetings.

GREENVILLE.—After a pastorless year the church has been reorganized, and preaching, Sunday school and Y. P. S. C. E. services are now conducted regularly. Rev. J. M. Beauchamp was the chief instrument in bringing about this improvement. The town is in the center of a large and fertile farming region, thickly settled.

## SUNDAY SCHOOL NOTES.

The largest home department reported in the world is found in connection with the Central Congregational school of Chelsea, and numbers upwards of 330, with a superintendent and several visitors.

The Uxbridge Congregational school has been obliged to organize a new home department each year, because the larger portion of those enrolled the previous year entered the regular school. This year they organized one among those too old, feeble or otherwise so situated that they would be unlikely to enter the main school.

Sixteen towns, the largest number in any one district, and containing sixty schools, compose Framingham district, which held its third annual and largest meeting on Friday, March 6, with three sessions. The program was strong and very practical and Pres. G. L. Bartlett kept each of the twenty-nine numbers on time. The secretary, Mrs. F. G. Stearns, reported returns from all but two schools and had discovered several new ones not previously known. Among the strong addresses were those of Rev. F. E. Sturgis, D. D., on the Ideal School, What and Whom to Teach by Rev. D. H. Ela, and Normal Work by A. W. Edson, agent of the State Board of Education. The evening was made particularly interesting and instructive by an address on The Great Christian Manuscripts, or How Our Bible Came, illustrated with the stereopticon. President Bartlett and Secretary Stearns were re-elected and a strong executive committee, representing each town, was chosen, and the town of Mendon welcomed to the district.

## CHRISTIAN ENDEAVOR NOTES.

Sweden reports several societies started.

The first Junior Society, that in Tabor, Io., has celebrated its twelfth anniversary.

The president of the union in Liberia, Rev. G. P. Goll, has already started as the delegate to the Washington Convention.

The name of a society in a training school in the Caroline Islands in the native tongue is, literally, "People of good size, imitators of Christ."

For May the subject suggested for the Prayer Chain is, More of the spirit of Christ in home life, to win brothers, sisters and family friends.

As a result of efforts in behalf of floating societies, two captains of British vessels have signed the C. E. pledge, and work among their sailors.

A single society in Toronto, Ont., has furnished seven elders, a missionary to Africa, and five ministers, besides 12 others now studying for the ministry.

At the "surrender meeting" on the last day of the Michigan Convention 40 persons volunteered to go to the foreign field if the opportunity were given them.

The first society in Hangchow, China, formed last November, was made up altogether of women, and had a membership of 25. Soon after a men's society was started, and both have been making good progress.

Paving the streets of San Diego, Cal., on Sundays has been stopped in consequence of efforts by the Endeavorers of the city, and in Saticoy, Cal., a society of only 15 active members put a stop to violations of the Sunday-closing law on the part of the saloons.

A Philadelphia society enrolls as workers the pastor and his wife, 16 out of 20 in the choir, three of the five superintendents of the Sunday school, the secretary and two assistants, the missionary secretary and treasurer, the chorister, three assistant librarians, 33 regular and 29 substitute teachers and the sexton.

Nashville is making strong efforts to secure the International Convention for 1898, and a committee of 15 has been chosen and includes five each of pastors, Endeavorers and business men, among them the mayor, president of the Chamber of Commerce, general manager of the street railway and president of the chief local railway, who is president also of the Tennessee Centennial.

## WEEKLY REGISTER.

### Calls.

ALEXANDER, James, Tewksbury, Mass., to Newport, N. H.
BAIR, Wm. R., to remain at Dunlap for one year from May 1. Accepts.
BARTLETT, Wm. A., Ridgeland, Ill., to Kirk St. Ch., Lowell, Mass.
BOYNTON, Nehemiah, Union Ch., Boston, Mass., to First Ch., Detroit, Mich. Accepts.
BROOKS, Raymond C., Elliott, Io., to Eugene, Ore. Accepts, to begin May 1.
CRAM, D. W., to remain another year at Staples, Minn. Accepts.
CRATHERN, Chas. F., Charlestown, Mass., accepts call to South Ch., Braintree.
CULLISS, Wm. B. (Bapt.), Chicago, Ill., to supply for six months Plymouth Ch., Whiting, Ind. Accepts.
DELVIN, Chas. S., Farwell, Mich., to Hersey. Accepts.
FORBES, Harrison L., Union Ch., St. Louis, Mo., to Olivet Ch., Kansas City.
FRENCH, Chas. L., Chicago Sem., to Providence, Ill. Accepts.
FROST, Merle A., Chicago Sem., to Ada, Minn.
GALES, Thos. P., Bangor Sem., to Union, Me. Accepts, to begin work about June 1.
GOODWIN, Geo. K., Bangor Sem., to Solon Me. Accepts.
GORTON, Philo (Pres.), Cascade, Io., accepts call to Chapin.
HAGUE, Wm B., S. Bridgton, Me., to Keosauqua, Io.
HANNAFORD, Wm. H., Pleasanton, Mich., to Benzonia, until Sept. 1. Accepts.
HARDCASTLE Wm., De Smet, S. D., to Union Ch., St. Louis Park, Minneapolis, Minn., and to Hutchinson. Accepts the former.
HARDY, Jas. W, to continue at Carbondale, Kan., for a year from March 20. Accepts.
HENSEL, W. S., missionary of the American S. S. U., to Butte and Spencer, Neb.
HILL, Jesse, Rootstown, O., to Wakeman. Accepts.
HOLMES, Otis H., Chicago Sem., to Cresco, Io. Accepts.
JEFFERSON, Chas. E., Central Ch., Chelsea, Mass., to First Ch., Oakland, Cal.
JONES, Hugh W., Doon, Io., to Barneveld, Wis. Accepts.
JONES, Jno. O., Yale Sem., to Bound Brook, N. J. Accepts, and has begun work.
KETTERING, Geo., to Alma, Kan. Accepts, and has begun work.

KEVAN, Jas. H., Forman, N. D., to Custer, S. D. Accepts.
LATHROP, Stanley E., Washburn, Wis., to become financial secretary of N. Wisconsin Academy at Ashland. Accepts.
MYERS, B. F. (Meth.), Missouri, to Elliott, Io. Accepts, and has begun work.
RAE, Robt. L., assistant pastor Porter Ch., Brockton, Mass., to the permanent pastorate of Waldo Ch., same city. Accepts.
SJOBERG, C. O., Chicago Sem., to Perth Amboy, N. J. Accepts.
SKINNER, Edward, to remain indefinitely at Valley Falls, Kan.
SMITH, Mrs. Esther, Wadena, Minn., accepts call to Park Rapids.
STEELE, Joseph, Jr., Berwick, Io., to Bondurant and Linn Grove.
WALKER, Cornelius E., to remain at Sherburne and Lake Helt another year. Accepts.
WETZEL, Chas. T., accepts call to be asst. pastor in Plymouth Ch., Brooklyn, N. Y., where he has been laboring.
WILLIAMS, Stephen (Meth.), to Forman, N. D. Accepts, and has begun work. He will supply at Rutland, Cayuga and Havana.
WINSLOW, Lyman W., Beloit, Wis., to Hayward. Accepts.

**Ordinations and Installations.**

ADAMS, Clinton B., *o. p.* Park Ch., Philadelphia, Pa., March 31. Sermon, Rev. S. M. Newman, D. D.; other parts, Rev. Drs. I. W. Jones and C. H. Richards, Rev. Messrs. E. I. Root and M. H. Williams.
HEGNER, Herman F., *o.* Cleburne, Tex., April 6.
RAYON, Thos. F., *o.* Atwater, O., April 22. Sermon, Rev. S. D. Gammell; other parts, Rev. Messrs. T. R. Jones, C. H Small, J. R. Connor, W. G. Schoppe.
ROSE, C. G., *o.* Wolverine, Mich., March 31. Sermon, Rev. Matthew Knowles; other parts, Rev. Messrs. H. A. Lyons, James Turner, Robert Gordon, H. J. Qua.
TAGGART, Geo A., *o. p.* Freewater, Ore., April 4. Sermon, Rev. Daniel Staver; other parts, Rev. Messrs. J. K. McLean, D. D., E. L. Smith, A. J. Bailey, Elvira Cobleigh, C. F. Clapp.

**Resignations.**

EASTMAN, Edward P., Danbury, N. H., *withdraws* resignation.
ELY, Edward L., Saratoga Ch., Omaha, Neb.
FORBES, Harrison L., Union Ch., St. Louis, Mo.
GROVE, Claude E., Fremont, Ind.
HILL, George, Plymouth Ch., Newark, O.
KEMALYAN, Caius G., Armenian Ch., Worcester, Mass.
MOREHOUSE, Ezra S., Hopkins Station and Hilliards, Mich.
MOSES, Vincent, First Ch., W. Newbury, Mass., action to take effect in June.
NORCROSS, Flavius V, Andover, Me., after a six years' pastorate, resignation to take effect in May.
SHAW, Dan'l W., Mt. Zion Ch., Cleveland, O., to accept call to a Methodist Ch. in Charleston, W. Va.
STEELE, Joseph, Jr., Berwick, Io.
WARNER, Thos. H., Clinton, Mich.

**Dismissions.**

DYER, Almon J., First Ch., N. Brookfield, Mass., April 21.
TOWNSEND, Lewis A., Whiting, Ind., April 16.

**Churches Organized.**

ALANTHUS, Kan., 19 April, 12 members.
BROCKTON, Mass., Waldo Ch., 15 April, 51 members.
BYRON, Okl., rec. 9 April, 12 members.
JENNINGS, Okl., out-station, rec. 8 April, 14 members.
LANTANA, Fla., — April.
PLEASANT HILLS, Okl.
SAN FRANCISCO, Cal., eleventh ch., org. and rec. 9 April, 22 members.
STILLWATER, Okl., out-station, — April, 12 members.

**Miscellaneous.**

BOLLER, Benj. F., and wife, were tendered a reception by the Tabernacle Ch., Chicago, Ill., April 17, the tenth anniversary of their marriage. An enjoyable feature was the presentation of an onyx clock and other valuable gifts.
DISBROW, Edward D., of West Hanover, Mass., while going to Pilgrim Conference, Duxbury, April 21, was thrown from his bicycle and fractured his collar bone. He was taken to the home of his brother-in-law, Rev. F. W. Manning, in Marshfield.
GARDNER, Rufus P., Hampstead, N. H., has received from a former parishioner a handsome gold watch.
GEARHART, Chas. D., has closed his work in Sheridan, Wyo., and returned to Nebraska.
GEORGE. Edward A., and wife, were given a reception, April 24, by their new people at Willimantic, Ct. Greetings were extended in behalf of the church and the community.
HALLOCK, Leavitt H., and wife, were tendered a farewell reception in the parlors of First Ch., Tacoma, Wn. Mrs. Hallock received from the women of the church a beautiful gold watch.
SMITH, Dr. Sam'l G., pastor of People's Ch., St. Paul, Minn., has been invited to supply Westminster Chapel, London, Eng., for six weeks the coming summer.
TAYLOR, W. S., of Olivet Ch., Cleveland, O., has been seriously ill for nearly two months, and has been taken to a hospital.
WALLACE, Dr. Geo. R., and wife, were cordially welcomed to their new field in Chicago by the members and friends of Pilgrim Ch., who tendered them a largely attended reception.
WAKEFIELD, Frank A., Porter Ch., Brockton, Mass., at the close of his 14 years' pastorate was given a large farewell reception last Friday evening. A gift of $300 in gold was presented him.

## OTHER CHRISTIAN WORK.

The new Y. M. C. A. building in Malden, one of the finest in Massachusetts, was dedicated April 22. It is constructed of brick and the trimmings are of brownstone. It cost $94,000. Stores occupy the ground floor and the rest of the building contains a gymnasium, rooms for reading and library purposes, lectures and receptions, and apartments for bicycles and the camera club.

The first State Sunday school covention of Massachusetts in Boston, April 22, was characterized by a good attendance and enthusiasm at all the sessions. The addresses were by Dr. J. L. Hurlburt of New York, Miss B. F. Vella, W. N. Hartshorn, Rev. F. M. Gardner, Dr. W. A. Duncan and Rev. W. T. Perrin. Separate conferences on special themes were conducted and many valuable hints as to best methods were given.

A special series of "theater meetings" conducted by the Brockton Y. M. C. A. is notable in its results. During the 20 weeks the aggregate attendance of men has been 17,885, a weekly average of 894. The largest attendance was 1,338. Nearly 100 men have given evidence of conversion and as many more asked help. The average weekly expense of $43 was nearly met by the collections. No further proofs are needed of the widespread interest in this movement. The association also added 535 new names to its roll. Mr. B. F. Pierce is the new secretary.

## WHAT IS GOD?

Some one has said that the incarnation is "at once the cross and the crown of Christian theology, the burden it has to bear, the truth in which it glories." To discard it would be to discard Christianity, for deep in the consciousness of the church has been cherished as the very fountain of her vitality the thought of the divine human Redeemer. Yet when the church has been driven to define how the divine and the human co-exist, how in this one person the human, with all that constitutes human nature, freely works and consists with the free working of what is divine, she can, as Dorner has said, only stammer. And in truth we know too little of one of the factors, God, to expect any perfect solution of the problem of Christ's person. It is only through the incarnation we get at any solid knowledge of God, but it does not, apparently, give us that knowledge of God which enables us to interpret itself. More and more all theological questions are resolving themselves into the one: What is God?—*Prof. Marcus Dods.*

Susanna Wesley's theory of amusement was: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish for spiritual things, that thing is sin to you, however innocent it may be in itself."


# Boils

It is often difficult to convince people their blood is impure, until dreadful carbuncles, abscesses, boils, scrofula or salt rheum are painful proof of the fact. It is wisdom now, or whenever there is any indication of

# Impure

blood, to take Hood's Sarsaparilla, and prevent such eruptions and suffering.

"I had a dreadful carbuncle abscess, red, fiery, fierce and sore. The doctor attended me over seven weeks. When the abscess broke the pains were terrible, and I thought I should not live through it. I heard and read so much about Hood's Sarsaparilla that I decided to take it, and my husband, who was suffering with boils, took it also. It soon purified our

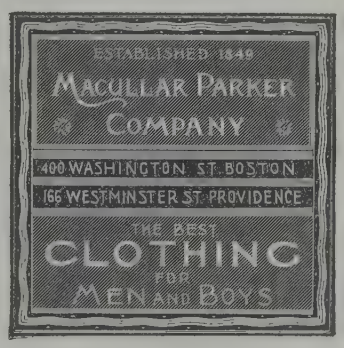
# Blood

built me up, and restored my health so that, although the doctor said I would not be able to work hard, I have since done the work for 20 people. Hood's Sarsaparilla cured my husband of the boils, and we regard it a wonderful medicine." Mrs. ANNA PETERSON, Latimer, Kansas. Remember

# Hood's
## Sarsaparilla

Is the One True Blood Purifier. All druggists. $1.

**Hood's Pills** cure liver ills, easy to take, easy to operate. 25 cents.



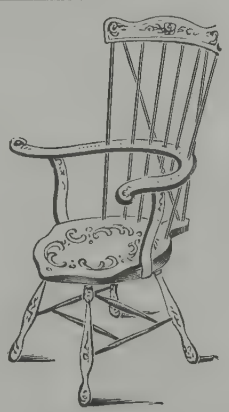

# A. D. 1620.

Here is one of our "Delft" reproductions of the present season. You have seen high backed chairs before that were called "Colonial," but it is quite a different matter to possess a FACSIMILE of one of the old Mayflower chairs.

The lines of this chair are unmistakably a sign of its authenticity. They are like the points of a fine horse; they are not easily mistaken when once seen.

The high arms; the recessed, solid seat; the cross braces from the head rest to the base; the swelling Dutch legs—all these are the proof marks of the period.

The finish is in ivory white, with old China blue painted decoration under a stout varnish. One or two of these old Colonial chairs should be in every summer cottage.



PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.


## Subscribers' Wants.

*Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.*

**Room Wanted.** A lady of mature years wishes room and board in a private family in, or easily accesible to, Boston, hoping eventually to make it a permanent arrangement. Address, with particulars, Miss M., 2, care *Congregationalist* office.

**A situation wanted** for a middle aged lady who has had experience in housekeeping and as a companion to an elderly lady. Is also an excellent sewer. Address Mrs. Mary Lee, West Redding, Ct.


**The "Harris" Method of Giving**

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the *Congregationalist*, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, $2.50; 35 copies, $1.00.

For sale at the office of *The Congregationalist*, Boston.

*Not a Patent Medicine.*

In cases of

Paralysis
Vertigo
Dyspepsia
Insomnia
Constipation
Sick and Nervous Headaches

# Freligh's Tonic

*A Phosphorized Cerebro-Spinant.*

has been prescribed by over forty thousand physicians with wonderful success. Sample by mail, 25 cents; regular bottle, $1.00, 100 doses. Concentrated, prompt, powerful. Descriptive pamphlet, full directions, testimonials, etc., sent to any address.

I. O. Woodruff & Co.,
Manufacturing Chemists,
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*Formula on Every Bottle.*

## Guaranty Trust Co.
of New York.

Formerly New York Guaranty and Indemnity Co.
Mutual Life Building,
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CAPITAL, - - - - - $2,000,000
SURPLUS, - - - - - - $2,000,000

ACTS AS TRUSTEE FOR CORPORATIONS, FIRMS AND INDIVIDUALS, AS GUARDIAN, EXECUTOR AND ADMINISTRATOR. TAKES ENTIRE CHARGE OF REAL AND PERSONAL ESTATES.

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## Stocks and bonds are liable to serious fluctuations.

A war rumor, a large business failure, or any general depression is liable to lower their values as a cold wave lowers the mercury.

A carefully selected mortgage upon improved real estate in Chicago is not liable to this fluctuation. The principal is safe and the interest sure.

We have a large assortment of these mortgages. The interest is payable semi-annually, and they are the best investment where a certain income is desired. Write us.

H. O. Stone & Co.,
206 La Salle Street, Chicago.

YOU SELL WE BUY

DO YOU WANT TO SELL A Western Mortgage or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5% investment instead? State exact location, condition of title, and your lowest price. Over $2,000,000 in Western securities successfully handled by the present management of this corporation.

THE BOSTON REALTY, INDEMNITY AND TRUST CO
*Send for our Bond List.* 38 Equitable Building, Boston.

## THE BUSINESS OUTLOOK.

There is, unquestionably, a better feeling in business circles than has been noticeable for a few months at least. Merchants say there is more inquiry for goods and reports from traveling men on the road indicate a more confident situation. The volume of trade as shown by the week's bank clearings is also increasing to an extent which makes people look forward to the balance of the season with considerable confidence.

In Fall River the over-supply of print cloths continues and one large printing company has closed down until the market and its own stock of cloths will permit resumption. It is believed that the demand for print cloths will start up soon enough to prevent extensive shut-downs.

In the cotton trade the mills are receiving more orders for goods, although perhaps at no better prices. In the woolen trade, however, there is no improvement and many mills continue closed, while others are working on short time.

The most unfavorable factor in the business world is continued slowness of collections. This is true of sections where improvement in other directions is quite marked. In the manufacture of boots and shoes business is good, wholesalers reporting large sales at nearly all points. Iron and steel are almost stagnant, consumers having stocked up previous to the recent advance.

A disquieting feature in the general situation is the large number of important mercantile failures throughout the country. However, Wall Street has ignored the unfavorable factors outside its limits and has chosen to advance prices of securities on the hope of the St. Louis convention declaring for the single gold standard, on cheap rates for money, and on small increases in railroad earnings.

THE second summer, many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do not so regard it.

A DESIRABLE furnished cottage at Grove Beach to let for the season very reasonable. Fine bathing, boating and fishing. Send for full particulars and photograph to L. H. Hurtt, 76 Fifth Avenue, New York city.

WEAK AND SICKLY.—"I was sickly all last winter, and some one advised me to try Hood's Sarsaparilla, and I took four bottles of it. I found it a beneficial and invigorating medicine. We have the highest opinion of Hood's Sarsaparilla." Hon. Chas. H. McElroy, Gibson St., Dorchester, Mass.

HOOD'S PILLS cure biliousness, indigestion.

## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

TAYLOR—In Brookline, April 21, Mrs. Helen M., widow of the late Dr. John B. Taylor of Cambridge, aged 70 yrs., 3 dys.

WOOD—In Middleboro, April 13, Catharine S., widow of the late Rev. Charles W. Wood, aged 80 years.

REV. ALEXANDER C. CHILDS.

Mr. Childs, who had resided in Worcester for the past five years, died April 13, at the home of his son, in his 73d year. He graduated at Yale in 1845, and at Union Seminary in 1849. His several pastorates were at East Falmouth, Amesbury, Rehoboth, Chatham, West Charleston, Vt., Sharon, Vt., Oxfordville, N. H., South New Market, N. H., West Gloucester and Lindboro, N. H.

"He was a good man, full of the Holy Ghost and of faith." He was a simple, earnest, positive and tender gospel preacher.

While here he united himself with the Central Church. He greatly loved to preach as opportunity offered, but he could honor the pew as well as the pulpit, and was a most loyal and helpful parishioner.

He greatly endeared himself to his brethren in the ministry. "He was faithful in that which is least as well as in much." At the time of his death he was scribe of the Worcester Central Association, and also secretary of the Monday Ministers' Meeting. The funeral services were conducted by Drs. Merriman, Gould and Mix.

## Globe Investment Company

MORTGAGES

Bought for Cash.

CHAS. E. GIBSON, 45 Milk St., Boston.

## HOW MANY
different advertisements of
# COLUMBIA BICYCLES
HAVE YOU SEEN?

The variety of Columbia Bicycle advertising is great. All the good points of Columbias, all the delight of riding them, cannot be fully described in any one advertisement, nor in a hundred.

We wish to know how many announcements can reach any one person, and so offer a

COLUMBIA BICYCLE as a PRIZE

to whoever shall send us the greatest number of *different* Columbia Bicycle advertisements clipped from newspapers or magazines issued since Jan. 1, 1896.

Many advertisements differ only in a word or two; others in the style of type; distinct variations only, however, will be counted.

Each advertisement must have plainly attached to it the name and date of the newspaper or magazine from which it is clipped.

Separate entries cannot be combined.

Entries must be received by us at Hartford on or before Tuesday, June 30, 1896. In case of a tie, the award will be made according to priority of receipt and entry. Address

Department of Statistics,
POPE MFG. CO., Hartford, Conn.

## Pure and Wholesome

describes the new article of food just being introduced and for your health's sake you should investigate our

# Cocoanut Butter

it is a superior article of guaranteed purity to be used in place of butter, lard or compounds in cooking. Requires only one-half to two-thirds the quantity used of other shortening. Endorsed by physicians for purity and by bakers and chefs for its economic value. Sold by all grocers. Write for free book about it.

THE PURE FOOD PRODUCT CO.,
544-554 N. Water St. CHICAGO

## 7 PER CENT. NET.

First Mortgage Loans on Improved Farms in the Wonderfully Fertile Red River Valley

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

E. P. CATES,
2628 Portland Avenue, Minneapolis, Minn.

## MAN'S BOARD PRAYER MEETING.

ILGRIM HALL, CONGREGATIONAL HOUSE, BOSTON, APRIL 24.

rs. Weston of Newton presided and read Ninety-first Psalm, with its promises God's protecting care over his children ough dangers seen and unseen, as often erienced in times of financial distress, in disloyalty of those who have been counted riends, in watching over the sick, in the uish of mourning over the loss of beloved s and in the unseen perils of the daily aration of members of the same household. . Woodbury gave a bit of personal expe- ce of the abiding sense of divine protec- .

rs. Thompson spoke of Miss Gleason and work at Haskeuy as suggested by the cal- ar, and Miss Washburn gave some facts cerning this work. Forty are reported in kindergarten—all the building is capable eceiving, twenty in the community school, nteen in the evening school, with an at- dance of a hundred in the Sunday school. examinations at the close of the last school r greatly delighted the guests who were sent. Their last Christmas festival was ry quiet one, owing to the disturbances in country, but gifts received from America e distributed, and the sight of so many dren, who are taught in day school and day school, made all feel that the Arme- ns must have a future in spite of the th of those who seek their destruction. . J. K. Browne read letters from Miss ttuck of Oorfa, one of the heroines of the r in Turkey.

rs. Perry of Exeter was present, having returned from a journey around the ld. She gave interesting glimpses of mis- work as she saw it in Kyoto and Kobe, of her visit with the Humes and other sionaries in Bombay. Miss Lamson gave ice of the children's May festival, to be l in Berkeley Temple, Saturday, May 2.

## HE COLOR LINE" MELTING AWAY.

Y PROF. EUGENE HARRIS, FISK UNIVERSITY.

en years ago it would have been said that white organizations in the South to invite colored people to help them in their be- olent enterprises was unthinkable and im- sible, but the impossible has happened. Mozart Society of Fisk University has en two jubilee concerts for the Baptist Aid iety and the Relief Society of Nashville. the first time in its history sixty students Fisk University have faced for two solid rs more than two thousand Southern white ple and done so at their own request and their own benefit. The concert was at- ded by the *élite* white people of Nashville. local papers have given generous and appreciative reports of the concert and the best people of the city feel an indebtedness to Fisk University which they heartily acknowledge and express. It is no longer the case that our singers have to go North for an audience, for they have an appreciative hearing at home.

Never before in its history has the relation between the school and the city been so cordial and intimate. The race problem is being solved. The color line is being blotted out. Its obliteration is coming upon the Southerners "like a thief in the night." Our Congregational work, in a quiet and unobtrusive way, is disarming the whites of their prejudices. Without direct or conscious effort the "middle wall of partition," which now separates the races, is visibly crumbling away. The change in public sentiment toward the work of Fisk University is radical and manifest. I do not mean that public sentiment has ever been positively antagonistic, but that there has been a change from indifference to genuine interest and sympathy.

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POND'S EXTRACT gives sure relief from pain. *Refuse imitations of the genuine.*

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"DELFT" FURNITURE.—Every student of times and manners will be interested in the exhibition of historic reproductions of antique furniture now taking place at the warerooms of the Paine Furniture Co. on Canal Street. The exhibition is only to continue for a few days longer, and our readers should certainly see this interesting collection of antique shapes and forms before it is scattered.

---

ANY society or mission church in need of a musical instrument, but without funds available for its purchase, is invited to write to the New England Conservatory of Music, Franklin Square, Boston, Mass., through its pastor or Sunday school superintendent. State the size of congregation and auditorium, the nature of the singing, whether by choir or congregation, and also the kind of instrument if any, now in use.


# CHANDLER & CO.'S

## Duchesse Perfect Fitting Glove.

We invite the attention of the ladies of Boston and New England to this most justly celebrated glove as the greatest triumph of the glove maker's art. In shapeliness, beauty and wearing qualities we have never seen it equaled during the many years of our catering to the wants of the New England family trade.

We will send this glove anywhere by mail, on receipt of price, and guarantee perfect satisfaction to the purchaser.

We do not hesitate to recommend this glove as *the very best made.*

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|---|---|
| **Four Button, Colors, Plain Back** | **$1 50** |
| **Four Button, Colors, Embroidered Back** | **1.75** |
| **Four Button, Black, Plain Back** | **1.75** |
| **Seven Hook, Colors and Black, Embroidered Back** | **1.75** |

*Gloves sent anywhere by mail. Order business a specialty.*

# CHANDLER & CO.,

**Winter Street, Boston.**

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**IMPROVED**

**Cathedral Tubular Bells,**

**CHIMES AND PEALS** (Harrington and other patents.)

**U. S. Tubular Bell Co. Sole Mfrs., Methuen, Mass.**

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# The Unscrupulous Merchant

who tries to make you believe some other skirt binding is as good as

**S·H·& M·**

REGISTERED TRADE MARK.

Bias Velveteen Skirt Binding

should be taught a lesson—buy it elsewhere.

*Look for* "S. H. & M.," *on the Label,* and take no other.

**If your dealer will not supply you we will.**

Send for samples showing labels and materials. the S. H. & M. Co., P. O. Box 699, New York City.

Sneezing, sniffing and nagging

# Hay Fever and Rose Colds

are more easily *prevented* than *cured*—both yield to Booth's "HYOMEI," the Australian "Dry-Air" treatment of Asthma, Hay Fever, Catarrh, Bronchitis, etc., which

**"CURES BY INHALATION."**

*Kattskill Bay, East Lake George, N. Y., July 31, 1895.*

*Inclosed please find $1.00 for two extra bottles of Hyomei. I am entirely cured of Hay Fever, but I do not like to be without your remedy.*

*MRS. R. A. LINENDOLL, Mayflower Cottage.*

**Hyomei** is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with **Hyomei,** is inhaled at the mouth, and after permeating the minutest air-cells, is exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief.

**Pocket Inhaler Outfit, Complete in Sealed Case (see cut), by Mail, $1.00,** to any part of the United States; consisting of pocket inhaler, made of deodorized hard rubber (beautifully polished), a botttle of **Hyomei,** a dropper, and full directions for using. If you are *still* skeptical, send your address; my pamphlet shall prove that **Hyomei** does cure.

Are you open to conviction?

**R. T. BOOTH, 23 East 20th St., New York**

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# MONEY IN FRUITS

**FUN, too,** if you put heart and soul in their culture. Hale has found heaps of both. Tells the story in book, "From Push Cart to Trolley Car in Fruit Culture." It's *free.* Send for it now if interested in **Berries, Peaches, Japan Plums,** or other money makers. Address **HALE, SOUTH GLASTONBURY, CONN.**

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# THE GREAT CHURCH LIGHT

**FRINK'S PATENT REFLECTORS** for electric, gas or oil, give the most powerful, the softest, cheapest and best light known for Churches, Halls and Public Buildings. Send size of room. Book of light and estimate free. **I. P. FRINK, 551 Pearl St., New York.**

## GREAT AMERICAN REVIVALS.

At the Boston Ministers' Meeting last Monday, Rev. J. L. Hill, D. D., gave an address on the Greatest American Revivals; Their Differences and Lessons. He first characterized the "great revival" of 1857. At this time over four hundred thousand individuals were converted. The revival was going on simultaneously all over the country. The members of the New York legislature held daily prayer meetings in the room of the Court of Appeals at Albany. In Washington, at the Capitol, a committee was appointed to conduct union Congressional prayer meetings. In Philadelphia alone the conversions numbered 10,000. This movement was remarkable for its spontaneity. Widely distant sections of the country felt that the Spirit of God had come among them and the universal religious awakening followed.

During the revival of 1740, when 50,000 were converted, the doctrine peculiarly prominent was that of the new birth. In 1797, after the Revolutionary war, when men were exultant over what they had accomplished, the preachers emphasized especially the sovereignty of God. In 1830 the antiphonal truth was brought forward and men were taught that they must repent, believe and secure for themselves new hearts. The revival which followed the terrible financial disasters which culminated in October, 1857, differed from previous ones in that it was not brought about by preaching, and was conducted largely by laymen. During the Moody and Sankey meetings, a few years ago, the love of God was dwelt upon and Christ was represented as a seeking Saviour, the favorite songs being The Ninety and Nine, and O, To Be Nothing.

As a result of this survey Dr. Hill believes three positions can safely be taken. First, there is such a thing as sowing to the Spirit. The man who enters the field and works according to spiritual laws has a right to expect results. Second, in the whole matter of revivals no phenomenon is so strange as the fragmentariness of the truth that is used by the Spirit to produce a revolution in spiritual experience. Third, spiritual truth, to be effective, must have a certain atmosphere. He predicts that the next great revival will cluster round the personality and bring into full view the deity of Christ.

## THE GOSPEL FOR AN AGE OF DOUBT.

In his fifth lecture in the Lyman Beecher course at Yale, Dr. Henry van Dyke spoke on The Source of Authority in the Kingdom of Heaven, showing that Christ is the seat of authority in doctrine as well as in grace.

The subject of the sixth lecture was Liberty. The three difficult problems of today, said Dr. van Dyke, are the psychological problem of the freedom of the will, the theological problem of the relation of God to the universe, and the moral question of man's duty to man in a world of inequality. Infidelity gives these up in despair. Christ answers them with three truths, clearly and sharply: human liberty, divine sovereignty and universal service.

We find much of fatalism in current literature. Free will is made a myth and man an automaton. Man is irresponsible. Religion has good only in its ethics and in its sedative quality. Man's feet, according to this view, are tangled in a net woven by his apish ancestors. Much of this fatalism is baptized with a Christian name, but it is fatalism just the same. Jesus comes to those who are deepest in the meshes of fate and tells them they are free. He speaks of a repentance and conversion which are not passive and involuntary but which are inward movements. He tells men that the human will alone excludes them from the kingdom. He denies heredity to those who rely on heredity to save them. He teaches that the deepest inheritance of the human race is its inheritance from God, and that man can attain it by prayer, by the Holy Spirit, through Christ himself. C. S. M.

## MR. GLADSTONE ON THE BIBLE.

In the forthcoming volume, The People's Bible History, Mr. Gladstone well says that the Christian apologist,

Need entertain no fear in probing to the very bottom any and all objections advanced, on whatever grounds, against the divine inspiration of the Bible. He cannot claim a mathematical exactitude for every proposition it contains. This is quite plain from what has been already stated as to matters of fact. Even in the New Testament we find that inspired utterances appear to have been subject, at least in certain cases, to critical and corrective judgment. . . . Elements of uncertainty, in the strict meaning of the words, we have already noticed. But we have also seen, bounding, tempering and overruling them all, the radiancy of the Divine Spirit, which has flooded the Holy Scriptures with a supply of light that our experience, now reaching over several thousand years, has proved to be fully adequate to all the needs of mankind. And this is the rock that may still and ever be justly termed impregnable.

He well says of rationalistic critics that

A very limited acquaintance with the critical literature certainly does not show me, within my own narrow bounds, that the negative school carefully eschews precipitancy and levity, that it never seems to betray a desire for the negative conclusion rather than the affirmative, that it handles what it deems sick and sore places as children would deal with them in an afflicted parent, that reverence is the keynote of its tone.

**Have you Eaten too Much?**
**Take Horsford's Acid Phosphate.**
People impose on the stomach sometimes, giving it more than it can do. Horsford's helps to digest the food, and puts the stomach into a strong and healthy condition.

# May Weddings.

In the Cut Glass Department will be seen an extensive display of exquisite designs of cut crystal pieces, also of complete services, adapted to wedding and complimentary gifts.

And in the Art Pottery Rooms (3d floor) will be seen the newest things in China from Mintons, Doultons, Crown Derby, Worcester Royal Pottery, as well as our importations of Cloisonné and Satsuma pieces from Yokohama.

In the Dinner Set Department are to be seen the superb new designs from the Cauldon China Works, Brown-Westhead, Wedgwood, Haviland and the old Canton China and Dresden Blue Onion; also more than fifty stock patterns to choose from, in sets or parts of sets as required, from the ordinary to the costly decorations.

Loving Cups, new designs from Doultons, and Royal Worcester, and the rich Carlsbad color and gilt glass, costing from $5 to $65 each.

China Bedroom Sets, many kinds to choose from, new combinations of color to harmonize with modern interior decorations. Also Umbrella Stands, Plant Pots, and Pedestals from the same potteries. All values from the ordinary to the costly designs.

Inspection invited.

Jones, McDuffee & Stratton Co.,
China, Glass and Lamps
(Seven Floors),
WHOLESALE AND RETAIL,
120 FRANKLIN.

Ladies' Taffeta and Kid
# Gloves
At Almost Half-Price.

From a splendid assortment of the most desirable Gloves we select these two kinds—Taffeta and Kid—and mark them at almost half-price to create a special sale. The demand will be great; you should call or send your order by mail as soon as possible.

**25c. Taffeta Gloves at 15c.**
**$1.00 Kid Gloves at only 59c.**

Ladies' Fine Taffeta Gloves, silk stitch back, extra long wrist, warranted fast black, worth 25c. per pair, for this special sale we say only . . . . . 15c.

Ladies' 4-Button White and Pearl Kid Gloves, black stitching, Embroidered and Imperial backs. These gloves are worth $1.00 per pair, but for this special sale we shall sell them at . . . . . 59c.

MAIL ORDERS PROMPTLY FILLED.

Wm. S. Butler & Co.,
TREMONT STREET, BOSTON.

ESTABLISHED 1822.

A home surrounded by a good lawn is like a gem set in pure gold. Our Lawn Seed is the result of years of experience. It is a correct blending of only suitable grasses, free from weeds and Insures a Beautiful Velvety Lawn Quickly.

1 qt. enough for 300 square feet, $ .25
1 pk. " 2,500 " " 1.25
1 bu. " " 10,000 " " 4.00

Delivered Anywhere on Receipt of Price.

Send for booklet, "The Lawn, The Garden," tells how to make and care for lawns, free. Our illustrated, *Indexed Catalogue*, (170 pages) contains news about novelties and standard varieties of Flowers, Bulbs, Plants and Vegetables, approved agricultural and horticultural implements, valuable cultural directions, information how to prevent and destroy plant pests, particulars of our offer to duplicate first prizes offered by all agricultural and horticultural societies in the United States, and Free Delivery. We mail it FREE, and with it to those who mention this paper, either of the following selections for 15c., or the two for 25c.

(1.) 1 pkt. New Red Flowered Mignonette. 1 pkt. New Red Flowered Pansy. 1 pkt. Marguerite Carnation. (2.) 1 pkt. Climbing Cucumber, Ornamental and Edible. 1 pkt. Dwarf Lima Beans, require no poles. 1 pkt. Breck's Excelsior Peas, the earliest.

*Everything for Farm, Garden and Lawn.*

JOS. BRECK & SONS, BOSTON, MASS.

CUDAHY'S REX BRAND FOR
# FLAVOR

For Soups Gravies Sauces, etc.
can always be depended upon to be the best when cooks use pure, rich Extract of Beef like
Cudahy's Rex Brand

Write to The Cudahy Pharmaceutical Co., South Omaha, Neb., for free copy of "Ranch Book" and enclose 4 cents in stamps for sample.

## OSTON CONGREGATION L CLUB.

ere was no lack of variety in the topics ented at the club in its gathering at Hor-tural Hall last Monday evening. Mr. Capen, in his usual clear and straight-ard manner, explained the bill for pro-ional representation now before the Mass-setts legislature, and ballots were dis-ted in order to illustrate the method of g which it involves. The choice of Hon. Reed, as the leading candidate on the blican ticket, called forth vociferous ap-se, plainly indicating the political prefer-s of the club. Mr. Capen also outlined ral plans for a new Congregational House, g emphasis on the idea that the building ld chiefly represent the denomination in nissionary work, rather than be erected btaining a revenue by rentals for busi-purposes.

e principal topic of the evening was the gregational Church Union of Boston and nity, the new organization which has al-y served a useful purpose in strengthen-weak churches and planning for further nsion into the suburbs. Dr. A. K. Stone e in behalf of the Swedish Church, Mr. Lovett for a proposed new church in kline, Dr. C. H. Beale for another in Dor-ter, and Dr. Arthur Little pointed out desirability of pre-empting territory near Blue Hill Boulevard. Other features of union were discussed by Mr. S. C. Dar-Rev. W. R. Campbell, Dr. W. E. Barton J. Howard Field.

lusion was made to the departure of Dr. emiah Boynton from Boston to Detroit in s of sincere regret.

## EDUCATION.

– An unnamed friend has given $5,000 to xton College toward the current expenses e year.

– A Boston merchant has given $100,000 dow a chair of comparative pathology in nedical school of Harvard University.

– Mr. Robert A. Woods of South End se, Boston, gave a course of six lectures ocial Democracy at Iowa College, April .

– Dr. A. J. F. Behrends of Brooklyn has n six lectures on Missions, on the Graves dation, at Syracuse University. Their ication is promised by the faculty.

– President S. B. L. Penrose of Whitman ege, during his present trip in the East, expressed the expectation that the re-ing third of the necessary $150,000 will ecured and thus fulfill the condition of Pearsons's offer of $50,000 for Whitman.

– The Woolsey statue for Yale, the pic-of which we published Jan. 23 last, has cast. The mold weighs about twenty-tons and a half and required three men nty-four weeks to construct it. The statue one piece and weighs over four tons and lf.

–Kimball Union Academy, Meriden, N. H., a goodly number of students this term. Boston alumni meeting this month was attended and enthusiastic, and special ntion was directed to the beautiful and uctive academy souvenir recently pub-d. It can be obtained at a moderate e of Rev. G. H. French, Park Hill, N. H.

– The School of Applied Ethics, which held four summer sessions at Plymouth, s., and one winter session at Washington, pout to secure incorporation under the of Massachusetts. No summer session be held this year, but it is hoped to hold with increased facilities in 1897, at some e not yet designated.


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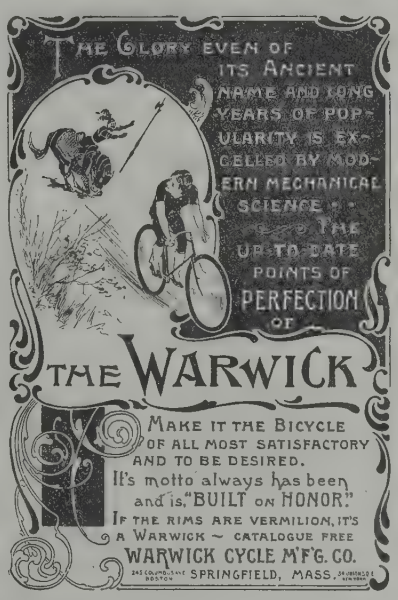
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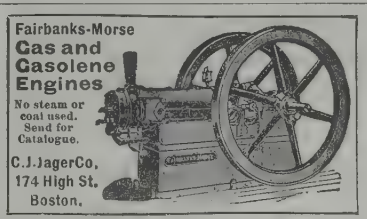

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## DEFINITIONS.

GOOD LETTER WRITING: The very essence of it lies in the deliberate exclusion of outsiders, and the full surrender of the writer to the spirit of egotism, amiable, free, light-handed, unpretending, harmless, but still egotism.—*Hon. John Morley, M. P.*

SOCIETY: Society as a pursuit, an end, is a thing without a soul. The home-spirit, from the sharing of which between home and home it grew, has departed out of it. It is dead. It is a corruption. A professional society woman is a parasite upon the world's heart-growth, helping, as a microbe of disease, to eat out its vitality. There is a terrible reaction in the influence of what we make society to be, without its true heart and center. It is to blame for the many confused problems of our time; it is responsible for the frantic turning of the world upside down. Conventionalties, false effort and restriction crowd in upon and choke out our most beautiful and sacred realities. True homes become more and more scarce. Society women abandon them; they make of them mere arrival and departure stations in the rush of a whirling round. Women who cannot or who will not maintain the modern artificial conditions are discouraged and repelled from any home-making at all. They are forced, through the very need of their natures, to outside work and interest for fellowship; and so there is a great deal attempted, from strong desire for the best, that is yet in its turn untrue, one-sided, adding a fresh derangement to our perplexed systems and theories—our transitional social and political economies.—*Mrs. A. D. T. Whitney.*

## BIOGRAPHICAL.

### BARON MAURICE DE HIRSCH.

This unique character died suddenly from a stroke of apoplexy, April 21, on his estate at Presburg, Hungary, at the age of sixty-three. His lavish gifts to charitable objects gave him a world-wide reputation, but the most diverse opinions prevail concerning the man himself. By some he was considered almost uncanny, owing to the fact that singular disasters overtook an unusually large number of persons with whom he associated in business and other ways. He was educated in Brussels where, at an early age, he entered a famous banking house and showed a special aptitude for finance. He soon became a valuable adviser to the firm, and increased his wealth by marrying a daughter of one of the partners. By the purchase and skillful manipulation of Turkish railroad bonds and other schemes he built up a colossal fortune, said to equal the Rothschilds. He distributed it freely, however, and many institutions in Egypt, Turkey and Asia Minor bear his name as their benefactor. He was a Jew and last year he offered the Russian Government $10,000,000 for public instruction if no distinction should be made as to the race or religion of the pupils. The offer was declined.

Baron de Hirsch never visited America, but his benefactions in this country now reach the sum of $2,500,000. About six years ago he established a fund bearing his name for the purpose of ameliorating the condition of Russian and Roumanian Jews in the United States. The money is chiefly invested in farm lands in New Jersey and Connecticut, and is used in part for the maintenance of day and evening English schools and mechanical training schools. Besides this the fund money is used for baths and other institutions in the thickly populated districts of New York city.

### REV. FREEMAN COTTON LIBBY

Died at Gorham, N. H., April 15, after a severe and at times very painful illness of more than a year's duration, borne with great fortitude and resignation. He was born in Tuftonboro, N. H., April 14, 1858, and began his public ministry with the Methodists, but was ordained pastor at Meredith, June 5, 1891. He resigned last April to accept a call to Bennington, N. H., but was taken ill in March and never preached again. He was positive in his convictions of truth and fearless in their utterance, sympathetic, zealous and thoroughly consecrated to his work. He was enthusiastic in the Christian Endeavor movement, one of the vice-presidents of the State society and a missionary superintendent. His departure in early manhood seems untimely, but he has entered upon the higher and eternal service. He married Flora E. Twitchell of Gorham, who survives him.

### REV. EDWIN E. WILLIAMS,

Who was seriously injured by a fall just before Easter, died April 11. He had been pastor of the strong church in Elyria, O., for nearly twenty-four years, and was greatly beloved throughout the entire city even by people not connected with any church. Many of the business houses were closed on the day of the funeral, services being conducted by Rev. James D. Williamson of Cleveland.


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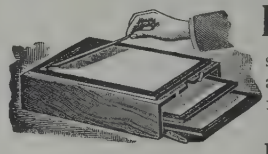

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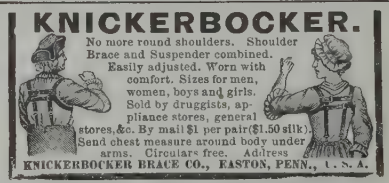

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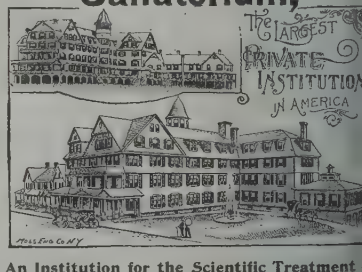


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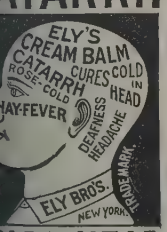


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## PULPIT EXCHANGES.

BY REV. JOHN CUCKSON.

Let me thank you for your brief editorial on Pulpit Exchanges with Unitarians and, at the same time, permit me to express my sincere regret that acts of liberal courtesy between ministers of various religious bodies should ever be misunderstood. At the last meeting of the Boston Association of Ministers, held at my house, Drs. Gordon and Herrick were elected members of the association. Their election meant nothing more than the renewal of friendly relations between Congregational ministers, Unitarian and Trinitarian, in the city of Boston, which had in a measure been disturbed about half a century ago. In the course of conversation several ministers spoke warmly of the social reunion and talked of exchanges of pulpit hospitality. The talk was in the nature of a privileged communication, as all such talk is presumed to be at a private meeting of ministers. But some one, with more conceit than consideration, detailed to a newspaper reporter all that had occurred and more and left the impression on the public mind that what was a mere personal approach, based upon mutual respect and friendship, was something in the nature of a concession to doctrine. Nothing could be further from the truth. Dr. Hale and Dr. Herrick, Dr. Gordon and Dr. Donald, Dr. Munger and myself are not going to influence each other theologically. In matters of religious opinion we differ in many respects and differ widely, but is this difference, which everybody knows who knows us at all, to set us apart altogether, to isolate us as if we had nothing in common, to prevent us or our parishes from being neighborly and setting an example of catholicity in the midst of divergence? As ministers of Christ there is much in common between us and we feel it, and if we come together for any purpose, whether devotional, philanthropic or friendly, the union is moral and spiritual, not theological, and is a protest against dogmatic hatred and jealousy. The truths we represent are not going to suffer because of our Christian courtesy. We do not propose to swerve one hair's breadth from our convictions, but it would seem as if we were willing to yield a good deal to Christian fellowship. A short time ago Dr. Munger came to deliver an address in Boston. My profound respect for his literary and pulpit ability and his character as a Christian minister induced me to invite him to occupy the pulpit of Arlington Street Church. To my great delight he consented to do so. His services were what I expected they would be, a source of great satisfaction to my parish. Were any of the parties to this agreement compromised? Not in the least. A few days afterward came the union service on Good Friday at the Old South. Dr. Gordon, with that breadth and catholicity of Christian sentiment which distinguishes him, invited two Episcopal clergymen, two Congregationalists and a Unitarian to take part in the service. It was, what it has been for years, a memorable service. This simple, unconstrained and brotherly fusion of Christian hearts, despite all doctrinal differences, is one of the most Christlike things in our generation and one could wish it were more general. Sect and denomination are lost for the moment in a common loyalty to the Great Master and his gospel of love. Nothing is gained for Trinitarianism or Unitarianism, but supreme fellowship on the higher plains of reverence and good will becomes an accomplished fact. The jealousies of Christendom spring from mutual ignorance on the part of good men and true, who often do no more than simply misunderstand each other, and any movement which brings them together, unites them in common loyalty and service and helps them to respect each other, alike for their agreements and differences, is a sign of the coming of that kingdom in which there shall be one fold and one shepherd. For my part, the claims of denomination and sect shall never be allowed to hinder the slow coming of the union of Christendom. It may not and probably will not come in the way of any existing denomination, but there are evident signs abroad that God, in his wisdom and goodness, is bringing order out of chaos and symmetry out of confusion, and love will win what logic has lost.

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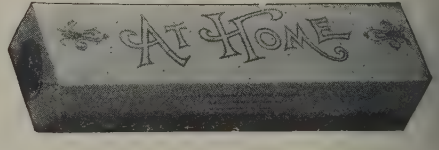


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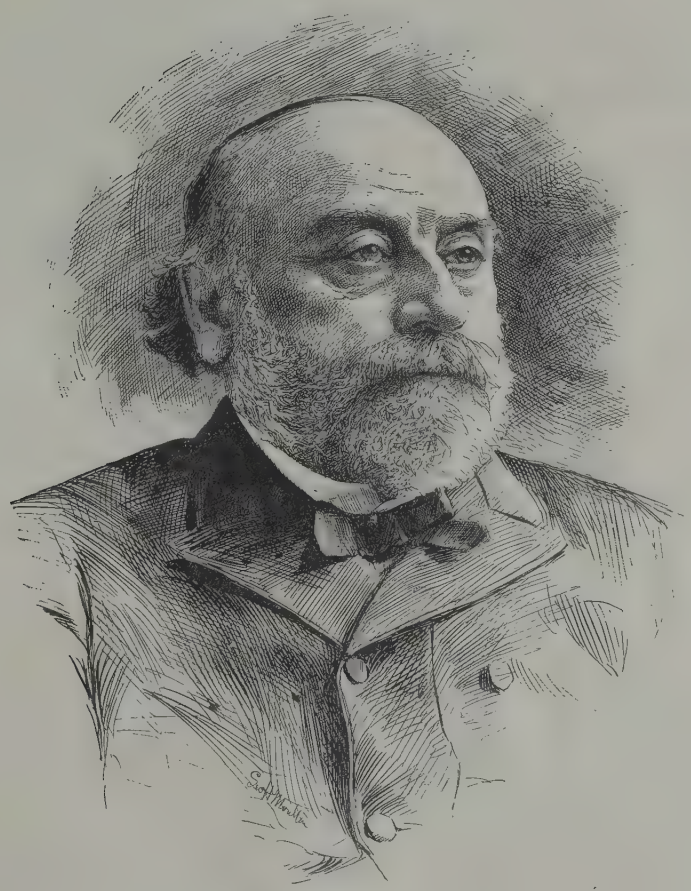
Boston Thursday 7 May 1896



EDMUND K. ALDEN, D. D.

THE enthroned Lord must be distinctly recognized as the One who inaugurated the missionary enterprise, who gave and still gives the imperative command, who accompanied and still accompanies it with the definite promise of his immediate presence and guidance, who provides the spiritual resources necessary for the fulfillment of the command, who superintends and directs every event, every agency, every detail which enters into the prosecution of the work, and who insures final and complete success. This must be the living, continuous thought, supreme over every other, pervading and controlling all plans, or the entire missionary enterprise, including all its instrumentalities and organizations, is a stupendous farce and failure. The wheels may revolve swiftly, wheel within wheel, and that with the "noise of wings like the noise of great waters," but there will be neither living wheels nor living creatures unless the life be that of the personal Lord.—*From Dr. Alden's last address to the American Board.*

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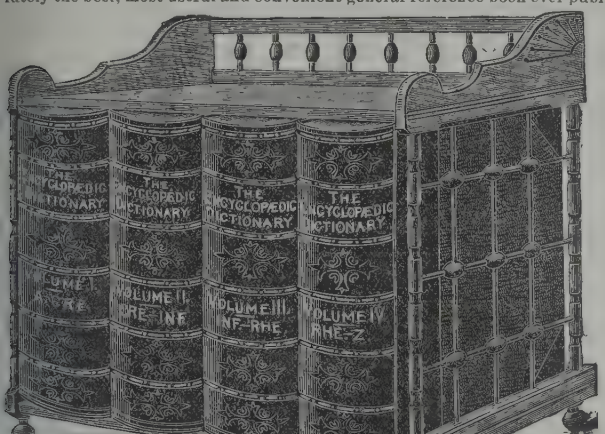


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## CONTENTS


EDITORIAL:
- Paragraphs 733
- The Two Postulates 733
- Sunday Bicycle Riding 734
- Edmund Kimball Alden 734
- The Veto 735
- Our Pilgrimage 735
- The Jubilee of Princeton 735
- Manifesting the Holy Spirit 735
- Current History 735
- In Brief 736

STAFF CORRESPONDENCE:
- Boston 737
- New York 738
- The Interior 738

CURRENT THOUGHT 739

CONTRIBUTIONS:
- Rev. Dr. E. K. Alden. A Man of Prayer, Consecration and Conviction. Rev. Charles H. Daniels, D. D. 739
- The Survival of the Fittest. Rev. A. H. Quint, D. D. 740
- Hours with Dr. O. W. Holmes. Herbert D. Ward 741
- The Kumiai Churches of Japan, and the Doshisha. Rev. J. H. Pettee 742

THE HOME:
- Hymn. Harriet Prescott Spofford 743
- Father and Son. Mrs. J. G. Fraser 743
- Whistling. Rev. I. W. Sneath 743
- Love Thyself Last—a selected poem 744
- Fresh Air Studies. The Passing of the Birds. Howard E. Parkhurst 744
- Henry Clay. Jeannette A. Grant. 744
- The Young People's "Hustling" Minister 745
- Closet and Altar 745
- My Mother's Portrait—a selected poem 746
- A New Story of an Old Song 746
- Tangles 746
- The Conversation Corner. Mr. Martin 747
- Corner Scrap-Book 747

THE SUNDAY SCHOOL—Lesson for May 17 748

Y. P. S. C. E.—Topic for May 17-23 749

PROGRESS OF THE KINGDOM 749

LITERATURE 750

NEWS FROM THE CHURCHES 753

MISCELLANEOUS:
- Prof. George Adam Smith on Hebrew Poetry 752
- Notices 753
- Business Outlook 757
- Biographical 757
- Woman's Board Prayer Meeting 758
- Advance Summaries from the Year-Book 759
- Boston Congregational Perils 761
- Governor Wolcott's Veto 761
- Result of Council, Broadway Tabernacle, New York City 762
- Deaths 762



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THE official advance statistics of the 1896 Year-Book, published in another column, are, on the whole, gratifying. If we have not built a church a day during the last year we have built more than two a week. If the gain in membership is less than it was the year before, it still remains true that more than 35,000 persons professed Christ and are enrolled as Congregationalists. A gain of 4,600 pupils in our Sunday schools is indicative that work vital to the perpetuity of the church is being done among the young. That the benevolent contributions have decreased nearly $3,000 is not surprising in view of the times, but the average gift per member still remains high compared with the average in other denominations. A decrease of $327,694 in the amount expended in our churches at home has, no doubt, brought hardship to not a few clergymen and other servants of the church, but it is proper that economy should rule at home at a time when retrenchment is necessary abroad.

The Boston *Herald*, in its editorial last Monday on The Need of a Broader Policy, and Dr. Nehemiah Boynton in his address before the Ministers' Meeting called attention to and emphasized certain facts respecting Congregationalism in old Boston and the greater Boston, which cannot be reiterated too often. The strong city or suburban church must be interested in and contribute toward maintaining city churches once well to do and strong or they will perish. The principle of independence must not be made a fetich. Common sense and ordinary business sagacity are all that are needed, plus a generous spirit, to solve the whole problem. A society, the Congregational Church Union of Boston and Vicinity, through which the churches can act, has recently been organized by men who see the situation and realize how imperative it is that action should begin. The time has not come nor ever will for us to cease aiding or planning for denominational interests, national or international, but the hour certainly has struck for a reformation in local conditions.

The meeting in the South Church, Springfield, last week, attended by eighty-six delegates representing forty-six churches of several denominations, was the first formal gathering of those in Hampden and Hampshire Counties who believe so heartily in church unity that they are willing to co-operate in discussing it, emphasizing the points on which they agree, forgetting for the time the essentials or nonessentials on which they differ. President Seelye of Smith College, who presided, outlined a platform for church unity as broad as that on which the World's Congress of Religions stood, but the other speakers, including Dean George Hodges of the Protestant Episcopal Theological School of Cambridge, Rev. Dr. William H. P. Faunce of the Fifth Avenue Baptist Church, New York city, and Dr. Lyman Abbott who preached the sermon, were more inclined to believe that the churches must come together first on a narrower platform, and that the unity must be one of spirit rather than agreement in ritual and polity. The machinery of this Hampden and Hampshire conference is kept at a minimum. No attempt is made to bind its members by the adoption of resolutions or the formulation of principles, and therein is its merit. It serves by adding to the knowledge and promoting the fellowship of Christian clergymen and by exposing the weakness and wickedness of sectarianism, while as yet nothing has been said or done to lessen the denominational loyalty of those who are members of the conference.

Last week we chronicled a contest between the clergymen of Montreal and Canadian legislators and executive officials. This week it is gratifying to be able to note a similar case nearer home where Christian clergymen have spoken out concerning official negligence and when rebuked for so doing by a representative official have not flinched but reiterated their charges. At a recent mass meeting held in the Tabernacle at Jersey City to protest against the lax enforcement of the Sunday saloon closing law, several of the speakers, including Rev. John L. Scudder, paid their respects in most emphatic terms to the prosecutor of Hudson County. The prosecutor in a letter to the public revealed that he felt the lash, and indulged in sarcastic comment on clergymen who were "intoxicated with the exuberance of their own verbosity." Mr. Scudder, not daunted by this sneer, replied and informed the prosecutor that the outburst of feeling was not a passing storm but "a change in climate caused by increasing patriotism among Christian people"; that the clergymen of the city were not venting any political spite against the prosecutor, but wished him to understand that he was their servant and the public's, whom they "intended to watch with eagle eye." Dr. T. L. Cuyler, last week at the Cooper Union meeting in New York city, paid his respects to Mr. Platt and Governor Morton in language that one of his temperament seldom indulges in publicly, and he, too, has been called to account by that saintly and smooth-spoken organ of Tammany, the *New York Sun*, which loses no opportunity to hurl venomous epithets at Dr. Parkhurst whenever he ventures to exercise his rights as an American citizen and tries to fulfill his duties as a prophet in scarifying the skin of those whose flesh is corrupt and full of all manner of uncleanness. Some men are fortunate in, and to be honored for, the enemies they win.

In the hurry of the age many treasures seem to go to waste and not the least are those of the meditative, studious, religious life which our fathers knew. We have no time to meditate or study and far too little time to pray. The thought of pressing obligations and unfinished tasks comes between us and our petitions. We feel that we pray selfishly because we are too tired or worried to think of interests which are really dear, but which do not come within the circle of our instant needs. We had meant to remind God of the necessities of friends and our thoughts did not get beyond our own wants and the wants of those for whom it is our business to provide. We intended to plead for the persecuted and afflicted, the poor and the forgetters of their God and, while we were at our hurried petitions, we never thought of them. Part of this hurry is artificial and for it we must hold ourselves to blame, but often it is a necessary part of certain stages of our modern life, and then it is a comfort and delight to know that God does not need to be reminded and that the prayers of our hearts are read by him although they never reach the lips. Then, too, we can appreciate the depth of meaning in the petitions which our Lord taught his disciples. "Thy kingdom come." That includes all the details which we forget. "Forgive us our debts." In that even the debts of our weak petitions are included. Nor is it ever possible for Christ to be far from one whose heart, however weary, rests in faith on him.

## THE TWO POSTULATES.

The fearlessness of broad-minded Christians in the presence of a truth-seeking and impartial science found expression in the utterances at the dedication of the new site of Columbia University the other day when reverence and research went hand in hand. "Truth is truth wherever and howsoever it may be found," said one of the speakers, and the same confidence in the future, which is really confidence in God, was the underlying thought of the occasion. Why should it ever be otherwise? Faith and science are not identical, but they are marching side by side.

The thought of modern science begins by postulating law, as the thought of Christianity has always begun by postulating a lawgiver. In each case it is a beginning taken for granted and incapable of full mathematical proof. You cannot prove the

existence of God to one who denies it as you can prove that the three angles of a triangle are equal to two right angles, nor can you prove with the same formal demonstration that law is universal. In each case, however, there is presumptive proof raised to so high a degree that doubt becomes an impeachment of the doubter's common sense, while experiment, carried as far as our circumstances allow us to carry it, helps to confirm the result which at the beginning is taken for granted. Thus far, at least, there is no contradiction between science and religion. The assumption of law does not exclude the belief in a lawgiver, and the belief in a lawgiver does not exclude the search after the law by which he governs.

More than this may be said, indeed. To ordinary minds the thought of law requires the thought of God, and the thought of God finds its natural satisfaction in the study of the laws by which he governs. The two assumptions which have come to rule the world of thought belong so much together that if one were lacking it would be suggested by the other. The two realms of thought which have so often been treated as if they were mutually exclusive prove to be supplementary, not contradictory. It is possible, indeed, to make some degree of progress in either while the other is ignored or denied, but lasting progress, founded upon broad views and complete recognition of existing facts, requires an acknowledgment of God as well as government, of the law as well as of the lawgiver.

If we ask ourselves why it is that there has been such a history of misunderstandings between the religious and the scientific leaders we perceive that, however complicated with questions of the slow development of the race and the divine authority which religious thinkers claimed not only for their message but for themselves, the root of the trouble has been that each side has been disposed to deny the fundamental postulate of the other. For centuries science had not attained its method. It reasoned from generals to particulars and made no progress. When it began to do its work in the true way it was as slow to recognize that there is a difference of working method between it and religion as the church was to acknowledge that a line of work had begun in which its authority was to count for nothing. The new science imagined that its instruments of observation, experiment, comparison and generalization were the working factors of a practical omniscience. It confounded knowledge with the last physical report of sense perception and made the spirit in man a product of the matter which was its instrument. Dealing with the material it suffered itself to forget the windows of the soul which open upon the spiritual and bring man face to face with God. As religion had expected to solve all the problems of the world by an authority founded upon revelation, so materialistic science expected to find a solution by the method of the scalpel and the microscope. It subjected man himself to the inquiry, only to find itself baffled by something behind nerve tissue, and to be forced to acknowledge that in the secret recesses of his soul there was a knowledge of which nothing in the nerves of sense could give account.

Briefly, then, religion describes its experiments in the life with God in terms of personal acquaintance, while science describes its conquests in the realm of matter in terms of sense perception. Christ's promise was that God would come and dwell with those who loved him, and thousands in every age have been ready, after years of the experiment of faith, to say, in glad use of the personal and not the material pronoun, "I know *whom* I have believed." Too often still a near-sighted science treats this experience as a delusion, as too often, when science asserts its right to examine the material things of religion, timid theologians look upon its claims as an intrusion and a peril. The ultimate science will take account of the results of faith and the ultimate Christianity will gladly submit its record and its machinery to the closest scrutiny of science.

If it be asked where, in this harmony of faith and science, belief in miracles is to appear the answer has been already suggested. As the ultimate science will not be atheistic it cannot be materialistic. Acknowledging the higher force of a living will, it must agree that, if our human choices and volitions can influence the material world, much more must the choices and volitions of the lawgiver express themselves in the material world according to the needs which he discerns. With a juster sense of the limitations of its knowledge and a wider view of the relationships of spirit, science will discover that law is not an arrangement of skillful clockwork, which cannot be interrupted without stopping altogether, but the free and constant expression of a living will. As the spirit of man works in the sphere of man, so in the sphere of man, as well as in the material world, the spirit of God works and brings his purposes to perfection.

## SUNDAY BICYCLE RIDING.

Comments that we have heard and communications that have come to us since Mr. Hamlin's article, Bicycles and Electric Cars *versus* Sunday, was printed assure us that it is a very live subject, and the daily newspapers tell us of not a few clergymen who are realizing the fact and are trying to adjust the services of the church to the new conditions. For instance, there is a church near Coney Island, N. Y., to which resort thousands of wheelmen ride each Sunday, that recently met and discussed the situation. A committee of men and women was appointed to welcome all wheelmen, the basement was measured and it was found that 300 wheels could easily be stored there during church services, and a check system was devised by which the bicyclist could be guaranteed the safety of his machine while he was worshiping, and the pastor and people are now ready to welcome bicyclists who care to worship.

Rev. Dr. David Gregg of Brooklyn, formerly of the Park Street Church, Boston, in an interview with a Brooklyn *Eagle* reporter last week, repeated what he had substantially said before in a sermon, viz.: that there was "a time for bicycle exercise on Sunday, but that time was not from 10.30 to 12 o'clock in the morning. That just as a man who wishes to take a walk in the fresh air on the Sabbath has a perfect right to do so, providing he fulfills his covenant vows, so he has a right to ride his bicycle. If people wish to ride to church on their bicycles I will make arrangements to have a room in the church for keeping them while their owners are engaged in worship. This question of bicycling is going to be discussed all over the country. It is one of the great questions of the day and the church is not unreasonable in regard to the matter."

But what of those who have made no covenant vows, who cannot be appealed to with this argument—the thousands to whom Sunday is the only day for wheeling and who are disposed to ignore worship and spiritual culture in search for physical health or pleasure? It is useless to deny that during those seasons of the year when bicycling is possible, and on those Sundays when a wheel may be used, the worship of the church has to face a rival more dangerous than the Sunday newspaper. The French have a saying, "The good is the enemy of the best," and there are not a few, in and out of the church, who will ride bicycles on Sunday at such times and in such ways as to show that they fail to recognize the truth of this adage.

## EDMUND KIMBALL ALDEN.

The death of Dr. Alden removes one who has been long conspicuous in our denomination. A direct descendant of the Pilgrims, he cherished with passionate ardor the institutions they planted and defended them with Puritan sturdiness and loyalty to his conscience. He was born a Congregationalist, and would have been out of his element in any other form of church government. It came naturally to him to take an active interest in our denominational affairs. While he was still a young man he made his presence felt in local and general meetings of Congregationalists and in the administration of our missionary societies. A man of strong convictions and tender, emotional nature, he was beloved by many who trusted him as their pastor and spiritual guide. He lived near to God and brought many into that blessed fellowship.

But his most notable public service was as home secretary of the American Board. He was already, as a member of the Prudential Committee, thoroughly acquainted with the work when he entered on that office twenty years ago. With ability and devotion fully equal to those of his illustrious predecessors he fulfilled its duties, holding before the churches a lofty ideal of foreign missions and inspiring the missionaries sent out under his care to the best service of which they were capable. His views of Christian doctrines were decided and fixed, and when he differed from others united with him in the administration of the Board, he vigorously endeavored to limit appointment for missionary service to those who accepted the beliefs he held. As the conflict waxed warmer he stood immovable, refusing to believe that he was not supported by the majority of the churches and of the missionaries of the Board, till the action of the annual meeting in 1893 made it evident beyond question that his policy of exclusion would not longer be sustained. Then he promptly and honorably declined re election and retired to private life.

In any calling Dr. Alden might have chosen he would have distinguished himself. He had the ability and discernment of a statesman and the courage and devotion of a saint. He was a delightful companion, and he loved to be, as he well knew how to be, a leading spirit with those who held his views. No doubt his sudden death was a welcome exit from this world into the everlasting fellowship to which he

had long looked forward with eager anticipation.

## THE VETO.

The bill regarding the First Congregational Society in Lowell, upon which we commented last week as having passed both branches of the legislature, has since been vetoed by Governor Wolcott. A portion of the message we print in another column.

We congratulate the churches and societies of the State upon this act of a sagacious and resolute executive. They have escaped the establishment of a precedent by which the legislature may interfere by force in the local affairs of any one of our churches, annul by special legislation the rights of any particular religious society singled out for that purpose—rights guaranteed by the statutes of making its own by-laws and prescribing its own conditious of membership, and jeopardizing the security of property held by any religious society. This meddlesome and vicious legislation is not to take effect. The decision was made after the governor had given both sides a fair hearing, in which a strong remonstrance was presented whose long list of signatures included the names of scores of pastors in this vicinity of every shade of opinion.

Our readers, of course, understand that we have taken no side in the Lowell controversy. Whether either side has been wise or unwise in its methods or its spirit was out of our province. But we have felt that the legislature of Massachusetts has no right to interfere in a local church quarrel for one side or another. We hope that such an attempt may never be repeated.

Is it too early to suggest the hope that the church in Lowell, by consent of all parties, will now, according to our Congregational method, seek for the sympathetic advice of the neighboring churches through a council mutually agreed upon? We believe that such advice, calm and tender, would be of the greatest service.

## OUR PILGRIMAGE.

The membership of the party of pilgrims which is to set forth for England and Holland under our auspices, June 4, has reached the limit originally set, but since we took the precaution to secure five or six extra berths on The Columbia it is still possible for a few persons to join the party, which now is delightful in its *personnel*, with about an equal number of ladies and gentlemen, who come from twelve States, East and West, some of the men representing the clerical, medical, editorial and military professions, while others are well-known business men, some of them of national reputation.

Each mail from our representative in England brings news of increasing interest in the party, indicated by the many and varied comments of the secular press and by the preparations that are being made on all sides to make the pilgrims welcome, and to provide them with exceptional opportunities for pleasure and education. In addition to the many "functions" which we have hitherto announced, it is now possible to state that the London Missionary Society is anxious to entertain the party at the Mission House, and a similar reception is planned at the headquarters of the great London Bible Society. A special musical service has been arranged in Union Chapel, and those who have heard the Hallelujah Chorus of Handel sung by the immense congregation of what is still affectionately known as "Dr. Allon's church" will understand what a privilege this will be. The officials of Memorial Hall will tender a reception, and the Pilgrims, if they improve their opportunity, will discover the advantage of possessing a noble denominational building, and will, we trust, be inspired to further, when they return, the plans now maturing for a new headquarters in Boston worthy of our denomination.

## THE JUBILEE AT PRINCETON.

On Tuesday of this week was celebrated the jubilee of Dr. William Henry Green as instructor in Princeton Theological Seminary. Occasions of this kind are rare and of wide interest, not many professors remaining in the full exercise of their calling after fifty years of work.

Dr. Green was graduated from Lafayette and remained as tutor at an age when most boys are entering college. After a year's study at Princeton Seminary the future professor of Oriental literature was recalled to Lafayette to teach mathematics. He soon returned to the seminary and, upon graduation, was appointed instructor of Hebrew, his continued activity in that capacity being broken only by two years' service as pastor of a church in Philadelphia, from which he was called back to the seminary by election to the chair of Old Testament and Oriental literature. He was chosen president of Princeton College in 1868, but declined the call, and Dr. McCosh was thereupon elected.

Dr. Green has been moderator of the General Assembly and was chairman of the American committee of Old Testament revision. He is widely known through personal activities and the love of a multitude of students scattered all over the world, as well as by his numerous publications. He may fairly be called the leader today of the conservative or traditional school of Hebrew study and Old Testament criticism both in this country and abroad, his books containing the ablest recent presentation of that side of the question. How wide a space this activity of fifty years in the field of Old Testament criticism covers may be gathered from a list of publications which begins with a defense of the Pentateuch against Colenso and ends with an analysis of the conclusions of Wellhausen, Driver and Briggs.

The program of the jubilee celebration was an interesting and varied one, including addresses congratulatory and historical from representatives of other seminaries and colleges, and a great gathering of friends and former pupils. We have not always found ourselves in agreement with Dr. Green's theological or critical opinions, but we recognize the value of such a life of Christian service as he has given the world and join heartily in the congratulations and good wishes of his friends.

## MANIFESTING THE HOLY SPIRIT.

In their zeal to honor Christ Christians often seem to forget that he has chosen to help them in these later days through the agency of the Holy Spirit. Many seldom allude to the Spirit and seem to quite overlook his relation to their spiritual welfare. This is due to carelessness rather than to any disposition to belittle the importance of his help, but it is desirable for us all to think more about him.

We may secure his presence and aid in two ways—by asking for it and by striving to render our hearts fit for his indwelling. We must invite him to come to us. He does not force himself upon us. He often comes to us unbidden and seeks our welcome, and for the love he bears us is willing to put up with a scanty and even grudging hospitality that he may do us good. But he will not long abide unless we freely welcome him and ask him to remain, realizing in some degree what a blessing his presence is. And we must do our best to make ourselves fit for his companionship. He can have no fellowship with evil, and if he sees that we are making it as cordially welcome as we make him, he will depart. He remains only when he perceives that we are co operating with him in expelling it, and in seeking to cleanse and purify our hearts that they may be such as God can approve and bless.

When we thus yield to him and welcome him he fortifies us inwardly against sin, strengthens and quickens our powers of goodness, enlightens our judgment, inspires us to more fruitful righteousness of life, and thus fits us for heaven by teaching us how to make heaven upon earth. There is no mistaking the Christian who is full of the Holy Spirit. The influence of the Spirit radiates from him perceptibly and beneficently. His life is serene, devout and noble and men see something of God in him and thankfully take new courage themselves.

## CURRENT HISTORY.

**Domestic Politics.**

Unless that which cannot now be foreseen or predicted happens it seems probable that Mr. McKinley of Ohio will be nominated, possibly by acclamation, at the National Republican Convention in St. Louis next month. Vermont's desertion of Mr. Reed and its refusal to indorse him, and the convention's expression of preference for Mr. McKinley, was a blow to the anti-McKinley forces most depressing in its effect and responsible largely for the overthrow of the "machine" in Illinois the following day, and the unequivocal indorsement of Mr. McKinley given by the Republicans of that State. He now has within seventy odd votes of a number sufficient to nominate him on the first ballot, and the force of the principle that "nothing succeeds like success" is reckoned upon by his friends as being strong enough to swing States that have yet to hold their conventions into line for the man from Ohio, whose identification with a protective tariff law is responsible for the ground swell of clamor for him, rather than any reasoned convicton which people have that he has executive ability or can lead his party with honor or guide the nation to a position of national prosperity.

The difference of opinion between Senators Wolcott and Teller of Colorado as to the course Colorado Republicans should pursue, if the St. Louis convention formulates an anti-silver plank in its platform, indicates that the declarations of so many recent State conventions in favor of the gold standard have not been without influence on Senator Wolcott and others, who decline to make hostility to gold the test of fealty to party, and prefer anything rather than a return of the Populist *régime* in Colorado. This division of sentiment among the sil-

ver men will make all the easier the formulation of an unequivocal gold platform, be the candidate Mr. McKinley or not.

Michigan and Pennsylvania Democrats are ranged on the side of the gold standard, and the Keystone State puts forth ex-Gov. Robert E. Pattison as its candidate for the Democratic nomination, a man much superior to Mr. Quay in character.

**The Assassination of the Shah of Persia.**

Nasr-ed-Dine, shah of Persia, was shot by a religious fanatic, May 1, while entering a shrine near the city of Teheran. He was, considering his ancestry and environment, a decent ruler, better informed than most Asiatic monarchs respecting European politics and tolerant in his treatment of American missionaries. Only recently he received word that Moslem fanatics, inspired by the news from Armenia, were planning to murder the missionaries in Urmia and then loot the mission property. The shah sent word to the chief citizens of the city that if anything of the kind happened he would order the city, or its Moslem section, bombarded and razed to the ground. Whether such tolerance of Christians and defense of their rights is the reason why a Moslem fanatic felt it necessary to end his life we do not know, but it seems more reasonable than any of the reasons set forth in the meager accounts that as yet have come from Persia. His death will render more acute the rivalry between Russia and Great Britain for dominance in Persian affairs, and may lead to international complications, especially if internecine warfare should begin as a result of the rivalry of the two of his many sons most eligible as his successor. Muzzafa-ed-Dine, the second son, has been proclaimed shah.

**Can the Armenians Emigrate?**

A document has come to us which is circulating among the Armenians in Turkey. It contains such sentences as these: "We have long since abandoned all hope of any political rights or standing in this land, the only position possible for us is that of serfs. We have cherished the hope of effective aid from Christian nations, it has failed us and we are sacrificed to political and selfish ambition. What, then, are we to do?" Three courses are then considered, profession of Islam, continuance in living in ignoble servitude, or emigration to lands where liberty loving people abide. Emigration is favored, but not without a heart wrench. "The graves of our fathers and the mountains and skies of our native land are dear to us; but, alas, so marred with the violence of the oppressor and so darkened by the blood and tears of our bondage that the very sight of it is agony to us." But with the decision to emigrate immediately arise two portentous questions: "Will the sultan permit emigration, and will Christian nations grant an asylum." It is to be feared that just now the sultan is more eager to see American missionaries expelled than he is to hasten or permit the exodus of the people that have proved his thriftiest and most enterprising subjects. But it is not necessary for him to grant permission in a formal way before Christian peoples can proceed to answer partially, if not wholly, the second question which Armenians are now asking. They are a poor people, but they are not beggars. They say that, "On a fair field we feel the proud consciousness of being fully able to provide for our necessities; but now, in the special crisis of so great a change of location and condition, we should need sympathy, encouragement, friendly advice and aid. We believe we should soon be able to return with ample interest all the aid we should now need to accept." Canadian sympathizers with suffering Armenia long since expressed the hope that many of them might be induced to settle in Canada. Cannot something practical along this line be done in the United States? From the patriarch down to the humblest Armenian prayers arise that light may dawn on this phase of a most complicated and disheartening situation.

The latest letters from Armenia tell of the awful disparity between the relief work to be done and funds with which to do it; and the recent massacre at Kilis is ominous of new horrors. The only good news is the assurance that Great Britain and the United States are standing resolutely shoulder to shoulder in defense of the Board's missionaries. That the people of this country demand such action by our Government is indicated by the declarations of the bishops of the Methodist Episcopal Church, who say in their episcopal address:

> No follower of him who is the Redeemer of all mankind can limit his view to any one country. We see in Armenia such atrocities as we never deemed possible of execution in this age. We are no more appalled at the ravage, rapine and murder of a hundred thousand by the Turks than at the apathy and inaction of the so-called civilized nations. Through our whole history and national polity we have held aloof from European and Asian complications. But we believe that the whole diplomatic and moral power of our Government should be put forth to bring these gigantic wrongs to a sudden end.

**The Slow-grinding Mills.**

Prince Bismarck once said that President Kruger of the Transvaal Republic was the most skillful diplomatist with whom he had ever matched his own great powers, and there are more people in Great Britain today who appreciate President Kruger's ability than there are those who admire Lord Salisbury or Mr. Chamberlain. Since last December President Kruger and the Transvaal authorities have had in their possession indisputable proof that Dr. Jameson's raid, ostensibly for the relief of women and children in Johannesburg and to co-operate with the Uitlanders in forcing reforms in the local government, was the overt act and culmination of a conspiracy hatched by Sir Cecil Rhodes and other officials of the British South African Company—a conspiracy which had for its motive none other than the overthrow of the Transvaal Government and the raising of the British flag at Pretoria. President Kruger has patiently awaited the precise moment when the production of this evidence would tell most in circumventing Mr. Chamberlain's evident intention to disregard treaty obligations and force the Transvaal to grant internal reforms. Not until five of the leaders in the Johannesburg uprising, including Sir Cecil Rhodes's brother and Mr. Hammond, an American mining engineer, had been found guilty of treason, sentenced to death and their sentences magnanimously commuted, did President Kruger furnish to the world copies of the dispatches in cipher which passed last fall between Sir Cecil Rhodes, Dr. Jameson and other of the conspirators. The magnanimity, patience and wisdom shown by the Dutch, together with the revulsion in British public feeling caused by the production of the incriminating correspondence, have made it impossible for Mr. Chamberlain to proceed further; and now a cry goes up from the British public, through their representatives in Parliament and representative journals, for the speedy arrest of Sir Cecil Rhodes and all others in high places, the canceling of the charter of the British South Africa Company, and the recognition, frank though tardy, of the fact that Great Britain will do well to keep her eyes, as well as her hands, off the Transvaal and confine her authority to territory which is hers beyond peradventure. Moreover, it is doubtful now whether she can press her claim to control the foreign policy of the Transvaal.

**NOTES.**

The new Meline ministry in France will be short lived, as it is an aggregation of individuals rather than a group of men all holding to a definite principle.

The most inspiring rumor of the week is one from Russia suggesting that the czar intends to hallow and make his coronation truly royal by proclaiming liberty of conscience.

The National Armenian Relief Committee has arranged with Rev. B. Fay Mills to hold a series of meetings in the larger cities of the country in the interest of the relief cause, beginning about the middle of this month.

Prof. F. H. Geffcken, the eminent German jurist who died last week, was charged with treason by Bismarck for publishing matter pertaining to the life of Emperor Frederick, and suffered undeserved imprisonment for a time.

Hungary began last week the celebration of the completion of 1,000 years of national life. Its history is full of romance and noble endeavor, and today, although not a nation, Hungary is the dominant state in an empire reckoned as one of the great powers of the earth.

However threatening other aspects of life may be, it is gratifying to note that May day, both in Europe and this country, was exceptionally free from those conflicts between organized labor and employers and between radicals and public officials which in years past have made May 1 a day of terror.

New Hampshire possesses by far the finest natural park and playground of New England in the White Mountain region. Its forestry commission has just announced that the initial steps of forest preservation are to be taken under the law which allows land to be preserved "whenever any person or persons shall supply the necessary funds therefor, so that no cost or expense shall accrue to the State." The amount spent by strangers in New Hampshire every summer runs up to millions of dollars, and the entertainment of tourists is one of the largest and most constant industries of the State. It is well that a beginning has been made, though with less than $2,000 contributed by individuals, but the shortsighted parsimony of the State itself is regrettable, and all the more by contrast with the liberal and far-seeing policy of New York in its handling of the Niagara reservation.

## IN BRIEF.

President Eliot of Harvard in a few words describes New York city justly: "At once magnificent and squalid, majestic and ignoble; at once freedom's pride and freedom's reproach."

The old headquarters of the militant atheists of London became a Salvation Army barrack last week. Bradlaugh, were he alive, would be out of a job, and Ingersoll is the only "professional infidel" left, and he seems to be less militant than of yore.

The course of events, foreign and domestic, since Dec. 17, 1895, make very pertinent the story told of Bishop Butler, who, when asked what he was thinking about as he walked about his garden, said to one who had

noted his serious mood, "I was reflecting whether it is possible for nations like individuals to go mad."

The *British Weekly* hears from America that Rev. John Watson (Ian Maclaren) is mentioned as Dr. Stimson's successor at the Broadway Tabernacle. Mr. Watson would receive the heartiest kind of a welcome in our fold. Dr. William M. Taylor was a Scotchman and also a Presbyterian pastor in Liverpool when he was called to the Tabernacle.

The appointment of Rev. John A. Zahm of Notre Dame University to a post very near the pope is an acknowledgment of his scholarship and executive ability, and indicates that Leo XIII. is giving full recognition to those Catholics who go as far as is permissible in acknowledging the modifying influence of modern scientific investigations upon dogma.

The London Missionary Society has our heartiest congratulations upon its success in raising its centenary fund of £100,000 over and above the ordinary income. The year of extraordinary prosperity which Great Britain has enjoyed has no doubt rendered the task easier, but every such special effort stands for a multitude of self-denials. It means freedom from debt for the honored society and opportunity of grasping some new opportunities of work.

The differences of opinion between the Presbyterian Board of Home Missions and two of the Western synods, to which we referred in our recent forecast of the work of the approaching General Assembly, have been settled by private conference between representatives of the parties involving the practical withdrawal of opposition to the plans of the synods. This at once removes a contentious question from the Assembly's docket and illustrates the possibilities of the Christian method of settling disagreements.

The *Sacred Heart Review* asks us two questions which we take pleasure in answering seriatim. Perhaps the easiest way to inform itself about St. Francis of Sales would be to read Dr. Leonard Woolsey Bacon's recent essay on the subject in his Irenics and Polemics which refers to the authorities. The word Congregationalist in Massachusetts legally covers both Unitarian and Trinitarian churches. If the *Sacred Heart Review* means to ask whether a Trinitarian Congregationalist may be a Unitarian, surely the question answers itself!

Who can read the solid arguments advanced for and against the creation of a permanent Anglo-American arbitration tribunal by the Yale-Harvard debaters and fail to realize how infinitely superior such intercollegiate contests are to the scenes formerly witnessed each fall at Hampden Park, Springfield. Harvard suffered her first defeat, and the opponents of such a tribunal won. Those who are inclined to sneer at the intellectual possibilities of the black races may take note of the fact that one of the three Harvard speakers was a Negro.

Canon Mason, an English clergyman, who is lecturing in this country now, must have a strange scale of mental proportion. In speaking of all the Reformed Churches (except his own) he said: "Considered as bodies, they form no part of the Church of Christ, but occupy a position of rivalry and antagonism towards it. They are Christian sects, but their Christianity is accidental." The fun of it all is that to the Greek and Latin Churches the Christianity of Canon Mason is accidental. When we are ready to accept an exclusive Christianity founded upon self-assertion we want a self-assertion that is undisputed.

*The Watchman*, commenting on the seventy-fifth anniversary of *The Christian Register*, suggests that in 1899, when *Zion's Herald* celebrates its seventy-fifth anniversary, it would be well if *The Congregationalist*, *The Watchman*, *The Christian Register* and *Zion's Herald*, "which have represented the religious forces of New England for seventy-five years, should hold a public banquet celebrating religion in New England." This is a suggestion well worth considering. Jog the memories of your contemporaries in 1899, *Watchman*, and see if they do not respond favorably.

All who have had experience in soliciting money for benevolent work realize the difficulty of getting the last few hundred dollars. Mrs. H. S. Caswell has now reached this critical stage in her noble effort to secure $50,000 from American women before the annual meeting of the Home Missionary Society in June. She undertook to obtain 500 shares in the General Howard Roll of Honor and has nearly succeeded, only forty-eight now being left. Will not the Christian women of the denomination exert themselves still more strenuously in order that the $45,200 already in hand may be rounded out to the desired $50,000?

Dr. Charles S. Robinson of New York is evidently a High Churchman as well as a successful compiler of hymn-books. "I don't belong to any church that is governed from the bottom up," he said, according to reports of a recent debate in the New York Presbytery. But that is the way the Presbyterian Church is governed. The people make the elders and the elders and ministers make the presbyteries and the presbyteries make synods and General Assembly. Dr. Robinson has put himself on the wrong side of the fight that is on between democracy and centralization in the denomination. If he wants a church that is governed from the top down let him go to Rome.

Mr. Herbert D. Ward, who contributes his reminiscences of Dr. Holmes this week, asserted, in an interesting interview recently published in which he set forth his theory of short story writing, as might be expected, from one of his training and environment, a firm belief that the short story should be employed to set forth a moral lesson as well as to please the reader. His experience has shown that at least "three-quarters of humanity—that is to say all those people who are neither utterly depraved nor hopelessly flippant—employ three-quarters of their time and strength in the effort after nobility of character," and he asks, "Is a man who attempts to reproduce life justified in leaving out entirely so important a phase of it?"

Dr. Grenfell's letter in the Conversation Corner of this week has suggestion for thought besides its interest as a mere report from the "Deep Sea Mission." In these days of intense devotion to practical work in the world that now is, it is refreshing to see how it may be combined with a simple, uneffected, hearty faith in the world which is to come. Dr. Grenfell is a devout layman in the Church of England, but with him forms and ritual are lost in the realities of Christian faith and service. We venture to quote from a private letter, not of course intended for publication:

> How much we need God's overshadowing love and a knowledge of his infinite grace when we reflect how unworthy we are to be the King's children and workers! I know when I think of the conflict with self, the world and the devil I feel very unlike the Father, whom we claim. But go on, pray and work to the end, good friend, and meet me gloriously in heavenly places.

Professor Romanes was one of the most distinguished expounders of Darwinism. At first a materialist, he became before his death a believer in Christ and Christianity, and his conclusions on the subject were published under the editorial care of Canon Gore. This conversion seems to have awakened the bigotry of certain American scientists who are at the same time unbelievers in Christ, and they have been asserting that Professor Romanes had softening of the brain in his later years. As they do not question the ability with which he handled the interpretation of nature even in his latest (unfinished) work the accusation looks like the work of defeated spite, nor does the credibility of religion or the authority of Christ rest upon the testimony of any individual, but Canon Gore brings indisputable testimony to the unimpaired intellectual energy of Professor Romanes just before his death, so that the report is likely to prove something of a boomerang.

## STAFF CORRESPONDENCE.

### FROM BOSTON.

**The New Congregational House.**

While no definite plans as to location or style of building are yet decided upon two things seem to be reasonably assured: one, to abandon the present site in favor of another somewhere in the vicinity, but not at the corner of Mt. Vernon and Hancock Streets as has been reported, and the other to erect an edifice which shall be devoted exclusively to denominational rather than to business interests. The fixity of certain prominent buildings like the Union Station and the Court House for a generation to come justifies the wisdom of the Congregational Association in determining not to remove to Copley Square.

**Dedication of Tremont Temple.**

The Baptists are holding high carnival this week in a serious of dedicatory services. The Lord's Supper was celebrated last Friday evening by more than a thousand communicants. The public exercises opened on Sunday and it was an impressive moment when the magnificent organ, the gift of Hon. E. S. Converse, sounded forth the notes of the doxology and the great congregation of 2,500 persons, supported by a choir of nearly 400, stood and added their voices to the volume of praise. The main external features of the old historic building, the third on the present site, are preserved in outline but are glorified by decorations of exceeding beauty and by a façade which is an architectural ornament to the city. In the interior the richly paneled ceiling from which depend clusters of golden threads of irregular lengths, terminating in electric lights, the bronze balconies inwrought with symbols of Christian faith, the superb organ case with decorations of gold and white and delicate green, the figures of heroic size in the stained glass windows, the names of Baptist heroes engraven on the walls—these are some of the features which first attract the eye. The dedicatory prayer by Dr. J. N. Murdock and the sermon by Dr. G. C. Lorimer from Ezra 6: 16 were both befitting the occasion. A strenuous effort is being made to reduce the indebtedness of $250,000, the new building with all its appointments having cost $510,000, and a part of the morning service was devoted to the solicitation of funds.

The first temple was erected as a challenge to human freedom because some one had objected to the presence of a Negro in his pew on Sunday. From that time onward it has been a center from which has radiated an influence for good scarcely paralleled in our national history. From no other platform have echoed such ringing words in favor of reforms of every character, and the presence of Acting Governor Wolcott, Mayor Quincy, Mrs. Livermore and others at the grand banquet on Mon-

day night testified to the fact that the reopening of the temple is an event of more than denominational interest.

**Something New in Sociology.**

A significant advance along the lines of preventive work in the city is the opening of a Kindergarten Settlement in the heart of the foreign population at the West End. Except, possibly, the Gertrude House in Chicago, it is the only settlement of the kind in the country and is fittingly named in honor of Elizabeth Peabody, who was the first to introduce Froebel's methods into America. An old-fashioned house at 156 Chambers Street, in which an ancient brick oven still remains, has been thoroughly renovated and fitted with the best appliances for carrying on kindergarten work. The schoolroom, furnished by Lucy Wheelock's normal pupils, has accommodations for thirty children between the ages of three and five, but twice that number are already clamoring loudly for admission. A fine piano, the gift of Mrs. Quincy Shaw, choice photographs of the Madonnas, pastoral scenes and pictures of animals, growing plants and singing birds are some of the objective means of education for the neglected little waifs of the neighborhood.

Daily teaching will be supplemented with visits to their homes and with such other forms of service as spring naturally out of neighborhood relations. The head resident, Martha R. Spalding, is a person of finest culture, and her four associates in the house represent the same type of ladyhood, a point of supreme importance in molding childish character. This noisy section of the city, with narrow streets teeming with undisciplined foreigners, is no paradise in which to spend the summer, but the residents will stand bravely at their post through summer's heat and winter's cold. Such sacrifice of personal ease on their part is an eloquent appeal for adequate gifts of money which, at present, are not at all in proportion to the needs of the work. But these cultivated Christian women are alive to the value of preventive measures and believe that in Boston, as in San Francisco, the kindergartens are the best means of checking juvenile criminality. In the latter city, during the last ten years, only two children from the 120 kindergartens have found their way into houses of correction.

**Women and Their Activities.**

It is asserted that Boston women pay taxes upon $125,000,000 worth of property. It is to be expected, therefore, that the Woman's Club House Corporation, which has received its charter and is ready to sell stock, select a site and erect a building, will put up an edifice that will be an ornament to the city and adapted to the varied interests represented in their club life. The New England Press Association, another influential organization, under the leadership of Mrs. May Alden Ward, is giving special prominence to educational matters. Two notable receptions were held lately, one in honor of Harriet Prescott Spofford, the other for the presidents of the four women's colleges in the State, Radcliffe, Wellesley, Smith and Mt. Holyoke, at each of which eminent educators were present. The working girls, who are not a whit behind their more highly educated sisters in co-operative schemes, recently held a grand rally in Parker Memorial, at which addresses were made by Father Conaty of Worcester and Rev. E. A. Horton, who paid this class of wage-earners the high compliment of being "queens of the kingdom of character." Delegates were present from clubs all over the State. The early closing of the large stores in Boston has been accomplished largely through the influence of the Massachusetts Association of Working Girls' Clubs, of which Edith M. Howes is the efficient president.

Miss Rose Kingsley, who is the guest of Mrs. James T. Fields, is winning golden opinions on account of her lectures on art and literature. She has her father's gift for graceful expression and all the thoroughness which is a distinguishing mark of Englishwomen's work. ☞

## FROM NEW YORK.

**Broadway Tabernacle Council.**

On the afternoon of April 28 the council called by the Broadway Tabernacle Church and Dr. Stimson to advise as to the pastor's resignation met in the church. All the Congregational churches in New York and Brooklyn, with the First in Montclair and Jersey City, N. J., were invited, and a large majority of them were represented by pastor and delegate. These with attending members of the Tabernacle and other churches well filled the house. Dr. Meredith was chosen moderator, and, having to leave before the close of the session, yielded the chair to Dr. Behrends. Dr. Washington Choate was chosen scribe. After hearing the documents presented by church and society, the council, being by itself, through a committee of which Dr. R. S. Storrs was chairman, presented a "result," regretfully recognizing the closing of the pastorate on May 1 and in the warmest terms commending Dr. Stimson as "an able, honored and successful pastor and preacher, noble in spirit, sound in the faith, catholic in sympathy while faithful to his special communion, devoted to its spiritual work and full of rich enthusiasm for it." The result will be found in another column of this issue, and, coming from such a source, may well satisfy the best friends of the retiring pastor.

**The Congregational Clubs.**

The April meeting of the Congregational Club—after a resolution condemning Mr. Knapp's expulsion from Bitlis, and a tribute of respect and affection to the memory of the late Austin Abbott, offered by J. H. Washburn, Esq.,—gave the evening to Commander and Mrs. Ballington Booth. After some words in defense of the name of the new body, the commander spoke of the spirit and the aims of the Volunteers, before whose minds were to be constantly kept the three words, God, our country and our work. Its measures would be Christian and American, recognizing such rules and methods as are calculated to win the American people. While it was yet too early to speak definitely of plans, they would try to reach the criminal classes, not only the 80,000 now in jails, but some of the 160,000 still at large; with these the many who have fallen in an evil hour, the skeptical, atheistical class, soldiers and sailors, the wage-earners, and not to neglect those in the gutters and sewers.

Mrs. Booth followed in her usual earnest, pathetic, fervent strain, setting forth the new work to be carried on in the old spirit, with many of the same methods that God has so far blessed to the salvation of all, even the most depraved. She was not for trying to make it more "respectable," but disreputable, if need be, if only it were the means of saving souls. Dr. Stimson added words of sympathy with the new movement and those having it in charge.

Brooklyn's Congregational Club was entertained for more than an hour with an address from Dr. A. J. Lyman on How America Looks from Norway. The address was enriched with brilliant descriptions of Norway scenery, manners and customs of its people, and recitations of their pathetic folk-songs, which lost nothing of their quaint pathos and beauty in the skillful handling of Dr. Lyman, of whom it may be said truly, "he touches nothing that he does not adorn."

In making its nominations for next year's board of officers the Brooklynites departed from the unwritten law of the clubs, that their presiding officers shall be laymen, by nominating Dr. Joseph B. Clark for president. If elected, his administration will vindicate the wisdom of the change for once at least. HUNTINGTON.

## FROM THE INTERIOR.

**Ministers' Meeting.**

Responding to a hearty invitation from Professor Taylor the ministers last Monday were the guests of the Chicago Commons and met in the building it occupies in a river district on the West Side. The attendance was encouraging, though hardly as large as usual. This ministerial gathering was the introductory session of the School of Economics which, under the auspices of the Commons, continued through the week. The general topic for consideration during the week was The Relation of the School to the Church. There were two papers Monday morning, one by Rev. J. B. Silcox of Leavitt Street Church, in which he expressed his belief that it is no part of the duty of the school to teach religion, rather the principles and duties of good citizenship, the other by Leslie Lewis, Esq., one of our public school superintendents, who dwelt upon the claims the public school has upon the people. These he based upon the work the school has accomplished for the people and especially for the citizens of Chicago. It has given us one language, it has taught us how to be tolerant in our religious views, it has put down the spirit of caste and, more than all, has insisted on the virtue of obedience. For a people like ours, composed of different elements, this work of the school has been indispensable. Mr. Lewis has had large experience and is an enthusiastic believer in the public school as a civilizer of the people. He believes also in the wisdom of introducing ethical instruction into the schools and therefore favors the use of a book of selections from the Bible, to which reference has already been made. In the afternoon President Gates of Iowa College read a paper on Education for the Kingdom of God, and on Tuesday afternoon one on The Teacher as a Trainer for Service. Both papers were full of good thoughts clearly expressed. While not all would accept his views or admit his statement of facts, no one could fail to sympathize with his aim or find fault with the spirit in which he spoke. The Appeal of the City's Life to the Public Schools was presented by Rev. W. E. McClennan.

**Other Papers Read During the Week.**

A paper which made a deep impression was on the Need of Beauty. In this paper the mission of beauty in education was pointed out. The paper was prepared and

read by Miss Josephine C. Locke, who is superintendent of art instruction in our public schools. Three papers by Rev. Dr. D. M. Fisk of Toledo, O., on Education for Life, or a plea for the recognition of the whole nature of an individual in education, on Education by Life, or a statement of the method of culture by life imparted from above, and Education for Life, in which the purpose or goal of culture was emphasized, were among the best presented. Mr. Fisk makes no hasty statements. He brings out principles which, in a mechanical system of education, are in danger of being overlooked. He believes that education in morals, and therefore spiritually, is quite as important as the knowledge commonly imparted through school-books. It is hardly necessary to say that his standards of a teacher's qualifications are very high, and that no one who has not been brought under the influence of that altruistic motive introduced into the soul by the spirit of God can reach them. Col. F. W. Parker, principal of the Cook County Normal School and an educator of repute, gave an address on the Ideal School. This he regards as a place where the pupil is taught how to find himself, and what the reasons of things are, rather than things themselves or mere words. Colonel Parker is a friend of kindergartens, manual training schools and object lessons. He has done a great deal in clay modeling and sets his pupils to teaching as soon as they come under his care. The social value of manual training was pointed out by Prof. H. H. Belfield, the head of the Chicago Manual Training School, in a lecture of real value. There were lectures also by Prof. A. W. Small of the University of Chicago, Professor Chamberlain on the social value of training in sacred music, Professor Tomlins on the social function of music, Mr. John Gavitt, late city editor *Hartford Post*, on the newspaper as a social educator, and by Professor Taylor on the progress of the practical purpose in education.

The Commons now has eighteen residents and seems to be getting hold of the community round about. A little paper edited by Mr. Gavitt, who, with his wife, has recently joined the Commons, will be published every month and will help to keep the public acquainted with the work undertaken and accomplished. The conferences this week must have been helpful for teachers, of whom a good many have been present. Many of our ministers have also been present both to speak and ask questions.

**The Vrooman Matter.**

The question on the admission of Mr. Vrooman to presbytery does not seem to have been settled by the vote of the majority in his favor. The minority who voted against him, and who have framed an appeal to the synod, is likely to increase in numbers. The course of Mr. Vrooman himself is responsible for this. His statements concerning the Nicene Creed, the apostle Paul and Christianity have led such peace-loving, fair-minded men as Dr. Withrow of the Third Church to change front on the question and join those who doubt the wisdom of recognizing a man with Mr. Vrooman's opinions as a sound Presbyterian. The four hours' debate in presbytery over the matter on Monday indicates the importance attached to it.

**Dr. Henson and Dr. Harper.**

Dr. Henson is preaching what he calls a stumbling block series of sermons. They are upon subjects which have been made the object both of ridicule and honest doubt. They relate chiefly to belief in the statements found in the Pentateuch and especially in Genesis as expressive of the facts of actual history. Naturally Dr. Henson looks upon Dr. Harper as a disturber of faith in the authority and trustworthiness of the Bible. Newspaper reports have certainly made the hostility of Dr. Henson to Dr. Harper appear much greater than it actually is, although he confesses to great disappointment in the course the university has taken, and in the influence trustees not in sympathy with the views which he holds are having in its management. Dr. Harper wisely refuses to say anything in reply to the criticisms made upon him, and prepares courses of lectures for the summer term which will be certain to attract a large number of hearers. Those who know Dr. Harper best know that while his personal attitude toward the higher criticism is favorable he is doing all he can to prevent its advocates from disturbing the foundations of a genuine Christian faith.

*Chicago, May 2.* FRANKLIN.

## CURRENT THOUGHT.

AT HOME.

The essential points of a true American policy respecting Turkey at the present moment are summed up under the following five heads in the May *Review of Reviews*: First, prompt and full payment of the indemnity demanded months ago on account of the buildings and property of Americans destroyed in Harpoot early last November, together with permission for immediate rebuilding. Second, the establishment of United States consulates at Erzroom and Harpoot, as provided for by Congress in January, 1894. Third, the prompt investigation of the malicious charges of sedition which have been prepared against Mr. Knapp, and which have been prepared against others also. Fourth, a reparation for the violation of American rights in the case of Mr. Knapp, who, contrary to promises made directly to our United States minister, has been torn from his family in Bitlis and, regardless of health or convenience, is being hustled out of the country. Fifth, the increase of our naval force in Turkish waters, with the permanent location of a gunboat at Constantinople. It adds: "But it is to be feared that these gentlemen in authority [in Washington] are taking their advice from the wrong quarters, and that they are not sufficiently well informed concerning the nature and history of American missionary and educational work in the Turkish empire, and scarcely appreciate the permanent rights of protection that a half-century of diplomacy and treaty-making have established in behalf of these interests." *The Watchman* (Baptist) is aroused over the inactivity of our State Department at Washington. "There is no use concealing the fact that the protection of American citizens who are missionaries is distinctly unpopular with our political managers. . . . The deliberateness with which the department moves in matters of this kind is explicable and discreditable. . . . There are no votes redressing the wrongs of the missionary."

*Zion's Herald*, commenting on the exchange of pulpits between Drs. Herrick and Hale, says: "It is to be regretted that the general public infer so much from this incident. For this reason we deplore that the exchange was made. The Congregational church is understood to stand for something positive concerning the person of Christ. Unitarianism, as a church, stands for want of faith or disbelief in the deity of Christ—the most fundamental doctrine of evangelical Christianity." And *The Christian Register* (Unitarian) frankly admits that "this is by no means the first time that Trinitarian and Unitarian Congregational ministers have exchanged with each other since the separation of these bodies. Such exchanges are destined to become more frequent, especially as neither in the orthodox nor the Unitarian body is there any law forbidding it. It is a matter solely between individual churches and ministers. Nor does action of this kind imply identity of opinion or conviction upon theological issues. It does imply relations of fraternal and professional fellowship, that each regards the other as a minister of the gospel and as worthy to feed his own or his neighbor's flock."

*The Evangelist* makes most astounding charges respecting the maneuvering now going on within the Presbyterian Church. "Once more, then, we raise the warning cry, 'Down with the machine!' Let no mere machine-made moderators preside over our assemblies. Once more, too, we enter the plea for a return to the old ways of conducting church business in openness, honesty and charity. The domination of a party has bred evil, the determination to keep that party in power by bare majorities, no matter how secured, is working out something so like political corruption as to deceive even the elect. Let us put away the works of darkness and walk as children of light and the day!"

## REV. DR. E. K. ALDEN.

A MAN OF PRAYER, CONSECRATION AND CONVICTION.

BY REV. CHARLES H. DANIELS, D. D.

The greatness of a man is the greatness of the purpose which controls him. There is but one supreme purpose, namely, to do the will of God. "Wist ye not that I must be about my Father's business?" was the keynote of the greatest life of earth. It is written of Enoch that "he walked with God, and was not; for God took him." The same words might be written as the biography and obituary of Rev. Edmund K. Alden, D. D., who passed on Thursday last as by a translation to the homeland after seventy-one years of walking with God. They were years of able, active, prayerful service for Jesus Christ and his kingdom; they were filled with a great missionary purpose. The intense missionary ideal did not lead to a passive condition of the heart nor to a self-centered cultivation of inner graces—peace, joy, calm—but rather to a self-sacrificing, outgoing, constant ministry, whether as pupil and teacher or pastor and secretary. In such a ministry, following him who came to serve and to give his life a ransom for many, Dr. Alden spent twenty-four years in intimate relation to the American Board, seventeen of them as a corresponding secretary. Here the life motive is distinctly traced. In the secretaryship intellectual ability and warm heart devotion, clasping hand in hand, characterized the daily routine of its duties, its plans for developing in the churches the spirit of benevolence and its wider utterances upon the platform and in the pulpit.

Character is a grand word and its lines must be drawn through both the seen and the unseen. The character of a man is brought out by the great thoughts which control him. There were no themes so closely allied to Dr. Alden's life purpose as those of duty, privilege and personal responsibility in the work of foreign missions. With all the sturdiness of his faith, every line of it pointed him to this one thing. He did believe in foreign missions. He saw the world lying in wickedness. For this world Christ had made an atonement suffi-

cient for all its sins and the ministry of reconciliation is committed to men. We shall catch the spirit of this ministry if we can but recall some of those remarkable addresses of Dr. Alden at the annual meetings of the Board. We could wish for no more clarion-like voice to call the churches to a sense of personal responsibility for a lost world than his paper, The Proclamation of Christ Among all Nations. "Every individual who receives the Gospel receives it in trust, to be by him communicated to all mankind." No more needed inquiry has been addressed to the churches of late than that of another paper, Shall We Have a Missionary Revival? "Has the period arrived when, all else being subordinate to this controlling idea, we may look for that full outpouring of the Holy Spirit upon the churches, which shall be directed mainly to the widespread propagation of the gospel of Christ among the unevangelized nations?" Such a revival meant to him devotion to the mighty truths of man's peril without the gospel, the riches of the atonement provided and the sacred trust of giving the glad tidings. No more thrilling record of prayers and their answers, no more persuasive exhortation to prayer, as our absolute reliance, can be found than in that other paper, The Place Occupied in Missionary Work by Prayer. This wonderful discussion is still fresh in its inspiration.

These three addresses, as samples of others, may distinctively suggest phases of the author's character and life purpose. He felt conscious of personal responsibility for the world's redemption. At any cost he accepted the service as offered. It was a sacred trust to be administered with unflinching devotion. It was a trust defined by personal apprehension of God's truth and that became final as a law of action. He had faith in foreign missions as a promoter of revivals. Herein was breadth of vision and profound grasp of truth. Ordinary revivals do not, to his mind, permanently change tendencies to worldliness and ease, "Only a thorough missionary consecration goes down deep enough to upheave the whole soil and make it fruitful unto every good work." The long experience and touch with missionary work made Dr. Alden an expert in the lessons of answered prayer. With such experience even the skeptic would be forced to believe in prayer. To him prayer was a part of his life, a fact well understood by those who knew him the best. Few men living were more familiar than he with the whole history of concerted prayer for missions. He loved to quote that which he loved to practice: "We are responsible not only for all we can do ourselves, but for all we can secure from God."

The life work of a good man must rest upon and grow from a strong, abiding foundation of truth. It was the glory of this life that his calling rested upon God's sure word of promise, "He shall have dominion from sea to sea, and from the river unto the ends of the earth"; and upon Christ's command, "Go ye and disciple all nations." Upon this broad foundation grew a life and work of strong and rugged proportions. His was a faith which could endure testing; his were convictions for which he was willing to stand alone, misunderstood, often blamed. The strongest characters in all history have been those controlled by deep convictions and kindly charity. In times of greatest trial and intensest debate not one heated reply came from Dr. Alden's lips nor from his pen. The writer of this bears his testimony to one fact, that in a long acquaintance, official and personal, he never heard an unkind word spoken of another from the lips of Dr. Alden. In this he was a remarkable man. It is difficult to say in which particular he excelled, whether in his power of putting a case which he had once understood in its truth and facts, or in his power of not stating his views when he felt that silence was the safest course. We have marveled at his power in the latter case, as we have been persuaded by him in the former. Truth stood clear in his mind and from its logic he did not shrink. The men were few who could plead a case with the precision and power of Dr. Alden. The work of foreign missions is clearer and dearer to us because of his inspiration.

Laying aside his active duties in connection with the American Board two years and a half ago, he returned gladly and easily to the old habits of the pastor in his study, and to his friends he often said, "I am reading my Bible." This was his one book, the whole Bible. He took no privileges with its full inspiration; he desired for it no supplement. With the book of God and with the book of providence, which he delighted to study, he had chart and compass for life's journey of both storm and sunshine. "He walked with God, and was not; for God took him."

## THE SURVIVAL OF THE FITTEST.

BY REV. A. H. QUINT, D. D.

No. It is not true. It is a heartless falsehood.

To survive is to outlive. Fittest for what? Fittest to live. To live is to do the work which God has given one to do, with the powers which God has given, and in obedience to him who gave the work and the powers. Life is love. Life is patience. Life is wisdom. Life is faith. Whoso has these has fitness to continue to live. The fittest are those who have the most of these.

They who accomplish best the true object of living as God designed them to live, they who illustrate best the divine power of a pure and noble life, they who spread the sunshine of God where otherwise were darkness and chill, they who comfort and console and strengthen, these are the best fitted to live. They are the ones, who, according to our dim vision, ought to survive. They are the ones, who, according to "the survival of the fittest," will survive.

For fitness in God's true world consists in something higher than the bones of an animal or the muscles of a wild beast. It means mental and spiritual life. If one would limit the phrase which I have quoted to the low grade of the animal, he perverts the words, and his ideas are not high enough to make discussion spiritually profitable. If he conceives of God only as embodied in a ruthless force, marching on through the ages, scattering into destruction on the right hand and on the left all that is weak or needy, he is out of the range of an intelligent fatherhood and a suffering brotherhood.

But does the fittest survive? No. Judged by any actual standard it is impossible to find such a law. The cultivated fruits which skill and patience have learned how to fashion are short-lived. The greater the refinement of generations the less is the certainty of perpetuity. I do not say that this is inevitable, but I do say that no one can shut his eyes to the fact that this supposed law is utterly absent from what we see in daily life.

We see the student under the Bonnie Brier Bush, just ready by his mental endowments and his spiritual experiences to be a power for good in the world. The author of that story pictured life, when the visible life went out. The author has pictured other characters. Did the fittest for God's work survive? Who has not seen similar instances everywhere? Who has not seen the most promising teachers of Christ's love suddenly taken away, while the ignorant and the profane keep on? Who has not seen some man in society, upright, philanthropic, inspiring, whose influence spread goodness around him, pass from sight, while the profligate and the intemperate survive? The coarse outlives the refined; is it therefore the fittest for this life? The selfish outlasts the generous; is it the fittest? The corrupt outlasts the pure; is it the fittest? The inhuman outlasts the gentle; is it the fittest? The Turk survives his victims; is ferocity the fittest?

I know well enough that somebody will say that I do not take the words as some thinkers usurp them. They are a high-sounding formula which must be limited to mere physical things, and mean toughness, not fitness. Then why not say so, and not pervert language? Even on this ground they are not proven. They would mean only that that survives which is powerful enough to survive. It would be hard to dispute such a tautological saying. But it omits even then the presence and power of an intelligent and loving God who does "not break the bruised reed, nor quench the smoking flax." It excludes tenderness and love and mercy and fatherly care. It forgets a suffering and divine Saviour, a supernatural spirit, a redemptive love. But the words must be taken as they read and sound. Ah me, they are not true. The fittest to adorn and honor life, to fill needful places in loving hearts, to do good in the spirit of Christ—do they survive? Parents whom, in my ministry of these years, I have found suffering unspeakable sorrow, do you admit that those whom you mourned disappeared because of the law of fitness which ruled them out of life? Was the scientific assertion, if anybody had the savageness to use it, anything but a torturing insult? Were you not forced to compare the pure-hearted, the loving, the useful, the good with a multitude of the useless, the unfaithful, the selfish? Did you not wonder at the inscrutable mystery which ended the earthly life of your dear ones who were so well fitted to live? You ran against the darkness which no one can explain. You were driven into the region of faith alone; faith which rises above the machinery of a machine deity into the spiritual grandeur and glory of a spiritual realm. No philosophy sufficed for you. No magnificent conceptions even of the material life of the ages were your comfort. When loving friends send messages to the stricken, these messages are always about the loving Father and his tender heart, about the careful Shepherd of the Psalmist, about the blessed Elder Brother and his cross, and about the heavenly land where the departed walk in eternal joy. Hearts meet hearts in loving touch and the lesson is learned that no the-

ories can stand which in any way ignore the heart. In the calm of the hiding place with God there is a knowledge which disdains the conclusions of a reason that leaves out the essential of life.

Not long ago a life went out from sight. It was a brilliantly gifted life, a sunny, patient, brave, useful life; a life of often self-denial to enable her to help others. In it was recognized the nobility of a yet early but high womanhood. That life was always watchful to make others happy. It was a life of devoted love to parents and brothers and sister. It illustrated the capacity for usefulness of a life hid with Christ in God. When that life went out of the visible was it because of lack of fitness for God's work here? That it was so nobly fitted is what makes the mystery. The mainspring of this life in its relation to others was well found in a favorite extract from some author which was carried out in daily act, which had been copied for a near friend and sent not long before departure. It was read where the casket with all that it stood upon was utterly hidden by the masses of rare and beautiful flowers which lavish friends had bestowed; read as the testimony, still better than these, to her life. I quote the extract in the hope that it may become an inspiration to some similar life:

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them. The kind things you meant to say when they are gone, say before they go. The flowers you meant to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them while I need them.

She had such blessedness in her own life, and she gave it richly to others. Can one tell why such a life ends so early here? No. Faith understands that it was God's perfect will.

And yet those thus fitted for the highest living do survive. They merely pass on, and they see the King in his beauty.

## HOURS WITH DR. O. W. HOLMES.

BY HERBERT D. WARD.

Montaigne once said that a strong memory is commonly coupled with infirm judgment. No one who has not labored under the disadvantage of a halting memory can appreciate the comfort of this philosophy. Again, the same writer tells us that "few of those who have possessed such extraordinary powers of memory have been men of first-rate talent." Indeed, modern lightning calculators of the stage variety type have well proved Montaigne's position on this subject. Personally, like many a wiser, I have come to depend on note-books in a way that would have made the late President Seelye of Amherst College frown with disapproval. He used to teach his students to glorify the province and the power of memory. But why, when exact knowledge lies within the two covers of a note-book, torture our poor brain-cells, only to resurrect a notion as hazy as it may be erroneous?

In trying to recall my impressions of Dr. Holmes, I well remember several delightful calls upon him in his Beacon Street study of broad view. I remember his driving sixteen miles from Beverly Farms to East Gloucester the summer before he died. But here again, *was* it the last summer, or that before the last? The note-book is blank on that point. He stayed only an hour and had a wonderful talk about immortality over a cup of tea with my wife. How exasperating not to recall a sentence of it!

I have often wondered whether it would be immoral to hide a stenographer behind a convenient curtain when great experiences are interchanged. I believe a verbatim report of the aged poet's conversation that afternoon would be as immortal as any chapter from his Autocrat. For most of those who knew him think that he was as much inspired by the presence of a congenial soul as he was by the pen, or by the great unknown but loving public. Dr. Holmes could talk better than he could write, which is saying the most one can.

But I do remember another time when we had a phonograph hired for the winter that he took a trip out to our little rented cottage near Boston. It was a cold, bleak day. Two of the poet's most intimate friends came out with him. His enjoyment over the new instrument (which, after Mark Twain, we would say is, at best, a plaything with a college education) was as keen as a schoolboy's. He listened to several "records" with a lively and twinkling interest. Especially was he amused by the phonographic barking and yapping of our little dog, who, though he may die, yet can still bark on.

It was with a slight difficulty that we persuaded the poet himself to talk into the mysterious cone. He was a trifle embarrassed at first and cracked many a joke about the seriousness of saying something that might be repeated aloud every day for a thousand years. What should he say? What would be of sufficient dignity to outwit the criticism of posterity?

"Why not repeat some of your poems?" some one suggested.

"I want to stand up—I can talk l ′er on my feet," he said.

So we changed the mouthpiece to a huge paper cone and pointed it, like a six inch gun, at the Autocrat.

At first his voice was trembling and husky, as if gauging itself for the effort. But soon it grew vigorous, as he repeated:

Ay, tear her tattered ensign down!
Long has it waved on high!

But when he came to the closing lines:

And give her to the God of storms,
The lightning and the gale!

his voice was as strong as it must have been at forty and as enthusiastic as when he wrote the great poem that saved the historic ship from shame.

He ended by repeating the last verse of the Chambered Nautilus. It was a treasure in my life to hear him give with full tone the lines that form the high water-mark of his genius, and which will live as long as American literature. When he came to the noble end:

Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea,

there was a loving silence in that room. We looked through tears at him who could not be with us long. And he, as if realizing the reflex meaning of his words, sighed deeply. But with a boylike laugh he quickly broke the spell and said, "Now let me hear myself talk."

This frail cylinder, perhaps the only "record" extant of the voice so many loved to hear, is packed away carefully—one of the most precious relics in our possession. Some day we may bring it out, and summon his spirit and listen to his words. But it is not he. It is only the mysterious reverberation of the shell which he has outgrown; and we shrink from the experiment, as if it might be almost the profanation of a tender memory.

At another time, perhaps a couple of years later, I had occasion to take a walk with Professor Henry Drummond, while he was in Boston giving his Lowell lectures, I think. Like a typical Scotchman, he started out on a swinging ten-mile tramp. By the time we had reached the Harvard Bridge I began to be thoroughly alarmed as to personal consequences if we kept it up at that gait. I suggested that we turn up Beacon Street and call on Dr. Holmes instead. He took the bait like a trout.

"Dr. Oliver Wendell Holmes!" he exclaimed.

"Of course. There is no other. It's only a short distance." Professor Drummond's sensitive face flushed with anticipation.

"I have always wanted to meet him," he said, "and I never had the chance. Can you introduce me? I shall consider it the best part of my American trip."

So we rang the bell, sent up our cards and were soon ushered into the famous library. Dr. Holmes was standing at the door, straight, elegant and benign, waiting to give us his characteristic welcome. Again I wished for that stenographer to be hidden behind the curtain to take down every breath of wit, reminiscence, of experience, of gentleness, of exquisite sentiment that fell from our friend's lips—all perfect in form and in polish as fresh as an eagle proof from the mint. To listen to him was always a new revelation of his breadth and power and courtesy. In the course of a good many interviews with him I never heard from him one word derogatory even to the most unscrupulous of autograph fiends, or of the most impertinent of lion hunters. Dr. Holmes was a gentleman to the last fiber, and his harshest criticism was offered with a kindliness that was winning.

I sat still while the two talked. Each was familiar with the other's best work. The reverence of the younger man and the cordiality of the elder soon passed beyond courteous veneer into reality.

When we had reached the sidewalk after the memorable interview, of which I remember so little, Professor Drummond stopped me and caught my arm. He said with eager enthusiasm: "He is the most wonderful man I ever saw! He is so young—so bright, like a meteor. I have talked with Gladstone and with all the greatest men in England, Europe and Australia, and I can say that Dr. Holmes, as a conversationalist, beats them all."

But at one time, and at one time only, I did take notes of Dr. Holmes's marvelous table talk. Even after an interval of only a few hours the bouquet—that indescribable magic peculiar to himself alone—had passed beyond transcription.

It was at a small dinner where my wife and I were guests. There were seven in all—a sacred number. I am sure my readers will pardon me if I copy word for word the crude notes. They will have a verity which elaboration might mar. The day was Jan. 27, 1893.

"Dr. Holmes came in at exactly 1 30

Mrs. —— drew him up to the fire and toasted his feet. Dr. Holmes seemed a little deaf and short-sighted at first. He complained of the snow having an effect upon his hearing. He began to talk immediately. He asked —— and Mrs. W. what part of the year they best liked to write. —— answered in the fall. Mrs. W. said in the winter. Dr. Holmes preferred to write in the morning from 9–11.30. He said he was born again every morning and was as fresh as a child for his work. He referred to his way of talking so freely about himself. He called himself an autophile. He said: 'We are all interested in ourselves and love ourselves. We ought to.' He said something about a person's (especially a poet's) composition being a cast from his own mind. It fits him and nobody else. That is the reason poets like their own works. 'Why is it,' he said, 'that my lines ending *the cellar and the well* are better than anything else that describes desolation? Because they are the only ones that recognize that the last things left are holes in the ground. They are eternal landmarks of desolation.' He turned to us and asked if any of us were Episcopalians. Miss —— said she was. 'I have nothing agin ye,' he flashed, laughing, 'it is the church of Dives.'

"He said a great deal about Phillips Brooks. 'I miss him. He was far above me in my little world.' He thought Aldrich and Stedman were the most important poets we had left. He said that when he went into a church and took up a hymn-book he always put his hand over the author's name while reading the hymn. He could invariably place Watts, Wesley or Doddridge. The modern hymn writers were too self-conscious—given up to style, rhetoric—their minds were on their earrings. The old fellows had the deep, true religious feeling. He said he never could mistake a modern or ancient hymn writer. He always thought when his life work got to senility he would begin and write some good hymns.

"He talked a while about Dr. S. F. Smith, his classmate. 'Smith would live,' he said, 'on that one poem of his, when all the rest of us were forgotten. Smith never knew how he did it, but no academies could improve on that hymn. It comprehended the whole thing. What a stroke of genius *My* country, rather than *Our* country! It made it a personal affair. *Thy groves and templed hills!* A fine line! But I could not understand the *that*, in *Like that above*. I once asked Smith, who said he meant like that rapture above.' After a further and warm eulogy he ended in a playful way: 'I have always been class poet, and here this fellow comes up and thrusts me out with a dig in the ribs.'

"He always suspected a little the tenderness of old age. Life bruised old age like an apple until it got tender. Then the tears came easily. He was speaking about crying over Barrie's Window in Thrums. He turned around to Mrs. W. and said, 'You have made me cry a great many times.' 'I am sorry,' was the answer. Waving the chance for a repartee, he laughed and said under his breath, 'I hate to go above you.' He left the general impression of extreme vitality of ideas and originality of statement. His alertness was remarkable. He said he could not be a student because he got saturated with a book so soon that his mind capered off." Thus ends the hurried record.

When above eighty years of age Emanuel Swedenborg wrote to a friend about his youth: "From my sixth to my twelfth year I used to delight in conversing with clergymen about faith, saying that the life of faith is love, and that the love which imparts life is love to the neighbor; also that God gives faith to every one, but that those only receive it who practice that love." This describes the life and faith of Dr. Holmes, who was a man of God without always knowing it.

Would that the loved Autocrat had had his Boswell or his Eckermann! I am sure that such table talk would be given to the world as it has not heard or read since the days of Johnson or Goethe. We have awaited impatiently the biography of Dr. Holmes, just issued, hoping that it may contain much of that wonderful power which used to astonish and electrify those who came in contact with our dear poet.

## THE KUMIAI CHURCHES OF JAPAN, AND THE DOSHISHA.

BY REV. J. H. PETTEE.

Another annual meeting of the *Kumiai* churches has just passed into history. It was held at Kyoto and was preceded by a day's devotional services at Uji, a suburb of Kyoto and a far-famed tea-growing town. This preliminary meeting much resembled in spirit and tone the now historical Nara Conference, held last October. No formal action of any sort emanated from this as from the Nara gathering, but the pastors and evangelists drew nearer together and closer to God in a quiet, spiritual fellowship.

The *Sokwai* proper was attended by some sixty voting delegates, representing probably forty-five churches. After a contest extending over several years, the weaker churches have finally secured a signal victory, which marks a noteworthy advance in the history of the denomination. Up to the present year only independent churches have been allowed a voting membership in the annual meeting. T[illegible] year by an overwhelming majority the [illegible] was changed. Henceforth, dependent [illegible]urches are entitled to one vote each, and [illegible]ndependent churches to two each.

Independence has been considered the special glory and principle of the *Kumiai* body. To keep this prominent before the minds of all, the money qualification has been rigorously enforced at annual meetings. But now the independence of the Home Missionary Society, which began in January of the present year, emphasizes the principle in so public a manner that it is felt possible to relax a little when the Japanese are by themselves. Hence the change which pleases all except a few of the stalwarts, whose single watchword is complete independence.

Reports from the churches were discouraging so far as figures go. Only 266 baptisms were reported, and there is said to be a net loss of over 1,100. The exact figures are not available as I write. It should be remembered, however, that some of the churches have purposely revised their rolls and thrown out many useless, or worse than useless, names. Also that the Okayama Orphan Asylum Christians and some others have withdrawn nominally from the denomination and become Independents in the Western sense of that word. It is also highly probable that some churches failed to send in any report. Beyond this it should be added that the money-making fever burns in the veins of Christian as well as non-Christian Japan, and leaves few channels through which the fires of the Spirit may burn their course. But all feel that brighter days are ahead.

Reference was made to the report of the deputation. The excellence of its spirit and conclusions was gratefully recognized. It was felt, however, that the reference to the Doshisha contained therein involved the good name of the whole *Kumiai* body to such an extent that an investigating committee was called for to mediate between the missionaries (Board) and the Doshisha, and offer counsel to either or both parties as might seem necessary. The committee carefully selected consists of three pastors, Rev. Messrs. Osada, Koki and Miyaki, and two laymen, Messrs. Yokota of Kobe and Saibara of Osaka, the latter a lawyer.

The trustees of the Doshisha are greatly exercised over the report of the deputation. They feel deeply grieved, not to use too strong an expression, over the charge of having compromised, or being in danger of compromising, their Christian principles. They are now in session and will shortly speak for themselves.

It is a critical time in the history of the school. The trustees are greatly embarrassed. They feel under a cloud, so far as their American constituency is concerned, and they are by no means sure of a Japanese backing if they formally break from the mission. They face a large deficit for the coming year and the possible estrangement of many old friends. They assert boldly their unchanged attitude towards Christianity, and declare that all implications to the contrary, by whomever made, do them grave injustice. I am not at liberty to write fully on the subject, but I may add this much—a clear distinction ought to be drawn in every one's mind between the personal religious convictions of individual trustees and their corporate ideas as to what is befitting a Christian school. There is an honest difference of opinion between the Japanese trustees and teachers and their associate American friends as to the best manner of conducting a Christian school of high intellectual grade. There is a grave difference of opinion on the moral, not legal, bearing of the property question.

Whatever may be thought of the conclusions reached by the deputation it cannot be forgotten that these were the outcome of a wide variety of testimony and that some of the Doshisha's severest critics were Japanese. Also, I regret to add, it is not so much the decision itself as the publication of it that gives offense. It may be stated in this connection that the farewell letter of the deputation to the *Kumiai* churches, left with the Japanese early in December, was not published in Japan until this was made necessary by the arrival of American papers containing the translation of the same, and then the paper that published it added an elaborate article reviewing the history of the property question and throwing the blame for any misunderstanding thereon upon the missionaries. It is not my province to discuss the missionary or any other part of the matter, but simply to state facts known to the general public in Japan as they occur.

It is evident, however, that a school like the Doshisha can do nothing in a corner, that she must expect open criticism and must be ready to face it. I believe this to be the best thing for her, hard as it may be at times, and that a final and mutually satisfactory conclusion will be hastened by this unpleasant publicity. Even if that decision be not the first choice of many, it will be the second choice of all, and for that reason generally acceptable.

As for the work at large, more prayer and patience and persistent effort seem required before the larger blessing comes for which all wait and labor. The news of the lifting of the Board's debt brings great joy to every worker's heart. We at the front feel like bowing low in grateful appreciation to each one who helped make such cheering news a possibility. With this pæan of praise go the statement of conviction and the petition of devotion. Debts have no right to live. Let there never be another in the experience of the Board.

*Okayama, Japan, April 7.*

# The Home

## HYMN.

[Written for the meeting of the Woman's Home Missionary Association in Worcester, April 29, by Harriet Prescott Spofford.]

Lean from thy inner heaven, O Lord,
And let the holiness
That lives in thy unspoken word
Our beings bless.

Thou who art life, above us bow
From thy supernal shore,
Into our waiting spirits now
Thy fullness pour!

Thou who art love, let one swift sense
Of joy receive the spark
That kindles with thy immanence
The void, the dark!

Be all about us with the force
That warms, that stirs,
Send us forth thrilling from the source,
Thy messengers!

## FATHER AND SON.

BY MRS. J. G. FRASER.

Somebody has said that what a mother has not done for her son in the way of molding his character before he is fifteen she can never do. There is much truth in this statement, but the case is quite different with the father. His season of greatest opportunity is when his son is between twelve and twenty.

With the first dawnings of manhood in the breast of a boy springs up a need, and usually a desire, for the close companionship of a man, and that man should be his father. Too often, however, it is the mother who arranges how and where his time shall be spent, who superintends his studies if they are superintended at all, and who purchases all his clothing; and the mother who selects clothes for a lad after he is eleven years old finds it a trying ordeal to both, as the boy begins to have an idea that women do not know what garments are suitable for a young man of his advanced years! Quite often, too, he is correct.

Even if the mother's taste and judgment are the better, still the older the boy grows the more difficult the matter becomes. More or less friction arises which is supposed to indicate the depravity of the boy, while in fact it may be an unconscious protest against having his mother do for him what is more naturally the duty of his father. If the latter takes him into a clothing store to select a suit of clothes it is an occasion of pleasure to the boy, for he is satisfied with the masculine judgment in selecting. This may seem a trifling matter but it is one of the many opportunities for the father and son to keep in touch.

It is during these years that the father should give some careful training in the principles of finance, to the end that his son may not grow up to swell the ranks of the multitudes who yield to the passion for spending more money than they possess, and who go through life hopelessly involved if, indeed, crime does not result. The father may judiciously take the boy into his confidence in regard to the family finances, and in this way teach him the importance of careful expenditure. This training may be supplemented from time to time by arranging that the boy shall render some service to his father or somebody outside the family, for which he shall receive compensation. This will help to teach the value of money and encourage a spirit of manliness and self-reliance.

The fact that his father takes the lead in planning for the boy need not make the impression of lack of ability on the part of his mother, but rather that it is the natural thing. The mother should have a share in all the family conferences, but it is unjust that she should be expected to carry the entire responsibility. However faithful and capable a mother may be she cannot successfully carry alone the cares and responsibilities connected with the training of a boy during the most difficult period of youth, when the father should more properly assume the heavier part.

Once when a mother was pleading with her husband to help plan for their son he replied, "O, Mary, you are doing all right; when I see any need for it I will take a hand." So she did the best she could alone with a heavy heart, and when the need of the father's help was apparent it was too late; the opportunity was gone.

Evenings and Sundays usually furnish the most favorable opportunity for cultivating this most important companionship. But, alas, long, quiet evenings and Sundays reserved for the family circle alone are mostly things of the past. Socials, religious meetings, clubs, concerts, drills, parties and other things take both father and son away from home most of the evenings. If they went to the same places it would not be quite so unfortunate, but usually they do not. Evenings at home are the best time for the father to acquaint himself with his boy's studies, his natural tastes, his habits of thought and his companions. No business interests, no social demands, no committee meetings, no sermon preparation or any literary work are as important as these evenings with the boy.

It is a serious question whether any man who has a son in his teens has a right to engage in any business or fill any position which necessitates his absence from home a larger part of the time, especially Sundays, unless support for the family cannot be secured in any other way. Duty does not call in opposite directions, and the interests of the kingdom will be promoted quite as successfully in the end if the fathers of young sons decline to engage in any business, or any philanthropic or religious work, which separates them from the home circle the larger part of the time. The boy has a right to claim this help from his father in his own behalf, and society has a right to expect that every father will extend the helping hand to his son as he steps from boyhood into manhood for the sake of what that manhood may mean to the world.

## WHISTLING.

BY REV. I. W. SNEATH.

Why should not the art of whistling be utilized in the development of moral character? There is here an uncultivated field, which, if used, would bear good fruitage. There is no valid reason why the habit should be suppressed. On the other hand, there are good reasons why it should be cultivated in proper ways. It has been termed a "homely" art, but it has been clearly demonstrated that by practice really classical music can be whistled with great accuracy and with a peculiar charm for the listener.

The habit of whistling is due to various motives. We are all conscious of the familiar experience of whistling to sustain courage or to drive away fear. Dryden writes in Amphytrion of

> Whistling to keep myself from being afraid.

He also refers to that other experience of which some of us may have had a taste in times past:

> He trudged along, unknowing what he sought,
> And whistled, as he went, for want of thought.

Whistling has often proven the means of making manifest a spirit of good feeling and contentment, and so Wilbye, in the poem Madrigal, speaks of contentment turning

> The homely whistle to sweet music's strain.

It has ever proved a source of entertainment to individuals, and in recent years "whistling soloists" have appeared upon the platform in public entertainments.

In former years whistling, like many other methods of music-making, was regarded as improper, if not profane, by the pious folk, and under no circumstances to be indulged in upon Sunday. More than once in boyhood days my good grandmother chided me for whistling on the Lord's Day. Moore satirically refers to this notion in his Sunday Ethics:

> For, bless the gude mon, gin he had his own way,
> He'd na let a cat on the Sabbath say "mew."
> Nae birdie maun whistle, nae lambie maun play,
> An' Phœbus himsel' could nay travel that day,
> As he'd find a new Joshua in Andie Agnew.

Today, when the sound of the piano, the horn and violin are heard in the homes of many on Sunday, the opposition to the familiar habit of whistling may also be said to have passed away. And now the question as to its proper use becomes the one of real ethical import. It is one of the earliest ambitions of childhood to learn to whistle. At the present time the majority of young whistlers, unrestrained, seize upon the popular "airs" of the opera and the ordinary theater. Through the street piano, band or various other agencies they soon come to know these tunes, and not infrequently whole households, parents and children, are found singing or whistling "Bowery" selections when hymns or sacred songs would prove more elevating, inspiring and helpful. It is also to be remembered that whistling may prove a source of blessing to others than the whistler himself. The sleepless watcher of the night is often cheered by the passing whistler. Many despondent hearts take new courage from the cheery disposition of a whistling boy or man.

If any moral and spiritual effects are to result from the art of whistling, parents must be interested in whistling boys. When the son returns from school whistling an ordinary street "air," it will be the mother's privilege to suggest how much more proper for him and how much more delightful for her if he would whistle Scatter Smiles and Sunshine or Onward, Christian Soldiers. Classical instrumental selections may also be suggested, which will at least produce a healthy effect upon the boy's taste if not to any appreciable extent upon his morals. I have noticed after wedding ceremonies that boys quite readily whistle the wedding marches. In like manner superintendents of Junior Endeavor Societies, secretaries of Junior work in the Young Men's Christian Association and the leaders of all boys' organizations can be helpful in making what is generally regarded a homely and useless art one of great significance in

the development of character. Let us cultivate moral whistling and whistlers.

## LOVE THYSELF LAST.

Love thyself last. Look near; behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last. Look far, and find the stranger
Who staggers 'neath his sin and his despair;
Go lend a hand and lead him out of danger,
To hights where he may see the world is fair.

Love thyself last. The vastnesses above thee
Are filled with Spirit Forces, strong and pure.
And fervently, these faithful friends shall love thee,
Keep thou thy watch o'er others, and endure.

Love thyself last; and O, such joy shall thrill thee
As never yet such selfish souls was given!
Whate'er thy lot, a perfect peace will fill thee,
And earth shall seem the ante-room of heaven.

Love thyself last; and thou shalt grow in spirit
To see, to hear, to know and understand.
The message of the stars, lo, thou shalt hear it,
And all God's joys shall be at thy command.

Love thyself last. The world shall be made better
By thee, if this brief motto forms thy creed.
Go follow it in spirit and in letter,
This is the Christ religion which men need.
—*British Weekly.*

## FRESH AIR STUDIES.

### THE PASSING OF THE BIRDS.

BY HOWARD E. PARKHURST.

The crest of the great migration wave in spring reaches the latitude of southern New York about the first of May and the middle of New England about a week later. With minor differences from year to year, there is remarkable uniformity in the great avian tides of spring and fall.

This periodical transit of millions of tiny creatures is a marvelous occurrence. Had we adequate vision, what strange clouds, large and small, could we see every night during these few weeks! These clouds are not of mist but of feathers, rolling up from the savannas of the Southern States, the isthmus of Central America, the West India islands and the broad plains and forests of Brazil. They sail swiftly in the windless air, and, like veritable clouds, when they reach our colder climate are precipitated in lively drops of color and clear notes of song upon woods and fields. Then, after a brief stay, they may be seen evaporating and scudding on to northern New England, Canada, and far up into Arctic regions, a few fiery-hearted atomies of hummingbirds finding a summer home in distant Alaska. There is nothing in bird life more wonderful than the stupendous passage of this delicate host, in its trackless journey of thousands of miles over all the continents of the world, with the unerring instinct of infallible nature.

To the bird student the importance of the spring migration is partly because the specimens are now in their finest plumage and are doubly conspicuous from absence of foliage on the trees. The various species are also in greater abundance than when they are dispersed in pairs. But its chief importance is in the fact that it gives almost the only opportunity of studying the numerous species that summer in more northern latitudes, the fall migration, for several reasons, being very unsatisfactory. Thus it is only for a comparatively short period that we can enjoy the fox sparrow, the brilliant-voiced, ruby crowned kinglet, some of the finest warblers, and a few of the flycatchers vireos, finches and thrushes.

The various families show distinctive tastes in their summer resorts and little fellow-feeling. But on the long journey, like sensible travelers, they sink many of their differences and are quite companionable, so that the same "cloud" sometimes contains several species. The most favorable places to look for a flock of migrants are where there is a thin sprinkling of trees and shrubbery, and especially near water, where vegetation is most forward and insects abundant. As the observer sees in a familiar haunt the same species regularly passing year by year, the interesting but apparently insolvable question arises whether they have favorite halting places on the way, so that we are at all likely to see identical specimens on successive trips. Some slight facts confirm this notion, and their other strong local attachments justify the idea.

Of the immense variety, including our own summer residents and mere migrants now pouring in upon us, one can do little more than mention the prominent groups. One of the largest and most distinctive groups is that of the "warblers"—delicate and brightly colored, the most showy group we have. About twenty-five species pass our way every spring. Comparisons are invidious, and yet I think the Blackburnian, black-throated, green-hooded, magnolia and Canada warblers hold our easy pre-eminence. Despite their name the "warblers" are more attractive to the eye than to the ear, as the song of most of them is quite unpretentious.

A small, graceful, greenly-colored group are the vireos, all of them delightful singers and very distinctive in song. Among thinly scattered trees, especially on a highway, one often hears in summer a prolonged and ecstatic strain of true feminine volubility and ardor—the warbling vireo; while in deeper woods, and later in the summer than almost any other bird, sounds the shorter but richer chant of the red-eyed vireo, often marred with a touch of petulance. The finch family, the largest in the world, gives us as many representatives as the warbler group. On the average they are larger and not so brilliant in color, though a few are extremely beautiful, while we count among them several notable singers, including the purple finch, American and English goldfinches and the rose-breasted grosbeak, in every way beautiful.

Nor must we omit to mention the effervescent wren, the meadow lark in open fields, with his strong, clear call, the various swallows that express in motion what is denied in voice, the gorgeous scarlet tanager—too handsome to be vigorous, the olive-vested pewee, that long summer sigh among the trees, the cuckoo, so slender, feminine and shadowy, and, with his sprightly martial strain, the masculine oriole. This is a most imperfect list of worthies culled from many groups, each giving its distinctive pleasure and satisfying a special mood.

But in the roll of honor let us place first the thrush family with its versatile membership, in which the demoralized catbird plays the prodigal son, and where we find our most constant friend, old robin, and that southern genius, the mocking-bird. Unique among our songsters, however, are our typical thrushes, of which the wood thrush, with his short but golden phrase, is the most familiar, and, as the gem of all the galaxy, the inimitable hermit thrush. Let no one be charged with extravagance in his wildest praise of this beautiful creature, for it seems the acme of bird-life. Form and bearing, song and plumage are in matchless accord. If any species have a soul 'tis this. Among its kind it is the queen of hearts, separated from all others by the invisible barrier of its own grace, and while its personality lifts the observer into the highest region of nature's refinement, its serene and soulful melody, floating on the air at the hush of nightfall, makes the peace of nature vocal, and fills the listener with the sanctity of song.

## HENRY CLAY.

BY JEANNETTE A. GRANT.

A soul braver, stronger, more beautiful and more melodious than language could express.—*Rev. C. M. Butler, Chaplain U. S. Senate.*

Henry Clay was born in Virginia, April 12, 1777. His father was Rev. John Clay, a Baptist minister possessed of admirable qualities as a man and preacher. He died when his famous son was only four years old, leaving his noble wife with a large family and little means. From his mother Henry inherited his patriotism and from both parents energy and loftiness of purpose. The boy's schooling was the best his mother could give him, but far from satisfactory to his ambition. A little log schoolhouse and a drinking schoolmaster would seem decidedly uninviting to the lads of today, and so would the hard work after school hours which young Clay was obliged to do to help his mother provide food for the family. But the "mill-boy of the Slashes," as the neighbors called him when he rode one of the farm horses to mill, a bag of corn behind him, was learning many things which afterward made him the people's idol.

When he was fourteen his stepfather, Captain Watkins, a man of some influence, found him a place as clerk and errand boy in a store in Richmond, but, seeing how eagerly Henry improved every opportunity to learn, succeeded in getting him a position as clerk in the office of the Court of Chancery. This was a fine opening and the awkward and poorly dressed youth of fifteen made good progress during the next four years, going far ahead of the city youths who had been amused at his first appearance among them.

Young Clay's good penmanship recommended him to the scholarly Chancellor Wythe and, in doing his copying, he was brought into intimate relations which were a great benefit to an ambitious young man. From the venerable and philanthropic chancellor the future "Great Pacificator" imbibed strong objections to slavery and by him he was advised, after four years of copying and companionship, to study law. So faithfully had the boy always improved his time that at the end of a year he was admitted to the bar of Virginia.

Although a social favorite in his native State the young lawyer decided to begin his professional life in Kentucky, whither his mother and her family had already removed. This was in the year 1797 and Kentucky had been a State for only five years. In Lexington, the new State's capital, containing then but fifty houses, "Kentucky's favorite son," as he was called in after years, took up his abode. The state of society was such as to make lawyers a very necessary element, and most flattering success came to the almost penniless young stranger whose charming manners were as much appreciated as his legal prowess. In a year and a half he was married to Lucretia Hart,

daughter of one of the foremost men in the State. At the end of ten years Henry Clay was in circumstances to serve that public which, for the remainder of his long life, found so many tasks for him to do—tasks to which he freely gave his time and talents and loving interest to the very last.

Henry Clay's first public act was a noble attempt with voice and pen to deliver his adopted State from the curse of slavery. But the time was not ripe for such measures and success was a long way ahead. When he was about thirty years old, in 1806, Kentucky sent him to fill a place in the United States Senate, made vacant by the resignation of one of her senators. At Washington he was cordially received by President Jefferson, whose disciple he had long been. A heavy surplus in the national treasury was troubling the President who, in his message of that year, suggested applying the money to internal improvement so greatly needed throughout our undeveloped country. For this measure Clay worked diligently, desiring to see his beloved country assume a dignified position among the great nations of the earth.

In 1811, as Speaker of the House of Representatives, Clay strove with all his marvelous eloquence to stir up the people to proper action concerning the indignities offered us by Great Britain, so that to him the country owed the benefits which followed the War of 1812. In 1814 he was at Ghent with four other commissioners, appointed by President Madison, effecting a treaty of peace with Great Britain.

The grandest feature of Clay's eloquence was his power to avert disaster, to pour oil upon the raging sea of political contention and reconcile, at least temporarily, those who were ready to sacrifice everything but their own opinions. The Missouri Compromise of 1821 was a superb example of his wonderful ability to win men. From that time till within a few years of his death, a period of twenty-six years, Henry Clay was a candidate for what is considered the highest honor the people of the United States have to bestow. But his friends were strangely helpless and his enemies strangely powerful in this matter, and his failure to receive the more than merited reward for his ceaseless service of his country adds a pathetic halo to his memory.

In 1824 Mr. Clay brought forward his famous "American System" for the protection of home manufactures and industries. In 1833, to avert civil war, he sacrificed his own opinions and by tireless exertion succeeded in effecting a tariff compromise which, for a season, reconciled the South and North. Slavery still continued to menace the Union that he loved and in 1850, an old man of seventy-three, broken in health, he made a speech which lasted two days and resulted in the Compromise of 1850, or what is called the Omnibus Bill.

It is a fashion of the day to concern ourselves only with the present, but no citizen of our noble Republic should ignore its past. The speeches of Henry Clay throw much light on subjects that are agitated at the present hour. His was a model public life. He loved honors and the people's approval, but he refused to accept them at the sacrifice of his principles. His own words strike the keynote of his character: "I would rather be right than be President."

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Great occasions do not make heroes or cowards they simply unveil them to the eyes of men. Silently and imperceptibly as we wake or sleep, we grow and wax strong, we grow and wax weak; and at last some crisis shows us what we have become.—*Canon Westcott.*

## THE YOUNG PEOPLE'S "HUSTLING" MINISTER.

A CONVERSATION RECENTLY OVERHEARD IN A CITY HOTEL PARLOR.

*First Speaker:* I see you have lost Dr. Blank from your church. What was the matter? I thought he was a first-class man, and he isn't very old. Isn't broken down, is he?

*Second Speaker:* O no, he's all right. Most of us older ones think, we *know*, there never was a better or more eloquent man in our pulpit. But the young people's society in our church cuts a great figure, you know, and they thought the Doctor wasn't quite up to date. They said they had no fault to find with his preaching, and they admit a better man never breathed, but they said he wasn't—well, I hate the word, but this is exactly what one of them said—enough of a hustler for them, so he had to go.

*First Speaker:* What sort of a man have you got now?

*Second Speaker:* O, a young fellow, his preaching is a little thin, but he hustles, so I suppose it's all right. The joke of it was that we old folks had to get together $2,000 before they could call the new man. We said, "Now you've frozen out our minister, why you can get a minister to suit yourselves, and we'll stand back and see what sort of work you make of it." But when they found he wouldn't come till he had $2,000 of his salary in hand, they went ahead trying to make it up among themselves, and, bless you! they couldn't raise more than a hundred and something dollars. We had to put our hands in our pockets and help them out, and we didn't do it with any too good a grace. Whether it is a part of that ridiculous pampering and spoiling of our children that foreigners accuse us of or not, I can't say. But it does seem to me perfectly absurd that we should let a posse of young folks, who really contribute almost nothing to the support of the minister, run the whole business.

*First Speaker:* Glad to get the young folks to come in on any terms, I suppose—got to, if you have any old folks twenty years or so from now.

*Second Speaker:* Well, there is something in that, and I don't want to undervalue their enthusiasm. But when Mr. D., the head and front of them all, gets up in the church meeting and tells us graybeards that *they* have made up their minds that things must be thus and so, and we know that all he contributes to the church fund is just eighty-four cents a month for his sitting, why, it comes a trifle hard. I don't know how we can get it into those young folks' heads that the ones who pay the bills have a little right to be considered. But we're in the back seats now, and likely to stay there for the present. You talk with the twenty or thirty leading men of our church and you'll find that they feel just as I do, but they keep as quiet as they can. They say if we had brought up our children a little better they might be more modest now. In the meantime it may be up hill or it may be down, I don't think the young folks care much, but our church is hustling.

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Blessed are they among mortals who are never weary of their own company.

## Closet and Altar

*What Christ's prayer was all true prayers must be. You must pray with the great prayer in sight.*

It is little we can bring to pass, but our will and desire may be large. Nay, they may grow until they lose themselves in the infinite abyss of God. Not that we ought to think within ourselves that we wish to be this or that, like such a saint or angel, for we ought to be much more than we can conceive or fathom; wherefore, our part is to give ourselves over to God, being wholly his. And if ye cannot be entirely his as ye fain would be, be as much his as ye may attain unto; but whatever ye be, be that truly and entirely; and what ye cannot be, that be contented not to be, in a sincere spirit of resignation, for God's sake and in him. So shall you peradventure possess more of God in lacking than in having.

—*John Tauler.*

O all-embracing mercy,
O ever-open door!
What should I do without thee,
When heart and eyes run o'er?
When all things seem against me,
To drive me to despair,
I know one gate is open,
One ear will hear my prayer.

—*Oswald Allen.*

In various places and on many occasions does Jesus pledge us to meet him in this life—at the cross, in the sacrament, in the crises of joy and sorrow—and now once again he appoints us a meeting place. It is the Valley of the Shadow, where, in the quietness and seclusion as in a lover's glade, he will expect us one day. Is there any spot on earth so common or so wild that it has not been transformed by love? Are there any places in our thought so beautiful as those where we kept tryste with those that were dearer than life? So Jesus . . . put a fair face on death, so that it becometh but his dark disguise as he returneth to receive us home.—*John Watson.*

Our highest blessedness is that we have immortal needs—needs which require eternity for their fulfillment. Eternally we shall need to be taken deeper into the unfathomable heart of God that we may learn to love as he loves. Eternally we shall need to pray the lofty prayer of Christ, "Thy will be done."—*Lucy Larcom.*

Bring your mind to God; bring it to him daily and hourly, and daily and hourly he will fill it with its true treasure.—*George Bowen.*

O Father of all mercies, we, thy servants, lift up our praises and supplications at thy footstool. Thou knowest our hearts and our needs. Grant us such blessings as we stand in need of. If our burden be a heart of unbelief, lift on us the light of thy truth and scatter our doubts. If we are weary and heavy-laden, give us the rest of the covenant of grace. If we have a name to live, while we are dead, send us an unction from the holy One. If we are panting after the follies of the earth, and laying up treasures here, show us the vanity of this world's possessions and enjoyments and put a new song into our mouths, even praise to our God. While we live may we live unto thee, and when thou callest us hence may death be gain unto us. Amen.

## MY MOTHER'S PORTRAIT.

You ask for her dear picture, that my hand
Has not the skill to draw. A patient face
Where pain and care and sorrow left their trace;
Hair that is smoothed above the brow, a band
Of shining silver—angels in the land
Of peace have such an aureole to grace
Their foreheads; lips where one would place
Only pure kisses; eyes that have command,
Entreaty, love, mirth, pathos, rarely blent
In their kind glances. Nay I cannot paint
Her portrait, for the soul that is so sweet
Soars too far heavenward, as though 'twere lent
Only in part to earth. Picture a saint
And you will have her likeness then complete.

—*James Berry Bensel.*

## A NEW STORY OF AN OLD SONG.

The first time that the tender lyric, Home, Sweet Home, was sung in public was when an Indian, brooding over the death of his beloved squaw and papoose, committed suicide on the spot where they were buried. It was a time when the boundary lines between Georgia and Tennessee were in dispute, and the half-breeds were constantly making trouble. In order to harmonize contending factions our Government established a trading post there. John Howard Payne appeared on the scene, and on suspicion of inciting the Indians to insubordination was arrested and carried to the council house. With others he witnessed the burial of the heart-broken Indian and began softly singing to himself the song which has since echoed through every land on earth. The sequel is told by the Atlanta *Constitution* in these words:

General Bishop, who had kept a close scrutiny on his actions, heard the song and called Payne to him.

"Young man," said the stern old Indian fighter, "where did you learn that song?"

"I wrote that song myself," replied Payne.

"And where did you get the tune?"

"I composed that, also."

"Would you let me have a copy of it?"

"Certainly I will."

"Well, a man who can sing and write like that is no incendiary. Appearances may be against you, but I am going to set you free. I shall write out your discharge immediately and a pass to you anywhere you choose through the nation."

Payne had been housed at the home of a family living near by, and on his return there he exhibited his pass and related the circumstances. That was the first time that Home, Sweet Home, had ever been sung in public.

## Tangles.

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

### 39. NUMERICAL.

A wee 1-2-3-4 who stays on our floor
Keeps us always wrought up with vague fears.
O, the 5-6-7-8's that would crush older pates
He has had in his life of five years!
Now 6-7-8 the blows he has had on his nose
Should have made it quite flat, you'd suppose,
But fie, such 2-3-4's! he will not even pause
When he's stumped all his poor little toes.
All will be quiet, when young 6-7-8-9-10
Wakes the house up to a sudden wild fright—
There, he's fallen off the front gate,
A bruised and begrimed little wight,
1-2-3-4-5-6-7-8-9-10 at his fix,
But—he'll do it again before night.

MABEL P.

### 40. PROVERBS.

The following contains all the words of eight familiar proverbs. See if you can reconstruct them.

Turn your coat according to the tide, and you will wish too late to mend your way. The cloth deserves a good time; where there's haste send a cut alone, if not a thing more. Go! let no man wait for another one, it is never well enough done if there's less speed.

E. S. M.

### 41. ENIGMA.

A word I took; it made no sound—
The reason why you soon will guess,
But when I'd cut off half I found
The word itself contained no less.
I tried again; though less I left,
I took no more than half away,
When lo! to pay me for my theft,
The word had gone—and gone for aye.

E. E. C.

### 42. HIDDEN SHELL-FISH.

HOW MANY AND WHAT?

*My Dearest Polly:* I must write you a line about the boat race and the tennis game, for I know how eager you will be to hear about them. Was not Harry's call opportune? He came just in time to go with us. We rowed to the course in our own boat and our boys terrified us, for they were so excited at the race I thought they would upset us. To our great delight, Charlie won. He was beaten last year, you know, so he was on his mettle and rowed with great animus, clearing the stake boat splendidly and coming in amid tremendous acclamations. The prize was a beautiful white bowl with a pinkish rim, perfectly lovely in shape and color. Joe was very much crushed at his defeat and looked as solemn as if he had been reading a Greek lexicon. But Charlie, on the contrary, was hilarious, as he had reason to be. Then we went to see the tennis match between Harry B. and Teresa. He made us laugh, for he gives the queerest little jump when he "lobs." Teresa beat him, however, so we were joyful.

You will be here next week yourself, so I only write this little line and shall count the days until you come.

Your devoted DOLLY.

### ANSWERS.

36. 1. Henry M. Stanley. 2. Noah Webster. 3. Beau Brummel. 4. Thomas Hood. 5. George Francis Train. 6. Elizabeth Barrett Browning. 7. David Livingstone. 8. Henry Ward Beecher. 9. Thomas A. Edison. 10. Harriet Beecher Stowe. 11. Alfred Tennyson. 12. Horace Greeley. 13. Phillips Brooks. 14. Lucy Stone. 15. Jennie Lind. 16. Dwight L. Moody. 17. A. D. T. Whitney. 18. Wendell Phillips. 19. Patrick Henry. 20. Neal Dow. 21. Charles Lamb. 22. Jay Gould. 23. Benjamin Franklin. 24. Chauncey M. Depew. 25. Charles Sumner. 26. William Wordsworth.

37. 1. Sun-stone. 2. Moon-stone. 3. Star-stone. 4. Hearth stone. 5. Thunder-stone. 6. Door-stone. 7. Black-stone. 8. Fire stone. 9. Smoke-stone. 10. Pipe-stone. 11. Blue-stone. 12. Sand-stone. 13. Lime-stone. 14. Soap-stone. 15. Eye-stone. 16. Tomb-stone. 17. Hail-stone. 18. Gold-stone. 19. Ear-stone. 20. Step-stone. 21. Brim-stone. 22. Air-stone. 23. Foot-stone. 24. Mile-stone. 25. Shen-stone. 26. Head-stone. 27. Hair-stone. 28. Cap-stone. 29. Ink-stone. 30. Mill-stone. 31. Oil-stone. 32. Curb-stone. 33. Key-stone. 34. Holy-stone. 35. Eddy-stone (Lighthouse). 36. Cobble-stone. 37. Satin-stone. 38. Bond-stone. 39. Needle-stone. 40. Blood-stone. 41. Arrow-stone. 42. Grind-stone. 43. Iron-stone. 44. Hammer-stone. 45. Blarney-stone. 46. Load-stone. 47. Lap-stone. 48. Flag-stone.

38. 1. Dry-den. 2. Hood. 3. Burns. 4. Abbott. 5. Young. 6. Lowell. 7. Long-fellow. 8. Goldsmith. 9. Cur-tis. 10. Browning. 11. Swift. 12. Lamb. 13. Mother-well. 14. Black. 15. Marvel. 16. Cooper. 17. Gray.

The search for titles of Longfellow's poems, as required of solvers of No. 34, was entered into with much enthusiasm by a great many readers, of whom about thirty gave lists containing 50 titles. Several claimed 51 or more names, but in all cases careful revision has reduced the number to 50 or less. Several such titles as The Grave, of which only Grave is given in the puzzle, have been thrown out; but Woods in Winter has been allowed, as it has been evident to nearly every solver that, through some slip, the prepositions were transposed in the words "*in* the woods *of* winter." The 50 titles that seem to be unquestionably correct include the 48 given by the author of the puzzle, with the addition of Fire, and Song. The list selected from the tying ones as the neatest and best arranged is that of Eunice Coffin Preble, 353 Hammond Street, Bangor, Me., to whom the prize book has been sent.

Solutions given to other Tangles of April 9 were: Mrs. C. M. Goddard, Newton Center, Mass., 33; Marion G. Aldrich, Concord, N. H., 33; Carolyn P. Boardman, New Britain, Ct., 33, 35; Elizabeth S. Hill, W. Groton, Mass., 33, 35; Mrs. M. A. Harrington, Webster, Mass., 33, 35; B. J. Stone, Shelburne, Mass., 33, 35; Harriet Tucker, Weymouth, Mass., 33, 35; H. H. Sherbrooke, Que., 33; Margaret Hosmer, Worcester, Mass., 33.

Serve him in daily work and earnest living,
And faith shall lift thee to his sunlit hights,
Then shall a psalm of gladness and thanksgiving
Fill the calm hour that comes between the lights.

—*Sarah Doudney.*


# To Cook Before An Audience

of bright housewives who are noting every step in the operation isn't easy. Besides, the cooking must be perfect.

Teachers of cookery know this and they use only what they can depend on every time.

That's why they all use Cleveland's Baking Powder. It never fails.

She kneads it; you need it too—

# "Duluth Imperial" Flour.

It answers every need and makes "better bread and more of it"—**20 loaves more in every barrel**—light, white and delicious.

If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal and we'll tell you where to get it.

**DULUTH IMPERIAL MILL CO., Duluth, Minn.**

# The Conversation Corner.

DEAR CORNERERS: The first thing and the best thing I have to give you this week is a letter from our friend of the "Deep Sea Mission," Dr. Grenfell. It is dated at the Government House, St. John's, Newfoundland, where he had just landed (April 10) from his novel missionary trip "to the ice" with the sealing fleet. After saying that he had not yet heard from Pomiuk, although expecting to do so soon, he writes:

We killed 22,300 seals. I brought in ninety to one hundred myself. I had nearly one hundred cases of accident and sickness among the various ships and our own while out. One man was drowned under the ice, one had a broken leg, another got sick in another vessel and died on landing. Two steamers were crushed in the ice and lost, two more were broken down, and another was badly crushed and is still somewhere at sea. I hope she is safe. The other crews were saved. The ice was heavy and the weather boisterous, but even one who is a bad sailor would find it enjoyable in the ice, because it smooths the water and lessens motion.

I suppose for the first time in the sealing industry services were held on sealing steamers. God's blessing, I am deeply thankful to say, rested on the word. Several spoke of their determination to live more as children of the King by God's grace. Crowded in the filthy hold, often standing with men packed above and below, behind and before, I had the chance to speak of the living Saviour and his promised fellowship, and of seeing men drinking in the word. When I had gone around and seen my sick I always journeyed out on the ice-pans with the gangs of men, and had grand opportunities of knowing their temptations, needs and failings. Many of our crew (308 all told) were Roman Catholics, but who was who I know not. Most attended the preaching services, and I revel in joy that God's grace in some degree worked visibly in the hearts of men.

The deepest and most lasting conversation I had with any one man was with one who had a wound in his head, and was carried on chiefly while I dressed it. The weather was very bad, the ship rolled heavily, the cabin was small, dark and stuffy, and yet, marvel of marvels, without noble edifice, vestments, or ordained priest, God's Holy Spirit was seeking a human soul! . . . I leave by the first boat for England. Your brother in Christ, WILFRED GRENFELL.

I am sure we all rejoice with the good doctor in his success in the novel experiment of a missionary trip among those hardy sailors in their pursuit of "swiles" on the ice-pans of the northern ocean. Not many are such veritable sons of Neptune as to "revel" so heartily in the hardships and roughnesses which must be encountered in that service. He does it for the Master's sake, and may the Master's blessing go with him when he sails away for his summer's work among the foreign sailors and Eskimo shoremen of the farther Labrador! Then, if not before, we shall hear from his and our little friend, Pomiuk.

Here are two more foreign letters I have been waiting for room to give you.

63 GUILFORD ST., LONDON, ENG.

*Dear Mr. Martin:* . . . Don't you think the Cornerers would have liked to go with me last week to see the boys of Christ's Hospital eat their supper? They have what is called a "public supper" every Thursday evening in Lent. There were 510 boys who sat down to supper at the same time. They had only soup and bread and butter. The boys are all dressed alike in long blue coats or gowns, with knee trousers of the same color, long yellow stockings and low shoes. They wear no hats even in winter. The costume is the same worn by the first "Blue-Coat Boys" more than 300 years ago.

The boys sat on long benches beside the tables or knelt on the floor while evening prayers were read, and when supper-time actually came they whisked their legs over the benches and went to work on their bread and butter just as if there were not hundreds of people watching them. After supper a choir of the boys sang two hymns and the orchestra of boys played while the visitors were leaving.

Yesterday we went to see the "London Stone." It is supposed to have been in the center of the "Roman Forum in London," and was used to measure from all over England. It now stands thirty-five feet from where it used to be and is built into the wall of a church with an inscription over it in Latin and English. One afternoon we attended the service in Westminster Abbey and afterwards walked about and saw the many famous monuments, among them those of John and Charles Wesley and Sir Isaac Newton. I was surprised to see a tablet to Major André. In the chapels around the choir we saw the tombs of several of the kings and queens of England, among them those of Queen Elizabeth, Mary, Queen of Scots, and Henry VII. and his wife. We saw the place where Oliver Cromwell was buried at first, but when the Stuarts came back his body was not allowed to remain. I live in Grinnell, Io., and I think I know who it was who wrote from there in the Corner a few weeks ago.

KATHARINE M.

Thanks for this interesting letter about things we have all heard about. Our "Boston Stone," the remains of which some of our pilgrim Cornerers have seen, was doubtless named in memory of that. The other letter is a postal card and is from a "constant reader" and friend of the Corner.

NAPLES, ITALY.

*Dear Mr. Martin:* In the forty-eight hours since I landed from the *Fulda* (after a splendid voyage) I have seen more laughing-eyed, healthy children than in any similar period of my life. They seem to live, move and have their being on the street and, though some of them have to sell matches for a living and all of them beg whenever a green and innocent American comes into view, life nevertheless seems to be for them one long and glorious holiday. I met on the steamer Mr. ——, the New York publisher, and his wife, who knew "Whiskyboy" of Japan and were so pleased with the account of him in the Corner [see March 19] that they begged the paper to send to him. H. A. B.

Our acquaintance widens—who knows but we may hear from "Whiskyboy" himself yet!

And now from Arctic missionaries and European travels to American garden seeds:

BOSTON.

*Dear Mr. Martin:* I have a suggestion to make about those sweet peas the girl sent you [Corner, April 9]. If they are rare I should think that you could plant them, and when they grow up and were turning to seed that you could take the seeds and put them in packets and sell them and take the money for the benefit of the little Eskimo. WILLIE T.

A Connecticut boy writes to ask if he can get any of those seeds from Elizabeth if he should send the money. Just as I was thinking how I could answer these boys, a letter came from Elizabeth's father—her photograph in the letter shows that she is but a little bit of a blossom herself—which arranges the matter:

CHICAGO, ILL.

I wonder if your little Cornerer or some others would like more seeds to plant by themselves as a Pomiuk nest-egg, the blossoms to be picked from the vines to be sold for his fund. I will furnish packages to four Cornerers for a Pomiuk Sweet Pea Band, if they will plant them and let me know the result. May the Lord bless the band! I thought of Dr. Grenfell and his work when I read this week of several fishermen carried out to sea on the ice on the coast of Labrador. I never supposed it was quite so barren and uninhabitable. I have that book of Dr. G., The Vikings of Today [American edition just published in New York and sold in the Congregational bookstore], and we are much interested in it.

So there is a chance for two more seed-sowers! Address: "Elizabeth, 2725 North Lincoln Street, Station X, Chicago." If more than two write, they would better put in a stamp for reply as to seeds, which perhaps your own dealer can get for you.

Mrs. Martin

## CORNER SCRAP-BOOK.

**Rabbit-Driving in California.** Allusion has recently been made in the *Scrap-book* to an "Anti-Squirrel Convention" in the State of Washington. The Boston *Transcript* gives a long account of an anti-rabbit convention held in Central California, which was very successful—from the standpoint of the *antis*, if not from that of the rabbits. The rabbits convened in San Joaquin Valley, for the purpose of eating the green grass and the bark of the vines and young fruit trees. Then, on a given day, the people convened—all sorts and conditions of men and women, in carriages, on horseback, children in big wagons, aggrieved farmers on foot. At the signal of a cannon the "drive" proper began, a skirmish line stretching six miles across the prairie. After a few hours the pursuers, many hundreds of them, were moving in a great circle, nclosing the rabbits. Gradually the lines of this living wall draw together. All is excitement. Horsemen are dashing hither and thither directing the chase; the boys shout, the ladies "shoo" as the frightened animals try to get past the line. At length the rabbits begin to run in concentric circles and with great rapidity till their movement is like a whirlwind. The drive ends in a wire pen, where the poor jack rabbits are slaughtered—twelve thousand of them on that particular day. The Rabbit Drivers' Association in charge cut off their ears, as vouchers for the bounty of one and one-half cents a rabbit paid by the county. Does this seem cruel? It is a necessary act of self-preservation on the part of the vineyard owners and fruit raisers. Either they must give up their business, or jack-rabbit must give up his.

**Are Our Ladies Cruel?** Not in hunting rabbits, but in being party to the killing of innocent and handsome birds, simply that they may transpose the bird's plumage to their own bonnets. The Massachusetts Audubon Society appeals to women to pledge themselves not to wear the feathers of wild birds for ornamentation, and invites membership through Miss Harriet E. Richards of the Boston Society of Natural History. The snowy heron of the North American coast is now nearly exterminated by the plume-hunters, for the plumes which they seek are worn only in the nesting season, while the parent bird is hatching or rearing its young, so that the whole family is usually destroyed. If ladies must imitate the savages in wearing the plumage of animals, why do they not confine their selection to the feathers of ostriches and other domesticated birds, which are not injured by the loss? The *Animal World* (London) says: "If ladies would only take to killing their pet canaries, bullfinches, skylarks, or even parrots, and exhibit them on their hats or bonnets, it might kill the fashion of slaughtering pretty birds for the sake of personal ornamentation."

**Cruelty to a Boy?** The boy got a sliver in his foot. The mother proposed a poultice. The boy declared that he wouldn't have a poultice. "*Yes, you will have a poultice,*" said mother and grandmother. They were in the majority. The boy was put to bed. While grandmother applied the poultice, mother stood by with uplifted stick, threatening to use it if he opened his mouth. He did open it when the hot poultice touched his foot: "You"—"You keep still!" said the woman with the stick. Once more he tried: "I"—the stick waved, the operation was finished, and the boy tucked into bed. "Now Eddie's foot will be all well!" But as mother, grandmother and stick moved away, a shrill voice piped triumphantly from under the bedclothes: "*You've got the poultice on the wrong foot!*"

L. H. M.

# The Sunday School

LESSON FOR MAY 17. *Luke* 19: 11-27.

## THE PARABLE OF THE POUNDS.

BY REV. A. E. DUNNING, D. D.

Our Lord was on his last journey to Jerusalem. He had just a few days before taught his disciples that it was easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. Then he had sought entertainment from a rich man, who took him not only into his house but also into his heart; and Jesus had declared that that rich man was fitted for the kingdom of God. Then, because they thought that the kingdom was to be at once set up, he spoke to them this parable of the pounds to show them that their entrance into the kingdom would depend, not on the amount of their possessions, but on the use they made of what they had.

Some thirty years before, Archelaus, son of Herod the Great, had gone to Rome to receive as his kingdom the territory where Jesus then was. But the people sent a large embassy after him to ask the Emperor Augustus not to permit him to reign over them. Augustus so far heeded their request as to reduce the territory which Archelaus expected to get and to give him the title of ethnarch instead of king. When he came back he caused many of those who had opposed him to be put to death.

The splendid palace which Herod had built was still standing in Jericho, reminding the people of these well-known facts. Jesus appears to have made them the basis of his parable. The kingdom of God, which the disciples expected would soon take the place of the Roman Government, was not what they supposed it to be. Jesus was its king, but he was on the eve of withdrawing from them, and their relation to his kingdom would depend on their faithfulness to his business during his absence. He did not tell them when he would return, but he did assure them that the time would surely come when he would reckon with them and would reward every one according to his works. He drew a picture for them of that reckoning and its consequences. These were twofold:

I. *Rewards for faithful use of trusts.* Each servant is represented as having the same trust committed to him, but the uses made of it differed with different men. Every one, then, is to be judged by the use which he makes of himself as a servant of God. If he fulfills God's purposes in his life he will have:

1. The divine approval. "Well done, thou good servant," from God are the most welcome words that can ever fall on the ears of his children. That they may be heard in the great day of final account, it is necessary that they should be found appropriate to the close of every day. They are to be spoken at last because of the faithful fulfillment of the charge, "Trade ye herewith till I come." That means, Do business for God till the time for doing business ends. The merchant, it may be, balances his books only at the close of the year. But if his heart is in his business he has a pretty accurate knowledge of its condition day by day. If he is prosperous he is conscious of it, and if he is losing ground he will not long be unaware of it. God's servants usually know how their business for him is going; and if they are prospering, the joy of it is realized day by day.

The nature of that business need not be misunderstood by any. It is witnessing to the experience of Christ's deliverance from sin and to God's mercy for the repentant sinner. It is seeking, in his name, the highest welfare of others, and thus advancing his kingdom. It is showing the spirit of him who pleased not himself. It is planting homes, if the opportunity is offered to us, and rearing children to serve God. It is fulfilling our duties as Christian citizens, and doing whatever will promote righteousness and extend the knowledge of truth in obedience to his will. The consciousness of doing these things to the best of our ability is the highest reward men can have in this life, and will be the abiding joy in remembrance throughout the everlasting life beyond the grave.

2. Enlarged possessions. The pound gained as the man did business with it. His capacity also grew with experience. When the hour of reckoning came, he was not only able to return to his master a large increase, but he was himself of far more value and was able to take much larger responsibilities, which were promptly given to him. One man was made ruler over ten cities, another over five. This does not imply that one was more faithful than the other and therefore received more cities. Each did according to his ability and was rewarded with as great responsibilities as he could receive. It is to be presumed that the man who was set over five cities was as content with his allotment as the one who was given authority over ten cities.

Faithfulness in doing business for God increases manhood. Strength to resist temptation grows, judgment becomes clearer, powers of leadership develop, reverence for men's possibilities deepens, in the conscientious discharge of duty with habitual seeking of guidance from God. Whenever we do anything for him, and for men in his name, we are enriched with more manhood, and this becomes our possession for eternity.

II. *The punishment for unfaithfulness.* One man to whom a pound was intrusted put it carefully away. He returned it just as he found it, and declared that he was afraid to do business with it lest he should lose it and incur his master's displeasure. By keeping the pound as it was he claimed that he had done his duty. But he ignored the fact that not only the pound but himself belonged to that master, and that, when the pound and the man came together, it was his fault if both did not gain in value. The punishment for his failure to improve his opportunities was:

1. Loss of the knowledge of God. The man who refuses filial relations with God thinks him a hard taskmaster. He forgets what he owes to him, and ascribes God's interest in him to selfishness. He thinks God is seeking what he has no right to in demanding his services. He admits that God has some claims on him, but when he has renounced his place as a child, whose highest privilege is obedience, he loses the conception of God which makes religious life tolerable. He looks upward only to make a bargain with God. The sinner who has lost the knowledge of what grace is, as favor to the undeserving, has lost the power of interpreting the character of God.

2. Loss of power and influence. The pound is ours only to be used for God. All our possessions and attainments we hold in trust. They become useless to us by disuse. No sadder truth than this is connected with human history. Every one who has reached middle life has seen illustrations of men and women with fair abilities and good prospects who have come to nothing, so far as helpful influence over others is concerned, simply because they have permitted their talents and opportunities to go to waste.

The neglected possessions and privileges of the unfaithful servant go to strengthen the power for good of the faithful. The law of life is that nothing which God intrusts to us, if faithfully used, can ever be wasted. Deafness or blindness or sickness have come to some who have gained education at great cost, and their usefulness seems to be cut off. But there are other fields for them, if not in this world in the next. The great truth of this lesson is an exhortation—Live for God, and you will live with him and will come to live like him.

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## PROGRESS OF THE KINGDOM.

### COMBATING PAGANISM IN THE UNITED STATES.

*(Parallel with The Congregationalist's June Topic for Missionary Meetings.)*

The C. S. S. and P. S. lays the foundations of Christian work in many destitute communities, the C. E. S. helps to educate the minister, but it is the Congregational Home Missionary Society which undertakes his support, organizes churches in the West, North and South and aids feeble congregations in the East. When in 1826, under the name of the American Home Missionary Society, a national organization uniting several local home missionary societies was formed, it was designed especially to provide gospel privileges for the new settlements on the Northern and Western frontiers, and the society's best known and most interesting work is that among the hardy pioneers in the mining and lumber camps or in the agricultural regions of the West and Northwest.

Those who have read Mr. Puddefoot's book, The Minute Man on the Frontier, have some conception of the awful paganism and wickedness our home missionaries must fight against in these frontier towns, where they find "twenty saloons in a block, opera house and electric plants, dog fights, men fights, no Sabbath, but an extra day for amusements and debauchery." The people have but one aim—to make money. The pioneer preacher has neither church, parsonage nor a membership to start with. On the contrary, he often meets with hatred and opposition, sectarian jealousies are not uncommon and it is a long, weary way to the well-filled church, the thriving Sunday school and the cozy parsonage. But he perseveres in preaching the gospel in season and out of season, in winning the hearts of the younger generation, in visiting the sick and burying the dead until at last he succeeds in making the church a power in the community which in due time ceases to be a little frontier village and becomes a prosperous Western city. No other witness to the success of our home missionaries is needed than the fact that of the nearly 5,300 Congregational churches reported in 1895 more than five-sixths were planted, and many more were fostered, by the C. H. M. S. and its State auxiliaries.

Of course our frontiers are continually changing. Within the memory of the present generation Iowa, Illinois, Michigan, as well as other neighboring States, and more recently North and South Dakota, were regarded as new lands in the extreme West. At present interest centers in our latest frontier, the portion of the Indian Territory now called Oklahoma. It is unnecessary to describe here the mad rush for sections when in 1889 this territory was opened to the public, for every one will recall the exciting accounts in the daily papers at the time. It is of importance, however, to note how closely the home missionary, realizing that the longer a community is left without the gospel the harder it is to gain a footing, followed upon the heels of the immigrant. In the racy words of Brother Puddefoot: "Many of our minutemen preached the first Sunday. They were among those who sat on the cow-catcher of the engine and made the run for a church lot and to win souls. They preached that first Sunday in a dust storm so bad that you could scarcely see the color of your clothes." As a result Superintendent Parker declares that Congregationalism has never had a better opportunity nor a more urgent popular demand to take a controlling place in a commonwealth than it has at present in Oklahoma. In 1895 seventy-five church organizations were reported and at least twenty-five more appointments were filled by our missionaries. A band of six young men will enter this field after graduating from Chicago Seminary, and much interest is being awakened by Miss M. D. Moffat, a bright, winning young missionary who has recently been welcomed to Oklahoma by lonely women and rough cowboys alike.

It might be inferred that as the new portions of our land became civilized and in a measure evangelized that the call for help from the C. H. M. S. would be less urgent. On the contrary, the need for the expansion of this work is increased, owing to the rapid changes and the enormous increase in the population, the influx of foreigners and the steady and alarming decline in the quality of immigration. No feature of the society's work is more important than its efforts to meet and control this incoming tide of ignorance, barbarism and crime. We have at our very doors, in New England, with its million and a half of French-Canadians, no less than in the West, a vast foreign missionary work which must be pushed from patriotic as well as religious motives. The C. H. M. S. has now over 225 missionaries who preach the gospel in their own tongues to Bohemians, Poles, Slovaks, Germans, Scandinavians, Welsh, French-Canadians and Spanish-Americans, and it has been demonstrated that Christianity is the strongest power in transforming these alien people into intelligent and desirable American citizens.

We naturally think of the West and South as home missionary fields, and it is something of a surprise to learn that the C. H. M. S. supported as many as 484 missionaries in New England last year. Some of these men are engaged in work among the foreigners in the cities and large manufacturing towns, but many others are endeavoring to perpetuate or revive the village church in the deserted communities in the East. The best elements of the social, political and religious life of our cities come from these country towns, and, therefore, for the sake of what they have done and are still capable of doing for the preservation of American principles and a wholesome, religious atmosphere these old churches must be sustained. Moreover, there is in Maine another phase of missionary activity in the form of pioneer work in the back woods and among the growing lumber manufacturing villages.

Let us consider for a moment, now, this practical question: What is the wisest way of helping the home missionary? First, by helping him to help himself, or in other words by paying his salary fully and promptly, and this means steady loyalty to and ample support of the Home Missionary Society. If instead of sending second-hand clothing and ancient literature to our workers on the field, many of whom are as refined and cultured as their benefactors, our churches would make it possible for the C. H. M. S. to pay them promptly the money which is their due both the missionaries and the Christian at home would be greatly helped. Of course there may be circumstances which make it wise and desirable to send missionary barrels filled with excellent and useful articles, but as these good things are not always fairly distributed among the needy men charges of favoritism may sometimes be brought and jealousy and hard feeling be engendered. Another practical way of aiding home missionaries and their families is to send them good, fresh reading matter which shall help to reconcile them to the loss of libraries and stimulating intercourse with educated minds.

**Sources of Information.**

The Minute Man on the Frontier, by Rev. W. G. Puddefoot.

Our Country, by Dr. Josiah Strong.

First Impressions of Oklahoma, in *The Home Missionary* for August, 1895.

Oklahoma's Opportunity, in *The Home Missionary* for June, 1895.

Foreign Work at Home, in *The Congregationalist* for May 2, 1895 (under Progress of the Kingdom).

For other information on enterprises among foreigners see leaflets published by the National Society and *The Home Missionary* for Oct., 1893, July and Sept., 1894, and March, 1895.

For missionary work in New England see *The Home Missionary* for June, 1894, and Oct., 1895, etc.

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Many of our cares are but a morbid way of looking at our privileges.—*Walter Scott.*

## Y. P. S. C. E.

### PRAYER MEETING.

BY REV. ISAAC OGDEN RANKIN.

*Topic, May* 17–23. How God Rewards Those That Do His Will. Matt. 25: 31–46.

We live from day to day like men whose homes are at the bottom of a narrow mountain valley over the mountain wall of which they cannot look, but God sees all—the end from the beginning, the fruit in the flower, the reward of the faithful, the loss of all who live for the earth alone. Those who had done his will in mercy to others were not merely to have a kingdom, but to inherit it, and not any kingdom which might happen to be ready, but the kingdom prepared for them from the beginning of the world.

Take the thought in this order. God is preparing us for responsibility and dignity. That is the end toward which every day's march brings the Christian nearer. There is a kingdom looming up at the end of our life. Now in order to prepare us for great things he must practice us in smaller things. We are not to shirk responsibility, because if we do we shall not be fit for our opportunity when it comes.

God is preparing a kingdom for us. There is a great work going on outside this life in which we work, and going on on our account. Our characters and God's preparation are to dovetail into each other when the end comes as the two halves of a broken coin fit when they are brought together. The larger, purer, more obedient the character the greater the dignity and responsibility will be.

There is nothing arbitrary in this judgment. What the people on the right hand did, and the people on the left hand failed to do, was not something outside of themselves. It was the expression of themselves. They did what they wished to do quite simply, and their wishes showed what they were.

God rewards faithfulness in responsibility with more responsibility. We grow strong, but not for idleness. It will be well for us to think of this, and, while we think of it, to remember that he always gives us power to do our work. When we become kings we shall have a king's strength for the kingdom.

*Parallel verses:* Luke 12: 31, 32; Matt. 25: 19–30; John 14: 1–3; Rev. 1: 5, 6; 3: 20–22.

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## THE CHURCH PRAYER MEETING.

*Topic, May* 10–16. Manifesting the Holy Spirit. John 14: 15–17; Rom. 8: 9–17.

How may we secure his indwelling? What does he do for us? How may we show that he dwells in us?

(See prayer meeting editorial.)

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## DR. ALDEN'S LAST WORD.

Probably if the late Dr. E. K. Alden had attempted to leave a single last word to his friends, especially those who knew him best, more characteristic of his whole nature, none would have better expressed the man than the following remark which he made to a namesake on the day he was last down town. After speaking of his recent illness and apparent improvement in health, and of his purpose to soon take his wife and together go to the country for rest, his friend reminded him that he came of strong, long-lived stock and would come out all right. Dr. Alden remarked, "Yes, strong physically and strong in the faith." That remark was an open index to the man. He was of strong Pilgrim stock physically, and, like the Pilgrims, he had the strength of his conviction. May the living descendants of Pilgrim John Alden and Priscilla, his wife, not forget their heritage. EDWARD ALDEN.

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Some people are always finding fault with nature for putting thorns on roses; I always thank her for having put roses on thorns.—*Alphonse Karr.*

# Literature

## BOOK REVIEWS.

### HISTORY OF CHRISTIAN DOCTRINE.

Professor Fisher's *History of Christian Doctrine*, in the International Theological Library, is a well-printed book of nearly 600 pages in clear type and pleasant to the eyes. Of these pages twenty-four are given to the very complete and satisfactory index, a fact which may suggest to our readers the greatness of the mass of material which it was necessary to sift and put in order before the book was complete. Every such book, indeed, seems like a house carved out of a mountain, the rejected and discarded material is so much greater than that which is taken for use.

It is difficult to characterize briefly so learned and comprehensive a book as this. First of all, it bears traces of the work of a lifetime. We have used the figure of building, but one feels that it is something which has grown rather than been built, and that behind it as determining factors are the long and honored years of study and of teaching. Yet, on the other hand, the book is not a mere careful reprint of lectures delivered to the students of Yale. A different arrangement and order of presentation has been chosen, and while this involved the entire recasting of the materials incorporated, it insured also a fresh study of their relations and of the best method of presentation, which has imparted unity and freshness to the whole.

Professor Fisher takes his subject in its largest meaning, interpreting it as including the more pregnant and vital conclusions of individual thought as well as the official utterances of the church through councils or through creeds. While this adds very much to the scope and difficulty of his task, it adds more to its attractiveness and to the comprehensive value of the result. It enables him, for example, to trace the tendencies and variations of modern thought both in Europe and America down to the time of writing, and the summaries of this recent philosophical and theological growth will be of great value to the student who has not at hand the library of reference in several tongues which would be needed to work out these facts and their relations for himself.

There is no concealment or minimizing of the author's beliefs or ecclesiastical position, but the reader feels from the first that he is in the care of a clear-seeing, fair and truth-loving guide, and never more than in the presence of the burning questions of the modern time. Grasp of the whole situation, swift seizing of the central thought in its concisest expression and a power of setting it before us in its relations so that we cannot help understanding what it is, and how it came to be and what it stands for—these are qualities which the book displays from first to last. If its style never rises to hights of picturesque and poetic diction, it is always luminous and distinct, and its cool evenness of texture is only the correlate of an impartial study of all the facts. Altogether the book fulfills its own declared purpose—"to present in an objective way and in an impartial spirit the course of theological thought respecting the religion of the gospel." We cannot recommend it for light reading, but any one who will take the pains to study it carefully will find himself in possession of the essential facts of theological evolution and, better still, of those facts in their clear order and relations. [Charles Scribner's Sons. $2.50 net.]

### SCIENCE AND RELIGION.

President Schurman of Cornell has given us a valuable and suggestive book in his *Agnosticism and Religion*. It consists of three papers on Huxley and Scientific Agnosticism, Philosophical Agnosticism, and Spiritual Religion: Its Evolution and Essence.

Of these the first was delivered before the students of the university on a Sunday evening and is destructive in its first purpose, aiming to clear the way for the constructive processes of modern philosophical teaching. It is a discriminating review of Professor Huxley's life and work, of the clearness and honesty of thought to which he called the age, and of the limitations of his own thought and teaching.

In the second paper the nature and bounds of knowledge are considered, and the supersensuous attainments of the spirit insisted on; and in the third the necessity and validity of religion and of Christianity are shown.

The author's style is clear and he is often very happy in his way of stating his thought so that it stands out vividly and produces the effect he intends. The book will be especially helpful to young men in their experience of uncertainty in modern teaching changes. It is, indeed, rather the ladder out of the pit of doubt for those who are in it, than a book of help for established faith. It calls for strenuous thought and life, and would have us rejoice that the church is "the plastic organization of a life which is spiritual." To the student of the modern revolt against a materialistic science and the arrival from scientific quarters of a mediating philosophy which admits the validity of Christian thought the book is especially valuable and suggestive. [Charles Scribner's Sons. $1.00.]

Another book called out by the prevalent theories of Biblical interpretation is *Eden Lost and Won*, by Sir J. William Dawson, LL. D. Professor Dawson comes to the study of the earlier Hebrew records with the equipment of a geologist and the added experience of long study and championship of the traditional view of the origin and time of writing of the Pentateuch. He has availed himself of the suggestions of modern archæology, and succeeds in making a strong case—so strong as to show that the higher criticism of the Pentateuch is not yet fully worked out to an enduring conclusion. The last word of archæology has certainly not been said, as is proved by a discovery of Professor Petrie's in Egypt, referred to in our Literary Notes last week. It is significant that Professor Dawson wholly abandons the theory of the universality of the deluge, and at other points makes concessions which involve the absence of exact and detailed historical and physical information on the face of the Old Testament narrative, and, this being granted, the way is open for cool and single-minded investigation of all the questions involved. We agree with him in thinking that the points of meeting between the Genesis narrative and the conclusions thus far reached from the deciphered history of the earth's crust are far more wonderful than the divergencies, so many and so wonderful, indeed, that they constitute quite the most marvelous record of coincidence in literary history, if they stand for nothing more. But the moral worth of the history, we believe, will be quite untouched, whatever conclusions may be reached by criticism. [Fleming H. Revell Co. $1 25.]

*Evolution and Dogma*, by Rev. J. A. Zahm, professor of physics in the University of Notre Dame. The second part of this book consists of lectures delivered before summer and winter schools, and may be classed as part of that university extension work which fills so large a place in our modern educational life. The whole book is a study of the modern evolutionary philosophy from the Roman Catholic point of view, and is of great interest in its definition of the extent of concession and limits of belief in that denomination. Many of those who have only superficially studied the tendencies of recent Roman Catholic thought will be surprised to find how far Professor Zahm thinks himself allowed to go in the direction of an acceptance of modern scientific conclusions in regard to the development of man's body. Nevertheless, he insists, "Evolution is not a theory of creation or cause, but one of order or method; a *modus creandi* which the deity was pleased to adopt. Of the origin of matter, of life, of spirit, science as such can give us no information." The recent transfer of Professor Zahm to a place near the person of the present pope seems like an indorsement of his tendencies and views. [D. H. McBride & Co. $2.00.]

*The Religion of Science*, by Dr. Paul Carus, second edition, revised and enlarged. We come to the review of this book with a strange mixture of sensations. In the first place it is a sign of the times, a witness to a scientific reaction from the bald materialism which was so common among specialists and the half-educated a few years ago. It is a distinctly reverent, though not always discriminating and clear-seeing, or polite and charitable, book. But we can hardly think the author cares very much for our opinion after reading what he says about "Name-Christians," among whom he certainly would include us, and of whom he says: "The so-called faithful Christians have made themselves a religion little better than that of fetish worshipers, and practice in many respects an ethics exactly opposite to the injunctions of Christ. . . . They believe in the letter of mythological traditions and fail to recognize the spirit of the truth." Dr. Carus's book may help some who are caught in the despair of materialistic doubt up to a freer air, but for one whose thought of God is that of acquaintance founded upon long experience it can only lead down into the fog of uncertainty. There is no religion of science—for God is not known by sense-perception, which is the only instrument of search which science employs—but there is a science of religion in which the phenomena of faith may be observed, co-ordinated and compared, and the material for this exists in unnoticed abundance in the world. [Open Court Publishing Co. 50 cents.]

### RELIGIOUS.

*The Master's Indwelling*, by Rev. Andrew Murray. These addresses were given at the Northfield Conference of 1895, but have been rewritten and revised by the author for this edition. They are exceedingly suggestive in their teaching about the Christian life. They are deep yet lucid, broad yet Scriptural, fervent yet philosophical, and they emphasize the experimental knowledge of God. The author makes us feel that there was a deep significance in the

quoted prayer of the title-page: "That Christ may dwell in your hearts by faith." [Fleming H. Revell Co. 75 cents.]

*The Spirit-Filled Life*, by Rev. John MacNeil, with introduction by Rev. Andrew Murray. Mr. MacNeil is a world-wide evangelist, as the Australian and American introductions to a Scotchman's book bear witness. "I have written only for 'babes,'" says the author in his preface. It is simple, pungent and withal imaginative preaching which is here illustrated, not always in perfect taste in choice of words or illustrations, but always thoroughly in earnest. [Fleming H. Revell Co. 75 cents.]

*He Suffered*, or Human Suffering Interpreted by Jesus Christ. From the French of Wilfred Monod by Annie D. Perkins. This is a little book of meditations for Holy Week, the result, the author tells us, of a conversation with one who was ill, body and soul. In the growth of its thought the inevitable necessity of suffering grows to its glory and mystery—a mystery in which we are partakers of the life of Christ on earth. [Thomas Whittaker. 60 cents.]

*Beauty for Ashes* is a little book of selections of both prose and verse for comfort of the sorrowful by Rev. William C. Wilbor. The new and the old are mingled and it will, no doubt, assist some whose affliction has reached the stage where suggestions from the mind of others may bring help. [Hunt & Eaton. 35 cents.]

*Last Words for My Young Readers and Hearers*, by B. B. Comegys, is a compilation of religious addresses given to congregations of boys in the chapel of Girard College and to the youthful inmates of the House of Refuge in Philadelphia. The twenty-four chapters deal with practical problems of everyday life, are embellished with pertinent illustrations suited to the varying ages of those addressed, and close, in most cases, with an effective appeal to the individual conscience. [F. H. Revell Co. $1.00.]

STORIES.

*A Woman Intervenes* is an appropriate title for Robert Barr's spirited and entertaining story, in which a frank, sensible young English heiress comes to the rescue at various critical junctures in the fortunes of the two heroes, and a bright American girl plays a prominent part. The latter is too unconventional to be a fair type of American womanhood, but she is nevertheless a fascinating little person, and her boldness may be attributed to the fact that she is an enterprising journalist of the unscrupulous modern school. The story centers around a mining speculation, giving opportunity for dramatic situations, rendered thrilling by woman's love and man's duplicity, and the reader's interest is kept at high pitch from beginning to end. [Frederick A. Stokes Co. $1.25.]

*Dr. Congalton's Legacy*, by Henry Johnston, is distinctly a descendant of A Window in Thrums and akin to the several members of that interesting family. Not that it has no individuality, but on taking it up one has a feeling of auld acquaintance in the scenes and characters. Said "legacy" restricts the doctor's brother in the matter of marriage and several lives are involved, but each person marries his or her own choice in the end, obstacles being removed in a not wholly novel but satisfactory fashion, and matters are arranged for the happiness of all concerned. There are charming bits of description throughout the book, the whole forming a readable and interesting volume. [Charles Scribner's Sons. $1.25.]

*The Apotheosis of Mr. Tyrawley*, by E. Livingston Prescott, records the growth in grace of the hero on insufficient grounds, when one considers how heavily he was overweighted by heredity, environment, etc. A pronounced *chevalier d'industrie*, he saves the life of a boy and his sister, and one glance of her lovely eyes seems to set in motion reforming agencies that work effectually and with astonishing quickness towards complete moral regeneration. The book is wholesome, however, and may prove an incentive to other aspirants for apotheosis. One can always bear in mind, "It is the unexpected that happens." [Harper & Brothers. $1.25.]

*Dedora Heywood*, by Gertrude Smith, is a volume of the Feather Library. The story recounts the mental experience of its heroine in leaving her home, and therefore her church, for six months, changing in the interval her views of life and religion. As her newly found opinions conflict with the doctrines of her "society," she undergoes finally expulsion from said body. Having been greatly helped by her new faith, she is enabled to bear this and another greater trial with a brave heart.

Another number of the same library is *In a Silent World*, an attractive title for a commonplace book. The fact that the heroine is deaf and dumb forms its only novelty and gives the book its name. There are incidents meant to be exciting but falling somewhat short, and the suspicion of "bookmaking" is too much forced upon the reader throughout. [Dodd, Mead & Co. Each 75 cents.]

MISCELLANEOUS.

Missionary enterprise in the Orient owes much of its success to the tact, the faith, the energy of consecrated women. In *Missionary Heroines in Eastern Lands*, Mrs. E. R. Pitman has gathered together brief biographical sketches of four interesting women—Mrs. Alexina Mackay Ruthquist and Dr. Mary McGeorge, whose work was principally among the zenanas of India, Mrs. Bowen Thompson, who devoted her life to the education of women in Syria, and Mary Louise Whately, the pioneer worker among Moslem women and children in Egypt. The book is peculiarly a record of women's work for women. [Fleming H. Revell Co. 75 cents.]

We have three useful little hand-books upon Christian Endeavor activities, all of them by Amos R. Wells, the managing editor of the *Golden Rule*. The first is *Prayer Meeting Methods*. The style is crisp, incisive, often epigrammatic, perhaps a trifle abrupt at times, and the matter exceedingly suggestive and practical. It would be helpful to the older Christians as well.——Another is *Our Unions*, a manual of methods for local, county, district and State Christian Endeavor unions. This is helpful, full of businesslike and sensible suggestions as to the organization and conduct of co-operative Christian Endeavor work and will be very useful for its declared purpose.——A third is *Social to Save* and is devoted to suggestions for the social committees of the Endeavor Societies and for the home circle. The first part discusses the uses and methods of sociability, insisting upon its advantages for witness bearing, and the second gives descriptions of plans and games for practical use in great variety. [United Society of Christian Endeavor. 50, 35 and 35 cents.]

Significant of the change in taste from the introspective psychological novels of a few years ago is the revival of popular interest in the books of George Borrow. We have recently referred to a republication of Larengro, and now have before us a new illustrated edition of *The Bible in Spain*, with notes and a glossary by Ulick R. Burke. Certainly no benevolent society ever had a more interesting agent and colporteur than the British and Foreign Bible Society secured when it sent Borrow into Spain after the Carlist wars. He is the prince of vagabonds, as well as the most courageous of propagandists. "In Spain," he says, "I passed five years, which, if not the most eventful, were, I have no hesitation in saying, the most happy years of my existence." Without the literary gift these happy years would have been lost to the world, but Borrow possessed this in a high degree, and we are enabled to share his pleasure in extracting the delights of adventure from whatever surroundings happened to his lot. Those who cannot agree with his opinions will, nevertheless, find him a most agreeable companion. The book is clearly printed and well indexed, and the editor's introduction covers the historical ground sufficiently. Some biographical and critical account of Borrow would have added to the interest of the book. [G. P. Putnam's Sons. 2 vols. $4.00.]

An American edition of Wilfred T. Grenfell's *Vikings of Today*, reviewed in our issue of Jan. 30, has been published by the Fleming H. Revell Co. [$1 25.]

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NOTES.

—— The latest number of Mr. Stead's series of Penny Novels is Jane Eyre.

—— Prof. Katherine Lee Bates of Wellesley College has written a History of American Literature which will soon be published by Macmillan & Co.

—— A statue of Washington by Daniel C. French is soon to be erected in the Rue Washington, Paris, as the gift of an association of American women.

—— Professor Drummond's illness continues to be a source of anxiety to his friends. He seems never to have recovered from the hard work of publishing his last book.

—— Dr. Ludlow's story, The Baritone's Parish, which our readers recently enjoyed as a serial, has now been issued in book form by the Fleming H. Revell Co.

—— Mr. R. H. Stoddard, says the *Critic*, who some years ago successfully underwent an operation for cataract, has again been operated upon with equally favorable results.

—— The weekly output of Bibles from the Oxford Press in England is said to be about 20,000. It takes the skins of 70,000 animals to bind them, and 400,000 sheets of gold leaf are used for lettering the titles on the backs.

—— In the break up of the Chicago publishing firm of Stone & Kimball the copyrights of Stevenson's works held by them was sold to the Scribners, who are now the authorized publishers for America of all Stevenson's books. *The Chap Book* will, after all, remain in Chicago.

—— Andrew Carnegie offers through the trustees of the Carnegie Art Gallery at Pittsburg prizes of $5,000 and $3,000 for the best two oil paintings by American artists, the pictures to become the property of the museum at the close of an exhibition to be held next November.

—— The public is likely to get more from the British Egyptian campaign than usual in

the way of literary enjoyment, if nothing serious happens to Dr. Conan Doyle, army surgeon and novelist, who has been sent out as special correspondent by a syndicate of English and American newspapers.

—— *The Outlook* is to publish a popular Life of Gladstone by Justin McCarthy. As historian of Our Own Times, novelist and political leader of the Home Rulers, for whose demands Gladstone made such great personal sacrifices, Mr. McCarthy is peculiarly fitted for the task which he has undertaken and the work will be looked forward to with great interest. *The Outlook* has arranged for its profuse illustration with material gathered from many sources.

## BOOKS OF THE WEEK.

*Silver, Burdett & Co. Boston.*

SHAKESPEARE'S AS YOU LIKE IT. Edited by Homer B. Sprague, Ph. D. pp. 135. 48 cents.

VIEWS IN AFRICA. Parts I. and II. By Anna B. Badlam. pp. 274, 270. Each 48 cents.

THE SKETCH BOOK. By Washington Irving. Edited by James Chalmers, Ph. D. pp. 386. 72 cents.

TOPICAL NOTES ON AMERICAN AUTHORS. By Lucy Tappan. pp. 334. $1.00.

*D. C. Heath & Co. Boston.*

BIENNIAL ELECTIONS. By R. L. Bridgman. pp. 153. 50 cents,

*Harper & Brothers New York.*

WEALTH AGAINST COMMONWEALTH. By Henry D. Lord. pp. 563. $1.00.

DESPERATE REMEDIES. By Thomas Hardy. pp. 475. $1 50.

OUT OF TOWN. Illustrated by Rose Emmett Sherwood. pp. 235. $1.25.

A GENTLEMAN'S GENTLEMAN. Edited by Max Pemberton. pp. 245. $1.25.

MEMOIRS OF BARRAS. Edited by George Duruy. Translated by C. E. Roche. Vols. III. and IV. pp. 590, 617. Each $3.75.

*Charles Scribner's Sons. New York.*

HANDBOOK TO THE LABOR LAW OF THE UNITED STATES. By F. J. Stimson. pp. 385. $1 50.

A HISTORY OF THE HEBREW PEOPLE. By Charles Foster Kent, Ph. D. pp. 220. $1.25.

CINDERELLA AND OTHER STORIES. By Richard Harding Davis. pp. 205. $1.00.

STORIES BY ENGLISH AUTHORS. ENGLAND. pp. 207. 75 cents.

STORIES BY ENGLISH AUTHORS. IRELAND. pp. 180. 75 cents

*American Book Co. New York.*

SCHOOL RECREATIONS AND AMUSEMENTS. By Charles W. Mann. pp. 352. $1.00.

PSYCHOLOGY AND PSYCHIC CULTURE. By Reuben P. Halleck. pp. 368. $1.25.

*Frederick A. Stokes Co. New York.*

AN ENGAGEMENT. By Sir Robert Peel. pp. 160. 50 cents

A ROGUE'S DAUGHTER. By Adeline Sergeant. pp. 320. $1.00.

CREATION CENTRED IN CHRIST. By H. Grattan Guinness, D. D. pp. 236. $2.50.

THE BOOK OF THE TWELVE PROPHETS. Vol. I. By George Adam Smith, D. D., LL. D. pp. 440. $1 50.

*Macmillan & Co. New York.*

AN ETHICAL MOVEMENT. By W. L. Sheldon. pp. 349. $1.75.

*John Ireland. New York.*

WHAT ONE CAN DO WITH A CHAFING DISH. By H. L. S. pp. 150. $1.00.

*Christian Literature Co. New York.*

THE RELIGIOUS FORCES OF THE UNITED STATES. By H. K. Carroll, LL. D. pp 478. $3.00.

*J. B. Lippincott Co. Philadelphia.*

AN UNSATISFACTORY LOVER. By Mrs. Hungerford. pp. 210 $1.00.

*S. B. Weston. Philadelphia.*

IS LIFE WORTH LIVING? By William James. pp. 63. 50 cents.

*S. C. Griggs & Co. Chicago.*

THE NON-HEREDITY OF INEBRIETY. By L. E. Keeley, M. D., LL. D. pp. 359. $1.50.

PAPER COVERS.

*Boston Engraving & McIndoe Printing Co. Boston.*

KING'S BOSTON VIEWS. One hundred photographs.

*Bible House. Boston.*

87TH REPORT OF THE PROCEEDINGS OF THE MASSACHUSETTS BIBLE SOCIETY.

*Fleming H. Revell Co. New York.*

GLEAMS FROM THE WORLD BEAUTIFUL. By Lydia H. Farmer. 10 cents.

THE GREATEST SIN IN THE WORLD. By Rev. W. W. Wells. 30 cents.

*Johns Hopkins Press. Baltimore.*

SLAVERY AND SERVITUDE IN THE COLONY OF NORTH CARCLINA. By John Spencer Bassett. pp. 83. 50 cents

*Western Reserve University. Cleveland.*

THE NEGRO IN OHIO. By Charles T. Hickok. pp. 182

*Open Court Publishing Co. Chicago.*

ON GERMINAL SELECTION. By August Weismann. pp. 61. 25 cents.

*C. H. Kerr & Co. Chicago.*

HYPNOTISM UP TO DATE. By Sidney Flower. pp. 161.

*Am. Baptist Publication Society. Philadelphia.*

THE ENGLISH BIBLE IN AMERICAN ELOQUENCE. By T. E. Bartlett. pp. 43. 10 cents.

MAGAZINES.

April. OUR COUNTRY.

May. ST. NICHOLAS.—HARPER'S.—SCRIBNER'S.—THE CATHOLIC WORLD.—LIPPINCOTT'S.—THE HOMILETIC REVIEW.—MCCLURE'S.

## PROF. GEORGE ADAM SMITH ON HEBREW POETRY.

The people of Baltimore are greatly favored in the way of hearing eminent lecturers. By the liberal policy of the Johns Hopkins University, under the lead of its genial president, all lectures in the university likely to be of general interest are freely opened to the public. The lectureship in connection with which Professor Smith is here—the Percy Turnbull Memorial Lectureship of Poetry, founded by Mr. and Mrs. Lawrence Turnbull of Baltimore in remembrance of a deceased son—is an illustration, and one of the fruits, of the kind feeling which exists between "town and gown"

The lecturer, Rev. George Adam Smith, D. D., LL D., professor of Hebrew and Old Testament exegesis in the Free Church College, Glasgow, Scotland, is peculiarly well

equipped for his service. Besides a scholarly acquaintance with Hebrew literature, he was born in the East, being a son of Dr. George Smith, a prominent missionary of the Free Church of Scotland in Calcutta, thus by the atmosphere of his childhood obtaining an ability to understand Oriental ways of thinking. Moreover he has a personal acquaintance with Palestine and its life such as few possess by repeated visits and special study of the country. But beyond all these he was by nature endowed with the soul of a poet, quick of insight, sympathetic in feeling, lofty in thought, by which he is able to interpret poetry come from what quarter it may. His diction also is as beautiful as his thoughts, natural, simple, perspicuous, flowing.

The lecturer looks to be about forty years old, a man of medium size, compactly built, with a complexion indicating ruddy health and manly vigor. His movements are somewhat angular and he speaks with a marked Scotch accent and modulation, but as he himself is unconscious of these, and evidently would care little for them if he were, neither do his audiences care. His honest blue eyes and manly face beam with kindness as well as glow with interest in his theme. One finds him just the same also away from the rostrum as upon it, extremely affable and easily approached by all. He is altogether such a man as people like to come near.

In our spiritual relations health is contagious. And in this fact is found one chief element of Professor Smith's popularity and attractiveness—every one who comes in contact with him feels himself the stronger by it. People surrender themselves to him in weakness, perplexity and doubt, and come away from his lecture invigorated in mind and courage and faith. The intellectual enjoyment of his subtle, original thought is great, but the spiritual enjoyment is even greater.

This feeling is shared in by all notwithstanding his pronounced approval of the methods and concurrence in the general results of the modern higher criticism. He does not hesitate to speak of the early chapters of Genesis as, in essential qualities, an epic, nor of the account of our first parents' sin as "the prose poem of the fall," nor to comment on the intellectual and spiritual attainments of a nation "which could produce such a poem at so early a date as 750 B. C."; and yet he seems to give no offense even to the most conservative. The audiences, large at first, steadily increased until they reached the full capacity of the great hall of the university where the lectures were held, and it was impossible not to catch the contagion of eagerness in listening and of the universal gladness and satisfaction as the people passed out after each lecture. The wife of a very stanch and orthodox clergyman who, with her husband, has been prominent in attendance through the whole course was heard to say, "I do not believe as he does, but he is very interesting."

Another charm of these lectures has been that the speaker is not at all ashamed to let one see his own heart. Among the most memorable passages are those which brought his own innermost experiences to the illustration of his themes. For example, one day he told of the moment when first there came to his soul the imagination of vastness and breadth. He was a little child, in the church, shut out from all sights by the high walls of the deep, square pew. Suddenly he was roused from a reverie by the minister's voice reading from Isaiah: "He shall dwell on high: his place of defense shall be the munitions of rocks. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." In that moment was born in him the poetic conception of space. And thus single texts from the Hebrew poets used to relieve for him "dreary unintelligible chapters," reminding him of one of the pleasures of his childhood—the climbing up the dark stairways of a ruined castle near where he lived and obtaining glorious, far-spreading visions through the loopholes.

One of the most touching passages was where he interpreted the patriotic poetry of Israel's exile by the homesick feelings of his Scotch countrymen, equally exiled—though for different reasons—from the land they love. Thus the charm of the lectures, even more than in the wealth of information they abounded with—ethnological, historical, theological—lay in the humanly sympathetic interpretation of the poetry as such.

The lectures were eight in number. The first traced the characteristics of Hebrew poetry to the general characteristics of the Hebrew race, and these chiefly to the never effaced effects of their desert origin and discipline. The Hebrew poet, unlike the Aryan poet, was not a maker, but a seer. His gifts were perception and receptivity, rather than construction. He was a man with a message which he was urgently driven to deliver. The hero was himself his own poet. They had no art separate from experience.

The succeeding lectures treated of the conditions imposed by peculiarities of the language—that it lacks adaptation to rhyme and rhythm—and of the devices to supply the place of these, of their poetry of nature, of the early national poetry evolved in the making of Israel, of David and the Psalter, of the poetry of complaint and confession, of exile and death, in which Israel has become the whole world's "mother of sorrows," and, lastly, the poetry of wisdom.

All these were treated with most satisfactory thoroughness and with charming acuteness of observation and reflection. But, also, the lecturer never forgot his higher office of preacher, and manifestly won both the respect and affection of his audiences by his bold, honest, Christian exhortations to young men, to parents, to citizens, whenever his subjects brought occasion for them. X.

# News from the Churches

### Meetings to Come.

EVANGELICAL ALLIANCE, Bromfield Street Church, Boston, May 11, 10 A.M. Subject, Self-Murder: The Cause and Cure of Suicide.

FOREIGN MISSIONARY PRAYER MEETING under the auspices of the Woman's Board of Missions in Pilgrim Hall, Congregational House, every Friday at 11 A.M.

ANDOVER AND WOBURN BRANCH, W. B. M., Walden, May 7, 10 A.M.

ESSEX SOUTH CONFERENCE, Hamilton, May 13.

AMERICAN PEACE SOCIETY, annual meeting, Huntington Hall, Boston, May 13, 7.45 P.M. Addresses: Dr. Lyman Abbott, Dr. E. E. Hale and Pres. F. A. Walker. Subject, International Arbitration.

SPECIAL MEETING OF THE CONGREGATIONAL EDUCATION SOCIETY will be held at Pilgrim Hall, Congregational House, Boston, May 18, 2 P.M., to act upon a request to change the constitution relative to the time of holding the society's annual meeting.

J. A. HAMILTON, *Secretary.*

NINETY-FOURTH ANNUAL MEETING, General Association of the Congregational Ministers of Massachusetts at Central Church, Fall River, May 19, 20, 21.

Tuesday, 2.30 P.M. Organization and business. Paper on Enrichment of the Church Service by Rev. S. V. Cole. Evening worship, sermon by Rev. De Witt S. Clark.

Wednesday, A.M. Reports and business. Papers on Relations of the Y. P. S. C. E. to the Church, Rev. Arthur Little; Ought There to Be Any Limit to the Admission of Ministers from Other Denominations to Our Pastorates? Rev. John A. Hamilton. P.M. Annual meeting of the Massachusetts Home Missionary Society. Evening. Topic, Denominational Loyalty, Hon. Frederic Fosdick and Rev. E. A. Reed.

Thursday, A.M. Reports and business. Papers, How to Provide for the Religious Wants of Our Increasing City Population, Rev. C. L. Morgan; Preaching Needed by the Churches of Today, Rev. A. W. Moore. P.M. Reports on temperance and the Sunday school. Papers, How Can We Make the Sunday School a More Effective Nursery for the Church? Rev. B. F. Makepeace; The Relation of the Church to Good Citizenship, Rev. W. E. Wolcott. Evening service. Topic, The Consecration of Wealth, Rev. A. McCullagh and Rev. Reuen Thomas. Closing exercises.

For aid in securing boarding places delegates should apply to Mr. H. H. Earl, Fall River.

SPRING STATE MEETINGS.

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| Kansas, | Lawrence, | Thursday, May 7. |
| Ohio, | Marietta, | Tuesday, May 12. |
| Indiana, | Michigan City, | Tuesday, May 12. |
| Illinois, | Aurora, | Monday, May 18. |
| Iowa, | Davenport, | Tuesday, May 19. |
| Massachusetts, | Fall River, | Tuesday, May 19. |
| Michigan, | Greenville, | Tuesday, May 19. |
| New York, | Canandaigua, | Tuesday, May 19. |
| South Dakota, | Pierre, | Tuesday, May 22. |
| Pennsylvania, | Ridgway, | Tuesday, May 26. |
| Rhode Island, | Westerly, | Tuesday, May 26. |
| Vermont, | Bradford, | Tuesday, June 9. |
| Connecticut Asso., | Hartford, | Tuesday, June 16. |

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership $1.00; life membership $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D.D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev. A. H. Quint, D.D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## PASSING COMMENT.

According to a New Jersey item, the monthly church social may be made much more effectual than ordinarily by a little extra attention.

Spring is the season of greatest growth in churches as in nature. The swelling of membership rolls and the threatened bursting of the walls of the meeting houses with large congregations are good signs, not lacking this year.

That little band of infant workers in a New England church seems to be founded upon a strong financial basis.

For stirring activities by an individual and a church we will do well to read the reports from a central Massachusetts city.

Those who have inquired frequently as to the extent to which individual cups have been adopted will be interested to know that nearly fifty of our churches use them.

## THEOLOGICAL SEMINARIES.

### Bangor.

Required work in the gymnasium under the efficient direction of Professor Gilmore ended April 30. Either class drill work or indoor base ball has been the rule four times a week for the past few months.——At the public examination, Commencement week, each member of the Senior Class will give a five-minute address on some topic connected with the work in homiletics, pastoral theology or sociology.——Professors Ropes and Denio have recently entertained the students in their annual receptions.

### Andover.

President Smyth preached in the seminary church last Sunday.——George M. Ward of the Senior Class has accepted a call to the presidency of Rollins College and was ordained in Lowell last Monday. ——Mr. Georg Frèsè, instructor in vocal music, has gone to Europe on his wedding tour.——The Hyde lectures, given by Rev. Dr Henry Blodget, are held Tuesday, Wednesday and Thursday afternoons of this week in Bartlet Chapel.

### Hartford.

At the general exercises Wednesday afternoon a review of Miss Scudder's The Life of the Spirit in the Modern English Poets was read and there was a helpful sermon by Mr. Merrill.——Last week Professor Gillett gave a delightful talk to the members of the Junior Class on Student Life in Germany. ——At the conclusion of Dr. Walker's last Carew lecture President Hartranft expressed, in a few graceful and earnest words, the thanks of the seminary for the course, which has been interesting and instructive.——Most of the Junior Class visited the Deaf and Dumb Asylum last week, with Professor Merriam.——The regular class work in the gymnasium is discontinued for the season.

### Yale.

Last Saturday Dr. J. C. Griggs gave the closing lecture of his course in worship music, the subject being Choir Organization, the Pastor's Relation to Church Music. Illustrations were given by a quartet, a large chorus and soloists.——Special lectures last week were given on The Fall and Rise of the Scandinavian Peasantry by Prof. W. G. Sumner and on Independence in Politics by Prof. James Schouler of Boston.——At the meeting of the Philosophical Club Hon. W. T. Harris gave an address on Nationalization in Modern Systems of Education.——Papers were read before the class in systematic theology on White's Life in Christ and on Salmond's Christian Doctrine of Immortality.——Mr. A. T. Harrington of the Middle Class has been engaged by the society for work in Kansas.——R. H. Potter, a Junior, left last week for Nebraska to work under the H. M. S.——Mr. W. W. Wallace will supply the church at Bridgewater next year.——The Commencement exercises and the alumni meeting will be held on May 20.——Prof. Samuel Harris gave his last lecture in the school last week Tuesday.——J. H. Kimball has been obliged to give up his pastorate at Easton on account of ill health. A number of the Senior Class will remain with the Graduate Class next year.

### Oberlin.

At the Cleveland Conference, April 15, approbation to preach was granted to Messrs. Clark, Grupe, Haskett, Hinman, Powell and Riggs of the classical course, and to Messrs. Brown, Leary, Miller, Smith and Torrens of the English course.

### Chicago.

These students go to South Dakota for summer work: E. F. Lyman to Wheeler, R. B. Hall to Waubay, C. T. Halbert to Meckling and H. G. Adams to Garretson.

## CONFERENCES AND ASSOCIATIONS.

MASS.—Franklin Conference met in Shutesbury, April 29, and was largely attended. Topics were: Aided Churches, Evangelization and Christian Vitality. Pres. M. E. Gates of Amherst gave a scholarly address.

Woburn Conference was held in West Medford, April 28, every church being represented. Topics were: Christian Nurture, The Attitude of the Church in Smaller Places to the Y. M. C. A., Can the Church Supply the Demand of Men for Club and Fraternity Life?

Andover Conference at its annual meeting, April 28, in Tewksbury considered the topics: Congregationalism as a Denomination, As a Witness to the Truth, As a Power for Righteousness, Work of the Churches and Its Lessons, and the A. M. A. Dr. H. E. Barnes preached the sermon.

N. Y.—The Western New York Association met in Spencerport, April 28, 29. Dr. A. L. Smalley preached the sermon. Subjects were: Spiritual Growth of the Church, Our Foreign Population, The Ideal Sunday School Realized, The A. M. A. and Foreign Missions. The Woman's Missionary Union occupied an evening session.

O.—The Central Ohio Conference held its last meeting with the Eastwood Church, Columbus, and enjoyed a rich treat from a consideration of Denominational History and Life. The topics were: What Are the Marks of True Congregationalism? Congregationalism in Ohio, Congregationalism and Education, The Strength and Weakness of Congregationalism, Denominational Loyalty, Our Benevolent Societies. Dr. Leonard of Oberlin addressed the conference on The Ohio Centennial Celebration. Dr. Gladden gave an admirable closing lecture on Why I Am a Congregationalist.

Puritan Conference was held in Rootstown, April 28, 29. This being the centennial year of Ohio Congregationalism, considerable attention was given to the subject. The topics were: Congregationalism in Ohio, Congregationalism in Education and Evangelization, and Ministerial Standing. The sermon was preached by Rev. P. D. Dodge.

ILL.—The Southern Association met in Mill Creek April 21-23. The sermon was by Rev. A. S. Rogers. Topics were: Hints as to Improvement in Sunday School Work, Factors Essential to Organized Work, The Duty of the Home, the Community and the Church to the Child and Youth, The Responsibility of the Church to Create and Direct Public Opinion The Spiritual Culture of Our Church Members, To What Degree Shall the Membership of the Churches of the Southern Association be Instructed and Trained to Co-operate with Our General Benevolent Societies? The Southern Collegiate Institute, Church Life and Work, The Duty of the Church to Develop a Taste and to Cultivate a Desire for Good Reading Among the Young, and Our Benevolent Societies.

Springfield Association met in Springfield, April 28-30. The sermon was by Rev. Dr. J. B. Fairbank. Papers were on: Recent Attacks on Worth of Foreign Missions, The Emotional and Intellectual in Experimental Religion, The Office of Religious Education in the Formation of Character and Review of The Christ of Today. The Illinois H. M. U. occupied an hour and a half and the Y. P. S. C. E. an hour.

IO.—Four associational meetings were held, April 20-23—the Davenport at Clinton, the Council Bluffs at Oakland, the Denmark at South Ottumwa, and the Webster City at Eagle Grove. At each place all the missionary societies had a hearing, their work being presented by pastors and missionaries. At Oakland and South Ottumwa laymen had leading parts on the program.

The subjects discussed at Oakland were: Reverence in Worship, Present and Historic Standards of Church Doctrine and Life, and The Pulpit and Amusements. At South Ottumwa the topics were: Adaptation of Church Work to Changed Conditions, The Value of C. E. Methods in Developing Christian Character, Organization as a Factor in Church Life, Knowledge in the Use of Scripture, The Religious Newspaper, The Country Church, and a review of Harris's Moral Evolution. Themes considered at Eagle Grove were: Has the Bible Lost Its Hold on the People? Is There a Decay of Self-Sacrifice? How to Give and How Much to Give, What Is Christian Socialism? What Is Congregationalism? What Is the Church and Why Should Christians Unite with It? Christ in the Scriptures, in Literature, in History, and in Modern Preaching. Truths

Needing Emphasis, Fellowship, A Higher Spiritual Life, and Crime were among the topics discussed at Clinton. Messrs. Harry Blunt of Iowa City and J. B. Gonzales of Cedar Rapids, after due examination, were approbated to preach. A noteworthy event was the reception into the Congregational fellowship of Rev. C. E. Perkins, a former Unitarian minister, now resident in Iowa City. His statement of belief was entirely satisfactory.

The Dubuque Association met at Cedar Falls, April 27-29, Dr. J. E. Roy of the A. M. A. opening the meeting with a stereopticon lecture. Other phases of home work were presented by Supt. C. A. Towle and Sec. T. O. Douglass, and Rev. H. G. Bissell of India spoke for the American Board. Rev. F. E. Hopkins preached the sermon. Topics were: Co-operation of Churches, Henry George's Theory of Taxation, Baptism of the Spirit, The Church as an Organization of Personal Workers, How to Get a Missionary Offering, A Growing Ministry and How to Know and Use the Word of God. Resolutions were passed expressing sympathy with and confidence in Dr. C. O. Brown of San Francisco, once a member of this body, and calling in question the action of the Bay Association in withdrawing fellowship from him.

At the meeting of Grinnell Association in Victor, April 28, 29, papers and discussions were on: Silent Preachers, or Religious Newspapers, Does Present Day Preaching Give Sufficient Prominence to the Doctrine of Future Retribution? and The Churches and the Christian College. Missionary addresses were made by Supt. C. A. Towle and Secretaries Douglass, Taintor and Herrick, the last named using a stereopticon. Rev. E. M. Vittum preached the sermon.

MO.—The St. Louis Association met at Maplewood, April 16. The leading addresses were on: Waste in Church Work, Lay Preaching, Conversion and Regeneration, and An Ideal Congregational Church.

KAN.—Northern Association met at Sabetha, April 14-16. Prof. L. E. Tupper preached the sermon. A particularly interesting exercise was an experience meeting, every minister stating Why I Am a Congregationalist. Addresses were made on Missionary Work in Africa, and Home Missionary Work in Oklahoma. Other themes were: World-wide Missions, The Work of a Church, The Relation of the Sunday School to the Church, and The Work of Evangelism in Kansas.

NEB.—The Frontier Association held its spring meeting at Curtis, April 21, 22, with unusually large attendance. Abundant rains had rejoiced all hearts. Every church but one in the Association was represented. Pastors and delegates brought news of revival work and ingatherings. Addresses were made on Christian Education and The Holy Spirit. There was a symposium on Christ's Ownership of the Individual, the Church, Business and the Nation. The W. H. M. U. and C. H. M. S. were ably represented, and a whole afternoon and evening were given to Sunday school work.

## CLUBS.

MASS.—At the Connecticut Valley Club meeting, April 28, in Springfield, the subject was Electricity. Sub-topics were: The Possibilities of the X Rays, The Economic Side of Electricity and Its Development in Aiding the General State of Social Life, Street Railways and The Ethical Side of Electricity.

MINN —The Southern Minnesota Club entertained the Minnesota Club at Northfield, April 27. The subject was Christian Education in Minnesota. The clubs were the guests of Carleton College and the First Church of that city.

MO.—The Springfield Club met with the First Church, April 27. The subject was Congregationalism. Its weak points were set forth by Rev. A. J. Van Wagner of Carthage, its strong points by Hon. W. I. Wallace. Others participated in the discussion. The result was a new appreciation of the strength of our denomination and a clearer discernment of its weaknesses and how to remedy them.

## NEW ENGLAND.

### Boston.

*Union.*—Last Friday evening the resignation of Dr. Nehemiah Boynton was accepted and resolutions appreciative of his faithful service were passed. That the church reciprocates the love of the pastor for it is evident in the text of that expression.

The Superintendents' Union last Monday night was even better attended than usual, the occasion being a fellowship gathering, the first meeting of the kind ever held by the union. The general subject was: What Points Are You Specially Emphasizing? The answers were given by guests of the evening, representing the work as it is conducted in six denominations. The speakers were: Rev. E. A. Horton, Rev. C. A. Littlefield, Rev. W. L. Hooper, Mr. S. H. Dudley, Mr. R. G. Huling and Mr. John Gilchrist. In the interests of the great Sunday School Convention to be held in Boston next June, Mr. G. W. Coleman outlined the program and enthused the members with brief remarks.

### Massachusetts.

CHELSEA.—*Central.* At the close of the prayer meeting last Friday night, the large congregation was made happy by the statement that the pastor, Rev. C. E. Jefferson, had decided not to accept his recent call to California. The enthusiastic congratulations of the pastor's friends were full of meaning to him and for the church.

MELROSE.—*First.* The resignation of Rev. A. G. Bale was accepted last week. About four months ago the pastor resigned, but the church, hoping for a withdrawal of the resignation, refused to accept his action. Mr. Bale has been pastor here for nearly 30 years—ever since his ordination.

NEWTON.—*Auburndale.* Two shares on the debt of the A. M. A. were collected at the missionary concert last Sunday evening.

HYDE PARK.—A large accession was received to the membership last Sunday, 45 persons being added, six on confession. This is partly the result of the evangelistic services conducted in the town not long ago by Evangelist C. L. Jackson. At the seventh annual cradle roll meeting nearly $100 were reported as the amount raised last week. During the seven years that Mrs. J. C. Bridgman has superintended this band of little folks it has raised about $1,100. At a recent meeting, after a discussion of plans for the provision of the enlarging work of the church, it was decided to appoint a committee for securing subscriptions. But the pastor at once began a canvass and secured pledges amounting to over $10,000, and a lot has been secured.

DEDHAM.—*First.* The church supper was attended by nearly 200 persons, 159 being members. The responses were many and encouraging and messages were received from many absent members.

GARDNER.—During Rev. F. E. Ramsdell's pastorate of five years the church has been enlarged at an expense of $40,000, there have been 192 additions and the pew rental is now the largest in the history of the church. Of the 120 persons uniting on confession 45 per cent. were young men.

FRANKLIN.—An interesting work of grace has been in progress during the past month under the lead of Rev. Ralph Gillam. The church has been quickened and about 300 persons have indicated a desire to lead a Christian life. At the annual sale of pews last Tuesday nearly every pew in the house was sold, and the premiums paid were the highest for years, if not in the history of the church. The present outlook is encouraging. Rev. C. W. Longren is the pastor.

BROCKTON.—*Porter* has added to its membership nearly 700 persons during the 14 years' pastorate of Rev. F. A. Warfield, who has now retired to enter upon a new work in Omaha, Neb. This is considerably more than half the number that has been enrolled since the organization of the church in 1850. It is notable that, notwithstanding the church has sent off 35 of its members to form the new Waldo Church, it still has a membership larger than on Jan. 1 last. It is still maintaining another branch chapel which gives promise of becoming a self-supporting, independent Congregational church within a year. The success of both enterprises is largely due to the energy and wise leadership of the former pastor. On the evening of April 24 the congregation extended to the retiring pastor and his family a reception, which was attended by a large concourse, including a number of his fellow-pastors, city officials and others outside the congregation. The social rooms were tastefully decorated and music and refreshments were provided. The feeling of affection and regret on the part of the people was silently voiced in a gift of $300 in gold.——*Waldo.* The section of the city in which this new church is established is the seat of a number of the largest shoe factories in the city and it is growing rapidly in population. It affords a field of great promise for religious work. The church starts free from debt and with ready means for its maintenance, with an energetic constituency and a pastor knowing well how to direct its work. This is the first English Congregational church organized in Brockton since the organization of Porter Church 46 years ago.

LOWELL.—*Kirk Street.* After a vacancy of two years in the pastorate this church has called Rev. W. A. Bartlett of Chicago, a son of ex-President Bartlett of Dartmouth College.

WORCESTER.—*People's* dedicated its new edifice April 26. Although undenominational, the organizer, pastor, majority of members and contributors are Congregationalists. The new building seats 300, has parlors, vestry and other conveniences, and cost with lot $8,250, two-thirds of which have been provided. Great credit is due the venerable Rev. W. T. Sleeper, who at the age of 77 has been pastor, solicitor and building committee, having promised to raise the funds, build the edifice and present it to the people free of debt.——*Pilgrim.* Dr. Lewis has begun a series of sermons on Gospel Athletics. ——*Belmont* has so outgrown its present building that a larger edifice has become a necessity and the committee is considering locations. In the past two years the church membership has increased 50 per cent. and the Sunday school 300 per cent. Rev. W. B. Oleson is pastor.——*First Swedish* has sold its house, which had become too small, to the Jews and is trying to secure the Salem Street property when that church unites with Union.——*Salem Street* had a lecture lately from Russell H. Conwell for the benefit of the Armenian relief fund.

SPENCER.—*First.* A deficit of $558 was cleared as the result of an appeal made at a recent morning service. The Men's League has been a decided success during its year and a half of work. The membership is 100. During this time 69 persons have been procured to assist with special music; 57 were from out of town. The expenses have been almost wholly met by offerings at the evening service.

SPRINGFIELD.—*First.* The ceiling in the auditorium has been pronounced unsafe and the house is closed for repairs. A new steel ceiling will be inserted and the auditorium painted and thoroughly renovated. A month or six weeks will probably be required for the work. Preaching services are meanwhile to be held in Court Square Theater. An orchestra has been secured and the choir will be assisted by a full chorus. Last Sunday the communion service was held in the chapel. Twenty new members were received. One Sunday school class of young women has paid a scholarship at Yankton College and at Atlanta University during the past year.——*Hope.* The pastor's council, composed of the heads of all organizations connected with the church, meets every two months for conference.——The gospel wagon begins its work in connection with the city mission this week, in charge of Evangelist H. I. Higgins. The wagon is supported by the C. E. Societies of Hampden County and will spend the summer working in the cities and towns as invitations are received.——At the Y. M. C. A. a series of noonday prayer meetings for business men was started this week and will be continued while the interest lasts. The meetings are half an hour in length and are conducted by the city pastors.

HOLYOKE.—*Grace.* The new edifice of this branch of Second Church was dedicated April 29. The house is small but is admirably located and will seat 200 persons. This capacity is enlarged by opening into the main room the Sunday school apartments, the parlor and the balcony rooms. The choir loft and pulpit are at one corner, and the pastor's room is at the front. The structure is of brick with brownstone trimmings. The cost was less than the subscriptions received. Rev. W. A. Remington offered the dedicatory prayer and Dr. C. A. Dickinson preached the sermon.

### Maine.

DENMARK.—This church for some time was composed only of females. Last summer the meeting house was repaired and an earnest student from Bangor Seminary aroused much interest. Since its organization in 1829, the church had never had a settled minister. But now the people were surprised by generous subscriptions for a pastor's salary. Changes and growth have resulted. The Sunday school, Y. P. S. C. E. and the schoolhouse meetings held in seven districts of the town are signs of the interest, and some additions to the church have been received. Rev. C. F. Sargent is pastor.

ELIOT.—The past year has been hard in finances, but improvements costing about $200 have been made on the edifice. The pastor, Rev. A. L. Golder, and wife were favored with a donation recently. The C. E. Society holds meetings in two neighborhoods, which are well sustained, and the society is a great help and encouragement.

WELLS.—*Second.* The Ladies' Society recently held its 63d anniversary and gave a history of its past and present helpful work. The society has purchased and furnished a house for a vestry and has borne the expense of heating and lighting. It also cares for the poor of the town.

The church in Island Falls has received a bell inscribed as a gift from Capt. G. A. Carver of New York, in memory of his mother, Elizabeth Carver.

—In Center Lebanon there has been a remarkable vival, assisted by Messrs. Allen Folger and J. F. ibson.

### New Hampshire.

CLAREMONT.—The new chapel connected with ie auditorium by two large arches with folding oors has been finished. Its various apartments in- ude parlor, dining room, kitchen and closets, also oom for an organ and choir. The structure is of rick, with granite trimmings, to correspond with ie church edifice. The beautiful windows are of thedral glass. The chapel presents an attractive ppearance and will be appreciated in the uses for hich it was designed. The meeting house is also ndergoing extensive repairs. A new steel ceiling id sides, to be appropriately frescoed, are being it in in the audience-room. Additional memorial indows are to be included, also hardwood floors. is to be fitted throughout with electric and gas ghts.

MANCHESTER.—*First.* The annual meeting was eld April 29. Financially the society is in a pros- erous condition. The advance of pew rents to rovide ample means to defray the expenses has let with nearly unanimous approval. Total re- ipts last year were $7,058 and expenses $6,377. pecial revival services have been in session for ree weeks at the Second Baptist meeting house, onducted by Rev. Mr. Pratt, D.D. The meetings ave been largely attended both day and evening y Christians from all the churches, and a large umber of persons have entered the new life.

HOLLIS.—A recent series of evangelistic services nder the auspices of the W. C. T. U. resulted in me conversions, but especially in a spiritual up- ft of Christians. The dedication or consecration rvice was tender and helpful, and can hardly fail be followed by a further blessing.

NASHUA.—*First.* The pastor, Dr. Cyrus Richard- on, expects to spend two months in Europe the oming summer. The church has very kindly ranted him leave of absence. The good wishes of any will go with him in his enjoyment of a well- arned vacation.

CONCORD.—*First.* A petition has recently been irculated among the pew owners looking to the onveyance of all pews to the society, with good rospect of ultimate success, as much interest is anifested.

### Vermont.

BRIDGEWATER.—Rev. E. A. Whittier recently eld evangelistic services with this church, result- ng in the largest revival the town has ever known. his is the 29th series which Mr. Whittier has held n Vermont since he was invited here three years go by members of the Orange County Association. early 3,000 inquirers have been the results in Ver- ont.

### Connecticut.

NEW HAVEN.—At the last Ministers' Meeting ev. J. H. Mason read a paper on The Old Calling nd the New.——*United.* Last Saturday evening iss Charlotte T. Sibley of Belfast, Me., gave a lec- ure on Constantinople in aid of the Armenian suf- erers. The contributions of the Sunday school or April will be given for a scholarship at Hamp- on.——*Howard Avenue.* The centennial of the irth of Horace Mann was observed May 3. The astor, Rev. W. J. Mutch, gave an evening address n Horace Mann and American Education. Indi- idual communion cups were used for the first time ast Sunday.——Up to the present time $3,733 have een collected in this city for the National Arme- ian Relief Committee.

CENTRAL VILLAGE.—The recent jubilee celebra- ion was attended by a large number of persons, nd the occasion was entirely successful. Rev. . M. Lord preached the anniversary sermon, which ontained many historical allusions of deep inter- st in the locality. During its existence the church as given for religious purposes a total of $75,000, he largest amount in gifts outside the church being ast year. In all 334 members have been connected ith the church. The percentage of male members s now larger than at the start.

COLUMBIA.—The recent installation of Rev. J. P. Harvey was the first service of the kind in the town or more than 45 years. The charge to the people was given by Rev. F. D. Avery, who had been the astor for almost half a century. Only five persons who were members of the church at the beginning of his pastorate were present. In Columbia first prang up the tender plant which, transferred to New Hampshire, grew into Dartmouth College.

ANDOVER.—A large, enthusiastic gathering at the parsonage, April 22, bade farewell to Rev. and Mrs. G. H. Curtis previous to their leaving for Killingworth in answer to a call. The pastor and his wife were generously remembered with valu- able gifts.

Mr. R. H. Smith has become editor of *The Religious Herald* of Hartford in place of Mr. E. D. Church, who has retired.——A vote in the Bristol church on the adoption of individual communion cups, last week, resulted in favor of the change.—— Of the $316 subscribed towards renovating the meeting house in Harwinton, nearly one-half was given by former residents.

## MIDDLE STATES.

### New York.

EAST ROCKAWAY.—*Bethany*, Rev. T. S. Braithwaite, pastor, held its annual meeting April 17. Reports showed gratifying results. There has been a large increase in membership and the spiritual condition of the church is greatly improved. Union prayer meetings were held in February and March and were richly blessed. The C. E. and Ladies' Societies have worked energetically, and it is largely owing to their work that the church has become self supporting and that an addition was built to the main building, which is now free of debt.

NEW YORK.—*Broadway Tabernacle.* The council dismissing Rev. Dr. Henry A. Stimson met April 28. Our letter from New York describes the council's action, and we publish elsewhere the finding of the council, prepared by a committee consisting of Drs. Storrs and Virgin and C. D. Wood, Esq.

### New Jersey.

PASSAIC.—Growth continues to be steady at this church, additions being made at each communion, 27 in all within a year. This year the church will contribute to all the regular missionary causes. A new feature that has proved helpful is the monthly social, systematically conducted by different persons from month to month by an alphabetical arrangement. The result has been not only a material relief to the "faithful few," but the discovery of unknown talent and the hearty identification of many with the church activities who were formerly only nominal adherents.

NUTLEY.—The Ladies' Society has presented the church with a handsome individual communion service and has raised over $200 for the building fund. Easter was a day of rejoicing in many ways. The pastor, for 10 months disabled by loss of sight, was in his place again, and at the close of the service a thank offering was made for the building fund.

## THE INTERIOR.

### Ohio.

HUDSON.—On April 26 was observed the 70th anniversary of the laying of the corner stone of the first building of the college, which has developed into Western Reserve University now located at Cleveland, only the preparatory department remaining here. The exercises were held in the Congregational meeting house, where the ceremonies of laying the corner stone began. The present pastor, Rev. C. H. Small, preached a sermon on the Character, Object and Value of a True Education. Three evening addresses were given by the pastor, Dr. W. I. Chamberlain and Prof. F. W. Ashley on The Past, Present and Future. Two persons present 70 years ago were present at both services.

### Indiana.

CASEYVILLE.—This church dedicated its new edifice April 26. Dr. H. J. Crum preached the sermon. This is a mining town and the church was organized three years ago under the labors of Rev. James Hayes. The coal mine company gave a lot and $50. Miss Sarah Aldrich of Northfield, Mass., gave $300 and the Congregationalists of Brazil gave $100. The total cost was about $1,000. The dimensions are 28 by 48 feet. The building is a frame house with brick foundation and has high wainscoting and colored windows. A collection was taken in the evening service for the C. H. M. S. Mr. Charles Hill, a licentiate, supplies the pulpit.

INDIANAPOLIS.—*Union* was organized April 28 with 21 members. The hall not being ready for use the tent of the State H. M. S. was pitched for the occasion. Rev. F. M. Whitlock preached the sermon to a large congregation. The membership represents six denominations with no former Congregationalists and seems earnest and united. The Ladies' Aid Society has 36 members. A lot has been secured and a subscription is in progress for a chapel. A Sunday school has been organized. Rev. O. D. Fisher has charge of the work temporarily and is assisted by the other pastors.

### Michigan.

WYANDOTTE.—This young church is grieved by the departure of its pastor, Dr. D. P. Breed, after about four years of service. From an original membership of 27 the church has grown to over 100, and is active in all lines. At the farewell reception appreciative words were spoken in reviewing the pleasant relationship between pastor and people, and valuable gifts were presented the pastor's family. Resolutions of regret at the closing pastorate and gratitude for past blessings were passed. Dr. Breed goes to Creston, Io.

CONKLIN.—By a spontaneous movement of the people in this little town, a council was called to assist in the organization of a Congregational church in which members of all denominations in the town unite. The council heartily approved of the organization, which has 12 members and $1,000 in sight for a building. It is the only church of any denomination within a radius of six miles in a thickly populated farming region.

## THE WEST.

### Iowa.

MANSON AND CENTER.—A canvass for funds for a new house of worship at Manson, to cost $8,000, has met with encouraging response, about $4,000 having been pledged in less than two weeks. A new edifice for the Center people is now building, funds already having been raised to cover its cost. Rev. George Marsh is pastor of this double field.

IOWA FALLS.—Great interest has been aroused by the special tent meetings under the leadership of Evangelist C. N. Hunt of Minneapolis. The meetings are largely attended and the converts are said to be numbered by hundreds.

MARSHALLTOWN.—Rev. C. R. Gale has been giving his people a series of illustrated lectures on Our Neighbors, the Cubans, which have attracted much interest.

LARCHWOOD.—Rev. D. E. Evans has begun work here with good prospect. There were several accessions at the May communion.

### Minnesota.

MINNEAPOLIS.—*Fifth Avenue.* Rev. J. E Smith's pastorate opens auspiciously. This church is situated in a growing part of the city and is destined to make great progress in the next five years.—— *Bethany.* The new pastor, Rev. J. W. Heyward, begins work with good prospects. Congregations are increasing and the burden of an unmanageable debt has been removed.——*Forest Heights.* The new pastor, Rev. R. A. Hadden, is greeted with large and enthusiastic congregations. A year having been spent in building, the church is now ready to devote all its energies to spiritual work.

NEW ULM.—Rev. J. P. Campbell has closed his work, having been pastor for three years. During his ministry there has been a revival, with about 50 accessions at one communion, and the church has been greatly strengthened.

WALKER.—Efforts are being made to secure a subscription and gifts of lumber with which to build a small chapel on a lot already given. Services are held in the depot with good attendance.

NEW RICHLAND.—By the ministry of Rev. F. H. Oehler, the first resident pastor for years, the church has been greatly built up and an out-station opened at Otisco. The pastor preaches at one other point. Much enthusiasm is awakened along all lines of Christian work.

The pastorless church in Marietta has raised a subscription and secured the services of a neighboring minister.

### Kansas.

PAULINE.—Under the leadership of Rev. J. E. Kirkpatrick of Seabrook and Supt. A. S. Bush a Christian Union Association was organized April 19 at this rural point near Topeka. Thus the way is open for religious work in connection with that now in successful progress at Seabrook and Sunnyside. On the same day these brethren reorganized the Sunday school at Fairview School House near Pauline. The way has been prepared for these movements by the faithful efforts last year of Rev. and Mrs. S. D. Storrs.

DUNLAP.—Rev. W. R. Bair accepts his call to continue as pastor for a year from May 1. This church has two branches called Big John and Sunnyside, and the work on the entire field is in an encouraging condition.

ALANTHUS.—The church organized April 19 at this rural point in Gove County was the result of revival meetings conducted by Rev. I. M. Waldrop of Buffalo Park.

CAPIOMA.—Rev. B. M. Maggs, a Methodist evangelist who is to spend the summer here, has been engaged to supply the pulpit during the coming months.

MILFORD.—This enterprise, which a year ago entered into an arrangement with other churches in town to have union and undenominational services under one pastor, has closed its connection with the movement and engaged Mr. F. P. Strong of the Senior Class of Washburn College for the summer, intending to have a permanent pastor in the fall.

State Evangelist Veazie has returned to Topeka after six weeks' work in Western Kansas. He held

continuous revival services at Wallace and Athol and made brief visits at Brookville, Kirwin, Smith Center and Milford. In all instances special needs were successfully met and the churches prepared for larger service.——The Carson church has recently purchased a $100 bell, and is stimulated to fresh efforts.——Rev. H. L. Marsh of Sabetha, who has been supplying acceptably at Oneida, consents to continue his labors till July.

**Nebraska.**

WESCOTT.—Mr. C. E. Howard of Chicago Seminary will have charge here for the summer in connection with Sargent.

MOLINE.—This church, weakened by removals and financial depression, asked advice lately of a council as to the surrender of its work. As another denomination offered to buy the property and continue work in the neighborhood, the council advised its sale and the disbanding of the church.

**Colorado.**

CRIPPLE CREEK.—Among the losses by the recent great conflagration was the Congregational house of worship, which was totally destroyed.

## PACIFIC COAST.

**California.**

SAN FRANCISCO. — The apparently sensational topic of Rev. H. E. Jewett, statistical secretary of the General Association, at a recent meeting of the Monday Club, was The Exit of the Four Hundred. The address, however, was of a statistical nature, the "exit" being that of 400 members from the rolls of the churches during the past year.

## CANADA.

**New Brunswick.**

MILLTOWN.—This place, just over the line, belongs to Washington County Conference. The pastor Rev. William Williams, reports a season of prosperity. The congregations are as large as the meeting house will accommodate and the Sunday school is full and helpful.

## OTHER CHRISTIAN WORK.

Under the joint State executive committee of the Y. M. C. A. of New Hampshire and Vermont a field secretary has aided various associations, as was needed, and looked after the young men in the smaller towns, especially where there are and can be no associations. Deputations of young men who volunteer for the service have worked for a week or more among the scattered people and endeavored to awaken an interest. Encouraging results have followed the past year and a half. Nearly 250 persons began the Christian life, a gratifying result fully justifying the undertaking. Larger results are anticipated in the future when present plans are consummated. The work is mainly supported by the individual gifts of interested friends.

The spring meeting of the Woman's Home Missionary Association at Worcester last week Wednesday was an especially enjoyable one. The comparison of methods of work as presented by leaders of societies all over the State was full of helpful suggestions. The Sunday school work in Oregon was so effectively described by Rev. Ralph A. Rowley that a collection was afterwards taken that amounted to $87. The social hour at noon brought together informally women from many cities and towns, who enjoyed the generous hospitality of the Worcester ladies and conversation with one another. Miss F. J. Dyer brought timely hints of other lines along which our work may be prosecuted, illustrating her thought by mention of a recent massing of children in the Lynn schools to hear the thrilling story of how Marcus Whitman saved Oregon, and emphasizing the patriotic side of home missionary work as appealing to classes in current events in woman's clubs.

The newly elected officers of the six Intercollegiate Young Men's Christian Associations of Boston held their annual training conference at Association Building Saturday and Sunday, April 18, 19. The conference, composed of 37 officers, was conducted by the intercollegiate secretary, Robert E. Lewis. Addresses were made by Mr. S. M. Sayford, college evangelist, Rev. H. P. Beach, secretary of the Student Volunteer Movement, Prof. George K. Morris of Boston University, Rev. Dr. James M. Gray of Boston, Mr. Ralph C. Thomas of Harvard University, Mr. A. B. Brown of Harvard Medical School, State Sec. R. M. Armstrong and General Secretary Mehaffey of Boston. These college associations are the organized religious force in the six foremost Boston colleges—Massachusetts Institute of Technology (1,187 students), Harvard Medical School (507 students), Boston University Law School (345 students), College of Liberal Arts (385 students) and medical school (185 students) and Massachusetts College of Pharmacy (270 students). The Intercollegiate Association has 308 members, conducts six weekly religious meetings at the various colleges, has 77 students in three college Bible classes, holds classes for the study of missions and has among its leaders twelve who plan to go to the foreign field.

THE Syndicate Publishing Co. now announce another material advance in the price of their popular Encyclopædic Dictionary, to take effect on June 1. Between now and that date any of our readers can secure this great work upon a payment of $1 and twelve subsequent monthly payments of $1.40 each, having possession of the four volumes during the entire time. It is generally conceded that this work is unequaled in accuracy of its definitions and fullness of treatment of all words and subjects. That it has kept right up to date is shown by the presence of such words as "aseptolin" and "Roentgen Rays" and other words which have been in use but a few months. Strong testimonials as to the high character and reliability of the work have lately been given by such men as Dr. Parkhurst, ex-Postmaster Bissell, Supreme Judge Dickman and many others whose indorsements are surely sufficient to uphold the claim of its publishers that the Encyclopædic Dictionary is a prime necessity in every household.


# That

Extreme tired feeling afflicts nearly everybody at this season The hustlers cease to push, the tireless grow weary, the energetic become enervated. You know just what we mean. Some men and women endeavor temporarily to overcome that

# Tired

Feeling by great force of will. But this is unsafe, as it pulls powerfully upon the nervous system, which will not long stand such strain. Too many people "work on their nerves," and the result is seen in unfortunate wrecks marked "nervous prostration," in every direction. That tired

# Feel=

ing is a positive proof of thin, weak, impure blood; for, if the blood is rich, red, vitalized and vigorous, it imparts life and energy to every nerve, organ and tissue of the body. The necessity of taking Hood's Sarsaparilla for that tired feeling is, therefore, apparent to every one, and the good it will do you is equally beyond question. Remember that

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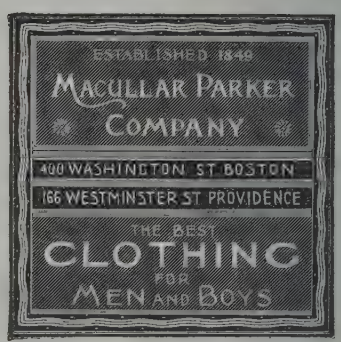
**Hood's Pills** are easy to take, easy to operate. 25 cents.





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AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

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## THE BUSINESS OUTLOOK.

The improvement in the general merchandise movement is not up to expectations. However, at many of the largest centers, a fair volume of business is doing. Prices show no decided improvement, but the present general level is considered firm.

In Fall River the glut of print cloths continues and it is feared that a general shutdown of the mills there will have to be resorted to, to cure the evil. The poor condition of the general cotton manufacturing industry is more or less reflected by the decline in cotton mill securities, not only at Fall River, but at the Saturday and Wednesday auctions in this city.

There is little or no improvement in the woolen trade, and as for leather, the Leather Trust is understood to be selling goods at very low prices. The movement in boots and shoes is fair. In rubber boots and shoes, it is, of course, between seasons, but the trade here is agitated by rumors of outside competition to the Rubber Trust, to be carried on by former trust men, who do not like the methods of the present management.

As regards money, it is easy to the right borrower and on satisfactory collateral. Mercantile paper of the better grade is scarce. In the stock market trading has been narrow and prices none too strong. Speculation is not rampant, and, in the absence of outside public interest, is confined mainly to Stock Exchange circles.

## BIOGRAPHICAL.

EDMUND KIMBALL ALDEN, D.D.

After several months of impaired health, not serious enough to awaken real solicitude, Dr. Alden passed suddenly into the higher life, April 30, at the age of seventy-one. He was a direct descendant, in the seventh generation, of John Alden of Mayflower fame, and his father was a distinguished physician in Randolph, where the son was born, and at whose village academy he prepared for college. He was graduated from Amherst in 1844, received from there the degree of D. D., and was for many years one of its trustees. After a year's teaching in Williston Seminary he took the course at Andover Seminary, and two years later, in 1850, was ordained pastor at Yarmouth, Me. His ministerial life covered a period of twenty-six years, and was spent, in addition to the Maine pastorate, in Lenox and with the Phillips Church, South Boston.

But Dr. Alden will be remembered chiefly for his conspicuous service in connection with the American Board, being home secretary from 1876 to 1893. His important work during these years is appreciatively described elsewhere by his successor, Dr. Daniels. In 1850 Dr. Alden married Maria Hyde of Bath, Me., who is left alone in feeble health to mourn his loss, no children having been born to them.

The funeral at the Park Street Church, Monday noon, was attended by many. Rev. Dr. A. E. Thompson paid the formal tribute.

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AND BOSTON RECORDER.

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"Best sarsaparillas." When you think of it how contradictory that term is. For there can be only **one** best in anything—one best sarsaparilla, as there is one highest mountain, one longest river, one deepest ocean. And that best sarsaparilla is ——?.... There's the rub! You can measure mountain height and ocean depth, but how test sarsaparilla? You could if you were chemists. But then do **you** need to test it? The World's Fair Committee tested it,—and thoroughly. They went behind the label on the bottle. What did this sarsaparilla test result in? Every make of sarsaparilla shut out of the Fair **except Ayer's.** So it was that Ayer's was the only sarsaparilla admitted to the World's Fair. The committee found it the best. They had no room for anything that was not the best. And as the best, Ayer's Sarsaparilla received the medal and awards due its merits. Remember the word "best" is a bubble any breath can blow; but there are pins to prick such bubbles. Those others are blowing more "best sarsaparilla" bubbles since the World's Fair pricked the old ones. True, but Ayer's Sarsaparilla has the medal. The pin that scratches the medal proves it gold. The pin that pricks the bubble proves it wind. We point to medals, not bubbles, when we say: The best sarsaparilla is Ayer's.

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**Somatose** strengthens and nourishes; restores the appetite and increases the weight.

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## WOMAN'S BOARD PRAYER MEETING.

PILGRIM HALL, CONGREGATIONAL HOUSE, BOSTON, MAY 1.

Miss Frances J. Dyer presided and spoke of the fact that we are living in a remarkable time, that crises seem to be a part of the divine plan, that this condition is so marked at present as to attract the attention of many outside the active work of the church, and that God's people have been carried through crises just as they have drawn closer to Him.

In the close union which exists between Christian workers, the Woman's Board of the Interior was mentioned as the calendar topic for the day, and Mrs. Kellogg led the petitions in behalf of that board.

The work and workers in Smyrna having been much in mind during the week, it was a great privilege to hear about it all from Mr. Bartlett, who has labored for twelve years in that city. Miss Nellie Bartlett is at present in Boston, but under medical treatment, and was unable to come in and tell of her own kindergarten, in which so many children in this country have been interested, but the story of its success was a bright one, as her father told of the forty-five children with their "mother play," their Christmas giving and their sending of fruit and flowers to the hospitals and of the training classes, from which Miss Bartlett and Miss Saunders have sent out teachers to establish kindergartens elsewhere in Turkey. He also spoke of the girls' boarding school and of the boys' school, in which the Scriptures are always taught, while in the competing schools no positive religious instruction is given. A very hopeful aspect of the work in Smyrna was presented, shaded a little by the present retrenchment.

Miss Stanwood gave a message from Mrs. S. W. Howland full of appreciation of the sympathy and prayers in behalf of Dr. Howland during his long illness and begging that prayers may still be offered that his recovery may be speedy and sure.

Mrs. Smith gave the latest word from Miss Child as she was on her way from Canton to Foochow.


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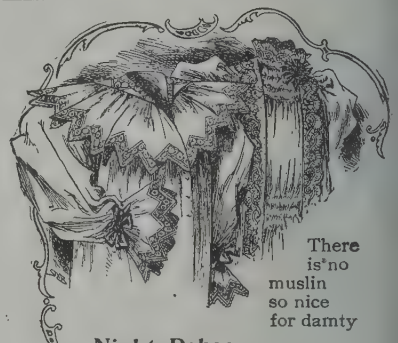

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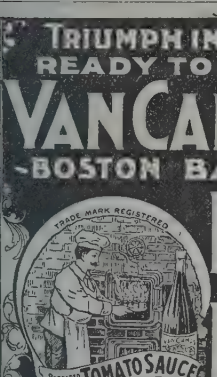


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| Selma, | 40 | 40 |
| **CALIFORNIA.** | | |
| Cottonwood, | — | 3 |
| Niles, | 4 | 4 |
| Norwalk, | — | 19 |
| San Francisco, Eleventh, | 21 | 22 |
| Olivet, | — | 3 |
| Park, | — | 5 |
| Whittier, | 6 | 11 |
| **CONNECTICUT.** | | |
| Glastonbury, | 4 | 4 |
| Wallingford, | 2 | 4 |
| **ILLINOIS.** | | |
| Chicago, Cortland St., | 21 | 32 |
| Summer Hill, | 3 | 3 |
| Woodburn, | 19 | 23 |
| **INDIANA.** | | |
| Angola, | 28 | 28 |
| Indianapolis, Union, | — | 21 |
| **IOWA.** | | |
| Byron, | — | 12 |
| Cincinnati, | 9 | 9 |
| Des Moines, German, | — | 4 |
| Jennings, | — | 14 |
| Kelley, | — | 6 |
| Marion, | 53 | 58 |
| Rodney, | 5 | 5 |
| Salem, | 4 | 6 |
| Stillwater, | — | 12 |
| Wayne, | — | 3 |
| **KANSAS.** | | |
| Alanthus, | 12 | 12 |
| Bala, | 15 | 15 |
| Carbondale, | 12 | 12 |
| **MAINE.** | | |
| Bluehill, | 3 | 3 |
| Denmark, | 3 | 3 |
| **MASSACHUSETTS.** | | |
| Allston, | 6 | 15 |
| Boston, Berkeley Temple, | 6 | 12 |
| Highland, | 11 | 11 |
| Immanuel, | 9 | 11 |
| Maverick, | 8 | 10 |
| Mt. Vernon, | 1 | 5 |
| Old South, | — | 6 |
| Park St., | 2 | 4 |
| Phillips, | 15 | 17 |
| Second, Dorchester, | 3 | 10 |
| Brockton, Porter, | 10 | 14 |
| Waldo, | 17 | 19 |
| Chelsea, Central, | 28 | 34 |
| First, | 7 | 7 |
| Gardner, | 6 | 10 |
| Haverhill, Center, | — | 3 |
| Hyde Park, | 6 | 45 |
| Clarendon Hills, | 14 | 23 |
| Lowell, Eliot, | 9 | 11 |
| Highland, | 5 | 9 |
| Malden, First, | 6 | 16 |
| Newton Center, | 6 | 7 |
| Norwood, | 9 | 15 |
| Paxton, | 7 | 7 |
| Sharon, | 11 | 11 |
| Springfield, Eastern Ave., | 8 | 11 |
| First, | — | 20 |
| Hope, | 3 | 9 |
| Taunton, Winslow, | 10 | 10 |
| Worcester, Belmont, | 4 | 10 |
| Hope, | 1 | 4 |
| Old South, | 9 | 17 |
| Park, | 1 | 4 |
| Piedmont, | 6 | 8 |
| Pilgrim, | 12 | 25 |
| Plymouth, | 1 | 4 |
| Salem St., | 5 | 7 |
| **MICHIGAN.** | | |
| Belding, | 5 | 5 |
| Conklin, | 6 | 12 |
| Owosso, | — | 6 |
| Salem, First, | 3 | 3 |
| St. John's, | — | 8 |
| **NEBRASKA.** | | |
| Arcadia, | 4 | 4 |
| Flag Butte, | 5 | 7 |
| Stanton, | 8 | 10 |
| Wescott, | 7 | 7 |
| **NEW JERSEY.** | | |
| Jersey City, Waverly, | 26 | 26 |
| Nutley, | — | 5 |
| Vineland, | 15 | 15 |
| **OKLAHOMA.** | | |
| Cimarron, | — | 36 |
| El Reno, | 3 | 3 |
| Seward, | 3 | 7 |
| Stillwater, | 5 | 12 |
| **OREGON.** | | |
| Ashland, | 4 | 6 |
| Elliott Prairie, | 18 | 18 |
| Hubbard, | 9 | 9 |
| Portland, Mississippi Ave., | 3 | 5 |
| **RHODE ISLAND.** | | |
| Central Falls, | 12 | 16 |
| Providence, Academy Ave., | 3 | 5 |
| **SOUTH DAKOTA.** | | |
| Alcester, | 4 | 8 |
| Deadwood, | 7 | 7 |
| **VERMONT.** | | |
| Burlington, College St., | 3 | 11 |
| Wells River, | — | 8 |
| **WISCONSIN.** | | |
| Hartland, | — | 3 |
| Plattville, | 16 | 20 |
| **OTHER CHURCHES.** | | |
| Exeter N. H., | 6 | 7 |
| Forman, N. D., | 15 | 15 |
| Gallup, N. M., | — | 20 |
| Honeoye, N. Y., | 36 | 39 |
| Milltown, N. B., | 12 | 14 |
| Churches with less than three, | 25 | 32 |

*Conf.*, 826; *Tot.*, 1,273.
*Total since Jan. 1.* *Conf.*, 8,792; *Tot.*, 14,329.

## ADVANCE SUMMARIES FROM THE YEAR-BOOK.

| | |
|---|---|
| Churches, whole number | 5,482 |
| " added | 219 |
| " gain | 140 |
| Ministers | 5,347 |
| Church members | 602,453 |
| " gain | 18,969 |
| Additions | 57,932 |
| " on confession | 35,327 |
| Removals | 37,851 |
| " by death | 8,225 |
| Sunday school members | 682,580 |
| " " gain | 4,645 |
| Benevolent contributions | $2,187,150 |
| " " decrease | 2,981 |
| Home expenditures | 6,707,613 |
| " " decrease | 327,694 |

Some Endeavorers in Ontario report their pastor's sermons and circulate copies of the reports among those not able to go to church.

**For Seasickness**
**Use Horsford's Acid Phosphate.**

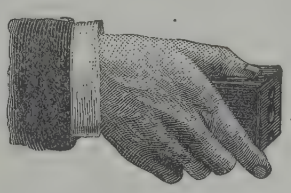
DR. J. FOURNESS-BRICE of S. S. *Teutonic*, says: "I have prescribed it in my practice among the passengers traveling to and from Europe in this steamer, and the result has satisfied me that if taken in time it will, in a great many cases, prevent seasickness."

What
Rudyard Kipling
Thinks of the
Pocket Kodak.

"I can only say that I am amazed at the excellence of the little Kodak's work."

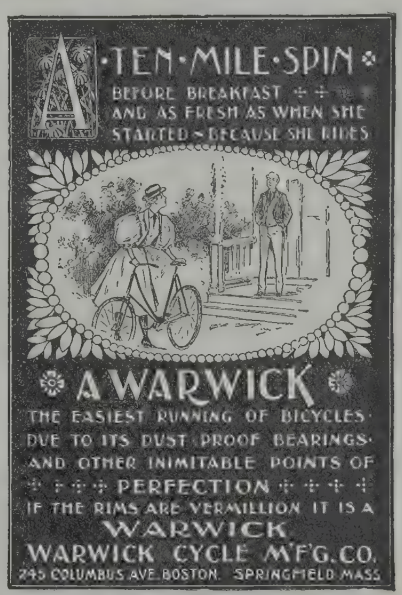
Rudyard Kipling

Booklet free, tells all about it.



*Pocket Kodak loaded for 12 pictures, 1½ x 2 in.* $5.00.

EASTMAN KODAK CO.
Rochester, N. Y.


A TEN-MILE SPIN
BEFORE BREAKFAST AND AS FRESH AS WHEN SHE STARTED—BECAUSE SHE RIDES
A WARWICK
THE EASIEST RUNNING OF BICYCLES DUE TO ITS DUST PROOF BEARINGS AND OTHER INIMITABLE POINTS OF PERFECTION
IF THE RIMS ARE VERMILLION IT IS A WARWICK
WARWICK CYCLE M'F'G. CO.
245 COLUMBUS AVE. BOSTON. SPRINGFIELD MASS

245 Columbus Ave., Boston, and 34 Union Sq., N. Y.

**OLD BOOKS BOUGHT.**
LIBRARIES AND SMALL PARCELS OF BOOKS PURCHASED.
Save the expense and delay of Auction Sales.
N. J. BARTLETT & CO., 28 Cornhill, Boston

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.

The Shawknit Half-Hose
TRADE MARK.

Are so constructed as to Fit.
They contain NO BUNCHES,
They contain NO PERCEPTIBLE SEAMS,
They contain NOTHING to ANNOY and are made of
The BEST YARNS and in a Great Variety of Attractive Styles.

Look for the trade-mark on the toe.
*Send for Descriptive Price-List.*

SHAW STOCKING CO., Lowell, Mass.

## WEEKLY REGISTER.

### Calls.

ALEXANDER, James, Tewksbury, Mass., accepts call to Newport, N. H., and will begin labor in May.
APPLEMAN, Hiram H., St. Charles, Minn., to Sauk Rapids.
BRINK, Lee A., Bowdle, S. D., to Gettysburg. Accepts.
BROWN, Thos. J., Reedsburg, Wis., to Lancaster.
BUSH, Fred. W., Orion, Mich., to Twenty-fifth St. Ch., Port Huron. Accepts, and has begun work.
DREISBACH, Chas. H., Frankfort, S. D., to Lebanon, Copp and Logan. Accepts, with residence at Lebanon.
ELLEDGE, Wm. M., Chicago Sem., to Overbrook and Ridgeway, Kan Accepts, and has begun work.
ELLSWORTH, Fred. K., Bangor Sem., to Pittston, Me. Accepts, and has begun work.
FORBES, Harrison L., Union Ch., St. Louis, Mo., accepts call to Olivet Ch., Kansas City.
GARRETSON, F. V. D. (Pres.), Buckley, Wn., to N. Pownal, Vt. Accepts.
HAYES, James, Coal Bluff, Ind., to S. Danville, Ill. Accepts.
HULBERT, Jay M., to the permanent pastorate at Clinton, Io.
JEFFERSON, Chas. E., Central Ch., Chelsea, Mass., declines call to First Ch., Oakland, Cal.
JOHNSON, Peter A., Yale Divinity Sch., accepts call to be assistant pastor of Dwight Pl. Ch., New Haven, Ct.
McDOUGALL, Wm. H., to supply a year at Claremont, Cal., where he has preached for five months.
MITCHELL, S L., to Jonesport, Me. Accepts, and is at work.
NAYLOR, Benj. D., Crockett, Cal., to Suisun. Accepts.
ROBINSON, OLIVER T., recalled to Perry, Okl.
STAPLETON, Robert, Belle Plaine, Io., declines call to Fairmount, Ind.
STEARNS, Edward R., New Vineyard, Me., to Warren.
STEVENS, Julius M., Chicago Sem., to Morgan Park, Ill.
THOMAS, David L., to Bowdle, S. D. Accepts.
TUCKER, Silas P., Bondville, Vt., accepts call to Cornish, N. H.
UPSHAW, Wm., Vittum, Okl., to N. Enid and Paradise. Accepts, to begin work at once.
WARD, Geo. M., Andover Sem., to the presidency of Rollins College, Winter Park, Fla. Accepts.
WHITNEY, Joel F., Coventryville, N. Y., to Eldred, Barryville and Glen Spey, N. Y. Accepts.
WILLMOTT, Benj. A., Bangor Sem., to Lee, N. H. Accepts.
WILLIS, Josiah G., Dana, Mass., to Holland. Accepts.

### Ordinations and Installations.

ELLIS, Walter M., *i.* Elroy, Wis., April 29.
HARVEY, Jasper P., *i.* Columbia, Ct., April 28. Sermon, Prof. C. S. Beardslee; other parts, Rev. Messrs. W. S. Palmer, D. D., D. J. Bliss, B. F. Perkins, E. C. Ingalls.
HAYNES, Chas. S., *i.* Lancaster, Mass., April 21. Sermon, Prof. L. O. Brastow; other parts, Rev. Messrs. G. R. W. Scott, C. S. Brooks, G. H. Pratt, Seelye Bryant, Joseph Torrey.
HOPKINS, W. Herman, *i.* First Ch., Poughkeepsie, N. Y., April 21. Sermon, Dr. D. S. Mackay; other parts, Rev. Messrs. W. A. Robinson, J. B. Thrall, W. F. Stowe, C. A. Alden.
PORTERFIELD. Jno. F., *o.* Mattison, Mich., April 15. Sermon and prayer, Rev. H. A. Decker; charge, Rev. N. D. Lamphear.
STUMP, G. E., *o.* Moville, Io., April—. Sermon, Rev. W. A. Pottle.

### Resignations.

DAVIES, James, Bremen, Ind., to take effect May 17.
JEWETT, Jno. E. B., Aurora, S. D.
KREUTER, A., German Ch., Muskegon, Mich.
SHANNON, Wm. H., Second Ch., Salem, Mich.
TANGEMANN, Gottlob D., De Witt, Neb.

### Dismissions.

CAMPBELL, Jno. P., New Ulm, Minn., April 21.
DAVIS, F. Lincoln, Ward Hill Ch., Bradford, Mass., April 29.
FORBES, Harrison L., Union Ch., St. Louis, Mo., April 27.
STIMSON, Henry A., Broadway Tabernacle, New York, N. Y., April 28.

### Churches Organized.

CIMARRON, Okl., rec. 9 April, 36 members.
CONKLIN, Mich., rec. 27 April, 12 members.
INDIANAPOLIS, Ind., Union, rec. 28 April, 21 members.
RIDGWAY, Okl., rec. — April.
SALEM, Okl., rec. — April.
WAKITA, Okl., rec. — April.

### Miscellaneous.

BREED, Dwight P., received from his church in Wyandotte, Mich., a silver breakfast and tea service as a parting gift.
FERGUSON, Aristides T., has terminated his labors at Antrim, N. H.
HADLOCK, E. A., at his own request has withdrawn from an M. E. conference in Maine and joined a Congregational association.
HOLBROOK, Amos A., preached his farewell sermon at Colchester, Vt., April 26, and goes to his home in Tunbridge, Mass. On account of ill health he will not take work at present.
LUCKEY, Frank R., and wife, were given a reception last week by Humphrey St. Ch., New Haven, Ct., prior to their departure to Europe for an absence of several weeks. The pulpit will be supplied by Prof. G. B. Stevens.
OSBORNE, C. A., assistant pastor of Dwight Pl. Ch., New Haven, Ct., and his wife, were given a farewell reception last week, and presented with a beautiful set of candelabra. They will return to their former home in Beloit, Wis.
PLASS, Norman, late of Cincinnati, O., will return June 1 from his winter in Florida with greatly improved health. His summer address will be Williamstown, Mass.
PLATT, Henry D., who, since retiring from active service nearly two years ago has been living at Franklin, Neb., had a severe stroke of paralysis, April 28, and fears are entertained for his recovery. He had preached for Rev. G. W. Mitchell the previous Sunday evening
REMELE, Wm. A., has closed work at Weybridge, Vt.
SMITH, Edward L., Walla Walla, Wn., has received a bicycle from friends within and outside the ch. In addition he has been granted a three months' vacation, which he will spend in the East.

It's peetiful when God's bairns fecht through greed and envy, but it's hertsome when they are wullen tae wrestle aboot the Evangel, far surely the end o't a' maun be peace.—*Ian Maclaren.*

# Out of sorts

—and no wonder. Think of the condition of those poor women who have to wash clothes and clean house in the old-fashioned way. They're tired, vexed, discouraged, out of sorts, with aching backs and aching hearts.

They must be out of their wits. Why don't they use **Pearline?** That is what every woman who values her health and strength is coming to. And they're coming to it now, faster than ever. Every day, **Pearline's** fame grows and its patrons increase in number. Hundreds of millions of packages have been used by bright women who want to make washing easy. 481

MILLIONS NOW USE PEARLINE

Take a Combination Case of the

# LARKIN SOAPS

and a "Chautauqua" Reclining Easy Chair or Desk

ON THIRTY DAYS' TRIAL.

CASE CONTAINS . . .

100 Bars Sweet Home Soap. 10 Bars White Woolen Soap.
9 Packages Boraxine. 18 Cakes Finest Toilet Soaps.
Perfumes, Cold Cream, Tooth-Powder, Shaving Soap.
*If changes in contents desired, write.*

The Soaps at retail would cost $10.00
Either Premium is worth . $10.00
Both if at retail . . . $20.00

From factory to family, Both $10.

AND ON THIRTY DAYS' TRIAL. IF SATISFIED, YOU REMIT $10.00; IF DISAPPOINTED, HOLD GOODS SUBJECT TO OUR ORDER.

The Larkin Soap Mfg. Co., Buffalo, N. Y.

***Our offer explained more fully in The Congregationalist, Nov. 14, 21, and 28.***

NOTE.—The Larkin Soap Company have used the columns of *The Congregationalist* for two or three years past in advertising their "Combination Box of Soap" sent in connection with an oil heater, desk or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the soap. Without exception they state that they are perfectly satisfied with the goods and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it.—*The Congregationalist.*

NOTE.—We have examined the goods and premiums offered by the Larkin Co. They are all they say. A man or woman is hard to please who is not satisfied with such a return for their money.—*The Watchman, Boston.*

# BUFFALO LITHIA WATER

Spring No. 1.

## IN NERVOUS INDICESTION.

**DR. P. A. FLOURNOY,** Charlotte Court House, Va.:

"My **Nervous System** was shattered, my digestion difficult and painful, the stomach often rejecting the lightest possible article of food. I was greatly depressed in spirit, and had but little hope of any improvement in my condition. Upon a diet of **tea and Crackers** I visited the **Buffalo Springs** and put myself upon the Water of Spring No. 1. I was soon conscious of an increase both of the **appetite** and **digestive power,** and at the same time, of a gradual **increase of Nervous Vigor.** This improvement continued through a protracted stay at the Springs, and to such an extent that before leaving I was able to eat with impunity any article of food found upon the hotel table. I left the Springs fully restored, and returned home to enter actively upon the arduous duties of my profession."

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles, $5.00 f. o. b. at the Springs. Descriptive pamphlets sent *free* to any address. Springs open for guests from June 15th to October 1st.

**Proprietor Buffalo Lithia Springs, Va., on the Atlantic and Danville Railroad.**

If you want a sure relief for pains in the back, side, chest, or limbs, use an

# Allcock's Porous Plaster

BEAR IN MIND—Not one of the host of counterfeits and imitations is as good as the genuine

CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY 658 WASHINGTON ST. OPP. BOYLSTON ST. BOSTON.

## OSTON CONGREGATIONAL PERILS.

In addition to the usual audience at the oston Ministers' Meeting last Monday, many ends of Dr. Nehemiah Boynton were pres- t to listen to his farewell address. Dr. oynton believes the historic principle of Con- egationalism, its independence, is its chief ril today, and that the churches in old Boston pecially can only survive and prosper by in- oducing a principle of association. In years st the city churches were largely carried on a few consecrated, wealthy men. If there any criticism to be made upon their meth- ls it is that they did not train younger men succeed them.

The necessary principle of association may introduced, the speaker believes, by re- ranging the conference relations of the Bos- n churches, by strengthening the feeling of otherhood between Boston ministers and ose in charge of suburban churches, by a oser, more sympathetic relation with the be- volent societies, and by a united effort to ild a new Congregational House which shall worthy of the denomination. At the close Dr. Boynton's remarks Drs. Smith Baker d Barton expressed their appreciation of s personal graces and his work in Boston d wished him Godspeed in his new field.

On motion of Dr. Little, Drs. Furber, Ham- n and Lansing were appointed to draw up solutions of respect and sympathy for the mily of the late Dr. Alden, to be presented a future meeting.

## GOVERNOR WOLCOTT'S VETO.

Prefacing his message with a statement of me of the minor, technical and legal ques- ons involved in the law intended to affect e First Church, Lowell, Governor Wolcott ncludes thus:

Upon general considerations of public pol- y I do not think the bill is wise.

It is not only special legislation, but is leg- lation which directly takes sides in a church ntroversy, some of the issues of which are ready before the court for determination.

I think the policy of the commonwealth is st carried out when the State abstains, so r as may be, from interference with church fairs and requires members of religious or- anizations to settle their affairs under the ise provision of the general laws upon our atute-books.

It has been strongly claimed and I doubt ot that the members of the legislature were fluenced by the belief that the equities of e case required the passage of the bill.

On this point I do not feel called upon, for e purposes of this message, to express an inion, but it is proper to observe that the lity of the Congregational body provides a ibunal to hear and settle church dissensions, wit, a council of churches, and that this ethod of adjudicating differences has been eclined by the petitioners for the present gislation.

I cannot but believe that the members of e legislature have been influenced by the nsideration of the apparent equities of the resent case to disregard the general policy hich should animate all legislation, to wit, at special legislation is at all times to be eprecated, and that the State should keep loof from and not interfere in the affairs of eligious corporations. To do so would, in y judgment, not only be unwise as a matter f public policy, but would invite the fre- uent application for such interference to the xtent that the legislature would find itself alled upon to be the court of appeal in all hurch affairs where the members and officers ound themselves unable to agree.

For the foregoing reasons I am unable to pprove the bill. ROGER WOLCOTT.

The veto will be sustained. The House urned a somersault, and by a vote of 160 to 16 efused to pass the bill.

Q'OCIZONE gives one the sleep of nature, to awake risk and refreshed. $5.00. Most druggists will ave it. C. N. Crittenton Co., New York Agent. r write Recuper Co., Boston.

NOTHING SUCCEEDS LIKE SUCCESS.—Every year ur sales have increased. This has been going on or more than thirty years. Hundreds of thousands f people rely exclusively on Adamson's Botanic ough Balsam whenever troubled with Coughs or ung Diseases. Sold at all druggists.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS. CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

IF YOU DON'T KNOW, ask the practical, responsible painter — ask anyone whose business it is to know — and he will tell you to use Pure White Lead and Pure Linseed Oil. They make the best and most durable paint. To be sure of getting

Pure White Lead

examine the brand (see list genuine brands). For colors use the NATIONAL LEAD CO.'S Pure White Lead Tinting Colors. No trouble to make or match a shade.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

NATIONAL LEAD CO.,
1 Broadway, New York.

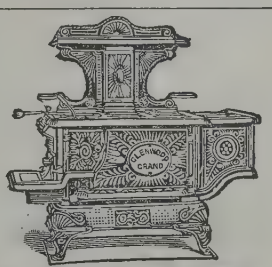
Individual Communion Cups

are rapidly coming into use. The change is being made by the advice of physicians, on sanitary grounds. The cups or goblets are silver plated. When used, they are left on the hymn-book rack or in the pews.

We can supply complete outfits, and will send circulars and quote prices to anyone interested.

Meriden Britannia Co.
MERIDEN, CONN. 208 FIFTH AVE., N. Y.
Manufacturers of baptismal, offertory and communion ware, as well as all kinds of high class silver-plated goods.
*Collection Plates a Specialty.*

Could every housewife know how much time, trouble and labor is saved and how easy cooking is made with a



GLENWOOD RANGE she would USE NO OTHER.

For sale in all prominent cities and towns throughout New England. | Made by THE WEIR STOVE CO., Taunton, Mass.

STEARNS BICYCLES
(The Yellow Fellow)
Handsome Catalogue Mailed Free
The Stearns is a modern wheel of advanced construction. Lightest, strongest and lasts the longest. The 96 Stearns surpasses all former models.
E. C. Stearns & Co., Syracuse, N.Y.

## RESULT OF COUNCIL, BROADWAY TABERNACLE, NEW YORK CITY.

Whereas, Rev. Henry A. Stimson, D. D., has resigned his office as pastor of the Broadway Tabernacle Church in New York, and the church, by a vote duly certified to us, has accepted his resignation, it only remains for the council to recognize and declare the termination of the said pastorate, on the first of May following, to ex press its regret for it and to convey its fraternal regard to those primarily affected by it.

Rev. Dr. Stimson came to this office three years ago from the city of St. Louis, in which he had been and was most highly honored and tenderly beloved, and in which his Christian labor and leadership, under God's favor, had been attended with extraordinary success. He came with reluctance, after prolonged hesitation, only in answer to the urgent and unanimous call of this church, as re-enforced by the ardent desire of its former revered pastor, Dr. William M. Taylor, and by the equally earnest and strenuous desires of other pastors in this neighborhood between whom and himself there was, and is, the most unreserved confidence. He came fully understanding that peculiar difficulties attended this position, but resolved in a spirit of courageous consecration to do whatever the Master should permit, by faithful service to this church and congregation, to all the churches affiliated with it, and to all the Christian interests which he might assist in this great metropolitan center.

He has wrought, with unsparing use of all his remarkable gifts and powers, for the furtherance of the divine cause thus in a measure committed to his hands, and has had the joy of seeing the work for God and man, in different directions, greatly prospering under his influence. In the Sunday school of this church, in its missionary work, in its benevolent contributions, in the numbers assembled in it for worship and in the influence exerted by him on the churches of the vicinity, his Christian success has been conspicuous, fully justifying the confident expectations of those who eagerly urged him to come hither.

Certain special difficulties encountered by him, and apparently not to be removed or overcome, have, however, led him to feel that he must seek another field for future labor, and by reason of this conviction on his part, assented to by the church, the council most regretfully confirms their common action and declares his pastorate closed, according to the terms of his letter of resignation. The council gladly avails itself of the opportunity most earnestly and affectionately to commend Dr. Stimson to all the churches which it represents, and to all the churches of our Lord Jesus Christ, as an able and honored pastor and preacher—noble in spirit, sound in the faith, catholic in sympathy, while faithful to his special communion, devoted to his spiritual work and full of rich enthusiasm for it. He has greatly endeared himself to the ministers and churches assembled in this council, and to ministers and churches of other names in the city. He has given to us and to them wise counsel, animating impulse and personal inspiration in the years of his recent presence among us; and for his future usefulness and reward in any work to which the Master may call him, we, with undoubting confidence, look forward. Not in the pulpit only, on the platform, in committees and in conferences, as well as in the closer fellowship of familiar personal intercourse, he will bring to others, we are sure, as constant and generous a blessing as he has brought to us.

The council presents, also, assurances of its fraternal regard to the church which has called it together, and earnestly trusts that the distinguished history of this church during the more than fifty years of its existence will be continued, and its Christian prosperity be maintained and advanced, under the divine favor, in the years to come.

---

If you would always be healthy keep your blood pure with Hood's Sarsaparilla, the one true blood purifier.

## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

BARTLETT—In Lowell, April 20, Mrs. Mehitable E., widow of Horace E. Bartlett, aged 69 yrs. "She hath done what she could."

PENNIMAN—Entered into life, April 8, Mrs. Lavina F. Damon, wife of the late Merit F. Penniman of Windsor, Vt., aged 59 yrs., 11 mos., 7 dys. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

PLASS—In Miami, Fla., April 22, Harold, only son of Rev. Norman and Jessie Plass, aged 6 yrs., 9 mos.

TYLER—In Roslindale, May 2, of pneumonia, after a brief illness, Mrs. A. U. Tyler, aged 63 yrs., 5 mos., 6 dys.

### LUCINDA TAYLOR BARBER,

The wife of Rev. Luther H. Barber, died at Ellington, Ct., April 20, in the seventy-eighth year of her age. For more than fifty-three years she had worked with her husband in the Master's kingdom. By her kind and winning manner she drew to herself to an unusual degree the hearts of all who knew her. Her thorough knowledge of the Bible, her intense love for souls and her own consecrated life admirably fitted her for the place which she so nobly filled, especially for her successful work among the young men in the Sunday school, ten of whom from her own class at one time united with the church. Throughout her whole life she was deeply interested in the work of all our missionary societies and was always ready to make sacrifices in their behalf. The same unselfish spirit characterized her in the home where her cheerfulness and vivacity brought continual sunshine and gladness to the hearts of those who loved her best.

Though an invalid during the closing years of her life, she retained these characteristics to the last, and looked forward not only with hope but with intense longing for the day when she should depart and be with Christ. She was tenderly and lovingly cared for by her husband and only daughter, who in their loneliness and sorrow have the sympathy of a large circle of neighbors and friends, in whose hearts Mrs. Barber had a warm and abiding place. But they sorrow not as those who have no hope, for in their grief they find comfort in the glorious hope which she cherished and in the precious memories which she has left them.

### REV. VICTOR EUGENE LOBA,

Born in St. Louis, Jan. 21, 1854, of Swiss parentage, the brother of Rev. Dr. Loba of Evanston, Ill., and of Mrs. Prof. C. A. Beckwith of Bangor, Me., and three other sisters, he was educated at Olivet College and at Hartford and Oberlin Seminaries. As minister and teacher he labored in Sleepy Eye, Minn., Eldon and Siloam Springs, Ark., and Noble, Mo., where his earthly work ended April 20. A wife and five children survive him. He was a man with a heart close to nature, a fine classical scholar, a writer of exquisite English style. Although suffering bodily infirmity from early childhood and under constant provocations to bitterness and melancholy, he maintained a spirit of sunny cheerfulness. He felt that places remote from centers of business and culture need the influence of educated as well as consecrated men, and he himself responded to this call and longed that many more might share with him this opportunity for the Master. He has left the legacy of a brave, unselfish life spent for others and of a strong faith in the living God, noble in its simplicity.

C. A. B.

### MRS. JULIA M. DAVIS

Died in Malden, Mass., on Friday, May 1, at 9.30 A.M., in the sixty-seventh year of her age. In early life she devoted herself to the Lord, and for fifty years or more it has been her delight to serve him. For the last fifteen years she has been a faithful member of the First Congregational Church in Malden, but the greater part of her life was spent in Haverhill, Mass. There and in Malden she was well known as one tender in heart, gentle in manner and fruitful in life. What was said of Dorcas could truthfully be applied to her: "This woman was full of good works and almsdeeds which she did." Two sisters and a brother survive her, and a large number feel with them that in her death they have lost a dear friend. "He giveth his beloved sleep."

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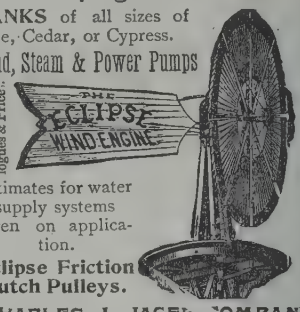


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*Volume LXXXI* *Number 20*

# THE CONGREGATIONALIST

Boston Thursday 14 May 1896

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## EDUCATION.

—— Mr. Elward A. MacDowell has been elected professor of music at Columbia University, New York city.

—— Examinations at the Lay College, Revere, begin May 18, 19 The anniversary exercises will be held on the evening of May 20.

—— The students of Mills Seminary, California, have made a free will offering of $60 to the Armenian Relief Fund, raised through the sale of their individual handiwork.

—— Rev. Henry Goodwin Smith of Freehold, N. J., has been elected professor of systematic theology in Lane Seminary, Cincinnati, O., where he will take the place so ably filled for many years by Prof. Edward D. Morris, D.D.

—— Barnard College succeeded last week in raising the $100,000 necessary to secure a gift of $100,000 from an unknown New Yorker, who made his gift conditional upon the raising of a like amount before May 10. This secures to what is practically the woman's department of Columbia University a superb site on Morningside Heights, New York city, and relieves the friends of the institution from a burden of fear.

—— Perusal of the annual catalogue of the Worcester Polytechnic Institute shows that this high grade institution is flourishing by adhering to its somewhat peculiar views respecting the technical education which mechanical and civil engineers, electricians and chemists need. "Laboratory methods" rule. A liberal education is made the foundation of the special knowledge afterward added. In the workshops less emphasis than customary is laid on manual skill and more put upon developing constructive ability and comprehension of higher principles.

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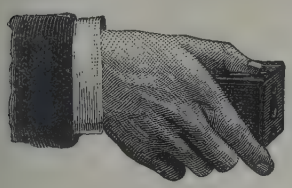

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AND BOSTON RECORDER.

*The Recorder founded* 1816: *The Congregationalist*, 1849


## CONTENTS


EDITORIAL:
- Paragraphs 769
- Measuring Growth 770
- Where Ministers Are Educated 770
- Are Labor Leaders Villains? 770
- The Outlook in Canada 771
- The Sin of Worrying 771
- Current History 771
- In Brief 773

STAFF CORRESPONDENCE:
- Washington 774
- The Interior 774
- Australia 775

CURRENT THOUGHT 775

CONTRIBUTIONS:
- The Andover of Today. Rollin L. Hartt 776
- The Adult Class and the New Bible. Prof. Irving F. Wood 777
- The Principle of Sabbath Observance. Rev. George A. Tewksbury 778
- Are the Ministers to Blame? 778
- Dr. Walker on Phases of New England Religious Life. E. W. C. 789

THE HOME:
- Light—a poem. Gertrude Edwards 779
- Certain Mistakes of Devotion. Mrs. M. E. Sangster 779
- Paragraph 779
- One Source of Our Defects in Education. Kate Upson Clark 779
- Apple Blossoms—a selected poem 780
- Daniel Webster. Jeannette A. Grant 780
- The Lark's Nest—a selection 781
- Church-going Again. M. O. W. 781
- Closet and Altar 781
- Mothers in Council 782
- The Conversation Corner. Mr. Martin 783
- Corner Scrap-Book 783

THE SUNDAY SCHOOL—Lesson for May 24 784

Y. P. S. C. E.—Topic for May 24-30 785
- Notes 797

PROGRESS OF THE KINGDOM 785

LITERATURE 786

NEWS FROM THE CHURCHES:
- The New Church Home of a Hillside Town 790
- The Oklahoma Association 790
- The New Pastor at Omaha 790

MISCELLANEOUS:
- Education 766
- Commencement at Oberlin Seminary 778
- Gleanings 788
- Notices 789
- Business Outlook 795
- The Appeal from Armenia 795
- A Forecast of Coming Noteworthy Meetings 795
- Woman's Board Prayer Meeting 796
- Life in the Sanctum 796
- What Universities Are For—a selection 796
- When Is a City Great?—a selection 798
- Denominational Defects—a selection 798
- Biographical 799
- General Howard Roll of Honor 799
- Marriages and Deaths 799



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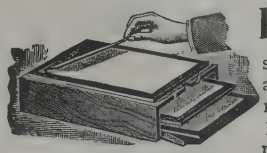

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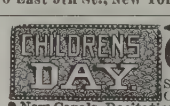


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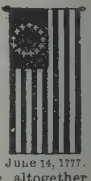


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*Volume LXXXI* Boston Thursday 14 May 1896 *Number 20*

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IN commenting upon the results of a year's work by the British Wesleyans, the London *Christian World* draws the lesson that "the condition of success in religion, as elsewhere, lies in swift and accurate adaptation of organization to environment." This is a truth which Congregationalists cannot afford to overlook in their adjustment of polity to the needs of the present. We referred last week to this matter as it affects our Boston churches, and repeat that the question is urgent, and that the assertion of independence must not hinder some practical and businesslike plan of fellowship which shall make it possible to employ the resources of the denomination to the best advantage for the support of long established positions and the opening of new work among the heterogeneous elements of our population. Our Methodist brethren have set us an example in this respect in the appointment of a young and vigorous superintendent of their Boston Missionary and Church Extension Society. Selected with special reference to experience and executive ability, he is to have general charge of all the departments of city mission work, and especially of planning for the occupation of strategic points and maintenance of church life among the poor. We are not afraid of a little centralization in Congregational Boston—the centrifugal tendency is too strong among us to make it dangerous. The need is pressing. Unless the fellowship of the churches can find expression in well-planned co-operation, our opportunity will be given to others. Congregationalism, for all its wonderful history, does not possess a mortgage upon the Christianity of Massachusetts. In "the swift and accurate adaptation of organism to environment" lies its one hope of future leadership.

The meeting of the General Association of Massachusetts last year at Lynn was notable because for the first time every church in the commonwealth had the privilege and right of being represented by a lay delegate as well as by its pastor. The meeting at Fall River, May 19-21, bids fair to be notable for certain reforms calculated to give greater opportunity for expression of opinion and such debate and comparison of views as will lead to weightier constructive action when action seems necessary. It is hoped that hereafter machinery will be less prominent and spirit and life more so. The local committee is disposed to be unusually hospitable, and a program has been prepared which affords opportunity for facing some of our most pressing denominational problems. Church incorporation, Sunday observance, gambling, the Board of Pastoral Supply, the church and organized labor, the wider circulation of religious literature, temperance and Sunday schools will be reported upon by standing committees. Enrichment of the church service, the relation of the Y. P. S. C. E. to the church, the limitations of hospitality to ministers of other denominations, the relation of the church to good citizenship will be set forth in brief, live, yet formal papers, and the need of denominational loyalty and the consecration of wealth will be described and urged with force by able exponents at the popular evening sessions. Fall River Congregationalists are eager to welcome many. Let many go.

The officials of the American Missionary Association do well to set before their constituents the record of the Pilgrim Congregational Church of the Santee Agency, Nebraska, a mission church among the Indians under the care of the association. It has a resident membership of only sixty-two, those being the missionaries and the Indians among whom they labor, and yet last year this church contributed $559.75 to five of our denominational societies, to the Dakota Native Missionary Society and to aid two sister churches, besides raising $137.48 for local expenses. No wonder Secretary Ryder writes: "If the churches throughout the country would even approach the generosity of this missionary church the debt of the association would be raised at once. Think of it! An average of more than $9 per member for distinctively missionary activities outside of the church itself and more than $11 per member for the spread of the gospel and the maintenance of church services! Where is the church that equals the record of this missionary church on the prairie?" Truly, where is it?

Despite the changed and by no means improved business conditions, and notwithstanding retrenchment on every hand—save in national expenditures—the stream of gifts and bequests by citizens of the United States to religious, educational and eleemosynary institutions flows wider and fuller as the years go by. In Appleton's Annual Encyclopedia for 1893 there appeared for the first time a most valuable collocation of facts respecting such gifts and bequests for public purposes during the year '93. Only gifts of $5,000 or more were included, and the total for that year was $29,000,000. In 1894, in a similar statement, a total of $32,000,000 was recorded, and in the volume for 1895, just issued, a total of $32,800,000 is announced. Several of the items in the record for 1895 are significant and valuable, for they define the large channels through which the river flows. Educational institutions received $18,194,855, religious and charitable institutions $10,444,363, libraries $1,644,000, and more than $1,000,000 were given for the erection of public monuments to commemorate the deeds of heroes or to keep green the memory of great men and good. Nowhere in the world can such a record as this be duplicated. More and more our men of wealth are coming to have a sense of stewardship. Instead of relying on State aid and thus fostering State interference with institutions which flourish best when controlled by individuals, our colleges, churches, art museums, libraries and hospitals keep in touch with individuals and families, rely on them for aid and are not disappointed.

The ministry of Jesus is a ministry of self-denial. No man is wise to enter upon or continue in it without recognizing and accepting this as the first condition of his consecration. To cherish an ambition for the easy places, the large pay and the high social consideration of the churches in our great centers of population is to put the wrong motive at the front. No man succeeds, or can succeed, in great places without a great devotion. The larger opportunity used at its best involves a larger self-denial. That man who, in the higher sense, succeeds is the man who is eager for work—any work that helps the kingdom and lies within his reach, because he realizes the infinitude of the opportunities and the comparative littleness of selfish gains. He must give himself, like Paul, with an unquenchable enthusiasm founded upon an intense conviction. Such men are needed in the ministry as they have always been, and they will be sure to find their work and do it, as Paul did, and Francis of Assisi, and Luther and Whitefield and Wesley and Livingstone and a thousand other pioneers in the history of the church. They will be devoted, heart and soul, to just one thing, and the recognition of the world will come to them without their asking, probably in the form of persecution first, but afterwards of honor. For young men just choosing a career in life the ministry is the greatest opportunity of all, if only they can hold their thought of it upon this high level of self-consecration. No better investment of the choicest natural gifts could possibly be made. But for the man who takes up theology as a trade which is not too difficult, and which brings some immediate rewards, the prospect of the time is anything but encouraging.

In God's choice of men as instruments he asks rather what may be made of them than what they already are. He takes Jacob, who is certainly a less agreeable man than Esau, because he knows that he is

capable of developing into something which is beyond Esau's reach. There is dross in every man. We are compelled to acknowledge that our dearest friends have grievous faults. But the practical question seems to be whether we are all dross, so that the fire will burn us up and leave no gold behind, or whether we may be tried by fire and come forth all true gold at last. And upon this question will depend God's choice of us as partners in his eternal plan. In other words, God fashions his instruments anew while he uses them. Every work of man for God is accompanied by a work of God in man. While the work grows the man grows with it. Even though the work itself to all outward seeming is a failure, the deeper triumph of a regenerated character remains. The church triumphant must be taken into account as well as the church militant in making up the sum of what our Lord accomplished and of the development of his kingdom. The generations slip away from earth, but their victories of character, held for a little while in loving remembrance here, are garnered and utilized in the abiding place of God. It is a short-sighted view which limits the accomplishment of the Holy Spirit to what he does through men. The broad view takes account also of the imperishable work which he has done in men, of which the obedient purity of heaven is the abiding witness.

## MEASURING GROWTH.

There is something infinitely suggestive in the slow but continual progress of the spring. It makes us impatient, it makes us glad, it makes us wonder. At first a change of sky, a breath from the South, the first glimpse of a bluebird's wing against the colder azure of the sky, the call of a song sparrow from the weeds or stubble of the roadside, it grows through the vision of springing grass in moist places and the tinkling hurry of snow-fed streams, to full shadowy, lacelike images of delicate green leaves, the glitter of marsh marigolds, the hillside pale with its millions of houstonia cups, the visits of the migrating Northern birds and the familiar notes of our own summer choristers. There is an order, but it is mysterious. There is a date for all arrivals, but it varies according to the shifting of a calendar in whose making man had neither part nor lot. There is a growth, but it eludes our observation, though we mark how the world has brightened in a warm night after rain, or changed after a day of sunshine.

So is the coming of the fullness of the kingdom in a human heart. There is the life which God has given, a life which is ready to respond to the shining of his light and the refreshment of his rain. But there are dark and chilling days, when much that was assured seems lost again. There are discouragements from the North as well as helps from the South. We would fain measure the progress of our spiritual life and, at the first glance, it seems immeasurably small. God's work is proceeding, but it is not going on by leaps and bounds and when we stop to watch it it seems to stop. We can no more say that we have seen character expanding than we can say that we have seen the lengthening of blades of grass, or of leaves upon the tree that a week ago was bare and now begins to shelter us when the sun is hot.

Three qualities are present in God's dealing with a human soul—patience, persistence, assurance of attainment. He will not hurry; he is never disheartened; he sees the end from the beginning. It is not to his vision that the progress of our spirits seems to halt, but to our own. It is not he that interrupts growth of the processes of good with questions; it is never he who doubts the completion of the task.

What is needed for the springtide growth of regenerated souls toward summer's fruitfulness is patience to co-operate with God's long patience, love to meet and use his love, and faith to grasp the end from the beginning. We are not to be considering our own progress, but God's will. We are not to weigh duty as an overwhelming mass to be lifted all at once. Duties, not duty, are set for our undertaking, and with each the strength of God is sure to be provided. Looking back to yesterday we can hardly see that spring has made advances. Looking back to yesterday we can hardly dare to think that we have grown in faith and grace. But the Lord of the harvest is the helper of the feebleness of all our new beginnings, and, looking back with him, we shall some day see how he led us on to good.

## WHERE MINISTERS ARE EDUCATED.

An interesting pamphlet has lately fallen into our hands entitled Christian and Secular Education. It presents carefully compiled tables showing the number of ministers graduated from State universities and from Christian colleges, and draws the conclusion that "if we are to have an educated ministry for our churches we must have Christian colleges." The author of this book is Rev. William B. Williams of Michigan, and it is evidently the fruit of years of careful investigation. Not all his readers will accept all his conclusions, but they offer fruit for serious thought. For example, he finds in thirty-six theological seminaries 1,529 graduates of 176 Christian colleges, and 107 graduates of twenty-six secular or State institutions. Though the Christian colleges average a much smaller number of students than the State colleges, the former sent out more than twice as many as the latter for each college to be ministers. The four State universities of Michigan, Wisconsin, Iowa and Minnesota have graduated from their departments of liberal arts 3,516 young men, of whom 270, one out of every thirteen, have studied for the ministry. In the same four States thirty-seven Christian colleges have graduated 4,877 male students, of whom 1,605, one out of every three, have studied for the ministry.

Other facts not brought out in this book have quite as serious bearing on the supply of ministers. Only about one-fourth of the preachers of the gospel in the United States who bear credentials of their various denominations are graduates of colleges. It would be interesting to know their antecedent history, and by what processes they have been fitted, if at all, for their professions. Spiritual gifts are the first requisite for a successful ministry. But the man who has them very rarely knows how to use them without a disciplined mind. The word of God is the sword of the Spirit in the hands of a pious man. But without a trained intellect it is usually a sword without a handle. There is at present not so much need of more ministers, as for such higher appreciation of those we have as ministers cannot gain without intellectual, as well as spiritual, superiority. Mr. Williams tells us that nearly one third of the Congregational ministers in Michigan and Wisconsin are English born, and that the proportion of English Methodist ministers n those States is still larger, that sixty-six of 155 Baptist ministers in Wisconsin are foreigners by birth, and that forty-seven of these are natives of continental Europe. A large proportion of them, we fear, cannot have had adequate preparation for the needs of American congregations.

The sources of supply for the ministry, the qualifications which need to be insisted on, and the methods of receiving candidates afford fruitful fields of investigation, and more thorough examination of these matters may result in largely strengthening the influence of the Christian Church.

## ARE LABOR LEADERS VILLAINS?

Mr. F. Hopkinson Smith has been accused of grossly misrepresenting, in his latest novel—Tom Grogan—the average member of American labor unions. And certainly his recent misrepresentation of our missionaries in Turkey prepares those who know the exact facts there to question somewhat Mr. Smith's ability to describe anything accurately. If the American Trades Unionists whom Tom Grogan had to fight are typical, then Bishop Potter of New York, who has had more experience, perhaps, than any other clergyman in this country in acting as conciliator and arbitrator in contests between organized labor and capital, has been strangely blinded to the facts. For Bishop Potter, at a meeting of the Church Association for the Advancement of the Interests of Labor, held in New York last week, said his experience had taught him that the value of labor unions could not be overestimated; that if he were asked to say on which side, the labor union or the other, the better manners were displayed in trying ordeals, he would unhesitatingly say, by the followers of labor; that he has been astonished at the exceeding courtesy and forbearance of the labor leaders when opposed by arrogant and cruel opponents; and he admires "the noble openmindedness" of men who are shaping the destinies of labor in this country. Mr. Smith is a writer of fiction. Bishop Potter is an executive of rare ability, a man of affairs as well as a teacher and defender of the truth.

To be sure, there are dangerous men in the labor unions of the country, and now and then they gain a hearing, as they did at the meeting of the National Union of Textile Workers at Lawrence last week, even going so far there as to assail the national emblem and to denounce the militia system. But these men do not represent the rank and file, and they seldom fail to be openly rebuked. Thus Mr. O'Sullivan at Lawrence said splendidly:

> All that labor ever hoped for, all it can ever hope for, must be accomplished under the stars and stripes by peaceful revolution, by constitutional methods with due reverence to the constituted laws and due respect for the rights of capital. . . . The man who strikes at national sentiment is a foe, not a friend, of labor, and the cause that cannot win under the stars and stripes is not a just cause. . . . I am an iconoclast, but I recognize that the mighty mills that line the beautiful Merrimac are the foundation stones of this city of my birth, the city that I love and, should the day ever come when, driven by hunger or starvation, desperation or agitation, by repeated wrongdoing or misery, men should become insane enough to attempt to destroy those

mills, I, for one, will rejoice that that armory will stand between these desperate men and their anarchical project. . . . Labor rights can be achieved by organization, by unity and by agitation, but that agitation must be orderly and lawful, the revolution must be peaceful, the methods manly, courageous, constitutional.

## THE OUTLOOK IN CANADA.

It is unfortunate that the Manitoba school question will play so prominent a part in the coming election, June 23, of members of the Dominion Parliament, for there are several other important issues upon which it is desirable that the opinion of the electors should be expressed. In its way the Manitoba question is of importance. It involves a constitutional question of great nicety, but the number of people immediately concerned is comparatively small. There are not more than 20,000 Catholics in the Province of Manitoba, even including the Indians, and many of the Catholics are satisfied with the national school system established by the provincial government. It is doubtful, indeed, if there would have been any appeal to the Privy Council in London, or any demand for redress made upon the Dominion Government, if the Catholic priest had been a less active factor than he is in Canadian politics.

As it is the Manitoba school question will occupy a foremost place among the issues of the election, and will overshadow other questions of much greater importance to the material prosperity and the healthy political life of the Dominion. The Conservatives have been in power at Ottawa since 1878. There have been several ministries since that time and three premiers since the death of Sir John Macdonald, but the policy of the present government differs little from that of the government which in 1879 committed Canada to the national policy and to the high protective tariff. The Tories have had possession of power without a break since 1878; the Liberals, in fact, have been in office for only four years since confederation in 1867, and no unprejudiced observer of Canadian affairs can overlook the fact that in Dominion politics Canada is suffering from the ills which seem necessarily to attend a long and unbroken continuance of power in the hands of one political party.

The Canadian people are acutely divided on the tariff. Yet never since the protective tariff came into operation have the Canadian electors had a really fair chance of expressing their opinion on it at the polls. No one now denies the gerrymander of 1882. The "hiving of the Grits" which then took place was obviously in the interests of government candidates, and was so flagrant that the churches in their annual conferences protested against its dishonesty. For eighteen years all the offices in the outside civil service and many of those in the state departments in Ottawa have gone to political partisans. The wonder is that the Liberal party has held together as it has done, and, after eighteen years of opposition, can still muster eighty members in the Dominion House of Commons. In English-speaking countries Liberalism has never existed under more discouraging conditions since the days of the French Revolution, when Liberalism in England was crushed and dragooned out of existence and the political boss in England and Scotland was supreme.

The Liberals, on the platform on which they are going to the electors, arraign the tariff policy of the Conservatives. They point to the numerically stationary character of the population of Canada, notwithstanding the energetic immigration policy of the last twenty years; to the constant stream of Canadians into the United States; and maintain that the Dominion has not yet entered upon the enjoyment of that increased prosperity which was confidently foreshadowed in 1879, and for some years afterwards, by the late Sir John Macdonald and the other official supporters of the national policy. They point also to the corruption in Dominion politics which has resulted from the protective tariff. They do not advocate free trade. That is not possible in a country with a financial system and an enormous public debt like those of Canada. What they advocate is an immediate revision of the tariff and an abandonment of its protective features. The Liberals also demand the abolition of the Senate, which is the most useless legislative chamber in the world. Its members are appointed by the government. At the present time seven-tenths of them are the nominees of the various Conservative ministries which have been in power since 1878. The Liberals condemn the Dominion Franchise Act of 1885 and demand a reform of the enormously expensive method of compiling the lists of voters. They also severely criticise the policy of the Conservative government in regard to public works and immigration. Canada is spending $200,000 a year on immigration. After the revelations of the last census the Liberals hold that there should be an overhauling of the immigration department and a careful revision of its agencies and methods.

## THE SIN OF WORRYING.

This is one of the commonest of sins. It also is one of the most reprehensible. Many to whom gross temptations present no attractions yield to this one almost without a struggle. It is wholly unreasonable and, when allowed to become a habit, it is full of torment. It spoils one's own peace and renders one a source of continual distress and annoyance to others.

Worrying is fretting because matters have gone wrong or are supposed to be destined to go wrong. If the former be true, worrying does no good, even when we are conscious of having been in fault. Go to work bravely and remedy what is amiss, so far as possible, and what cannot be remedied bear with Christian patience and courage. If the latter be true, do not assume that the threatening evil must befall but do your best to prevent or lessen it, and remember that God allows evil as well as good to happen, that seeming evil often results in blessing, and that, should the worst come, probably in time you will find reason to thank God for it.

No one has any right to throw the doubt upon the divine wisdom and goodness which worrying involves. No one may rightly depress and discourage others thus. Worrying is distrusting God. It is refusing to believe that his promises are true and that his power is invincible. It is peculiarly dangerous and disheartening because it finds such a field in the realm of little things. It promotes peevishness, suspicion and needless fault-finding. It warps one's sense of moral proportion, making light of serious things and magnifying molehills into mountains.

Cheerfulness is as truly a Christian duty as truthfulness and worrying undermines both. Let us trust in God and fear not. Cultivate hopefulness and the worries of life will take on a less formidable aspect or will vanish altogether.

## CURRENT HISTORY.

**Waning Respect for Legislatures.**

That people are losing respect for and confidence in our State legislatures as well as Congress no one who mingles among men or reads public journals can reasonably doubt. Nor can the ominous significance of this, if it be a fact, be overestimated. The high esteem in which the legislature of the commonwealth of Massachusetts has been held throughout the Union because of its character, ability and willingness to adopt progressive legislation is well known. Now while there is no such feeling of dissatisfaction here as yet compared with the feeling in Ohio and New York respecting their recent legislatures, yet it must be conceded that Governor Wolcott's vetoes have served to call attention to the haste with which our legislators are acting on important matters, and have compelled men to question the motives that control in passing not a few laws. Such a somersault as the House of Representatives turned after Governor Wolcott's veto of the Lowell Church Bill does not conduce to respect for the legislative branch of the government. No argument that Governor Wolcott set forth in his able veto was not before the legislators when they were considering the bill. If they voted for it as a matter of principle originally, principle should have governed them in their vote after the veto. At all times it must be insisted that the House is a deliberative body, and that any course of driving business through hastily which prevents the sober exercise of reason upon every measure which is pending is an injury to the State and is to be watchfully resisted by the members, no matter from what source the impulse to be hasty comes. The honor of Massachusetts is at stake in its legislature. The record of legislatures in other States may be improved by a good example set here. By all the force of their oaths of office, by their devotion to the interests of the people whom they have sworn to serve and by regard to their own fair fame, the legislature ought to be careful to preserve its reputation as a deliberative body and as the trustworthy guardian of the interests of the people.

**Municipal Reform.**

The attendance on and the interest developed at the second annual meeting of the National Municipal League, held in Baltimore last week, indicate that there is no falling off in public interest in this reform movement. The number and caliber of the men present from all parts of the country who spoke and read papers in which various aspects of the problem were discussed prove this. But more convincing was the statement in which the secretary of the league, reviewing the work of the past year, showed that the number of leagues throughout the country (267) has increased 65 per cent. during the year, the gain in the North Atlantic group of States, since 1894, being 451 per cent. In the South Atlantic States there were only two leagues in 1894, both to be found in one city; in 1895 there were thirteen and in 1896 seventeen in five States. The number of leagues in the northern Cen-

tral States has increased from fourteen in 1894 to seventy eight in 1896. The southern Central States in 1894 were without a league, now they have fifteen. In the West in 1895 there were twenty-three, now there are thirty-six, and how direct and strategic the work of many of these Western leagues is may be inferred from the following notice, recently posted in the city of Portland, Ore.:

GAMBLING NOTICE.

The gambling houses being closed and fair warning having been given, notice is given:
*To owners.* That they must not allow their premises to be used for gambling purposes. Protestations of ignorance will not henceforth be received.
*To frequenters.* That lists of names will be kept and made public and reports made to employers.
*To officers.* That they will be expected to keep out of partnership with public gamblers.
The league has a large amount of accurate information at present and proposes to keep itself fully informed in the future.

THOMAS N. STRONG,
*Pres. Municipal League.*

**A Non-partisan Corps of Federal Officials.**

At a time when legislative incapacity—or worse—is attracting the attention of those most deeply interested in the purity and perpetuity of representative government, it is refreshing to see an executive—none the less representative because an executive—showing by his vigor and breadth an example to legislators worthy of their emulation. It is both futile and unnecessary to speculate how long it would have been before Congress, if it had been left to it, would have risen to the altitude of patriotism necessary to transfer 30,000 office holders from the unclassified to the classified list, for President Cleveland did it last week with one sweep of his pen. As it is, the next President of the United States will have only about 775 offices left which he can fill, so far reaching is this immense stride toward a non-partisan Civil Service. Contrast this with the situation even so late as when President Garfield was inaugurated, when 50,000 offices were at the disposal of the spoilsmen. The order of May 6 increases the number of classified positions from 55,736 to 84,763, and affects all federal employés except cashiers in the customs, postal and internal revenue service, Indians employed in minor capacities in the Indian service, a few private secretaries and confidential clerks, fourth class postmasters, laborers and our representatives abroad. The Civil Service Commission has recommended that fourth class postmasters and laborers be added to the classified list, and it is probable that before Mr. Cleveland's administration closes he will accept the commission's suggestion. There is far less criticism of the Executive's action by politicians and congressmen than would have been predicted ten years ago.

**The X Rays.**

Interest in the study of the X, or Röntgen, rays continues in scientific circles, with some interesting advances in knowledge. On the theoretical side there is no agreement as yet either upon the real nature or relations of the rays. One opinion is that they are longitudinal waves of the ether, another that they are ultra-violet rays of light, a third, and perhaps the most strongly supported, that they are streams of matter very finely divided and projected outward from the tube under high electrical impulse. Unlike light, they are not reflected or refracted (though one or two of the investigators claim to have found evidences of partial reflection from surfaces of platinum, or mercury), but they show many similarities to ultra-violet light in chemical effects and their relations to fluorescence. One of the interesting experiments has been that of exposing several thicknesses of sensitized paper over the photographic plate, a picture being produced on all the layers of paper as well as the plate, showing that the chemical power of the rays was not exhausted in penetration. Shadowgraphs, sciographs, cathodographs, radiographs (all these names are in use) have enabled investigators to pretty fully define the penetrative power of the rays, which seems to depend upon the atomic weight of the opposing material. The light metals are nearly transparent and the heavy ones opaque. A diamond was found to be opaque where a layer of black carbon was nearly transparent, and many other curious differences have been discovered, some of them with a probability of usefulness, as in the case of false gems. The text of a sealed letter written in mineral ink was visible where in vegetable ink it did not appear. The use of the discovery in medical diagnosis has steadily widened and promises to be of the greatest value in the location and study of morbid conditions of the body. By use of its chemical power upon fluorescent substances it has proved possible to throw shadowgraphs upon a screen, so that attendants at medical lectures have been shown the shadow of parts of their own bony structure. In regard to the direct medical effect of the rays in killing germs in the living body, Dr. Morton of New York speaks a word of caution to the effect that killing germs in test tubes is a different matter from destroying them in the living cells of the body, where any agent strong enough to kill the germs would be likely to kill the cells also.

**Prohibition in Canada.**

The British Privy Council in its decision, rendered last week, on the appeal of the Province of Ontario against the Dominion of Canada in a case raising the question of the power of provincial legislatures to make prohibitory liquor laws, seems to have evaded facing the issue, and, as in the Manitoba school case, it throws the responsibility for settling the problem back on Canada, the decree being in the form of an answer to certain academic questions propounded by the governor-general of Canada rather than a judicial opinion on points of law at stake. The prohibitionists, however, will gain comfort from the statement that, in the absence of conflicting legislation by the Dominion Parliament, the provincial legislatures have jurisdiction if it is shown that the manufacture of liquors is carried on under such conditions as to make its prohibition merely a local matter.

**The Briton versus the Boer.**

Sir Cecil Rhodes is still at the head of the British South Africa Company and apparently intends to remain there. While it is true that Mr. Chamberlain said last week in Parliament that it is the intention of the government to thoroughly investigate the whole subject of the relation between the British South Africa Company and the Jameson raid and its responsibility for the conspiracy against the Transvaal, yet the opinion prevails in London that public sentiment will have to be much more insistent than it is now before Mr. Chamberlain and his fellow-ministers will proceed in anything but a half-hearted way to expose Great Britain's shame. The directors of the chartered company are divided as to the wisdom or necessity of demanding Sir Cecil Rhodes's resignation, the cabinet are not more unanimous, and it is left for Sir William Vernon Harcourt, the Liberal leader of the House, and a Radical like Henry Labouchere to voice the indignation of many and say, as Sir Vernon Harcourt did last week, that the story of the raid is "an inexpressibly revolting, sordid and squalid picture of stock-jobbing imperialism." Of course, anything that the leader of the opposition says is subjected, justly or unjustly, to discount because of partisanship. But *The Economist*, representing sound British finance, is quite as outspoken in its denunciation of Mr. Rhodes, the South Africa Company and all other forms of what it is pleased to call "chartered libertinism," and there is some reason for hoping that ere long the best instincts of the English people will assert themselves, and that they will put an end to schemes for enlarging the British Empire and adding to imperial responsibilities through powerful corporations, whose officials care more for personal aggrandizement than they do for the peace of the world or Britain's real glory. Meanwhile the Dutch in South Africa are drawing closer together and preparing for a desperate contest at arms if it seems the only way to preserve the personal rights and political autonomy which they naturally cherish.

**Spain, Cuba and the United States.**

The Liberals of Spain are preparing to protest in the Cortes against the continuance of the attempt which Spain has been making for so long a time, and with such disastrous results to herself, to suppress the revolution in Cuba. The capture last week of a filibustering party near the Cuban coast in which there were two American citizens, one Englishman and two Cubans, their summary trial and sentence to death by a court martial in Havana, despite the protest of the consul-general of the United States, who insisted that they must be given a fair trial, brought Spain and the United States nearer a point of collision last week than they have been since the Virginius affair.

President Cleveland, through Secretary Olney, and Great Britain, through its Foreign Office, brought pressure to bear on Spain which prevented the immediate execution of the sentence and caused orders to proceed from Madrid that the verdict of the Havana court martial should be revised by the Supreme Council of the Spanish army and navy. All that we demand is that our citizens shall be given a fair trial in accord with principles of international law, and if Spain refuses that then it is apparent that President Cleveland intends to act with vigor.

**NOTES.**

A Senate committee is to investigate the details of the recent national bond sales.

A wholesale massacre of traders and Church of England missionaries in Micronesia at the Islands of the Manning Straits is reported.

The Bulfinch front of the Massachusetts State House will not be ordered destroyed by this legislature. So much seems to be certain.

French has recently been substituted for English as the language in which the *Corps Diplomatique* in Peking carry on official intercourse with the Chinese, a straw showing the waning prestige of Great Britain and the waxing power of Russia and her allies. China paid $40,000,000 of indemnity to Japan last week.

Great Britain's population has increased nineteen per cent., and her revenue sixteen

and three-quarters per cent., during the past twenty years, but her expenditure has increased sixty-eight per cent. during the same period. How long can such disparity last and her prosperity be more than superficial and seeming?

California, Michigan and Indiana Republicans have declared in favor of Mr. McKinley. The California platform favors free coinage of silver. The Michigan platform a reiteration of the '92 straddle, and the Indiana a gold standard. Tennessee Democrats elected silver men and New Jersey Democrats gold men to the Chicago Convention.

The Supreme Court of California has just declared unconstitutional a law closing the barber shops at noon on Sundays and holidays. The court holds that "no reason can be given why the followers of one employment and no other should be debarred from the right to labor at certain times; that a law singling out one class and putting it under a criminal ban is not only unjust and unreasonable, but marks an invasion of individual liberty, the liberty of free labor which it pretends to protect." The Supreme Court of New York has just declared a similar law constitutional.

The departed and unlamented legislature of the State of New York seems to have capped the climax of absurdity in legislation. Both houses passed a bill enacting that all truckmen in the city of New York should be licensed to stand in the street in front of their homes all night, and that the commissioner of street cleaning should remove all vehicles of every description that he might find there after eight o'clock in the morning. The bill was drawn by a New York politician known as "Dry Dollar Sullivan," and not one legislator seems to have read it And yet we hear men talk about the tyranny of the veto power!

An Arkansas judge of the United States Circuit Court recently cited the Scriptural saying, "The wicked flee when no man pursueth, but the righteous are bold as a lion," as good authority why a jury should consider that flight was a silent admission of guilt, and the jury, for this and other reasons, rendered a verdict of guilty against a man who shot another who was entering his house at midnight and later fled the jurisdiction of the court. The Supreme Court of the United States has just reversed the decision of the Circuit Court, and Justice Brown, in rendering the decision, commented thus upon the Scriptural maxim: "As a Scriptural maxim it is sound, but as a legal proposition it is subject to so many exceptions that it cannot be considered sound law to be given to a jury for its guidance."

## IN BRIEF.

A recent visitor to our sanctum was a subscriber who receives his mail but once a year. Such is one of the disadvantages of life in Alaska, but all the disadvantages pale when compared with the glory of the privilege of teaching the gospel to those who know it not.

Three dime novel readers met a stern but just fate in New York last week. Found guilty of derailing a railway train and causing the death of two men, the ringleader was sentenced to prison for life, and his associates will each abide in the same place forty years.

A correspondent writes to a contemporary that the members have been "renervating the church." Had there not been a subsequent allusion to the relation of cleanliness to godliness many a discouraged pastor might have sent inquiries to his brother on this field to learn the exact process of renerving the workers.

The janitors of Boston have arranged for a series of lectures by experts on such subjects as Ventilation and Sanitary Plumbing, Requirements of the License Law, Care and Management of Steam Boilers, etc. Very like Boston, and suggestive, too. Let a similar spirit of professional pride infect sextons. Let papers be read on How to Heat and Ventilate a Church, Why Fresh Air Is an Ally of Sound Doctrine, etc.

It is apparent from many communications which we have had from Madison, Ct., that the recent council there has failed to harmonize the warring elements of that church, nor has it convinced the opponents of Mr. Brown that he is orthodox. The exhortation of the council that mutual confidence and forbearance be exercised seems to have had little effect, judging from the tone of the communications that come to us.

Music is a bond of union among the Germanic peoples. Great Britain, Germany and America sing their different national hymns to the same air, as was amusingly shown by a story which a correspondent of the Boston *Pilot* tells of the recent meeting of William of Germany and Humbert of Italy. An Englishwoman in the crowd, hearing the continual repetition of the air of the German national anthem (which we call America and the British God Save the Queen), was heard to remark, "How sweet of them at such a moment to remember his grandmother."

The Sheats Law which Florida is enforcing against educational institutions supported by Northern churches and people who refuse to draw caste or racial lines affects the Methodist Episcopal Church North as well as us, and the General Conference, in session at Cleveland last week, adopted a resolution denouncing the law, and authorizing the denominational authorities to join the A. M. A. in testing its constitutionality. The Orange Park A. M. A. school had to close May 4 as the teachers were re-threatened with arrest and it was impossible to secure bail for successive arrests.

The question of the "Continental Sabbath" comes up on the Continent itself in the recent action of the French Chamber in voting for a day of weekly rest during the exhibition of 1900, but refusing to fix upon Sunday as that day. It meets the authorities of Yale through an invitation to the crew which is to row at Henley to take part in a regatta at Hamburg, which is to be rowed on Sunday. We hope that America at Paris will join England in closing its exhibits on Sunday, and that Yale will decline to row on the Elbe on that day. Much of the validity and efficiency of the weekly rest depends upon a common acceptance of a single day.

The adult class in the Sunday school may be brought together and held together in various ways. Professor Wood, in another column, gives his ideas on the subject. Rev. Dr. E. N. Packard of Syracuse has been wide-awake and progressive enough to secure Prof. John R. Commons of Syracuse University as teacher of a class in the Plymouth Church Sunday school, where social problems will be viewed from the ethical and religious standpoint, and freely discussed. Professor Commons the first Sunday, in outlining the work of the class, took up the liquor question and the Raines Bill, and announced that he had made arrangements at the City Central Library to have a special table set apart for books which the class could consult during the week.

One sentence in Professor Wood's suggestive article on The Adult Class and the New Bible may be misunderstood. "The new Bible," he says, "cannot be directly preached from the pulpit." If this were true in the strict sense of the words it would be bad for the new Bible—or for the pulpit. But it is quite true in the sense that the criticism of the Old Testament is still unsettled, and that the pulpit is no place for controversy. Certainly no minister of Christ can preach one thing while he believes another, and the shaking of confidence in the congregation will be less if at the proper time the preacher states his views without controversy than if he conceals them. Fortunately Christ is so prefigured in the Old Testament and revealed in the New that he who preaches from the Bible honestly can hardly help preaching Christ.

A correspondent takes us to task in a kindly letter because, in connection with the Vrooman case, we spoke of the Presbyterian fold as a walled garden and warned Congregational ministers to gain some idea of the width of the gate before seeking to enter. Our correspondent misunderstands us. We had no thought of twitting our friends the Presbyterians, but spoke in sober earnestness of warning. The man who seeks to enter club or church should know beforehand the requirements which will be made of him. The Presbyterian Church, while its requirement is of the slightest for its laymen, has a confession of faith which for nearly a quarter of a millennium has been used as a test for its teaching elders. To seek admittance without having examined that confession—as Mr. Vrooman seems to have done—seems to us warranted by neither courtesy nor prudence.

The controversy in the Methodist Episcopal General Conference over the admission of women as lay delegates has ended in a compromise which passed the General Conference by a vote of 425 to 98. The women who were elected are suffered to retain their seats subject to the challenge of their right which has been made and without establishing a precedent; the power of the conference to interpret the constitution is conceded, but is not on this occasion to be exercised; and an amendment expressly admitting the women was adopted by much more than a two-thirds vote and goes at once to the conferences where it is nearly sure of a three-fourths vote. As the women had already withdrawn of their own motion this clears the way for business. Signs multiply that the conference is not to go by without discussion of the "monarchical constitution" of the church, which is essentially a self-perpetuating close corporation.

Dr. Whitsitt of the Louisville Southern Baptist Theological Seminary is the author of the article on the Baptists in the new edition of Johnson's Cyclopedia. Having convinced himself as early as 1877 that the English Baptists practiced sprinkling or pouring prior to 1641, a thesis developed by Dr. Dexter in his John Smith Se-Baptist, and that Roger Williams and his company were so baptized, he stated his conclusions in the article. Naturally enough the matter has stirred a commotion in the denomination. And yet, as he says in a later defense, the conclusions are not new and have been accepted by the best scholars (except in the matter of the mode of Roger Williams's baptism, which is still in dispute). As intelligent Baptists do not, so far as we know, anywhere claim an apostolic succession of immersions, we cannot see that there is any occasion for heat in discussing the question.

Strongly as the late Dr. Alden felt on matters connected with the American Board, he left it with no sting in his letter of resignation, and, reports to the contrary notwithstanding, continued his interest in it to the close of his life. About three months ago a gentleman who had heard that Dr. Alden had stopped his contributions to the American Board wrote expressing his sorrow and asking if it were true. Dr. Alden replied that he had that very week made a contribution to the mission work of the Board and expected to keep it up. He protested that the letter must have been meant for another man unknown to him, and said: "I do not know the person to whom you refer in your letter. I

know a man whose sympathies and prayers and contributions are continuous and earnest for the loved work to which you allude, and who is happy as a lark all the day and all the night in the enjoyment of the privilege and who expects to enjoy it to the end of earth, and, if the way is opened, as I think in some way it will be, beyond earth." Dr. Alden's will has just been probated. After providing for his widow and making a few bequests to relatives, he left his house in Boston to the American Board for the use of the Madura Mission. The greater part of the remaining property is left to ten residuary legatees, Amherst and Iowa Colleges, Hartford, Oberlin and Chicago Theological Seminaries, the City Missionary Society of Boston, American Board, the Home Missionary Society, the American Missionary Association and the Congregational Education Society.

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There are few who will challenge the opinion that the greatest living preacher and expositor of the Bible is Dr. Alexander Maclaren of Manchester, Eng. At a recent banquet given in his honor by representative clergymen of the Free churches of England he laid bare his heart and revealed to those who sat around him some of the secrets of his successful ministry. After paying his tribute to the influence that Coleridge, Wordsworth, Carlyle and Emerson had in furnishing him with wholesome food—"wholesomer," he thinks, "than some that young clergymen are getting today"—after recording his indebtedness to his college and his favorite instructor, he proceeded to remark that he thanked God that he "was stuck down in a quiet little obscure corner" in which to begin his ministry. "For," said he, "that's what spoils half of you young fellows—that you get pitchforked into prominent positions all at once and then fritter yourselves away in all manner of little engagements that you call duties, going to this tea meeting, to that anniversary and to t'other breakfast celebration, instead of staying at home and reading your Bibles and getting near God. I thank God for the early days of struggle and obscurity." If the many young men just graduating from theological seminaries could only believe as Dr. Maclaren does! Dr. Joseph Parker said a suggestive thing in his humorous way at this banquet. "I have always distinctly, vividly, luminously," he said, "seen the divine hand in all the providential arrangements which have been in accordance with my own wishes." This is what the lower order of faith sees, the higher finds God's hand in trouble also.

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## STAFF CORRESPONDENCE.

### FROM WASHINGTON.

**The British Ambassador and the Brahman Deaf Mute.**

The most impressive part of the Presentation Day exercises at Gallaudet College this year was the address of Jamini Nath Banerji and the episode that followed. President Gallaudet introduced the gentleman as a resident of Calcutta, India, who had dedicated his life to the service of the deaf in his native country. Finding the need of special instruction in such a profession, he had come to America and taken the normal course at this college. In doing this he had lost his caste. Jamini Nath Banerji made a fine appearance and spoke easily and well. He quite won his audience by the pleasant things he said of America, but did not omit his own government. He gave full credit for liberty of speech and for great advance and enlightenment in India under British rule. He hoped the time would come when provision would be made in his land for the unfortunate classes. There are no institutions for the blind or for the feeble-minded, and but two for the deaf. These are small, without government aid. Were the deaf provided for in the same proportion as they are in this country, there would today be 450 schools for them in India.

As he sat down Sir Julian Pauncefote, the tall, well-set up, iron gray, ruddy faced, pompous, typical Britisher, stood up and with great feeling expressed his gratification that a British subject should have been given the privileges of this institution. He paid a high tribute to its work and shook the swarthy young East Indian Brahman warmly by the hand. There were tears in his own eyes as he sat down, and his face was crimson from the effort that had fairly taken him out of himself. He had declined an invitation from President Gallaudet to make a speech, saying that it was not his custom. While this country has heard much of the speeches made by the American ambassador in Great Britain, it has never been edified by reports of speeches made by the British ambassador here. Those few words spoken at Kendall Green by her Majesty's representative will never cause a vote of censure in the houses of Parliament, and those who heard them will not soon forget his evident sincerity in expressing his cordial admiration of an American institution.

On successive anniversaries of this institution many distinguished guests have been present. President Garfield was always an honored friend, and today his marble bust was wreathed in smilax. Cabinet officers, justices, senators and congressmen have often been there, but the graduates of 1896 will always recall that on their Commencement day they were complimented by the presence of ex-Secretary of State John W. Foster; Hon. A. R. Spofford, librarian of Congress; Hon. W. T. Harris, commissioner of education; Rev. Dr. J. E. Rankin of Howard University; Rev. Dr. D. L. Whitman of Columbian University; Bishop Keane of the Catholic University; Rev. Dr. Thomas Gallaudet of New York city; Rev. Dr. S. M. Newman of this city; several members of the Chinese legation, and the British ambassador.

L. C. W.

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### FROM THE INTERIOR.

**Annual Meeting of the Chicago Association.**

The forty-third annual meeting of this association, which now embraces about one-third of all the churches in the State, met Tuesday, May 5, with the Green Street Church, near Fifty-Sixth Street. The church is one of many helped into existence by the City Missionary Society. It is now able to provide for itself. It has an excellent location in the midst of a prosperous and growing community, near one of the boulevards on the South Side, has paid for its neat and commodious house of worship, owns land held in trust by the missionary society on which the permanent edifice will sometime be erected, has a flourishing Sunday school, a stirring pastor and members who are not afraid of hard work.

The attendance at the association was nearly 200, the largest in its history. Three young men who had studied in the university were licensed for a year. Five ministers belonging to other denominations but serving our churches applied for admission. A good many ministers of our own denomination were present who desire settlement in the vicinity. Rev. F. T. Lee of the Douglass Park Church was moderator and Rev. Messrs. Armstrong and Stone served as scribes.

In answer to the question, When and to What Objects Should Our Churches Contribute? all who spoke seemed to be of one mind, viz.: to the objects to the support of which our churches stand pledged. The speakers, Rev. W. F. McMillen and Rev. J. B. Silcox, felt that one of the ways in which this is to be brought about is by persistently refusing to allow other objects than those known as the great benevolences to be presented in our pulpits, and by faithful instruction on the part of the pastor as to the work these benevolences seek to accomplish. The second question, Is the Social Settlement the Church at Work? was answered in the affirmative by Rev. E. A. Adams of the Bohemian Mission and Rev. H. A. Bushnell of La Grange. This question brought out a good deal of discussion. Nearly all who spoke seemed heartily to approve of "the settlement" and to believe that its work is the work of the church, but all were careful to assert their unwavering loyalty to the church. It seemed also to be assumed by most of the speakers that these settlements are doing their work in the name of the church, and that those who manage them openly avow their interest in the church, or at any rate profess themselves to be Christians. Few in our fellowship would countenance any of the attacks which some have made on the church as an institution, or even criticise it, save in the hope of leading it out into larger activities. Yet no one answered the question, why it is that so many advocates of the social settlement have been so bitter against the church and have brought so many accusations against it. The assertion of the Chicago Commons that it is a Christian institution intimately connected with the Tabernacle Church, in its immediate vicinity, may have a favorable influence on some other settlements which have not felt themselves ready to make such an avowal.

Prof. Graham Taylor, in speaking on the question, What can we learn from the Roman Catholic Church? confined himself to a discussion of the methods employed to reach people, to become acquainted with their personal history and to exert personal influence upon them. In these particulars, as well as in the care with which they educate and influence the young, he thought the Roman Catholic church far in advance of the Protestant.

**Vacation Schools.**

Leading citizens connected with the Civic Federation are exerting themselves to establish half a dozen schools during the summer vacation for the children who live in the most crowded districts of the city, and for whom no summer outing is possible. A request has been sent to the Board of Education for the use of as many of their schoolhouses as may be necessary, and the hope is that the results of the experiment will be such as to warrant the city itself in keeping up such schools through the summer heats. It is proposed to have a three hours' session each day, and to make this session so attractive through a variety of exercises and a wide deviation from the cut and dried method of the ordinary school as to render it pleasanter for the pupil to be in the schoolroom than on the street. If the plan succeeds it will tend to diminish crime and to keep thousands of pupils from being thoroughly demoralized by the long vacation.

**A New Library Building at McCormick Seminary.**

McCormick Theological Seminary (Presbyterian) has been fortunate in its patrons. The family from which it derives its name has endowed it richly and its members, even of the second generation, seem as deeply interested in enlarging its equipment as those of the first. Wednesday evening, May 6, a new building, costing about $120,000 and called the Virginia Library, after a daughter of the elder McCormick, was dedicated. The architecture is Grecian. The building has been modeled after the Erectheum at Athens. The ceremonies of dedication, in which many distinguished people took part, were held in the spacious reading-room, although the dedicatory address, by Rev. Dr. Howard Duffield of New York, was given in the seminary chapel. The building is beautiful and conveniently arranged and will be adequate for all demands for many years.

**A Quarter Centennial.**

It is pleasant in these days of frequent change to hear now and then of a man who is content to abide in one place a quarter of a century. This Prof. H. M. Whitney of Beloit has done. On the anniversary of his coming to the college, the president and faculty gave him and his wife a surprise by entering their house, filling the evening with pleasant reminiscences and leaving behind them a grateful souvenir in the shape of a beautiful picture. In an institution like Beloit, where the associations between the members of the faculty are so intimate, the addresses could not help being very tender and touching. The friends of Professor Whitney, although fully recognizing the hard work he has already done and the honorable part he had in helping prepare the Century Dictionary for the press, trust that he has many years of useful service for Beloit and the public before him.

*Chicago, May 9.* FRANKLIN.

## FROM AUSTRALIA.

**Christian Union.**

At irregular intervals the question of the reunion of Christendom, which some time since seemed to fill the theologians' whole field of vision, continues to be discussed. Last month the moderator of the Presbyterian Assembly, Rev. A. M. Tait, in his inaugural address opened out an elaborate scheme of federal union amongst the Protestant denominations. It included a representative newspaper, plans for preventing the overlapping of Protestant churches in sparsely populated districts and sundry other things.

**Methodist Union.**

It is significant that the day after the unfolding of this general scheme of union by the Presbyterian moderator the Sydney Wesleyan Conference rejected a proposal for the consummation of Methodist union in 1901, and referred the question back to the constituencies of the several Methodist bodies. No one attacks Methodist union as "a pious opinion," but as a piece of practical legislation many are very chary of entertaining it. The Victorian Wesleyan Conference adopted a similar resolution to that of the Sydney Conference. Nevertheless the movement towards union has, on the whole, made progress of late years. In some of the colonies the sentiment in favor of union is more advanced than in Victoria and New South Wales.

**The W. C. T. U.**

This alert and useful society recently organized a deputation which waited upon the colonial secretary, Hon. N. Brunker, upon a matter about which social reformers in New South Wales have long been sorely exercised. The deputation urged the government to raise "the age of consent" for girls. It is now fixed at fourteen years, which is scandalously low. In this matter New South Wales is behind some of the other colonies. Mr. Brunker lent an attentive ear to the ladies who pleaded the cause of social purity. We may, therefore, hope that next session an attempt will be made by the Government to deal with the question, though whether the age should be raised to sixteen or to eighteen years is matter for difference of opinion amongst our reformers.

**The Council of the Churches.**

The day after the W. C. T. U. deputation came one from the Council of the Churches. This body is composed of lay and clerical representatives officially appointed by the highest ecclesiastical courts of the Presbyterians, Anglicans, Wesleyans, Primitive Methodists, Baptists and Congregationalists. Its sphere of action is confined to questions affecting the moral welfare of the community. They too pleaded for the raising of the age of consent. Also they asked the colonial secretary to administer inflexibly the law relating to lotteries, and to put down not only those who take bets on the streets, and those who run the gambling machine called "the totalizator," but also those who promote raffles at church bazars, and those who get off "distributions" of landed estate. Also they asked for an amendment of the law in relation to dancing saloons. These places now may be kept open—and sometimes are kept open—at all hours of the day and night, Sunday not excluded, and, unless some disturbance takes place in the street near them, the police have no power to enter them. Mr. Brunker gave this deputation, as he did that from the W. C. T. U., hopes of early legislation.

*Sydney.* W. A.

## CURRENT THOUGHT.

AT HOME.

*The Atlantic Monthly* (May), in discussing two recent books dealing with Holy Scripture, says: "An impression easily obtained from the current Higher Criticism is that of all who have had to do with the Scripture documents the final redactor merits the scantiest regard. To the prevailing historic sense, so greedy for origins, he is almost necessarily a marplot, who will not let the primitive writings speak for themselves, but mixes them together in the most perplexing way or confuses their utterance with glosses of his own, and from this view it is but a step to regarding him as a bungler and dislocator, whose interference were better dispensed with. It is as if there had crept into Biblical study a kind of book fancier's craze for first editions, which latter, one suspects, are accounted all the more valuable for not revealing their inside, but remaining uncut. . . . Nor were the writings themselves, those immensely potent factors in the life and uplifting of the world, the mere Grub Street hackwork that all this talk of Jehovists and Eloists and priests' codes would seem to make them. Let it be proved by careful study of their form that they have crystallized into an organic literary creation, part answering to part, and one constructive idea controlling word and plan alike, and we have a fact of great significance to import into our critical study. The final editor becomes increasingly identified with the original creator, and the Bible is seen to have reached its acknowledged literary power by having an involution to balance its evolution. It was made according to the dictates of the literary sense, like a book, rather than those of the business sense, like a directory."

The Boston *Transcript* holds that "even under the most favorable circumstances the habit of short pastorates is cutting up, root and branch, what may be called the cumulative influence of clergymen. . . . It is now the country doctor, not the country minister, who is the confidential intimate and adviser of the people. He alone it is who now knows the antecedents of men and women, the history of their families, their inherited qualities, their record of trials and temptations, the skeletons in their closets. The clergyman, however able, has usually been for a year or two only in his parish; he has not yet got really behind the scenes; he knows nothing of the hereditary traits, the traditional obstacles. He has not the key to men's struggles; with the utmost official deference he is left, in a great degree, outside of their lives."

*The Christian Register*, representing Unitarian Congregationalism, expresses its dissent from such legislation as Governor Wolcott made ineffective when he vetoed the First Church, Lowell, Bill. "Without attempting to pass at all upon the merits of the difficulty between the church and the society, we believe that it is a dangerous precedent to carry church quarrels into the legislature. It would be much better to settle them by arbitration, and, if that cannot be done, by the courts."

ABROAD.

The London *Chronicle*, reviewing Dr. A. C. Fraser's Gifford Lectures on The Philosophy of Theism, says of the materialistic philosophy of life: "As most *thinkers* now recognize, it has only to be stated to be refuted. The system which was in its heyday when Professor Tyndall delivered his Belfast address is now as bankrupt as a system of thought can be; its bills are waste paper; except in death and despair it has nothing to offer to its forlorn creditors."

The Wesleyan Church census, just published in England, reveals a net loss of 2,275 members, and the *Christian World* advises the authorities in Methodism to recognize the significance of this fact, to study Wesley's life and see how swift he was to adapt organism to environment. "To worship Wesley's rules when the age has outgrown them is the exact opposite of following Wesley. . . . There are women in Methodism who could do as well (as those in the Salvation Army) if allowed. . . . If Methodism is to preserve a leading place as a religious force, it must, to a larger degree than now, allow its preachers and teachers the right which Wesley claimed and exercised—of unfettered thought and unfettered speech."

The *Japan Mail* reports a persistent increase in the tendency toward luxury among the Japanese, the chief cause being the passage of large sums of money into the hands of the middle and lower classes during the war, six million *yen* being transmitted through the post to the families of officers and men. The British minister, in a recent report on the foreign trade of Japan made to the British Foreign Office, said: "Commercial and industrial questions are now almost as popular subjects of treatment, both in the press and by public speakers, as the most urgent political questions, whether foreign or domestic. . . . When it is remembered that a single generation ago trade in any form was considered the most degrading of pursuits, and that all engaged in it were in the social scale the lowest of the low, the present spirit of the people seems not to be the least of the many great changes that have come over them." He also says that as the result of the provision of the Shimonoseki Treaty, securing to foreigners the right to establish factories in China, the golden visions of the Japanese that they would eventually control the yarn trade in China fade away.

# The Andover of Today.

By Rollin Lynde Hartt.

THE town of Andover leaves an impression of square houses and solemn elms, of dignified red halls set wide apart, of commodious homes inseparably associated with the quaint old days, of streets thronged with Phillips boys in golfing suits, Abbot girls, two and two for their afternoon walk, and a few nondescript theologues from the barracks on "Zion's Hill."

Mr. Joseph Cook, in a delightful after-dinner speech, once alluded to Andover as "a hill on which there is a Greek fire on one altar and a Hebrew fire on another." He might have added some Roman candles, had he chosen to make the figure even more striking, but apparently he was not High Church enough for that. However, the altars have burned to good effect and their classic aroma has charged the air of Andover with a fine intellectuality for more than a hundred years. This could hardly be otherwise in a town where the former homes of Austin Phelps, Elizabeth Stuart Phelps Ward and Harriet Beecher Stowe are yet to be seen, where that great preacher and theologian, Edwards A. Park, is still living, where the national anthem was written by Dr. Smith, while a student in the seminary, and where the oldest classical school and the oldest theological school in the land have stood side by side with the oldest incorporated girls' school in New England. The faculties of the three institutions, with their families, have given Andover the tone of a university town. The influence of such men as Professor Park, Professor Phelps, President Smyth and Dr. Tucker has had most beneficial results.

PHILLIPS ACADEMY.

Furthermore, several active and progressive clubs have contributed to the intellectual life of the town. The November Club, with a membership wholly of women, is a little amateur university. Then there is in Andover a cosmopolitan spirit that broadens its life and influence. Students come from all parts of the country, and parents from distant States make Andover their home while educating their children; and, on the other hand, the town sends out its sympathies and energies to all the world. The Japanese Doshisha and the first tract, educational and temperance societies all trace their origin to Andover, while many thousands of lives spent in devoted labors for every brave cause owe to Andover their first strong motives of endeavor. So it seems to Andover people only the most natural thing to speak of "this hallowed hill," and there is a sweet quaintness in the words of the early founders who said they had given their money "for the virtuous and pious education of youth of genius and serious disposition."

Now that theological professors ride on bicycles, and the trolley cars from Lawrence run up and down Zion's Hill, it may properly be said that there is a new Andover. There is certainly a new Phillipian, a new theologue, even a new Abbot maid. Aside from various evidences of material progress, the town itself has not greatly changed. The same avenue of elms, with its Gothic arch and the lovely blue vista beyond, invites to the same delightful walk. The "old railroad" is even a little more deeply carpeted with pine needles than before, and the dark branches overhead almost wholly shut out the moonlight. Pomp's Pond has been robbed of much of its surrounding forest, but is just as good to swim in as it used to be; and the dim mountains—Wachusett, Monadnock and Kearsarge—are not less inconspicuous and not less romantic features of the landscape than in the days when O. W. Holmes and N. P. Willis recited Greek in "the classic hall," which, by the way, is today the most picturesque building in Andover. And yet a new and very different generation of young people has come to enjoy all these things.

ABBOT ACADEMY.

The academy, which now numbers 450, is practically a college. It has base ball and football teams that frequently defeat their visitors from Amherst, Bowdoin or Brown, and even "put up a strong game" against Yale and Harvard. The Phillips boys—"men" they call themselves—publish a weekly paper, a monthly magazine and an illustrated annual, support a glee club, and, despite considerable disapproval, have introduced three Greek letter fraternities. The course of study overlaps the college curriculum by about a year, so that a Phillips Senior is in a fair way to win Freshman prizes if he is plucky. And yet—with all the change at Phillips, the incoming of the throng of rich boys and the prevalence of fashionable extravagance—the hard-working, self supporting, ambitious, *poor* boy still has his place of honor. There are many of these brave lads in Andover, and they do much to sustain the moral tone of the school. They are worthy successors of good Dr. McLean, who, in his boyhood, walked all the way from the Mississippi River to go to school at Phillips Academy.

The present generation of divinity students sleep on the same macadamized beds that straightened the spines of those rectilinear theologians, who, in the early 'teens of this century, made Andover the home of sanctimony. There has been, nevertheless, a great change in the theologues since then. They are more like collegians now. The callow youth, in shiny Prince Albert and once immaculate white necktie, is happily obsolete—or at least obsolescent. A more normal type—with more knowledge of the world, more social adaptability and a sounder physique—has taken his place. There are, perhaps, fewer meditative walks in "Missionary Lane," but there is just as much genuine piety. The strong Christian fellowship among the men, the cordial relations between faculty and students, and

the healthy tone of the seminary's religious life, together with the perfect quiet of the town, make Andover an ideal place for the pursuit of sacred studies.

At Abbot the most striking change is the retirement of Miss Philena McKeen, who has done more than any other one person to give the institution the high reputation it holds. She is spending her last years in the house which she has named Sunset Lodge, only a little distance from the school which will always hold her in dear remembrance. If the resignation of Miss McKeen was the greatest recent loss of Abbot Academy, its greatest recent gain is the acquisition of the beautiful Draper Hall, which is in many respects the finest building in Andover. As for the young ladies themselves—"femsems" the boys call them—they have for the most part forgotten the purpose of the institution's founder, *i. e.*, to furnish wives for the theologues. Yet be it said to their honor that, although they have shown only a languid devotion to theological students of late, they have a reputation for devotion to foreign missions that few schools can equal.

This old New England town is fondly remembered by the many thousands of men and women who were educated here and who are scattered now to the very ends of the earth. This is why the first gun fired in celebration of Andover's 250th anniversary next week will—like the first shot fired at Concord fight—be "heard round the world."

## THE ADULT CLASS AND THE NEW BIBLE.

BY PROF. IRVING F. WOOD, SMITH COLLEGE.

The noisy and "pressing" problems of the day are well-nigh shutting out the consideration of many silent and unobtrusive problems which are very often quite as important. One of these is the standing Sunday school problem—what shall be done with the adult class and especially with the men's class? Another is the less known but hardly less urgent problem of the Bible student—how shall we make the results of the newer Bible study the possession of the people at large?

One hardly needs to write of the perplexities of the first problem. Every Sunday school worker sees them. Now and then there is a most admirable adult class, but, candidly, are they in general a success? Do they usually draw, not in a vulgar, minstrel show way, but even in an honest, churchly way? Do the adult classes of the average Sunday school make a really respectable showing?

Before this problem can be settled there is need of the settlement of one or two principles. First, is the Sunday school the "nursery of the church" only? If it is, adult classes are out of place in it and the problem is easily solved. This would also solve another problem, that of graduation from the Sunday school. Of course, the boys and girls will graduate as soon as they begin to fancy themselves young people. It is right and proper they should. No one wants to stay in a nursery all his life. If, as seems often to be tacitly assumed, the Sunday school is only the place where the church is training its children, then in the name of common sense let us stop complaining because those who are not children do not want to go. If we want the adults, let us recognize the adult element in the Sunday school. For example, let us sometimes bring before the Sunday school what will interest adults in the results of scholarship or exploration as bearing on the lesson. Ten to one it will interest the children too.

Second, is it possible to make the adult class attractive unless it is worthy of the adult intellect? Let me draw a picture. Two seats full of men, half with gray hair, all with long years of ripe Christian experience, and to such men the succession of questions drawn from the Quarterly is as follows: "What was the subject of our last lesson?" "Where was Jesus when our lesson opens today?" "What did Jesus first say?" "What did his disciples reply?" "What did he then tell them to do?" "Did they immediately obey him?" etc. Is this picture a caricature? No. It is a photograph. It, or something approaching it, is too much the characteristic of many adult classes. They are often unworthy of the adult intellect. They apply methods for children to classes for grown persons, and, of course, without real success.

The second problem is a much more delicate and difficult one. A great deal of new knowledge has, in one way and another, come within the past generation to be the common possession of Bible scholars. There is so much of it that it makes the old Bible a new and a richer Bible. But, as yet, this knowledge has not penetrated very much outside the range of professional Biblical scholars. In fact, there is some popular prejudice against it. How many of the rank and file of Sunday school teachers, for example, would interpret Ecclesiastes to their classes as the production of a skeptical period in Israel's history long after Solomon's time? Yet every Bible scholar knows that to treat it as Solomon's is very much like talking to a class in physics about phlegiston. How can we best give this new Bible to the people at large?

The new Bible cannot be directly preached from the pulpit. Even the spiritual lessons that the pastor gets from his critical study cannot always be used there. This is not the dictum of the spirit of cowardice, but of wisdom. The magnificent heroism of the Maccabean times as reflected in Daniel might make a very helpful sermon, but is the pastor of the average church quite sure that, put it as carefully as he may, some one's confidence in the Bible will not be shaken by the suspicion that Daniel was not written at the very time the events are said to have taken place? There may be objections to any critical positions which will counterbalance very much of the good of the sermon.

Still less is the prayer meeting the place for such matters. People come to the prayer meeting—or ought to come to it—to really talk with God. It ought to be the most precious, helpful, spiritual service of the week. Anything which might in any one's mind terminate in mere discussion should be excluded as out of place.

Above all, the Sunday school as a whole is not the place for it. We might be glad to teach Gen. 2 and 3 as tradition, but if the children have been taught it as veritable history at home, we had better be careful. The time for overturning the ideas of the children is not yet. Happy are those children whose conceptions of the Bible never have to be overturned.

We have in the adult class the machinery already in existence for the study of the new Bible. We have mature minds, already familiar with the text of the Bible. They are well grounded in faith and there is little danger of any teaching overthrowing their confidence in the Bible. They are appreciative of spirituality. No one would dare to go to them with only the dry bones of criticism. New views must commend themselves by immediately bearing spiritual fruit. There is no place where the new Bible can so easily, safely and profitably be opened as in the adult Bible class. It has its reflex value, too, in helping to solve the problem of the Bible class.

But there are limitations. The most obvious is the limitation of leader. Who is to lead the class in their study of the new Bible? Only one who knows the new Bible. Of course it can often be the pastor. Sometimes it may be a layman, perhaps one whose study of natural science or history has led him to a new study of the Bible as the price of his own faith. In every case it should be one who has thought through, as well as read through, some at least of the problems presented. The new Bible is a very large Bible. An unprepared class with an unprepared leader might almost as well decide to conduct their future exercises in classical Hebrew as to "investigate" some of its profound and intricate problems on a Sunday morning's preparation.

But in the great number of cases where there is a demand for the study a leader is at hand. Then come certain requisites of spirit in the class. The first is the most hearty sympathy with views opposite to one's own. Not toleration but sympathy, which is far more Christian, is wanted, coupled with the utmost frankness in the statement of difficulties. If there is frankness it will probably be found that the widest variety of opinions will develop. The average class will illustrate the whole gamut of "conservative" and "liberal" notions, but amid all this diversity the truly Biblical class will keep "the unity of the spirit in the bond of peace." Growing from this is the necessity that the class should not strongly take sides. A Bible class is for information, not argument; for discussion, not browbeating. Very many things about the new Bible are not yet fully fixed. It will not do to assert them positively. The very conservative brother will be much more sympathetic of our view if we will show him all the strong and beautiful sides of his own view. In general, the study of the new Bible should not be to assert any one set of opinions, but to compare all, leaving each member of the class to take what best suits his own mental temperament.

Most of all is needed the spiritual element. The Bible is a religious book. Unless the new Bible is religious for us, it is shorn of its glory. It may do for a university class to devote all its thought to "problems" and "questions," but for a Bible class in a Christian church, never. We need not go out of our way to drag in lessons, but the result of critical study can and must be spiritual. This is the very reason why we urge a study of the new Bible. It has been a revelation of God to many. We desire that it should be to more.

*The Springfield Republican* denounces the habit which the local baseball club has of playing games on Sunday when away from Springfield. "No such thing is permitted here, and is it any more tolerable away from home?"

## THE PRINCIPLE OF SABBATH OBSERVANCE.

BY REV. GEORGE A. TEWKSBURY.

The principle of Sabbath observance lies imbedded as a direct and easy inference in the statement of our Lord: "The Sabbath was made for man, and not man for the Sabbath." If this may suggest that the Sabbath was made for man as a whole, generically regarded, it also suggests that it was made for the whole of every man individually considered. Every man has a tripartite nature; he exists in three departments. Adopting Jeremiah's figure of a garden, we see in him three plots or beds—the physical, the intellectual, the spiritual.

These divisions do not lie horizontal within him, and artificially separate; but they rise terrace-like, one above another, representing an ascending scale of importance. As the central design of each, from below upward, the growing plants are made to form the words body, mind, soul, and the most important, giving the law to the others, is the soul. The body is not for itself, neither is the mind, but both are for the soul or the spiritual nature, and the soul is for God. One part is not to rob the others of their rights in the day. The body is to get rest in it, but the body is not to say: "Now Sunday is come; I will spend the day in sleep; I will not get up till ten or eleven o'clock"—too late to go to church —"I will take my ease and so get rested for another week's work." Nor is the mind to monopolize it to the exclusion of needful bodily rest and spiritual improvement. Nor, again, is the soul so to take it as to leave the body and mind unhelped in its return. The fair and full distribution of its good is to be secured. But as the spiritual is the highest, most important part of every man, the body and mind being subordinate and tributary to it, so all the benefits of the day to the body and mind are to accrue in the spiritual. The respite from worldly care, the interim of accustomed labor which the day marks and measures, is first and last to be turned toward the end of enabling one to give attention to those high and sacred concerns which lie on the divine side of his being; incidentally it will give its full measure of blessing to the mental and physical. "Seek ye first God's kingdom and his righteousness, and all these things shall be added unto you" The grand ultimate end of the Sabbath is the spiritual nature.

While other days are for body, mind and soul, this day is chiefly, as defined on an Assyrian tablet, "a day of rest for the heart." It is the window of the week, commanding a view of celestial landscapes. It is the perspective glass, to help the vision from the hill called Clear. A man in Newcastle, Eng., who had a house to let, took an applicant to the top of it and, speaking of the distant view it gave, added: "We can see Durham Cathedral on a Sunday." "On a Sunday," said the listener, "and, pray, why not on Monday?" "Because on the week days the great furnaces and pits are pouring forth their smoke and we cannot see so far, but when the fires are out our view is wide."

Here, then, is readily yielded to us the principle of Sabbath observance. It is found to be really a principle of affinity. Whatever will promote the great end of the day, or be as a glass in the hand whereby one may almost discover "the golden-spired apocalypse," the cathedral glories of heaven, may, self-evidently, come within its consecrated hours. Whatever will not do this is to be rigorously excluded. It is manifest upon the face of the matter that the fires of secular employment must be put out, their smoke no longer filling the air. Spiritual ends must be subserved by spiritual means. "Six days shalt thou labor and do all thy work." Will the spending of much of the day in sleep, will the bringing into it of social and convivial pleasures, will the studying of the week day lessons or exacting intellectual effort, will business letter writing or the making up of accounts, will bicycle riding, will Sunday newspapers, help forward the higher ends of the day? Only as they do may these things and a host of others like them be allowed. Confessedly it is not easy to see any more fitness in them for these ends than in a stick to discern the glories of the stars. But the principle is infallible and imperative. And every man is responsible so to apply the principle that the Sabbath as made for man may fulfill for him its blessed mission.

## COMMENCEMENT AT OBERLIN SEMINARY.

A statement quite surprising to those present was made by ex-President Fairchild at the alumni tea on anniversary day. It was that sixty-two years ago on that very day of the month, May 7, in a small upstairs room the first students and teachers of Oberlin met for organization and the beginning of work. He was himself present as a young student and has been connected with the college either as student or teacher ever since. Although no effort had been made to observe this interesting anniversary, which happened to coincide with the seminary Commencement, the day was the most interesting of recent years. The graduating class was smaller than usual, but the attendance of alumni and friends from neighboring cities and towns was considerably larger than usual. The exercises of the day began with the celebration of the Lord's Supper by students and alumni in Council Hall Chapel at half-past ten in the forenoon. The brief remarks of President Ballantine and Professor Currier were exceedingly tender and impressive.

In the afternoon a large audience assembled in the Second Church to hear the Commencement address by Dr. Behrends of Brooklyn. His theme was The Mental Discipline of the Minister, and his presentation of it was compact and effective. It dealt with mental habits rather than technical training and was itself an illustration of the seven traits of thought which it enjoined. These seven traits, presented alliteratively for the sake of more ready remembrance, were clearness, concentration, continuity, courage, caution, comprehensiveness, constructiveness. After the address the degrees and diplomas were conferred upon and presented to the graduating classes by President Ballantine, with the appropriate words which always characterize him upon such occasions.

Between the afternoon and evening addresses the ladies of the First and Second Churches provided an alumni tea, which gave oppertunity for social reunion and some very happy after-supper speeches.

The last meeting of the day was the address before the alumni, delivered in the evening by Dr. C. W. Hiatt of the class of '85, pastor of the First Congregational Church in Peoria, Ill. Its theme was a justification of Christian missions. Dr. Hiatt has the reputation of being one of the most eloquent pulpit orators among the alumni and his address on this occasion amply sustained his reputation.

E. I. B.

## ARE THE MINISTERS TO BLAME?

In your issue of April 16 "Anxious Observer" speaks of the present straits of the Congregational ministry. He quotes, "Thirty applications for a little mission church, a large percentage from unworthy men," and in *The Congregationalist* of the 23d we have a word from the former pastor of this little church or a similar one.

The two articles suggest a serious problem, and one that calls for candid discussion in order to reach the best solution. We agree with much that is said in those articles. We gave up our charge in the belief that it was for the best interest of the Master's kingdom and that it was his will. We are advised *next time* to cling like the bur for the "half loaf."

The present writer, though "infantile in his innocence," is with the brother who wants to do something more than "mark time," and we are old-fashioned enough to trust the Lord to open the way into a new field. We know of men who have been two and three years trying to make "sure of another place," while they have given half-hearted service in trying to keep the machinery of the church running. If I cannot do anything more than "mark time" I will quit the ministry. Mr. Warren suggests that the ministry is overcrowded with unworthy men. Take the country at large we are told by good authority that the Congregational churches largely outnumber the clergy, although near Boston there is a congestion of the ministry.

Is the ministry wholly to blame for the "thirty candidates" or more? Judging from my late charge, the churches encourage it, for the committee selected as the first candidate one of whom they knew absolutely nothing beyond his simple request to supply as a candidate.

Again, most of these applicants have charges already. If my friend who has been "marking time" for three years, waiting for a call elsewhere, had resigned, and some other man in the same circumstances had done the same, each might have found in the field of the other the place for him to do his best work. If this "exchanging" can be brought about in some way it is better than "marking time" and keeping some other minister from the work to which the Lord may have called him, whatever log-rolling the churches and ministers may really resort to. We need, like Job, a daysman, and I believe our State Association has taken the right step in establishing our Congregational Bureau of Pastoral Supply, which will more and more demonstrate its value as the churches and ministers trust and support it.

PERHAPS ONE OF THE "THIRTY."

The town of Andover was founded 250 years ago, and its citizens, in view of its age and noble history, are planning to celebrate in a worthy way. So many of our readers have either studied at Andover or become interested in the town through reading the literature which has been created there that we have deemed it opportune to publish this week an illustrated article on the Andover of Today. Anticipating the town's jubilee the Free Christian Church last Sunday observed the fiftieth anniversary of its founding. Those who participated did well to call attention to the fact that the church was organized as a protest against human slavery. Its founders would not receive to its fellowship as members "slaveholders or apologists for slavery nor any who manufactured, sold or used intoxicating drinks." No minister of Andover gave the founders of the church a word of sympathy. The council which recognized the church met in a private house and included three ministers, one from Haverhill, one from Boston and one from the West. In due time the logic of events and the ordering of God changed the feeble, despised congregation to a strong and honored church. The pastor of the Old South Church was present last week, ostensibly to inquire what had become of a member of his own church who left it fifty years ago, but really to present a set of communion cups as a token of the love and fellowship of the Old South Church. Rev. E. Winchester Donald, rector of Trinity Church, Boston, son of the only active member surviving, said that if he had any Christian life or was doing any Christian service it was because he was nurtured in the Free Christian Church, and he alluded finely to the few people who gathered in its anti-slavery prayer meetings and actually "prayed slavery out of existence."

# The Home

## LIGHT.

BY GERTRUDE EDWARDS.

He giveth his beloved light—
A light so great, a light so bright,
It flashed upon my inner sight
And pierced the darkness of my night.
I woke and saw myself at last
So black with sin I shrank aghast.

A light so warm, a light so strong,
It melts the heart ice-bound so long,
And now the warm blood courses through
As if in one just born anew.
Then tender, new emotions rise,
And gentle tears unlock the eyes.

A light so radiant and so clear
I shuddered at the dangers near.
I saw the way that I had trod
Had only led me far from God.
So dark and poisoned was the air,
With here a pitfall, there a snare.

A light so pure, a light so bright,
I turned to flee in my affright.
To welcome any hope in sight,
So great the terrors of my night.
A steep, straight path before me lay;
Up this I climb and fall each day.

But here one need not go astray,
For there is light along this way;
Through strain of nerve and ache of limb,
My will and conscience follow him.
Sometimes my hand does in his stay.
It is not dark! He leads the way!

## CERTAIN MISTAKES OF DEVOTION.

BY MRS. M. E. SANGSTER.

Let me explain that devotion to one's dear ones, not devotion to one's Father in heaven, is the theme of this bit of talk. In the latter case few of us make mistakes, since most of us, unhappily, fail of rendering that perfect sacrifice of self to God in desire, in will and in act which is "our reasonable service." It is the greatest comfort to me, and I am sure it is to you, dear friend for whom I am writing, that "he knoweth our frame. He remembereth that we are dust," and that "like as a father pitieth his children, so the Lord pitieth them that fear him."

But in our very love for our blessed home darlings we are apt to make vital mistakes. Said a sweet young mother the other day, "I allowed Gerald to stay at home from school this morning because he cried when it was time to go, and I thought of those dreadful car tracks he had to cross and fancied some accident might happen if I insisted on his going, and in that case I could never have forgiven myself." As the little fellow was perfectly well and quite able to go to school, and probably only suffering from one of those reactionary moods which come to children as well as to grown people, the mother made a mistake. Another time he would resort to the same argument with greater faith in its potency, and an opportunity for strengthening him in manly resistance to the temptation to inertia was gone forever.

"I did not sleep last night until Claude came home," confessed a sister, who had no special responsibility about the brother who had gone to attend a meeting in a remote part of the town. "Those good government clubs are given to holding assemblages in queer places," she went on, "and I make it a point to keep awake till I hear Claude's latch-key."

"Do you speak to him then and let him know of your vigil?" was asked.

"O no! It would trouble him if he were aware that I was losing my rest. He knows I need my night's sleep. But I am given to worrying over those whom I love."

So are many dear women given to useless and fruitless worrying, which never yet did one particle of good, either to the person who does it or to the person in whose behalf it is done. We may work and we may pray for our beloved, but we may not worry about them if we have common sense and Christian principle to guide us in our daily conduct. The young man is not annealed against evil, nor armed against peril, nor brought home an instant earlier, because his sister tosses on an uneasy pillow on his account. Among the most unfortunate mistakes of devotion to one's family is this chronic habit of worrying, to which some affectionate women are victims.

Another equally to be regretted mistake of devotion is rooted in the love of mothers for daughters, a love, which, in some cases, shields the younger from every care and accepts every burden, till the elder breaks down beneath the strain and the load. One would expect the girls to be more clear-sighted than they sometimes are. One would think that they would see what is plain enough to other eyes, but custom is strong, and when mothers begin with their little ones and never learn when to drop, or how to drop, even an end of the heavy weight of care and work, the daughters grow up accepting self-denials and enjoying ease without a single question till it is too late, and they waken to what they have done when there is no mother to comfort them.

The mistakes of love are legion. Is there not room here for a little self-examination? Is not self-love occasionally dominant, when it seems that altruism is the only motive? May not devotion be weak in its gratification of the impulse to immolation? Ought we not always and consistently to consider the best good of our dear ones? And, when all is said, shall we not for them, as for ourselves, gain the highest rewards by subordinating our whole lives, including all of theirs which blends with ours, to that highest love which lays its all at the foot of the cross. Of only that love may we safely say:

Burn, burn, O love within my heart!
Burn fiercely night and day,
Till *all the dross* of earthly loves,
Is burned, and burned away.

The blessedness of a true home life for the individual and its power as a regenerating force for society are probably never challenged by our readers. People who take a religious family journal are not among those who hold loose views on subjects of this character. But among some others there is a growing distaste for the wholesome restraints imposed by domestic relations. This dislike is painfully apparent in modern fiction, as pointed out by John Graham Brooks in a recent lecture before a woman's club in New York city. One such author boldly affirms that "if only woman could get over affection she could master the world." The instinctive disgust with motherhood is another false note in this new literature, which Mr. Brooks considers most pernicious in its influence. He calls attention to the vast distance, in point of sound moral teachings on these topics, between Dickens's books, for instance, and those of Hardy or Meredith. We Christian women, who are absorbed in distinctively religious work, probably have no idea how these baneful sentiments are corrupting the young men and women of the present day. But have we no responsibility in the matter?

## ONE SOURCE OF OUR DEFECTS IN EDUCATION.

BY KATE UPSON CLARK.

England, far more than any other land, has been recognized as the fountain head of our educational system, but New England shaped and adapted English educational forms to the needs of the new world. Settled by scholarly men to a greater extent than any other section of America, it was only natural that the rest should look to this bleak, infertile region for guidance in school matters. In general this was wise. Thoroughness, accuracy and lofty standards have characterized New England scholarship; but, as immigration has increased and the cities have become crowded with the natives of Western and Southern Europe, the question has arisen, and very properly, Does our old form of education, modeled from England by the New England schools, provide the best curriculum for our public school system?

In considering this subject it should be remembered that an important element in New England training was home culture. The New England home, like the English home, was in itself an education. The boys there were taught to make themselves useful about the house and about the large or small farm which usually went with it. The girl who could not sew a straight, even seam at ten years of age, or knit well, was judged "wanting." She could cook creditably at fifteen or sixteen and understood fairly well the routine of thrifty housekeeping. This was independent of school training. It was well known that the hands of both boys and girls would be carefully trained at home. No account need be taken of those important members at school.

The true New England man and woman became insensibly the model for the entire country. They were, taken all in all, the best specimens of mankind yet produced by our civilization. What was more natural than that educators in the new States should say, "We will study the school systems of New England and shape our own accordingly." They did not realize that they were to provide a system for a population which in large part knew nothing of that home training which contributed so heavily to the general culture of New England. Therefore, they industriously hammered into the youthful craniums of the great middle and western cities the arithmetic, geography and Latin of the old New England curriculum.

These young people grew up. Most of them were obliged to leave school at an early age. Few could study after fifteen. They looked about for something to do, but they found themselves fitted for very few occupations. Most of those which they found they scorned. Then a great wail arose, indistinct at first, but gradually growing more and more emphatic. It was complained that these "educated young people" felt above ordinary drudgery, and yet were unequal to anything else, that, in short, the kind of education which they

had received had not been calculated to make them capable and self-sustaining citizens.

A teacher was once visiting the family of one of her pupils, when the mother in a vague way began to find fault with the sort of schooling which her boy was getting. The teacher saw the teapot standing on the stove, and made it the basis of an argument to refute what she felt to be the unreasonable objections of the mother.

"Now there's tea," she remarked. "Just think how nice it is for Tommy to be able to tell all about tea—where it comes from, what kind of people pick it, how it is prepared for the market, and all that!"

"O, mem!" groaned the mother, with a logic far deeper than she knew, "I'd a dale rather he'd know how to airn a pound of it!"

She struck a great truth. It is far more important, much as we may value learning, that a boy should know how to earn his own living than that he should be stuffed with facts, however interesting. In the thrifty and practical New England home such matters were sufficiently attended to. The boy and the girl had each their own manual tasks to do outside of school hours. These tasks taught them the priceless lessons of regular industry. In the homes of our new immigrants and their immediate descendants no such training is given. In the cities there are none of the small chores to do which tamed and tutored the farm boys of New England. Our city gamins range the streets most of the time when they are not in school, learning habits of idleness which will render them totally unfit to take up steady work when school is over.

Hence if our republic is to prosper, the schools must supply the training which the home can no longer be depended upon to give. They must teach the girls something of sewing and cooking along with their arithmetic and grammar. The boys must be drilled in the use of tools and in the practical requirements of business. This must be done because it is impossible, in one generation or in two, to engraft the New England home upon these newer sections. If that could be done, and in every tenement and cabin in our great cities and on our "teeming prairies" the typical New England home could be implanted, with its thrift, its self-respect, its piety, the old methods of education would answer well enough. Indeed, it would almost seem that the millennium had come.

## APPLE BLOSSOMS.

Among the young year's breathing hopes,
When eager grasses wrap the earth,
I see on greening orchard slopes
The blossoms trembling into birth.
They open wide their rosy palms
To feel the hesitating rain,
Or beg a longed-for golden alms
From skies that deep in clouds have lain.

They mingle with the bluebird's songs,
And with the warm wind's reverie;
To sward and stream their snow belongs,
To neighboring pines in flocks they flee.
O doubly crowned, with breathing hopes
The branches bending down to earth,
That feel on greening orchard slopes
Their blossoms trembling into birth.

—*Ethelwyn Wetherald.*

Things done simply from a sense of duty are seldom done well.

## DANIEL WEBSTER.

BY JEANNETTE A. GRANT.

He taught the people of the United States, in the simplicity of common understanding, the principles of the Constitution and government of the country, and he wrought for them, in a style of matchless strength and beauty, the literature of statesmanship.—*John D. Long.*

New Hampshire treasures the birthplace of Daniel Webster and Massachusetts guards his sacred dust. Within sight of the granite hills he passed his youth as a farmer's son, on his noble estate at Marshfield he found the leisure of his later years and passed away from life within sound of the Atlantic surf beating upon the shore of his adopted State.

Though by natural ties so closely related to New England and so early and truly the expounder of New England's peculiar views, Webster spent himself not for any one section of his country, but for that country as a grand and united whole. During his boyhood the Constitution was adopted, not without much opposition and debate.

WEBSTER AT THE AGE OF 22.*

From the day when the little, dark-eyed lad gave all his money for a cotton handkerchief with the Constitution of the United States printed upon it, Daniel Webster was preparing himself for his mission to his countrymen. Poorly enough were the grand articles of the new Constitution understood by the dwellers in the vast territory it sought to bind together. His father, Ebenezer Webster, a man whom his neighbors delighted to honor, was a firm Federalist. To listen to the arguments of such a patriot was good schooling for the future statesman, who profited well by all his early advantages.

How deeply the spirit of our national government had sunk into the soul of Webster was shown in various orations of his young manhood, but most magnificently on that January day in 1830, when the Senate was thrilled by his memorable Reply to Hayne. Hayne was the South Carolina senator who had made a wholly uncalled-for attack upon New England, Massachusetts and even upon Mr. Webster himself. He had then set forth the doctrine of nullification and the right of any State to reject the Constitution.

The scene in the Senate on the following day has often been described, yet every new reading of the description but makes us regret that such orators as Webster belong to the past and we may never look upon their like. Lovers of New England and Mr. Webster, adherents to the Constitution, sat in silent dejection, fearing that even their great champion might fail them, while Hayne's admirers awaited exultantly the victory they felt sure must follow his eloquence. The greatest agitation filled all hearts, but the man upon whom so much depended was the calmest of them all. Then, with an equanimity which was no less an inspiration than the sweeping tide of argument that followed, Mr. Webster rose and, with a few marvelously chosen words, stilled the tempest that threatened to overthrow the dignity of the occasion. When the secretary had finished reading the resolution which Mr. Webster had called for, every listener realized who was master of the situation and, when that magnificent oration was ended, the Constitution of the United States was vindicated forever.

Yet amid all the applause that was showered upon him the loving heart of the man Webster had one regret: "*How I wish my brother Ezekiel had lived till after this speech, that I might know if he would have been gratified,*" were the words that showed how much more to him was the loving appreciation of his own than anything that fame could bring. Death was always busy in the circle dear to him and the star of the statesman was often obscured by the sorrow of the private citizen.

Ten years before the great speech in the Senate, which made Webster second to no orator of ancient or modern times, he had become the idol of New England through his oration delivered at Plymouth on Forefathers' Day, 1820. His masterly comprehension of the two centuries of Pilgrim history that were past, touched his hearers no less than the brilliant prophecy concerning the future—a prophecy which, though more than realized, at the time seemed hardly possible. On June 17, 1825, the corner stone of Bunker Hill monument was laid in the presence of a grand concourse of people, among them the great Lafayette and forty survivors of the famous battle. Mr. Webster was the orator and well he knew how to use such an opportunity. Edward Everett said of his address, "Happy the ears that heard that heart-stirring strain!"

It was supposed by some people that Mr. Webster did not study his speeches beforehand because he seldom wrote more than the most meager notes or outlines. Yet in the words used to address the veterans present at his Bunker Hill oration is seen a contradiction of this theory, for it is related that while quietly fishing in Marshpee Brook he landed one after another two fine trout. As he placed them in his basket he addressed them as follows: "Venerable men! You have come down to us from a former generation. Heaven has bounteously lengthened out your lives that you might behold this joyous day." At another time while fishing in salt water he caught a large cod, to which he addressed this greeting: "Welcome! All hail! And thrice welcome, citizen of two hemispheres!" The next day showed the words to have been a part of the rehearsal of his speech of welcome to Lafayette.

*Reproduced here by the kind permission of Little, Brown & Co., Boston. Engraved by J. A. J. Wilcox for use as vignette on title-page of Reminiscences and Anecdotes of Daniel Webster by Peter Harvey. Copied from a miniature of Webster painted when he was a law student.

Although fond of fishing, which with him was more a meditative pastime than a desire for prey, Mr. Webster never wantonly cut short the life of any creature or permitted others to do so upon his premises. The story of his first plea, when at the age of twelve he prevailed upon his father to let the little woodchuck go free from the trap in which he had been caught, ought to be read by every boy and girl.

On Sunday, Oct. 24, 1852, came the end of Daniel Webster's earthly career. He was then almost seventy-one years old. Strangely interesting is the story of these last days at Marshfield, pathetic in many ways and yet triumphant, for the faith that sustained the noble mind in its contemplation of the coming mystery. The flame of life, as he had wished, burned clearly to the end. His last words were proof that his mind was still alert, "*I still live!*"

Those who knew him best loved Daniel Webster best—his family, his neighbors, his friends. "How lonesome the world seems!" said one of his neighbors as the grave closed over all that was mortal of the great man who had been so kind and true to those about him.

## THE LARK'S NEST.

[This lovely prose idyl appeared some years ago in the annual report of a benevolent society written by the wife of the late C. H. Spurgeon of London, and is worthy of a wider circulation.]

I must tell you what happened the other day and how beautifully a sweet singer's confidence was rewarded when fearlessly leaving her earthly treasures in our Father's keeping [Matt. 6: 26] she mounted upward to pay her full debt of daily orisons at heaven's gate. We were making a tour of the garden and pastures, admiring the beauty of the young year's fresh life, noting with tender interest all the charming details of newly awakened responsibility in every living thing, marking the sweet, impatient growth of leaves still rumpled and creased from their recent unfoldings and rejoicing in the whispered promise of golden days to come, which trembled in every scented breath of the perfumed air.

Down in the Dale field we came across a skylark's nest built in the long grass, a lovely little soft-lined cup of coziness, with three pretty brown eggs in it. The sweet songstress had flown up at the approach of human footsteps and thus revealed the secret place of her wee home to inquisitive but kindly eyes. We looked with profound admiration on her happy work and then quietly retraced our steps, having loving sympathy for the poor little fluttering heart which might, perchance, fear the despoiling of its treasures. A day or two afterwards the visit was repeated, but imagine our consternation when, on opening the gate of the field, we saw that the cows had been let into that pasture! How would the great, clumsy, sweet-breathed creatures treat the little home in the grass? Would it not be crushed and trampled by their unheeding feet?

When we reached the spot our surprise and delight were great to find the home intact and the wee birds safely hatched, for though the cows had munched the grass close down to the ground all round the nest not a hoof had touched the little inmates. So there they were, three cunning mites with stubby bodies and big, downy heads, cowering close together in instinctive fear of the human presence which overshadowed them. The cows grazed quietly by and overhead the pretty mother trilled forth her delicious carol in the morning sunshine, pouring out her heart's gratitude and gladness in libations of song. And there, till the little birds were feathered and flown, the cows were every day pastured, yet never a hurt came to the wee nest in the grass.

Who watched over the mother in her peril as she sat and guarded the nestlings in their hourly danger, when the slight protection of her tender body was removed? Who shielded the tiny birds from the tread of the great beasts' feet? Did Daphne know that the nursery on the ground floor must be cared for and respected? Or did Strawberry's mother instinct tell her that little living hearts beat as truly in that wool-lined cup as in the sweet hay crib where her own darling was lying? I cannot tell; the matter is too deep for me, but the lark knew all about it, and it may be that, could our ears have been opened to understand the language of her hymn of praise as she rose higher and higher in the calm blue sky, we might have caught here and there among the joyous notes some such words as these:

Not one,
Not one of them
Is forgotten
In the sight of God.

Not one,
Not one of them
Shall fall to the ground
Without your Father.
Fear ye not, therefore;
Are not ye
Of much more value
Than they?

Did she not do well thus to sing and trust? O, sighing and doubting one, cast away your fears and follow her fair example! You shall not only joyfully leave your earthly cares with your Heavenly Father, but you shall get nearer to God's throne than you have ever been before.

## CHURCH-GOING AGAIN.

In your good paper of April 16 the mother who wants church-going made less irksome to her little people appeals to my interest. I have been so often helped by other mothers' ways that I wonder if mine would help her. Our two children are in no way remarkable unless it be for special activity. About their second birthday they seemed to understand enough to be kept fairly still in church as to tongue, but their bodies were allowed some quiet wiggling. Until the habit was established church-going was kept as the reward of good behavior during the week. In church the child was made as comfortable as possible, hat removed and in winter coat. Until the age of four, perhaps, a small, pretty pillow—the church and Sunday pillow—was kept in the pew for the little head upon the mother's knee, and the child was encouraged to lie down after the singing of the first hymn and go to sleep, being roused for the last hymn. Stillness was encouraged out of respect, first, for God's house, and second for the rights of other people who wanted to hear God's word undisturbed. There has never been "a scene," though occasional need of a few strenuous words. Had there been a good grandma in the home to keep the babies they might have been left at home longer, necessitating a later "breaking in." As it is our little people at seven and five expect to go to church and stay through Sunday school, except in case of sickness, as naturally as the grown-ups do. M. O. W.

A man too busy to take care of his health is like a mechanic too busy to take care of his tools.

## Closet and Altar

*What Christ's prayer was all true prayers must be. You must pray with the great prayer in sight.*

It is impossible to rush into God's presence, catch up anything we fancy, and run off with it. To attempt this will end in mere delusion and disappointment. Nature will not unveil her rarest beauty to the chance tourist. Pictures which are the result of a life of work do not disclose their secret loveliness to the saunterer down a gallery. No character can be read at a glance. And God's best cannot be ours apart from patient waiting in his holy presence. The superficial may be put off with a parable, a pretty story, but it is not given to such to know the mysteries of the kingdom of heaven.—*F. B. Meyer.*

"Not as I will"; the sound grows sweet
Each time my lips the words repeat.
"Not as I will"; the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill,
"Not as we will."

—*H. H.*

Some who have been taught from above to desire greatly the manifestations of God, and who wrestle earnestly, perhaps passionately, in prayer that their Lord would be pleased to draw nigh to them and give them visions of his excellence, would find it to their inexpressible advantage to cease from the pursuit of extraordinary manifestations, and by faith and purity of heart school themselves into the ability to discern a present God, and to abide in blissful intercourse with him in whom they live and move and have their being. Let them understand that what they need is not the accomplishment of some charge out of themselves—the bringing near of something that is afar—but a purging of their mental vision, the removal of a film that yet too much beclouds the eye of their soul.—*George Bowen.*

The Lord does oftentimes lead a soul apart, sets it in the solitude of a sick chamber, or in loneliness of spirit, or takes away from it earthly companions and friends when he would speak with it or heal it.—*Trench.*

Almighty God, according to our need and pain, our joy and sorrow, our opportunity, our conflict, our triumph, command thy blessing to rest upon us, for without that blessing there can be no beauty, no strength, no duration of gladness. Visit our sick ones. Upon the whole world let thy smile rest; upon all mankind let some token for good abide; make all thy ministers strong in truth, tender in grace and love, rich in human sympathy; stir thy churches as with Pentecostal blessing and inspiration; and upon all efforts made for the dispersion of darkness and the displacement of ignorance let thy blessing come down like a plentiful rain. Pardon our sin; wash us in the fountain which thou hast opened for sin and for uncleanness. Amen.

# Mothers in Council.

### A KINDERGARTEN FOR MOTHERS.

VI.

Our mother helper gave as her last lecture a summary of all she had tried to bring before us in her previous talks. She placed great stress upon the thought that every man, woman and child in all the world has his place and his work. We see so often in families "fifth wheels," unhappy, not helpful, sometimes selfish. In every case the individual has not been led to make connection with his fellow-beings all along from childhood to manhood. Many young women, living, so far as they know, truly unselfish lives, craving usefulness without knowing how to find it, are suffering from never having been taught that they are creative beings, that they can connect themselves with every one, everywhere, for mutual happiness.

We all love progress and this love in us makes progress. Each parent hopes better for his child than he has done for himself. The need of each child must be an exquisite study. We must see our own children as others see them, and other people's children as their parents see them, in order to accomplish the best results. We should live each truth which our minds have absorbed and re-enforce ourselves in every direction. Many a mother and teacher grows weary in teaching the common, everyday virtues of humility, generosity, loyalty and so on, with no refreshment for herself. We should seek re-enforcements on every side in illustrations of noble living of everyday lives.

*A Bright Mother:* "What sort of stories should one tell young children, fairy tales or true stories?"

*The Mother Helper:* "Not too many fairy tales—now and then one. But tell everyday happenings; for instance, describe the domestic life of a hen, her joys and cares, her delight in her children, her anxiety to keep them warm, and so on. We do not make enough of everyday phenomena. Tell the children of the little new baby that is coming in the sky that night, and set them to looking eagerly for the baby moon, and have them watch her growth night after night."

*A Mother:* "What can one do to help a child to overcome a fear of the dark?"

*The Mother Helper:* "If it is caused by some fright that the child has suffered, or is hereditary, try to make the dark delightful by being with the child yourself in a darkened room, singing or telling stories and imagining lovely things that are to be seen with the eyes closed. If it is moral cowardice, help the child to grow accustomed to it a little at a time, knowing that you are near, and explain to him the beauty of the darkness, the rest for the eyes, and give him only pleasant things to think of it."

*A Grandma:* "Sometimes I hear children say on rainy days: 'O, I hate the rain.' What shall I say?"

*The Mother Helper:* "Tell them the clouds have their work to do as well as the sun. Give many instances of the delight that rain brings, making them glad for others' happiness, rather than urging them to be pleasant in spite of the rain."

*A Thoughtful Mother:* "Should a child be allowed to pray for things he wants for himself?"

*The Mother Helper:* "I think children should be taught to use as few words as possible in their prayers and that a tendency to self-love should not be encouraged by asking for personal gifts. If a child is impressed by something that has happened during the day he can be led naturally to express gratitude for that rather than to have his prayer one of petitions only."

*A Mother:* "I know of a child who prayed all one winter for a kitty and, when none came, expressed reluctance at saying his prayers at all."

*The Mother Helper:* "And the mother knew of the child's petition all the time?"

*The Mother:* "Yes."

*The Mother Helper:* "I think in such a case, where the petition was such an eager one and could be so naturally answered, that the mother was wrong, and that she should say to her child that she was wrong, that God had put it in her heart to give him a kitty and that she had not done it. The case was a serious one."

*Another Mother:* "But suppose the whole family of children have been praying for a new baby, or something which is impossible to give?"

*The Mother Helper:* "A child accepts happily the truth that God cannot always give us just what we ask for—he gives what is best."

*An Experienced Mother:* "Should one compel a small child to go to church?"

*The Mother Helper:* "O no. Have church with him at home until he wants to go to God's house."

*The Mother:* "What should he do while the rest of the family are at church—should there be any punishment?"

*The Mother Helper:* I think he should be allowed to play quietly, to draw and so forth."

*A Mother:* "Would you encourage a child's sleeping in church?"

*The Mother Helper:* "I should not encourage it. But after the hymns and the reading of the Bible, if there was an inclination on the part of the child, I should make it comfortable for him and be glad that he was so happy. I have sometimes taken a single picture of the 'mother-play' series to church and have given it to a young child when the restless time was coming on. If the child grows too restless, say, quietly, 'We will go for a little walk,' not making it a consequence, a punishment, but just a sympathetic understanding, and ask him next time to try a little harder. It is too dangerous a thing to make a child dislike church services. They should be privileges to him."

MRS. H. W. BOYNTON.

### A FALSE MODESTY.

I believe that married women in general and mothers in particular are unanimous in maintaining that a girl shall be led blindfold through life. She is guarded, shielded, restricted and taught to suppress as unmaidenly the innocent and natural questions which must arise in her mind. Even the text-book upon physiology which is studied is incomplete, misleading and utterly unscientific. If her curiosity is excited by this system of avoidance she may perhaps gain information indirectly, but it is a half-knowledge which is worse than ignorance, and she must still feign innocence before her mother. If tempted, her resistance is due merely to timidity and the strong instinct of maidenhood. If she falls no one ventures to blame those who have kept her ignorant and helpless. On the other hand, if she marries she enters upon her new life with no conception of the duties and responsibilities before her and but scant preparation for them.

Is there not too much false modesty among us? However tenderly girls may be reared, is it not cruel kindness to keep them in ignorance of facts which are regarded as unnatural and improper only because they are treated as mysteries? Certainly a more natural system of education would tend to develop womanliness in girls and would save them from much unrest and many mistakes.

A frank, scientific treatment of the subject is equally essential in the training of boys. Parents should be ashamed to leave their children of either sex to receive from others knowledge which it is their duty and privilege to impart. Rightly given, such knowledge must tend to purity of thought and action and a deep sense of personal responsibility.

M. L. B.

"Mother," said a little girl, "what does trans-Atlantic mean?"

"O, across the Atlantic, of course. Don't bother me."

"Does 'trans' always mean 'across'?"

"I suppose it does. Now if you don't stop bothering me you shall go to bed."

"Then does 'transparent' mean 'a cross parent'?"

Ten minutes later she was resting on her little couch.

No one is useless in this world who lightens the burden of it for any one else.—*Charles Dickens.*

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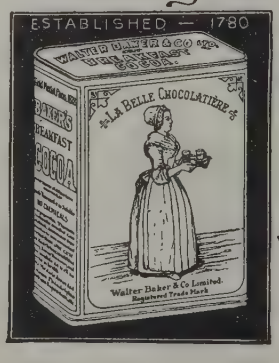


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ALWAYS ASK YOUR GROCER FOR WALTER BAKER & CO'S. BREAKFAST COCOA MADE AT DORCHESTER, MASS. IT BEARS THEIR TRADE MARK LA BELLE CHOCOLATIÈRE ON EVERY CAN.
·AVOID IMITATIONS·

# The Conversation Corner.

WILL the Foreman please hang out our Corner sign? There are several letters on hand of an inquisitive sort.

MONT VERNON, N. H.

*Dear Mr. Martin:* We have seen some birds this winter about as large as robins. The males are a very brilliant cardinal on the body, with a black mark on the head. The females are of a grayish color, with brown on the head. My brother saw twenty-five this morning. Perhaps some of the Cornerers can tell what they are. ALICE S.

Two minutes after I had opened this letter I read it to a gentleman interested in all ...ich matters and he said: "It is the grosbeak ...our pine tree has been full of them for a ...eek." Then I turned the ? over to a Cor...er girl with similar result:

The birds are probably pine grosbeaks. ...hey belong to the same family as the spar...ws and the finches. The birds vary more or ...ss in brightness, and the females have dull ...ddish brown on the head and rump. They ...ave been seen about here all winter, and I ...member seeing them around the evergreen ...ee at home one winter vacation.

The bird is really an Arctic bird when at ...me, but sometimes in severe winters mi...rates South, like other folks. Perhaps ...lice's home on the "Mont" is a cold place ...nd so attracts them! There is an inter...sting discussion in Nuttall's *Ornithology* ...hether the bird is a resident in Northern ...ew England, or only an immigrant.

KILLINGLY, CT.

*Dear Mr. Martin:* Will you kindly give the ...tle of one or two more books which will best ...d in studying the birds of Southern New ...ngland? D. F. C.

One is mentioned above. It covers "East...rn North America," is very pleasantly ...ritten and entirely trustworthy. (Little ... Brown; 2 vols. in one. $5.00.) *New ...ngland Bird Life*, by Stearns and Coues ...Lee & Shepard, 2 vols. $5.00), has a fine ...eputation as a text-book for the New Eng...nd States. I see that it considers the gros...eak a *resident* of Maine, New Hampshire ...nd Vermont.

Since writing the above a circular comes ...o me, noting the special reduction in price ...f "The Birds of North America," with ...olored pictures of 800 birds, said by ex...erts to be "the finest book on American ...irds issued since Audubon's." I have not ...een it, but bird students may wish to look ... up. (Natural Science Association of ...merica, N. Y.; price, $40; reduced, $20.)

FALL RIVER, MASS.

*Dear Mr. Martin:* I inclose money for the ...orner Scrap-book. Why not start an ex...hange among Cornerers for all kinds of ...abinet specimens, similar to your stamp ex...hange? Nearly all children are deeply in...erested in such collections and their educa...onal influence is very great in gaining a ...nowledge of things and places. My two ...oys, Ernest and Ralph, and myself spent a ...oliday last summer at the abandoned coal ...ines in Portsmouth, R. I., and we obtained ... good load of rock containing fossil leaf...rints, one of which we send to the Corner ...abinet. Among their specimens they have ...any different kinds of nuts. It is not the ...ercantile value of what is gathered which ...ives such collections their worth but the in...erest aroused in getting them. Not the least ...f the benefits derived from such an exchange ...ould be the friendships formed between the ...Cornerers making the exchanges as well as a ...eeper interest in the place from which they ...ame. L.

I think that ? can be answered favorably. ... have had in mind for a long time some plan for arranging exchanges between our members of other things besides stamps. But the cost of printing the leaflets is considerable and new names cannot be added without issuing a new edition, saying nothing of the immense correspondence involved. Instead of such a list, the proposition now is to print occasionally the names and addresses of those who would like to correspond with each other on the matter of obtaining or exchanging collections. If any of you wish to try that method, send your names and full address (omitting street or post office box, unless necessary for delivery), with the particular class of articles you are specially interested in, for instance: *Minerals, Fossils, Coins, Woods, Shells, Flowers.* Suggestions as to correspondence and exchanges can be made later.

WORCESTER, MASS.

*Dear Mr. Martin:* I thought that I would write you a short letter in order to answer your question in the *Corner Scrap-book* [Feb. 10] about the State that was admitted after Tennessee. It was Ohio, my mother's native State, admitted in 1802. The next one admitted was Louisiana, in 1812, during the second war with England. This year I thought that I would make a change from stamps to coins. I go to the High School, belonging to the class of '99, within one year of the "goose-egg class." I have one hundred different coins, foreign and United States. I have also a collection of minerals, antiquities and a little of everything. My brother and I have $350 of Confederate money. ERNEST W.

He is another candidate for the "collections" list. I would suggest to Cornerers not to take too many kinds of things, but rather one or two, and attend to them carefully and thoroughly. Preference should be given also, I think, to ordinary things over things which are simply curious or extraordinary. We need to learn about common, everyday life, not what is odd and unnatural. What does Ernest mean by the "goose-egg class"? 1900? *Will that be the first class of the twentieth century?*

LEXINGTON, MASS.

*Dear Mr. Martin:* I send you my picture—how do you like it? I have stopped regulating clocks for a while, though I have now a place where I can buy cast-off clocks by the barrel for a few cents. I pick out the wheels and wires, and make very nice things of them that I think would please you to see. That cathode ray is in my mind now—I can't keep it out. Won't it be wonderful when we can see the inside of things without spending so much time guessing about them? Good-by.

RALPH W.

It does not need any "cathode ray" to show what is in that boy's mind! His collection will be mechanical and scientific. Thanks for the photograph. This reminds me that I have recently received a photograph of another Ralph, one of the earliest of our correspondents. How the *Ralphs* do accumulate! Here are two—Fall River and Lexington—in this Corner, the one just referred to is three, and a few weeks ago I had a call at the Congregational House from two fine boys of the same name. Soon after I happened to hear of two other Ralphs who were building companion boats for river use this summer. Two days ago while in the cars I noticed a sharp-eyed boy near me looking out of the window, and soon he exclaimed: "There is *Ralph* in his canoe!" I looked and saw a boy paddling a little boat in a narrow river, which wound around among the bushes. If there are any more ingenious, ingenuous, inquisitive, intelligent Ralphs among our number let them report themselves!

Mrs. Martin

## CORNER SCRAP-BOOK.

**When Was Dr. Franklin Born?** A Vermont reader commends the plan of telling anew the story of patriotic Americans, especially Miss Grant's sketch of Franklin in *The Congregationalist* of April 23, which began the series. But he wishes to correct the date of his birth as there given in "Old Style," Jan. 6, 1706, saying that it should be Jan. 17, the "New Style" equivalent. This accords with common usage, as, for instance, we celebrate Dec. 21 as Forefathers' Day, although the actual landing in 1620 was on Dec. 11. This brings up the question:

**What Are Old Style and New Style?** It may be well to preserve the answer in our scrap-books, as the question is often asked, and the exact answer often forgotten. The primitive and natural calendar was by months—that is, *moonths*—the time from one new moon to another. But as twelve moons did not quite equal one revolution of the earth around the sun, an extra month was occasionally put in to make the lunar and solar years agree. Julius Cæsar, B. C. 45, arranged for twelve months in every year by having some of them contain thirty days, some thirty-one, and February twenty-eight. Add all those days together and you will see that you have 365. As the solar year was really *about* 365¼ days in length, he decreed that to every fourth year there should be another day added, placing it at the end of February, the shortest month, giving us Feb. 29 in leap, or bissextile, years. But the Julian calendar was not absolutely perfect. That "about" made a fuss, as inaccuracies, however slight, usually do in time. The true year was not quite 365¼ days, but 365 d. 5 h. 48 m. 46 s. After sixteen hundred years had passed away those few seconds became ten days!

**The Gregorian Calendar.** Pope Gregory XIII. in 1582 devised a wise plan to correct the error, by arranging that the last year of each century should *not* be a leap year, excepting the year ending every fourth century, *i. e.*, if it can be divided by 400 without remainder it is a leap year, otherwise not. Thus, 1700, 1800 and 1900 are not leap years, but 2000 will be one, as surviving Cornerers at that time will note. The plan was not adopted in Protestant England for nearly two hundred years.

**The New Style** in England was adopted in 1752, when the discrepancy had amounted to eleven days, and that time was simply dropped from the calendar, Sept. 3 of that year being reckoned as Sept. 14. But it took a long time to drop the old dates, or, rather, to turn them into the corresponding dates of the new calendar, and our Vermont critic thinks we have not quite accomplished it yet! Note that the eleven days were to be added in case of dates of that period, *i. e.*, 1752, but that in adjusting dates of previous centuries a less number is necessary, as the discrepancy had not then become so large. Forgetfulness of that fact caused for many years the curious mistake of celebrating Dec. 22d instead of the 21st for Forefathers' Day. A date in 1492 would need the addition of only nine days.

**The New Year.** One more important chang was made in 1752. Before that time the civil year had begun March 25 (the day of the "Annunciation" in the Church), but from 1752 on Jan. 1. That explains the frequent occurrence in old records of two dates, as Feb. 22, 1732-3, or, 1732/3. That is only between Jan. 1 and March 25. The true date, to correspond with our calendar, *should always be the last figure.* A remembrance of this will straighten out many errors which have been made in copying old church or town records.

L. H. M.

# The Sunday School

LESSON FOR MAY 24. *Luke* 20: 9-19.

## JESUS TEACHING IN THE TEMPLE.

BY REV. A. E. DUNNING, D.D.

These final teachings of Christ laid bare before the people the character of their priests and leaders and their own place in the moral life of their nation. Our study of this lesson should show its truths in their setting as he uttered them and then take them out and reset them with present surroundings, so as to bring Christ as Saviour and Judge into personal contact with ourselves. He taught by this parable.

1. *God's ownership of his people.* The Jewish nation was his planting, not theirs. By their location, laws and customs, divinely directed, he hedged them about and separated them from other nations. He put into the hands of their leaders political power and a yet higher authority over the consciences of the people. He placed in their keeping his most precious promise for the world. He made them know, by their history, their organization, their sacred writings and their daily duties, that they were a peculiar people unto himself.

But our privileges are far greater than theirs, our relations with God far more personal and precious. With a far clearer revelation, a liberty of approach to God which the Jews never knew, an ownership sealed by the sacrifice of his Son, with the presence of the Holy Spirit and the assured hope of the resurrection, no one who studies this parable can be ignorant of God's ownership of him and right to his filial obedience. It must be the conviction of every reader of these words of Christ: "God wants me and has supreme right to me. In his plan he has a use for me and created me for that use. By trustful obedience I can surely accomplish my part in his plan and be an heir of immortal life, a child of God forever."

2. *God's patience with his people.* They had hardly begun to realize their mission before they began to be discontented with it. When the promised land was spread before them they had not courage to enter it. God sent prophets, one after another, to teach them, but they first refused their instructions, resented their messages with increasing hostility, stoned them and then took to killing them. What a revelation of divine patience is Jewish history: Elijah pursued and threatened, Micaiah scourged and imprisoned, Isaiah sawn asunder, Jeremiah thrown into a dungeon, Zechariah stoned to death, unnamed prophets insulted, tortured, slain. The Jews defied God's claim, usurped his authority, drove out his messengers. Their consciences condemned them. The judgment of history condemns them. No other utterance has so much pathos in it with this dark background as the oft-repeated explanation of the divine forbearance, "Because the Lord loved you." Yet every one who now rejects God's mercy by refusing Christ as his Saviour is worse than the unrepentant Jews, for he has seen a manifestation of the love of God greater than they ever dreamed of. He has chosen his own will instead of obedience to the Son of God, who has died and risen from the dead to deliver him from sin. That men have liberty so to treat God is his highest recognition of man's worth. Not even angels in heaven have ever had opportunity to refuse his proffered grace.

3. *The increasing peril of repeated rejection of God's mercy.* There was a steady progress in the wickedness of the people in the parable corresponding to the steadily increasing motive urged on them to deal honestly with the owner of the vineyard. The parable was history up to the point where they said, "This is the heir; let us kill him that the inheritance may be ours." The hearers of Jesus knew this. They were then at that point.

But the awful significance of that fact is intensified when we remember that their steps are repeated in many lives of which we know, of men, pressed by the sins of a lifetime, thrusting away in bitterness the helping hand of Christ extended to them and falling into the darkness. It is like human nature to do just this. Any one may finally reject the supreme offer of salvation whose privileges for salvation have been wonderful and constant. We who teach are exposed to such peril. Many whom we teach are in great and increasing danger, actual, awful, of interest overtopping all things, though we but vaguely realize it.

4. *The limit of God's patience.* It is the limit of his power. God is omnipotent, but, having given himself, he can give no more. Those who reject Christ have rejected the best that God has to offer. "There remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment." The divine purpose from the beginning was declared to be to manifest God through his Son incarnated in human life. In this lesson Jesus emphasized that purpose by repeating the words of an ancient Psalm. He was the corner stone of the kingdom of God on which the completeness of the structure depended. He was and is its everlasting King, foretold, manifested, proclaimed, glorified. The Jewish leaders who resisted him set themselves against the truth without which the nation cannot live. That stone was immovable; by throwing themselves against it they could only break their own power.

Yet that stone was not merely passive, it was active and aggressive. When it assumed the offensive it ground its enemies to dust. The complete obliteration of the Jewish nation and the awful destruction of its capital are the comment of history on this utterance of Christ. In that history is written the doom of the church which casts out Christ and of the soul which rejects him.

Jesus Christ presents himself to every man as the truth, invincible and eternal. Men have hurled themselves against him, declaring that they would destroy him and his teachings, but he is more prominently before men's minds and his authority is more extensively acknowledged today than ever before. Where are the kings, philosophers and statesmen who have attacked him? Their power is broken. If they are remembered it is only to illustrate their failure. But those who have opposed him have not only failed to stop the progress of his kingdom, they have put themselves in the way of its owner's march, so that not to stop it was to be crushed by it. Christ himself utters vengeance on those who persistently resist his appeal. His language implies that he will utterly destroy those who finally reject them.

The alternative, then, is in Christ's own message made personal, the great question for each one to settle, on which his eternal destiny depends—whether or not he will accept Jesus as his Saviour and King. If not he will be deprived of all the trusts which he holds and his life destroyed. If he will he shall enter into larger trusts and clearer understanding of the divine will. The history of the Jewish nation, whose doom Christ foretold, illustrates the one alternative. The growing kingdom of God, into which all nations are being gathered, to whose glorious service God is calling men through the life of his Son, illustrates the other. The choice of wisdom is the service of Christ.

## THE CHURCH PRAYER MEETING.

*Topic, May* 17-23. The Sin of Worrying. Ps. 37: 1-5; Matt. 6: 24-34.

Why is worrying wrong? What are its effects on ourselves? On others? How can we escape from worry?

(See prayer meeting editorial.)

A pessimist is one who is happy only when he is miserable.

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## PROGRESS OF THE KINGDOM.

### OUR OWN WORK.

**ontaneous Movement in the South.** Signif-
t evidence of the value of educational
sionary work is the awakening desire of
colored people in the country districts of
th and South Carolina and in Georgia for
etter church life. Congregationalism has
n slow to take root among the Southern
ntations, because the denomination has
d for an educated ministry and a self-sup-
ing local church, but a change in public
iment, due, no doubt, to the influence of
graduates of A. M. A. schools, is seen in
organization of several new Congrega-
al churches. In many towns plain, rough
dings have been put up with infinite labor
self-denial by the humble congregations.
ew such churches are pictured and de-
bed in the interesting illustrated article by
retary Woodbury in *The American Mis-
ary* for May. He gives an account of the
anization under a rude booth of pine
ghs of the first mission church in south-
Georgia at Hagan. Its pastor, Rev. J. B.
tcher, an intelligent Negro, after earnest
dy of the New Testament, was won over to
lief in a free church polity on Bible prin-
es. The system which he resolved to try
substantially Congregational. He called
first church Eureka. It now has nine others
ociated in the same work, and a Congre-
ional council met in an old, half-ruined
olhouse in Hagan for the orderly recog-
on of these struggling pioneer churches.
Fletcher is receiving calls on every side
n the plantation people to establish out-
ions, and his field already includes three
nties.

**wakening in China.** Letters from the Foo-
w Mission of the American Board report
idespread religious interest, and tell of
ortunities for preaching the gospel in
Tiong-loh district such as the oldest
sionary has never seen, and this in a
l which for years has been accounted
most barren and unprofitable in the
ole region. About a year ago, however,
re were signs of a spiritual awakening.
e chapel in Tiong-loh city became too
ll to accommodate the church members,
an ancestral hall offered the mission for
t was secured. The interest steadily in-
ased and spread from the city to the sur-
nding villages. So many requests for
istian teachers came pouring in from
ghboring communities that the native
rch was aroused and sent forth a home
sionary band of four lay members to visit
se villages and report whether the people
re in earnest. It is no exaggeration to say
v that thousands are ready to listen atten-
ely to the gospel teachings and hundreds
re exerted themselves to learn the princi-
s of Christianity. In one village the use
large dwelling house, two ancestral halls
l one Buddhist temple is offered free; two
er villages promise the rent money for
pels, and five promise to provide all or
t of a pastor's salary. Mr. Goddard, writ-
of a trip into the interior to Inghok, says:
here is the same wonderful awakening
e as everywhere in the province. It is
answer to the multitude of prayers that
ended from all Christendom for us at the
e of the Ku-Cheng tragedy." The magis-
te at Inghok was very friendly and exerted
nself to aid in securing land for a mission
idence. At a neighboring town, where last
r for the first time a school was opened by
e of Miss Newton's graduates, the Chris-
ns have bought a house for a chapel and
ool and have asked that she may remain
be their "preacher and teacher." Certainly
t was a fruitful year's work for a young
l.

### THE WORLD AROUND.

**oming Christianity in Africa.** Frederic Perry
ble, in an essay at the Atlanta Congress on
rica, a summary of which has recently been published in pamphlet form, views with inspiring hopefulness the outlook for African missions in the twentieth century, which he points out is influenced by four important facts. "Africa by-and-large is in the grip of Christendom. Secular agencies as a whole will work to the advantage of religious forces. European powers protect missionaries and sometimes promote missions. The results of Christian missions in Africa now, at the close of the century beginning 1795, surpass what Carey the Baptist, Coke the Methodist, Johnson the Anglican and Moffat the Congregationalist could have dreamed. The Christian womanhood of the United Kingdom and the United States, the British and Dutch Christians of Cape Colony and Natal and the Negro churches of Africa and the Americas are doubling the force." Mr. Noble lays stress on the value of the Negro as a missionary, and declares that if we would save tropical Africa we must save the Negro of the Antilles, South America and the United States. Already six Negro Baptist and five Negro Methodist bodies engage in missions among African peoples. In answer to the concluding question, What shall Christianize Africa? the author replies: Fellowship between Catholics and Protestants; series upon series of supporting stations along each of the main axes of Africa, and scores of normal schools at strategic centers; the purification of Christendom by Christianity; the conversion and consecration of Christian wealth to missionary service; and, finally, a strong faith in the power of God.

**French Evangelistic Work.** In common with many larger missionary agencies the McAll Mission has suffered from lack of funds to carry on its regular work. So great was the deficit at the close of its last financial year that it was decided to close the four halls in Lyons and give up the meetings in other towns. The good news comes from Lyons, however, that the Baptist and Presbyterian churches in that city have come to the rescue, pledging themselves to support the four stations. One of the most encouraging features of this mission is the increasing interest of the French Protestant churches in its work. A new hall has been opened by the evangelical church in Grenelle, Paris, which meets all the expenses of the enterprise and several pastors have succeeded in interesting their young people in practical service at the McAll *salles*. Rev. Jean Mornnier has taken hold of certain departments of the work in the Salle Rivoli, in order to provide an opportunity for activity to a number of students in the Latin Quarter, whom he has gathered about him. French Protestants certainly know how to be generous, but the McAll Mission will be seriously crippled if the gifts from America are curtailed.

### PEN AND SCISSORS.

The Church Missionary Society, which in some respects occupies the foremost place among the great missionary organizations, is already calling conferences to consider the celebration of its centenary in 1899. A special forward movement known as the "three years' enterprise" has been proposed, with a view to making the last years of the closing century notable ones in missionary annals.

Alberto J. Diaz, the Baptist missionary who has done such a remarkable work in Cuba, was arrested by Spanish officials for aiding the insurgents, and although he has been released he was ordered to leave Havana immediately. This will be a great blow to the mission and gives rise to many anxious questions regarding its future, but thousands of the Cubans who are fighting for liberty of government are in sympathy also with this movement for liberty of belief.

An organization known as the English Colonial Missionary Society has been formed by British Congregationalists for the purpose of ministering to the churches in the West Indies and in South Africa founded by the L. M. S. in order that the latter society may be able to keep to its direct work of sending missionaries to pagan lands. Dr. Barrett is eloquently presenting the claims of Jamaica in England, while Rev. D. B. Hooke as earnestly pleads the cause of the Transvaal.

The directors of the L. M. S. have had an interview in Paris with the French minister for the colonies in the interests of the Madagascar mission. The French Government was assured of the political neutrality of the agents of the society, while the deputation from England was assured of the neutrality of the French Government in matters of religion. In regard to the educational work of the L. M. S. the attitude of the new rulers cannot be declared until after the special investigation which the resident-general has been charged to make. Already the society has introduced instruction in the French language in its schools.

## Y. P. S. C. E.

### PRAYER MEETING.

BY REV. ISAAC O. RANKIN.

*Topic, May* 24–30. Christ's Widening Kingdom. Isaiah 11: 1-10.

As the eye of a traveler who intends to climb a mountain follows its slope all the way from base to summit, so the glance of the prophet follows in one uplifted vision the whole process of the growth of the Kingdom of God. At the beginning is Christ—a rod out of the stem of Jesse and a Branch that shall grow out of his roots, and at the end the earth is full of the knowledge of the Lord, as the waters cover the sea. Between verses 1 and 10 is the whole long climb of the Christian ages which is not yet nearly at an end, and in which our part is patience and endeavor.

The beginning of it all is Christ. Christ who compares his kingdom to a grain of mustard seed, the least of all seeds, but one which grows and spreads until it becomes a mighty tree. It has life in it, and life (if it be the life of God) can never stand still or go backward. It may lose a branch or shed its leaves in winter, but all the time the sap is gathering in its roots for a fresh advance.

We are to have our share in this growth and widening of the kingdom. It must grow first in our hearts until it takes possession there, but while it is growing and because it is growing it must reach out to others. Think of the privilege of being Christ's helpers in the extension of his kingdom. He might do without us, but he chooses to do with us and by our means. To have had a little share in so great a work will be a satisfaction forever. Christ will acknowledge our will to help and use us in ways of which we never dreamed.

If there were to be only one harvest more it would be worth while to sow seed for the single crop it would bring, but when we sow word or deed or money for Christ's kingdom we sow seed that shall produce not one harvest only, but seed for other sowing, and shall increase and multiply through all the years until the kingdom of peace and righteousness is fully come.

As we look at it this widening of the kingdom is a slow process. It calls for patience but not the patience of folded hands and wandering thoughts. It calls for faith, but not the faith that is lost in the fog or is blind to the needs of the church or the opportunities of service. It is patience in endeavor. It is faith that worketh by love. To find the next thing to do for Christ, even though it is a very little thing, is both to serve God and to honor him, and to grow like Christ who came that he might finish the work which his Father had given him to do.

*Parallel verses:* Ps. 72; Matt. 1: 21; Luke 2: 28–32; John 12: 32; Heb. 1; Ps. 2.

The easiest way to pray for happiness is to say, "Lord, make me useful."

# Literature

BOOK REVIEWS.

*The Age of Hildebrand*, by Marvin R. Vincent, D. D. It is natural that the great advances of doctrine toward extreme positions should come on the heels of a reaction against coldness of conviction and looseness of life. It was so in the Roman Catholic Church at the Reformation, which began as a protest against excesses on the moral side but developed into the fixed doctrinal teaching of the Council of Trent. It was so at the earlier stage of which Professor Vincent treats, when a victory for morals carried with it an extreme assertion of church authority never since modified or denied, and forming the basis of the modern distrust of Roman Catholic political claims and activities. It is the spirit of Hildebrand which has called up the American Protective Association and kindred anti-papal organizations. Professor Vincent does well, therefore, to begin with the Emperor Henry's penitence in the snow at Canossa, which marks the historic climax of papal arrogance and lay humiliation.

The story of pope and anti-pope, the outbreak of the iconoclastic movement in the East with the subsequent complete alienation of East and West, the struggle of church and empire, the heresies of Northern Italy and Provence, the battle of the monastic orders and the secular clergy, and the remote and tangled national politics of an unfamiliar age, all pass before us in these pages; but the book would have gained immensely by a vital and unifying grasp of the great tendencies and movements of the time as a whole, and the power of presenting them to us in complete order and subordination. The want of this power at times makes the book rather dry reading. This is, however, the great historian's final gift, and we are not disposed to quarrel with such careful and admirable work as Professor Vincent has given us. Light upon the turning points of the evolution of the church is too precious not to be welcome when it comes in such good modern guise as this. We do not like the cloth imitation of half-calf in which the book is bound, but the make-up is otherwise satisfactory. [Christian Literature Co. $1.50.]

BIBLICAL STUDY.

*A Harmony of the Life of St. Paul*, by Rev. Frank J. Goodwin. The substance of many more expensive volumes is compressed into this little book of 240 pages by a studious Congregational pastor. It is a wonder that no one has attempted the task before, but so well has it been accomplished that it will be no wonder if it is not attempted again for a long while to come. To be sure many details are in dispute, but this is frankly acknowledged and authorities on opposite sides are cited. The plan includes a presentation in parallel columns of the pertinent matter from the Acts and the various epistles. Often as many as four columns are thus compared. There follows a running explanation in footnotes (chiefly cited from leading scholars) which forms a handy commentary on the entire life of the apostle. Difficulties are faced, not dodged, and various important matters are treated in an appendix of seventeen sections; for example, Paul's Visions, Paul's Second Visit to Corinth, The Origin of the Church at Rome, The Sufferings of Paul. It is emphatically a workable book for both ministers and laymen, and although to be classed with reference books it may well be read through consecutively. There are maps of the journeys, and the indexes are reasonably full. [American Tract Society. $1.75.]

*The Life to Come*, by Rev. William P. Lewis, D. D., belongs to a class of books which are very hard reading, because they are not thought out in an orderly way and are confusedly written. If we grasp Dr. Lewis's thought of eschatology, he believes, or is nearly sure that he believes, in conditional immortality, in purgatory (not the Roman Catholic sort, however), and in prayers for the dead, and he draws from Peter's words about Christ's preaching to the spirits in prison many conclusions as to remedial processes in the intermediate state. He is very much in earnest and there are suggestive passages here and there growing out of long thought and genuine personal experience, but the confusion of thought and method seems to us so great that we cannot recommend students of eschatology to devote much time to the book. [George W. Jacobs & Co. 75 cents net.]

In *Creation Centred in Christ*, Dr. H. Gratton Guinness continues his studies in prophetic chronology. The subject is so mysterious that despite the utmost efforts of many scholars it still remains in nearly total darkness. There seems to be no hope of solution and the appearance of such a book as this causes regret that so much learning and energy is put forth with such small results. [A. C. Armstrong & Son. $2.50.]

*The Wonderful Law*, by H. L. Hastings, is a defense and exaltation of the Mosaic law. The traditional view of its origin is maintained throughout the book. Certain occurrences in the early history of the Hebrews which are repugnant to our ideas today, though not inexcusable among such a people and at that time, are explained away by assumptions which do equal violence to the Bible and to common sense. We refer especially to the explanation of the destruction of the Midianites as recorded in the book of Numbers [p. 54 ff]. Two quotations will show to what class this book belongs. On page 36 we are told that "in some cases burning was inflicted, but this was not said to be burning alive, but was probably the burning of persons previously put to death." On page 51 we read, "The people of Canaan well knew that God had given that land to the Israelites [Josh. 2: 9–11]. Their true course was to submit or to emigrate." The time has gone by for the consideration of such statements. The author gives an interesting comparison of the Mosaic law with our more modern codes and it is here that what little value the book has will be found. [H. L. Hastings. $1.00.]

POETRY.

*The Pilgrim and Other Poems*, by Sophie Jewett (Ellen Burroughs.) At its hight this is a book of the rarest and most exquisite quality, and all the more notable for being strongest where it is most serious. The title poem has a haunting music of thought and expression, and the sonnets are worthy of their high theme of friendship. [Macmillan & Co. $1.25.]

He who loves to wander in the byways of literature and feels himself at ease in the company of books may spend an agreeable evening with *Book Verse*, which is an anthology of poems of books and bookmen from the earliest times to recent years, edited by W. Roberts. An introductory essay carries us back into the studies and book stalls of ancient Rome, and the praise of books by their authors, copyists, printers and admirers follows pleasantly down the centuries. [A. C. Armstrong. $1.25.]

*The Road to Castalay* by Alice Brown shows a wide range of interests and a delicate sense of poetical form. The verses are musical and suggestive, and their feeling for the life of the world and the spirit will bring pleasure to readers. There is much promise in the book. [Copeland & Day $1.00.]

Of *Undertones*, by Madison Cawein, the best word which we can say is that they belong to the wholesome out-of-door world which he evidently loves and has studied with care. They are more or less immature, the word combinations often seeming to be chosen by sound rather than sense, so that they are sometimes laughable and sometimes unintelligible. Does he really think that "the loafing sunlight's lazy laugh" is a poetical achievement? And must he sacrifice the music of a delightful song by rhyming farm and storm? And what are "ruin-wedded woods" and "momentary skies?" If the author would keep a little further from the outward bounds of poetic license he would often move us with the delicate thought and fancy which pervades his verse. [Copeland & Day. 75 cents.]

In the beautifully printed and convenient edition of the Temple Shakespeare we have *Coriolanus*, *Troilus and Cressida*, *Romeo and Juliet* and *Titus Andronicus*. The critical matter is compressed into a well written historical preface and brief notes, and the addition of a glossary makes each play complete in itself. [Macmillan & Co. Each 45 cents.]

STORIES.

*Cleg Kelly, Arab of the City*, by S. R. Crockett, shows the marvelous versatility of the author. With equal power he pictures the simplicity of country life and the varied wickedness of the great city. Humor, pathos, sarcasm and sympathy follow each other in rapid succession, while there are few characters that could appeal more deeply to us than that of "Muckle Alick," in its simplicity and strength. As for Cleg himself, from his introduction in the words "It's all a dumb lie—God's dead," to his farewell speech, when, as a rich man, he has founded a club for his old friends of the "Sooth Back," he is a fascinating character. Agile as a monkey, good natured, quick-witted, chivalrous, ready for every emergency, he makes us feel that life in the slums has its bright side after all. One of the most amusing passages is that describing the methods of love-making in the "Sooth Back." Towards the close of the book there is a combination of horrors which seems unnecessary, and, indeed, the book shows some evidences of hasty writing. [D. Appleton & Co. $1 50.]

The jewel of thought in Mrs. H. P. Spofford's latest book, *A Master Spirit*, is somewhat overshadowed by the opulence of language in which it is set, but the little story seems to teach that suffering is essential to the highest art. The particular form of art in this case is music, and the lesson is skillfully wrought out in the experiences of three characters—a singer who has lost her voice and is embittered thereby, the heroine, Domina, and her easy-going lover, Gratian. [Charles Scribner's Sons. 75 cents.]

A noble-hearted English girl of humble station in life, whose father is a veritable

Shylock, two rival lovers, one of whom is falsely charged with the murder of the girl's father, and finally the opportune deliverance of the accused are the principal features of the story of *Judith*, by Evelyn E. Green. Different types of English social life afford a setting for these main facts, which are told with much moral earnestness. [A. I. Bradley & Co. $1.00.]

One long story of eight chapters, called My Wonderful Wife, a study of child life entitled Tiny Tramps, as full of frowning pity as Mrs. Browning's Cry of the Children, and eight short stories comprise the volume of *Cameos* by Marie Corelli. The same characteristics of pathos, sensibility and power which mark her novels appear in this group of shorter writings, which easily enchain the attention but are almost too intense to be wholesome. [J. B. Lippincott Co. $1.00.]

In Harper's handsome illustrated series of reprints of the novels of Thomas Hardy, of which some numbers have already been noticed, we have *The Hand of Ethelberta*, *A Laodicean* and *Desperate Remedies*. [Harper & Brothers. Each $1.50.]

TEXT-BOOKS.

*Inductive Logic* is an excellent elementary text-book by President Ballantine of Oberlin. It is compact and condensed yet seems to cover all necessary ground. In many places the author takes great pains to give negative information. Extracts from other authors are frequent and judicious. The book commends itself especially by its simple style and freedom from involved and equivocal sentences. [Ginn & Co. 90 cents.]

*Inductive Logic* by Professor Hibben of Princeton may be advantageously used as a supplement to President Ballantine's book. It treats of the higher departments of the science. Numerous examples and quotations are a prominent feature. The elements of logic are apt to be rather dry, and it is only when one goes farther and studies their application to everyday but important matters that he learns how interesting a study it may become. It is for this class of students that this book is intended and to them it will be very useful. [Charles Scribner's Sons. $1 50.]

*Elements of Botany* by J. Y. Bergen, instructor in biology, English High School, Boston. This is strictly a text-book for high school work, in which the emphasis is laid on morphology and vegetable physiology rather than on the exploration, analysis and classification of the older method. In this handling the science becomes more a matter for the laboratory and the microscope is its instrument. The book is founded on long classroom experience and seems clear and practical. [Ginn & Co. $1.20 ]

*Laboratory Work in Chemistry*, by Edward H. Keiser, professor in Bryn Mawr College. This is a well-made book for the use of students who desire to do work supplementary to that of the classroom. [American Book Co. 50 cents.]

Want of space will only allow us to mention the following mathematical text-books. From the American Book Company we have a new and improved edition of *Robinson's Higher Arithmetic*. This is a book tested in thirty years' use, and changed only for its better adaptation to the business uses of the time [$1.00]. *The Elements of Algebra*, by Lyman Hall, professor in the Georgia School of Technology [$1.00]. *Elements of Plane Geometry*, by John Macnie, edited by Emerson E. White [75 cents]. *Concrete Geometry for Beginners*, by A. R. Hornbrook [75 cents].

English text-books are: *Elementary English*, by Robert C. Metcalf, supervisor of schools, Boston, and Orville T. Bright, superintendent of schools, Cook County, Ill. This is a well-illustrated and diversified book for language training, and is a model of its kind in supplying interesting material for the teacher's work and adding a complete index. [American Book Co. 40 cents.] *Fairy Tale and Fable*, an Introduction to Literature and Art, by John G. Thompson and Thomas E. Thompson, which is designed to follow the primer and introduce the pupil to famous stories in the simplest dress. The pictures are well-known popular favorites well reproduced, but can hardly be said to fulfill the claim of being "the best works of the world's great artists." [New Century Educational Co. 33 cents.] *An English Grammar*, for High School, Academy and College Classes, by W. M. Baskervill and J. W. Sewell. This book is an attempt at a simplification of its topic, and follows the good plan of keeping close to literature throughout. [American Book Co. 90 cents.]

MISCELLANEOUS.

In *The House, An Episode in the Lives of Reuben Baker, Astronomer, and of His Wife Alice*, we have a posthumous and unfinished book by Eugene Field. Only one chapter is missing, however, and the book contains the familiar traits of humor and insight which made Mr. Field so much beloved. It narrates the ambitions, anticipations and realizations of a family who desired and finally obtained and improved a home of their own—a congenial and suggestive theme. [Charles Scribner's Sons. $1.25.]

*The Evolution of Church Music*, by Rev. F. Landon Humphreys, Mus. Doc., is a beautifully made book with an introduction by Bishop Potter of New York. It is partly historical and partly critical, and the historical part is an interesting account of the matter under consideration which we have read with pleasure. We agree, too, with many of the critical conclusions of the book. The author's statement that "Antioch is one of these fugal hymns still retained in some modern collections, perhaps as a curiosity, for the writer does not remember having heard any choir sing it for many years," bears witness to the narrow range of his observations. The list he gives of the purely secular or profane origin of popular hymn tunes might be greatly extended, but they are not all to be condemned on that account, nor can we think that Bethany is a "trifling air." The last word has not been spoken upon the limits of good taste and devotional feeling in church music, but we believe they will include much more than our author is inclined to allow. So good a book should not have been sent out maimed of half its usefulness for lack of an index. [Charles Scribner's Sons. $1.25.]

*The Agnostic Gospel*, a review of Huxley on the Bible, with related essays, by Prof. Henry Webster Parker. We like the later and independent essays of this book better than the polemic part and find them often exceedingly suggestive. Those who care for vigorous fighting will find it here, however, and Professor Huxley's wanderings out of his own field are pointed out with considerable dialectic skill. [John W. Alden. 75 cents.]

Rev. A. B. Cristy, pastor of the Lakeview Congregational Church of Cleveland, sends us his *Historical Sketches of Our Twenty-five Churches and Missions*, which is an illustrated directory and local history of Cleveland Congregationalism. It gives a good idea of the strong and aggressive forces which are working together in the lake city, both by its statistics and by the portraits with which the pages are filled. The profits of the publication go to aid the Lakeview Church. [Rev. A. B. Cristy, Cleveland, O. 75 cents.]

Calvary Baptist Church of New York recently celebrated the twenty-fifth anniversary of the pastorate of Rev. Robert S. MacArthur, D. D., and sends us the published account in *Silver Anniversary*, a loving tribute to a beloved pastor. It is beautifully printed and illustrated, having as frontispiece a fine photogravure of Dr. MacArthur, and is appropriately bound in white and silver. [G. P. Putnam's Sons.]

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NOTES.

—— Mr. Rudyard Kipling has written a novel, the scene of which is laid in Gloucester, Mass.

—— Boston University is to give a representation of The Captives by Plautus on May 16, and succeeding dates.

—— Miss Mary E. Wilkins is suffering from the effects of overwork and has gone South for rest and recuperation.

—— A recent endowment, says *The Dial*, has made it possible for Columbia University to take the important step of establishing a school of music.

—— It is said that Mr. Crockett has already mortgaged himself to the publishers by contracts which will require his whole time until 1902 for their fulfillment.

—— In connection with the 250th anniversary of the founding of New London, Ct., an article by Henry Robinson Palmer in the *New England Magazine* for May is of interest.

—— In the death of Professor von Treitschke Berlin University loses one of its most famous and popular teachers and the anti-Semitic party in Germany its most scholarly leader.

—— With the May number the *Cambridge Magazine* enlarges its form and adopts a new cover. It is by all odds the most valuable and interesting of the five-cent magazines, both for its unity of aim and the quality of its literary contents.

—— Among the pictures exhibited at the Paris Salon this year are the panels for the great staircase of the Boston Public Library by Puvis de Chavannes. They have excited much interest and been highly praised by the critical authorities.

—— Mr. George Munro, the publisher, whose death occurred recently, was the father of the modern cheap libraries. He was a native of Nova Scotia, where he had been a teacher before coming to New York, and he remembered Dalhousie College at Halifax with gifts, during his lifetime, of $500,000.

—— Prof. A. G. Emerick has presented to one of the Philadelphia libraries his large and important collection of books and manuscripts upon the subject of music. With the collection already made this becomes one of the three most important musical libraries in the country, the others being in New York and Boston.

—— The many who have desired to know just what was said and done at the Madison (Ct.) council, which found Rev. William T. Brown not guilty of heresy, can by sending twenty-five cents to Wilson B. Coe, Madison, procure a pamphlet entitled The Christian Liberty of Ministry and Laity in the Congregational Churches.

## BOOKS OF THE WEEK.

*Ginn & Co. Boston.*

LITTLE NATURE STUDIES. Vol. II. From John Burroughs. Edited by Mary E. Burt. pp. 103. 30 cents.

SOUTHEY'S LIFE OF NELSON. Introduction and notes by A. F. Blaisdell. pp 242. 50 cents.

LES MISERABLES. By Victor Hugo. Introduction and notes by F. C. de Sumichrast. pp. 325. $1.10.

ELEMENTARY GERMAN READER. By O. B. Super. pp. 134. 45 cents.

*Lee & Shepard. Boston.*

WHAT THEY SAY IN NEW ENGLAND. By Clifton Johnson. pp. 263. $1.25.

PATMOS. By Rev. Charles Beecher. pp. 323. $1 50.

THE MYSTERY OF HANDWRITING. By J. H. Keene. pp. 155. $2 00.

*Copeland & Day. Boston.*

SOUL AND SENSE. By Hannah Parker Kimball. pp. 90. 75 cents.

LYRICS OF EARTH. By Archibald Lampman. pp. 57. $1 00.

*Little, Brown & Co. Boston.*

WHITE APRONS. By Maud W. Goodwin. pp 339. $1 25.

*Lamson, Wolffe & Co Boston.*

EARTH'S ENIGMAS. By Charles G. D. Roberts. pp. 291. $1.25.

A BAD PENNY. By John T. Wheelwright. pp. 162. $1.25.

*Harper & Brothers. New York.*

FOR KING OR COUNTRY. By James Barnes. pp. 260 $1 50.

MADELON. By Mary E. Wilkins pp. 376. $1.25.

PERSONAL RECOLLECTIONS OF JOAN OF ARC. By Mark Twain. pp 461. $2.50.

*G. P. Putnam's Sons. New York.*

BUDDHISM. By T. W. Rhys Davids, LL. D., Ph. D. pp. 230. $1.50.

A KING AND A FEW DUKES. By Robert W. Chambers. pp. 363 $1 25.

THE EPIC OF THE FALL OF MAN. By S. H. Gurteen, LL. D. pp. 449. $2 50.

SUNSHINE AND SHADOW. By Caroline E. Prentiss. pp. 175. $1 50.

AT WELLESLEY. LEGENDA FOR 1896. Published for the Senior Class of Wellesley College. pp. 226. $1.60.

THE EMPIRE OF THE TSARS AND THE RUSSIANS. By Anatole Leroy-Beaulieu. Translated by Z. A. Ragozin. pp. 593. $3.00.

*Fleming H. Revell Co. New York.*

THE GLORIOUS LORD. By Rev. F. B. Meyer. pp. 142. 50 cents.

THE DEEPER CHRISTIAN LIFE By Andrew Murray. pp. 127. 50 cents.

THROUGH THE ETERNAL SPIRIT. By J. E. Cummings, D. D. pp. 315. $1 50.

THE BARITONE'S PARISH. By J. M. Ludlow, D. D. pp. 40. 30 cents.

*Dodd, Mead & Co. New York.*

RETROSPECTIVE REVIEWS. By Richard Le Gallienne. 2 vols. pp 281, 282. $3.50.

*Maynard, Merrill & Co. New York.*

TALES OF A TRAVELER. By Washington Irving. pp. 120. 24 cents.

SILAS MARNER. By George Eliot. pp. 196. 36 cents.

*Charles Scribner's Sons. New York.*

ADVENTURES IN CRITICISM. By A. T. Quiller-Couch. pp. 498. $1.50.

*Thomas Whittaker. New York.*

A YEAR'S SERMONS. By S. D. McConnell, D. D. pp. 310. $1.25.

*Century Co. New York.*

A STRANGE SAD COMEDY. By Molly Elliott Seawall. pp 281. $1.25.

NOTES OF THE NIGHT. By Charles G. Abbott. pp. 231. $1.50.

*Henry Holt & Sons. New York.*

IN INDIA. By André Chevrillon. Translated by William Marchant. pp. 265. $1 50.

*Funk & Wagnalls. New York.*

TALKS TO THE KING'S CHILDREN. By Sylvanus Stall, D. D. pp. 249. $1.00.

THE STANDARD HYMNAL. Edited by C. C. Converse, LL. D. pp. 112. 35 cents.

THE FISHERMAN AND HIS FRIENDS. By Rev. L. A. Banks, D. D. pp. 365. $1.50.

CHRIST'S TRUMPET CALL TO THE MINISTRY. By D. S. Gregory, D. D., LL. D. pp. 365. $1.25.

*D. Appleton & Co. New York.*

THE REDS OF THE MIDI. By Felix Gras. By Catharine A. Janvier. pp 366. $1.50.

A HISTORY OF THE WARFARE OF SCIENCE WITH THEOLOGY. By Andrew D. White. 2 vols. pp. 473, 414. $5.00.

*Hubbard Publishing Co. Philadelphia.*

TURKEY AND THE ARMENIAN ATROCITIES. By Rev. E. M. Bliss. pp. 574. $1.50.

*Cranston & Curts. Cincinnati.*

COMPOUND INTEREST AND OTHER STORIES. By Mrs. O. W. Scott. pp 193. 75 cents.

THE CRISIS OF THIS WORLD. By S. M. Merrill. pp. 190. 60 cents.

PAPER COVERS.

*Funk & Wagnalls. New York.*

A HANDBOOK ON CURRENCY AND WEALTH. By George B. Waldron. pp. 150. 50 cents.

*Thomas Whittaker. New York.*

RESIGNATION. By H. W. Longfellow. 20 cents.

CROSSING THE BAR. By Alfred Tennyson, and THE PILOT. By Henry Alford. 20 cents.

COMPENSATION. By Frances R. Havergal. 20 cents.

*S. W. Straub & Co. Chicago.*

BRIGHT LIGHT. Songs for Sunday Schools. pp. 96. 9 cents.

MAGAZINES.

April. PULPIT.—TWO STATES.

May. ART AMATEUR.—PACKET.—ATLANTIC.—REVIEW OF REVIEWS.—TREASURY.—CHRISTIAN LITERATURE.—CENTURY.—UNITARIAN.—BOOKMAN.—CHAUTAUQUAN.—NEW ENGLAND.—APPLETON'S.—CAMBRIDGE.—FORUM.—NORTH AMERICAN REVIEW.—AMERICAN MAGAZINE OF CIVICS.—PHILOSOPHICAL REVIEW.—LITERARY NEWS.—AMERICAN KITCHEN.

## GLEANINGS FROM OUR MAIL BAG.

### EXCHANGES BETWEEN THE WEST AND EAST.

Home missionaries on the frontier frequently receive missionary boxes of good things and sympathy from Eastern churches, all of which are highly appreciated. But if the pastors of some of our larger churches could come in person to our missionary fields at intervals and give us the benefit of their presence, help and encouragement for a brief season they would confer even a greater boon upon us. Many a hard-worked missionary never has any vacation. He cannot attend summer schools, Chautauqua assemblies, or make a pilgrimage to England and Holland with *The Congregationalist's* party. It has been suggested by *The Congregationalist* that pastors of the larger churches make occasional exchanges with missionary pastors. A missionary on the frontier has wondered whether this suggestion has ever been acted on and whether he would be out of place in offering such an exchange, by which he might see a New England church and Boston, neither of which it has ever been his fortune to visit. Here is a home missionary church on the frontier, the mining camps are all around us, the air, scenery and warm baths unexcelled. In fact, here is a health resort to which people come from all parts of the country and get recreated among the pines and eternal hills—an ideal spot to spend a brief vacation and nowhere can you see and find more genuine home missionary work.

Wanted, by the missionary on this field, any time from May to October, to exchange churches for six or eight weeks with an Eastern pastor. Address *Congregationalist'*. R.

### "ESSAYS SCENTED WITH RELIGION."

When the value of some sermons we hear are questioned we are told we are not up in modern theology, advanced thought, etc. We sometimes wonder that these modern thinkers should condescend to take a text from such an old-fashioned book as the Bible must be to their minds. The sermons referred to have been called Essays Scented With Religion. They do not believe it wise to preach fear as an element to move men when the Bible is full of instances from Noah to Christ and his apostles. No one used stronger language as to whom we were to fear than Christ. They seldom make any reference to heaven or hell, God's love and mercy is their theme, but little is said about the justice of God; good works, good citizenship is preached, which none are found to condemn. The love and mercy of God is made so prominent it tends to relieve men from any great anxiety about the future; God is so good he will not punish them, or they are so good he will certainly save them.

How would the old-fashioned preachers like Finney, Payson, Whitfield, Parsons, Wallace and a score of others compare with some modern preachers? Yet, strange to say, God did bless their labors abundantly. How can our "modern thought" preachers explain it. Where now we have empty seats in our Sunday service they often were obliged to speak in the open air such crowds followed them. We are sometimes asked the question, in view of the change which has come in the doctrines preached as compared with that preached fifty years ago, what will be the style of presenting truth fifty years hence? Has not the pendulum swung too far from the great central truth? Boundless as is the love and mercy of God it never has nor ever will abrogate the penalty of sin unrepented of. Men make their condition here by their sins. They sin and suffer.

Is there any reason to believe it will be different in the next world? Holiness makes heaven, sin makes hell, wherever they predominate. Men may say in death they are freed from the temptation to sin by the absence of the body, but sin originates in the mind, not the body, the latter is only the instrument used. H.

### SUGGESTIONS FOR "ANXIOUS OBSERVER."

The writer from force of circumstances attends a Presbyterian church, and has not heard a simple, helpful, gospel sermon from the pastor in three months, if in six. Only a few Sundays ago over an hour was spent in explaining Presbyterianism to a weary audience while hungry souls were there for soul food. An evening discourse on Why Am I Here? was on the pastor and his position. Still another morning was devoted to The Solidarity of Humanity, delivered in such high-sounding words that one young man, not a Christian, who was present from a sense of duty, has given up going to church since because such a theme was too far above him, and he an intelligent man too. He needed to have Christ held before him, something he could understand and accept.

This pastor is trying to do to the best of his ability, but seems to have lost sight of the soul-saving message he was commissioned to preach. Shall I add that this pastor wonders why his congregations are growing steadily smaller and religious life seems stagnant, while the finances, too, are in a precarious condition. There is money enough right here, but the people who should fill the pews remain at home because they get neither help nor instruction from such sermons.

Is this an isolated case? No; the same cry is heard all about us, and what is to be the result? Men and women want to hear the gospel, else why do they go to church, and it is true that any man who preaches the simple, true gospel does not want for hearers nor for the means to live as God wants him to live. HUNGRY HEARER.

### SUNDAY BICYCLING.

Your article Bicycles *versus* Sunday interested me deeply and helped me much. I am not a bicycle rider, but a middle-aged, Puritan, Yankee woman. Often, recently, I have heard those of my own age and older speak bitterly, unkindly, in a very un-Christian spirit, of the bicycle riders spoiling our Sunday—of bicycles being the great enemy of the Sabbath. Every time, in my heart, I find myself defending the bicycle rider. I have taken pains to be observant and see in what way they spoiled our Sabbath. They pass my door on Sunday morning, singly or in company, silently, swiftly out into God's beautiful open—the air, the woods, the birds, the flowers—and in sincerity I say, God bless them! By how many voices he will speak to them today and draw near to their hearts and their lives. . . . I am many times pained when I look about on Sunday and see our churches only open on the Sabbath for well-to-do people to go well dressed and over dressed to church, but all the week days standing closed and cold. I cannot blame the intelligent toilers for going in a quick and quiet way far afield to "God's first temples." When my sons ask me if I think it wrong for them to ride their bicycles on Sunday, I say "Yes, my boy, you can ride all the days of the week." Neither do I miss from their pews in church the sons of our neighbors and friends. It seems to me like all the many good and new things which have come during the century. With the good and the blessing there is also evil and abuse. Do not let us be so rigidly orthodox that we forget to be Christlike. S. H. W.

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There are some who desire to know with the sole purpose that they *may* know, and it is curiosity; and some who desire to know that they may be known, and it is base ambition; and some who desire to know that they may sell their knowledge for wealth and honor, and it is base avarice; but there are some, also, who desire to know that they may be edified, and it is prudence; and some who desire to know that they may help others, and it is charity.—*S. Bernard.*

## DR. WALKER ON PHASES OF NEW ENGLAND RELIGIOUS LIFE.

BY E. W. C.

The Carew lectureship at Hartford Theological Seminary is this year filled by Rev. George Leon Walker, D. D., who has taken for his theme Some Phases of the Religious Life of New England with Special Reference to Congregationalists.

Dr. Walker stated that his purpose was to describe the religious life in its experimental and interior aspects, and then he passed to the consideration of the Puritan period (1620–1700). The settlers brought with them a conception of religion as a personal matter and a belief in extreme Calvinism. The first characteristic of their religious life was their profound sense of the divine sovereignty. Even morality rested solely upon the will of God. His irresistible authority they believed was acting in their behalf. Another element was their belief in man's absolute helplessness in moral matters. The passivity of the soul in conversion was considered a fundamental truth. The settlers also believed in the authority and universality of application of the Scriptures. The New Haven congregation came and remained uncovered while the text was read, because they then heard the Spirit of God speaking. The life in those days, however, was not essentially hard and gloomy. In their legislation and their treatment of witches they showed more mercy than the other country did. They had a keen appreciation of natural beauty and their home life was full of love and joy.

In his second lecture at Hartford Seminary Dr. Walker sketched the period of decline, 1700–1735. The signs of this had so clearly appeared by 1679 that the Reforming Synod of Massachusetts in that year bore testimony to a "great and visible decay of the power of godliness in the churches." This declension was inevitable among a people born in a new and undeveloped country. Life in its dignities and ornaments stood at a lower level than before. The period was marked by political anxiety, contentions with the English governors, Indian wars, the witchcraft delusion, and the persecution of Quakers and Baptists—all of which tended in the same direction. A still greater cause of the decay in religious life grew out of the attempt to save the cause of piety by adopting the Half-Way Covenant, which cheapened the conception of the value and responsibility of church membership. Church life began to be characterized by formalism and indifference. Intemperance, lying, profanity and licentiousness became very common.

This period was followed by the Great Awakening. This movement, together with some of its sequels, formed the subject of the third lecture, which covered the years 1735–1790. The two prominent leaders were Jonathan Edwards, in whose church in Northampton the revival began in the autumn of 1734, and George Whitefield, who made several evangelistic tours of New England. During the first, in 1740, he aroused the people as no other man has ever done. But his censorious condemnation of his brother ministers, and the importance he attached to religious excitement, prepared the way for the reaction which followed. The interest subsided almost as suddenly as it had arisen. Yet it left a permanent impression on the church. The character of the preaching became more earnest and intense. There was, too, a reversion to a modification of the earlier type of theological thought. This was attended by the ephemeral but interesting Separatist movement. The dogmatic discussion developed the so-called New England theology, and planted the seed from which was to spring the Unitarian movement. While the close of the period was marked by comparative coldness and torpidity, yet the churches had been increased and purified and disciplined in the close handling of religious truth.

At the beginning of the period 1790–1858 there were three lines along which theology was developing. There was the liberalizing movement, which placed less emphasis upon the merit of Christ's death and more upon character. A more numerous school was that of the Old Calvinists. While they held to the old views of the soul's passivity in conversion, yet they urged the use of means of grace as a preparation for salvation. In the south and west of New England were the influential new divinity men, the descendants, theologically, of Edwards. They were ultra-Calvinists and held that the essence of sin is selfishness, and that the use of means of grace by the unregenerate is selfish and sinful.

About 1797 there swept over New England a profound revival, which was in marked contrast to the Great Awakening, as it was severely intellectual in character. In this the new divinity men were the leaders. It was characterized by a profound sense of sin, a belief in God's disregard of all unregenerate doings and in the duty of absolute submission to God, even to a willingness to be eternally lost. With some modifications in method and doctrine, the movement continued nearly half a century and its importance cannot be overestimated. The results were far-reaching. The missionary movements among the Congregationalists and Baptists had their roots in this revival, and to it may be traced, directly or indirectly, the founding of three of our theological seminaries. The Half-way Covenant vanished and Christians came to oppose intemperance, the theater, dancing, etc. Side by side with this revival, the liberal school first mentioned developed until it led to the withdrawal of eighty-five churches, which joined the Unitarian movement.

In his last lecture Dr. Walker set forth, without pronouncing judgment upon them, some of the characteristics of the modern period, covering the years since our great divisional war.

The first characteristic of this period has been an immense development of voluntary organizations for moral and religious objects. Through them the channel for benevolent activity is unprecedented. There has developed alongside of this a tendency to outwardism of character. The past said: "Consider, be, become." The present substitutes for these: "Resolve, seek, do." Closely connected with this latter phase is the changed conception of the experience properly qualificative for reception into the Christian Church. Many are now received into full communion who have had a less marked experience than was required of those who came into partial fellowship under the Half-way Covenant. A fourth characteristic is an abated sense of the danger of men apart from personal experience of the gospel power. Then, too, the attention given to systematic religious doctrine has declined. Doctrinal preaching has largely ceased. Of still larger significance is the changed conception respecting the church. Formerly it was considered a home for souls rescued from a lost world, while now it is coming to be regarded as an instrumentality for the redemption of society. Respecting the nature and authority of the Scriptures, the attitude of the scholarly and general mind has decidedly changed. The Bible has been put upon a lower plane from that which it once occupied. On the other hand, there has been an increasing sense of what is obligatory in Christian activity, so that very few Christians deem it becoming for them not to be identified with at least one of its different agencies. The responsibility of wealth and position is being realized more than before.

Whether or not we believe these tendencies to be helpful, we may be sure that they are not a finality and that they will aid in bringing in the one event to which all the world moves, the kingdom of the Lord and of his Christ.

# News from the Churches

### Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 18, 10 A. M. Address by Dr. W. H. Bolster. Subject, The Training the Churches Are Demanding for Their Ministers.

FOREIGN MISSIONARY PRAYER MEETING under the auspices of the Woman's Board of Missions in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

WOMAN'S BOARD OF MISSIONS.—The semi-annual meeting of W. B. M. will be held with Hampshire County Branch, in Edwards Church, Northampton, Mass., Wednesday, May 27. Morning and afternoon sessions. Addresses from missionaries from China, Japan and Micronesia.

E. HARRIET STANWOOD, *Secretary.*

AMERICAN CONGREGATIONAL ASSOCIATION, annual meeting in Pilgrim Hall, Congregational House, Boston, Monday, May 25, at twelve o'clock, noon. for election of officers and other business. For the directors,

WM. H. COBB, *Secretary pro tem.*

SPECIAL MEETING OF THE CONGREGATIONAL EDUCATION SOCIETY will be held at Pilgrim Hall, Congregational House, Boston, May 18, 2 P. M., to act upon a request to change the constitution relative to the time of holding the society's annual meeting.

J. A. HAMILTON, *Secretary.*

ESSEX NORTH BRANCH W. B. M., annual meeting at North Church, Newburyport, Wednesday, May 20, 9.30 A. M. Basket collation.

HAMPSHIRE EAST ASSOCIATION, Amherst, May 26, 10 A. M.

NINETY-FOURTH ANNUAL MEETING, General Association of the Congregational Ministers of Massachusetts at Central Church, Fall River, May 19, 20, 21.

Tuesday, 2 30 P. M. Organization and business. Paper on Enrichment of the Church Service by Rev. S. V. Cole. Evening worship, sermon by Rev. De Witt S. Clark.

Wednesday, A. M. Reports and business. Papers on Relations of the Y. P. S. C. E. to the Church, Rev. Arthur Little; Ought There to Be Any Limit to the Admission of Ministers from Other Denominations to Our Pastorates? Rev. John A. Hamilton. P. M. Annual meeting of the Massachusetts Home Missionary Society. Evening. Topic, Denominational Loyalty, Hon. Frederic Fosdick and Rev. E A. Reed.

Thursday, A. M. Reports and business. Papers, How to Provide for the Religious Wants of Our Increasing City Population, Rev. C. L. Morgan; Preaching Needed by the Churches of Today, Rev. A. W. Moore. P. M. Reports on temperance and the Sunday school. Papers, How Can We Make the Sunday School a More Effective Nursery for the Church? Rev. B. F. Makepeace; The Relation of the Church to Good Citizenship, Rev. W. E. Wolcott. Evening service. Topic, The Consecration of Wealth, Rev. A. McCullagh and Rev. Reuen Thomas. Closing exercises.

For aid in securing boarding places delegates should apply to Mr. H. H. Earl, Fall River.

The New Haven & Hartford Railroad will sell round trip tickets from Boston for $1.50, also from South Framingham; and the Boston & Albany will sell tickets from its principal stations at a reduced rate. The noon train from the Kneeland Street Station, Boston, goes through without change.

SEVENTIETH ANNIVERSARY OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY.—The seventieth anniversary of the Congregational Home Missionary Society will be held in the Center Church, New Haven, Ct., Rev Newman Smyth, D. D., pastor, opening Tuesday evening, June 2. Maj.-Gen. O. O. Howard will preside, Rev. Daniel Merriman, D. D., of Worcester will preach the annual sermon Tuesday evening, and salutations will be offered by the pastor of the church and President Dwight of Yale University, to which General Howard will respond.

Wednesday and Thursday will be devoted to papers by the secretaries, anniversary of the Woman's Department, reports from the Maine, New Hampshire, Massachusetts, New York and Michigan Auxiliaries, anniversaries of the Church Building Society, Sunday School and Publishing Society, Education Society, and to addresses from distinguished speakers from different parts of the country, including Drs. Fitch of Buffalo, Beach of Minneapolis, Fisher of New Haven, Lyman of Brooklyn, Patton of Minnesota, Nutting of Rhode Island, Cordley of the Kansas Band, Rev. Ephraim Adams of the Iowa Band, President Penrose of the Washington Band, Drs. Daniels and Beard of the American Board and the American Missionary Association, Mr. Whittlesey of the Ministerial Relief Association, by the superintendents of the Scandinavian Department, California, Indiana, Washington, Black Hills, Colorado and Utah; also from Mrs. H. S. Caswell, Mrs. H. S. Heinzelman of Indiana, Miss Caroline A. Potter of California, Rev. Dora Read Barber of Oregon, Mrs. Margaret E. Sangster of New York, and Field Secretaries Shelton and Puddefoot.

The New England Passenger Association, the Trunk Line Association and the Western Association will pass over their roads for one-third fare in returning all certified attendants on the meeting who paid full fare in going. N. B. Certificates are required in all cases to secure this reduction. They are not kept at all stations. If the ticket agent at the local station is not supplied with certificates, he can inform the delegate of the nearest important station where they can be obtained. In such case the delegate should purchase a local ticket to such station and there take up his certificate and through ticket to place of meeting. The certificates, duly filled in on both sides, are good within three days, Sunday excepted, after the adjournment of the meeting. Delegates and others availing themselves of the reduction in fare should present themselves at the office for certificates and tickets at least thirty minutes before departure of trains.

HOTELS AND BOARDING HOUSES.

$4 per day, New Haven House. $3 per day, Majestic Hotel. $2 per day, Elliot House, the Westmoreland, the Tremont, Gardes' Hotel. Winthrop House $1 per day.

Sea View Hotel, Savin Rock, twenty minutes' ride by electric car, $1 50 per day (one in a room), $1 per day (two in a room), will accommodate 200.

Boarding houses, $2 per day, Mrs. Smith, 316 Crown St.; $1.50 per day, Grove Hall, 53 Grove St.; Mrs. George Thompson, 94 York Square; Mrs. Herrick, 62 York Square; Mrs. C. K. Nichols, 90 Whalley Avenue; Mrs. Lombard, 74 Lake Place; Mrs. Forbes, 339 Orange St.; Mrs. Cameron, 253 Crown St.; Mrs. Briggs, 636 State St.; Mrs. Lyon, 552 Chapel St.; Mrs. Fowler, 111 Edgewood Avenue; Mrs. E. S. Burt, 61 Prospect St.; Mrs. Beckwith, 108 Howe St.; Mrs. Hayden, 514 Chapel St.; Mrs. Cowles, 16 Olive St.; Mrs. Haight, 99 Howe St.; Mrs. H. W. Tomson, 145 Edward St. (two in a room); Mrs. Burwell, 123 Park St.; Mrs. Blot, 136 College St.

$1 per day, Mrs. M. H. Buckingham, 557 Howard Avenue (two in a room); Mrs. H. A. Street, 397 Temple St. (for one), meals near; Mrs. J. A. Gillette, 163 York St., without board; Mrs. Thompson, 438 Elm St. (for two). Mrs. F. A. Jones, 1 Howe St., fifty cents a day, for one, meals next door, seventy-five cents for two.

Divinity Hall, for men only, without board, will accommodate 100; seventy-five cents a person.

Persons desiring further information about boarding house accommodations may address Rev. Newman Smyth, D. D., chairman of committee, and their inquiries will receive attention.

SPRING STATE MEETINGS.

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| Illinois, | Aurora, | Monday, May 18. |
| Iowa, | Davenport, | Tuesday, May 19. |
| Massachusetts, | Fall River, | Tuesday, May 19. |
| Michigan, | Greenville, | Tuesday, May 19. |
| New York, | Canandaigua, | Tuesday, May 19. |
| South Dakota, | Pierre, | Tuesday, May 22. |
| Pennsylvania, | Ridgway, | Tuesday, May 26. |
| Rhode Island, | Westerly, | Tuesday, May 26. |
| Vermont, | Bradford, | Tuesday, June 9. |
| Connecticut Asso., | Hartford, | Tuesday, June 16. |

**Benevolent Societies.**

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Josbua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## PASSING COMMENT.

It means something to hold the longest pastorate in Colorado, even though Congregationalism in the State is only a little over three decades old.

A reception given to new members is the custom in a number of churches. It is not yet too late for such a welcome to be given to the most recent accessions in other churches.

In the reports of conversions so numerous in our columns at this season we rejoice that not a few elderly persons have not allowed regret for past remissness to be an obstacle in the way of fulfilling their present duty.

The many accessions at the May communion resulted in part from the special care and training which the pastors exercised in properly fitting their young people. There is greater need than ever of such instruction classes as we report this week from a number of places, owing to the age of hurry in which we live and the consequent danger of lack of thoroughness. The strength of our ranks is dependent upon the individual fitness of new recruits.

## THE NEW CHURCH HOME OF A HILLSIDE TOWN.

The summer visitors to that popular resort, Mt. Vernon, N. H., and especially those who have generously aided the enterprise to completion, will rejoice with the church at the near prospect of dedicating a new edifice. The church, being the only one in town, has attracted the interest of many former residents who, as occupants of their summer home, will be directly benefited by the improvement. The building stands on the hilltop, across the street from the old site, the

parsonage having been removed a little to allow of the change. As the cut shows, a substantial square tower rises above the main entrance and *porte-cochère* on the corner and at the top supports a belfrey and lookout. The building itself, of the colonial design, is of pleasing appearance and is constructed of field stone around the base and of wood above. Its interior is cruciform, having the organ and choir gallery on the east and the pastor's room on the west side. The audience-room is fifty-three by thirty-six feet in size and seats 300 persons. The light finish of the woodwork and tinted walls reflecting the radiance from the ample windows produce a charming effect, some of the windows admitting clear light and seven others being memorials of stained glass. The pulpit is the gift of the present pastor, Rev. T. J. Lewis.

At the south end of the main floor are the Sunday school and prayer rooms and the parlor, all of which, opened into the auditory, enlarge the seating capacity by 200 An ample supper-room, with kitchen conveniences, and a library section are added features in the arrangements.

The success of the undertaking is due to the consecrated efforts of the church members and the generous gifts of individuals. Mrs. Richardson and Miss Stevens, the daughters of the late Calvin Stevens, have added $5,000 to the subscriptions. The total receipts aggregate about $11,000. Other expenses are yet to be provided for, but it is hoped to dedicate the edifice in June free from debt. Dr. Nehemiah Boynton has consented to preach the dedicatory sermon. The membership of the church is about 120.

## THE OKLAHOMA ASSOCIATION.

At this latest association meeting in Kingfisher, April 30–May 3, 125 delegates were present. Judge A. B. Hammer was moderator and Rev. R. B. Foster, the veteran registrar, reported for the churches, which together showed substantial growth.

Dr. R. B. Foster preached the sermon, a helpful and intellectual discourse. On the subject of general discussion, The Organization of Churches in Oklahoma, Rev. C. N. Queen read a paper on What Shall We Require of Ministers Who Come to Us from Other Denominations? He insisted chiefly upon a high standard of ministerial character. In the Sunday school hour the territorial superintendent, Rev. J. E. Platt, reported 91 schools organized, and a gain of 900 on the roll for the past year. Rev. R H. Harper and Dr. G. M. Boynton filled out the hour with good speeches.

The woman's hour, in charge of Mrs. J. H. Parker, was well spent, and the home missionary hour, in charge of Supt. J. H. Parker, was occupied by addresses on How to Raise Money? How to Evangelize the Masses? The Home Missionary as a Pastor, The Relation of the C. H. M. S. to the C. C. B. S. Superintendent Parker's report showed 90 churches organized, 57 buildings erected, and 45 home missionaries on the field.

One afternoon the association spent at College Hill, witnessing the laying of the corner stone of Kingfisher College, now in process of erection, under direction of this body. Eloquent and inspiring speeches were made by several representative citizens of Oklahoma and by our visitors from New Engand—Dr. G. M. Boynton and Rev. Messrs. G. A. Hood and B. M. Wright. The college promises to be a grand institution and a great blessing to Oklahoma.

Sunday was the last great day of the feast. The services began with a sunrise prayer meeting and a communion service, and a home missionary experience meeting later. At the following session Dr. Boynton preached grandly. A mass meeting of C. E. workers was held in the afternoon and a gospel meeting in the evening, addressed by Rev. Messrs. C. N. Queen, G. A. Hood and B. M. Wright. The services were all harmonious, interesting and profitable. Practical questions were considered and important plans adopted.

J. C.

## THE NEW PASTOR AT OMAHA.

Rev. Frank A. Warfield was born Oct. 4, 1846, studied at Yale, graduated at the Theological Institute of Connecticut in 1870, preached at Staffordville, Ct., and Globe Village, Mass , and in 1873 was installed pastor at Greenfield. In 1876 he became pastor of

the Union Church, Boston, where he remained until 1881. In 1882 he began his labors in the Brockton Church, from whence he has just gone to the First Church, Omaha, where he preached his first sermon May 3.

Mr. Warfield has made a fine record at Brockton as a remarkable organizer, a superior preacher and a tireless opponent of intemperance and other foes of civic health. He goes to a strong church in a great Western city, which has been pastorless since May 1, 1895, and yet has kept its pulpit well supplied and paid off $10,000 of its debt, despite the hard

nes. Mr. Warfield's acceptance of the call
as inspired the church with new courage and
ere is now no reason why, with a fine church
roperty in excellent condition and of great
alue, with a Ladies' Society whose record
r effective and harmonious effort has rarely
een equaled, and an earnest and faithful
mplement of men whom a zealous and well-
alanced leader can quickly stimulate and
ad, the church should not speedily win back
s place among the great Congregational
urches of the West.

## THEOLOGICAL SEMINARIES.

### Bangor.

The Penobscot Association has approbated to
each for three years from the Senior Class,
essrs. Abercrombie, Adams, Freese, Fuller, Gales,
bson, Goodwin, Lambert, Martin, Miller, Morson,
attie and Willmott; for one year from the Middle
ass, Messrs. Baker, Davie, Farren, Ganley, Lucas,
cPherson, Mousley, Newcomb, Putnam, Stearns
d Woodard.

### Andover.

President Smyth preached in the Seminary
urch last Sunday morning, Rev. F. H. Page of
awrence conducting the afternoon service.——
aving the privilege of electing two life members
the H. M. S., the seminary selected President
nyth and Professor Churchill.——The two con-
uding lectures of Dr. Blodget's course on China
ere given this week.——The missionary service
anned by the Society of Inquiry for last Thurs-
y evening was postponed.——Several members
the Middle Class have organized a travel club
d will sail for London June 2.——The public
xaminations will be held June 8–10. The grad-
ating exercises occur June 11.

### Hartford.

The Hartford *Courant*, in a recently published
st of periodicals in reading-rooms of the city,
owed that of more than 800 in the list the semi-
ary reading-room here contains 510, thus making
the largest of the seminary and college reading-
ooms in the country. The room is especially well
pplied with theological reviews, missionary pa-
ers and publications bearing upon the questions
sociology and has the representative papers of
early every denomination in the country.——At
e missionary meeting last Wednesday afternoon
r. Washington Choate spoke on The Work of the
. M. S.——The last student missionary meeting
onsidered the work done by alumni in foreign
nds.——Dr. A. C. Thompson has begun a course
f lectures to the Seniors on Foreign Missions ——
ev. H. H. Kelsey is delivering a course of lectures
n the Institutional Church.——Monday evening of
st week a delightful musicale was given in the
hapel by the smaller chorus of the Hartford
chool of Music, assisted by Mr. J. C. Bartlett.

### Yale.

At the annual alumni meeting, May 20, the sub-
ect will be: Ethical and Doctrinal Preaching, led
y Rev. J. W. Bixler and Rev. G. H. Beard. Prof.
eorge Adam Smith will be present then and at
ommencement.——The Senior address in Mar-
uand Chapel last week was by Mr. J. H. Grant on
he Church and the Young Man.——Among the
pecial lectures last week were the closing one of
rofessor Sumner's course on The Fall and Rise of
he Scandinavian Peasantry, and one by Dr. Arthur
airbanks on Buddhism.——Rev. T. Yokoi of the
raduate Class gave a university lecture at Har-
ard last week on The Progress of Civilization in
apan.——W. E. Page of the Middle Class will supply
he church at Milton regularly next year.——G. E.
add of the Middle Class will have charge of the
ebanon Mission of Center Church, and will act as
ssistant to Dr. Newman Smyth.——Mr. C. K. Fank-
auser will be the regular supply at Avon the com-
ng year.——Students who have been already en-
gaged for home missionary work for the summer
are Messrs. I. E. Pinney in Vermont, E. H. Price in
Missouri, W. C. Ferris and A. E. Fraser in Wiscon-
in, and H. L. Pyle in New York.——Mr. H. F. Rall
will supply in Iowa.——Examinations began May 9
and will end May 19.——The Senior Class has
elected as class historian L. P. Armstrong; poet, P.
H. Epler; prophet, Nathan Powell. G. A. Bushee
will be the toastmaster at the class supper at Savin
Rock, May 18.

## CONFERENCES AND ASSOCIATIONS.

MASS.—Brookfield Conference met in Ware, May
5, 6, and celebrated its 75th anniversary. The topics
were: How to Use the Spiritual Forces of the
Church for Evangelistic Work, History of the Con-
ference, Fellowship with Missionaries in the Field,
Support of Missions in Hard Times, Missionary
Methods and Motives, The French Churches,
Preaching for Our Day. Rev. A. M. Rice preached
the sermon.

At the latest meeting of the Norfolk Conference
last week the subjects were: A Larger Christian
Life, Church Life and Work and The A. M. A. Res-
olutions approving the recent veto of the governor
on the bill relating to churches in this State were
adopted. The evening session was devoted to C. E.
Activity.

N. Y.—The Central Association was held at
Ithaca, May 5, 6. The university was drawn upon
for several addresses. Pres. J. G. Schurman gave
an address on Christianity in the Twentieth Cen-
tury. Other topics were: The Æsthetic Element in
Religion, a criticism upon Schiller's philosophy,
The Relation of the Church to Crime and Its Pre-
vention and The Ainsworth Temperance Education
Law. For the first time a representative of the
Free Baptist denomination was present, Dr. G.
H. Ball of Keuka College. An important step was
taken by the women of the association in uniting
the home and the foreign missionary interests in
one association with two strong committees to ad-
vance the respective interests of the two lines of
work. Mrs. H. N. Kinney was made president.
Women have for a long time been delegates to this
association and have taken part in the deliberations.
The reports of spiritual interest were the most en-
couraging for years. Work among children has
been successful. Dr. F. W. Woodbury presented
the work of the A. M. A., and strong resolutions
were passed sustaining that body in its defense of
the Florida teachers.

O.—Plymouth Rock Conference met at Burton,
May 5, 6. This is the oldest conference on the
Western Reserve and the oldest but one in the
State. Fitting note was taken of Ohio's hundred
years of Congregationalism. There were two ser-
mons, a woman's missionary hour and four mission-
ary addresses. Topics were: Congregationalists
Living Up to Their Privileges, The Power of a Pray-
ing Church, The Children's Place in the Church,
The Holy Spirit in the Churches, Temperance Work
Through the Churches and The Conduct of Reli-
gious Services at Funerals.

ILL.—The Rock River Association held an unusu-
ally interesting meeting, May 5, 6, in Prophetstown.
A little more than a year ago this was but a preach-
ing station. Today there is a church of 70 mem-
bers, owning a building that seats 350. The topics
were: Advanced Methods in Church Work, The
Ideal Layman, The Ideal Minister, Work of the
Ideal Church, Christianity as Applied to Capital
and Labor and to Politics.

IO.—Central Association, meeting at Belle Plaine,
May 5, 6, discussed the topics: Illustrated Services
in the Churches, Christ's Kingdom for This World
as well as for the Next, More Efficient Sunday
School Work, Christian Citizenship, The Purpose
and Mission of the Church, and Duties of Members
to the Church. All the missionary societies were
represented, Secretary Herrick of the Education
Society giving his stereopticon lecture on Light
and Shade Among the Rockies.

The meeting of the Mitchell Association at Clear
Lake, beginning May 5, was preceded by a Sunday
school convention. Rev. C. C. Otis preached the
sermon. Prof. Graham Taylor, D. D., of Chicago,
gave an address on Bringing Christianity to Bear
on Life. Other topics of special interest were: a
review of Dr. Brand's The Beasts of Ephesus, The
Religious Horizon, How to Care for Young Con-
verts, and Personal Work. Missions found a place
in the women's hour and in the Endeavor session.

NEB.—The Omaha Association met at Wisner,
May 5, 6. A freshly painted edifice, new carpets
and a large local audience welcomed the delegates,
who were not numerous, not one of the Omaha
churches being represented, perhaps because the
place of meeting was far from central. Yet the
meeting was one of interest and profit. The first
half day was devoted to a Sunday school confer-
ence. Rev. Samuel Pearson preached the sermon.
Reports from the churches and of revivals were en-
couraging. A profitable woman's hour, addresses
on Aimless Preaching, Aimless Hearing, and Home
Missions, with a report for the National Council
completed the program.

## CLUBS.

MASS.—The Essex Club considered at its last
meeting, in Salem, May 11, The Relation of the
Family to the Churches, with an address by Rev.
S. L. Bell. It called out spirited discussion.

IND.—The May meeting of the Indianapolis Club
was held May 5, in the parlors of Plymouth Church.
The women provided the repast. Prof. D. C. Brown
of Butler College read an interesting paper on
The Misanthrope in Literature.

## NEW ENGLAND.

### Boston.

*Park Street.* That there is friction between the
pastor, Rev. Dr. I. J. Lansing, and not a few of the
members is undeniable, but the accounts in the sec-
ular newspapers have misrepresented many facts.
The action taken at a church meeting last week,
even though it prove to be irregular, will doubtless
draw forth from Dr. Lansing a statement as to
his intentions, and give him an opportunity to state
his reasons for acting as he has.

*Berkeley Temple.* The closing of the second year
of the School of Applied Christianity was observed
last Sunday. Dr. C. A. Dickinson preached a ser-
mon appropriate to the occasion, and Rev. Law-
rence Phelps, the principal, gave an address. The
need of laymen active in church work and prac-
tical training for such activity were the themes
enlarged upon. The Senior Class of the school
numbers seven.

*Immanuel.* Last week Dr. C. H. Beale was ten-
dered a reception in honor of the completion of the
second year of his pastorate. Hundreds of friends
and parishioners congratulated the pastor in an
informal way and neighboring brother pastors en-
joyed the good fellowship of the evening. After
the collation bright speeches and musical selec-
tions were a pleasant part of the program.

*Central.* Last Sunday afternoon the first of a
series of vesper services was held at four o'clock
in place of the usual Sunday evening worship.
This arrangement will continue through the warmer
months, and the services will be largely choral in
character. The pastor, Dr. E. L. Clark, will preach.

### Massachusetts.

HYDE PARK.—Of the 43 latest accessions 38 were
on confession, making the present enrollment 730,
of whom 240 have been received during the three
and a half years' pastorate of Dr. A. W. Archibald.

WINCHESTER. *First.*—Following closely upon a
series of gatherings for Christian instruction, six
young people united with the church at the last
communion. The pastor, Rev. D. A. Newton, con-
tinues his classes and other accessions are ex-
pected.

DANVERS.—*Maple Street* has voted unanimously
to adopt individual communion cups.

ANDOVER.—*Free.* This church, Rev. F. A. Wil-
son, pastor, celebrated its 50th anniversary May 7.
The feature of the afternoon service was the histor-
ical address by Rev. W. G. Poor of Keene, N. H.
Supper was served in the vestry. At the evening
service addresses were given by former pastors,
Rev. W. B. Brown of Orange, N. Y. (1850–55), Prof.
G. F. Wright of Oberlin (1872–81) and Rev. F. B.
Makepeace of Springfield (1881–88). The present
pastor read letters from two other former pastors,
Rev. S. C. Leonard (1859–65) and Rev. E. S. Williams
(1870–72). Dr. E. Winchester Donald of Boston
spoke of the fact that the church was founded in
anti-slavery days to stand for freedom and for the
new cause of temperance. Dr. Donald spoke of his
own personal relations with the church and ac-
knowledged his indebtedness to it. A few other
brief addresses followed.

LOWELL.—*Kirk Street.* An interesting occasion
last week was the ordination of Rev. G. M. Ward,
son of one of the deacons of the church and for-
merly general secretary of the C. E. Society, in
which capacity he traveled over nearly the whole
country and made many warm friends. Mr. Ward
has now graduated at Andover Seminary in mature
life and has accepted a call to the presidency of
Rollins College, Florida.——*Pawtucket.* Rev. W. D.
Leland has completed three years of labor with this
church, and in his anniversary sermon congratu-
lated his people upon the hopeful outlook for the
future. The society is soon to build a new house.
——Rev. G. F. Kenngott preached an opening ser-
mon last Sunday in Mechanics' Hall to a large con-
gregation.

PEPPERELL.—After a recent address by Mrs. I. V.
Woodbury of the A. M. A. a collection of $31 was
taken. Pledges of $100 have now been received,
giving the church two shares in the jubilee fund
for paying the debt of the society.

WORCESTER.—*Pilgrim.* Among the 25 persons
received to membership May 3 was a man 84 years
of age and a child of eight, both on confession.
There has been a large increase since January in
the number of sittings taken. Attendance and in-
terest in the prayer meeting has been increased by
having the membership grouped alphabetically,
each group in turn being responsible for the meet-
ing.——*Union.* Dr. H. A. Stimson, formerly a pas-
tor of the church, supplied the pulpit May 3 at the
farewell service before the consolidation of this
church with Salem Street, also the farewell service
in the old house, which has been sold.——*Salem*

*Street.* The council called May 8 to dismiss the pastor, Rev. S. A. Harlow, voiced an appreciative tribute to his scholarly and spiritual work during his 18 months' pastorate. Immediately following, a second council convened which reviewed the proceedings of each church, expressed its approval and declared the consolidation into one church consummated. By act of the legislature upon petition therefor, the two societies have also been united. Thus passes from the roll the separate existence of two old churches of splendid achievements and honorable record. The united church will be known as the Union Church, and has a membership of 757. ——At the Ministers' Meeting, May 4, Rev. Alexander Lewis presented the work of the Institutional Church.

SPRINGFIELD.—*Eastern Avenue.* The need of congregational training for church music was recently emphasized in a lecture by Prof. P. H. Buechler, who will for a week conduct two classes in singing each day, for the children in the afternoon, for the adults in the evening.

WEST SPRINGFIELD.—*First.* The parish has sold the parsonage and voted to build a new one. At a recent meeting the financial report showed a marked improvement over the previous year. Rev. S. K. Perkins is pastor.

HOUSATONIC.—The 17 additions at the last communion are to some extent the fruits of the recent meetings held by Rev. H. W. Pope. Rev. A. J. Benedict is pastor.

LENOX.—The presentation of the new pulpit has led to a desire for general interior renovation of the audience-room and the meeting house is closed for a few weeks.

### Maine.

EASTPORT.—The pastor, Rev. C. S. Holton, has been earnest to secure good local government, independent of party politics. In co-operation with others a circular has been sent throughout the county upon civic federation.——Evangelist Gale is to hold meetings here and preparatory work is being done. About $200 have been paid on the debt, one-half of it being an Easter offering.

GRAY.—Rev. E. M. Cousins finds encouragement in his new field. The morning congregations and Sunday school have largely increased, while the evening attendance at a series of talks to young people has increased threefold. He is also to supply, about three fourths of the time Sunday afternoons, in a neighboring town where there is no regular preaching.

LITTLE DEER ISLE.—Rev. Charles Whittier has spent four Sundays here and in the neighborhood, visiting and holding meetings. With the assistance of Rev. J. S. Richards and others a church was formed April 24, and plans made to build as soon as the committee can make arrangements.

BANGOR.—*Hammond Street.* A recent pleasant affair was a reception and supper given the "shut-ins" of the society by the United Workers. Conveyance was furnished where needed and many aged and invalid friends enjoyed a beautiful afternoon.

SANFORD.—The large attendance at services has necessitated the outlay of $125 for suitable apparatus for ventilation by means of an electric fan. Every six minutes the air is entirely freshened.

FORT FAIRFIELD.—Deacon Stevens, who recently died, had been deacon of this church for 40 years, during which he had never missed a communion season.

BATH.—*Winter Street.* A centennial souvenir has been published, making a full and comely pamphlet of much local historical value.

BRIDGTON.—The church has voted to rebuild the chapel burned last winter, also to remodel and re-seat the meeting house.

UNION.—Mr. T. P. Gales will begin his pastorate about June 1. He came from the northern part of England to Bangor Seminary.

### New Hampshire.

CROYDON.—The pastor, though over threescore years old, is active in holding services in the different parts of the town. He has resumed Sunday services at Ryder's Corner, three miles over the mountains. A union Sunday school is also maintained. After a four years' suspension the C. E. Society has been reorganized and its prospects for the future are encouraging. The Sunday evening service already gives evidence of the new interest and zealous efforts.

MARLBORO.—Recently a unique celebration was held in honor of the 50th anniversary of Cyrus S. Moors joining the choir. For 40 years he has been chorister. Speeches were made by ex pastors and friends. Handsome presents were also given and an original hymn and poem were used. Rev. J. S. Colby, pastor for a little over three years, read his resignation May 3, but the church has refused to accept it.

LANCASTER.—Additions are being made to the $3,000 left by the late Mrs. Benton, and a new chapel will be erected the coming season.

MANCHESTER.—*First.* Mr. E. L. Baldwin began his 40th year of service as organist and conductor of the music May 3.

FRANKLIN.—Thirteen persons united with the church at the May communion, four on confession. Those uniting by letter came from four denominations.

HOPKINTON.—The late Sophronia Folsom left $400 to the church. The people are rejoiced in the coming of their chosen pastor, Rev. J. S. Curtis, May 17.

STRATHAM.—The church receives $1,000 from the estate of the late Dr. G. W. Dearborn of Exeter.

### Vermont.

HARDWICK.—This young church is working hard to pay off the last bills on its new house of worship. An orchestra of five pieces assists at the Sunday evening services.

LYNDON.—The late Hon. B. F. Lincoln left $3,000 to this church, the income only to be used for its support.

### Rhode Island.

CHEPACHET.—The semi-centennial of the church was celebrated, May 5, by morning and afternoon services and an anniversary dinner. A historical paper was read and former pastors gave reminiscences. In the afternoon Rev. Alexander McGregor preached and the Lord's Supper was celebrated. A varied musical program accompanied each session. A four-page program, illustrated by half-tone of the church and parsonage, with list of all pastors and deacons and of first officers of societies was a neat souvenir of the occasion.

WOONSOCKET.—*Globe.* The church has at last started the long desired mission for the Swedes and Finns. There are over 60 persons of these nationalities in the city. Rev. B. J. Thorén of Pawtucket is to have charge of the mission, assisted by Rev. J. P. Eagle of Providence. Services are held in the Globe meeting house, Rev. J. C. Alvord, pastor.

### Connecticut.

NEW HAVEN.—*Davenport.* The services of May 3 completed 22 years of pastoral service of Rev. I. C. Meserve with this church. The total membership is above 560, about 47 having been added since Jan. 1. The edifice is down town and the church has suffered by removals to an alarming extent, but it now renews its courage. The Sunday school is growing and is one of the most flourishing in the city. Mr. F. W. Pardee has been superintendent for more than 30 years and has just been unanimously re-elected.—— A Sunday School Union has been organized, of which Supt. W. R. Downs is president. At the first meeting the subject was, What Has Been Tried Successfully and Unsuccessfully in Your School?——*United.* Last week, Sunday evening, an address was given by Miss Charlotte T. Sibley, on Over Palestine Hills on Horseback. The Sunday school collections during May will be for Tuskegee Normal Institute.

NAUGATUCK.—As the borough stands ready to take the present site of the meeting house for park purposes, a new edifice will probably be erected.

## MIDDLE STATES.

### New York.

BROOKLYN.—*Bushwick Avenue.* The new edifice was dedicated May 4 before a large congregation. Dr. J. B. Clark preached the sermon and Rev. W. T. Stokes offered the prayer. Dr. T. B. McLeod preached in the evening. The pastor, Rev. C. W. King, begins at this time his fourth year of work here. The lot on which the building stands was a gift of the late Adrian M. Suydam, besides a bequest of $10,000 to the church. To this the C. C. B. S. and local church extension societies each added $5,000 and the congregation raised $5,000. Every debt was provided for before work on the house began. The building is 75 feet wide and with the chapel 100 feet long. It is built of brick with terra cotta trimmings. The services continued every evening through the week until Friday, with addresses by Rev. Drs. A. J. Lyman, L. H. Cobb, R. J. Kent, S. H. Virgin and Rev. Samuel King. The membership is now 250 and the Sunday school enrolls 350 members.

JAMESTOWN.—The Swedish churches of the midland district, including parts of New York, Pennsylvania and Ohio, met in this city, April 24-27. As an example of the harmony of the meeting where 23 ministers and several delegates were present from all parts of the field, and as a sign of greater unity, Rev. Frank Nilson, the Swedish missionary of the C. H. M. S., was chosen general missionary of the combined churches and his support pledged, thus relieving the H. M. S. and at the same time leaving the churches well cared for. Mr. Nilson is a man of piety, of evangelistic power and practical wisdom. His annual report shows conversions and meeting houses built.

SCHROON LAKE.—The church has been greatly strengthened by a recent large addition. Rev. Lemuel Jones of the H. M. S. has spent four weeks in this field, and following a religious interest already existing the membership of the church has been more than doubled. For two years there has been summer preaching only. With this increased strength an effort is being made to secure a permanent pastor.

ALBANY.—*Clinton Avenue* at a missionary concert April 26 on Turkey took a collection of $25 to be sent to the A. B. C. F. M. for Turkey.

### New Jersey.

JERSEY CITY.—*Tabernacle.* The church celebrated the 10th anniversary of Dr. J. L. Scudder's pastorate last week. The pastor has been specially popular among the young people, and has been identified closely with the various reform movements of the city. In the third year of his work he led the effort in his church which resulted in the burning of the mortgage, and later conceived the idea of the People's Palace, which has been such a help and strength to the work among those classes for whom it was intended. This church is now one of the strongest in the State and its influence is broad and strong.

WESTFIELD.—The Men's League continues to do good service. Largely through its efforts the attendance at evening service has been materially increased. The Sunday school is now larger than ever. A men's class has been added and the stated written examinations are a success. The past year has been prosperous, 22 persons having been added to the church, and over $2,200 having been contributed for benevolent objects. Rev. Henry Ketcham is pastor.

PLAINFIELD.—This church has placed itself upon the General Howard Roll of Honor. It recently observed what is called "our own church day." The pastor spoke briefly upon the claims of one's own church, then several laymen put the financial situation of the church before the people, and pledge cards were distributed resulting in successful returns.

ORANGE.—The church has raised two shares for the Howard Memorial Fund and the C. E. Society is raising another. The Junior Society now numbers 75 and it is doing excellent work.

NEWARK.—*Belleville Avenue* finds itself now more prosperous than for many years. At recent special meetings a deep interest prevailed and there were several conversions.

## THE SOUTH.

### Georgia.

MARIETTA.—This church rejoices in awakened interest. During a four days' meeting there were 22 conversions. The pastor, Rev. Calvin Lane, was assisted by Rev. H. H. Proctor of Atlanta. A baptismal tank was constructed in the meeting house, and before the largest congregation ever gathered with this church six persons were immersed.

ATLANTA.—*First.* Young converts are working in a hopeful manner and a Junior Endeavor Society has recently been organized. The spiritual prosperity of the church is being followed by financial success.

## THE INTERIOR.

### Ohio.

SPRINGFIELD.—*First.* The neighboring churches were well represented at the recent council to install Rev. E. A. Steiner. Letters, warmly commending Mr. Steiner, were read from his former church and conference in St. Paul. The pastor-elect read a clear, comprehensive and impressive statement which was so complete no questions were asked. A large congregation gathered in the evening. Dr. Washington Gladden preached an able and inspiring sermon on The Kingdom of God within Us, and other neighboring pastors had a part in the exercises, and generous greetings were given in behalf of the city churches. Mr. and Mrs. Steiner were affectionately received in a social way last Thursday evening, the lower rooms of the church being crowded, and the manifestations of Christian fellowship proving all that could be wished. The morning and evening congregations on Sunday are unusually large and increasing, and the work of the church is being prosecuted with vigor.

CLEVELAND.—*Pilgrim* received 57 new members, May 3, 39 on confession. Instead of the usual preparatory lecture a welcome service was held on the Friday evening previous. Brief addresses were made by the two pastors and three deacons. The

room was crowded and the occasion was one of joy and interest.

PAINESVILLE.—*First.* The sanctuary has recently been beautified and a new carpet laid in the auditorium. Mr. L. S. Chafer has accepted the call of the church to become music director and pastor's assistant and has entered upon his work. Rev. P. W. Sinks is pastor.

### Illinois.

The home missionary rallies now in progress in the State opened auspiciously in Galesburg the first Sunday in May. Dr. A. F. Sherrill made ample preparation for a great occasion and the result was all that he anticipated. The day was beautiful, the congregations large, the speakers alive and interesting and the collections beyond expectation. Mrs. Caswell, Mr. Wiard and Mr. Puddefoot literally captured the city, so far as Congregational interests are concerned. On the following evening Mr. Wiard gave a stereopticon lecture to a full house. Following the meeting in Galesburg, rallies were held at Paxton and Alton.

### Indiana.

TERRE HAUTE.—Rev. J. B. Koehne recently delivered his course of Nazarene lectures, using alternately the First Congregational and First Baptist meeting houses. The congregations increased to the last.——*First.* The resignation of Dr. J. H. Crum was a great surprise to this congregation, which represents the leading class of people in intelligence and wealth in the city. The pastor came here seven years ago. His sermons have attracted more than ordinary attention and he has shown himself an able preacher, a constant student and an earnest Christian minister. Regret is felt in and out of the church. During the pastorate there have been large accessions to the membership, in one year over 100 uniting, and its present roll is the largest in the history of the church. A second church has also been organized in the eastern part of the city, and another mission has been opened and sustained. The benevolences have been large. Dr. Crum has been a helpful influence in the State. He has been a member of the State missionary committee and president of the Congregational Club of Indianapolis.

### Michigan.

COPEMISH AND THOMPSONVILLE.—During the year's pastorate of Rev. W. A. Bockoven the work has grown from a condition of discouragement to one of hope. Several members have been added in each place and the C. E. Societies have more than doubled in membership. At Thompsonville a comfortable parsonage has been purchased and property and money are pledged to fully pay for it, and important improvements have been made in the church edifice. At Copemish the meeting house has just been moved to a more convenient position, and a basement room will be fitted up anew.

## THE WEST.

### Missouri.

ST. LOUIS.—*Compton Hill.* Dr. G. C. Adams rounded out 15 years of work in St. Louis May 5. During that time he has received 532 members on confession and 493 by letter, making a total of 1,025. The dismissions number 591, leaving a present membership of 434. The church has contributed $105,000 for current expenses and $20,000 for benevolences, an average of $8,300 per year. Dr. Adams's first congregation was composed of 26 persons, of whom 14 were children.——*First.* May 5 Dr. George completed his fifth year of service. When he came the resident membership was 250. Since then 286 persons have been added. The present enrollment is 454. More than $125,000 have been contributed, of which over $70,000 have been for benevolences.

### Iowa.

CRESTON.—Dr. D. P. Breed's acceptance of the call to this thriving railroad center of some 8,000 inhabitants creates general rejoicing. Under the pastorate of Rev. A. J. Van Wagner a fine house of worship was erected, but the foundations of the growth and prosperity of the church were laid by Dr. N. H. Whittlesey, now secretary of the Society for Ministerial Relief. Having made provision for its home work the church is now ready for a larger share in the aggressive work of the denomination.

ROCK RAPIDS.—Rev. J. K. Nutting, acting pastor, speaks appreciatively of the faithful workers in his church. Its midweek meetings are full and interesting. Services lately held at the Methodist Episcopal church by Evangelist Garlock, though not union meetings, were participated in to some extent by Congregationalists. Ten accessions were welcomed May 3, nine on confession. Of these four were heads of families and five were young men.

NILES AND STILLWATER.—Reports from these points and from Orchard show progress under the leadership of Rev. Palmer Litts. A C. E. Society has been organized at Stillwater within a month. A house of worship is greatly needed, the schoolhouse in which services are held being crowded every fair Sunday. At Orchard the women have provided new Rochester lamps for the audience room.

ANAMOSA.—Chaplain Crocker of the State's prison gave his lecture on Crime and Its Punishment the evening of April 29. This address was so well received by the Davenport Association the preceding week that the pastor, Rev. S. F. Millikin, arranged for his people to hear it.

MUSCATINE.—*Pilgrim.* The annual report shows a membership of 65, of whom 20 have united during the past year—all but two on confession. The Sunday school enrollment is 254; amount raised for benevolences, $116.15. Rev. G. M. D. Slocum is pastor.

CLAY.—This church is yoked with that at Franklin for the coming year, and has arranged for preaching services half of the time. Interest is manifest and attendance is increasing.

Special services are in progress at Algona, conducted by Evangelists Cordner and Burnett, who recently closed a successful series of meetings at Alden.——The Iowa Home Missionary Society closes its fiscal year out of debt and with a few dollars in the treasury. The expenditures were $17,180 for missionary work within the year and a debt of $815 from the previous year; total, $17,995.

### Minnesota.

LATHROP.—This is a typical lumber town, abounding in liquor and gambling saloons, and is perhaps the only one of 1,000 population in the State that is churchless, and till within a few weeks was destitute of regular preaching services. Rev. H. W. Parsons is now caring for the work here and at several other points. The attendance has been uniformly large, all elements being well represented, and a great change is already noticeable in the community.

BERMIDJI.—A Sunday school has been opened at this growing town just outside the Red Lake Reservation. At present there is no preaching service nor any funds in prospect to enable the H. M. S. to send a minister, though one is greatly needed. There are indications of a large immigration into the reservation when it is opened, May 15. A friend in Hartford has sent $50 for this work.

GRACEVILLE.—The house of worship has been newly papered. Work at the two out-stations, Chokio and Olivet, interrupted during the winter, has been resumed, and preparations are being made for erecting a chapel at the former place. The pastor, Rev. H. A. Cotton, travels 46 miles in making the circuit of his parish.

FARIBAULT.—The pastor, Rev. G. S. Ricker, has just completed two years of service. In that time 86 persons have been welcomed to membership, the fruits of faithful work in Sunday school, C. E. and personal lines. The pastor is now giving a course of Sunday evening discourses on Congregationalism, mainly historical.

NEW DULUTH.—Since the resignation of the pastor, Rev. W. N. Moore, the church is being supplied by Evangelist J. I. Sanford, who has been invited to remain for six months. Hard times have diminished the membership, many having moved away, but the few who remain show unfaltering courage.

ORTONVILLE.—Since the coming of Rev. G. W. Shaw growing congregations, an increase of active members in the C. E. Society, and repairs upon the parsonage are reported. This is a summer resort and the pastor is making efforts to draw visitors to the church services.

MANTORVILLE.—The church welcomes its new pastor, Rev. W. C. A. Wallar. The departing minister, Rev. Howard Mudie, has brought the work from weakness and dependence upon the Home Missionary Society to strength and self-support.

LAMBERTON.—This church with its yokefellow, Walnut Grove, has been unsupplied for some time. Rev. J. P. Campbell has visited it since the close of his work at New Ulm, and efforts are making to secure a pastor.

WALKER.—The gift of lots facilitates the erection of a chapel and an application for aid has been forwarded to the C. C. B. S. This will be the first chapel erected in this growing town in northern Minnesota.

BRAINERD.—*Second.* A pastor is on the ground and there are signs of progress. That section of the city is developing and the church which for a time hovered between life and death seems destined to grow.

ST. PAUL.—*Bethany.* Congregations have steadily increased since the coming of Rev. S. G. Arnett, and the people are being rapidly developed in Christian work and influence.

NEW ULM.—A debt incurred during the last pastorate has somewhat discouraged the church and no pastor will be called until it is paid.

At Hancock a small debt has been liquidated and the church, pastorless for six months, is to be again supplied.——Morris has a new $600 organ. The proceeds of a concert almost completes the payment for it.

### Nebraska.

OMAHA.—*First.* Dr. F. A. Warfield entered upon his work May 3, and was greeted with a full house. All departments of church life feel the stimulus of his coming. On their arrival the preceding Friday the family were met by a large delegation and every effort was made to show cordial welcome and hearty co-operation.——*St. Mary's Avenue.* The communion service May 3 was impressive, 10 persons being received to membership, five on confession.

LINCOLN.—*First.* At the May communion service 13 new members were received, five on confession. In most cases these were heads of families and valuable accessions. This church has adopted the pleasant custom of holding a reception to new members on the prayer meeting evening after the communion.

HYANNIS.—This church, growing in influence under the pastorate of Rev. O. E. Tichnor, invites him to remain another year. It is the only church in town and no other religious service is held there Mr. Tichnor preaches once a month at Reno, 50 miles distant.

DODGE.—As the first fruits of the Billings meetings, eleven persons, nine on confession, were received to membership May 3. Rev. Arthur Farnworth is pastor.

### North Dakota.

ABERCROMBIE.—Rev. E. E. Saunders closed his labors here May 1, to take up work at several points around Jamestown. Mr. W. A. Wilkinson of Minneapolis will care for the enlarging work at Abercrombie.

KELSO.—The new edifice is ready for occupancy and will be dedicated soon. Rev. N. P. McQuarrie has been untiring in his efforts in behalf of this people in connection with his work at Hillsboro.

FARGO.—Special evangelistic services opened May 5 under the lead of Evangelist Hunt of Minneapolis. All the churches unite and a rich harvest is hoped for.

GLEN ULLIN.—Rev. F. C. Emerson is doing faithful and effective work on this field, preaching also at other points.

Rev. W. H. Gimblett is assisting Rev. A. G. Young at Harvey.

### Colorado.

COLORADO SPRINGS.—*First.* Rev. J. B. Gregg, D. D., completed, May 3, the 14th year of his service as pastor. Twenty-two persons were received into the church, five on confession. Dr. Gregg's pastorate is the longest in the history of the denomination in Colorado. During its continuance 540 new members have been received. Since the beginning of the year a flourishing Young Ladies' Missionary Society and a Boys' Brigade have been organized. In addition to its regular offering to the American Board the church has contributed since Jan. 1 $200 toward the extinction of the debt of that society. A committee has been appointed to secure plans for the building of a chapel.

## PACIFIC COAST.

### California.

SAN FRANCISCO.—In behalf of the new mission for the conversion of the Jews the Monday Club has appointed Rev. Messrs. W. D. Williams, John Kimball and W. H. Tuft to act with committees from other denominations.——*Fourth.* A Boys' Club has been organized.

Supt. L. L. Wirt of the S. S. and P. S. reports that he and Missionary Cook have organized 55 schools, six of which have developed into churches. They have also done considerable evangelistic work. In the past year these brethren have traveled nearly 30,000 miles.

The Bible Society has, in the five years just passed, given away about 14,000 Bibles, costing $4,000, to Sunday schools of all denominations in the State.

### Washington.

COLUMBIA CITY.—This newly organized church of 18 members, in the suburbs of Seattle, is practically the making over to our denomination of a Methodist Protestant organization, with its $1,500 house of worship. It is the only church among a population of 350. Rev. B. F. Rattray is the pastor.

## OTHER CHRISTIAN WORK.

The American Sunday School Union held its 72d anniversary in the United Church, New Haven, May 10, Morris K. Jesup, its president, presiding. Rev. Dr. Conwell, secretary of missions, and Dr. A. P. Foster, secretary for New England, made brief statements concerning the work. Mr. E. P. Kelley of the Senior Class, Hartford Seminary, and Mr. W. C. Landis of the School of Christian Workers, Springfield, will enter the service of the American Sunday School Union, the former to act as missionary in the rural districts of Massachusetts, beginning in June, the latter to work in New Hampshire, beginning in July.

The Indian Industrial League, Miss Frances C. Sparhawk, Newton Center, secretary, puts forth an urgent appeal for funds with which to provide Indians, educated and willing to work, with suitable opportunities. The Hualapa Indians and Navajo especially need aid in supplying them with tools with which to earn a living. The league has two objects: to open individual opportunities of work to individual Indians, and to build up self-supporting industries in Indian communities.

## WEEKLY REGISTER.

### Calls.

BLAISDELL, Jas. A., Waukesha, Wis., accepts call to Olivet, Mich., to begin work June 1.
BROWN, Thos. J. (Pres.), Reedsburg, Wis., accepts call to Lancaster and has begun work.
BUSHELL, Jonas, Victoria, B. C., to Leavenworth, Wn. Accepts.
COOLEDGE, Chalmer H., W. Newbury, Vt., to Piermont, N. H. Accepts, and has begun work.
DE GROFF, Chas. F., Revillo, S. D., to Letcher, Firesteel and Bethel. Accepts, with residence at Letcher.
EAST, Wm. R., Tidwell, Tidmore and Nectar, Ala., accepts call to New Prospect Ch., Suiligent.
FISH, Sam'l E., Gettysburg, S. D., to Aurora. Accepts, to begin June 1.
FORSELL, Knut E., Chicago Sem., to Sherrard, Ill. Accepts.
FROST, Lewis C., to permanent pastorate at Barnesville, Minn. Accepts.
GOFF, Edward F., Aurora, Ill., accepts call to Riverside, Cal., to begin June 1.
GRANNIS, Geo. H., Duncan Ave. Ch., Chicago, Ill., to Gross Park Ch. of the same city. Accepts.
GRIFFIN, Jno. A., Danville, Ill., to Coal Bluff, Cardonia, Perth and Caseyville, Ind. Accepts.
GRIFFITHS, Wm. A., Lynxville, Wis., to Trempealeau. Accepts.
GROVE, Claude E., Fremont, Ind., to Brightwood, Indianapolis.
HAGUE, Wm. B., S. Bridgton, Me., accepts call to Keosauqua, Io.
HIGGINBOTHAM, T. M., Oberlin Sem., to supply at Grafton and Belden, O., during the summer. Accepts.
HOPKIN, Robt., Listowel, Ont., to Westmount Ch., Montreal, Que. Accepts.
HUNT, Emerson L., Cherryfield, Me., to Ellsworth Falls.
ISAACS, Wm. J., to remain another year at Melville and Buchanan, N. D.
JEFFERIES, Jno., Crawford, Neb., to Norfolk Junction. Accepts.
McCOOK, Hamilton M., Leon, Ala., to Laurelhill, Fla.
McELVEEN, Wm. T., North Ch., New York, N. Y., to New England Ch., Brooklyn.
McEWEN, Jno. D., Brooklyn, N. S., to Stouffville, Ont. Accepts.
McINTYRE, Daniel, to remain at E. Barrington, N. H.
MARVIN, Jno. T., formerly of Anita, Io., to Corning. Accepts, and is at work.
MOORE, Philip H., to remain another year at Saco, Me., with vacation lengthened for a European tour.
PAXTON, Robt. F., N. Aurora, Ill., to Campbell, Minn. Accepts.
PEARSE, Franklin F., Third Ch., Los Angeles, Cal., to Nordhoff. Accepts, and has begun work.
PERKINS, Eliza B., Hastings, Neb., to Clay Center and Silver Creek. Accepts.
POLLOCK, A. F., to Fergus and Speedside, Ont. Accepts and has begun work.
RICH, Prof. Chas. S., Bowdoin College, to Stockbridge, Mass.
SANFORD, Evangelist Jno. I., to supply for six months at New Duluth, Minn.
SHAW, Gilbert A., Clayton, N. Y., to Deer River.
STOCKWELL, Cyrus K., Chicago Sem., to Litchfield, Mich. Accepts.
TICHNOR, Owen E., to remain another year at Hyannis, Neb.
WALLER, Wm. C. A., late of Fergus Falls, Minn., to Mantorville. Accepts.
WILKINSON, W. A., Minneapolis, Minn., to Abercrombie, N. D. Accepts.

### Ordinations and Installations.

NEILSON, E. F., *o.* and *i.*, Newburgh, N. Y., May 6. Sermon, Rev. W. W. Clark; other parts, Rev. Messrs. Warren Hathaway, J. B. Thrall, C. W. Hardendorf and others.
PILE, Francis, *o.* Bolton, Ct., May 5. Parts were taken by Rev. Messrs. H. H. Kelsey, C. H. Barber, H. R. Hoisington, F. R. Waite, G. A. Curtis.
RANNEY, Wm. W., *i.* Park Ch., Hartford, Ct., May 8. Sermon, Rev. E. P. Parker, D. D.; other parts, Rev. Drs. Joseph Anderson, J. H. Twichell, C. D. Hartranft and Rev. H. R. Miles.
STEINER, Edward A., *i.* First Ch., Springfield, O., May 5. Sermon, Rev. Washington Gladden, D. D.; other parts, Rev. Messrs. A. E. Woodruff, C. W. Choate, R. H. Hume, H. A. MacDonald, and Drs. Sydney Strong and J. A. Story.
WARD, Geo. M., *o* Lowell, Mass., May 4. Sermon, Rev. C. A. Dickinson, D. D.; other parts, Prof. E. C. Smyth, D. D., J. W. Churchill, C. F. P. Bancroft, and Rev. Messrs. F. E. Clark, D. D., W. G. Poor and C. W. Huntington.

### Resignations.

BECKWITH, Geo. A., East Granville, Mass., to take effect July 1
BROWN, Chas. O., First Ch., San Francisco, Cal.
COLBY, Jno. S., Marlboro, N. H.
CRUM, Jno. H., First Ch., Terre Haute, Ind., to take effect July 1, after a pastorate of seven years.
DICKINSON, Sam'l W., Atlantic Ch., St. Paul, Minn., to take effect on or before Aug. 1.
HALL, Thos., Point St. Charles Ch., Montreal, Que.
JONES, Ira S., Durham, Me.
KIMBALL, Lucien C., Middlefield, Mass., to take effect Aug. 3.
LEGGATE, Thos., Caledon and Churchill, Ont.

### Dismissions.

ALEXANDER, Jas., Tewksbury, Mass., May 6.
CROSS, Allen E., Cliftondale, Mass., May 5.
FIELD, Jas. P., Amity, Mo., April 28.
HARLOW, Sam'l A., Salem St. Ch., Worcester, Mass., May 8.
HARRINGTON, Vernon C., Belchertown, Mass., May 5.

### Churches Organized.

COLUMBIA CITY, Wn., First, rec. 21 April, 18 members.
LAURELHILL, Fla., 26 April, 10 members.
SOUTH LORAIN, O., 1 May, 14 members.

### Miscellaneous.

LYMAN, Albert T., closed work as S. S. superintendent for the Black Hills and Wyoming April 30, and is to supply during the summer at Alexandria, S. D., where he formerly served five or six years.
MOORE, Edward C., pastor of Central Ch., Providence, R. I., has recovered from a temporary illness which laid him aside for several weeks. He will soon go abroad for a season of recuperation.
SEAVER, Chas. H., will terminate his labors at Bronson, Mich., May 30, owing to the financial inability of the church to retain him.
THURSTON, Thos. W., has so far recovered his health as to be able to preach. He has been invited to remain at Dawson, N. D., and will stay until November.
WARREN, Edgar L., was recently welcomed as pastor at Westerly, R. I., by a public reception.
WHITCOMB, Wm. A., of Chicago Sem., is supplying temporarily at Fergus Falls, Minn.

## ADDITIONS TO THE CHURCHES.

| | *Conf.* | *Tot.* |
|---|---|---|
| **COLORADO.** | | |
| Colorado Springs, First, | 5 | 22 |
| Denver, S. Broadway, | 3 | 6 |
| **CONNECTICUT.** | | |
| Ansonia, First, | 2 | 4 |
| Bethel, | 6 | 6 |
| Branford, | 10 | 15 |
| Eastford, | 3 | 4 |
| Exeter, | 4 | 4 |
| New Haven, Davenport, | 9 | 19 |
| Dwight Place, | — | 9 |
| United, | 8 | 8 |
| New Milford, | 5 | 5 |
| Suffield, | 4 | 5 |
| W. Winsted, Second, | 7 | 7 |
| W. Woodstock, | 8 | 8 |
| **IOWA.** | | |
| Rock Rapids, | 9 | 10 |
| Spencer, | 12 | 16 |
| **MAINE.** | | |
| Auburn, High St., | 21 | 21 |
| Bangor, Central, | 5 | 5 |
| Foxcroft and Dover, | 7 | 7 |
| Gray, | 2 | 7 |
| Portland, Second, | — | 6 |
| West, | 5 | 6 |
| Sanford, | 4 | 6 |
| **MASSACHUSETTS.** | | |
| Agawam, | 6 | 6 |
| Andover, Free, | 9 | 13 |
| Blandford, | 4 | 4 |
| Brookfield, | 4 | 5 |
| Housatonic, | 11 | 17 |
| Lynn, | 5 | 6 |
| Middleboro, Central, | 10 | 12 |
| Milford, | 6 | 8 |
| Northampton, Edwards, | — | 5 |
| Quincy, Evangelical, | 4 | 12 |
| Taunton, Trinitarian, | 3 | 4 |
| Winchester, First, | 6 | 10 |
| **MICHIGAN.** | | |
| Almont, | 4 | 4 |
| Olivet, | 5 | 7 |
| Port Huron, | 14 | 27 |
| **MINNESOTA.** | | |
| Faribault, | 6 | 9 |
| Minneapolis, Forest Heights, | 7 | 14 |
| Park Ave., | 10 | 19 |
| **NEBRASKA.** | | |
| Lincoln, First, | 5 | 13 |
| Omaha, St. Mary's Ave., | 5 | 10 |
| | *Conf.*, 567; | *Tot.*, 881. |

*Total since Jan. 1.* *Conf.*, 9,359; *Tot.*, 15,219.

| | *Conf.* | *Tot.* |
|---|---|---|
| **NEW HAMPSHIRE.** | | |
| Amherst, | 22 | 24 |
| Claremont, | — | 6 |
| Franklin, | 4 | 13 |
| Keene, Second, | — | 10 |
| Littleton, | 3 | 3 |
| Wakefield, N. H., | 1 | 3 |
| **NEW YORK.** | | |
| Brooklyn, Rochester Ave., | 7 | 9 |
| Buffalo, First, | 7 | 7 |
| Elmira, St. Luke's, | 4 | 6 |
| Homer, | 10 | 12 |
| Lockport, First, | 12 | 13 |
| Middletown, North St., | 1 | 4 |
| New York, Pilgrim, | 5 | 9 |
| Norwood, | 11 | 11 |
| Schroon Lake, | 20 | 20 |
| Syracuse, Good Will, | 2 | 4 |
| Plymouth, | 6 | 8 |
| Watertown, | 2 | 4 |
| **OHIO.** | | |
| Cleveland, Pilgrim, | 39 | 57 |
| Oberlin, First, | 2 | 12 |
| Second, | — | 3 |
| Painesville, First, | 12 | 25 |
| S. Lorain, | — | 14 |
| **PENNSYLVANIA.** | | |
| Philadelphia, Central, | 3 | 5 |
| Ridgway, First, | 3 | 6 |
| **RHODE ISLAND.** | | |
| Providence, Pilgrim, | 6 | 10 |
| Plymouth, | 13 | 16 |
| Union, | 14 | 27 |
| Warwick, Riverpoint, | 5 | 5 |
| **VERMONT.** | | |
| Castleton, | 10 | 10 |
| Essex, | 8 | 11 |
| Hyde Park, | 5 | 5 |
| Middlebury, | — | 11 |
| Newfane, | 3 | 5 |
| Rupert, | 7 | 7 |
| **OTHER CHURCHES.** | | |
| Carthage, Mo., | — | 8 |
| Columbia City, Wn., First, | — | 18 |
| La Crosse, Wis., First, | 9 | 10 |
| Laurelhill, Fla., | — | 10 |
| Passaic, N. J., | 5 | 9 |
| Churches with less than three, | 6 | 20 |

**Over-Exertion of Brain or Body. Take Horsford's Acid Phosphate.**

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

WHAT we inherit we are not to blame for. We cannot be held responsible for the dispositions and tendencies which we derive from our ancestors, nor are we responsible for the germs of disease which may manifest themselves in our blood as a heritage from former generations. But we are responsible if we allow these germs to develop into serious diseases which will impair our usefulness and destroy our happiness. We are responsible if we transmit to our descendants the disease germs which it is possible for us to eradicate by the use of Hood's Sarsaparilla, the one true blood purifier. This medicine has power to make rich, red blood and establish perfect health in place of disease.

**Cures Talk**

The great cures by Hood's Sarsaparilla, recorded in the simple, truthful, convincing language of grateful men and women, with their personal recommendation of it to neighbors and friends, constitute its most effective advertising. Many of these cures are marvelous. They have given Hood's Sarsaparilla the largest sales in the world, and have made necessary for its manufacture the greatest Laboratory on earth. Hood's Sarsaparilla is known by the cures it has made—cures of scrofula, salt rheum and eczema, cures of rheumatism, neuralgia and weak nerves, cures of dyspepsia, liver troubles, catarrh—cures of all blood diseases, which prove that

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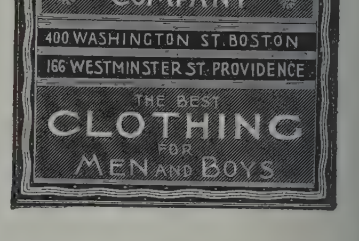


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There are chairs for all purposes—for beauty, for convention, for comfort, for economy, for saving of space. This new design of rocker combines in one pattern almost all of these essentials.

The engraving fails to convey any idea of its shape The seat is as deep as the back is tall; the side frames are considerably longer than the hight of the back, which makes the chair long and flat upon the floor. Hight is an inconsiderable factor compared to depth.

It is built of solid red oak, with the fashionable Malachite finish, now so much in demand. The back and side frames are richly carved. The lions' heads on the arms are in full relief.

Get the effect of depth by realizing that sitting in the natural position, with extended arms, it would be impossible to reach the carved heads on the corners. The extra length of the rocker gives a very easy, slow motion.

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## THE BUSINESS OUTLOOK.

Bank clearings for the week amounted to ıe sum of $1,135,000,000, which demonstrates ıat the merchandise movement throughout ıe country is fair, to say the least.

Another favorable factor is the splendid rospect for cereal and cotton crops, which, tter all, are of vital importance to the pros- erity of the whole country. Less favorable onsiderations are the continued surplus ock of cotton goods, dullness in the woolen nd iron trades and a decrease in the demand r lumber at St. Louis and Minneapolis. he leather trade seems to be in the best haps, an advance in prices having taken ace this week. The movement in boots and oes is also more brisk. As to cotton goods can be stated that there has been a slight nprovement in the situation. Raw cotton as been advancing, and Fall River print oths were marked up 1-16 cent last week. hese are encouraging signs.

The business and financial world, however, awaiting the results of the Republican Con- ention at St. Louis next month. There is uch distrust of McKinley on the currency uestion and, until he comes out boldly for und money, or the Republican platform at . Louis declares unequivocally for the single old standard, business interests will move rward with caution.

## THE APPEAL FROM ARMENIA.

If Lord Salisbury, and Hon. John Sher- an, chairman of the Senate Committee on oreign Relations, who recently said that if tizens of the United States will persist in oing to Turkey the United States cannot fol- w them there and protect them nor involve elf in war to punish injuries inflicted upon em, if these gentlemen chance to read a let- r written from Constantinople on April 18, y Miss Clara Barton, and sent to the Red ross officials in the United States, we hope eir consciences will trouble them and their inds grasp the fact that their courage is as r removed from hers in degree as Iceland is om Patagonia in space. Listen to her as she plies to the suggestion that she return:

I have a body of relief agents on these fields, undreds of miles away in the mountains, a housand miles from me, that I could not raw off in six weeks. The best we could all would be to abandon ten thousand poor, ck, suffering wretches to a fate that ought shock the entire world. Dying, sick, food- ss, naked and not one doctor and no medi- ne among them, whole cities scourged and ft to their fate, to die without a hand raised ve the three or four resolute missionaries, red, worn, God-serving at their posts until ey drop. The civilized world running over ith skillful physicians and not one there, no ıe to arrange to get them there, to pay ex- enses, take special charge and thus make it ossible for them to go.

And we, seeing that state of things, holding our grasp the relief we had been weeks reparing and organizing in anticipation of is, to turn back, draw off our helpers, send ack the doctors already started, give all up ecause somebody had said something, the ress had circulated it, the world had be- eved it, our disappointed committees had st heart and grown sore, struggling with an ccupation rather new to them, and the peo- e had taken alarm and failed to sustain em? Was this all there was of us? No urpose of our own? On 'change, like the rice of wheat on the market? In the name God and humanity this field must be car- ed, these people must be rescued, skill, care, edicines and food for the sick must reach em.

And it is a glad sight to my soul to think Turkish troops taking these bands of doc- rs on to Marash. They have done it, and re at this very hour marching on with them their field of labor. What does one care r criticism, disapproval or approval under rcumstances like these? Don't be troubled. Ve can carry it. We are fair financiers, not smayed, and, God helping, can save our ospitals.

We also commend to Mr. Sherman and his olleagues on the foreign relations committee ıe important statement just made by our inister to China, Mr. Denby, that, for rea- ons which he gives in the most succinct and nequivocal way, missionaries, "in the inter- est of civilization, not only ought to be tol- erated, but ought to receive the protection to which they are entitled from the officials."

## A FORECAST OF COMING NOTE- WORTHY MEETINGS.

In tabulating the following condensed cal- endar of the important gatherings of the com- ing few months we have received special as- sistance from an article in the current num- ber of *The Review of Reviews:*

Congregational Home Missionary Society, New Haven, Ct , June 2-4.
Congregational Education Society, New Haven, Ct., June 2-4.
National Conference of Charities and Correction, Grand Rapids, Mich., June 4-10.
National Conference of Y. M. C. A. Secretaries, Cleveland, O., June 5-9.
International Missionary Union, Clifton Springs, N. Y., June 10-17.
International Sunday School Reception and Con- ference, Northfield, Mass., June 20-22.
International Sunday School Convention, Boston, Mass., June 23-26.
World's Student Conference, Northfield, Mass., June 26-July 5.
Chautauqua Assembly, Chautauqua, N. Y., June 27-Aug. 24.
Evangelical Alliance, Fiftieth Anniversary, Mild- may, Eng., June 30-July 4.
Northfield Y. M. C. A. Camp, Northfield, Mass., July 1-Sept. 1.
School for Systematic Bible Study, Northfield, Mass., July 6-Aug. 24.
National Educational Association, Buffalo, N. Y., July 7-10.
Christian Endeavor Convention, Washington, D. C., July 8-13.
Y. W. C. A. Conference, Northfield, Mass., July 10-20.
General Conference for Bible Study, Northfield, Mass , July 30-Aug. 12.
Association for the Advancement of Science, Buf- falo, N. Y., Aug. 24-29.
American Social Science Association, Saratoga, N. Y., Sept. —.
American Board, Toledo. O., Oct. 6-9
American Missionary Association, Boston, Mass., Oct. 22.
National W. C. T. U. Convention, St. Louis, Mo., Nov. 13-18.

INDIGESTION AND TIRED FEELING.—"*West Somer- ville, Mass.*, Jan. 27, 1896. One bottle of Hood's Sarsa- parilla cured me of that tired feeling, and my son has been relieved of indigestion by two bottles. We were pleased with the puzzle which was sent for three trade- marks from Hood's Sarsaparilla and four cents in stamps." Mrs. N. W. Dadman, 39 Jay St.

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Eighty-Fifth Semi-Annual Statement, January, 1896.

SUMMARY OF ASSETS.

| | |
|---|---|
| Cash in Banks | $469,914 59 |
| Real Estate | 1,705,895.91 |
| United States Stocks (market value) | 1,418,425.00 |
| Bank, Trust Co., and Railroad Stocks and Bonds (market value) | 3,946,493.00 |
| State and City Bonds (market value) | 855,927.93 |
| Bonds and Mortgages, being first lien on Real Estate | 463,009.13 |
| Loans on Stocks, payable on demand | 426,550 00 |
| Premiums uncollected and in hands of Agents | 515,227.06 |
| Interest due and accrued on 1st January, 1896 | 52 185.92 |
| | $9,853,628.54 |

LIABILITIES.

| | |
|---|---|
| Cash Capital | $3,000,000.00 |
| Reserve Premium Fund | 4,395,659.00 |
| Reserve for Unpaid Losses and Claims | 752,514.13 |
| Net Surplus | 1,705,455.41 |
| | $9,853,628.54 |

D. A. HEALD, *President.*
J. H. WASHBURN, E. G. SNOW, *Vice-Presidents.*
W. L. BIGELOW, T. B. GREENE, *Secretaries.*
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## WOMAN'S BOARD PRAYER MEETING

PILGRIM HALL, CONGREGATIONAL HOUSE, BOSTON, MAY 8.

Mrs. Edwin Wright presided and read Job 22. The thought emphasized was the imperative necessity on our part of giving more time in silence with the Word and its teacher, the Holy Spirit. We are too prone to remain satisfied with what we have already received. If we realized that we were to receive in order to give to others, we should be greatly stimulated to search for deeper things in the revelation. The illustration of the scientist in his intense and continued application in hope of discovery, and then his eagerness to give results to others, beautifully enforced the teaching and unfolding of this most suggestive lesson.

A glimpse of the work and workers at Brousa was given by Miss Stanwood, of Mr. and Mrs. Baldwin, the latter in charge of a girls' school in East Brousa, of Mr. and Mrs. Crawford, who have spent some months in Trebizond assisting Mr. Parmelee in relief work, of Miss Cull in charge of the girls' school in Brousa, and of Miss Griswold for several years in the same school, but who is now in Smyrna filling a gap made by Miss Harlow's return to this country.

Miss Washburn reported from Marsovan, so sorely stricken in the loss of Miss King and Mr. Smith, where the work goes on with wonderful enthusiasm in spite of the peculiar anxieties which beset many of the mission stations. Schools are full and meetings well attended. Miss Fritcher, for many years principal of the girls' school, now lies very ill at her home in Walden, N. Y , longing for the summons which shall bid her enter the celestial city.

Mrs. Schneider added her testimony to the efficiency of the blessed company of workers at Marsovan, saying: "I wish you all knew them as I do."

Mrs. Goodell read a poem by Mrs. Allen of Harpoot:

O, the blessedness of living
Far away from earth's alarms!

Showing the "sweetness of abiding" to one who ever trusts "God's sheltering arms."

Mrs. Gulliver, Mrs. Capron, Mrs. Purington, Mrs. Snow and Mrs. Billings contributed to the interest of the hour.

## LIFE IN THE SANCTUM.

"We have no use for bear stories," said the editor. "Our readers demand something spicy." "Well," said the man with a manuscript, "this story is about a cinnamon bear."—*Sports Afield.*

The entry clerk, whose bill for one of our recent cuts converted the Armenian Patriarch into "Armenian Patchwork," is a worthy follower in his proselyting methods of Abdul Hamid himself.

"Sire," announced the slave, "there is a driveling idiot below." The successful magazine editor started violently. "Show him right up," he exclaimed, with emotion. "We are constantly on the lookout for new talent." —*Detroit Tribune.*

A wag thought he would have some fun with the mild-mannered young man who had recently taken charge of the religious paper. "I say," he said, coming into the office excitedly, "there's a man in the street looking for you with a club." The young editor looked up pleasantly. "Is that so?" he inquired. "We make special reductions to clubs. How many subscribers has he got?" —*New York Truth.*

"I'm not going to let this paper be caught in any more libel suits if I know it, by George!" exclaimed the city editor, running his eye rapidly over a page of copy that lay on his desk.

And he inserted a word so that the sentence read: "Cain, the alleged murderer of Abel," etc.—*Chicago Tribune.*

AS WE GO TO PRESS.

*Enter Book Agent:* "Editor in? No? Guess I'll wait for him in his private room." *Enter Editor* (to office boy): "If anybody calls to see me don't let him in! Kill him!" (Rushing into private room is confronted by book agent) "Ah!" *Sensation!*

He bought the book.

## WHAT UNIVERSITIES ARE FOR.

Universities are no longer merely students of the past, meditative observers of the present, or critics at a safe distance of the actual struggles and strifes of the working world. They are active participants in all the fundamental, progressive work of modern society. By spoken word, by pen and pencil, through laboratories, libraries and collections, through courts, churches, schools, charities and hospitals, they promote the forward movement of society and help to open its onward way —*President Eliot of Harvard.*

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A BRIGHT REMARK.—In another column is an interesting engraving of an old-fashioned green wood rocker, now on sale at the Paine warerooms on Canal Street. Some one wittingly said of this rocker, upon seeing it the other day in the warerooms, that it looked "as enduring as the hills and almost as green." It is astonishing what a *furore* has been created in this country in the last year over the color of green as a fashionable shade for furnishings.

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## CHRISTIAN ENDEAVOR NOTES.

If societies know the birthdays of inmates of eighboring homes, asylums and hospitals, and of e aged members of their churches, they can re-ember these anniversaries with little gifts.

A member of the Sunday school committee at uburndale, Mass., is appointed each week to look ter the younger children of the primary depart-ent as they gather in their room during the last rt of the preaching service.

A Philadelphia society assumes the responsibility r one meeting each week at the Florence Critten-n Mission. It has charge of a meeting on one her evening also, and has contributed a generous nount of supplies. It gave more than $125 rough the missionary boards last year.

Utah's first convention since becoming a State as naturally the occasion for urging on the En-avorers their responsibility as citizens in view the new situation. The presence of Treasurer illiam Shaw of the United Society, Mr. Ira D. nkey and Mr. and Mrs. G. C. Stebbins was a great traction. Many of the sessions were held in a eeting house that had been built by the contribu-ons of societies. Delegates going to the conven-on at San Francisco next year were invited to end a Sunday at Salt Lake City on their way.

The floating society on board the United States eamship Charleston a year ago noted the need of home for sailors at Nagasaki, Japan, and raised nong themselves $600 for the purpose, besides edging $30 a month for the support of a manager. ith assistance from others a house has been se-red and has been dedicated as a C. E. Home, the rvices being conducted by missionaries and by e chaplain of the United States flagship Olym-a. The purpose of the home is "to afford Chris-an home comfort and to extend religious and oral influences to seamen." The board of direc-rs has as president a missionary bishop of the urch of England, and many of the members are mericans. As soon as the necessary means can found it is expected that an American manager d his wife will take charge of the house.

The preparatory meetings at the Washington onvention will be 22 in number on July 8. At the ening session the first day of the convention the esident's annual address and the secretary's re-rt will be given in the tents and denominational llies will occupy the afternoon. Christian citi-nship will occupy the evening and Saved to Serve ill be the topic for Friday. The committee con-rences will be held Friday afternoon. Evangelis-c meetings for citizens will be held in one of the nts on Friday evening and Sunday afternoon and all three tents on Saturday evening. On Satur-ay morning an outdoor praise service at the Wash-gton Monument will be followed by a procession the Capitol. There will be another outdoor serv-e late in the afternoon and the receptions and ate rallies in the evening. Saturday will also be e juniors' day and one early morning prayer eeting will be especially for them. Central Hall ill be used for some of the large gatherings, and a eeting there on Sunday afternoon will be devoted discussing the American Sunday. The denomi-ational missionary rallies also occur Sunday after-on. The exercises of the first convention of the orld's Union of Christian Endeavor will come on onday morning, and in the evening the consecra-on services in the three tents, Central Hall and veral churches.

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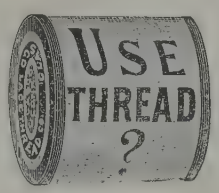


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## WHEN IS A CITY GREAT?

A city is not great because it contains many dwellings and covers much territory. Its greatness does not consist in mere numbers and in commerce. Its eminence is determined by the character of its civilization and its provision for the material, intellectual and spiritual wants of its citizens. Life, liberty and property must be secured, order maintained and the law enforced. The best system and appliances of education must be provided for its children; there must be adequate means of recreation from infancy to old age; the young must be trained to habits of obedience and diligence; outlets must be provided for their physical energies, and the spectacle of young men growing up without occupation must be removed from the conscience of the community, which is violated when there is no opportunity to learn mechanical trades—the natural outlet for their physical and mental powers. The population must be properly housed, perfect sanitary conditions must prevail, the standard of living must be raised, and parks and pleasure grounds provided on a scale which will enable every dweller in the city to exclaim:

> I care not, Fortune, what you me deny,
> You cannot rob me of free nature's grace.

Schools for commercial and technical education must be provided at night, so that artisans of talent and ambition may have the opportunity to develop natural capacity to its full extent; the evil influence of demoralizing resorts must be counteracted by the opening of museums of art, science and industry, so that the population may become familiar with the highest types of beauty and the results of genius; free libraries and reading rooms must be provided on a scale demanded by the intellectual wants of an intelligent population; such provision should be made for the sick and poor that there will be no excuse for the presence of its avenues of tramps and beggars; its streets should be well paved and clean; transit should be speedy and cheap; and, above all, the churches should be conducted in a spirit so liberal as not merely to cultivate the religious instincts of men, but to exert a refining spiritual influence upon the rising generation through social organizations intended to amuse, instruct and refine.—*Ex-Mayor A. S. Hewitt of New York.*

## DENOMINATIONAL DEFECTS.

These are not the words of Prof. George D. Herron, but an indictment drawn by Rev. Dr. Smith Baker and published in *Word and Work:*

Three-fourths of our Congregational churches are simply religious societies, which are run for the religious pleasure and help of their own members and into which once a week a few outsiders come to see what is going on. As a public speaker falls into a mannerism of which he is not conscious, so our churches have fallen into an unsympathetic religious life which is cold to the poor man and his family. . . . The most of our preaching has been instructive enough and orthodox enough, but it has been cold, too frequently like reading the truth from a tombstone. Our ministers have preached to the six or ten most intelligent hearers, and the nine-tenths of the people have not been reached. Instead of using their education to reach the common people, they have used the pulpit to lecture upon the truth. We preach the sermon we would like to hear and foolishly think what we like is what the people enjoy. If one will imagine himself a mechanic and listen to the average sermon heard in at least one-half of our pulpits each Lord's Day, he will realize how out of touch with the common people the most of our sermons are.

It is the people that now rule, and unless God live in them and rule the people the end of all our struggles, the good of all our boasted progress, will be chaos.—*Principal Fairbairn.*

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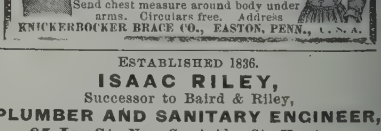

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## BIOGRAPHICAL

REV. E. E. HALL.

Rev. E. E. Hall passed away Saturday morning, May 7, at his home on Fair Haven Heights, New Haven. He was born at Hartford, Mass., April 21, 1821, the graduated from Yale University in 1842, and was ordained in 1846. For seven years he was pastor of the First Congregational Church at Ogdensburg, N. Y., and for seven years pastor of the Second Congregational Church at Dubuque, Iowa. From 1860 to 1865 he was secretary of the Board of Home Missions of the Congregational churches of the United States, with headquarters at Chicago. From 1865 to 1870 he was pastor of the Second Congregational Church at Hartford, Conn. From 1870 to 1875 he was secretary of the American Board of Commissioners for Foreign Missions, with headquarters at Boston. From 1875 to 1880 he was pastor of the Second Congregational Church at Hartford, Conn. From 1880 to 1885 he was pastor of the Second Congregational Church at Dubuque, Iowa. From 1885 to 1890 he was pastor of the Second Congregational Church at Hartford, Conn. From 1890 to 1895 he was pastor of the Second Congregational Church at Dubuque, Iowa. From 1895 to 1900 he was pastor of the Second Congregational Church at Hartford, Conn. From 1900 to 1905 he was pastor of the Second Congregational Church at Dubuque, Iowa. From 1905 to 1910 he was pastor of the Second Congregational Church at Hartford, Conn. From 1910 to 1915 he was pastor of the Second Congregational Church at Dubuque, Iowa. From 1915 to 1920 he was pastor of the Second Congregational Church at Hartford, Conn. From 1920 to 1925 he was pastor of the Second Congregational Church at Dubuque, Iowa. From 1925 to 1930 he was pastor of the Second Congregational Church at Hartford, Conn. From 1930 to 1935 he was pastor of the Second Congregational Church at Dubuque, Iowa. From 1935 to 1940 he was pastor of the Second Congregational Church at Hartford, Conn. From 1940 to 1945 he was pastor of the Second Congregational Church at Dubuque, Iowa. From 1945 to 1950 he was pastor of the Second Congregational Church at Hartford, Conn. From 1950 to 1955 he was pastor of the Second Congregational Church at Dubuque, Iowa. From 1955 to 1960 he was pastor of the Second Congregational Church at Hartford, Conn. From 1960 to 1965 he was pastor of the Second Congregational Church at Dubuque, Iowa. From 1965 to 1970 he was pastor of the Second Congregational Church at Hartford, Conn. From 1970 to 1975 he was pastor of the Second Congregational Church at Dubuque, Iowa. From 1975 to 1980 he was pastor of the Second Congregational Church at Hartford, Conn. From 1980 to 1985 he was pastor of the Second Congregational Church at Dubuque, Iowa. From 1985 to 1990 he was pastor of the Second Congregational Church at Hartford, Conn. From 1990 to 1995 he was pastor of the Second Congregational Church at Dubuque, Iowa. From 1995 to 2000 he was pastor of the Second Congregational Church at Hartford, Conn. From 2000 to 2005 he was pastor of the Second Congregational Church at Dubuque, Iowa. From 2005 to 2010 he was pastor of the Second Congregational Church at Hartford, Conn. From 2010 to 2015 he was pastor of the Second Congregational Church at Dubuque, Iowa. From 2015 to 2020 he was pastor of the Second Congregational Church at Hartford, Conn. From 2020 to 2025 he was pastor of the Second Congregational Church at Dubuque, Iowa. From 2025 to 2030 he was pastor of the Second Congregational Church at Hartford, Conn. From 2030 to 2035 he was pastor of the Second Congregational Church at Dubuque, Iowa. From 2035 to 2040 he was pastor of the Second Congregational Church at Hartford, Conn. From 2040 to 2045 he was pastor of the Second Congregational Church at Dubuque, Iowa. From 2045 to 2050 he was pastor of the Second Congregational Church at Hartford, Conn. From 2050 to 2055 he was pastor of the Second Congregational Church at Dubuque, Iowa. From 2055 to 2060 he was pastor of the Second Congregational Church at Hartford, Conn. From 2060 to 2065 he was pastor of the Second Congregational Church at Dubuque, Iowa. From 2065 to 2070 he was pastor of the Second Congregational Church at Hartford, Conn. From 2070 to 2075 he was pastor of the Second Congregational Church at Dubuque, Iowa. From 2075 to 2080 he was pastor of the Second Congregational Church at Hartford, Conn. From 2080 to 2085 he was pastor of the Second Congregational Church at Dubuque, Iowa. From 2085 to 2090 he was pastor of the Second Congregational Church at Hartford, Conn. From 2090 to 2095 he was pastor of the Second Congregational Church at Dubuque, Iowa. From 2095 to 2100 he was pastor of the Second Congregational Church at Hartford, Conn.

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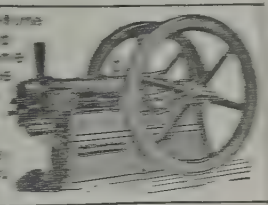

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**27 West 23d Street, New York.**

*Volume LXXXI* *Number 21*

# THE CONGREGATIONALIST

Boston Thursday 21 May 1896

REV. NEHEMIAH BOYNTON, D. D.

*Recently of Boston; now of Detroit.*

AT the present day you can approach a truly religious man and face him with any amount of discouraging statistics. You can tell him that fewer people are attending church. You can point to the mighty power of the press and say that that power is increasingly used for the purposes of evil, and still, after you have said your worst, you cannot compel your religious man to believe the worst or to believe that that mighty agency is to have any other power than to fulfill the purposes of God in the world. You can point to the institutions of religion. You may say, "Here is a flaw or here is a defect"; you may say that religion is a failure and that life is not worth living; and still the man who has been introduced to God will only smile at your words. He knows, because he knows God, that this universe of ours is, in spite of its defects, but fulfilling the great, the divine will of him who was and is and is to be. And the spirit of a great hopefulness will take possession of the soul of a religious man just in proportion as he finds himself in the presence of these things which are dark and discouraging. He will confess that so far as the universalities of life are concerned nothing is plainer than this, that God, the God of love, still holds his universe, in every department, in the hollow of his hand; that his will *is* to be done in earth as in heaven, and that his kingdom is to come here that it may come there.—*From a sermon by Dr. Boynton.*

## EDUCATION.

—— Union College will conduct a summer school at Saratoga, July 6–Aug. 14, for men and women, without examination. Each course will be equivalent to one term of a three-hour course in the college. The languages, mathematics and a few scientific subjects are offered.

—— Not unmindful of their debt to the benefactor of Whitman College, the citizens of Walla Walla, Ore., have forwarded a cane to Dr. Pearsons made from an apple tree grown from seeds carried from New York in 1835 and planted on mission grounds in 1836. The trees are still growing. The cane is handsomely mounted and appropriately inscribed.

—— Mr. William Deering still continues to show his interest in the prosperity of the Northwestern University at Evanston. Last week he added to his previous gifts of more than a quarter of a million dollars nearly as much more. A portion of the sum is to be used as an endowment, the remainder, after the deficiencies in certain losses which are temporary in their nature are made up, is to be devoted to the erection of a building for an academy to be known as Fisk Hall, in memory of the efficient principal of the academy. The gift was made without consultation with any of the authorities and took every one by surprise. It has been made at a time when funds are greatly needed and will tide the university over a very hard place in its career. In numbers the school was never more prosperous.

—— Atlanta University at its approaching Commencement will inaugurate a series of conferences of its graduates to discuss the condition of Negroes living in cities. There are about 1,250,000 of such Negroes, or one-sixth of the entire Negro population of the country. Their condition differs widely from that of the plantation Negroes, and gives rise to a set of problems of great interest and importance not only to themselves but to the white race as well. These problems are being carefully studied by some of the graduates of the university, and their investigations will form the basis of the proposed conferences. As a large majority of the graduates are working for the uplifting of their race in the cities and larger towns of the South, their opportunities for such investigations are unrivaled, and it is hoped that some valuable results may be secured. The special subject of the first conference will be the reduction of mortality among Negroes living in cities. Carefully compiled data as to the present high death-rate will be presented, its causes will be sought and remedies suggested.

FOR A SUMMER HOUSE.—The time has come when our columns are gradually filling up with advertisements of the summer, but among all the different subjects covered by this summer advertising there is nothing so interesting as the "Delft" furniture for summer cottages, which has been introduced this season by the Paine Furniture Co. In another column of this paper may be seen an engraving of a "Delft" chiffonier.


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The Congregationalist's

**PILGRIMAGE**

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BULLETIN

*** The party sails on the Steamer **Columbia,** from the Hamburg-American Pier, Hoboken, June 4, at 7 o'clock, A. M. Passengers may embark the night before between six and nine o'clock, or later, if necessary.

*** A supplementary announcement will be sent this week to the members of the Party. It contains important information and answers several questions which have been asked us recently.

*** A single vacancy in the membership of the Party is available as we go to press.

✠ ✠ ✠

**A Souvenir List** of the Party will be published by *The Congregationalist* on the day of sailing. Sent, postpaid, for 10 cents.

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*The Recorder founded* 1816: *The Congregationalist*, 1849


## CONTENTS


EDITORIAL:
- Paragraphs 805
- Comity in Fellowship 806
- Ministerial Divorce in the Episcopal Church 806
- A Meditation for Whitsuntide 807
- One Hundred Years of Congregationalism in Ohio 807
- Unrestrained Individualism; or "the Social Good" 808
- God Our Comforter 808
- Current History 808
- In Brief 810

STAFF CORRESPONDENCE:
- New York 811

CURRENT THOUGHT 814

CONTRIBUTIONS:
- Certain Historic Creeds. IV. The Heidelberg Catechism. Prof. Williston Walker, D. D, 812
- Rev. Nehemiah Boynton, D. D. H. A. B. 813
- In Loving Memory—a poem. Mrs. L. A. H. Butler 814
- The Struggle in Cuba. Rev. E. P. Herrick 814

THE HOME:
- Nests—a selected poem 815
- Paragraphs 815
- One Form of Considerateness. H. T. E. 815
- Living Up to One's Teapots. Elizabeth P. Allan 815
- The "Musical Education." Kate Upson Clark 816
- Abraham Lincoln. Jeannette A. Grant 816
- Mrs. Cleveland's Mail—a selection 817
- Closet and Altar 817
- Tangles 818
- All Around the House 818
- The Conversation Corner. Mr. Martin 819
- Corner Scrap-Book 819

THE SUNDAY SCHOOL—Lesson for May 31 821

Y. P. S. C. E.—Topic for May 31-June 6 821
- Notes 830

PROGRESS OF THE KINGDOM 820

LITERATURE 822

NEWS FROM THE CHURCHES:
- The Indiana State Meeting 825
- Missouri Association 825
- The Kansas Association 825
- Weekly Register 835

MISCELLANEOUS:
- Education 802
- Notices 824
- Centennial of Congregationalism in Ohio. E. O. Mead 829
- An Editorial View of the Occasion 829
- A Modern Redactor—a selection 830
- Marriages and Deaths 830
- Business Outlook 831
- Biographical 831
- A Forecast of Coming Noteworthy Meetings 831
- Woman's Board Prayer Meeting 832
- Good Church Music—a selection 832
- African Diamonds—Home Production 833
- Philistinism Outgrown—a selection 833
- For Aged Ministers and Ministers' Widows 834



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THE flying visit of our managing editor the other day to Farringdon Hall in London, the headquarters of English Congregationalists, made us doubly sure of the welcome which our brethren across the water are preparing for the members of *The Congregationalist's* Pilgrimage which sails June 4. The English committee, that day in session, was almost overwhelmed with invitations from those who would pay social attention to the American company, and, as their stay is necessarily limited in time, it was decided that some of the proffered pleasures would have to be foregone. There will be, however, an ample supply of interesting functions, including a special service at St. Paul's, followed by afternoon tea at Archdeacon Sinclair's, a reception at Dr. J. G. Rogers's church in Clapham and a somewhat more elaborate gathering of the same nature at Farringdon Hall, which will represent the united hospitalities of the London churches. Special escortage through Westminster Abbey is also to be provided and, if time permits, there will be a drive to Highgate, a delightful suburb of London, rich in historic associations. The musical excellence of the Sunday services at Union Chapel, Islington, arranged with the Pilgrims especially in mind, will doubtless attract many of them. The mayor of Plymouth has solicited an opportunity to receive the Pilgrims in a formal way and at almost every prominent point in England which the party is to visit special courtesies are being extended. We had personal assurance from the American ambassador, Mr. Bayard, that he would be present at Gainsborough, June 29, when the party is to have a share in the laying of the corner stone of the new church. Moreover, our representative at the court of St. James also told us that he was looking forward to the occasion with much personal anticipation. It is possible that a large delegation of London Congregationalists may join the American Pilgrims at Gainsborough for that particular ceremony. The editorial staff of *The Congregationalist* will be represented in the membership of the party by Dr. Dunning and Rev. Morton Dexter and by Miss Frances J. Dyer, editor of the Home department, and Mr. Alfred Dawson, our London representative.

Unfortunately it is one of our fellowship who has drawn down upon him the just condemnation of the intelligent by his exaggerated estimate and public proclamation that one of our Massachusetts manufacturing towns with a population of 84,000 has 7,000 women who are leading immoral lives. The trouble with such sweeping statements is that they are absolutely incapable of verification. Every now and then, for instance, some one asserts publicly that from seventy-five to ninety per cent. of the young men of the country never attend church. Such generalities, based on no careful investigation and without defining exactly the terms used, make cool statisticians of the type of Carroll D. Wright and Dr. S. W. Dike weary.

The Methodist Episcopal journals, commenting upon the decision of the General Conference to refer the question of admitting women as lay delegates to the annual conferences again, generally interpret it as a triumph of grace, common sense and just regard for regular constitutional procedure. We suspect there will not be the same degree of unanimity respecting the retirement of Bishops Bowman and Foster from active service on the Board of Bishops, for the manner of doing, what most would probably describe as a necessary act, does not seem to have been considerate of the feelings of those most vitally concerned, viz, the veteran servants of God and the church. The favor with which the committee on episcopacy looked on the plan to elect a Negro as bishop has not found response among the delegates, for although Prof. J. E. Bowen of Atlanta, an educated and talented teacher and a worthy representative of the Afro-American people, received a large vote on the first two or three ballots it soon became apparent that he could not win.

Dr. James Spurgeon has recently resigned the presidency of the Pastors' College in London created by his distinguished brother. His position within the circle of which Pastor Thomas Spurgeon is now the center was becoming impossible, and his withdrawal sooner or later was inevitable. The Pierson affair was the culminating point in a long and painful drama, straining the relations between uncle and nephew to the breaking point. Dr. Spurgeon elected to publicly submit his resignation in the midst of the Pastors' College Conference, giving as his reasons difference with his co trustees of the college, and the knowledge gathered from the proceedings of the last meeting of the Tabernacle Church that as president of the college he had not its hearty support. In the course of his speech he let fall some provocative sentences, but Mr. Thomas Spurgeon, who presided over the meeting, exercised wise self restraint in declining to reply to his remarks. Dr. James Spurgeon is a man of considerable ability, and he unquestionably rendered valuable service to his brother. It is a pity that he should have to go, and the manner of his going is still more to be deplored; but he has an unfortunate knack of making himself personally unpopular with many people, and it is certainly better for one who is out of sympathy with the present pastoral arrangements of the church to sever official connection with its institutions. Mr. Thomas Spurgeon and his assistants will now have a clear field, and he must be a very mean-spirited person who does not wish one who has shown such a level head and a good heart continued success in his great undertaking.

The large circle of persons interested in Dr. John H. Barrows's visit to India, and his forthcoming series of lectures there, will be glad to learn that the nearer he approaches to his destination the stronger grows his conviction that the peculiar kind of work marked out for him will prove acceptable and helpful to the high class audience for which his lectures are particularly designed. He expects to remain in Germany until December, when he will set his face toward the East, having improved the intervening time in equipping himself more fully for his task. He ran down to Paris, three weeks ago, to confer with gentlemen there in regard to holding, in connection with the world's fair in 1900, a gathering similar to the Parliament of Religions at Chicago in 1893. While in Paris he was the recipient of conspicuous social attentions from men representing clerical and lay, business and professional interests in the French capital. Dr. Barrows has consented to give occasional glimpses to our readers of what he is seeing and hearing on this unique journey of his.

Here are the exact facts with reference to the Whitman College endowment fund, and those who believe that this institution, so strategically located and so manifestly a creature of divine Providence, ought to be properly equipped should face the situation and come speedily to its relief. On May 1 the contributions in cash and pledges, including the $25,000 which the education society undertook to raise, had reached the sum of $103,712. Of this amount $50,000 were raised in Walla Walla, conditioned on securing Dr. Pearsons's gift. The sum still remaining is $46,287, and this must be secured by June 17 to comply with the conditions set by Dr. Pearsons. As yet no large single gift has been made in the East. A private letter just at hand from the indefatigable President Penrose says: "I do not believe the God of Marcus Whitman and of Cushing Eells, in whose name the college was founded, will suffer it to fall now after these years of faithful service just as a greater opportunity for service opens before it. The students last week made this crisis the subject of special prayer."

The *Christian Observer* (Presbyterian) of Louisville, which recently called the American Missionary Association "the American Miscegenation Association," is not alone in its opposition to the education of the Negro. Here is the *Richmond Christian Advocate* (Methodist) of May 14, from which we cull the following choice, Christian, humane sentiments:

> Wise and brave men would have dealt with the negro as a negro. Our code tinkers became infected with the Northern notion of a negro—that he is a white man with a sooty skin. . . . We have legislated upon the theory that a negro, with only two removes from a man-eating beast of the lowest type of intellect, could achieve in a month what the Webster species could attain only in ages. . . . The robbery of the white man has been a curse to the negro and the State. The African can never in the South enter into the professions where education can be of use. . . . The negro is without gratitude. He always enlists his ballot against economy in public affairs. He murders right and left, without any sign of remorse or concern. This progeny of imported Cannibals are in our midst, etc.

We take the liberty of saying that the "Northern notion" of a Negro is that skin has nothing to do with manhood. The *Advocate* apparently expects from a race debauched by servitude and robbed by white Virginians obedience to a higher code of ethics than its masters revealed when they were in power. If most Southern preachers had less concern for "sound doctrine" and more zeal for elevating the morals and enlarging the horizon of the Negroes, many of "the sons of the freedmen" about whom the *Advocate* now raves would not be assaulting women or loafing about railway stations, village stores or city corners. Fortunately, Dr. Lafferty of the *Advocate* represents a type of Southern editor that is passing away, and the more intelligent of the whites realize that even if, granting it for the sake of argument only, the Negro is "merely a talking gorilla," the South cannot afford to permit him to remain so.

## COMITY IN FELLOWSHIP.

As an outcome of the recent unhappy affairs in which Rev. C. O. Brown, who has just left the pastorate of the First Congregational Church in San Francisco, was concerned, the Bay Conference of churches has suspended him from fellowship. After apparently deliberate examination, including a sufficient adjournment, it voted to suspend Dr. Brown "until such time as in the judgment of this conference he shall have lifted from himself the burden of suspicion and doubt resting upon his reputation, and shall have proved himself worthy to be restored to the fellowship of the churches.

The Dubuque (Iowa) Association of churches immediately adopted resolutions which, after a preamble, say:

> Resolved, That we view with deep regret the manifest unfairness and great injustice which has been done our brother by the Bay Association.
>
> Resolved, That in the name of justice we urge these brethren to reconsider what seems to us an unwise and hasty action.
>
> Resolved, That we extend to Rev. Charles O. Brown our sympathy, our confidence and our Christian greetings, and, furthermore, the assurance that within the bounds of our association he will always find a hearty welcome; and
>
> Resolved, That these resolutions be spread upon our records and a copy forwarded to Dr. Brown, to the Bay Association and to our denominational papers.

As one of the "denominational papers" thus invoked we are called upon for our opinion. There is, indeed, a grave question of comity which ought to be discussed.

Did the Bay Conference of churches transcend its rightful powers? No. The action of the National Council in 1886, although not law, doubtless expresses Congregational principle. It says that standing in our ministry depends upon three things—church membership, ordination and "reception as an ordained minister into the fellowship of the Congregational churches in accordance with the usage of the State or territorial organization of churches in which the applicant may reside, and such standing is to be continued in accordance with these usages." The Bay Conference in its constitution expressly takes charge of ministerial standing. Dr. Brown was aware of that fact when he became a member of that conference. Neither he nor any other person had any right to allege want of jurisdiction. In the exercise of this admitted right the denominational standing of Dr. Brown was suspended. The action was taken by those among whom he lived, by the churches in sufficient numbers to constitute a conference, extensive in territory and dignified in character. The internal comity of the denomination had left the question, in the first instance, to that conference.

Although the Dubuque Association is silent upon the matter, it is possible that the question may be raised whether the Bay Conference was debarred from action by the prior action of a council called by the First Church for its own enlightenment, and upon the request of its pastor. We think not. (1) The established usage in California explicitly places questions of fellowship in the custody of territorial conferences of churches, and no single church can rightfully, through a council of its own selection, anticipate and prevent action by the whole body of churches which has fellowship in charge; but (2) there was no antagonism. The action of the Bay Conference seems to have been in exact pursuance of the result of council. That council, while deciding that the evidence did not sustain the serious criminal charge, expressly refused to exculpate him from suspicion caused by certain facts which appeared in the hearing. The Bay Conference was in harmony with this decision of a question of fact.

The Dubuque Association proceeded, in a feeling of generous sympathy, to sit in judgment upon a sister conference. It has condemned that conference, its acknowledged peer in every respect, in harsh and severe terms. It has uttered this condemnation without real knowledge of evidence presented at the hearing, and plainly without the possibility of investigation. At a great distance from the conference whose action it condemns, it has been impossible for it to appreciate the circumstances under which the California churches acted. To our mind the course taken by the Dubuque Association has not merely violated the comity of our churches, but in its sharp condemnation has violated the principles of justice and charity. For five years Dr. Brown lived within the bounds of Dubuque Association, honorably and without reproach. We are not prepared to say that its present confidence is not amply deserved. We are by no means sure that the final result will not fully vindicate him. But we must insist that our churches had left to the Bay Conference, in the first instance, the question of ministerial standing. The action of Dubuque has, not without reason, excited the derision of other denominations. It has struck a harder blow to our polity than any outside enemy could possibly deal. Its course unfortunately is calculated rather to hurt than help the one whom it would assist. It can fellowship him within its bounds; but the churches at large will ask which is likely to be correct—the body in which he was a resident and of which he was a member in California, or one which acted without investigation on the upper Mississippi.

But an important question remains to be considered. While in the first instance the Bay Conference has the charge of its own and the denominational fellowship, is there no remedy for a possible injustice? Certainly there is. The National Council in 1886 not only acknowledged the principle which leaves local fellowship untouched, but it went on to say, "it being understood that a *pro re natâ* council [*i. e.*, one called for the occasion] is the ultimate resort in all cases in question." According to this established principle Dr. Brown would have the undoubted right to demand the convening of an impartial ecclesiastical council to consider his denominational standing, and he would have the absolute right to name one-half of the churches to be invited. He would undoubtedly have the right also to object to the membership of any church from the conference which had condemned him. The Dubuque Association could itself have proposed such a method. By so doing it would have helped the brother whom its hearty and unwarranted condemnation of a sister conference, however that action may have been prompted by a generous love for a brother whom it thought to be injured, certainly has not assisted; while its recognition of an acknowledged Congregational method would have spared us the flings to which our trust in principle rather than force has in this instance left us exposed.

## MINISTERIAL DIVORCE IN THE EPISCOPAL CHURCH.

The full text of Bishop Lawrence's decision, suspending Rev. S. R. Fuller of Malden, Mass., from the ministry for two years, has been given to the public but not the evidence upon which it has been based. According to the bishop's statement, the admitted facts are that Mr. Fuller sought and obtained a divorce from his first wife on the ground of desertion, the case not being contested by her, and to her he left the custody of the children. Wishing to be married again, he applied to an Episcopal rector, who asked advice of Bishop Thompson of Mississippi, to whom at the same time Mr. Fuller submitted proofs of the adultery of his divorced wife, hoping for a decision from him that she was guilty, which would clear the way for a canonical marriage, but without notifying her or allowing her a chance to defend her reputation. The civil court to which the first wife appealed has determined that Bishop Thompson did not so decide, though the officiating minister evidently believed that he had done so in some sense or he would not have proceeded to assist him in solemnizing the second marriage, and Mr. Fuller evidently believed so.

The canon law is that ministers of the Protestant Episcopal Church having a surviving wife cannot marry unless a divorce has been secured on the ground of adultery; but it is a widespread opinion in the denomination that a bishop may decide in

case of divorce on other grounds that the evidence carries also proof of adultery, and this opinion Bishop Lawrence allows for though he probably does not share it.

Amid the conflicting opinions which the case has called out it is clear to us that the power supposed to reside in bishops of the Protestant Episcopal Church of extending the decisions of the civil courts in cases of divorce is a dangerous one and cannot too soon be repudiated. The peril and scandal of the case rests exactly here. It has left Mr. Fuller legally married by the civil law and suspended by his bishop for what in plain terms, from the bishop's point of view, must be called at least a grievous scandal. A secret court, such as Mr. Fuller thought he had secured, which would privately pronounce a woman who had not been heard guilty of a crime, in order to allow a minister to marry again, has no place in American church life.

Bishop Lawrence himself, according to letters published since the decision, seems to have put himself in a disagreeable position. As Mr. Fuller's adviser he approved of the form of divorce. He declined to pass upon the disputed question later on the ground that it was unjust to do so without citing the divorced wife, but he allowed another bishop to be consulted when his refusal would have stopped the marriage altogether, while in his sentence he is forced to declare and make effective the opinion which he had earlier evaded. As regards Bishop Thompson, the decision amounts to a censure in fact if not in words. As regards Mr. Fuller, he is placed in the unpleasant predicament that he must either publicly prove his first wife guilty of adultery, or he must be counted canonically guilty of what seems to the public, under the bishop's decision, very like the same offense. And the perplexing part of it to the general public must be that a marriage solemnized by the joint action of a bishop and a minister is practically pronounced invalid by another bishop and his diocesan standing committee. And what steps can the confessedly innocent party take to vindicate her rights, who, having been married by bishop and rector, now finds her status as wife so far held in doubt that it becomes a reason for the suspension of her husband from this ministry?

Mr. Fuller's own opinion of the diocesan standing committee's action and the bishop's sentence appears as we go to press. He insists, in a letter to Bishop Lawrence, upon his entire good faith and innocence of wrong in the whole transaction, refuses to submit to any condemnation or disciplinary sentence whatsoever, formally declares his renunciation of the ministry in the Protestant Episcopal Church and demands immediate deposition therefrom on the ground of that renunciation. This is a natural, though doubtless painful, step for him to take, but it leaves the questions involved in the case as much in suspense as ever. A clear definition of the powers of Protestant Episcopal bishops in divorce cases and of their mutual relations of responsibility in counsel is clearly in order.

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The stream of gifts and bequests to our educational institutions widens each year, as we pointed out last week. And since we last wrote the University of Pennsylvania has received $100,000 conditioned upon its receiving $1,000,000 within a specified time; Northwestern University, Evanston, Ill., has been given property worth $215,000 by William Deering of Evanston, which will be added to its endowment fund; and Wellesley College, so deserving and hitherto not overburdened with large gifts, has been given $100,000 by the children of the late William S. Houghton of Boston. This will provide a chapel for the college, and will we hope be the forerunner and inspirer of other much-needed gifts.

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## A MEDITATION FOR WHITSUNTIDE.

The life of our Lord had a double climax, first at the opened tomb, whose memory every week recalls with its day of rest and worship, and then, following the quiet days of prayer and expectation, in the manifested coming of the Holy Spirit on the day of Pentecost. In God's work every consummation is also a beginning. The incarnation opens a way for the perfect life, the life for the sacrifice, the sacrifice for the resurrection, the resurrection for the brief opportunity of teaching and the gift of the life-giving and truth-revealing Spirit.

When we think of the day of his appearing, the Pentecost of the old church and the new, with its immediate fruitfulness and its promise of help for centuries to come, we are thinking at once of a completion and an initiation.

What the church most needs today is to accept and live up to the truth that she is in the era of the personal work of God's Spirit. Institutions, creeds, traditions are valuable so far, and only so far, as they express his taking of the things of Christ and showing them to us. We are not to be afraid to discard the old if through his teaching it is shown to be outworn and useless. We are not to be reluctant to accept and test the new, if it evidently belongs to the development of his purpose. Courage to receive the indications of his teaching with open mind, to accept new conclusions and break, if need be, with old convictions and prejudices, is to go hand in hand with a vital faith in his leadership, and a reverent and respectful attitude toward the beliefs and institutions of the earlier time. There is to be no delight in breaking with the past, but if need be the break is to be accepted without misgiving and without remorse.

It is always to be remembered, however, that God's methods are not violent and revolutionary. The new life grows in the conditions of the earth. The present is rooted in the past. New views of truth have come out of views the fathers taught. Behind the reformations and revivals of the ages are the prayers and efforts of those who held and practised and studied truth in quiet lives. God makes an army ready to be led before he raises up a leader. If any one imagines that he has a call to proclaim a view of truth which is contradictory to the whole experience of God's people hitherto, the chances are enormously against his message having the sanction of God's Spirit. The risk of novelty is that it may prove to be merely a transient incident in the thinking of the church, to be discarded and forgotten—one of the wrecks which strew the path of progress, to the profit mainly of students of the vagaries of the human mind.

This progress of doctrine and of life, which it is the work of the Holy Spirit to bring to perfection, must not, therefore, be considered either as detached from the past, or as incapable of discarding means which it has once found useful. At the beginning it accepted forms of worship from the synagogue and methods of polity from the ancient customs of the Hebrew people. The church in Jerusalem still worshiped in the temple. At the council of the apostles a law was made for the whole church which has since been disregarded by that church for eighteen centuries. The Sabbath Day and the Lord's Day begin side by side and then, without dispute or excitement, the older observance is merged into the full keeping of the Lord's Day, in which all that is valuable of the Sabbath is preserved, but for whose observance there is not one Bible precept.

But in all growth and through all changes there has been one Lord present with his people and one teaching Spirit, using the means and instruments appropriate to his immediate purpose and to the possibilities and surroundings of the churches. We cannot hope for full enlightenment, the day has not yet dawned for that, but the treasure house of warning and example in the past grows ever richer and fuller and the faith of the living church in the living Spirit, working in it to will and do of his good pleasure, grows stronger and brighter day by day.

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## ONE HUNDRED YEARS OF CONGREGATIONALISM IN OHIO.

Ohio Congregationalism is a child of sturdy growth. No one could have looked upon the faces of the men who met in their forty-fourth annual association this year at Marietta, have listened to the papers they read and the addresses they made without feeling that the principles and polity of the Pilgrims and the Puritans are in good hands. It was a happy thought of Pastor Dickinson to unite the celebration of the centennial anniversary of the organization of the church in Marietta with the exercises of the association, and thus permit the entire State to have a part in it. The memorial volume which he has prepared, and which the Ohio Congregational Historical Society will publish, will be enriched by papers contributed by men living as far distant from each other as San Francisco and Boston. The ten papers thus brought together, in addition to the information which Dr. Dickinson has gathered concerning the local church organized Dec. 4, 1796, will be a mine of wealth for the future historian.

Marietta is an interesting place to visit. For the States formed out of the territory granted the Ohio Company by the famous ordinance of 1787 it is well-nigh as sacred as Plymouth Rock for the descendants of the Pilgrims. The place where the "Pioneers" landed is marked by a granite column giving the date of the landing, Aug. 19, 1788, and the names of the heads of the families. Just up the hill is the site of the Campus Martius, or the Stockade, within which these pioneers lived during the Indian War of 1791–5. Here, too, is the oldest building in the State, the shop put up by the Ohio Company, a little one story building still in good repair. Here, too, is the house which Gen. Rufus Putnam built out of material which went into the stockade fort, where so many plans were formed which have resulted in blessings to the State and the nation. The old records of the church, with its confession of faith, are in the clear handwriting of the general. As one turns the leaves of the book the priceless value of such records is apparent.

The Marietta church was formed of good elements. It was formed after the principles of the Cambridge Platform, and thus represented Massachusetts rather than Connecticut Congregationalism. A little group of churches in this corner of the State grew up under the lead and with the help of the mother church. Though having no fellowship with other Congregational churches in the State, they remained true to the principles of the founders and to the traditions they had brought with them.

Present day Congregationalism in Ohio has been formed of various elements. There is in it this Massachusetts element of the Marietta churches. Still more prominent was the Connecticut element brought with them by the settlers on the Western Reserve, where Congregational churches were planted early in the century, which, in spite of the Plan of Union which the fathers in Connecticut favored, refused to give up the principles they had long cherished. Thus the churches were Congregational, while the ministers for the most part were content to belong to presbytery. Another element came into this church life through anti-slavery discussions, and still another through the peculiar views held by Presidents Mahan and Finney of Oberlin. Then there were the Welsh churches, no less true to the fundamental principles of our polity than the churches formed by the men and women who came from the East. Various unsuccessful efforts were made in the beginning of the century to bring these churches together in a single association or conference. Even local conferences had only a brief and feeble life.

For more than fifty years Ohio Congregationalists lived as strangers to each other. They had no organization through which they could do aggressive work. In 1852, when the present association was formed and these various elements were happily united, there were nearly 200 churches in the State, the majority of them in its northern portion. Since that union progress has been rapid. Institutions of learning like the college at Marietta, the college at Hudson, now known as Adelbert College at Cleveland, prospering so finely under the presidency of Dr. C. F. Thwing, the seminary at Painesville, the college at Oberlin and the mission work in the larger cities, especially the Slavic work in Cleveland under the direction of Rev. Dr. Schauffler, are indications of the vitality of later years. One need but compare the history of our churches the last half-century with the history of the half-century which preceded to perceive the benefits of organization. Of course, there are regrets, as there always will be, over that Plan of Union which cost us so much, but the losses have in part been made up, and under the better methods of the present day may almost disappear in the course of another half-century.

The tolerant spirit which prevails in Ohio among brethren who differ widely on many points adds immensely to the strength of Congregationalism. But with all the divergencies on minor points, there is no divergence on the fundamental principles of the gospel. All seek to be true to the same Master. Each in his own way seeks to lead men to Jesus Christ as the only and all sufficient Saviour. Those who have been accustomed to attend gatherings of Congregationalists at the East can but feel at home in a gathering like this in the valley of the Ohio and the Muskingham.

The variation from the original type of Congregationalism as seen either in Massachusetts or in Connecticut is no greater than the change in the spirit of the times has called for. It is so slight, in fact, as to make it difficult to detect any real difference between the polity as developed in the Interior and that held on the seaboard. One can but feel that the needs of East and West are the same, a spirit of completer consecration, of greater self-sacrifice, of larger benevolence, and of unwearied patience in the discharge of duties, which press alike upon all who call themselves the servants of Christ, whether they live in New England or in the far West. Home and foreign missions, Christian education, the saving of cities through the leavening influence of the gospel, the adaptation of work through the church to every phase of present need demand efforts and means which might well appall were not the promised results so full of certainty and hope.

## UNRESTRAINED INDIVIDUALISM; OR "THE SOCIAL GOOD."

Cardinal Manning, whatever his defects as a teacher and priest may have been, won the sympathy of the masses in his last days by standing as their champion in contests involving their right to receive a living wage. Quietly but surely Bishop Potter of the Protestant Episcopal diocese of New York has been forging to the front as a Christian clergyman willing and competent to adjudicate in labor contests and eager to settle them by the ethics of Christ as well as by man's sense of justice. But he has seldom, if ever, made a decision more clearly revealing his courage, or more significant, than the one rendered last week as arbitrator between the lithographers of New York city and their employers. He decides in favor of the employers on the point involving the number of hours of labor per week, and in favor of the employés in their demand for the abolition of piecework and a minimum scale of $18 per week, less than which no competent workman is to receive.

This decision may or may not be just. Piecework may or may not be permissible and conducive to "the social good." The point to be noted is that Bishop Potter in rendering his decision does not pose as a compromiser, but as an arbitrator, as a judge. He says:

> I do not see how there can be any compromise between opposing principles. If, nevertheless, the arbitrator or referee is required to give a decision, it seems to me that he must consult his *highest conscience* as to which of the opposite tendencies makes for the *social good*, and side with one or the other of the parties accordingly. In the interest of arbitration as a means of settling labor disputes this point should be clearly stated, so that the distinction between arbitration and compromise may come to be recognized. . . . I regard the abolition of piecework in the lithographers' trade and a fixed wage, with the provisions above stated, as measures in harmony with the tendencies that make for *social progress*, and therefore decide in favor of the men on these points.

Note especially the words which we have italicized. They come with the authority of a Christian teacher, speaking as he believes for his Master, to the heads of thirty-nine firms with a capital of $10,000,000, saying: Halt in your competition. Consider the social good as well as personal pecuniary profit.

## GOD OUR COMFORTER.

This is one of the sweetest attitudes which God has revealed himself as assuming towards us. "As one whom his mother comforteth" is one of the inspired descriptions of the troubled believer receiving divine consolation. No picture is more beautiful in itself or its significance than this one drawn from the everyday occurrences of domestic life. A little child, hurt or frightened, nestling sobbing in its mother's arms with a loving face smiling down upon it and gentle tones soothing it back to peace and happiness—so, says the sacred Word, our heavenly Father comforts his troubled children and cheers them.

Grown-up children often are the most childish of all, and none of us ever outgrow the need of divine comforting. When temptations assail, when sorrows engloom, when hopes fail, when all which this world can give proves empty, we should go distracted were it not for the relief which we find in telling everything to God and in being reassured by him. He comforts us by brightening our skies, by strengthening our hands, by opening for us fresh resources, and, most and best of all, by sending to us his spirit of consolation and cheer, by showing us new meanings in his Word and by perceptibly drawing near to bless us when we pray.

We should be ashamed to receive such comfort unappreciatively. And we can testify to our sense of its preciousness by seeking it often, by bearing witness to others of its sweetness, and by trying earnestly to deserve it. Especially must we strive to comfort others in their need, and not merely from a sense of duty but with something of that deep and unfailing sympathy and love which God shows so freely to us. To receive comfort and to refuse to give it in turn betrays a selfish heart indeed.

## CURRENT HISTORY.

**Domestic Politics.**

Republican State conventions held in Missouri, West Virginia, Washington, North Carolina and Wyoming have indorsed Mr. McKinley. The Delaware convention refused to commit itself to his candidacy and split. The North Carolina convention indorsed bimetallism, but this is counted as a gain for conservatism, for it was feared that a free coinage of silver plank would be adopted. Missouri and Washington came out unequivocally against the free coinage of silver, the result in Washington being especially notable as the State now has two silver senators at the capital. The Colorado Republicans, in State convention assembled, rejected the advice of Senator Wolcott, will not send him to the national convention as a delegate, and gave Senator Teller full authority to lead in a bolt from the St. Louis convention should its plank on monetary standards not be satisfactory to him and his free silver constituents.

The result of these conventions makes it more and more apparent that unless a decided reaction against Mr. McKinley, headed by business men and not by a boss like Mr. Platt of New York, sets in, Mr. McKinley is foreordained to be nominated at St. Louis. There are, however, some signs of such a reaction so led, caused by Mr. McKinley's shifty record in Congress and his silence now, and prophets with memories are citing the rejection by former Republican conventions of men

who a month before seemed to have as strong a grip on the delegates as Mr. McKinley has now. Mr. McKinley's friends excuse his sphinxlike attitude by the statement that the candidate has no business to shape the platform; they assert unqualifiedly that he will stand squarely on a gold platform if it is formulated. His critics affirm that his silence now is causing depression in business at home and mistrust of our credit abroad, and that the American people love a man of conviction rather than a trimmer and straddler. The American Protective Association has withdrawn its boycott of Mr. McKinley; its supreme council now places him in line with other Republican candidates as worthy of support, and declares specifically that he is in full sympathy with the aims of the proscriptive association. Such an indorsement as this, of course, is a two edged sword. It injures as well as strengthens his candidacy. Cardinal Gibbons's latest utterance shows how Roman Catholic voters may act. He says:

Much as I would regret the entire identification of any religious body as such with any political party, I am convinced that the members of a religious body whose rights, civil and religious, are attacked will, naturally and unanimously, espouse the cause of the party which has the courage openly to avow the principles of civil and religious liberty according to the Constitution. Patience is a virtue, but it is not the only virtue. When pushed too far it may degenerate into pusillanimity.

**The National Legislature.**

The Senate has passed the River and Harbor Bill, carrying appropriations of more than $12,000,000 and authorizing contracts for projects involving an aggregate liability of more than $50,000,000. The vote of 57 to 9 in favor of this bill will serve to accentuate the expected veto by President Cleveland. Mr. Dupont of Delaware has been refused membership in the Senate, the former Republicans—but now silverites—Messrs. Jones and Stewart of Nevada, casting the decisive votes against Mr. Dupont, supposably for fear that he would strengthen the anti-silver forces in the Senate. The Senate has done well to pass the act making one year's residence in a territory a prerequisite to obtaining a divorce there. The House committee on liquor traffic, Hon. E. A. Morse of Massachusetts, chairman, has reported favorably on the plan to appriate funds with which a worthy commission may make an investigation of the whole subject of the extent and economic and moral aspects of the traffic in intoxicating liquors. This is a step forward, as hitherto the House has been the conservative body when the Senate has been willing to proceed. Whether the findings of such a commission would have the weight of those which will come sooner or later from a self-selected committee of experts now at work on the same problem is an open question. It is certainly most desirable that such an investigation should be made and made by the right sort of men.

**The United States and Turkey.**

Mavroyeni Bey, the Turkish minister in Washington, has been recalled, and the State Department has been advised by Mr. Riddle, in charge of our affairs at Constantinople, that Mustapha Bey, an assistant in the Turkish Foreign Office, has been appointed his successor. More than this concerning his personality cannot be stated now. Mr. Terrell, our minister to Turkey, who had gone to Texas, his native State, on a furlough, was summoned back to Washington last week to confer with Secretary Olney, President Cleveland and a delegation of representative American citizens respecting affairs in Turkey. It is gratifying to know that the Administration is not being left to drift along without any pressure during the present crisis, but is being made to feel in a quiet, but effective way, that there are Christian laymen in this country who intend to throw the weight of their great influence as leaders of commerce and men of affairs in impressing upon the officials at Washington that as in the past a firm and consistent policy must be outlined and maintained in all our present and future dealings with the sultan. When men like William E. Dodge, ex-Minister to Russia Andrew D. White, Everett P. Wheeler, A. E. Orr and men of that caliber wait upon Secretary Olney and President Cleveland and ask for a certain course of action, which it is not politic to disclose now, but which it may be understood is thoroughly American and calculated to conserve the interests of all our citizens in Turkey, then the Department of State is made to realize that a new force has entered the contest which cannot be ignored as safely as the deliverances of Congress or ecclesiastical bodies have been. That there is a strong committee of Christian laymen organized and at work now to conserve the interests of Christian missions in Turkey is a fact which has not been widely heralded, nor need it be, but from this time on we hope to note a decided stiffening in our national policy and a bettering of conditions in Turkey, where already a slight improvement may be noted, as the pressure of the Powers upon Turkey last week called forth orders that forced conversions to Mohammedanism must cease. The patriarch of Armenia still holds his position in spite of all his enemies within and without the Armenian Church, but there come distressing rumors of a renewal of the revolutionary agitation by the Huntschagists later in May.

**Electrical Energy Directly from Coal.**

Prof. W. W. Jacques, a graduate of Johns Hopkins, who has studied in European schools and is now employed by the American Bell Telephone Company as an electrician, claims to have discovered that "if oxygen, whether pure or diluted as in air, be caused to combine with carbon or carbonaceous materials, not directly, as in combustion, but through an intervening electrolyte, the potential energy of the carbon may be converted directly into electrical energy instead of into heat," and Professors C. R. Cross of the Massachusetts Institute of Technology and Henry A. Rowland of Johns Hopkins University, two of the highest authorities in this or any other country, not only acknowledge the truth of Professor Jacques's claim, but give him the additional credit of having perfected and patented a process by which the great discovery can begin to work an industrial revolution compared with which that effected by the steam engine will seem paltry. For, as Professor Cross states in his report on the discovery, "It is, perhaps, fair to say that we may expect the carbon electric generator to yield ten times as much electricity per pound of carbon as does a good average steam engine dynamo plant." The best devices today enable producers of electricity to secure only five per cent. of the potential energy of the fuel consumed, but here is a discovery that multiplies the energy developed and lessens the cost of maintenance, and is so simple that, like all other great discoveries, it causes all to wonder that it was so long coming. Unlike many great discoveries, it was not an accidental hit, but rather the fruit of inductive reasoning and much experiment. It is said that Professor Jacques already has refused $600,000 for a six-tenths interest in the patent right.

**The Roman Catholic Church in Politics.**

The breach between the English Liberals and the Irish members of Parliament has widened during the past week, as a result of the vote on the second reading of the Education Bill, the Irish voting, as it had been predicted they would do, solidly for the law calculated to strengthen the grip of the Anglican and Roman Catholic clergy upon the educational machinery of Great Britain. Of course, such desertion of allies without whom it is futile to hope for anything approaching Irish home rule has opened the eyes of many Liberals who followed Mr. Gladstone against their better judgment, and it is thought that before long the rank and file of the Liberal party will make it clear that leaders are wanted now who will rally them with a policy in which home rule for Ireland is either omitted or made a non-essential as a test of party fealty. The attitude of our Congregational brethren across the water toward the Education Bill, which Parliament is now discussing, may be inferred from the following resolution passed unanimously at a recent meeting of the London Congregational Union, and a cable message reports that they have gone even further now in their repudiation of their former Irish allies:

This assembly of the London Congregational Union, consisting of ministers and delegates of London Congregational churches, while approving of the proposal to raise the school age from eleven to twelve years, feels compelled to vigorously oppose the Education Bill now before Parliament, seeing that the effect will be: (*a*) To constitute an authority which will neither be elected solely for the purpose of education nor wholly representative in its character. (*b*) To cripple and finally extinguish the School Board system, which has achieved splendid educational and moral results. (*c*) To further endow denominational schools with public funds without granting public control. (*d*) To introduce into local public life sectarian bitterness and animosity. This assembly considers that in dealing with education no favor should be shown to denominational schools over Board schools, and that all grants of public money shall be accompanied by an efficient public local control.

In Canada the attempt of the Roman Catholic Church to dragoon its followers into support of the Conservative candidates, because they are friends of remedial legislation for Manitoba and pledged to grant it, has developed a peculiar state of affairs, the hierarchy of Ontario, New Brunswick, Nova Scotia, Prince Edward Island and British Columbia declining to join with the hierarchy of Quebec in a collective mandament which the clergy of the latter diocese read from their pulpits last Sunday, ordering Roman Catholic voters "as a duty of conscience" to give their votes for candidates disposed to vote for the remedial bill.

**Russia's Gains.**

The incident at Chee-Foo, China, whereby Russia secures from China title to property hitherto vested in an English commercial firm, has been considered significant enough by the British and German ministers to warrant them in filing a protest, and Great Britain has served notice on China that she will be held responsible for any action hostile to British interests. Unfortunately this protest comes too late. Russia's grip is too

secure to be wrested away now by a mere British bluff or threat. Li Hung Chang has been at St. Petersburg for several weeks, and he has the freest access to the Russian Foreign Office. Treaties are being cemented. Russian authority is supreme at Peking, nor is it lacking in influence at Tokio, if the latest news from Japan is authentic, namely, that Russia and Japan have come to an amicable agreement respecting the future of Korea. From Moscow come descriptions of unprecedented splendor of decoration, unbounded hospitality to tributary princes and journalists, and truly royal preparations for the coronation of the new czar and czarina.

NOTES.

Ohio, New York and Rhode Island now compel railroads to carry bicycles free as baggage.

The General Assembly of the Presbyterian Church in New South Wales will petition the colonial legislature to make it possible for the Gothenburg or Norwegian company license system to be tried in the colony as a method of reforming the traffic in liquor.

The Citizens' League of New Orleans has brought about a compromise of the contest between the rival claimants for the governorship of Louisiana, whereby Foster takes the office and will hold it, but he in turn pledges the Democratic party to pass an Australian ballot law, to call a constitutional convention and order a new election of State officials.

The prompt payment of claims by China to individuals and societies who suffered by the anti-Christian riots last year (the last of the American claims having just been paid, see Progress of the Kingdom) is in marked contrast to the deliberation with which Turkey is settling the claims upon her; and, indeed, it puts to shame the record of some civilized nations.

The Berlin *Post* has obtained and published the text of a telegram sent by Emperor William last February, when the rupture between Dr. Stoecker, leader of the Christian Socialists, and the Conservatives was beginning. It will be seen that the emperor agrees with other political bosses as to the proper sphere of activity for Christian clergymen. He said:

Stoecker has finished as I foretold years ago. Political clergymen are monstrosities. Whoever is a Christian is also social. This Christian Socialist nonsense leads to self-conceit and intolerance and is directly contrary to Christianity. Clergymen should mind the souls of the community and not mix in politics.

Secretary of State Olney is authority for the statement that "France is treating Madagascar as a French colony acquired by contest, that the native government is no longer in existence, and that the treaties concluded by it are as void." France holds that the treaty of 1881 between the United States and Madagascar is abrogated, and that our dealings with inhabitants of Madagascar hereafter must be in accord with the conventions in force between the United States and France. Hence she asks for a discontinuance of our consular courts. Letters from the representatives of the London Missionary Society in Madagascar report far better treatment for themselves and the Protestant natives than they had expected from the French rulers, which is an encouraging fact.

One of the expert watch-makers sent from Illinois to Japan to assist the Osaka Watch Company in starting its plant says of the Japanese workmen whom he had to teach:

They are fine imitators, but they are not worth much as mechanics. In the factory I had under me the best skilled labor in Japan. Some of the workmen there can take an awl or a sharp piece of wire and can carve and bore a stick into the most fanciful shapes, but when it comes to fine work in mechanics they are not of much value. They are not exact enough and do not appreciate the value of care in their work. They do not have and do not seem able to develop that fine mechanical discrimination so characteristic of good workmen.

Our minister to Japan, Mr. Dunn, just arrived in this country on a furlough, discounts many of the alarmist cries respecting Japanese competition.

Spain has formally protested against the frequency with which filibustering expeditions leave our shores and the failure of our courts to convict when those engaged in such expeditions are captured. No wonder! Officials in Washington may be sincere in their intention to live up to treaty obligations, but minor officials are not. The London *Times* correspondent gives the gloomiest account of the condition of affairs in Spain. He sees no possibility of Spain winning the contest. Senator Morgan has induced the Senate to pass a resolution calling for an investigation of American citizens' rights in Cuba, and asking Secretary Olney and President Cleveland for copies of all correspondence between Spain and the United States bearing on the treaty of 1877, which Caleb Cushing negotiated and signed.

## IN BRIEF.

Are you awake to the glory of the opening summer—to the beauty with which God reclothes for us the face of the world in which we live?

We print elsewhere, in advance, the report of the Board of Ministerial Aid, which will be read to the General Association next week. It hints at much more than it can tell. This agency should receive the warm support of all Congregationalists.

We have heard it said in explanation of the ease with which the Lowell Church Bill and the Short Lobster Bill were passed by the Massachusetts General Court that it was a case of logrolling—Lowell and lobsters. If so the combination collapsed quickly enough in the face of the governor's vetoes.

"If you will play baseball on Sunday when away from home, you cannot have us for spectators on week days when at home" is the message of Springfield (Mass ) Christians to the local club. At a mass meeting, held in the First Church Sunday night, 1,500 indignant citizens announced the boycott—novel but justified.

Among the apt sayings that have been going the rounds lately is one which the enthusiastic welcome given to the American athletes returned from Greece makes worth quoting:

> The Athens athlete sadly mused
> O'er contests he had lost on;
> Said he, "It's bad when Greek meets Greek,
> But worse when Greek meets Boston."

The surmise of our London correspondent that a comparatively unknown, earnest evangelical worker would be chosen to succeed Mr. Hurnhall at Westminster Chapel is proved correct by the selection of Rev. Richard Westrope, formerly of Leeds, who has accepted the pastorate. It was Westminster Chapel, it will be remembered, that strove so hard to lure Dr. Bradford from his Montclair pastorate.

Salem lost "a good physician" last week, when Dr. Amos Johnson died. If it be true, as the Boston *Transcript* recently asserted, that the physician is superseding the clergyman in his intimacy with and knowledge of families, then a readjustment of social relations is going on which must be reckoned with by the church—a readjustment, too, making more and more important the union of Christian character with professional skill, so beautifully illustrated in Dr. Johnson's life.

Bishop Coxe of western New York is courageous as well as belligerent, and when, last week, he heard a ritualistic Elmira rector telling the attendants at the convention of the Brotherhood of St. Andrew that they should seek priestly absolution from sins, he instantly publicly rebuked the callow youth, saying: "A man who wants to hear confessions is not fit to hear them. . . . Priests who cannot teach the truth as the church has received it should leave the communion."

Last spring a leading surgeon of New York city was summoned to Princeton to save, if he could, the life of a student shot in a fracas. He journeyed thither on a special train furnished by the Pennsylvania Railroad. Waiting some time for a bill for the train the surgeon wrote asking for a statement of his indebtedness. The officials replied that no charge was made, as the service rendered was "in the interest of suffering humanity." This corporation has a soul. It also—and perhaps consequently—pays dividends and stands well with European investors.

The remains of Charles Carleton Coffin, which have been resting in the receiving vault at Brookline with the expectation that they would be buried in the spring at his old home in Boscawen, N. H., were interred last Thursday in Mount Auburn. There was a general desire on the part of the people in Boston, led by the John A. Andrew Post, G. A. R., that the famous war correspondent and author should be buried near the city, which for so many years has been his home, and in our American Westminster Abbey, where so many noted men repose. The burial services were simple and impressive, conducted by his pastor, Rev. W. E. Barton, D. D., of the Shawmut Church.

It is to be regretted that at the annual meeting of the Scottish Congregational Union, just held in Glasgow, union with the Evangelical Union was not consummated. A Presbyterian present described the meeting as an eye-opener to him—"accustomed to cast-iron rules and formulæ"—for its simplicity and freedom of conduct. After a battle royal between the friends and foes of union, the former won on a test vote of 144 to 33, but a lay leader of the opposition instantly served notice that "the twelve churches represented in the minority will claim to be the Congregational Union of Scotland, claiming its whole assets and estate, powers and privileges, the majority having now seceded."

A supply committee spent last Sunday in a city not a hundred miles from Boston, and, after hearing a stimulating sermon from the minister, whom they had been sent to judge, weigh and appraise, were nearly confounded when he gave out the hymn whose second stanza reads:

> Let strangers walk around
> The city where we dwell,
> Compass and view thy holy ground
> And mark the building well;
> The order of thy house,
> The worship of thy court,
> The cheerful songs, the solemn vows,
> And make a fair report.

The minister is to be acquitted of all thought of a special application of the verse, but the members of the committee have gained an entirely new conception of the range and uses of Christian hymnology.

Much rumor is current about Ian Maclaren and the Broadway Tabernacle. Mr. Cornelius N. Bliss of the board of trustees denies that any call has been sent to the great Scotch delineator of life. Much nonsense is current, also, notably the remark credited to a member of the Tabernacle: "The only salvation of the parish lies in summoning another great Scotch preacher to the pulpit." We gladly recognize the acquisitions to the American pulpit through foreign importation, but we are not prepared thus to minimize native talent. The New York *World* cabled to Ian

Maclaren last week and asked him whether e would accept a call. He replied: "You uggest a great honor, of which I know noth-ng. The question of settling in America has ever been before my mind in any shape."

President Whitsitt of the Louisville South-rn Baptist Seminary, in defending himself gainst the attacks of his critics in the contro-ersy over the method of baptism among the rly English Baptists, referred to in our col-mns last week, goes out of his way to attack ie originality and courtesy of Dr. Dexter in s researches and publications on the same opic. In this week's *Examiner* Dr. Henry S. urrage points out that the articles by Dr. Whitsitt, which he complains were ignored r Dr. Dexter, were published as editorials in ie *Independent*, and therefore anonymously, o that Dr. Dexter did not know their author's ame, and that Dr. Dexter was already busy ith the subject, as is proved by articles in he *Congregationalist* antedating Dr. Whit-tt's publication. Among those who knew im Dr. Dexter needed no such vindication.

*The Watchman* says in relation to the mod-rn American newspaper: "It is by no means ue that the entire body of the American eople have gone after the gods of childish-ess, sensationalism and pruriency. A paper lited for servants of the lower class, for porting men and men about town, cannot, in ie nature of the case, interest persons of ducation and refinement." This is true, but ie peril is that parents of this type will be-ome careless in admitting papers of this sort o their homes, forgetting that their children re only potentially "persons of education nd refinement." "A part of the circulation f the sensational press," *The Watchman* adds, is due to the sheer negligence of parents who do not stop to ask whether this or that aper is suitable reading for their sons and aughters."

One of the latest acquisitions to the pastoral orces in this vicinity has yielded to the pre-ailing drift hereabouts and appears now efore his people on Sunday in a robe. No ne was so startled by the innovation as his wn children who, in the section of the ountry from which they recently came, had vidently not been accustomed to seeing either heir father or other ministers thus arrayed. The two youngsters came forward last Sunday orning after the service in a highly excited ondition, and pressed their way through the roup that had gathered to salute the pastor. The boy was heard to remark to his sister as hey passed, "Look what papa's got on!" nd a moment later was heard asking his arent, "Papa, what have you got that wrapper n for?" Doubtless in the privacy of the ome a full explanation will be forthcoming, neanwhile we may free ourselves from anxiety s to the harm to result from any liturgical endencies at work in our denomination, so ong as the rising generation cherishes such ow church views of the purpose and value f clerical garments.

There must be many who, whether or not hey have already given money for the relief f the suffering Armenians, can, and gladly vill, spare clothing for the refugees who are pouring into Smyrna and other seaports. Rev. Lyman Bartlett, for thirty years a mis-ionary of the American Board in Smyrna nd now home on a furlough, is collecting garments and forwarding them to fellow-missionaries at that point who will place hem to the best advantage. Here is an xcellent way of bringing to bear temporal ssistance where it is urgently needed and without any fear that the relief sent will be delayed in its transmission. We bespeak a prompt and generous response to this appeal. Packages should be directed to Rev. Lyman Bartlett, care of the shipping department of he American Board, 1 Somerset Street. Al-most any kind of clothing which is still wear-able will be welcome, inasmuch as there is a great horde of applicants and the demand is sure to continue not only through the sum-mer months but well on into next autumn and winter.

## STAFF CORRESPONDENCE.

### FROM NEW YORK.

**A Notable Occasion.**

A truly notable gathering was the "reception" given at Sherry's on Tuesday evening to Rev. Dr. and Mrs. Henry A. Stimson. The invitations were issued by the city's best known clergymen of all evangelical denominations and business men most prominent in financial, social and religious circles in New York and Brooklyn. So, too, were the invited. Dr. Storrs opened the speaking with an address even more laudatory than was his voicing of the result of council given in *The Congregationalist*. No man could desire a more generous indorsement of his character and work, and surely no other living man could embody unstinted commendation in words more felicitously chosen. Dr. Storrs was followed by Dr. John Hall and President Low, and Dr. Stimson fitly responded. Fine vocal and instrumental music enlivened the occasion.

**And Another.**

By a meeting full of historic interest the Collegiate (Dutch) Church, on the eleventh, celebrated the 200th anniversary of the giving of its charter, May 11, 1696. The services were held in the church at Fifth Avenue and Forty eighth Street, Rev. Dr. E. B. Coe, pastor, who delivered the historical address. The music was of the highest order, including Luther's *Ein Feste Burg*, and the hymns, "Glorious things of thee are spoken," sung to a Dutch air of the sixteenth century, and "O God our help," to the Holland national air. Though Dutch in its origin and naturally somewhat tenacious of its traditions—its life here having begun long before the getting of its charter, as early as 1628—the Collegiate Church has in it no little of the vigor of youth and of late fairly keeps pace with the religious life of the times. Its wealth, reaching probably $5,000,000, is equaled only by that of Trinity (Episcopal) Corporation.

**A Happy Reunion.**

The Manhattan Conference on Thursday of this week, held in the Tompkins Avenue Church, was made an occasion of general rejoicing by the reunion, after twenty years' separation, of the Congregational churches belonging to the Manhattan Conference and the New York and Brooklyn Association. The latter is really a conference, churches as well as ministers constituting its membership. Twenty years of time and several deaths have wrought such changes in the circumstances which led to the separation that there remained little valid reason for its continuance, and many in both bodies have for some years been seeking their reunion. Committees of the two bodies arranged for it on terms satisfactory to both, and it was accomplished in the simplest possible way. After the formal opening of the Manhattan's afternoon session, the other body, headed by its chairman, Rev. D. Butler Pratt, with Dr. Abbott, escorted by Drs. Behrends and Lyman, filed into the aisle and answered to the roll-call. Kindly greetings were tendered to the new comers by Dr. Meredith, emphasized with hearty applause by the audience, and henceforth "bygones are to be bygones," and the Congregational churches of New York and Brooklyn are to live and work together under the new name, Manhattan-Brooklyn Conference of Congregational Churches. Of the new conference Dr. A. C. Perkins was chosen president for a year, and Rev. J. Brittan Clark secretary and treasurer. The evening session was given to addresses from Drs. McLeod, Abbott, Virgin and Storrs on the Relation of Congregationalism to the Evangelization of Large Cities.

**Those Blessed Women.**

Our college women are happy, and well they may be. Barnard College's trustees bought for $160,000 ground for two buildings near the new site of Columbia, leaving $100,000 on mortgage. They had raised $52,000 of it when an unknown friend offered $100,000 to Barnard, provided the mortgage was canceled by others not later than May 10. In these times, and after all the hard work laid out already, it seemed impossible to meet the conditions even of so munificent a gift. But on Friday, 8th, up comes that princely giver, Mr. John D. Rockefeller, with $25,000 on condition that the other $23,000 be raised by Saturday midnight. In one day's work, such as only love of a good cause inspires, Treasurer George A. Plimpton and a band of Barnard's alumnæ and friends with joy brought in the mortgage money. And now it appears that the conditional $100,000 is the gift of an up the Hudson lady, who thus honors the memory of her husband and her father.

The alumnæ of the university law school gave a dinner at Delmonico's the other day, at which the presidents of Vassar, Wellesley, Rochester and Bryn Mawr, with Chancellor McCracken, Mr. Depew and several others, talked of the "old times," less than forty years ago, when there was no college education for women, in contrast with this year of grace when women's colleges have more than 16,000 students, yet turn away hundreds of applicants for want of room.

**Wheel Christians.**

Brooklyn does not mean to be often behind the procession either in religious or secular enterprise. Its city mission society last summer kept in active service on Sundays four gospel wagons, from which more than 20,000 people were addressed, many of them Sunday bicyclers. This summer it is proposed to add to the force, the $350 expense for each wagon to come chiefly from Sunday schools, and to make a specialty of reaching bicyclers at their favorite resorts.

But the Episcopal Church Club is planning what they regard as more churchly and more permanent—a "wheelmen's church," at one of the popular bicycle seaside headquarters, where the "wheels" can be safely guarded while the wheelers are spiritually fed. It looks as though bicycling were coming to be reckoned as one of the Christian duties.

The New England Church, Brooklyn East, is rejoicing over the prospect of soon filling the pastoral vacancy caused by Rev. Alexander Lewis's going to Worcester. It has unanimously invited to its pulpit Rev. W. T. McElveen, Ph. D., the organizer, and for six years pastor, of the North Church of this city. Dr. McElveen is a Yale graduate, has seen a wide variety of religious service, has done good work as a "newspaper man," and among the outside classes, as well as in the pulpit, Sunday schools and parish homes. It it understood that he will accept the New England's call.

HUNTINGTON.

# Certain Historic Creeds.

## IV. The Heidelberg Catechism.

By Prof. Williston Walker, D. D.

The Reformation was far more than an age of doctrinal renovation, it was a period of spiritual quickening; and this revival of the Christian life was confined to no section of the church. The Catholic body, which withstood most of the doctrinal alterations that the reformers introduced, was scarcely less profoundly stirred spiritually than the new Protestant churches which went out from it. Nowhere was that new impulse more manifest than in increased zeal for the instruction of the ignorant and the young—an instruction which took the form of catechetical training to such a degree that, though this method of spiritual education has its illustrations in other ages of the church, the Reformation period is the great catechism producing era of ecclesiastical history. Many of the leading reformers, Luther, Calvin, Œcolampadius, Cranmer, Bullinger and numbers of their humbler associates and followers, as well as Roman champions like Canisius and Bellarmine, produced such epitomes of Christian instruction; but four may be distinguished as of special importance: the Short Catechism of Luther of 1529, the Roman Catechism of 1566 (designed, however, for priests rather than for people), that of Heidelberg of 1563, and the Westminster Shorter Catechism of 1647. Of these none has attained a higher authority or a more extended use than the Heidelberg Catechism.

It was the misfortune of the Protestant movement that it early divided into two opposing camps—the Lutheran and the so-called Reformed—the one coming into being through the activity of the Saxon reformers, Luther and Melanchthon; the other bearing the impress of the theologians of Switzerland, Zwingli and Calvin. While these two schools were essentially one in their conception of the method of salvation and in their rejection of Roman peculiarities, they differed regarding the proportion of the forms of the old Catholic worship to be retained under the limitation of the principle of the supreme authority of the Scriptures which both recognized, they were unlike in the strenuousness of their church discipline, they held opposite views as to whether baptism was a regenerative rite, they came, after the death of the Augustinian Luther, to dissimilar conceptions of the share of the human will in conversion; but their chief point of opposition, openly recognized as divisive from the debate at Marburg in 1529, was as to the nature of Christ's presence in the Supper. On this point Luther stoutly maintained the conception of a corporeal presence of the Saviour in connection with the sacred elements, so that all who partook of the sacrament, whether believing or unbelieving, received Christ; while the Reformed, after holding with Zwingli that the Supper is simply a commemoration in which the believer's faith is spiritually quickened, came, under the influence of Calvin, to the position that it includes a real reception by the believer through faith of the life-giving power of the glorified humanity of our Lord.

These distinctions may seem relatively unimportant to the present age. It may appear strange enough that men who were substantially agreed as to almost all other Christian doctrines and who were at one on all points respecting the Lord's Supper itself, except that one question of the nature of Christ's presence therein on which the Scriptures have so little to say, should refuse the hand of Christian brotherhood as Luther did to Zwingli in 1529. But they were not unimportant distinctions in the eyes of the men of the sixteenth century. For this reason the Lutherans at the Augsburg Diet of 1530 took special pains not to be confused with the Swiss Protestants. The same cause led the Lutheran cities to refuse shelter to the Dutch refugees whom the Catholic government of Mary drove out of England. And when Melanchthon and a portion of the Germans came to tolerate the sacramental views of Calvin side by side with those of Luther, and even to prefer them, the result was division and mutual persecution in the Lutheran ranks, so that, instead of presenting a united front to the reviving power of Catholicism, the parties of the German reformation entered on that period of estrangement which was nearly to cost Protestantism its life in the Thirty Years' War. It was in the heat of the early part of this controversy that the Heidelberg Catechism was born.

The Palatinate, from whose capital, Heidelberg, the catechism takes its name, was the native country of Melanchthon, who had been a student at its university, and when the Reformation was brought into this Rhenish electorate, after Luther's death, it was largely molded by Melanchthon's advice. From the first the general type of theology inclined to the moderate sacramentarian views of Melanchthon's later life, while the influence of the Swiss reformation was so strong that a Calvinistic simplicity characterized public worship. Yet in no German land did Protestant conflicts regarding the Supper become more scandalous. The worthy elector, Frederick III., found, on his accession in 1559, that he must decide between the warring parties and he earnestly supported that view of Christ's presence in which Calvin and Melanchthon substantially agreed. By this conscientious action he was placed in a most difficult position, being the first German ruler to adopt any other creed than that of the unaltered Augsburg Confession of 1530, whose adherents alone shared legal rights with the Catholics under the Peace of 1555, which was the religious constitution of Germany; and for this profession of his faith he had to suffer attack from Protestants and Catholics alike. This was the prince who, in 1560 and 1561, called two young men to his assistance, one Caspar Olewig (or Olevianus, in the classical transformation of name often practiced by sixteenth century scholars), as court preacher and ecclesiastical adviser, and the other Zacharias Bär (or Ursinus), as professor of theology in the University of Heidelberg.

The Reformation was an era of young men. Though Luther was nearly thirty-four when he nailed the theses to the door of the Wittenberg church, Charles V. was only twenty one when he became a lifelong opponent of the Reformation at the Diet of Worms. Melanchthon was twenty-four when his *Loci Communes* brought him general recognition as the systematizer of Lutheran theology. At twenty-six Calvin had written the *Institutes*, which rank him as the foremost theologian of the Reformation period. Wallis, at thirty-one, gave their admirably logical form to the answers of the Westminster Shorter Catechism. And Ursinus was twenty-eight, while Olevianus was two years younger, when they wrote the Heidelberg Catechism in 1562.

But though the elector's two theological advisers were thus young in years, each had received a training of unusual breadth and thoroughness, and each had obtained a wide personal acquaintance with the leaders of the Reformation. The spiritually-minded, shy and learned Ursinus was by birth from Breslau in eastern Germany, and had been for seven years a favorite pupil of Melanchthon; but he was almost as warmly befriended by Bullinger, Calvin, and Beza on the journey to Switzerland in 1557-8 which determined his own mind in favor of the Calvinistic theology. The eloquent and executively gifted Olevianus was a west German of Trier, and had received the training of the best universities of France, as well as of the Swiss reformers under whom Ursinus had also studied. There was nothing provincial or immature in the education of these two theologians of the Reformed faith to whom the elector committed the preparation of a manual for the religious instruction of his people.

The catechism was the result of a careful combination of their separate drafts by Ursinus and Olevianus—a combination to which Ursinus contributed the theological acumen which marks the entire document, while to Olevianus is due its warm and eloquent expression of Christian feeling. Yet neither of the authors ignored the work of their great predecessors among the catechists of the century, and they drew suggestions in particular of the catechisms of Calvin, Bullinger, and John à Lasco. By December, 1562, the work had received the elector's sanction, and after being approved by an assembly of the ministers and teachers of the Palatinate during the closing days of the year, it was put forth, early in 1563, for use throughout the elector's dominions. Though much discussed and opposed by reason of its Calvinism, the catechism found immediate and wide acceptance not merely as a basis of Christian instruction, but as a standard of doctrine. Within a few years its intrinsic excellence led to its adoption by all the Calvinistic churches of Germany, and a portion of those of Switzerland. It soon spread to Poland and Hungary, and it found no little use in Scotland till supplanted by later catechisms, notably by those of the Westminster Assembly. But its warmest welcome was in Holland, where it acquired authoritative recognition by 1588, and where it was further approved by the Synod of Dort in 1619. By the Calvinists of Dutch and German spiritual lineage the Heidelberg Catechism was transplanted to America, where it forms today the only doctrinal standard of the Reformed (German) Church, and is one of the symbols to which every minister of the

formed (Dutch) Church is required to bscribe. Indeed its official recognition, not its general use, has been much exnded in the United States as recently as 70, when it was approved by the Presbyian General Assembly. No Reformation nfession, save that of Augsburg, is more nored, and none is still more widely used. The Heidelberg Catechism was modeled a general way on the sequence of thought Paul's epistle to the Romans. It falls to the three divisions—"Of Man's Mis-y"; "Of Man's Redemption," where not ly the need of an atonement and the na-re of faith is taught, but the Apostles' eed is elaborately expounded as containg the sum of necessary Christian belief, d the sacraments as confirmatory of faith; d "Of Thankfulness," where the Ten mmandments are explained as the sumary of the law of God, obedience to which the ideal of the Christian life, and the rd's Prayer as the model for all those ts of prayer by which the Christian akes known his wants and his thanksgivg to God.

Yet it is not this admirable order in the velopment of its thought that has given chief attractiveness to the Heidelberg techism. It is, rather, the remarkable mbination of precision of statement with rvor of Christian feeling. The first ques-on and answer, like those of the Westmin-er Shorter Catechism, are the most famil-r, and they illustrate this quality of the erman symbol in high degree:

What is thy only comfort in life and in ath?

That I, with body and soul, both in life and death, am not my own, but belong to my ithful Saviour Jesus Christ, who with his ecious blood has fully satisfied for all my ns, and redeemed me from all the power of e devil; and so preserves me that without e will of my Father in heaven not a hair n fall from my head; yea, that all things ust work together for my salvation. Where-re, by his Holy Spirit, he also assures me of ernal life, and makes me heartily willing d ready henceforth to live unto him.

ut others are no less felicitous. The thir-second is an example:

Why art thou called a Christian?

Because by faith I am a member of Christ, nd thus a partaker of his anointing; in or-er that I also may confess his name, may resent myself a living sacrifice of thankful-ss to him, and may with free conscience ght against sin and the devil in this life, and reafter, in eternity, reign with him over all reatures.

The definition of faith (No. 21), though nplying, like most of the statements of he Reformers, a more positive element of ssurance than would now generally be ecognized, is probably unsurpassed in killfulness of statement:

What is true faith?

It is not only a certain knowledge whereby hold for truth all that God has revealed to us n his Word, but also a hearty trust which he Holy Ghost works in me by the Gospel, hat not only to others, but to me also, foriveness of sins, everlasting righteousness nd salvation, are freely given by God, merely f grace, only for the sake of Christ's merits.

The moderation of the Catechism is carcely less conspicuous than its felicity f expression. Though decidedly Calvinstic on the debated questions of predestiation, baptism, the Lord's Supper and picures in churches, it is not polemic. There s one interesting exception. The eightieth nswer, in the accepted form, declares the nass to be "an accursed idolatry." Now, owever consonant with the general feeling f the Reformation epoch this accusation nay be, it is wholly foreign to the tone of he catechism as a whole; and it is not surprising to learn that it constitutes no part of the original edition prepared by Ursinus and Olevianus, but was added at the command of the elector himself in later editions of 1563. Doubtless the elector was moved to this warlike insertion by the nine stringent anathemas of the Protestant position regarding the Supper which had just been issued by the Catholic Council of Trent; but this princely bit of creed-making was a blemish rather than an adornment.

Yet it is probable that the very qualities which give the greatest value and charm to the Heidelberg Catechism, and which most commend it to the German mind, are those which would make an Englishman or an American shrink a little from using it as it was intended to be employed. The Anglo-Saxon does not naturally express his deepest feelings, the German takes comfort in their utterance. And the devotion, the warmth, the intensity and depth of the religious experience which the Heidelberg Catechism expresses is too profound for the Anglo-Saxon readily to make a matter of public recitation; while he shrinks more than the German or the Dutchman from using statements so strongly presumptive of personal religious experience in the instruction of those whose Christian life is as yet slightly developed. But, however a Congregationalist of Anglo-Saxon antecedents may hesitate about the advisability of employing so warmly devotional a catechism in the teaching of the young—to say nothing of a few doctrinal archaisms which are to be found in its answers—he can have no question as to its value to the Christian of mature experience, nor can he fail to hold the Heidelberg Catechism in honor as the most perfect illustration that the Reformation produced of the possible union of full and logical doctrinal statement with ardent Christian feeling so that the creed makes its appeal as much to the Christian affections as to the intellect.

## REV. NEHEMIAH BOYNTON, D. D.

BY H. A. B.

There is nothing conventionally clerical about the ex-pastor of the Union Church, Boston, and the new pastor of the First Church, Detroit. You always think of Boynton the man before you do of Boynton the minister. Indeed the virility and buoyancy of the man are what give power to his ministry. He would have been a success in any calling for which he had a spark of aptitude, and when he came to the point where the ways diverge in a young man's life more than one inviting path that might have led on to commercial achievement opened before him. He chose a profession in which considerations of self-advancement yield to the claims of duty and which to every true-hearted man must have in it always the element of sacrifice.

Those who knew Boynton as a rollicking Amherst student, seldom guilty of consuming the midnight oil in the pursuit of learning, were a bit surprised when the popular collegian joined the little group of his classmates who set their faces toward Andover Hill. And even when the course of special preparation for the ministry had been begun, there might have been some who would never have surmised that the healthy, hearty theologue, who liked to take a trip every now and then to Boston and to Wellesley, would one day become a successor to the venerated and venerable Nehemiah Adams and an honored leader in the denomination.

But there came a day when, not through any startling visitation, but through the normal deepening and ripening of a nature never irresponsive to higher ideals, never forgetful of the honest New England blood that flowed in his veins, when life presented itself to Boynton in new and larger aspects, when he felt what the older biographers would have termed "a call," when the yearning grew strong within him to prove himself conspicuously worthy of his lineage and to throw the full weight of his manhood into the ministry opening before him. He had been a "splendid fellow" before this—he always had been one. He had won honors here and there. He was known as a bright, attractive, energetic man, but from that time on he had found, what every one needs to find before he reaches his best estate, a central motive and a ruling ideal. He would be a minister, whatever a few here or there might think, and with God's blessing he would be a good and a successful minister.

The clarified ambition, the compressing of his energies into a single channel, did not throw the man into the shadow. With his temperament and his abounding physical life he could not play the ascetic, and he has never tried to. His is a breezy, out-of-doors disposition. He loves to fish, to sail a boat, to camp beneath the stars. He has the sailor's fondness for the salt and shimmer of the sea, the woodsman's delight in the odors of the pine forest, the sportsman's satisfaction in a good catch of trout. God has made the world beautiful for him, and every innocent amusement and recreation he thinks it right to lay hold of and thence to extract that which will invigorate and broaden the life of man.

His pulpit occupies the central place in Dr. Boynton's conception of his ministry. Gifted with exceptional facility and fluency of speech and with an uncommon amount of personal magnetism, and not neglecting the benefits accruing from a knowledge of and a deference to accepted homiletical canons, he has steadily grown in his pulpit work from the time when, nearly fifteen years ago, he began preaching to a congregation of farmers in Littleton, Mass. First of all, he knows how to handle himself. When he stands before a congregation he has all his resources at command. He early trained himself to dispense with notes, and with no wooden or paper barrier between himself and his listeners he delivers his message with entire self-possession. He possesses, also, the orator's instinct that seizes upon the best avenues of approach to his hearers. It seldom takes more than the initial sentence for Dr. Boynton to arrest the attention of his audience. The sparkling anecdote, the bright epigram, the forceful metaphor, the unhackneyed simile, the suggestive quotation, are effective weapons in his hands, and the ease and at times the opulence of his style charm and uplift the hearer. He is fond—possibly too fond—of alliteration, and many of his discourses are so subdivided that the three or four points can be easily remembered, because they begin with the same letter.

The fact that his sermons are so admirably expressed does not mean poverty of thought or a lack of invigorating mental and spiritual food. They show him to be a man of wide reading and abreast of modern thought in many of the lines along

which it is advancing. His library is a large, choice and varied one. Poetry and essays, histories and commentaries, solid works on theology, and the latest and the best fiction crowd his study table, and there are few ministers so careful as he to keep their morning hours inviolate for study and reading. He uses note-books freely and reads with all his homiletic faculties on the alert for that which may enable him to adorn or enforce the truth which he tries to bring home to the hearts and consciences of men.

This faithful and varied preparation always tells in his pulpit and platform work. In constant demand as he is for occasional sermons, missionary addresses and after dinner speeches, he reserves for the pulpit his choicest material; for there is nothing he likes better than to preach the gospel of Christ. He was never more in his element than when, during his Haverhill pastorate, he used on Sunday evenings to take possession of the City Hall, advertise widely the popular services and with all the vigor and enthusiasm of his nature proclaim to the great congregation of working people the richness, beauty and the glory of the Christian life. He is the kind of man who every year, for a few weeks at least, ought to preach in a theater or public hall or some place of resort to which people can be attracted who will not enter a house set apart solely for Christian worship.

Yet Dr. Boynton is widely useful in other spheres than that of the pulpit. In his most genial after dinner moods he likes to draw forth from the depths of his capacious "storied urn" the little tale that relates to one of his own sturdy scions who came home from school weeping because a mate had been twitting him with the fact that while his own father was an insurance man young Boynton's was nothing but "a darned old minister." The youth who thus annoyed his schoolfellow was not aware of the multitudinous services rendered by Dr. Boynton to the denomination and the public at large. A member of the Prudential Committee of the American Board and of the executive committee of the American Missionary Association, he has for the last few years taken a responsible and influential part in the important deliberations of those great societies. Calls to serve, in one way or another, the churches with which he is affiliated, the town or city in which his lot may be cast, and the friends of whom he has legions, are many and frequent, and to but an infinitesimal portion does he turn a deaf ear.

Those who know him do not need to be told that he is an intense Congregationalist, and that his sympathies with other denominations are not narrowed thereby. He believes in the polity in which he was bred and he is fearless enough to criticise its weaknesses, but always in the best of temper and always with a view to increasing its efficiency. That he will, in his new field, prove not merely a trusted and successful leader of his people, but a tower of strength to our denomination in the middle West, is as foregone a conclusion as almost anything in this world of chance and change can be. A royal man, an enthusiastic Christian, a devoted servant of his Master, he will do good and increasingly valuable work wherever stationed. Many hearts will follow his career with love and interest, and none more fondly than some of us who have come to know what manner of man he is through intimate comradeship on land and sea, in the mutual enjoyment of old world scenes and satisfactions and in the sober, patient toil of strenuous working days.

## IN LOVING MEMORY.

REV. E. K. ALDEN, D. D.

BY MRS. L. A. H. BUTLER.

In the calm stillness of the first May Sabbath
We drew around the cross,
The burden of a sorrow fresh upon us,
A new-felt sense of loss.
And while the sacramental bread was broken,
The wine in memory poured,
We thought of him who that day in his kingdom
Drank new wine with the Lord.

Above us, as in loving benediction,
We saw his pictured face,
And seemed to hear again, in gentlest accents,
His tender words of grace,
As with wet eyes he told the wondrous story
Of Christ's redemptive love,
Or bore our spirits, as on eagle's pinions,
Up to its source above.

Was it not meet a life so pure and gentle
Should pass so sweet away—
To know no hour of weary, wasting sickness,
No touch of mind's decay?
But calm as babe upon its mother's bosom
To close his loving eyes,
Then know the meaning of his Master's promise,
"With me in Paradise."

Who can conceive the bliss of his awaking
In that fair land of light,
As one by one the glories that awaited
Unfolded to his sight.
Souls he had guided there by prayer and labor,
Long parted friends to embrace,
But over all, the glory far excelling,
To see his Saviour's face.

It was enough for him whose faithful footsteps
Earth's path of service trod,
Whose single eye and earnest heart bore record
Of quiet walk with God.
Through the long years upon his Father's promise
His trusting soul relied,
Till his reward came in the homeward summons,
And he is satisfied.

## THE STRUGGLE IN CUBA.

BY REV. E. P. HERRICK, TAMPA.

The Cuban war, so near at hand, engrosses our time and thought. Our great Cuban population sends generous sums to aid the struggling patriots. Tampa and Key West, by reason of their contiguity to the island, are recognized as revolutionary centers. Cuban flags float over the homes of the cigar makers. Here expeditions are planned, mysterious gatherings held, whispered consultations abound. One is reminded of the events of the Civil War. Refugees have been pouring in upon us in great numbers. It is interesting to visit the depot on steamer night, and see the incoming wave of Latin immigration and hear the tales of woe.

We turn from the conflicting and unreliable war news to touch upon some of the moral and religious aspects of the war whose issue will be the liberation of Cuba. Last week Rev. A. J. Diaz stood in our Cuban chapel and gave in his native tongue a thrilling account of his arrest, imprisonment and expulsion from Cuba by direction of the authorities, instigated by the ultramontane priests. His expulsion is a severe blow to the Baptist mission and the evangelical cause.

If the patriots win, Cuba will be opened to evangelical effort. In case of their defeat the present repressive tyrannical *régime* will continue. If Cuba is added to the galaxy of our States, how important that the leaven of the gospel be placed there! If "Cuba Libre," the prosperity and perpetuity of the new republic under the Southern cross will depend upon the diffusion of intelligence and the ethical and spiritual uplifting of the coming sovereigns. On these gulf shores the Latin and Anglo-Saxon civilizations meet but do not mingle. For the redemption of Cuba let Protestant America labor and pray in unfaltering hope.

## CURRENT THOUGHT.

AT HOME.

The New York *Observer* justly waxes indignant over the attitude, seeming or real, of our responsible officials toward the American citizens resident in Turkey as missionaries. "Alongside of the progress of what is called altruism has marched the doctrine that foreign missions are in some way an interference with the rights of man, that they breed intolerance and interference with individual liberty, that they intrude where they are not wanted and claim a national protection to which they are not entitled. In proportion as the government of the nation has passed from under the control of religious and moral principle and become a political machine, this idea of foreign missions has become dominant; and now the curious spectacle is presented of the great American republic opening its own institutions to the free participation of Roman Catholics and East Indian theosophists, and tolerating every style of missionary from the agnostic and the anarchist to the Chinese idolater, while it fails to protect its own Protestant children in foreign lands, and meekly advises them, after their homes have been desolated, and their converts slain, and their property burned, to retire from the work to which they have been consecrated and abandon positions which they have held in usefulness and honor for half a century. Is this the wish of the American people? Are these the sentiments which will find hearty response from the Christians of America who have given their sons and daughters, their gold and their prayers, to obey the command of their Master: 'Go ye into all the world and preach the gospel to every creature?'"

The *Christian Leader* believes that "the time was when our city churches, with the true missionary spirit, started and largely sustained churches in the suburbs. The time seems to be coming, if it is not here already, when past favors must be returned in kind. If the suburbs, in these days of electrics, do not show a like missionary spirit and manifest a like generosity as respects the city churches these may become things of the past. Boston no longer lives in Boston. So of New York. So of Philadelphia. The suburb, once the recipient of patronage, is now the stronghold."

ABROAD.

Wilfrid Scawen Blunt, writing from Cairo to the May *Nineteenth Century*, says: "There is a general feeling that Egypt has been sacrificed to the interests of European politics and that a long farewell will have been said to financial and material reforms." He hopes that Lord Salisbury and the more reasonable section of the cabinet may be satisfied with the thing as a demonstration and, the end of having shown friendliness to Italy having been attained, allow the war (against the Soudanese) quietly to lapse once more into the defensive.

Is it necessary that your mother should die in your arms, that your children should perish in a shipwreck, that you yourself should lie at the point of death, before you will understand that you move and shall move forever in a world of mystery, where the God whom we see not dwells for evermore with his creatures? Why should it be necessary that pain, with fierce lance-thrusts, should awaken the divine memories which lie dormant in our hearts? The wise man does not need these shocks.—*M. Materlinck.*

# The Home

## NESTS.

I know where meadow grasses rank and high
A cradle cover,
Because two bobolinks with telltale cry
Above them hover.

Some mullein leaves beside my garden wall
Grow unmolested;
And under their pale velvet parasol
Sparrows have nested.

An oriole toiled on from day to day—
The cunning weaver—
Tying her hammock to that leafy spray
Above the river.

No wingless thief can climb that elm's frail stair;
Nor guest unbidden
Can reach the snug, aërial chamber where
Her eggs are hidden.

A marsh wren's cunning hermitage I see,
As my boat passes,
Moored to the green stems of a *fleur-de-lis*
With strong sea grasses.

And stay! I know another pretty nest
Of braided willow,
With dainty lace and knots of ribbon drest,
And feather pillow.

And just one bird, with moist and downy head,
Herein reposes;
He has no wings—his shoulders grow instead
Dimples and roses!

You have a nest and little wingless bird
At your house, maybe;
Of course you know without another word
I mean—a baby!

—*May Riley Smith.*

Let no one infer that the author of One Form of Considerateness in this department would advocate entire silence concerning the friends who have passed into the other life. Such an extreme position, especially in regard to those who have died in the triumphs of Christian faith, would be even worse in its influence than to make the event unduly prominent in family conversе. In this, as in the whole conduct of life, we need to use sanctified common sense. The very fact that little children and some delicately organized adults are in a peculiarly sensitive frame of mind when sorrow invades the home may be taken advantage of, in a tactful way, to lead them into a sweet personal fellowship with Christ. Without harrowing up the feelings, it is possible to touch them, at such times, in a way to inspire instead of to sadden.

The little glimpse which we get in another column of Mrs. Cleveland's life at the White House suggests that in the choice of a presidential candidate this summer the American people would do well to consider the qualities of the wife of the chief executive. In the persons of Mrs. Garfield, Mrs. Hayes, Mrs. Harrison and Mrs. Cleveland, not to mention others who have worthily filled the position, we can see how much the nation is indebted to the influence of their Christian characters. Their attitude toward all moral reforms and all public questions involving ethical points has invariably been on the side of righteousness. It is sometimes said in the settlement of a minister that the parish has no right to expect anything from his wife, the arrangement being solely with him. But is this a sound or wise principle in respect to any man in a prominent position, whose failure or success, and whose place in the hearts of the people, may be greatly modified by the characteristics of his wife? Proud as we all are of Mrs. Cleveland's social graces, we rejoice still more in her Christian virtues, and may her successor fall not a whit below her high level in this particular.

## ONE FORM OF CONSIDERATENESS.

BY H. T. E.

It has recently been brought to my notice how much a sensitive person may suffer, when there is a death in the family, simply from hearing it talked about at the table and at all times throughout the day. If it were not for the relief which night brings the strain would sometimes be insupportable. The constant revérting to the one who is gone, calling to mind numberless touching incidents connected with his life or death, reading letters of sympathy, dwelling on the subject of death in general, mourning over words or acts which now are cause for regret, reading at family worship passages which were his favorites, or which are especially appropriate to the sadness of the time, and in many other ways keeping the sorrow fresh in the mind, while it may be a comfort to some is little less than torture to others of more sensitive nature. They may not always be those to whom the blow comes with greatest severity, but who by reason of youth or natural temperament feel everything acutely. To such it is like tearing open a wound which nature is doing her best to heal. Of course, after some time has elapsed, they may be able to speak of these things calmly and without distress, but while the death is a recent event it is too much to expect.

Here let me say a word in general about the habit, common in some families, of discussing painful and perplexing subjects at the table. It may be convenient to take this time when the family are all together, but for many it destroys the comfort of the meal entirely, and from a physiological standpoint it is objectionable. Physicians tell us that while eating we should not give the brain too much to do, nor excite the emotions to a painful degree. Nature cannot attend to so many things at once, and that which is most important for the time being—the proper digestion of our food—is in danger of being neglected. In consequence we lose much of the nourishment to be derived from it. It is always well, if possible, to preserve a cheerful tone to the conversation at table.

But to return—people are differently constituted, and there are many, no doubt, who find comfort, when in bereavement, in dwelling upon their sorrow in such ways as I have mentioned above. It is pleasant to them to be frequently reminded of their departed friends. But, as far as I have observed, it is usually elderly people of whom this is true. Having had repeated blows of this kind, it may be, they naturally receive them more calmly and with less apparent emotion than those to whom such sad events are a new experience. And, aside from this, it is generally true that with the coming on of age the sensibilities become less keen, and less nervous strength is required to control the feelings. A person of seventy or eighty can often hear or relate the most pathetic and affecting incidents perfectly unmoved, while a young person listening to the same will sometimes suffer in the effort to preserve self control. The greater sensitiveness of youth is seldom fully appreciated by elderly people, the diminished keenness of their own feelings leading them to think it something strange and abnormal, whereas, in a sense, each may be said to be normal in its own time.

I am sure there are many young persons who would be grateful to their elders if they would kindly refrain at these times of sorrow from giving utterance to the sad thoughts which they must have. Of course the thoughts cannot be helped, nor would any of us wish to banish them altogether from our minds, but we can and should avoid giving them expression unless we are sure that those to whom we speak feel as we do.

I write this in the hope that some, who perhaps have never thought of the subject in this light, may see the need of greater considerateness, and that, as a result, some sensitive ones may suffer less. Such considerateness is Christlike. "I have many things to say unto you, but ye cannot bear them now."

## LIVING UP TO ONE'S TEAPOTS.

BY ELIZABETH P. ALLAN.

In the hight of the "old china" craze appeared an amusing cartoon which many of you will remember—a willowy figure standing with clasped hands before a rare old teapot, an unusually good "find," saying in rapt tones, "Can I ever live up to it?" We laughed, all over the country, at this mockery of æsthetic despair; but let us remember, now that the laugh is over, what a deal of truth lies under the flippancy.

Can we bring up pure, refined children in dirty houses? Can we bring up healthy ones where the laws of health are broken? Can we make young people industrious if we give them nothing to do? Can we teach them self-restraint if we do not first restrain them? Being sure of a negative answer to these questions, let me put another, one to whose answering I point this little article: Can we form characters of honesty and truth in homes where shams are practiced? Do not answer too hastily. Remember how fashionable shams are, from the laced and ruffled squares that cover your rumpled pillows to the answer at the door that you are "not at home," when you are hanging over the banisters in the upper hall.

My friend boasted merrily to me the other day of a little corner bracket she had for holding a statuette. "It is supposed to be white marble," she said, "and is considered quite handsome and unique; in reality it is pine deftly covered with white, veined oilcloth." Her little boy was leaning against her as she spoke, taking lessons, was he not, in pretending to a style of living beyond their means?

Perhaps I was unduly sensitive about that little boy because I wince today, though my own boy has grown a foot or two since, at the remembrance of one of my shams in which he detected me. I had a long visit from a tiresome caller in one of my busiest hours and, when she went away, I exclaimed over the stupidity of people who would come when you were busy and stay so long. "Why, mamma!" said the little boy, who had been sitting quietly at my feet, "you told her you were so glad to see her and asked her not to go away so soon!"

Is this the reason that we look to our country homes, our farmhouses, to supply us with the fresh, vigorous life needed to

keep the country from decadence? Because in those plain, solidly-built houses things go for what they really are, and there are no gingerbread pretences? The furnishing and ordering of our homes is no small part of the education of those little immortals who dwell in them while waiting for their heavenly mansions. Judgment must be laid to the line and righteousness to the plummet even in the bricks and mortar of our homes; even in the things we put into them for use and for adornment, that no habit of deceit or false showing may be formed as the days are going by, but that truth may be our constant and fearless guest here in these earthly abiding places as she is to be our friend and companion at God's right hand.

## THE "MUSICAL EDUCATION."

BY KATE UPSON CLARK.

A singular fallacy has recently seized a large and important part of our population. It is that when a young person has reached the age of fifteen or sixteen he may be taken from a regular school—with which he is presumed to have finished—and put to the study of some branch of music, to come out at the end of three or four years as well educated as if he had continued to hammer away at science, mathematics and the languages. The consequence of this hallucination is that a crowd of young people are now loose in society, who are bumptiously conceited with the idea of their own accomplishments, and yet who may be sadly deficient in the homely art of spelling, cannot correctly construct an ordinary note, cannot understand common allusions to the great works of literature and are generally lacking in what has been for centuries considered true culture.

In place of this they may have a knowledge of counterpoint and fugue, considerable manual dexterity in performing upon some musical instrument and a general idea of the styles of music for which the great composers are severally distinguished. They may, perhaps, be able to thrill the soul with the presentation of some fine musical composition, and yet is it proper to call them "educated"? Indeed, can any amount of so-called "art education" atone for the lack of the plain literary knowledge needed in the conduct of everyday life? We must talk. Every one must write letters. In order to talk intelligently or to write intelligently a certain acquaintance with literature is absolutely necessary. Style, with tongue or pen, cannot be acquired without some study of the great masters of style. Familiarity with words, the essential weapons of our daily warfare, can come only by the study of words. Misspelling, bad grammar and ignorance of the great thoughts of great men, as they are preserved in literature, are lacks for which no study of music or painting or anything else can possibly atone.

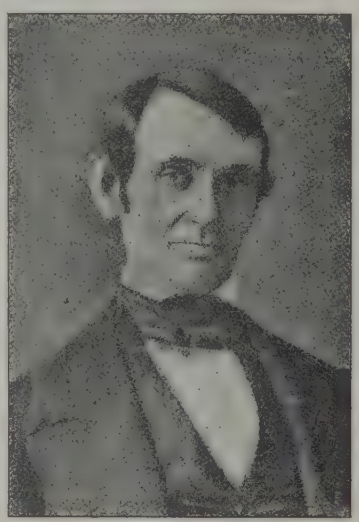
It is contended that a certain mental discipline is obtained from the study of music which is quite as valuable for purposes of clear thinking as that which is gained from any other kind of study. Of course, any kind of strenuous pursuit of a high aim is in itself a discipline and a development. But it is doubtful whether the opinions of musicians on general topics demanding simply clear judgment are as valuable as those of men who have devoted the same time to the study of one of the learned professions that the other has given to music. At least, the common sense conclusion of any one who carefully considers this subject must be, that while it may be wise, as it is certainly very delightful, to give to a child a musical training, as an accompaniment to the old-fashioned literary sort, or as supplemental to it, it should not be done until his education in more essential respects has received thorough attention. As for thinking that simple or elaborate musical culture is going to supply him with as good an equipment for daily life and good society as the regular, time-honored sort—the idea is worthy of that new being whom the philosophers are calling the "mattoid."

## ABRAHAM LINCOLN.

BY JEANNETTE A. GRANT.

In the providence of God, Mr. Lincoln was permitted to do more than any other man of this century for his country, for liberty and for mankind.—*George S. Boutwell.*

Those who were living on that sad April day in 1865, when the news of Lincoln's martyr death came like a dark cloud over



ABRAHAM LINCOLN.*

the land, received a baptism of patriotism that influenced all their future life. Up to the hour of his sudden death by the assassin's hand, through the four years of terrible civil war, that lone, majestic figure stood forth a target for the abuse of many, the sympathy of some and the criticism of all. Then in a moment everything was changed. Friend and foe realized their irreparable loss. Men looked at each other and said, "What manner of man was he—that when he was with us we knew and appreciated so little, but now, that he is no longer among us, we realize was almost a god?" So through the decades that have passed since then they still question about the causes that made Abraham Lincoln the greatest man of his century.

But all in vain. It is beyond the power of the keenest analyst to say how and why this man who sprang from the lowest ranks of the people became the deliverer of his nation from its weight of human bondage. That he was prepared when the call came to him all the world knows. Careful biographers continue to give us every possible light upon the ancestry and early life of Lincoln, but though we read and ponder the interesting story its mystery remains unsolved. One who knew him long and intimately said of him, "All the wise and good things Mr. Lincoln ever did sprang or came out of his great reason, his conscience, his understanding and his heart, his love of truth, right and the good."

The little that has been recorded of the childhood of Lincoln seems gloomy. From his sad and overworked mother, whose sensitive frame gave way under her rough life on the frontier, he inherited a tendency to melancholy that at times almost overcame him. Yet with all the poverty and hardness of his early life there must have been much of that free and easy life out of doors so grateful to a boy, and he must have come very close to the heart of nature. From the sky and the forest and the stream he learned the beauty of serene living in accordance with the grand laws of the universe. From the unique characters in the sparsely settled neighborhoods where his father's roving disposition caused him to pitch the family tent, he gained his wonderful insight into human motives without the veneer of conventionality.

As soon as the lad began to work for his living, which he did partly on his father's not very flourishing farm and partly on the premises of neighbors who were glad to pay him niggardly wages for his help, he evinced peculiarities that made him interesting to all who met him. Innumerable are the anecdotes about "Abe," as he was familiarly called. It is curious to read that even when he was engaged in menial tasks, doing "chores" about the house to help the women on the farms where he was hired, lofty thoughts of the future were in his mind. He was none too fond of the hard work of these days, but went about it in a leisurely though sturdy manner, with many jokes and stories, which caused him to be a favorite among his fellow-workers. Once the woman of the house reproved him for carrying on his jokes with her girls in the kitchen, and asked him what he supposed would ever become of him. His reply was probably accepted as another of his numerous witticisms, for he said he was going to be President of the United States. There is no doubt that the youth who made this statement felt within him a spirit of prophecy which guided him through untoward surroundings and kept him true to the highest ideals.

The few books which it was possible for him to get hold of he devoured, reading them over and over and copying those extracts which gave him greatest satisfaction. He found it difficult to secure paper for his copies and would often jot down his favorite passages on boards until he could transfer them to paper. When he had transferred or committed to memory one set he shaved them off his board with a sharp knife and was ready for more. In this fashion also he did his problems in arithmetic, lying by the fire evenings and covering the surface of the great wooden shovel with his figures. Ingenuity was always a marked quality of the young frontiersman and no effort was too hard for him if by it he could accomplish his purpose. When he began to make speeches he concluded that he ought to study grammar and, as the only book he could hear of was six miles away, he started on foot to procure it.

* Earliest known portrait of Lincoln, taken about 1843, published first in *McClure's Magazine* and reproduced here by the permission of Hon. Robert T. Lincoln and Mr. S. S. McClure.

Abraham Lincoln's greatest claim to the confidence of his fellowmen was always his perfect honesty. "Honest Abe" was a kind of pet name for him in the rough communities where he passed his young manhood. The incident which led to his first being so designated has been often related. But in these days, when trusts are frequently betrayed and honesty in little things is disregarded, it does no harm to repeat the proofs of a great man's uprightness in small matters. While young Lincoln was clerk in a country store he one day sold a woman a small quantity of tea, for which she paid him and left. Later on he discovered that the weight he had used for weighing the tea was not the one he had intended to use, that he had taken pay for more tea than he gave the customer, so when closing time came he left the store and walked a long distance to return the extra money to the woman, who, of course, told the wonderful story of the honest clerk to every one she knew.

In 1833, when twenty-four years old, Lincoln was appointed to his first Government position, that of postmaster at New Salem, Ill. It was a small commission, and he sometimes carried the letters of the weekly mail in his hat for distribution as he went about the country to attend to his other business of surveying. But in this as in everything else honesty was the rule of his life. A good many years after, when the town and post office of New Salem were things of the past and Mr. Lincoln lived in another part of the State, a tardy Government collector made his appearance to square up the accounts of the defunct post office. Asking him to be seated, Mr. Lincoln went to his room and bringing back an old blue sock counted out from it the very pieces of money that the people of New Salem had paid into the office for their letters! Although poor as he could well be and live, the postmaster had been honest and considered the paltry sum belonging to the Government a sacred trust to be faithfully paid over when called for.

The crowning glory of his life was the Emancipation Proclamation. For this he will be honored while the histories of nations shall endure. But his whole life was a struggle to emancipate himself and his fellow-beings from the bonds of ignorance, falsehood and vice. He wanted everything and everybody to be on the right side.

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Small fellowship of daily commonplace
We hold together, dear, constrained to go
Diverging ways. Yet day by day I know
My life is sweeter for thy life's sweet grace;
And if we meet but for a moment's space,
Thy touch, thy word sets all the world aglow.
Faith soars serener, haunting doubts shrink low,
Abashed before the sunshine of thy face.

Nor press of crowd, nor waste of distance serves
To part us. Every hush of evening brings
Some hint of thee, true-hearted friend of mine;
And as the farther planet thrills and swerves
When towards it through the darkness Saturn swings,
Even so my spirit feels the spell of thine.
—*Sophie Jewett.*

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## MRS. CLEVELAND'S MAIL.

From a charming description of A Day in Mrs. Cleveland's Life, in the last *Harper's Bazar*, we select that portion which gives an account of her voluminous correspondence:

Mrs. Cleveland's morning mail is found in the breakfast-room, and there she breaks the seals and runs her eye hastily over the contents. It is a smaller mail now than it was when she first entered the White House, for then she felt a natural curiosity to know what messages had been sent her by other persons than those within her circle of chosen friends. This novelty soon wore itself out, and by degrees the letters were sorted according to their externals, and sifted of such as bore evidence of coming from outside the group of *bona fide* personal correspondents. The sifting process was gradually transferred to other hands than her own, till now the letters actually left for her eyes are those the superscriptions of which have passed the trained scrutiny of the little staff of secretaries in the executive office. The stale trick of marking an envelope "Personal" deceives no one. It is the familiar handwriting which tells the story, not the style of stationery or the mode of address.

So large is the volume of material which comes with each mail from north, south, east and west addressed to Mrs. Cleveland that it has been found necessary to divide into classes those letters which appear deserving of any notice whatever. First in this category come the requests for charity in numberless forms. Appeals for money are abundant, of course. Next come calls for food and clothing. Then come demands that she will make an apron for a fair in Podunk, or dress a doll for a church exhibition at Smithville. Perhaps the funniest of the begging letters are those which crave the gift of a baby-carriage; they are usually accompanied by a clipping or copied quotation from an obscure local newspaper, in which an imaginative contributor describes the Clevelands as receiving a carload of little carriages as presents from inventors and manufacturers all over the country directly after the birth of each child. As a matter of fact, no such presents have ever come to them; but the fancy of the average Washington letter writer runs riot on occasion, and represents as a real happening what might have occurred if the whole guild of American carriage-makers had let themselves loose in search of a great advertisement.

A second class of letters are those in which Mrs. Cleveland is besought to use her influence with the President to procure offices or other political favors for somebody in whom the writers are interested. Even the wives of prominent congressmen have been known to bespeak in this way the interference of the President to obtain coveted committee assignments for their husbands in one or the other legislative chamber.

To the third class belong letters asking the use of Mrs. Cleveland's name as a patroness for some enterprise, as a subscriber for a book, or as subject of a dedicatory paragraph.

In a fourth class are grouped the conventional engraved invitations to take part in some festivity—a wedding, a reception, a christening, a birthday party, the anniversary of a society, the laying of a corner stone.

The almost unbroken rule in all these cases is for one of the executive clerks to write a stereotyped form of answer, consisting of a polite acknowledgment and a declination. Here and there a missive will have some distinctive feature which causes it to be set apart from the rest and brought to Mrs. Cleveland's notice when she retires from the breakfast-room and seats herself at her desk. A request that she will allow herself to be named as godmother for some budding genius of a new generation is rarely refused, an autograph is given where the circumstances warrant the belief that the courtesy will not be abused, and on rare—very rare—occasions a photograph is added. Now and then, at long intervals, one of the other requests receives a favorable response; but when the recipient is ungracious enough to share the news of his success with the public, the result is such a deluge of appeals and demands from chronic mendicants that the kindly feeling which prompted the experiment is turned to disgust, and the lesson costs the next thousand supplicants a prompt denial of their prayers.

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Let no one falter who thinks he is right.
—*Abraham Lincoln.*

## Closet and Altar

*What Christ's prayer was all true prayers must be. You must pray with the great prayer in sight.*

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Whether a man walk out in the fields and say his prayers and feel God's presence, or whether he be in the church and feel God's presence, does he perceive him any the better because he is in a place of rest? If he does it comes from his own infirmity; the difference is not on God's side, for God is in all things and places alike, and is ever ready to give himself to us, in so far as we are able to receive him, and he knows God aright who sees him in all things.—*John Tauler.*

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Whitsuntide brings with it such pledges of the continual presence of the Comforter, of a life arising out of death, of fellowship with all in heaven and all on earth, as must needs make every birthday a beautiful witness and symbol of the new birth of ourselves and of all creation, of the ultimate deliverance of everything that has in it decay or death.—*F. D. Maurice.*

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O thou the Lord and Maker of life and light!
Full heavy are the burdens that do weigh
Our spirits earthward, as through twilight gray
We journey to the end and rest of night;
Though well we know to the deep inward sight
Darkness is but thy shadow, and the day
Where thou art never dies, but sends its ray
Through the wide universe with restless might.

O Lord of Light! Steep thou our souls in thee,
That when the daylight trembles into shade,
And falls the silence of mortality,
And all is done, we shall not be afraid
But pass from light to light; from earth's dull gleam
Into the very heart and heaven of our dream.
—*R. W. Gilder.*

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A test—surely one of the best tests—of the truth and reality and vigor of our Christian life lies in this—that when we anticipate the great life to come, however far speculation may endeavor to trace its course in the province of that mysterious land, we return to this thought, which satisfies completely all the deepest and best desires of our hearts—that where Christ is we are to be also.—*R. W. Dale.*

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We join, O God, in the blessed strain thy holy children sang of old when, filled full of gladness and divine glory, they met to sing thy praise. We too would call upon all things to praise thee and join the song poured forth unto thee by all thy works in nature. We give thee thanks, hearty thanks, that thou hast given us once again to see the fair blossoms and smell the sweet fragrances that tell of coming glory, to behold the mild spring that tells of the glorious harvest. We beseech thee pour upon us thy sweet light that our hearts may be gladdened as our eyes are at this time by the light of the sun. Let the brightness of this day be but a prophecy to us of what shall come when the Sun of God shall shine upon all waiting souls. Lord God, there are flowers that need to be opened in us, sweet blossoms of charity and peace. Shine upon us that we may be lifted up from all meanness of spirit, and, living in the light of God, the beauty of the Lord may be upon us. Amen.

## Tangles.

*[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]*

### 43. DECAPITATIONS.

I.

I paused by Doubting Hill one time
And mused, and thought my musings new;
"The world," I cried, "is dark and PRIME,"
And Echo quickly answered, "TWO."

II.

"For him whom fortune has accursed,
Or always has withheld his due,
O! what but disappointments FIRST?"
At once the Echo shouted, "TWO."

III.

"Life is a problem," then I sighed,
"Is Death the only solver true?"
"Life's mysteries end—O! ONE," I cried;
Then came the echoing answer, "TWO."

IV.

"Be still, my doubting heart," I said,
"The future's wisely hid from view;
Calm follows gale; when night is fled
Up springs the WHOLE. Echo said, "TWO."

V.

"I know there is some happier clime,"
I said, "O soul, prepared for you
Beyond Life's storms, where all is PRIME."
And Echo sweetly whispered, "TWO."

E. E. C.

### 44. CHARADE.

Two-thirds of myself on Sundays you'll find
Rejoicing the heart, informing the mind;
Then number them well, and write them out plain,
The rest of myself you'll find will remain.
As a whole I'm a friend, kindly and true,
Who brings good advice and precepts to you.
You can't make me young, for I have just told
That I am a pilgrim eighty years old.

MARGARET MOORELAND.

### 45. GEOGRAPHICAL ODDITIES.

Glancing here and there over the map of the United States, find: 1. An entire State in a river. 2. A constant rattling or clanging sound in a mountain. 3. A valuable product of pine trees in a lake. 4. An ancient high priest in a city, 5. A father in a bay. 6. A mother in a sound. 7. A solution of difficulties in a rocky islet. 8. Anger in a State. 9. A river which is one-half acid. 10. One of Noah's family in a lake. 11. A place for rest in a city. 12. A terrible calamity in a State. 13. An entire State in an island. 14. The Mohammedan's God in a city. 15. A young lady in a river. 16. A State half filled with metal. 17. A grassy plain in a city. 18. A song in two States. 19. An unpopular governor of "The Royal Province of New England" in a city. 20. An instrument for finding a horizontal line in a city.

K.

### 46. BIBLICAL ACROSTIC.

1. At sound of the trumpet, my high walls fell down.
2. Diana's great city of ancient renown.
3. On seven hills throned, of the world I was queen.
4. Me Abraham left for a country unseen.
5. Of this "city of peace" was Melchizedek king.
6. To me, in fair Greece, Paul the gospel did bring.
7. In far Asia Minor my candle burned low.
8. Beneath my fair palm trees sweet waters did flow.
9. In a terrible storm was St. Paul cast away,
   But he safe reached my shore at the breaking of day.

The initials: The city of temple and tomb;
Rejecter of prophets, who foretold her doom.

J. A.

### 47. ENIGMA.

When their all-subduing swords
Havoc spread 'mong Europe's hordes,
When their eagles chased the sun,
'Mong the Romans I was one.

Fleeing thence I entered trade,
But a fortune never made,
Wooed success in vain—instead
Drew invectives on my head.

I'm, when isolated, tall,
Yet in company I'm small.
Some my character assail,
Say that I should be in gaol.

But far other fate at last
Finds my form in plaster cast—
To the church and parliament
A support and ornament.

W. WILSON.

### ANSWERS.

39. Chapfallen.

40. It is never too late to mend. Cut your coat according to your cloth. If you wish a thing done, go; if not, send. One good turn deserves another. Where there's a will, there's a way. The more haste, the less speed. Time and tide wait for no man. Let well enough alone.

41. Word-less.

42. 1. Scallop. 2. Oyster. 3. Muscle. 4. Clam. 5. Shrimp. 6. Lobster.

Solutions received to Tangles of April 23: E. M. B., Boston, Mass., 36, 37, 38; M. J. Heywood, Keene, N. H., 36, 38; M. E. P., New Britain, Ct., 36, 37, 38; Mrs. J. G. Robertson, Sherbrooke, Que., 36, 38; S. Y. T., Albany, N. Y., 38; C. A. Wood, Whitinsville, Mass., 38; Nillor, Middletown Springs, Vt., 36, 37 in part, 38; Mrs. G. E. Aiken, Newton, Mass., 38; Miss H. E. Broch, Roxbury, Mass., 36, 38.

No answer to 38 was quite perfect, and the author's solution was awaited with great interest and curiosity.

## ALL AROUND THE HOUSE.

If pole rings from which draperies are suspended do not run easily, rub the pole until thoroughly smooth with kerosene.

The hammock need not be confined to summer use out of doors. If swung across the sitting-room or bedroom it makes a pleasant change for an invalid when tired of the bed or couch. A generous supply of down pillows is an essential accompaniment.

Each season brings fresh suggestions of ways for driving away that pest of the housekeeper—the little red ant. One of the latest is to place a piece of common tar upon a plate in the neighborhood where the ants congregate. Anything so simple is worth a trial.

A simple measure for keeping the feet in good condition on a long tramp is to rub castile soap inside the sole and heel of the stocking. This was done by our soldiers in the Civil War, and those who made "comfort bags" at that time will recall inclosing a small piece of soap for that express purpose.

Most housekeepers have learned the wisdom of having the sink high enough to wash dishes without stooping, but in many homes the cooking stove is still on too low a level for comfort. Let it be placed on a platform which will bring the top as high as the kitchen table, and a good deal of backache may be prevented.

One of the most trying pains which a child is called upon to endure is the earache. A simple and effective remedy is a bit of cotton batting, on which a pinch of black pepper has been placed and then dipped into well-heated sweet oil. Gather the batting around the pepper, tie snugly, dip in the oil and insert in the ear. A flannel bandage should be tied over the head to keep it warm.

Great care should be taken in the laundry to separate the handkerchiefs of persons suffering with colds from those which are used by the rest of the family. One person afflicted with a catarrhal affection may impart the trouble to an entire household. The best way to treat handkerchiefs of the character mentioned is to place them under water into which a quantity of kerosene oil has been poured and leave them for two or three days. Then add boiling water, wash with soap and rinse thoroughly. This will make disinfection sure.

We should feel it a finer thing to acquire the art of healing wounds than the art of calculating eclipses; a finer thing to occupy a post of toil in the cause of the ignorant and the suffering than a post of honor and authority in a palace; that of the two it is grander to learn how to "bind up the broken-hearted," or to "speak a word in season to the weary," than to learn how to investigate the secrets of nature or converse in five languages.—*S. A. Tipple.*

What know we of the world immense
Beyond the narrow ring of sense?
What should we know, who lounge about
The house we dwell in, nor find out,
Masked by a wall, the secret cell
Where the soul's priests in hiding dwell?
The winding stair that steals aloof
To chapel mysteries 'neath the roof?

—*Lowell.*


# To Cook Before An Audience

of bright housewives who are noting every step in the operation isn't easy. Besides, the cooking must be perfect.

Teachers of cookery know this and they use only what they can depend on every time.

That's why they all use Cleveland's Baking Powder. It never fails.

No flour is "just as good as"

# "Duluth Imperial" Flour

except in the minds of dealers who want to palm off poor brands for bigger profit. If you *really want* DULUTH IMPERIAL, see that you get it. **20 loaves more in every barrel.**

If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal, and we'll tell you where to get it.

**DULUTH IMPERIAL MILL CO., Duluth, Minn.**

# The Conversation Corner.

ALTHOUGH we have finished the Alphabet of *New Members*, let us, like little children (as we all are in this Corner), go back to our A B C's again, and enroll the candidates who have applied since our last publication of such letters.

MALDEN, MASS.

*Dear Mr. Martin:* I would like to become a Cornerer. I am nine years old. I belong to the Junior C. E. S. I have begun collecting stamps. I have about 145 now. I have the five-cent Newfoundland stamp but none with the dog's head on them. In my yard I have a garden of wild flowers. GEORGE B.

Do not the wild flowers get tame after being under the care of children a year or two? I think I should rather go for them in their own native home in the woods.

LINCOLN, NEB.

*Dear Mr. Martin:* I read the Corner every week and enjoy it very much. I wish you would put your picture in the Corner. I have no cat but a pug dog, whose name is Don. I have a collection of about 300 stamps. May I join the Corner? MARIAN B.

Yes, and I send certificate with photograph, said to be a very correct one.

MADISON, O.

*Dear Mr. Martin:* I am twelve years old and live with my uncle and aunt. I like to read the letters telling about Pomiuk and I send you —— cents for him, and I would be very glad of some Newfoundland stamps.

WALTER B.

What a Massachusetts-like sound your last name has! Did your father or grandfather emigrate to the "Western Reserve"?

BRATTLEBORO, VT.

*Mr. Martin; Dear Sir:* I am very glad to be a member of the Corner. I am thirteen years old. We found Pomiuk's picture in the World's Fair book. . . . Where I live, the Congregationalist church is on one side of us, the Episcopal church on the other side, and the Baptist on the other side of the street. We ought to be good! Back of us is the River and the Wantastiquet Mountain. There is a carriage road to the top. EMILY C.

How well I remember that high mountain in my boyhood, and that Congregational church, too! I can hear the echo of good Mr. Tyler's voice now, and some of his very words. I have the text, too, of a sermon which his predecessor, our "Huntington" of the New York letter, preached. But that was a long time ago!

WEST NEWBURY, VT.

*Dear Mr. Martin:* I have been reading the Conversation Corner quite a while. I am very much interested and would like to join. I am getting a collection of stamps. What constitutes a set of U. S. stamps now?

DWIGHT C.

Will some philatelist answer that ??

ELYRIA, O.

*Dear Mr. Martin:* . . . The other night my father looked up in the Genealogy and found that my great-grandfather's great-grandfather was the great-grandfather of Alfred Ely of Monson, to whom was addressed the copy of the *Recorder* which was on the outside cover of last week's *Congregationalist* [March 12]. He preached his first sermon in Monson in 1806 and was pastor there sixty years. When he began to study for the ministry he had only 14 dollars. The Corner Scrap-book just suits me. We have been having a regular March blizzard today. MARY E.

The last sentence is a telltale upon my delay in publishing the letter, for there is not much of a blizzard *today*—my windows are all open, a man is harrowing in the field opposite and old Kitty Clover is stretched out at full length on the floor, trying to keep cool. How little did good Dr. Ely think, when he subscribed for the new paper in Boston, that his name would be photographed eighty years afterwards on the paper and be read not only by his great-grandchildren in Massachusetts, but by his little great-granduiece in Ohio! His experience as a poor student fitted him to help similar boys who came to Monson Academy.

MARLBORO, MASS.

*Dear Mr. Martin:* I am four years old and I want to be a Cornerer. On my birthday my papa gave me some rubber boots. I have got four cats, Flossy, Flip-flop, Tim and Puff. The first two are Angora cats. I have a little black dog, Joe. My grandma reads me about Pomiuk. I am sorry for him and I got a little boy and went round and asked all the folks in the house for some pennies and I send them to you in this letter. HELEN F.

How do Joe and Flip-flop, etc., agree? My Kitty Clover is in deadly fear of his new dog-neighbor, Sancho!

WEST ROXBURY, MASS.

*Dear Mr. Martin:* Our class in Sunday school are interested in Pomiuk and would like to know more about him. If you have anything more about him, please put it in the Corner. I take the paper to Sunday school and read it to the children. RUTH F.

C comes next and the last mail brought a note from Dr. Grenfell in London, but nothing from Pomiuk:

I have no news from Rigolette. Evidently something has happened to the dog-mail. Better lend your old Captain to us for next winter—he is much more trustworthy . . . My love to Sarah Noah, the Cat and the *other* Cornerers—I am a *member*, you know.

DANVERS, MASS.

*Dear Mr. Martin*: Mamma is writing this, 'cause I don't know how to write. I will be five years old on Bunker Hill Day. I have a brother Russel. He calls me Dotty, 'cause he can't say Dorothy. Do you know what my name means? When you come to Danvers won't you come and see Russel and me? Do you play with children? I did like the little king of Spain stamps the best, but now I like the red dog best. I'm glad those dogs don't bite. Russel has been climbing up on mamma's chair and now he sits by her in a chair sucking his thumb. He wants to go in his "kib." Good-by. DOROTHY G.

When you come to study Greek you will see just how your name means the "gift of God." The two words are put together in reverse order to make *Theodore*, which means the same. Ought not Russel to have been named Theodore? Remember that names or words containing *theo* refer in some way to God, as *Theophilus* (a lover of God), *theology* (science of God), *atheist* (without God). Children named Theodore and Dorothy can think that *God has given them* to their homes and to the world—to do good and make others happy.

NORTH ADAMS, MASS.

*Dear Mr. Martin:* I am very much interested in the Corner, and would like to become a member. I live in the newest city of the commonwealth, near the corner of the State. Should you come out here you would pass through the Hoosac Tunnel, four and three-fourths miles long. We have the highest mountain in the State, Greylock. The boys of our Sunday school are going to take a tramp to the top next Saturday, nine miles. Fort Massachusetts, built in 1745, and destroyed by the Indians, was only a mile west of our city, and was commanded by Col. Ephraim Williams, after whom Williams College was named. The women raised $1,000 towards buying the fort site and to put up a monument. It is now marked by an elm tree. We have just formed a Fort Massachusetts Historical Society. We are anxious to secure "things" in use long ago for our rooms. I should like to see the Corner collection. Please send to my address a Scrap-book.

LYMAN G.

I called on an old farmer two days ago who has a large collection of "things" he has dug up on his farm, and which were "in use long ago"—by the Indians. Many of them were rude weapons, used to kill each other and foes like Colonel Williams.

*Postal card:* "Scrap-book received all safe. It is fine. Thanks. School time!" L. G.

Mr. Martin

## CORNER SCRAP-BOOK.

**Poor Richard.** Do you know who he was? I intended to put something about him last week, as suggested by the query about Dr. Franklin, but we got off into calendars. "Poor Richard's Almanack" was one of Franklin's many devices for "conveying instruction among the common people," and it had an immense circulation and success. He began it in 1732—the year of Washington's birth—and continued it for twenty-five years. He says in his autobiography that he "reap'd considerable profit from it, vending annually near ten thousand." He filled every bit of space on the almanac pages with short, quaint proverbs, "chiefly such as inculcated industry and frugality." At the end of the twenty-five years he gathered all these into a "connected discourse" and prefixed it to the almanac. This article, he says, was copied "in all the newspapers of the [American] continent; reprinted in Great Britain on a broadside, to be stuck up in houses; two translations were made into French, and great numbers bought by the clergy and gentry, to distribute gratis among their poor parishioners and tenants." When I was a boy I used still to hear old people quote some saying from "Poor Richard." I have the impression that "R. Saunders' Almanac" led indirectly to the publication of Robert B. Thomas's "Old Farmer's Almanac," which was such an oracle in country homes. In my early days people, in talking about the weather, would always consult "*old Robert B.*," as the almanac, hung up under the mantelpiece or beside the clock, was familiarly called.

**Poor Richard's Prophecies.** He not only predicted eclipses, but other strange phenomena, which were said to have always come to pass. I take down from my shelf "Poor Richard" for 1736, and copy the following:

1. Before the middle of this year, a wind at N. East will arise, during which the *water of the sea* and rivers will be in such a manner raised, that great part of the towns of *Boston, Newport, New York, Philadelphia*, the low lands of *Maryland* and *Virginia*, and the town of *Charleston* in *South Carolina* will be *under water*. Happy will it be for the sugar and salt, standing in the cellars of those places, if there be tight roofs and ceilings overhead; otherwise, without being a conjurer, a man may easily foretell that such commodities will receive damage.

2. About the middle of the year, great numbers of vessels, fully laden, will be taken out of the ports aforesaid, by a power with which we are not now at war, and whose forces shall not be descried or seen, either coming or going. But in the end this may not be disadvantageous to those places.

In the next issue of the almanac he recorded the fulfillment of the predictions. Can you think *how* they were fulfilled?

**Poor Richard's Maxims.** That you may understand the character of the Almanack, I quote a few *Maxims:*

Drive thy business; let not that drive thee.

You may be more happy than princes, if you will be more virtuous.

The noblest question in the world is, *What good may I do in it?*

He is no clown that drives the plow, but he that doeth clownish things.

**Thomas Jefferson's Plow.** The last maxim suggests this paragraph. The *Home* has recently had an article on Jefferson. He was not a clown, for he not only used the plow but made one. He made it on mathematical principles. A plow consists of two wedges, a cutting wedge and a lifting wedge, and the Sage of Monticello discovered their proportions and the relation each bore to the other. Before his day no smith made two plows alike; from his day they were made in accordance with a mathematical rule. It was a remarkable man that could write the Declaration of Independence and construct a plow!

L. H. M.

## PROGRESS OF THE KINGDOM.

### OUR OWN WORK.

**Discouraging Decrease.** The last statement of American Board receipts shows a deplorable falling off both in donations and legacies, not only for the month of April, but for the eight months of the financial year already passed. A total decrease of $37,480 during this period as compared with last year is a serious matter which should be brought to the consideration of our churches:

| | April, 1895. | April, 1896. |
|---|---|---|
| Regular donations, | $39,369.29 | $34,656.14 |
| Donations for special objects, | 1,992.36 | 2,904.09 |
| Legacies, | 21,374.60 | 8,452.87 |
| | $62,736.25 | $46,013.10 |
| | Eight mos. last year. | Eight mos. this year. |
| Regular donations, | $274,661.62 | $267,776.16 |
| Donations for special objects, | 30,204.10 | 29,318.39 |
| Legacies, | 113,168.26 | 83,458.59 |
| | $418,033.98 | $380,553.14 |

**A Plucky Texas Woman.** The story of what an enterprising and consecrated Texas woman is doing in an isolated lumber town ought to put to shame the idle, half-hearted Christians in our prosperous churches, who, if they cannot engage in aggressive work themselves, can at least make it possible to provide pastors for such neglected districts. Three or four years ago Mrs. Sloan went to live in Pine Valley, Tex., a town of about 500 inhabitants, many of them employés in her husband's lumber works. Finding no regular Christian service, except a Baptist meeting held once a month, and having the blood of generations of Congregationalists in her veins, she determined to make an earnest effort to instruct and uplift these people. A schoolhouse was immediately built and a Sunday school organized, of which Mrs. Sloan still is superintendent and which soon grew to a membership of over 100. A preaching service for the fathers and mothers was the next pressing need and, nothing daunted that there was no Christian man to lead it, she planned a congregational form of worship, purchased some books of sermons and, aided by musical members of her own family, began to conduct a regular Sunday evening service. About a year ago this tireless woman organized a Y. P. S. C. E., which now has charge of the evening service; then she organized a Junior Endeavor Society, which is now supporting a student in our American College for Girls at Constantinople, and her latest Christian enterprise is a Y. P. S. C. E. among the converted convicts in the State penitentiary at Huntsville. Today this brave worker pleads for a man of God to minister to her people. A building for church purposes has been given by her husband, a congregation has been gathered and is in a responsive condition, the young people have been trained in Christian service—and all this through the efforts of one woman, single-handed and against great odds.

### THE WORLD AROUND.

**China Pays All American Claims.** China deserves credit for having paid in full the last of the United States claims for losses in the riots in Sechuen. The mission property destroyed in that province alone was valued at $5,000,000 and was divided between American, Canadian, English and French Societies. At the time of the visit of the American Commission at Cheng-tu last January the claims of the American Methodists were promptly and cheerfully paid, the Chinese officials assisted them to buy property outright and publicly banqueted all the American missionaries together with the commissioners. Word now comes from Tientsin that Consul Read has secured complete restitution also for the Baptist Missionary Union losses. Thus all the American claims have been settled in a friendly manner, China paying the whole amount demanded. Secretary Duncan of the American Baptist Missionary Union thinks the three months' overland march of the American forces was good policy and doubtless made a desirable impression on the ignorant inhabitants of interior China.

**Fraternity Among Indian Christians.** We have received with interest the first number of *The Indian Christian*, the organ of the Indian Christian Association of Great Britain, published quarterly in London. The objects of this new organization are "to bring together the Indian Christians residing in Great Britain and to cement the relations between Indians and Europeans; to expose the evils of race prejudice, whenever and wherever practised, and to encourage the brotherhood of man; to bear the interest of the Indian Christian community and to help the interchange of thought between India and England and between the Indian Christians of all parts of India and the Colonies." A long article by Mr. Alfred Mundy, president of the association, on the Union of Indian Christians is the most prominent feature of the first issue of the new periodical. He denounces caste distinctions and denominational differences, which are largely responsible for the disintegration of the Indian Christian community, and says that "the surest and most effectual method of promoting union among ourselves is by trying our utmost to discourage denominationalism and to bring together all Indian Christians to form, if not one church, at least to subordinate sectarian views so far as to look upon members of different denominations as members of Christ's Church and as professing a faith common to all, though there may not be a complete agreement as to matters of ritual or ceremonial."

Mr. Mundy severely criticises the missionaries of the Society for the Propagation of the Gospel for the bigoted and exclusive spirit which they have shown in standing aloof from all conferences in which other denominations have met on a fraternal ground. He warmly commends the American Methodists for ignoring caste distinctions in choosing pastors and church officials. In this connection we are reminded of a sensible editorial which appeared in *The Indian Witness*, deploring the unnecessary ado so often made both in the Indian churches and in the reports sent home by the missionaries over the conversion of Brahman converts. The enthusiastic account of the baptism of a high caste woman gave rise to these pointed questions: "Would as much have been made of the baptism of the convert had she been a Pariah instead of a Brahman?" and "When missionaries celebrate the baptism of a Brahman with so much ceremony do they not fan into a flame the smoldering embers of caste feeling in the native church and thereby inflict serious injury upon it?"

### PEN AND SCISSORS.

The missionaries of the Orthodox Russian Church among the Buriat tribes of Eastern Siberia have just accomplished an interesting piece of work in the translation of the liturgy of the Greek Church into the dialect of the Yakuts. This language possesses but 200 root words, so it has been necessary to use Russian terms for all words of deep religious significance.

The aggregate issues of the American Bible Society for the year ending March 31, 1896, were 1,750,282 volumes, being an increase of 169,155 over the issues of the previous twelve months. It is noteworthy that, for the first time in the society's history, the number of volumes circulated abroad exceeded the number circulated in the United States. In China alone nearly 400,000 volumes were distributed, and the entire circulation in foreign lands amounted to 890,150 volumes.

Mrs. Mary Clement Leavitt of the W. C. T. U., whose trip around the world gave her a fine opportunity for seeing missionary operations, is now in Boston and will be for two months. She is prepared to give an address on Christian Missions to any churches or societies and may be addressed care Kidder, Peabody & Co., Boston.


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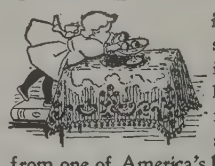

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# The Sunday School

LESSON FOR MAY 31. *Luke* 21: 20-36.

## THE DESTRUCTION OF JERUSALEM FORETOLD.

BY REV. A. E. DUNNING, D.D.

The passage under consideration in this lesson is Luke 21: 5–38. These words were Christ's final warning when he had left the temple for the last time, having been formally rejected by the Jews. His prophecy, so far as Luke gives it, he limited to the generation then living. That, Christ said, would not pass away till all the things he was speaking of should be fulfilled [v. 32]. This declaration helps us much in interpreting the highly figurative expressions. It is difficult for those who have not studied Oriental habits of thought to understand how these expressions can be true and yet not literal. Therefore many preachers and teachers in interpreting prophecy insist that grotesque events are predicted, which are out of all harmony with the past and the present. Peter's interpretation of Joel is a sufficient illustration of the difference between such a method of interpretation and that warranted by the Bible itself. The prophet had said, "It shall come to pass afterward," saith God, "I will pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come." But Peter said of the scene at Pentecost, '*This* is that which hath been spoken by the prophet Joel" [Acts 2: 16]. That prophecy, whose fulfillment some are still expecting to see in startling displays in the sky, proved to have pointed to the dawn of "that great and notable day," the period of the Christian Church, the dispensation of the Spirit in which we are living. This fact helps us to see that descriptions of coming physical changes are only language to convey ideas of spiritual movements not yet made. In this light we can understand how "the end of the world" is the end of the Jewish dispensation; the image of "the Son of man coming in a cloud" is the triumph of Christ's gospel over heathen nations, and the angels going forth "with a great sound of a trumpet" the ministry of the gospel going abroad throughout the world. We may sit with the Son of Man and his disciples on the Mount of Olives, and with them contemplate the overthrow, then near at hand, of the religious and civil system which God had established and which his chosen people had perverted. No historic event foretold in the Bible is fraught with more important lessons. Jesus told them:

I. *Why Jerusalem was to be destroyed.* God had been banished from it by the wickedness of the people. The sign that he had deserted it was the departure of Jesus that day for the last time from the temple. From that time it was a body which the spirit had left. It was certain to grow offensive in its corruption. The building on which the disciples were looking, just below them, across the ravine, was majestically beautiful. It is not strange that they said to their Master, as they pointed to its marble pillars and golden roofs shining in the sunlight, "Behold what manner of stones and what manner of buildings!" No sign of decay appeared on them. The temple was the pride of the Jew and of the Roman also. It was not even yet fully finished. Forty-six years had been spent in its construction, 10,000 skilled workmen had been employed in it. The ritual and sacrifices were never more imposing than then. Yet on that very day its fate was fixed. Dean Farrar says of it with ringing pathos: "The day was a common day; the hour a common hour; no thunder was throbbing in the blue, unclouded sky; no deep voices of departing deities were rolling through the golden doors; and yet—soundless to mortal ears in the unrippled air of eternity—the knell of her destiny had begun to toll; and, in the voiceless dialect of heaven, the fiat of her doom had been pronounced; and in that realm which knoweth not and needeth not any light save the light of God, the sun of her moral existence had gone down while it yet was day."

The significance of this strange historic event for us is that the spiritual life is the only life for the individual or for the nation. Without the spirit the body is dead and must decay. God at peace with us and within us is the only salvation. Nor will his love avail to save us if we reject him. No patriot ever loved his nation as Jesus loved Jerusalem. Even when her doom was fixed the sight of her glory overcame him, and his sorrow found expression in audible sobs, but his grief brought no relief to the lost city. Infinite love does not deliver from death those who treat it with indifference and contempt till their power to appreciate it has been destroyed.

II. *The signs of the coming destruction of the city.* The disciples thought that the overthrow of Jerusalem would be the end of the order of things then present and the ushering in of a new kingdom with Christ as the visible king of the nation; and they asked him what signs would indicate to them that the age had come to its end [Matt. 24: 3]. He told them what these signs were. Mark [13: 6–10] enumerates them more in detail than Luke. They are:

1. False Christs. Between that time and the final destruction of the temple the Jews hailed first one and then another promised deliverer as the Christ, and each one whom they followed led them nearer to the brink of the precipice over which they finally plunged to their doom.

2. Wars and rumors of wars. Society in Judea was in a constant ferment. Political parties became more and more imbittered against one another. The peace that had existed all over the world at Christ's birth was already giving place to the movements of armies and the tumult of battles.

3. Earthquakes and famine. Natural portents became ominous in the general disintegration of society; and the distractions of war, destroying the fruit of men's labors and withdrawing them from productive work, greatly increased the suffering from bad harvests.

4. Persecutions. In disappointment, poverty and suffering men were more ready than ever to blame others, and Jews as well as Romans naturally turned their hatred toward those who seemed to be undermining the religious systems on which the safety of society depended.

III. *The significance of these things to Christ's disciples.* His instructions were very simple and easy to be understood by those whose minds and hearts were fixed on him. Be watchful, he said, not to be deceived by false teachers, for they will have great power to deceive concerning me. Trust simply to my teaching. Be not afraid at the signs of which I have spoken. "Behold, I have told you all things beforehand." Speak what the Holy Spirit prompts you to speak in times of trial and peril, and be assured that if you continue faithful to me you shall be saved.

The way in which the Master taught his disciples has also its lesson for us. They had gone up on the slope of the Mount of Olives and were sitting there, perhaps in the shadow of one of the low fig trees. Perhaps he plucked from it a twig and said: See this swelling bud? Does not that sign convince you that summer is near? This is a parable. When you see the signs of which I have been telling you know that the crisis of this age is close at hand. They remembered his words a few years later. Beyond question the early church was saved by his warnings. The disciples, seeing the signs which Jesus had foretold, fled from Jerusalem to Pella, before the siege closed in on the city, and saved their lives.

One important thing for us to learn is that all these signs are the enemies of society at the present time, and that they warn us of peril in our social and national life. Yet in trouble, loss and suffering coming upon men because of sin there is a bright side. While the Jewish nation was hastening to its doom, the good news of Christ's deliverance from sin was being spread among all nations and even the evils themselves, which betokened the end, were made to aid in its spread. Awful suffering fell upon those who persistently sinned; but even their loss was made a blessing to the world. The destruction of that age was made the beginning of another and a better, just as the end of this dispensation will bring mankind to the glorious perfection of the kingdom of God.

We may not all understand alike these prophecies of Christ, but his instructions as to their duty will have the same meaning for all his own, and whatever disasters may now be hanging over the world no real harm can come to those who trust and obey Jesus Christ. "He that endureth to the end, the same shall be saved."

## Y. P. S. C. E.

PRAYER MEETING.

BY REV. ISAAC OGDEN RANKIN.

*Topic, May 31–June 6.* Ready for Death. Matt. 24: 36–51.

To be ready for life is to be ready for death. Once there came a dark day in New England when the Connecticut legislature was in session. Some of the members were frightened and one of them moved to adjourn. Then rose a man of another spirit and said: "Mr. Speaker, I am opposed to adjourning. If this is the end of the world, as the honorable gentleman seems to fear, there is no place where I would rather be found than here where I am doing my duty to God and to the State. I move that candles be brought in and that we proceed to business."

This is the spirit in which Christ would have us live. The very uncertainty of the time of his coming, whether in death or in his final appearing, is at once an incentive and a test. No one knows, therefore some say, "Let us eat and drink for tomorrow we die"; but others answer more wisely, "He is surely coming, therefore let us be always ready, so that he can never find us sleeping." We must be about our Father's business, whether it is to be one day or sixty years that we have to wait.

If everybody knew when Christ was coming there would be crowds at church the Sunday before. If we knew just when we were to die there would be greater temptation than ever to trust to a death-bed repentance. That is the ideal of Christianity which some people make for themselves, and a cowardly sort of ideal it is. They want all that sin can give them, and all that heaven offers too. If they were sure they would be saved in the last ten minutes of life they would never think of serving Christ till those minutes came. They forget that salvation is salvation from sin and is expressed in words describing character, and that one who has loved sin all his life and only changed for fear of hell would be very uncomfortable indeed in heaven with none but holy acquaintances.

Death sorts people out according to their character. Every one goes to his own place. We are getting ready to have by becoming, and having would be of no more use to us than pictures to a blind man unless we become heavenly-minded, obedient to God's will, that is, and ready to enjoy what Christ enjoys.

There is no lack of warning. Our Lord takes our thought back to the flood, but Noah had been preaching year after year and all his warnings did not make a single man outside his own family ask for a berth in the ark. The good servant is always busy about his master's work, and so is never frightened at the thought of his return. He who is living as Christ would have him will have great joy in Christ's presence when he comes.

*Parallel verses:* Rom. 14: 7–12; 1 Cor. 15: 19–23; Phil. 1: 21; Rev. 14: 13; Luke 19: 12–26.

# Literature

## BOOK REVIEWS.

### HISTORY.

*Puritanism in the Old World and in the New*, by Rev. J. Gregory. Dr. Bradford commends this book in a brief introduction, which is interesting for its account of the author, who is pastor of the church of St. Augustine in Edinburgh. It is therefore a Scotch view of a history which is treated as peculiarly English and American.

Mr. Gregory makes no pretense of adding to the original materials of Puritan history, but he has traversed the whole field and made an interesting and valuable restatement of the matter, independent in its views and conclusions. The material seems hardly to have been thoroughly fused in the author's mind, and the stream of narrative does not always flow clearly, but the book is readable and valuable.

Mr. Gregory traces the origin of Puritanism to Holland, pointing out the presence of large industrial colonies of Flemings in Eastern England among whom the doctrines of the Lollards took deep root, and the effects of the immense immigration during the time of the Spanish persecutions. It was in Norwich, too, where the Dutch refugees were most numerous, that Robert Browne gathered the first Separatist or independent church. But while acknowledging fully this earlier debt, in regard to the question of Dutch influence upon the Pilgrims during their stay in Holland he takes (and we think justly) the other view.

Nearly half the book is devoted to the history of Puritanism in the New World, and here we think that the matter treated is far too narrow for the title. The New England Congregationalism, which traces its descent to the Pilgrims of Plymouth and the Puritans of Massachusetts, is only one stream of Puritanism in America. Passing over this, however, we have found the familiar story of the growth, changes and controversies of the New England churches set forth in order with care and sympathy. There will be differences of opinion in regard to many of the points considered, but the book is a real addition to our none too long list of denominational histories. [Fleming H. Revell Co. $2.00.]

*Lorenzo de' Medici and Florence in the Fifteenth Century*, by E. Armstrong. This book belongs to the Heroes of the Nations Series, and treats of one of the most interesting political and social eras of modern history. What Augustus did on a large scale Cosimo, Piero and Lorenzo de' Medici did on the small, yet in its relations world-wide, stage of Florentine life—ruled through the forms of the republic, while they held all real power in their own hands. "It would have been impossible to find a milder and more peaceable tyrant," says Guicciardini, and the whole story has certain suggestive relations to our own mild and peaceable "bosses." The style limps a little here and there and the interest is lost in the confusion of details, but the book is well made, beautifully illustrated and introduces us fully to one of the great eras of human life. [G. P. Putnam's Sons. $1.50.]

*The Early Life of Abraham Lincoln*, by Ida M. Tarbell, assisted by T. McCan Davis. Miss Tarbell has been an indefatigable gleaner in the field of the Lincoln biography. It is only a man of the very first rank who can be made the subject of such careful gathering of trivial as well as important particulars without being made ridiculous, but the position of Lincoln was so peculiar and the strength of his personal character so marked that these things only serve as foil and background to his essential greatness. The illustrations are valuable and interesting. We shall look with pleasure to the completion of this book. [S. S. McClure, Limited. $1.00.]

*The History of Oratory from the Age of Pericles to the Present Time.* In a volume of 440 pages Prof. Lorenzo Sears of Brown University has given us a sketch of this subject which shows a fine sense of historical perspective and skill in personal characterization. The history of the world is so large that these special histories are growing more useful and indispensable every day, and this one is to be especially commended. [S. C. Griggs & Co. $1.50.]

### RELIGIOUS.

*Rational Theology; or Ethical and Theological Essays*, by John Milton Williams, D. D. This is the second volume of a work already noticed in our columns. It is made up of careful papers reprinted from the reviews, and deals with such difficult subjects as the divine limitations, the reconciliation of free agency and divine sovereignty, and such practical ones as woman's sphere and duties. As a treatise on theology, setting forth the new school view as against the older Calvinism, the book would have gained by a recasting and orderly arrangement of thought and materials. As it is, it is a fearless, frank and suggestive presentation of the author's views upon the subjects he treats. [Charles H. Kerr & Co. $1.25.]

Rev. P. W. Sinks has published, under the title of *Popular Amusements and the Christian Life*, a series of addresses delivered to his own church, with the conviction that a pastor is the proper person to discuss this perplexing problem. Not ignoring the possibility of an honest difference of opinion and without attempting to lay down rules of individual duty, he considers in a fair and candid manner the Christian's attitude toward the dance, the card table and the theater and seeks to indicate the great fundamental principles which must settle this complicated question. We heartily commend the book, especially to young people who sincerely desire guidance in this matter. [Fleming H. Revell Co. 75 cents.]

Bishop Merrill of the Methodist Episcopal Church has written a little book (a *booklet* we regret to find him calling it) on *The Crisis of This World*, or the Dominion and Doom of the Devil. It is a brief and earnest warning—"a sermon enlarged"—against the easy doctrines of modern popular eschatology which refine the devil into a figure of speech and hell into a metaphor. Such a warning is needed. [Cranston & Curts. 60 cents.]

Prof. G. H. S. Walpole of the General Theological Seminary, New York, has gathered from a wide range of reading *Daily Teachings for the Christian Year.* The selections are catholic, devout and of high literary and intellectual quality. [Brentano. $1.50.]

A new edition of the *Life of Jesus the Christ* by Henry Ward Beecher comes to us in a single large volume. This is the completed edition and needs no fresh characterization for our readers. [E. B. Treat. $2.50.]

### STORIES.

Mr. F. Hopkinson Smith is a man of strong prejudices, as recent ill considered utterances in regard to missionary work serve to show, and there are traces of the same failing in *Tom Grogan*, which we would not like to accept as an impartial sketch of modern labor leaders. The book is a very strong one, however, and the type of pothouse politician and self-seeking agitator depicted has undoubtedly often appeared in labor agitations. No one can help liking the strong, loving and wholly admirable woman who is the heroine of the story and following her fortunes with sympathy and delight to the end. And the moral tone of the book is distinctly elevating throughout. Mr. Reinhart's illustrations are capital. [Houghton, Mifflin & Co. $1.50.]

F. Marion Crawford's latest novel, *Adam Johnstone's Son*, is a quiet story with a slight plot, although a thread of mystery running through it awakens a mild interest in the reader. The characters, which are few in number, are English people visiting a hotel in Italy. Most of the book is taken up with conversations, that are at times decidedly tame, between two ordinary young lovers, whose characters have, however, a certain attractiveness. But the most serious defect of the story is its low standard of manly virtue and honor. [Macmillan & Co. $1.50.]

Under the title of *The Ebbing of the Tide.* Louis Becke has given us another volume of short South Sea Island stories. White traders and languid, bewitching, native maidens are for the most part the heroes and heroines of these tales. Nearly every one contains a murder or two, some of them horribly brutal and barbarous, but now and then one like Ninia is a simple idyl of the tropics. The stories are told with considerable dramatic power and to many the strange, picturesque setting will possess a fascination. [J. B. Lippincott Co. $1.25.]

*The Second Opportunity of Mr. Staplehurst*, by W. Pett Ridge, is a rather clever story, but disappointing. If a successful man of forty could have the opportunity of being put back twenty years, it is to be hoped that he could manage better than did Mr. Staplehurst, many of whose mistakes would be impossible to a thoroughly high-minded man. The experience is fairly well told, with occasional bright passages, some natural conversation and one or two interesting characters, but as a whole the work is slight and has little claim to permanence. [Harper & Bros. $1.25.]

*I Married a Wife*, by John Strange Winter, is a bright English story of love and of the trials of a husband with a too philanthropic wife devoted to "slumming." The troubles which her unselfish but inconsiderate actions brought upon them both and upon the regiment in which the husband served, and her final cure, are well and amusingly told, and the book is readable throughout. [Frederick A. Stokes Co. [75 cents.]

*The Broom Squire*, by S. Baring Gould. The author of this book has the experience of successful writing behind him, but he is so hampered by the narrow views of a provincial Englishman that he utterly spoils what comes near being a very strong story. As it is it is only limping tragedy, marred by old womanish flings and sneers at theological opponents, and leaving the reader dissatisfied both with methods and results. [Frederick A. Stokes. $1.25.]

### CHILDREN'S BOOKS.

*The Adventures of Hatim Tai* is a translation from the Persian by Duncan Forbes,

nd is included in the series of Classics for Children. It is a story in seven parts full f remarkable adventures, and inevitably eminds one of the Arabian Nights. Hatim s represented as the personification of brav-ry, wisdom and generosity, and in all his hrilling experiences he never fails to dis-lay these virtues. His life is spent in re-ieving the distress of his fellow-creatures. He attempts to help a young prince whose nly hope of winning the beautiful princess whom he loves lies in his ability to answer even questions of her proposing, and in he effort he meets with the varied experi-nces which form this story. Much of the anguage is above the comprehension of hildren, yet most of them will understand nough to enjoy the tale, from which they nust learn lessons of kindness, gentleness nd heroism. [Ginn & Co. 50 cents.]

*Tommy Toddles*, by Albert Lee, is a curi-us story of a little boy whose Noah's ark nimals suddenly came to life and ran away rom him. He started out in search of hem and was joined by a Woolly Sheep hat could talk and an ex-Pirate. Together hey met many curious characters, such as he Welsh Rabbit, the Horse-Radish and he Penguin, all of whom are addicted to unning and making jokes. Much of the umor of the book consists in slightly hanging common expressions as, "A hair n the head is worth two on the brush," 'The Pen-guin is mightier than the Sword-ish," while nonsense rhymes are scattered hrough the story. The illustrations, by Peter S. Newell, are very amusing and add o the effectiveness of the tale. It is a book hat children delight in, even though they miss the point of some of the jokes and puns. [Harper & Bros. $1.25.]

*Boys of The Central*, a high school story, by I. T. Thurston. This is a story of American public school life told in a bright and interesting way, and likely to be use-ful in suggesting that organization for good is as possible as combination for evil ends. The book has movement, adventure enough of a probable kind and shows the growth of character without moralizing or preaching. A completely satisfactory ending is reached by an improbable, not to say violent, wrench of circumstances at the last. Hav-ing established his character, the hero did not need the rehabilitation of his family circumstances, and the book would have had a stronger ending without it. With this exception we like the book very much. [A. I. Bradley & Co. $1.00.]

*The Brownings for the Young*, edited by Frederic G. Kenyon, is a book of selections from the best poems of Robert and Eliza-beth Barrett Browning. The combination of the two names in a single volume at least insures variety, as the verse of husband and wife is of essentially different texture. A smaller book than this would have held what seems to us appropriate for childhood, but the poems which we would choose are, with few exceptions, included here with some others which we do not think at all appropriate. [Macmillan & Co. 40 cents.]

*Songs and Rhymes for the Little Ones*, compiled by Mary Whitney Morrison (Jenny Wallis). This is a new edition of a book which mothers will especially value. It is well printed in large type and the selections are excellent. [Joseph Knight Co. $1.50.]

MISCELLANEOUS.

*Regeneration* appears as a reply to Max Nordau's Degeneration. It would be un-gracious to say that it was written by an English snob, though that would be follow-ing closely the author's example; for he begins by a personal disparagement of Nor-dau, charging him with writing as a nar-row-minded German Jew and an enemy to France. This might be overlooked if after-wards the book rose to that calm and dis-passionate survey of his opponent's posi-tion which we expect of one claiming to stand for God and righteousness. But it does not do this. Nor does it deal fairly with the aims or the execution of Degener-ation. One who had not read the latter book would obtain no just idea of it from this author. Nordau maintains that cer-tain fashionable authors and artists—among them Baudelain, Paul Verlaine, Dante Ros-setti, Swinburne, Walt Whitman, Maeter-linck, Tolstoi, Wagner, Ibsen, Nietzsche and Zola—have contributed largely to form what he calls degenerate conditions in *fin-de siècle* upper class society; and that these authors were or are themselves degenerates, partial imbeciles. *Regeneration* does not distinguish adequately the two parts of this proposition. In its ill-tempered zeal to steady the ark of religion and true art, it forgets that it is dealing with questions of fact. The evidences of imbecility in such men as Baudelain and Verlaine and Nietz-sche and Maeterlinck are clearly shown by Nordau. Were this admitted and the wor-thy aim of Degeneration recognized, the reader would be more likely to appreciate certain valid positions of *Regeneration*—such as that great men and political and social institutions are more powerful than current literature and art in raising or lowering the standard of society. On the whole, we wish that the book might have been written by the author of its excellent introduction, Prof. Nicolas Murray Butler of Columbia College. [G. P. Putnam's Sons. $1.75.]

*Four Handed Folk*, by Olive Thorne Mil-ler, is an entertaining account of various queer pets, chiefly of the monkey tribe, whose habits Mrs. Miller has studied at her leisure. She tells of their curious pranks and antics in the same charming style which has made her bird studies so popular, and the book is full of interesting information. People who are fond of monkeys surely owe Mrs. Miller a debt of gratitude for giving them the benefit of her studies, as few would enjoy living with such pets. Not to speak of their lack of table manners, which causes them to throw wads of half-eaten food wherever they choose, the presence of a little marmoset which is liable to jump into any one's open mouth, or a lemur which insists on combing one's hair, would make a nervous person slightly uncomfort-able. The chapters on Monkey Babies and Monkeys Who Work are of especial inter-est. [Houghton, Mifflin & Co. $1.25.]

*The Feasts of Autolycus*, by Elizabeth Robins Pennell. These papers, first printed in the *Pall Mall Gazette*, refer rather to the time and manner of serving than to the food itself. They make a book of dainty living in which æsthetics counts for more than cookery. "But whatever your sand-wich," writes Mrs. Pennell, "above all things see that its proportions be delicate and symmetrical; that it please the eye be-fore ever the first fragment has passed into the mouth." There is, indeed, a delicate humor throughout the book which is de-cidedly appetizing, and lovers of good liv-ing as well as lovers of lovers of good living will get many hints from its pages. [Mer-riam Co. $1.25.]

A new edition of *Wealth Against Com-monwealth*, the well-known history of the greatest of American monopolies, by Henry Demarest Lloyd, has reached us. Every one ought to read it to learn what wealth with-out a conscience is capable of. [Harper & Brothers. $1.00.]

The *Living Topics Cyclopedia* is an at-tempt to bring knowledge down to date in supplement to the encyclopedias. Judging by the first volume, A to Boy, the work seems to be very well done and likely to be useful for the unindexed places of the recent past. The page numbering by repe-titions of the alphabet in an oddity. [John B. Alden. 50 cents per vol.]

*The Gospel of Buddha*, told by Paul Carus, comes to us in a fourth revised edition from the Open Court Publishing Co. [$1.00.]

There is a half-hour's amusement, more or less, according to the susceptibility of the examiner, in *The Evolution of Woman*, by Harry Whitney McVickar. But let him stick to the pictures, for the verse is like Paul's stature—contemptible. [Harper & Brothers. $2.00.]

Some who amused themselves with Bella-my's Century of Charades may be interested in *Open Sesame*, One Hundred Answers in Rhyme, by Harlan H. Ballard. Some of the rhymes are quite as clever as the charades which suggested them, but others are rather crude. [Joseph Knight Co. $1.00.]

We have received Vol. II. of the *Report of the Commissioner of Education* for 1892-93 from the Government printing office in Washington.

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NOTES.

—— The Century Company's exhibition of poster designs has been exciting much interest in New York.

—— The death of H. C. Bunner, editor of *Puck*, removes a striking and interesting fig-ure from American literature.

—— Sir John Millais, the new president of the London Royal Academy, has just under-gone an operation for what is reported to be cancer of the throat induced by excessive smoking.

—— The New York Metropolitan Museum shows at its spring opening three new pic-tures purchased for the Catharine Wolfe fund, the Whale Ship by Turner, a landscape by Rousseau and a figure piece by Lord Leigh-ton.

—— The scale of modern undergraduate college expenditure is suggested, as well as the reaction from an exclusive devotion to athletics, in the recent gift of $1,500 from the Junior Class in Yale to the university library from the profits of this year's junior prome-nade.

—— Miss Mary E. Wilkins's serial story, promised for *Harper's Magazine*, has been three-fourths completed, but the beginning of its appearance will be postponed from July till January on account of her breakdown of health and enforced suspension of literary work.

—— The public has not taken very kindly to the first installment of Stevenson's table-talk, reported by Mrs. Isobel Strong in *Scrib-ner's Magazine*. The truth is that trivialities are trivialities in a great author's case as in all others, and it needs a special gift of self-suppression to be a Boswell.

—— *The Young Men's Era*, the international newspaper of the Young Men's Christian As-sociation, announces that it has passed into the hands of a new publisher. The purpose of the new managers is to suspend publication during the summer but to begin again in the autumn, with a new form and increased facil-ities.

—— Among the recently disinterred manuscripts of Charlotte Brontë, says the London *Bookman*, has been found a fairy tale entitled The Adventures of Edwin and Alembert. It is a curious and remarkable anticipation of Ruskin's The King of the Golden River. Mr. Ruskin has read the story and pronounces it finer than his own.

—— The new English Dictionary, which in twelve years has not progressed as far as the end of D, seems likely to be stopped because of the enormous expense of the undertaking. The delegates of the Clarendon Press of Oxford have suggested certain curtailments of method and the editors are considering whether it would not be better to abandon the enterprise altogether. Perhaps some English millionaire who wishes to make himself a monument will arise to bear the cost of continuance upon the original plan.

—— Under the New York law, allowing the loan of libraries by the regents of the State University, more than a hundred libraries a year are now sent out. The fee for six months' use is not more than five dollars, which includes transportation both ways and catalogues, record blanks, etc. By a recent extension of the system the libraries are offered to private reading clubs at a slightly larger expense. There is also an arrangement for instruction by lectures under the university extension system, which meets with increasing approval.

## BOOKS OF THE WEEK.

*Houghton, Mifflin & Co. Boston.*

LIFE AND LETTERS OF OLIVER WENDELL HOLMES. Two vols. By John T. Morse, Jr. pp. 334, 358. $4.00.

BY OAK AND THORN. By Alice Brown. pp. 226. $1.25.

THE WHITE MOUNTAINS. By Julius H. Ward. pp. 311. $1.25.

QUAINT NANTUCKET. By William R. Bliss. pp. 225. $1.50.

*Lamson, Wolffe & Co. Boston.*

FAIRY TALES. By Mabel F. Blodgett. pp. 203. $2.00.

*Lee & Shepard. Boston.*

MARIA MITCHELL, LIFE, LETTERS AND JOURNALS. Compiled by Phebe M. Kendall. pp. 293. $2.00.

*New Amsterdam Book Co. New York.*

THE XITH COMMANDMENT. By Halliwell Sutcliffe. pp. 333. $1.25.

THE LURE OF FAME. By Clive Holland. pp. 245. $1.00.

*D. Appleton & Co. New York.*

THE SEATS OF THE MIGHTY. By Gilbert Parker. pp. 376. $1.50.

*G. P. Putnam's Sons. New York.*

THE QUESTION OF COPYRIGHT. By George H. Putnam. pp. 486. $1.75.

*Henry Holt & Co. New York.*

IN THE VALLEY OF TOPHET. By Henry W. Nevinson. pp. 276. $1.00.

*T. Y. Crowell & Co. New York.*

TAXATION IN THE UNITED STATES UNDER THE INTERNAL REVENUE SYSTEM. By Frederic C. Howe, Ph. D. pp. 293. $1.75.

*Macmillan & Co. New York.*

UNCOMMERCIAL TRAVELLER AND A CHILD'S HISTORY OF ENGLAND. By Charles Dickens. pp. 671. $1.00.

*J. B. Lippincott Co. Philadelphia.*

THE MAKING OF PENNSYLVANIA. By Sydney G. Fisher. pp. 364 $1.50.

*John J. Hood. Philadelphia.*

SONGS OF LOVE AND PRAISE Edited by J. R. Sweney and others. pp. 223. 35 cents.

*United Presbyterian Board of Publication. Pittsburg.*

DAVID'S HARP IN SONG AND STORY. By Joseph W. Clokey, D. D. pp. 265. $1.00.

*Henry O. Shepard Co. Chicago.*

THE PEOPLE'S BIBLE HISTORY. Edited by Rev. George C. Lorimer, LL D., with an introduction by Hon. W. E. Gladstone. pp. 910.

PAPER COVERS.

*Curtis & Co. Boston.*

MURAL PAINTING IN THE BOSTON PUBLIC LIBRARY. By Ernest F. Fenollosa. pp. 28.

*Ginn & Co. Boston.*

MACAULAY'S ESSAY ON MILTON. Introduction and Notes by H. A. Smith. pp. 63.

*American Book Co. New York.*

SPENCERIAN PENMANSHIP, VERTICAL EDITION. Nos. 1, 2, 3, 4, 5 and 6. Each 8 cents.

*John J. Hood. Chicago.*

THE ARCH OF PROMISE. 5 cents.

*Bible Institute Colportage Association. Chicago.*

SOWING AND REAPING. By D. L. Moody. pp. 123. 15 cents.

MAGAZINES.

April. CRITICAL REVIEW.

May. TRAVEL.—SCHOOL REVIEW.—BOOK NEWS.—KINDERGARTEN NEWS.—LEND A HAND.—CHAP-BOOK.—DONAHOE'S.—BIBLICAL WORLD.—MUSIC.—GOOD WORDS.—BOOKBUYER.—AMERICAN JOURNAL OF SOCIOLOGY.—PANSY.—GOOD HOUSEKEEPING.

# News from the Churches

### Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 25, 10 A. M. Address by Rev. J. O. Haarvig of Allston on Music in Relation to Worship.

FOREIGN MISSIONARY PRAYER MEETING under the auspices of the Woman's Board of Missions in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

AMERICAN CONGREGATIONAL ASSOCIATION, annual meeting in Pilgrim Hall, Congregational House, Boston, Monday, May 25, at twelve o'clock, noon. for election of officers and other business. For the directors,

WM. H. COBB, *Secretary pro tem.*

MORAL EDUCATION ASSOCIATION, Lorimer Hall, Tremont Temple, May 28, 10.30 A. M. Speakers, Mrs. Julia Ward Howe, Rev. Mary T. Whitney, Rev. Isaac O. Rankin, Rev. Reuben Kidner and others.

PLYMOUTH ASSOCIATION, Kingston, May 26, 10 A. M.

HAMPSHIRE EAST ASSOCIATION, Amherst, May 26, 10 A. M.

ANNUAL MEETING of the American Tract Society, Boston, will be held at the Tract Society's Depository, 54 Bromfield Street, Wednesday, May 27, 2.30 P. M.

JEREMIAH TAYLOR, *Secretary.*

ANNUAL MEETING of the Woman's Home Missionary Unions will be held in the chapel of the United Church, New Haven, Ct., on Tuesday, June 2, 2 30 P. M. All are invited.

WOMAN'S BOARD OF MISSIONS.—The semi-annual meeting of W. B. M. will be held with Hampshire County Branch, in Edwards Church, Northampton, Mass., Wednesday, May 27. Morning and afternoon sessions. Addresses from missionaries from China, Japan and Micronesia.

E. HARRIET STANWOOD, *Secretary.*

NEW YORK STATE S. S. CONVENTION, Broadway Tabernacle, corner Broadway and Thirty-fourth Street, New York city, June 2-4. For details inquire of Timothy Hough, State corresponding secretary, Syracuse, N. Y.

MIDDLESEX UNION ASSOCIATION holds its next meeting on Tuesday, May 26, at Leominster, with Dr. and Mrs. G. H. W. Scott. Ladies' day will be observed, commencing at 9.30 A. M.

SEVENTIETH ANNIVERSARY OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY.—The seventieth anniversary of the Congregational Home Missionary Society will be held in the Center Church, New Haven, Ct., Rev Newman Smyth, D. D., pastor, opening Tuesday evening, June 2. Maj.-Gen. O. O. Howard will preside, Rev. Daniel Merriman, D. D., of Worcester will preach the annual sermon Tuesday evening, and salutations will be offered by the pastor of the church and President Dwight of Yale University, to which General Howard will respond.

Wednesday and Thursday will be devoted to papers by the secretaries, anniversary of the Woman's Department, reports from the Maine, New Hampshire, Massachusetts, New York and Michigan Auxiliaries, anniversaries of the Church Building Society, Sunday School and Publishing Society, Education Society, and to addresses from distinguished speakers from different parts of the country, including Drs. Fitch of Buffalo, Beach of Minneapolis, Fisher of New Haven, Lyman of Brooklyn, Patton of Minnesota, Nutting of Rhode Island, Cordley of the Kansas Band, Rev. Ephraim Adams of the Iowa Band, President Penrose of the Washington Band, Drs. Daniels and Beard of the American Board and the American Missionary Association, Dr. Whittlesey of the Ministerial Relief Association, by the superintendents of the Scandinavian Department, California, Indiana, Washington, Black Hills, Colorado and Utah; also from Mrs. H. S. Caswell, Mrs. H. S. Heinzelman of Indiana, Miss Caroline A. Potter of California, Rev. Dora Read Barber of Oregon, Mrs Margaret E. Sangster of New York, and Field Secretaries Shelton and Puddefoot.

The New England Passenger Association, the Trunk Line Association and the Western Association will pass over their roads for one-third fare in returning all certified attendants on the meeting who paid full fare in going. N. B. Certificates are required in all cases to secure this reduction. They are not kept at all stations. If the ticket agent at the local station is not supplied with certificates, he can inform the delegate of the nearest important station where they can be obtained. In such case the delegate should purchase a local ticket to such station and there take up his certificate and through ticket to place of meeting. The certificates, duly filled in on both sides, are good within three days, Sunday excepted, after the adjournment of the meeting. Delegates and others availing themselves of the reduction in fare should present themselves at the office for certificates and tickets at least thirty minutes before departure of trains.

HOTELS AND BOARDING HOUSES.

$4 per day, New Haven House. $3 per day, Majestic Hotel. $2 per day, Elliot House, the Westmoreland, the Tremont, Gardes' Hotel. Winthrop House $1 per day. Sea View Hotel, Savin Rock, twenty minutes' ride by electric car, $1.50 per day (one in a room), $1 per day (two in a room), will accommodate 200.

Boarding houses, $2 per day, Mrs. Smith, 316 Crown St.; $1.50 per day, Grove Hall, 83 Grove St.; Mrs. George Thompson, 94 York Square; Mrs. Herrick, 82 York Square; Mrs. C. K. Nichols, 90 Whalley Avenue; Mrs. Lombard, 74 Lake Place; Mrs. Forbes, 339 Orange St.; Mrs. Cameron, 253 Crown St.; Mrs. Briggs, 636 State St.; Mrs. Lyon, 552 Chapel St.; Mrs. Fowler, 111 Edgewood Avenue; Mrs. E. S. Burt, 61 Prospect St.; Mrs. Beckwith, 108 Howe St.; Mrs. Hayden, 514 Chapel St.; Mrs. Cowles, 16 Olive St.; Mrs. Haight, 99 Howe St.; Mrs. H. W. Tomson, 145 Edward St. (two in a room); Mrs. Burwell, 123 Park St.; Mrs. Blot, 136 College St.

$1 per day, Mrs. M. H. Buckingham, 557 Howard Avenue (two in a room); Mrs. H. A. Stret, 397 Temple St. (for one), meals near; Mrs. J. A. Gillette, 163 York St., without board; Mrs. Thompson, 438 Elm St. (for two). Mrs. F. A. Jones, 1 Howe St., fifty cents a day, for one, meals next door, seventy-five cents for two.

Divinity Hall, for men only, without board, will accommodate 100; seventy-five cents a person.

Persons desiring further information about boarding house accommodations may address Rev. Newman Smyth, D. D., chairman of committee, and their inquiries will receive attention.

SPRING STATE MEETINGS.

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| South Dakota, | Pierre, | Tuesday, May 22. |
| Pennsylvania, | Ridgway, | Tuesday, May 26. |
| Rhode Island, | Westerly, | Tuesday, May 26. |
| Vermont, | Bradford, | Tuesday, June 9. |
| Connecticut Asso., | Hartford, | Tuesday, June 16. |

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M.; Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chapiain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## PASSING COMMENT.

It must have been a novel, even if perhaps a rather trying, experience for those pastors outside our denomination to attempt to exploit Congregationalism at the St. Louis Club the other evening. But what an exercise in broadening Christian sympathy! It would be interesting to know the real reason why two of the invited brethren failed to take the parts assigned them. Were they unable to see any good in our polity, or did they fear to proclaim it lest they be deemed disloyal to their own denominations?

The plans for a foreign department of work by the H. M. S. of a Southern State are unusual but will doubtless be generally approved, considering the object.

Home missions have been at a "white heat" of late in Illinois, writes a correspondent. That condition was brought about to some extent by other agents than the speakers if the figures registered by the thermometer are regarded.

Doubtless the feeling of a western Massachusetts church is shared in other places in a desire for better congregational singing. The good work which is being accomplished in this instance can be attempted just as well elsewhere.

The recent bombardment of Congregationalism in the "Hub" would not be directed amiss if turned on other large cities if reason and reports are trustworthy. Patience and perseverance continue to be victors in some localities.

That New Hampshire church which will soon dedicate its new edifice intends not to stop short of making its home as beautiful for situation and surroundings as possible.

It is good to see evidences of new life in a number of churches in New York State.

Possibly there would be more trials of a 100

r cent. day in our Sunday schools if the ospects of success promised anything like e results in a Bay State school.

Congregationalists generally should partici-te in the joyous celebrations in Ohio and diana, especially congratulating the church the latter State that it successfully resisted e efforts of two of its pastors to lead it at e time into another fold.

### THE INDIANA STATE MEETING.

The noble edifice of the old First Church, ichigan City, had been swept and garnished r the great occasion, and from "turret to ndation stone" stood freshly renovated d beautiful, and smiled a thousand wel-mes, May 12–14, to the 100 incoming guests. v. W. C. Gordon, the pastor, and his en-usiastic people outdid themselves. Mrs. askell's generosity shone in the new and egant equipment. It was the anniversary a memorable convention held here in 1846. here were many reasons why it should be e most splendid Congregational association er held in Indiana, and it was.

The meeting was a grand success in ar-ngement, program, historic interest and ogressive spirit, and will mark an epoch in ngregationalism in the Hoosier State. Dr. H. Crum proved to be a prompt and effi-ent moderator, and pushed the crowded and mprehensive program through with dis-tch. The lake breezes modified the ex-me heat.

In the expectant attitude of the cultured ngregation which gathered Tuesday night listen to the opening sermon, there was hearty stimulus to Dr. A. H. Ball, the eacher. His text was Eph. 5: 25–27, and he eached to his aroused and responsive con-egation a sermon admirable in structure, autiful in literary form, and hopeful and spiring in spirit, upon The Perfect Church. struck a high level of thought which was aintained throughout the meeting.

Wednesday was denominational day, de-ted to a rapid and spirited review of the ndition of the churches at home and abroad, th reports of local registrars and such elo-ent presentation of missionary facts and otives as is usually furnished by Secretaries D. Wiard, G. A. Hood and A. N. Hitch-ck, the effective words of Mrs. H. S. Cas-ll and others, including voices from the reign and home fields. Supt. E. D. Curtis viewed the growth of the last decade. Pres-t figures show that the churches number ty-six, a gain of thirty-two in ten years; nisters forty, a gain of twenty-four; home ssionaries, twenty-nine, a gain of twenty-ir; home expenditures, $56,268, more than uble the amount ten years ago; church embers 4,660, also more than doubled, and nevolences $4,632, a gain of over $2,600. P. S. C. E members number 1,500.

The center and glory of the occasion was in e banquet, the after-dinner speeches and e papers of Wednesday evening. The re-st was rich, delicate and generous, and was rved with all the refinements of modern linary standards. The after "feast of rea-n and flow of soul" was participated in by r. N. A. Hyde, the Nestor of the State, Dr. M. Williams and Rev. C. H. Rogers, former stors, and Dr. J. M. Sturtevant, who, with r. G. S. F. Savage, represented the National ouncil. Dr. J. H. Crum presided and Prof. M. Hall, a visiting "Christian" brother, ointed to his three Senior Class pupils in at-ndance and, humorously depicting his own obable transition to the Congregational ld, quoted "God be with you till we meet ain." The themes were reminiscent of Con-egational beginnings, pre-historic Congre-tionalism and the remarkable developments wards Christian unity now in progress, and ere were echoes from the Piqua Conference. The papers by Dr. Savage on The Internal istory of the Council of 1846, by Dr. Sturte-nt on Early Congregationalism in the West d by Dr. Hyde on Indiana Reminiscences were listened to with interested attention. An elegant souvenir program, richly illustrated and full of information, was presented each guest.

Thursday also was a great day, with a series of able addresses cumulative in effect and closing with a magnificent audience to listen to Professor McKenzie of Chicago Seminary at night. The program was educational in purpose and was too full for impromptu discussion. In speaking of the Modern Church, Rev. J. S. Ainslie presented the objective readjustments necessary to meet changed modern conditions. Rev. F. E. Dewhurst spoke eloquently and beautifully on the Church as a Witness to the Whole of Life, and Rev. W. A. Bartlett, who soon leaves for Massachusetts, gave a stirring address on Worship as a Lost Art, followed by Prof. W. E. Teale of Michigan City on Music and the Church Service. Miss K. M. Funk, the gifted soprano of the New England Church, Chicago, sang solos. She attended the various sessions and assisted the choir and Professor Teale in the pleasing and perfected service rendered.

The sociological session elicited unusual interest. Supt. Alexander Johnson of the State Institution for Feeble-Minded Children, a stanch Congregationalist, by the way, made an effective plea for The Christian as a Citizen. He advocated isolated detention in county jails; indefinite sentences to prison life, with parole for the cured ones; and the erection of an intermediary control school for first offenders, between the reform school and the prisons. Prof. Graham Taylor followed with a grand and telling speech on The Church Extending a Hand to the World —the outside home world and the outside work world.

Prof. W. D. McKenzie gave the closing address on The Authority of the Christian Teacher. His was a strong, simple and spiritual discourse, bringing out the points for Sunday school teachers as for ministers. The members of the association were extended the courtesy of a visit to the State prison by Warden Harley. The association will meet with the Kokomo Church in 1897.

E. D. C.

### MISSOURI ASSOCIATION.

For Missouri May is the month of roses; and while the fiercest summer heat sometimes falls upon our annual gatherings, this year three perfect days of blue skies, May 5–7, bracing breezes and flowery fragrance added their benediction to the abounding hospitality of Lamar's cordial citizens. This delightful community is remote and difficult of access for delegates from the eastern and northern regions, many of whom traveled further than from Boston to Philadelphia to be present, but the place was a wise selection in view of the important interests and still more important prospects in this section. The sessions were held in the beautiful new edifice which is one of the achievements of Rev. C. A. Greenlees's administration. The attendance was unusually small, especially of laymen, a fact due to the financial burdens which are oppressing every church in the State. The program, under the efficient moderatorship of Rev. J. W. Sutherland, was admirably carried out as regards the interest of its themes and the exceptionally high order of their treatment.

The opening sermon was by Dr. G. C. Adams, who has earned the high honor and love of his brethren by his fifteen years of persistent and powerful work with the Compton Hill Church in St. Louis, where over 1,000 members have been gathered during his pastorate, nearly all of whom have come from other than originally Congregational circles. Taking for his text, "He saw and believed," he gave a masterly analysis of John's gospel, and a luminous illustration of the way in which Jesus dealt with his followers so as to produce strong conviction, a religion of the heart and the power to make others imitators of their Master. The communion service was followed by a tender and appropriate address from Dr. N. H. Whittlesey in behalf of our ministerial veterans.

Wednesday morning was, as usual, devoted to the interests of education in our State. The various academies had warm words of commendation from several visitors, showing that their important work is making excellent progress. President Fuller and Principal Howland represented the college and academy departments at Drury, where there is rejoicing over the completed endowment of $200,000, but where there is not yet relief from immediate financial pressure. In the increasingly high quality of scholarship and the growing constituency of the college there is gratifying progress. We are specially fortunate in having the united and enthusiastic support of the whole State for our one college. Such a movement as is now going on in Kansas to build at Wichita a rival to Washburn, through the extraordinary encouragement of our Education Society, would be an impossibility with us.

Thursday morning, given to our home missionary work, was a session of deep interest. Superintendent Wray's report had its lights and shadows, but revealed progress along the lines of wise and far-seeing reconstruction of the work. In both our cities and in our country churches reduced appropriations have wrought havoc, yet called out some magnificent heroism. It is coming to be the regretful conviction of our leaders that the New York officers are so misled by the splendors of their Oklahoma boom as to be unable to see opportunities for solid and sure progress nearer home. We are hoping that they will sometime get a glimpse of the great fruit belt of southern Missouri and northern Arkansas, into which thousands of fugitives from the drought-smitten Northwest are pouring for permanent occupation, and give us some of the dollars that are now being squandered upon mushroom towns farther west.

Among the many strong papers presented it will not be invidious to single out Dr. Albert Bushnell's upon A Drawing Church and Rev. F. V. Stevens's elaborate study of the South Carolina dispensary system as exceptionally strong. Rev. Pearse Pinch, our latest and highly prized acquisition from Kansas, gave a model treatment to the labor problem, and Dr. Michael Burnham's address upon Spiritual Power was in his most masterly and impassioned vein.

The secretaries of the benevolent societies were as warmly welcomed as ever, and had their allotted time increased by the business committee instead of cut short as sometimes happens. Our committee on resolutions made tender mention of Dr. E. K. Alden, and specially indorsed the jubilee plans of the A. M. A. The meeting next year at St. Louis with the Compton Hill Church is to combine the home and foreign departments of woman's work, and is to lay special stress upon securing delegates from our Christian Endeavor Societies.

J. L. S.

### THE KANSAS ASSOCIATION.

Bright skies and historic associations had their influence in bringing 200 ministers and delegates to Lawrence for the annual sessions of the General Association, May 7–10. The writer was entertained in a house which survived the desolation of the Quantrill Raid. Stories of hairbreadth escapes at the massacre and of the thrilling events which centered around Lawrence in ante-bellum times are still told by old inhabitants to eager listeners.

Plymouth Church was our host. Hon. Edwin Tucker was chosen moderator. The statistical clerk's report showed 183 churches and 13,214 members—a gain of 497.

The theme which by prearrangement governed the thought throughout was The Responsibility of the Church, viewed, success-

ively, as respects the church's own spiritual life, for the evangelization of its own neighborhood, for the young, for social and civic reform, and for the conversion of the world. This theme controlled the impressive opening sermon by Rev. H. D. Herr and made thought continuous and progressive, while yet varied, from day to day, working towards a climax in the foreign missionary meeting of the closing session. The intellectual and spiritual tone of the meeting was high. Perfect unity of feeling prevailed. Every person announced on the program performed his part. Dr. Michael Burnham re-enforced the thought on The Responsibility of the Church for the Young with a powerful address on The Opportunity of the Church With the Young, and on the same evening Rev. J. L. Sewall spoke effectively on Christian Endeavor.

The Responsibility of Each Church for the Evangelization of Its Own Neighborhood was a subject which elicited much and favorable interest, it being in line with new activity by several churches to establish branch work in country districts. Rev. Messrs. Sheldon and Dougherty voiced general sentiments in advocating wise and earnest activity by Christians in the cause of social and civic reform, the former stating the principles and the latter asking, What are you going to do about it?

The Sunday school was given a prominent place. Superintendents Sutherland and Bush presented encouraging reports, showing growth in the number and efficiency of our schools. Seldom does Kansas hear better papers on Sunday school themes than that on Bible Study, by Prof. L. D. Whittemore, and on Primary Work, by Mrs. F. P. Hogbin of Sabetha.

The anniversary of the Kansas Home Missionary Society occupied two hours on Friday afternoon. Sixty-two missionary pastors have been employed during the year supplying seventy-five churches and thirty-nine stations, with 8,300 persons in the Sunday congregations and 6,600 in the Sunday schools. Fifty missionary churches report revivals of religion and 595 new members have been added. Five new churches have been organized, all of which are served without additional expense to the C. H. M. S. While hard times have prevailed, much less distressing poverty has been experienced than during the preceding year. The churches have been strengthened spiritually and pastors and churches adapt themselves nobly to trying conditions necessitated by the lessened resources of the people and of the C. H. M. S. The contributions to the C. H. M. S. were $4,183, besides a legacy of $500. Great interest was awakened by the story of their work told by four young home missionaries, three of them from the frontier.

Washburn College was represented by Prof. F. W. Ellis, who declared it had never been on a better basis for usefulness and growth. Each of the academies reported hopeful conditions and outlook. Secretaries Boynton, Hood, Herrick and Whittlesey spoke convincingly for their societies; Dr. Roy's "jubilee service," with workers from the field, captured the audience; and Secretary Hitchcock's words found special timeliness in the discussion of the theme, The Responsibility of the Church for the Conversion of the World. It was universally regretted that no secretary of the C. H. M. S. could attend the association this year.

On Sunday Sec. G. M. Boynton preached on Christian Fellowship. In the afternoon the rarely precious home missionary experience meeting, the tender communion season, at which twenty-six persons were received to membership by the pastor, Dr. Cordley, and the stirring missionary meeting in the evening warmed our hearts and sent us on our way with happiest memories of the General Association of 1896.

The woman's missionary meetings, held for two days just prior to the association, deserve a more extended notice than space here allows. They were marked by encouraging reports of progress, intelligent discussion of missionary problems, deep spirituality, and the cheering presence and words of Miss Mary P. Wright, who went from Kansas to the foreign field. L P B.

## THEOLOGICAL SEMINARIES.

### Bangor.

The appointments of students for summer work have been made by Secretary Hatch of the Maine Missionary Society. Senior Class: W. C. Adams, Steuben; W. C. Martyn, Masardis; R. R. Morson, Freedom. They expect to take further study next year. Middle Class: F. H. Baker, Vassalboro; C. N. Davie, Rumford Point; M. A. Farren, North Belfast; B. A. Lucas, Sandy Point; R. H. McPherson, Upton; J. H. Mousley, Topsfield; E. H. Newcomb, East Bangor; D. E. Putnam, Sunset; W. H. Stearns, Burlington; G. H. Woodward, Central District, Bangor. Junior Class: D. F. Atherton, Portage Lake; H. A. Beadle, West Gouldsboro; J. T. Berry, Northfield; J. R. Boardman, Blanchard; A. Cullens, Amherst and Aurora; S. Goodwin, Olamon; E. E. Grant, Medway; A. B. Hunt, Whiting; C. P. Marshall, Deer Isle North, and Little; J. E. Newton, Jackman; J. M. Thomas, Outer Long Island; G. H. Wilbur, Gilead.——A picture of the Senior Class has been hung in one of the classrooms.

### Andover.

Last Sunday being the first day of the celebration of the 250th anniversary of the town the Seminary Church was brilliantly decorated and a large congregation gathered, the Phillips Seniors appearing for the first time in cap and gown. Professor Taylor preached. In the morning his sermon was on The Spirit of Educational Andover. The theme in the afternoon was The Principals of Phillips Academy. The Seminary Church joined with the other Andover churches in a union missionary service in the evening at the Old South. In honor of the anniversary the outside of Bartlet Chapel is gay with bunting.——Last Thursday evening the Society of Inquiry held a missionary meeting on the subject of Africa, papers being presented by George S. Ball, Alexander Sloan and W. H. Dutcher.——Examinations in electives begin May 28.——Several robberies of jewelry, clothing and money have recently occurred in Phillips Hall.

### Hartford.

The annual May festival of the Hosmer Hall Choral Union, in which many of the students sing, was given at Parson's Theater Monday and Tuesday of last week. The students generally attended the concerts.——Rodney Dennis, Esq., president of the Humane Society, lectured before the Sociological Club last Wednesday evening.——Rev. A. B. Basset of Ware, Mass., has begun his elective course on Experiential Theology with the Seniors.——At the general exercises last week the essay was on The Street Games of New York Children. Mr. Post preached a sermon.——The total number of elective courses for next year is 148, a considerable increase over the number for the present year. The choices must be made by May 30, so that the schedule for next year may be arranged early

### Yale.

The Missionary Association has elected as president C. C. Merrill.——The Volunteer Mission Band has elected W. S. Beard as president. N. C. Whittemore leaves next month for Korea under appointment by the Presbyterian Board.——The closing papers before the class in systematic theology were on Denny's Lectures on Theology and Progressive Orthodoxy.——On Tuesday evening of last week Professor Fisher tendered a reception to the members of the school at his residence.——G. A. Bushee and T. N. Baker have been appointed Commencement speakers in place of J. H. Kimball and James Davies, who declined.——The Senior Class poet is I. W. Riley and the prophet E. C. Wheeler. A. G. Beach is class president and E. C. Wheeler secretary.——A. E. Johnson and Aaron Breck are under home missionary appointment for the summer in Kansas. E. J. Converse will labor in Maine and C. P. Pierce will supply the church in Middletown, N. Y.——Messrs. Wallace, Fankhauser, Converse, Riley, Ashjian, Beach, Kimball and Thorp of the Senior Class will take graduate work next year.——The annual meeting of the alumni will be held May 20, after the Commencement exercises. The committee appointed last year with reference to the formation of an alumni association will report. In the evening a reception will be tendered Prof. George Adam Smith and the Graduating Class in the Lowell Mason Room.

## CONFERENCES AND ASSOCIATIONS.

MASS.—The Essex South Conference met at Hamilton, May 13. The topics were: The Restoration of Family Worship, The Sunday School as a Social, Educational and Spiritual Force, America's Great Revivals; Their Differences and Seasons. The History of Essex South Conference, by Rev. T. F. Waters, will be published. The churches were shown to be in a flourishing condition, several having received large additions in membership.

Worcester Central Conference met at Princeton May 12. The themes were: Oriental Opportunities, God's Providence and Man's Response, The Efficacy of Prayer, Adult Derelicts and the Sunday School, The Bible and the Christian Endeavor Society. Miss Leitch's stirring appeal for the Eastern Turkey Mission met with a hearty response, over $600 being subscribed. The report of the churches showed increased benevolences and gains in all lines of church activity.

The North Berkshire Conference met in Williamstown, May 13. The topics were: The Church Exalting the Home, Close Relations of Sister Churches, The Needs of the Sunday Evening Service, Qualifications for Church Membership.

The East Hampshire Conference met last in Greenwich with an attendance larger than usual. The topics were: The Value of the Prayer Meeting to the Church, The Great Needs of the Church. Rev. Oliver Huckel preached.

At the Worcester North Conference in Athol, May 12, 13, topics were: The A. M. A., The C. H. M. S, The Midweek Prayer Meeting, Dangers of Worldliness Among Christians. Rev. G. B. Kambour preached the sermon.

CT.—The New London County annual conference was entertained by the Broadway Church, Norwich, and rejoiced in the largest attendance in its 34 years' existence. The retiring moderator, Dr. W. S. Palmer, preached a practical sermon. Reports were given by nearly all the churches. Excellent addresses were given by Secretary Woodbury of the A. M. A. and Prof. Williston Walker of Hartford Seminary on The Value of a Knowledge of Congregationalism to Our Churches, and How to Secure It.

MINN.—Owatonna Conference met at Waterville, May 12-14, with a large attendance of pastors. Topics were: The Mission of the Church in Its Vicinage; Organization for Service; The Pulpit as Seen from the Pew; The Pew as Seen from the Pulpit; Christian Citizenship; The Rescue of the Sabbath; Missionary Extension; Evangelistic Endeavor; How to Interest Men in Church Work; Fellowship Meetings. A symposium on benevolence, followed by a discussion upon an annual offering for each of the benevolent societies from every church, was of much interest. The annual sermon was preached by Rev. Mrs. H. M. Mullenix. Considerable time was given to home missions and an earnest appeal made for funds for new work in northern Minnesota. The women's meetings were interesting and well attended. One or two churches reported revivals of great power.

IO.—The Northeastern Association, meeting at Decorah, May 12-15, opened with the associational sermon by Rev. V. B. Hill. All the missionary societies had a hearing. Other topics were: The Millstone of Christianity, Church Fellowship, The Minister's Study, The Importance of Preaching in Congregational Churches, and Business Methods in Church Work.

NEB.—Lincoln Association met at Ashland, May 10-12, Dr. Lewis Gregory preaching the sermon, which reviewed the work within the bounds of the association during the past 25 years. Among the topics were: The Ideal Prayer Meeting, The New Revivalism, Breadth of Missionary Interest, The Church and Temperance, The Purpose of the Church. The afternoon and evening of the closing day were devoted to Sunday school and Endeavor work. A resolution was passed deprecating efforts to organize another college in the State. After the regular services the association was invited to participate in a banquet which closed the celebration of the 25th anniversary of the Ashland church. Addresses were made by "Father" Dresser, a worker in the State for the past 27 years, by President Perry and others.

S. D.—The spring meeting of the Black Hills Association was held at Hot Springs, May 12, 13. Rev. T. W. C. Cheeseman preached the sermon. Among the subjects considered were: Institutional Churches, Gambling, Was Jesus a Socialist? and The Dropping of Delinquent Church Members.

WN.—Northwestern (formerly Seattle) Association met with the Edgewater Church, Seattle, and was largely attended. The sermon was by Rev. W. H. G Temple. The general theme was The Church and the People; and such questions as

urch and Prayer Meeting Attendance, The Church d the Times, Industrial, Political and Municipal form, and the Submerged Classes were discussed th great interest. The work of the several benev- nt societies was considered. Five churches were ceived into the association, and other communi- s were reported as ready for organization. W. L. wson and J. W. Hard were approbated to preach d J. J. Tompkins, who is conducting services in lated communities as a lay preacher, was ap- oved to continue in such work.

ORE.—The Willamette Association met at Albany, ril 28, 29, Rev. J. W. Cowan, D. D , preaching the rmon. The themes were: The Holy Spirit, The ngdom of God, Missions. The Outlook for the ngdom, The Sunday School and the Kingdom, My ace in the Kingdom, Education and the King- m, The Holy Spirit and Missions, and The Conse- ated Man the Instrument of the Holy Spirit, were e principal papers. Encouraging reports were ade by a large majority of the churches. Mis- ons, home and foreign, were represented. The vision of the association into smaller districts, hich has been under discussion for three years, as accomplished after a prolonged and spirited bate. The new local associations will be Colum- a, containing 10 churches; East Side with 14; est Side with 13; Southern with nine; and Mid- olumbia with nine. Willamette Association has creased from eight churches and 821 members in 36 to 48 churches and 3,183 members.

CAL.—The Upper Bay Conference met last at acaville. All but four churches were represented. he Mission of the Church was ably discussed, Miss osby of Micronesia adding greatly to the interest her graphic account of work in her field.

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## CLUBS.

MASS.—The Old Boston Club meeting at the Bruns- ck last Monday evening discussed The Down- own Problem, Messrs. Frank Wood, J. A. Lane d S. P. Smith and Rev. C. R. Brown elucidating e important subject from different points of ew.

MO.—The May festival of the St. Louis Club, held the Southern Hotel May 11, was characterized by new feature. Rev. W. W. Boyd, D. D. (Baptist), d Rev. William Short, D. D. (Episcopal), spoke on The Good in Congregationalism. Representa- ves of the Presbyterian and Methodist Episcopal nominations were upon the program, but for me reason unknown to the club failed to be esent.

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## NEW ENGLAND.

### Boston.

What Training Are the Churches Demanding for heir Pastors? was the question under considera- on at the Ministers' Meeting Monday morning. r. W. H. Bolster read a paper printed last year in *he Word and Work*, in which he emphasized ree important points in which he believes the urches demand a minister to be well trained: The practical administration and businesslike anagement of the spiritual forces of the church. The true spirit and principles of "Christian orldliness." 3. A vital, or ethical, rather than a overnmental or imperial theology. This paper as followed by a bright discussion in which it was ade evident that in the judgment of the minis- rs present, at least, strong common sense was a ost necessary portion of the equipment of a use- l pastor.

*Old South.* Rev. George Adam Smith, D. D., Free Church College, Glasgow, will occupy the ulpit next Sunday morning and evening, May 24.

*Berkeley Temple.* The continued services of the econd anniversary of the School of Applied Chris- anity were held during last week, May 12-14, the ublic exercises on the English Bible and Christian hics occurring on the first two days, with a re- eption to the school by the church on the latter, nd the graduating exercises taking place May 14. he afternoon was devoted to the graduates, seven number, who read essays on The Christian Worker nd Social Problems, What Christianity Has Done or Woman, The Kingdom of God, "The Silent artner," Home Ministration, The Mission of the hristian Worker and The Modern Hand-Book. In he evening Dr. C. L. Thompson of New York gave n address on Christianity Applied, Dr. C. A. Dick- son spoke briefly and Rev. Lawrence Phelps, the rincipal, presented the diplomas.

DORCHESTER.—*Pilgrim.* A new organ, to cost ver $4,000, is to be put in place during the pastor's acation this summer.

BRIGHTON.—Dr. A. A. Berle preached his fifth nniversary sermon as pastor last Sunday on The reacher of Today.

### Massachusetts.

SALEM.—*South.* The church has sustained a seri- ous loss in the death of Amos Johnson, M. D., who was for many years a deacon and efficient and gen- erous worker. He had held important offices here, was an ex-president of the Congregational Club and was connected with many other important bodies.

ROCKPORT.—*First.* Rev. Israel Ainsworth has preached his fifth anniversary sermon after a period of specially successful labor. The number of acces- sions have been larger than during the first five years of any other pastorate, and the membership is larger than for 12 years previous. All the organ- izations are in excellent order.

LOWELL.—*John Street.* Rev. G. H. Johnson com- pleted four years of service with this church last Sunday. During this period 50 persons have united with the church and a payment of $950 has been made on the church debt. The church is facing the problem of the down-town church with patient per- sistence in the work of the gospel.——*First.* Rev. G. F. Kenngott has been chosen to preach the memorial sermon before the three Posts of the Grand Army.

NEEDHAM.—*First.* Ten persons were added to the church, Rev. A. S. Walker, D. D., pastor, May 3, making an even 100 accessions during the last 10 months. The remarkable interest which has prevailed during the past winter is a fresh illus- tration of what may be expected from a united praying people and the earnest preaching of the gospel with God's blessing upon it.

WORCESTER.—*Pilgrim* observed the 13th anni- versary of its Sunday school, May 10, as "100 per cent. day." The attendance was 664, the largest in the history of the school, and lacked but 14 of the total enrollment.——*Norwegian* holds its meetings in the Summer Street chapel.

RUTLAND.—This church is in quite a flourishing condition. Eight persons have been added since Jan 1, seven on confession. Two were received at the May communion. The present membership is 201. The amount given for benevolence last year was about $200. The Sunday evening service is a general conference meeting. The Y. P. S. C. E. has about 70 members. Rev. Sidney Crawford is pas- tor.

BARRE.—The largest amount of regular contribu- tions ever given by this church for benevolent pur- poses was given last year—$840. There have been nine additions since Jan. 1, three on confession. The present membership is 170. The Y. P. S. C. E. and Sunday school are both in good condition and doing good work. Rev. J. F. Gaylord is pastor.

WARREN.—A recent report shows an increase in Sunday school attendance of 25 per cent. over last year. Five new members were received into the church at the last communion. The Y. P. S. C. E. has given $25 as a special gift to the American Board to continue for another year the work of a native preacher in India whose labors were to close on account of retrenchment. Rev. H. G. Hale is pastor.

WARE.—*East.* The Men's League was organized in March and has been successful thus far. The evening congregations have doubled, making the average for the past six weeks 400. The various or- ganizations are flourishing. The contributions for benevolences last year were $4,050. Rev. A. B. Bas- set is pastor.

NORTHAMPTON.—*First.* The annual reports show a membership of 369, of whom 12 were received last year, four on confession. The various benevo- lent societies handed over $2,432 which were ap- propriated to a number of worthy causes outside the gifts to the regular societies.

SPRINGFIELD.—*First.* The repairs on the meet- ing house are to be more extensive than was at first anticipated. Much of the present interior was probably put up when the house was built, 77 years ago, and still remains firm. Steel cannot now be satisfactorily used and so the dome form will be retained to preserve the colonial character and acoustic properties of the interior. The repairs will occupy seven or eight weeks. Meanwhile the Court Square Theater services are attracting large congregations. An orchestra and chorus lead the singing.——*Hope.* The Boys' Brigade finished its season May 15 with an exhibition and competitive drill, followed by a social. The boys have done good work under military and religious instructors, and the organization has attracted much attention. ——*Park.* Rev. A. E. Cross, formerly of Clifton- dale, began his pastorate last Sunday. He is a graduate of Phillips Academy, Amherst College and Andover Seminary, and has studied abroad at Oxford. The people are unanimous in receiving him.——*Eastern Avenue.* Prof. P. H. Buechler of Boston is now holding a week of music with this church. Classes in hymn singing are held every evening for adults and in the afternoon for chil- dren. Professor Buechler is a graduate of two musical universities in Germany and came to this country as the leader of a large orchestra. Since his conversion he has devoted his whole time to the improvement of church music. He is a special in- structor in music at the International Y. M. C. A. training school.

### Maine.

BANGOR.—*Hammond Street* has been presented with a set of individual communion cups, the gift of Mrs. H. A. Daggett in memory of her husband, the late J. M Daggett, a beloved officer of the church for many years. The pastor, Rev. H. L. Griffin, made the presentation for the donor and Deacon E. F. Duren received the gift for the church. Deacon Duren and his wife will celebrate the 60th anniversary of their marriage May 30.

HIRAM AND SEBAGO.—These churches, six miles apart, have been greatly blessed the past year in the ministry of Mr. G. P. Merrett, who soon leaves them to enter college. Secretary Hatch assisted, May 3, in receiving to the Sebago church 16 adult members. In the afternoon a similar service was held at Hiram where no members had been received for some years, but 12 joined at this time.

FRYEBURG.—The annual meeting of the church was held May 1. The pastor, Rev. C. S. Young, closes his labors May 10 after a successful and ac- ceptable pastorate. He has now purchased a farm. The church is prosperous, harmonious and free from debt.

PHILLIPS.—Rev. W. W. Ranney has preached his farewell sermon, much to the regret of the church and the community. He has ministered faithfully and successfully here four years.

MACHIAS.—The receipts of the May Day break- fast and entertainments of the day and evening were $110.

### New Hampshire.

MONT VERNON.—The grading of the grounds about the new meeting house and parsonage was successfully accomplished May 2. By a previous arrangement 60 men and a dozen teams were on the ground for work at a seasonable hour. The value of this gratuity was nearly $200. The women as enthu- siastically supplied a feast for the volunteers. A row of handsome rock maple trees has been set out in front of the parsonage. The raising of money for a new organ is under way. The town will probably purchase the old building for a town hall.

MANCHESTER—*First.* The special Sunday evening services during the winter have been largely at- tended. Dr. T. E. Clapp, the pastor, has confined himself to preaching the gospel and his efforts have been a success.

EXETER.—*First.* The tower of the church edi- fice, which has long been leaning, has now been put into its normal position and the upper part of the belfry is undergoing needed repairs.

By a May festival the Ladies' Aid Society of South Seabrook raised $42 for the insurance of the church building.——A set of individual commun- ion cups has been lately presented to the church in Meriden by an unknown friend.

### Vermont.

BETHEL.—The church has lately received a gift of $250 through the Ladies' Aid Society.

### Connecticut.

MANSFIELD CENTER.—*First* held its annual meet- ing May 6. The financial affairs were found to be in good condition. Repairs and improvements have been made on the meeting house and parsonage. Benevolent contributions were $102. Eighteen new members have been recived into fellowship, mostly as a result of revival meetings. The field of the church covers much territory and neighborhood meetings are held under the care of the pastor in out districts. A large and well-attended C. E. Soci- ety is one of the most hopeful features. The pastor and his wife have organized a reading circle among the young people.

NEW HAVEN.—The 25th annual meeting of the branch of the Woman's Board of Missions was held in United Church Chapel May 12, 13. Among the speakers were Mrs. Judson Smith, Mrs. De Forest of Japan, Miss Webb of Turkey and Mrs. Capron of India. About 200 out of town delegates were pres- ent.——*Plymouth.* Since Jan. 1 the church has re- ceived 55 new members, 20 on confession. They are nearly all adults. The attendance at Sunday school has doubled, and a large mission circle has been or- ganized. The pastor is Dr. W. W. McLane.

BRANFORD.—A class of 10 young men was received into the church on confession on a recent Sunday and five other persons were received by letter. Thirteen active members have just been added to the C. E. Society and more are expected. The con- gregations are large, the spiritual life is strong and

the membership is the largest in the history of the church. Dr. T. S. Devitt is pastor.

ROCKVILLE.—Rev. Mr. Hall has declined the call extended to him, delaying his answer several weeks on account of illness. The women are making preparations to raise money necessary to pay off the church debt. It is expected that the entire $6,000 will be subscribed in a short time, payable in 12 monthly payments.

WEST REDDING.—A new chapel, costing $800, was dedicated in the Umpawog district May 8. The Sunday school was organized about five years ago and now numbers 60 members. Three different denominations were represented at the dedication exercises.

MIDDLETOWN.—*North.* The church has been notified that it will be presented with $5,000 to establish a trust fund in memory of Miss Fannie A. Russell, the income to be used to pay for a pew, to be called the Fannie Russell pew.

The rear of the pulpit of the South Windsor church has been enlarged and changed to make room for the choir.

## MIDDLE STATES.

### New York.

LINCKLAEN.—The old church in this place has been in a condition of suspended animation for 13 years and the field has been occupied largely by the Methodists. In the last few months, in connection with a striking religious interest under the preaching of Rev. D. W. Bull of Pitcher, there has been a great change. The community have freely voted for Congregational services and, on the 13th, the church was reorganized with 20 members, only two belonging to the old organization. Rev. Lemuel Jones has assisted in the work. This will make four church organizations to which Mr. Bull ministers and he will have the assistance of Mr. S. R. Myers of the Middle Class of Yale Seminary for the summer.

LYSANDER.—Rev. J. L. Keedy is having a successful pastorate in several directions, one of which is of special interest: a class of children to study a catechism. Examinations are required, and as a result a number are about to unite with the church. Another catechism on church government and methods will give the young people a thorough knowledge of church life. A series of sermons on different denominations has aroused much interest.

SUMMER HILL.—The church edifice has been repaired recently at an expense of $500 and services of rededication were held May 10. The past history of the church and its present duty were subjects of papers, and the pastor, Rev. A. M. Asadoorian, and Rev. F. A. S. Storer gave addresses. The repairs and refitting were greatly needed and the contributions for them were mostly in sums from 25 cents to $5.

LOCKPORT.—*East Avenue.* This new organization, after feeling the hard times so severely, is taking on new life and hopefulness in the coming of Rev. W. J. Tate of Springfield, Mass. At his installation, on the 14th, a new part was introduced—the charge to the choir—which was given by Rev. J. L. Franklin of Buffalo.

MILLVILLE.—This church, without a pastor for a considerable time and much reduced in strength, has been greatly revived and its membership increased in the past year under the ministry of Rev. H. C. Keeley. He is a Western evangelist and his labors have resulted in adding to the church nearly 70 members.

## THE SOUTH.

### Florida.

TAMPA.—This church is prosperous. Its reading-room and institutional activity are specially successful features. The membership is increasing. A Cuban school receives aid from the church. Rev. E. P. Herrick is pastor.

The Florida Home Missionary Society has started a movement to spread the Cuban work already begun in Florida by this society to Havana in providing for a band of orphan children, to be gathered all over the island, from among those whose parents have been slain in the war.——On a recent Sunday at West Palm Beach a class of 13 adults was received into the church.——An exodus among the people in White City has necessitated the closing of the church for the present.

## THE INTERIOR.

### Ohio.

SPRINGFIELD.—*First.* Secretary W. H. Warren of the H. M. S., and former pastor here for 12 years, recently gave an exceedingly interesting account of his work in Michigan to a large audience.——*Lagonda Avenue.* Rev. A. E. Woodruff has taken hold of the work in this church with a strong hand and already enjoys the cordial co-operation of church and congregation.

### Illinois.

ROCKEFELLER.—This church, under the lead of its efficient pastor, Rev. Isaac Cookman, has made gratifying progress during the last 20 months. A church building has been purchased and completely remodeled and a convenient parsonage has been erected. A few weeks ago it was found necessary to add to the seating capacity by placing 50 more chairs in the audience-room.

GALESBURG.—*Knox Street.* Rev. Arthur Miles, the pastor, is rejoicing over the results of meetings conducted by Evangelist Van Auken, assisted by Mr. John R. Bursk, singer. The cards signed number 51, and 27 persons have been received to membership.

### Wisconsin.

BELOIT.—Rev. Henry Ostrom of Milwaukee, the evangelist, has just finished a short series of union services in which the First and Second Churches participated. The spirit al life has been stimulated, much personal work has been done and general interest awakened. Many cards were signed. The churches will continue their fellowship meetings longer.

## THE WEST.

### Iowa.

POSTVILLE.—During the four years' pastorate of Rev. L. S. Hand, which closed May 10, both meeting house and manse have been repaired and the lecture-room newly furnished. Home expenses have averaged $1,200 a year and benevolences about $600. A home department of the Bible school, a Junior C. E., two battalions of Pickets and an afternoon prayer meeting have been organized. Special revival services have been held every year, the last bringing 23 accessions at one time. Mr. Hand's work has not been confined to his own church, but he has rendered valuable service in the community and has helped several neighboring Sunday schools and C. E. societies.

ELKADER.—A church building enterprise has been undertaken, and $2,000 already have been pledged. The building is to cost about $3,000. The church is only two years of age. Rev. F. L. Fisk is pastor. Arrangements have been made for holding evangelistic services under the leadership of Evangelist Thompson of South Dakota.

THOMPSON.—This church, only a few months old, May 10 dedicated a house of worship costing about $1,000. Secretary Douglass preached the sermon. Only $40 were needed to complete payment for the building. The C. C. B. S. aids the enterprise to the amount of $200. Rev. Abi L. Nutting is pastor.

CRESCO.—The church is now under the pastoral care of Mr. O. H. Holmes, a young man from Chicago Theological Seminary. The women recently paid the last dollar of indebtedness on the parsonage, and the church in all departments is free of debt.

DECORAH.—A remarkable spirit of fellowship and co-operation is reported among the leading churches of the city.

### Minnesota.

MINNEAPOLIS.—*Como Avenue.* Interest is growing in the Woman's Congregational Missionary Union, a characteristic organization of the city. A full meeting of this society was held May 12 and devoted to home missions. Among the topics were: The Year-Book: Does It Help Missions and How? How Do We Give, Judiciously or Impulsively? A Lesson of Christian Helpfulness from the Grecians, Lenten Readings in Congregational Churches, The Margaret Louise Home, New York City and The Girl's Village Home, Ilford, Eng.——*Plymouth.* A largely attended reception was given to Rev. and Mrs. D. N. Beach, May 13. Mr. Beach has already made a warm place for himself in the affections of his church, of his brother ministers and of the whole city.

EXCELSIOR.—The edifice has recently been painted, the young people furnishing the paint and two young men doing the work. The new pastor, Rev. C. L. Mears, begins work May 17, and there is a hopeful outlook for this church, the second of its order in the State.

HAMILTON.—This country church, once strong and self-supporting, is served by a Dutch Reformed clergyman of the vicinity. Interest has been awakened and a determination to live. The meeting house is undergoing repairs.

NEW YORK MILLS.—The pastor preaches at four stations, holds Bible readings and children's meetings throughout a circuit of 45 miles, conducting a service in some place nearly every evening in the week.

### Nebraska.

ASHLAND.—The silver anniversary of the birth of this church was delightfully observed May 10-12, the former date beginning also the fifth year of the present pastorate under Rev. Wilson Denney. Features of the program were a valuable historical survey by Hon. H. H. Shedd, the business history of the church by the treasurer, Mr. F. H. Chickering, and other papers showing its financial and missionary record, as well as work done by the women. The celebration closed with a banquet at the opera house, when 25 silver dollars were presented to Hon. H. H. Shedd and wife in token of appreciation by the church of their long and faithful service. With the exception of the present pastor and a six months' supply the church has had but three pastors in its history, each of whom served seven years.

### South Dakota.

CENTERVILLE.—Evangelists Thomson and Gamble have closed a three weeks' series of union meetings. Christians have been greatly quickened and foundations laid for future spiritual fruitage. Several persons have already been received into the church. The spirit of union among the several churches is stronger than ever before.

IROQUOIS AND OSCEOLA.—The work in this large field, in care of Rev. A. H. Robbins, is increasing in interest. Home departments have been organized in the Sunday schools, and much help is expected from this feature.

### Montana.

HELENA.—The church was greatly strengthened by the reception, May 3, of 21 members, 18 on confession, Rev. Carl Kelsey's entire Sunday school class being among the number. These accessions are largely the result of union evangelistic services under the leadership of Messrs. Elliott and Butts.

GREAT FALLS.—Rev. A. J. Williamson, who has so successfully carried forward the work here for the past six months, is compelled on account of his wife's health to decline the unanimous call to the permanent pastorate. He and the church part with mutual regret.

LAUREL.—The whole community is enthusiastic in the matter of a house of worship and contributions have been generous.

## PACIFIC COAST.

### California.

SAN LORENZO.—Rev. L. L. Wirt has been assisting the pastor in a 10 days' meeting. Besides quickening of members there were several conversions. A neighboring pastor, Rev. F. H. Maar of Niles, showed his interest by bringing his C. E. society in a body on Sunday evening.

PALERMO.—At a council held April 28 Mrs. Alice M. Robinson was ordained as an evangelist. She is at present serving the church at Wyandotte, six miles from Palermo.

### Oregon.

PORTLAND.—*Mississippi Avenue.* A house to house canvass is being made in the parish to find those who do not attend any church or Sunday school. This measure has revealed a few indigent families whose wants have been supplied. A number of Catholic families permit their children to attend this Sunday school. Two Catholics united with the church recently.——*Sunnyside.* A Boys' Brigade, organized two months ago, now has 50 members who, by the Christian influences thrown around them, have been transformed from an ungovernable lot of boys into orderly, well-behaved young men, attentive to the instruction given them and manifesting much interest in their Sunday prayer meeting.

### Washington.

A parsonage is being built in Leavenworth for Rev. Jonas Bushell, who has just accepted a call to this church.——Rev. H. W. Houlding is receiving a hearty welcome as State evangelist.

## CANADA.

MONTREAL.—*Point St. Charles.* Deep and widespread regret is felt at the resignation of Rev. Thomas Hall, the only pastor since the organization in 1891. The original membership of 30 has increased to 175, and the Sunday school, which began with three teachers and five scholars, now reports a membership of 250.

We do not sing enough, either in our homes or in the house of God. The tongue that is singing will not be scolding or slandering, or complaining or uttering nonsense. And in the house of God it is sheer robbery to seal the mouths of Christ's redeemed followers and to relegate the sacred joy of praise to the voices of half a dozen hired performers. Choirs have their use; it is their abuse that works spiritual mischief.—*Dr. T. L. Cuyler.*

# Centennial of Congregationalism in Ohio.

The State Association and the Church History Society combined their meetings, May 12–14, at Marietta, where the first permanent settlement in Ohio was commenced April 7, 1788, the first sermon to whites in Ohio preached July 20 of the same year, and where the first governor of the Northwest Territory lived.

The First Church, where the meetings were held, was the first Congregational church organized in Ohio (Dec. 6, 1796). Its "two-horned" edifice, the oldest in use in the State, but still well preserved and beautiful, has been used continuously for church purposes since 1808. Here at the old-time "gateway of the Northwest" met representatives of the Northwest Territory, which came into the possession of the United States by the famous "ordinance of 1787," the work of the same man who was instrumental in forming the Marietta colony, Rev. Manasseh Cutler of Ipswich, Mass.

MUSKINGUM ACADEMY
*The first school building in Ohio; built in* 1798.

The address of welcome by President Simpson was rich and racy. President Ballantine's sermon, Matt. 23: 8–10, was a noble forth-setting of our polity as Scriptural, potential and ennobling. Organization was effected by the choice of Dr. H. M. Ladd, moderator; Rev. R. S. Lindsay, assistant; Rev. E. O. Mead, scribe; Prof. J. F. Berry, assistant.

Even a century of history could not crowd out the reports of the association's standing committees on missionary societies. A resolution was unanimously passed protesting against the arrest of the A. M. A. teachers in Florida, for teaching white and colored children in the same school, as an outrage upon the civil and religious liberty guaranteed under the Constitution, and promising the officers of the A. M. A. sympathy and support in contesting this action to the last. Resolutions were passed denouncing Turkish atrocities and calling on our Government to leave nothing undone in her power to rebuke and restrain this ferocity, also indorsing the recent Piqua Congregational Christian Conference and appointing a committee authorized to co-operate in calling further like conventions.

The enthusiasm, which kept up well during the missionary addresses, rose still higher when Dr. D. L Leonard spoke on the Foreign Missionary Work of Congregationalism. Rev. J. E. Dickinson, in his valuable paper on the Early History of Congregationalism in Ohio, noted five varieties: the Massachusetts variety, purely democratic, exemplified in the Marietta colony; the Connecticut variety, with its consociations tending toward Presbyterianism, finding its home on the Western Reserve; the Welsh variety, beginning at Paddy's Run in 1803, where preaching was in Welsh for seventy-five years but whence has gone forth many educated and useful citizens, the little community never being without representatives among college students; the anti-slavery variety, several churches originating by withdrawal from other bodies because of more pronounced views on human freedom; and the Oberlin variety, which was democratic and anti-slavery but whose peculiarity was in its views on sanctification.

Dr. James Brand took up the thread of history which Dr. Dickinson laid down and told us of the "cruel and divisive distrust springing from mutual ignorance and disposition to criticise," fostered by the "plan of union," which had allowed half a century to go by without any general and permanent organizatien, then of the numerous abortive attempts to organize a State body, finally crowned with success at Dayton in 1852, and of the influence on public affairs which the State association has exerted since it has stood above the "grave of buried prejudices."

Pres. C. F. Thwing made us all feel proud of the educational work of Congregationalism as, with easy grace, he recounted our noble succession of colleges and instructors and showed that the spirit of sacrifice which endowed Harvard with sixpences and silver spoons has been repeated in Dartmouth, Williams, Bowdoin, Hudson, Oberlin, Marietta, Wabash, Illinois, Knox, Beloit, Iowa, Olivet, Carleton, Doane, Yankton, Redfield, Colorado and Whitman, and that our educational greatness had not consisted in marble halls but in earnest students and high-minded instructors.

It were idle to attempt a single word, where many words would not suffice, to express the value of such papers as those sent by Prof. Frank H. Foster on Congregationalism Previous to 1800, and by Prof. Williston Walker, D. D., on Contributions of Congregationalism to Civic and Public Affairs, or those read by Dr. William Kincaid on The Home Missionary Work of Congregationalism and by Rev. Washington Gladden on Contributions of Congregationalism to Theological Progress.

The last paper on The Future of Congregationalism by Dr. Henry M. Ladd was most stimulating. The closing evening was given to greetings from representatives of Michigan, Illinois and Wisconsin and reminiscences by old settlers.

The association appointed a committee to co-operate with the Church History Society in securing the publication in a volume of the historical addresses of the meeting.

E. O. Mead.

## AN EDITORIAL VIEW OF THE OCCASION.

It was a great privilege to attend the sessions of the Ohio State Association at Marietta. It was a pleasure to meet brethren of whom one has heard so much and listen to the testimony they gave of the progress of the kingdom of God in the fields given them to cultivate. Situated in a remote corner of the State, it is not strange that the attendance should have been somewhat less than usual. Yet the attractions of Marietta and the fact that the story of a hundred years of the life of her first and still most flourishing church was to be told drew many hither in spite of the inconvenience of trains and the cost of the long journey. It is not often that one listens to a meatier program than that furnished at Marietta. The pastor, Rev. C. E. Dickinson has been at work on it for more than a year The ten papers which he had planned to have read were all that could have been desired. All were disappointed that Dr. Quint could not be present and that he could not even send his paper for some one else to read. Deep and hearty sympathy was felt for him in his recent bereavement and the hope expressed

FIRST CONGREGATIONAL CHURCH, MARIETTA, O.

hat he may be spared many years to serve our churches.

Some features of the gathering were peculiar. The program was carried out to the letter. Although there was no limit to the length of the papers presented no one was permitted to read more than half an hour. This cut off some in the very midst of what seemed to reader and listener alike the most interesting part of the paper. But as all the papers are to be printed in full, the loss is less than it otherwise might have been. Then there were no discussions. The only chance for brethren not on the program to talk was in the brief intervals allowed for business and in the devotional hours. The number who wanted to tell the stories of early days in the last half-hour devoted to reminiscences was an indication of what might have been enjoyed had the program been less crowded. But the meeting was designedly historical and was held strictly to the purpose for which it had been called. Dr. Ladd of Cleveland was moderator, and in the dispatch of business and the rigor with which he kept readers of papers within their time gave universal satisfaction. Ohio Congregationalism has come to self-consciousness. It is not ashamed of its history. But it lives in the present rather than in the past. It is keenly alive to present demands.

It realizes present responsibilities. It is faithful to the idea of the church and to the conversion of individuals. Through men born of God it would leaven society, while at the same time doing all it can to alleviate suffering, to right existing wrongs and to bring classes of men now opposed to each other into complete harmony. In the earnestness of the men who took part in this association, in the candor with which they presented their views, in the charity they manifested for each other and for all who differed from them, in their manifest eagerness to bring men to God rather than to win them for any particular sect, while at the same time exhibiting the utmost loyalty for the denomination they represent, there is prophecy of great accomplishments in the future.

FRANKLIN.

## CHRISTIAN ENDEAVOR NOTES.

A free copy of the denominational missionary magazine is sent by the C. E. Missionary League of the Reformed Church in America to each society of its denomination contributing annually not less than $10 to the denominational missionary boards.

At Scotland's convention, held in Edinburgh, the secretary's report showed an increase in the number of Scotch societies from 196 to 314. The Free Church leads the list with 70 societies, followed by the United Presbyterians and Baptists. An inspiring service was held on the spot in the Grassmarket where the martyrs suffered.

All local unions competing for the banners to be awarded at Washington should report their work to Secretary Baer by June 15. One banner each goes to the union that has done the best work in Christian citizenship, in organizing the largest number of new societies since the Boston convention and in promoting proportionate giving, *i. e.*, having the largest number of individual members giving not less than one-tenth of their incomes.

At the Tennessee Convention, held in Union City, an important topic was The Missionary Uprising Among the Young. An open parliament was also devoted to the subject. At the closing meeting 68 persons pledged themselves to tithe giving and a large number expressed their willingness to go as foreign missionaries. The members of the societies in the State now number 12,040. There have been 470 conversions among the members during the past year and $3,784 have been given to missions.

Washington has several gospel wagons, and for the first time in a C. E. Convention use will be made of this mode of evangelization. Another new feature will be a daily Bible reading, from 8.30 to 9.30, at the New York Avenue Presbyterian Church. Early morning prayer meetings are to be held in 33 churches each morning. Two of the new chorus leaders will be Mr. Peter Bilhorn and Mr. E. O. Excell, while Mr. Sankey will also be present to assist in the music. Tent Washington will be known as the official headquarters, and the desks of Dr. Clark and Secretary Baer will be on its platform during all the sessions.

Following the preparatory meetings at Washington there will be two addresses of 30 minutes each followed by a "quiet hour." There will also be three lectures illustrated by the stereopticon. One afternoon there will be held in one of the tents a meeting in the interests of Armenia and among the speakers will be Miss M. W. Leitch and Rev. B. Fay Mills. At the same time a large number of missionaries will speak in the other tents at the session of the World's C. E. Union. Among the speakers on Christian Citizenship are Rev. R. S. McArthur, D. D., Mr. B. T. Washington, Mr. Thomas Murphy, Miss J. A. Ackerman and Rev. J. B. Morgan of Chester, Eng.

## A MODERN REDACTOR.

In Public Document No. 52 of the Commonwealth of Massachusetts, the same being the eighth report of the custodian of public records, and recently issued, there is to be found an amusing account of a modern redactor of ancient documents. Says the custodian:

The following preface to a copy made in 1860 for a town within fifteen miles of Boston surpasses anything I have yet dis covered. The copyist says that, in justice to himself, he could not copy such bad spelling: "I have, therefore, corrected throughout the bad spelling of those old records and have given the words in the current, modern, true orthography, as justified by the standard authorities. Whereas the language was incoherent, indefinite and bungling, where bad grammar was used, where the style was deplorably bad, and where the true meaning was evidently not given, I have not hesitated to amend expressions so far at least as to make it correct, intelligible and decent. I have in many instances abridged the record, . . . never changing the sense, but expressing it by a more concise and transparent phraseology."

The wrong of gambling lies, therefore, not at all in the excessive indulgence in an intrinsically innocent practice, but in the surrender to chance of acts which ought to be controlled by reason alone, and decided by the will in accordance with the moral law of justice or of benevolence. That is, gambling is an attempt to act outside the moral law without appearing to act contrary to it.—*Prof. W. Douglas Mackenzie.*

## Marriages.

*The charge for marriage notices is twenty-five cents.*

NOBLE—PIERCE—In Riceville, Io., at the residence of the bride's brother, Rev. L. M. Pierce, May 12, Arthur W. Noble and Laura A. Pierce. Rev. L. E. Potter of Elma, Io., assisted in the ceremony.

## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

BREWER—In San Antonio, Tex., May 12, of consumption, Frankie, daughter of Justice Brewer of the United States Supreme Court.

GREENLEAF—In Springfield, May 14, Orrick H. Greenleaf, aged nearly 73 yrs. He was a large paper manufacturer and a generous giver, his gifts amounting to about $150,000, of which the Moody schools at Northfield received $25,000. He gave a public park to Springfield and held several offices of civic trust.

HOSMER—In West Acton, May 3, Mrs. Mary P., widow of Deacon Silas Hosmer, aged 82 yrs. "Blessed are the dead who die in the Lord."

JOHNSON—In Salem, May 12, Dr. Amos H. Johnson, aged 64 yrs., 9 mos. He was one of the ablest physicians and profoundest scholars in Essex County, an active member of the South Church and held several prominent offices in the city and State.

SEWALL—In Kansas City, Mo., May 15, at the home of his son, Rev. John L. Sewall, Rev. William Sewall, for many years a pastor in Vermont and Massachusetts.

TYLER—In Roslindale, May 13, Rev. A. H. Tyler, aged 72 yrs.

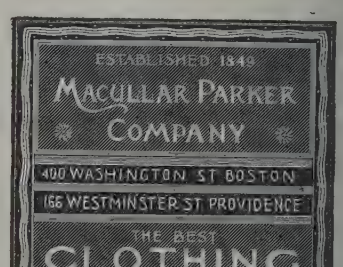

# Sales Talk

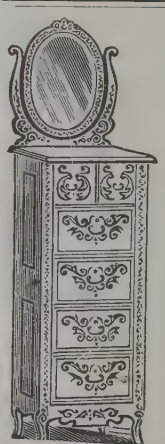
Hood's Sarsaparilla has enjoyed public confidence and patronage from the beginning to a greater extent than was ever accorded any other proprietary medicine, because it possesses greater merit and produces greater cures than any other. These are facts easily proven, if you are interested, by asking any dealer in the United States. All advertisements of Hood's Sarsaparilla, like Hood's Sarsaparilla itself, are honest. We have never deceived the public, and this, with its superlative medicinal merit, is why the people have such an abiding confidence in it, and buy it almost to the exclusion of all other Sarsaparillas and blood purifiers.

# Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. $1.

**Hood's Pills** are purely vegetable, reliable and beneficial. 25c.



# For the Summer.

We have prepared especially for Summer Cottages a line of furniture, finished in soft ivory-white, and decorated in the old-fashioned style, with painted scenes, borders, historic sketches, etc., executed in china-blue.

This furniture is of the same interesting character as the old Plymouth clocks, high-backed rockers, hearth stools, etc., which memory associates with our grandmothers' "guest room."

In harmony with the prevailing architecture of our summer cottages, there could not be a better selection of furniture than these old reproductions of the last century. They have all the durability of mahogany, and are made and outfitted in the best manner.

Naturally they are quite inexpensive, and this week our stock is very complete.

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

## THE BUSINESS OUTLOOK.

It cannot be said that general trade improves much. The merchant and financier are alike harassed by the refusal of McKinley, the most prominent Republican candidate for the presidential nomination, to state his attitude on the money question.

All classes of merchandise buyers are operating very conservatively, buying only in a hand-to-mouth way. The cotton, woolen and iron and steel industries show little or no change for the better. Merchants also report collections as continuing unsatisfactory. Prices of the various staples are fairly steady, but that is all. The outlook in boots and shoes is brighter and values are firmer.

Speculation on the stock exchanges continues flat, all interests evidently waiting for the Republican financial plank to be definitely determined at St. Louis. If that plank declares unequivocally for the gold standard, speculation will revive and general trade improve, but, if it is a straddle on the money question, many men are fearful of another crash in Wall Street. Bank clearings for last week decreased one and four-tenths per cent. compared with the week previous, and more than twelve per cent. as compared with the corresponding week of last year.

## BIOGRAPHICAL.

REV. AMORY H. TYLER

Was born in 1824 and his early life was spent in Monson, Me. He became a Christian at eighteen under the preaching of Rev. Horatio Ilsley and resolved at once to make the ministry his lifework. He worked his way through Bangor Seminary by teaching, in which vocation he was eminently successful. Graduating August, 1854, he married Harriet A. Merrill of Saccarappa, and soon after was ordained pastor of the church in Falmouth. Other pastorates were at South Freeport, Norway, Monson and Camden, Me., and Middleton, North Weymouth and Dover, Mass. Especially rich spiritual harvests were his work at Falmouth, Monson and Camden.

About four years ago his health failed, since which time he has lived with his daughter, Mrs. C. E. Sidelinger of Roslindale, tenderly cared for by his beloved companion and children. Gradually failing he finally became entirely helpless, though the vital organs were comparatively unimpaired, and the mind as clear as in days of his vigor. Seven days before his death, which occurred May 3, his faithful and constant companion was taken from him, after one week's illness from pneumonia. The shock was too much; no more natural sleep, no more appetite; his heart was broken; still not a murmur. His whole sickness had been the incarnation of patient resignation. He was conscious to the last and the end was peace. Brief funeral services were held at Roslindale, and also at North Weymouth, where he was buried. He leaves two sons and four daughters. A loving husband, an affectionate father, a sincere friend and a faithful servant of his Master has gone to his reward.

R. A. R.

NORA PERRY

Died in Dudley, May 13, after a brief illness, at the age of fifty-five. Most of her literary career was passed in Boston, where her poems published in the *Atlantic Monthly* attracted favorable attention from Longfellow and other *literati*. But she was more successful as a prose writer, her books for girls being especially popular. As a newspaper correspondent, also, she gained a wide reputation. Several of her religious poems appeared first in the columns of *The Congregationalist*.

## A FORECAST OF COMING NOTEWORTHY MEETINGS.

In tabulating the following condensed calendar of the important gatherings of the coming few months we have received special assistance from an article in the current number of *The Review of Reviews*:

Congregational Home Missionary Society, New Haven, Ct., June 2-4.
Congregational Education Society, New Haven, Ct., June 2-4.
National Conference of Charities and Correction, Grand Rapids, Mich., June 4-10.
National Conference of Y. M. C. A. Secretaries, Cleveland, O., June 5-9
International Missionary Union, Clifton Springs, N. Y., June 10-17.
International Sunday School Reception and Conference, Northfield, Mass., June 20-22.
International Sunday School Convention, Boston, Mass., June 23-26.
World's Student Conference, Northfield, Mass., June 26-July 5.
Chautauqua Assembly, Chautauqua, N. Y., June 27-Aug. 24.
Evangelical Alliance, Fiftieth Anniversary, Mildmay, Eng., June 30-July 4.
Northfield Y. M. C. A. Camp, Northfield, Mass., July 1-Sept. 1.
School for Systematic Bible Study, Northfield, Mass., July 6-Aug. 24.
National Educational Association, Buffalo, N. Y., July 7-10.
Christian Endeavor Convention, Washington, D. C., July 8-13.
Y. W. C. A. Conference, Northfield, Mass., July 10-20.
General Conference for Bible Study, Northfield, Mass., July 30-Aug. 12.
Association for the Advancement of Science, Buffalo, N. Y., Aug. 24-29.
American Social Science Association, Saratoga, N. Y., Sept. —.
American Board, Toledo, O., Oct. 6-9
American Missionary Association, Boston, Mass., Oct. 22.
National W. C. T. U. Convention, St. Louis, Mo., Nov. 13-18.

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ANY one desiring to visit Chautauqua or Niagara Falls can do so on the occasion of the National Educational Association in Buffalo, July 3-10, when tickets to Buffalo will be sold at one fare for the round trip plus $2. If a visit at Chautauqua is desired, tickets can be extended for return until July 31.

SUMMER TOURS TO ALASKA.—Prominent among the tourist enterprises of Messrs. Raymond & Whitcomb for the coming months are their trips across the continent and to far away Alaska, with sojourns also in that land of marvels, the Yellowstone National Park. The dates of departure from Boston for the different parties are May 25, July 2 and 16. In addition to the points just mentioned there will be visits to Denver, Manitou, Glenwood Springs, Salt Lake City, Portland, the cities on Puget Sound, and Minneapolis and St. Paul. Other tours to Europe, also to the Hawaiian Islands, Japan and China, are announced by this enterprising firm. Circulars descriptive of the tours will be sent free to any address by Raymond & Whitcomb, 296 Washington Street, opposite School Street.

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## WOMAN'S BOARD PRAYER MEETING.

PILGRIM HALL, CONGREGATIONAL HOUSE, BOSTON, MAY 15.

The leader, Miss Annie C. Bridgman, treasurer of the Woman's Home Missionary Association, turned the thoughts of those present to the "life more abundantly" which all Christians could have in Christ Jesus. She took her illustration from the opening spring. All winter there has been the hidden, secret life in plant and tree which, as by a magical touch, bursts forth into the abounding life everywhere. In us there is the same life. We may have been cold and dull since last October, but in us is the life and we *can* have it "more abundantly."

Letters were read from Mrs. Gulick and Miss Page, an interesting account also by Mr. Gulick of the Christian burial of a little child, son of a graduate of the International Institute of San Sebastian. Mrs. Judson Smith then introduced Mrs. Dr. Wellman and little Paul, who, with Dr. Wellman, are soon to set sail for the West African Mission, a contribution of home missions from their field in Oklahoma. Mrs. Wellman spoke cheerfully of the life before her, narrating impressively the story of the Scotch lassie carrying a big baby, who, being asked if he was not heavy, replied: "*Heavy?* Why no, he's my *brother!*" Work is easy, Mrs. Wellman said, since we are all "brothers."

Three missionaries from Japan were also present: Miss Shedd, Miss Daughaday and Mrs. Rowland. Miss Daughaday writes back to her Japanese friends that she finds Christianity very much alive in this country and brings to us encouraging incidents of conversion among the Japanese. Mrs. Wolcott Calkins remembered in prayer the various interests that had been presented, after which Miss Stanwood gave a cordial invitation to the ladies present to attend the semi-annual meeting of the Woman's Board of Missions, to be held in Northampton, May 27. Miss Bridgman, whose home is in that city, heartily seconded this invitation.

## GOOD CHURCH MUSIC.

Music has no moral quality; it is not good because it persuades a thief not to steal, or bad because it sets fire to the church. It is good or bad according as it fulfills its mission. The lowest grade of music is to be commended and used if it takes hold of the heart of a poor ignorant wanderer and lifts him into a longing for a better life; but the illiterate brother who exhorts those of his level with recognized effect is not therefore invited into the pulpits of cultured congregations, and the fact that a piece is valuable in the slums does not prove its value everywhere; nor does it follow that music is doing its elevating, interpreting work because a tune "goes" or "is popular," or even because it is set to good words. . . . Music whose melodies are commonplace, whose harmonies are meaningless, and whose rhythms are suggestive of the street or the dance, is not calculated to inspire a worshipful state of mind, to edify an educated congregation, or to proclaim the glory of God as revealed in his perfect gift of the art of tones to his children, even though it may attract and please the unthinking.—*Dr. Henry G. Hanchett, in the Outlook.*


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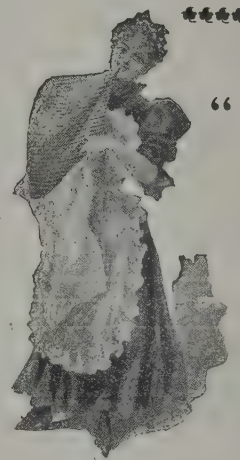

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## AFRICAN DIAMONDS—HOME PRODUCTION.

"Brederen," urged a colored pastor pleading for prompter payment of his salary, "yer an't expec' dis nigger to preach on earf an o-ahd in heab'n."

A colored philosopher is reported to have aid, "Life, my breddern, am mos'ly made up f prayin' for rain and then wishin' it would 'ar off."

### FAITH IN GENERAL JACKSON.

Just after the death of Andrew Jackson, a iend of his met an old family servant and egan asking him a few questions about his ate master. "Do you think," he said, "that he General has gone to heaven?" "'Deed, dunno, sah; dat jis' depen's." "Depends n what?" "Jis' depen's, sah, on ef de in'al wanted to go, sah, er not," said the old arky, with supreme confidence in the Genral; "ef he wanted to go, sah, he am dah, ho'; an' ef he didn't, he ain't, sah."—*New ork Post.*

In the Boston *Globe* our amiable friend, olonel Fay, repeats a capital story told y Dr. Bolles at a late Portland church reeption of a one-time pastor of a colored hurch in that proud city by the sea and en. Samuel Fessenden, the father of the tatesman, William Pitt Fessenden. The colred people had undertaken to build a church nd General Fessenden was the largest conributor, giving $500. Dr. Bolles described he scene when the church was dedicated. Iany of the city pastors were present, and ell known men of all classes in the comunity. The colored pator was a very origial character, uneducated but eloquent and mpressive. He read the list of the conributors to the fund, and pausing before that f General Fessenden, who was a noted antilavery man, he said: "Gen. Samuel Fessenen, $500. God bless General Fessenden. Ve know that although his skin is white, he as got a black heart." The preacher never ould understand why the people laughed.—*ewiston Journal.*

One of the delegates told this story on himelf. At one of the hotels a colored man akes the hats of the guests as they go into he dining-room, and hands each man his hat ithout hesitation or mistake as he comes ut. "How did you know," asked the wonering delegate, "that this was my hat?" I didn't know it wuz your hat," was the uick response, "I only knows it wuz de hat ou gub me."

## PHILISTINISM OUTGROWN.

Modern society in passing from the mili ant to the industrial type, and in displacng its oligarchic constitution for a demoratic one, went through a period of Philisinism. This Philistinism, based on crude heorizing and inadequate information, was narked by contempt for the institutions of he past and an exultant self-confidence due o lack of historical perspective. Signs are ot wanting that in America, in some repects at least, this Philistinism is being utgrown. A warm and healthy idealism s stealing over a large portion of the Amerian people. They are turning to historical tudies, to art, literature and philosophy, as ever people turned before. Their sacrifices or education and philanthropy have long ince surpassed in amount the treasures of ings and emperors. The conviction that ivilization is continuous and that the pres nt, changed though it be, is deeply rooted n the past is no longer confined to scholars, ut has become the common property of ntelligent people. From this has sprung a ew support for higher education, and for istorical and scientific research, that is a appy augury for the century so soon to pen.—*Nicholas Murray Butler.*

There are worse things in this world than nutual admiration societies. Mutual recrimnation societies are a good deal worse.—*The Lutheran Evangelist.*


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## THE CHURCH PRAYER MEETING.

*Topic, May* 24-30. God Our Comforter. 2 Cor. 1: 1-4; 1 John 3: 1-3.

When do we need his comfort? How does God comfort us? How can we show appreciation of it?

(See prayer meeting editorial.)

## FOR AGED MINISTERS AND MINISTERS' WIDOWS.

The Board of Ministerial Aid was established in 1868 by the General Association of the Congregational churches and ministers of Massachusetts, which selected the first members and directed them to become incorporate. From that time the board has gone on in its unobtrusive but sacred work specified above. Hon. Charles T. Russell was its president from 1868 until his lamented decease a few months since, and gave not only his warm interest but his legal advice—a work which is now continued by his nephew, Arthur H. Russell. Mr. Arthur G. Stanwood, 701 Sears Building, Boston, is treasurer, and Mr. A. C. Farley of Farley, Harvey & Co. is secretary and auditor. The board has now a permanent fund, from various legacies, of about $30,000, but it has to rely upon contributions from the churches. Some churches have a rule which sends to the board annually one communion contribution, that of March, for example. If the 589 Congregational churches in our State would all take this fitting course, the income would be ample. Other churches place the board on the regular list of annual contributions.

The board is able to appropriate to widows from $100 to $150 each, with an excess sometimes in cases of young children left helpless. At the present time no widow whose case comes to our knowledge is left without help. From $100 to $200 is appropriated to aged and disabled ministers, and when a helpless couple remains a larger appropriation is exceptionally made. Indeed, some years ago a home was found in a Christian family for a very aged minister, entirely dependent and helpless, for which the board paid $300. But the godly man soon went to his Father's house. It is proper for this committee to say that sometimes members of the board have made special donations when need was urgent.

The treasurer always announces in his annual report, "Expenses—none." This means not only that he gives his well-known financial skill, but that no member of the board ever takes from the sacred fund a single cent for postage, circulars, or anything else. Nor does *The Congregationalist* ever make any charge for the use of its columns. Of course, the personal interest of the committee in the discharge of its delicate duties means much more of sympathy with the Master's troubled servants than is involved in financial appropriations.

The board wants more money, that is, aged ministers and widows, whose often sad and touching stories we cannot make public, need more money. We feel compelled to call special attention to the fact that this board, established by the Congregational churches of the State, is the only one acting as their agent, and the only one which as such is authorized to appeal to the churches for their benefactions.

A. H. QUINT,
C. B. RICE,
J. W. WELLMAN, } *Committee.*

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A HEALTH RESTORER.—Mattapan, Mass., Feb. 12, 1896. I have been taking Hood's Sarsaparilla for indigestion, and a rundown condition of the system. I have found it to be an excellent medicine and I recommend it to every one as a health restorer." Mrs. G. S. Wheaton.

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## WEEKLY REGISTER.

### Calls.

BABBER, Leman N., Daggett, Cal., to Turlock. Accepts.
BARTLETT, Wm. A., Ridgeland, Ill., accepts call to Kirk St. Ch., Lowell, Mass.
BRIDGMAN, Fred B., Chicago Sem., to Spring Valley, Wis. Accepts.
BUNNELL, Jno. J., Wayland, Mich., to First Ch., Fort Payne, Ala. Accepts.
BURR, Richard M., Grassy Hill, Lyme, Ct., to supply for a year at Buckingham. Accepts.
BUSHEE, Geo. A., Yale Divinity School, to Roxbury, Ct. Accepts.
BUSHEE, Wm. A., Woonsocket, R. I., accepts call to Northwood Center, N. H.
COREY, Ephraim M., Royalton, Wis., to Bellaire, Mich. Accepts.
DAVIS, A. A., a former pastor at Lakeland, Minn., recalled for six months.
DECOW, Chas. J., Chicago Sem., to Osseo, Wis. Accepts.
FEHLANDT, August F., formerly of Lone Rock, Wis., to Le Mars, Io. Accepts, and has begun work.
FRENCH, Edward G., to remain another year at Johnson, Vt. Accepts.
FULLER, Frank A., Bangor Sem., to Madison, Me. Accepts.
FULLER, Geo., to Haddam Neck, Ct. Accepts.
HALL, Geo. A., South Ch., Peabody, Mass., declines call to Union Ch., Rockville, Ct.
HARLOW, Reuben W., Park Rapids, Minn., to supply at Verndale for a year. Accepts.
HARP, Cyrus D., Rehoboth, Mass., to Lakeville.
HOLDEN, Fred. A., Buckingham, Glastonbury, Ct., to Willington, for one year. Accepts.
HOOD, E. Lyman, to supply at Lorin, Cal., while pursuing post-graduate studies at Pacific University. Accepts.
IRONS, Henry, Lyons, Col., to Crested Butte.
LEBARR, W. H., Presb. Sem., Omaha, Neb., to Wilcox. Accepts.
LITTLE, Wm. G., Blencoe, Io., to Allison. Accepts.
LYONS, Ezra C., to remain another year at Appleton, Minn.
MARSH, Geo. H., Osseo, Wis., to Rio and Wyocena. Accepts.
PARKER, J. Homer, declines call to presidency of Kingfisher College, Okl., and remains supt. of missions in Oklahoma.
ROSE, Luman P., to the permanent pastorate at Hastings, Neb., where he has been supplying.
SLYFIELD, Fred. A., Brightwood, Ind., to Thompson and Ledyard, Io. Accepts.
SNOWDEN, Clifford L., Half Day, Ill., and Chicago Sem., to Harvey. Accepts.
TURK, Morris H., Hooksett, N. H., to Washington St. Ch., Quincy, Mass. Accepts.
WATHEN, Charles B., S. Main St. Ch., Manchester, N. H., to Rehoboth, Mass.
WENDEL, F. C. H., E. Granby, Ct., to Hadlyme. Accepts, and has begun work.
WILLIAMSON, Allen J., declines call to permanent pastorate at Great Falls, Mon., and will supply for the present the Second Ch., Ashtabula Harbor, O.

### Ordinations and Installations.

BRUGE, Chas. B., *o. p.* Second Scandinavian Ch., Chicago. Sermon, Supt. J. C. Armstrong; other parts, Rev. Messrs. C. T. Dyrness, O. C. Grauer and R. A. Jernberg.
DAY, Frank J., *o.* and *i.* Sherbrooke, Que., May 12. Sermon, Rev. B. W. Day; other parts, Dr. W. M. Barbour, Rev. Messrs. G. H. Craik, E. M. Hill, Prof. W. H. Warriner.
FLINT, Irving A., *o.* as acting pastor, First Ch., Falmouth, Me. Sermon, Dr. Jno. S. Sewall; other parts, Rev. Messrs. W. H. Haskell, C. E. McKinley, J. L. Jenkins, D. D.
GAYLORD, Franklin, *i.* Trinity Ch., New York city, May 12. Sermon, Rev. C. S. Robinson, D. D.; other parts, Rev. Drs. S. H. Virgin, A. J. Lyman, A. F. Beard, and Rev. Messrs. J. Brittan Clark, W. S. Woolworth, H. M. Brown.
HOUSE, Julius T., *o.* Kingfisher, Okl., May 4. Parts, Rev. Messrs. G. A. Hood, J. F. Robberts, J. Rankin.
ROBINSON, Mrs. Alice M., *o.* as evangelist, Palermo, Cal., April 28. Sermon, Rev. G. R. Bird; other parts, Rev. Messrs. J. K. Harrison, J. B. Ives and A. S. Parsons.
SCHOLFIELD, John, *i.* Brantford, Ont.
SECCOMBE, Chas. H., *rec. p.* Sibley, Io., April 30. Sermon, Rev. J. M. Cumings; other parts, Rev. Messrs. J. F. Eaton, D. D., J. C. Stoddard, W. A. Brintnall and D. R. Livingstone.
TATE, Wm. J., *i.* East Ave. Ch., Lockport, N. Y., May —. Sermon, Rev. Ethan Curtis; other parts, Rev. Messrs. F. S. Fitch, D. D.; H. C. Riggs, D. D.; J. W. Bailey, David T. Williams, J. L. Franklin.

### Resignations.

BOYD, Herbert W., Second Ch., Hartford, Vt.
CHASE, Andrew L., Foxcroft and Dover, Me.
COLBY, Jno. S., Marlboro, N. H., *withdraws* resignation.
DRESSER, Amos, Camp Creek and Minersville, Neb., at the age of 84.
HULLINGER, Frank W., Farmington, Ill.
JENKINS, J. Alex., Mt. Carmel, Pa.
NUTTING, Mrs. Abi L., Thompson and Ledyard, Io.
PEABODY, Harry E., Trinidad, Col.
SHARP, Robt. W., Thomaston, Ct., to take effect in six months.

### Dismissions.

BOYNTON, Dr. Nehemiah, Union Ch., Boston, Mass., May 12.
HILL, Jesse, Rootstown, O., May —.
UFFORD, Walter S., Trinity Ch., Tremont, New York city, May 12.

### Miscellaneous.

BACKUS, Jabez, has been welcomed home by his church in Westport, Ct., after an eight months' sojourn in Florida.
BARNES, A. E., of Fertile, Minn., is obliged to take a short vacation on account of threatened nervous prostration.
BUTCHER, Norman H., of Andover Sem., will spend his summer vacation with the church in Sudbury, Vt.
HALL, Geo. A., of Peabody, Mass., who has been quite ill for a few weeks, hopes soon to return to his people, having declined, much to their joy, the recent call to Rockville, Ct.
HEADLEY, Ivory H. B., Boston, Mass., has received appointment as a chaplain of the U. S. Army. The Senate confirmed the appointment May 15. He is a graduate of Andover Sem., '81.
HIBBARD, Rufus P., of Trinity Ch., Gloucester, Mass., is sent by his parishioners on *The Congregationalist's* Pilgrimage.
MERRILL, Dr. Geo. R., of Minneapolis, Minn., gave an evening address and three suggestive talks at the State S. S. convention at Parker, S. D., May 7, 8.
PACKARD, Evangelist N. Luther, is now supplying for a few weeks the pastorless church at Buffalo Center, Io.
SAWYER, Stowe, returns to his former church at S. Milwaukee, Wis., with improved health.
SEWALL, Jotham B., for 19 years head master of Thayer Academy, S. Braintree, Mass., has resigned, to take effect at the close of the school year. Previous to this period of service he was professor of Greek at Bowdoin, after a pastorate of 10 years with Central Ch., Lynn.
THAYER, Peter S., in his serious illness, has the sympathy of his church and other friends in Garland, Me.
WOLF, Joseph, of Roy, Wn., temporarily in Cleveland, O., has been engaged to supply Olivet Ch. for a month, during the illness of Rev. W. S. Taylor, who is still in the hospital, but improving.

### ADDITIONS TO THE CHURCHES.

| | *Conf.* | *Tot* |
|---|---|---|
| **CALIFORNIA.** | | |
| Nordhoff, | 4 | 4 |
| Redlands, | 5 | 5 |
| Stockton, | 2 | 5 |
| Tulare, | — | 5 |
| Weaverville, Trinity, | 2 | 4 |
| **CONNECTICUT.** | | |
| Chester, | 6 | 10 |
| Enfield, | — | 8 |
| Greenfield Hill, | — | 4 |
| Hartford, Pearl St., | 3 | 3 |
| Elmwood, | 3 | 6 |
| Second, | 10 | 13 |
| Swedish, | 4 | 4 |
| Windsor Ave., | 2 | 6 |
| Mt. Carmel, | 4 | 7 |
| New Britain, First, | 2 | 2 |
| New Haven, Howard Ave., | 8 | 12 |
| Southington, | 3 | 9 |
| Stafford Springs, | 2 | 4 |
| Terryville, | 4 | 7 |
| **ILLINOIS.** | | |
| Alton, | — | 9 |
| Aurora, First, | 11 | 12 |
| Chicago, Covenant, | 18 | 28 |
| Gross Park, | 4 | 6 |
| Leavitt St., | — | 6 |
| Mayflower, | 14 | 18 |
| Morgan Park, | 8 | 9 |
| New England, | 5 | 9 |
| Pilgrim, | 12 | 37 |
| Porter Mem., | 3 | 7 |
| Puritan, | 6 | 14 |
| Ravenswood, | 2 | 6 |
| South, | 9 | 32 |
| South Chicago, | 4 | 6 |
| Summerdale, | 5 | 8 |
| Union Park, | 10 | 14 |
| Danvers, | 3 | 3 |
| DeKalb, | 4 | 5 |
| Dongola, | — | 6 |
| Galesburg, Knox St., | — | 27 |
| La Grange, | 4 | 6 |
| Malta, | 4 | 7 |
| Melvin, | 11 | 11 |
| Oak Park, First, | 2 | 9 |
| Rockefeller, | — | 3 |
| Wheaton, College, | — | 7 |
| Wilmette, | 2 | 4 |
| **MAINE.** | | |
| Foxcroft and Dover, | — | 7 |
| Gray, | 2 | 7 |
| Hiram, | 9 | 12 |
| Sebago, | 10 | 16 |
| Turner, | 6 | 6 |
| Winslow, | 6 | 7 |
| **MARYLAND.** | | |
| Baltimore, First, | 2 | 4 |
| Fourth, | 4 | 6 |
| **MASSACHUSETTS.** | | |
| Bedford, | 3 | 3 |
| Hudson, | 1 | 3 |
| Needham, | — | 10 |
| S. Amherst, | 6 | 6 |
| Ware, East, | — | 3 |
| Warren, | — | 5 |
| **MICHIGAN.** | | |
| Lawrence, | 1 | 3 |
| Port Huron, First, | — | 56 |
| **MINNESOTA.** | | |
| Freedom, | 6 | 6 |
| Sherburne and Lake Belt, | 3 | 4 |
| *Conf.*, 569; *Tot.*, 1,139. | | |
| *Total since Jan.* 1. *Conf.*, 9,928; *Tot* 16,358 | | |

| | *Conf.* | *Tot.* |
|---|---|---|
| **MONTANA.** | | |
| Helena, | 18 | 21 |
| Red Lodge, | — | 3 |
| **NEBRASKA.** | | |
| Ashland, | — | 7 |
| Cowles, | 2 | 3 |
| Dodge, | 9 | 11 |
| Geneva, | — | 3 |
| Harbine, | 5 | 5 |
| Hastings, | — | 5 |
| Kilpatrick, | 1 | 3 |
| Lincoln, Plymouth, | 6 | 17 |
| Neligh, | 7 | 18 |
| Wallace, | 21 | 28 |
| Wisner, | 1 | 5 |
| York, | 3 | 3 |
| **NEW HAMPSHIRE.** | | |
| Concord, South, | 3 | 6 |
| West Concord, | — | 3 |
| **NEW YORK.** | | |
| Lockport, East Ave., | 8 | 13 |
| Saugerties, | 2 | 3 |
| **OHIO.** | | |
| Cleveland, Archwood Ave., | 2 | 6 |
| Cyril Chapel, | 3 | 3 |
| Hough Avenue, | 11 | 26 |
| Mt. Zion, | 3 | 3 |
| Pilgrim, | 18 | 57 |
| Trinity, | 4 | 18 |
| Springfield, Lagonda Ave., | — | 9 |
| **OREGON.** | | |
| Portland, Hassalo St., | 3 | 5 |
| Mississippi Ave., | 5 | 7 |
| Elliott Prairie, | 13 | 13 |
| Salem, First, | 7 | 9 |
| **RHODE ISLAND.** | | |
| Chepachet, | 11 | 11 |
| Pawtucket, Weeden St., | — | 10 |
| Providence, Benefi-cent, | — | 6 |
| **SOUTH DAKOTA.** | | |
| Chamberlain, | 4 | 4 |
| Henry, | 6 | 6 |
| Watertown, | 1 | 5 |
| **UTAH.** | | |
| Provo, | 1 | 4 |
| Salt Lake, First, | — | 7 |
| **VERMONT.** | | |
| Hartland, | 9 | 11 |
| Johnson, | — | 3 |
| Milton, | 2 | 2 |
| Rochester, | 1 | 2 |
| Thetford, | 9 | 11 |
| **OTHER CHURCHES.** | | |
| Des Moines, Io., Plymouth, | 16 | 26 |
| Fort Wayne, Ind., South, | 4 | 8 |
| Kidder, Mo., | 1 | 3 |
| Mobile, Ala., | 55 | 55 |
| West Palm Beach, Fla., | — | 13 |
| Churches with less than three, | 28 | 48 |

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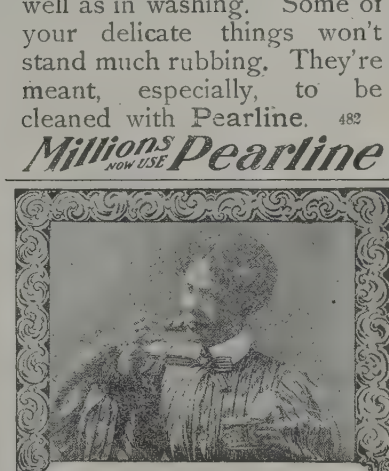

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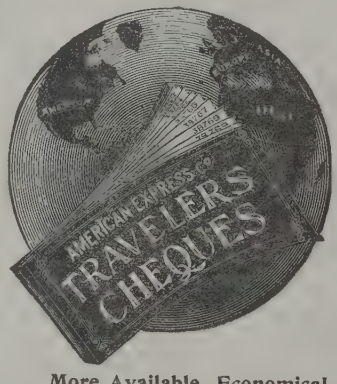


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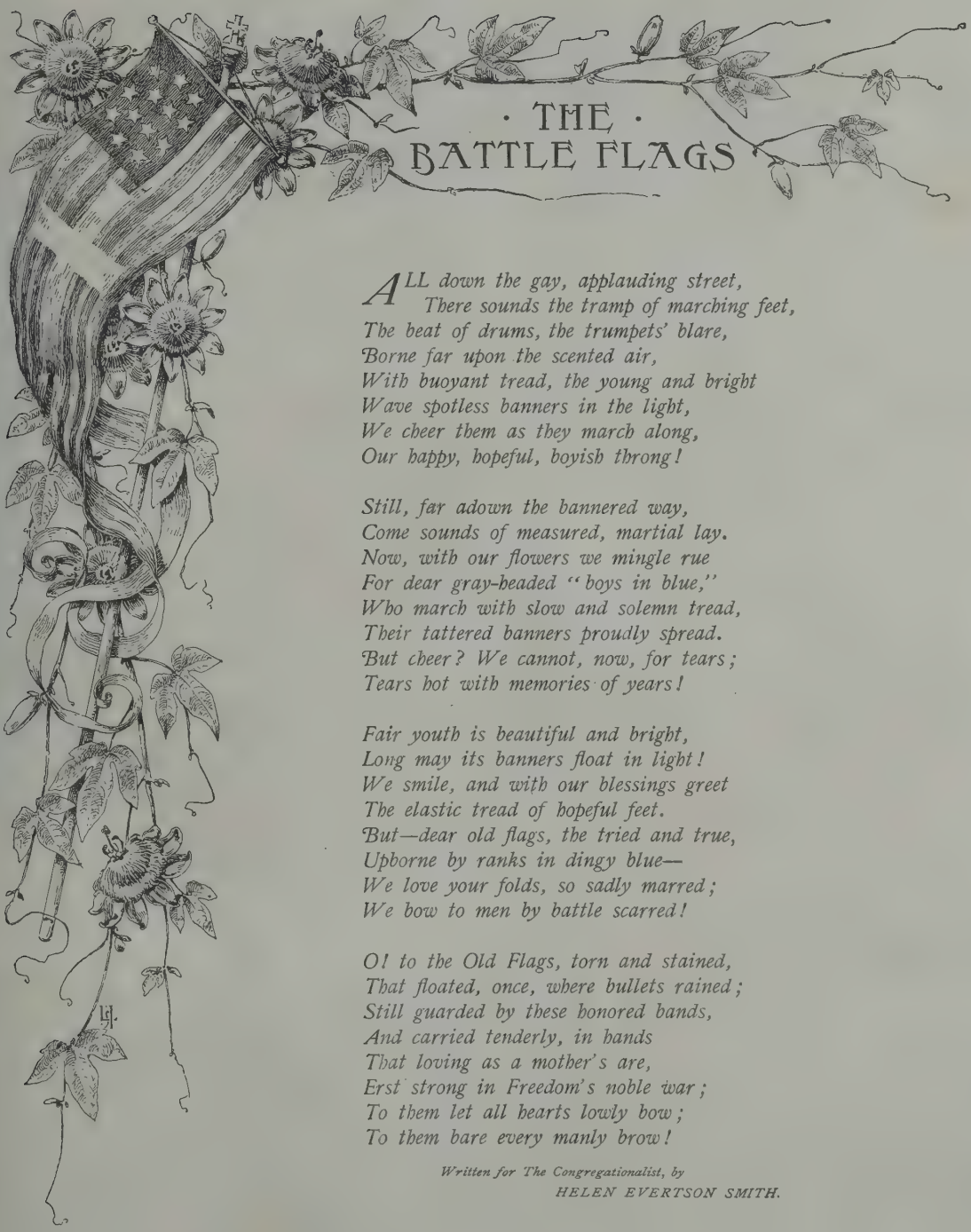
THE CONGREGATIONALIST

Boston Thursday 28 May 1896



## THE BATTLE FLAGS

*ALL down the gay, applauding street,*
*There sounds the tramp of marching feet,*
*The beat of drums, the trumpets' blare,*
*Borne far upon the scented air,*
*With buoyant tread, the young and bright*
*Wave spotless banners in the light,*
*We cheer them as they march along,*
*Our happy, hopeful, boyish throng!*

*Still, far adown the bannered way,*
*Come sounds of measured, martial lay.*
*Now, with our flowers we mingle rue*
*For dear gray-headed "boys in blue,"*
*Who march with slow and solemn tread,*
*Their tattered banners proudly spread.*
*But cheer? We cannot, now, for tears;*
*Tears hot with memories of years!*

*Fair youth is beautiful and bright,*
*Long may its banners float in light!*
*We smile, and with our blessings greet*
*The elastic tread of hopeful feet.*
*But—dear old flags, the tried and true,*
*Upborne by ranks in dingy blue—*
*We love your folds, so sadly marred;*
*We bow to men by battle scarred!*

*O! to the Old Flags, torn and stained,*
*That floated, once, where bullets rained;*
*Still guarded by these honored bands,*
*And carried tenderly, in hands*
*That loving as a mother's are,*
*Erst strong in Freedom's noble war;*
*To them let all hearts lowly bow;*
*To them bare every manly brow!*

*Written for The Congregationalist, by*
HELEN EVERTSON SMITH.

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# CONTENTS

EDITORIAL:
Paragraphs 841
"When Woods Are Green" 842
Power through Imperfection 842
What the Presbyterian Ministry Requires 843
Keeping the Lord's Day 843
Current History 843
In Brief 845
STAFF CORRESPONDENCE:
The Interior 846
CURRENT THOUGHT 851
CONTRIBUTIONS:
The Battle Flags—cover poem. Helen Evertson Smith 837
Christian Martyrs on the Stage. H. A. B. 847
Marse Whit's Bre'kfus'. Ednah Proctor Clarke 848
A Bit of Wartime Heroism. E. P. A. 849
Annual Assembly of English Congregationalists. Albion 850
THE HOME:
Decoration Day—a selected poem 852
Paragraph 852
Vexatious Children. John Watson, M. A., D. D. (Ian Maclaren) 852
The Only Equine Survivor of the Late War. Rev. James L. Hill, D. D. 853
Afield with Young Naturalists. The Blue Violet. Mrs. S. J. Bucklin 854
Closet and Altar 854
Mothers in Council 855
The Conversation Corner. Mr. Martin 856
Corner Scrap-Book 856
THE SUNDAY SCHOOL—Lesson for June 7 857
Y. P. S. C. E.—Topic for June 7-16 858
Notes 875
PROGRESS OF THE KINGDOM 858
LITERATURE 859
NEWS FROM THE CHURCHES:
The Massachusetts Churches in Annual Session 862
The Association of New York 864
The Michigan Association 865
The Illinois State Meeting 865
From the Hawkeye State 866
MISCELLANEOUS:
George Adam Smith in Boston 851
Gleanings 861
Commencement at Bangor Seminary 863
Notices 864
Woman's Board Prayer Meeting 870
Business Outlook 871
Methodists Denounce the Sheats Law 871
Biographical 872
Deaths 872
Anniversary at Yale Divinity School 873
A Wise Consolidation of Academies 874
Music in Relation to Worship 875

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IF emphasis was laid with reason on one point more than on another at the Fall River State meeting last week it was on the lack of fellowship among our churches. The criticism is not new, but its bearing on the State association has an added significance with reference to the enlarged representation which has been made a possibility for two years by the appointment of lay delegates. The ministers are not blamable, perhaps, for the absence of their lay members, but they should individually bear their own responsibility even more conspicuously and thus, if possible, create an influence among their people which will avert a repetition of this year's scant representation—barely 225 out of a possible 1,200 or more. We did not go to Fall River solely to hear Congregationalism praised by members of our own and other denominations. We heard that and we also heard the looseness of our interchurch relations described in such portentous terms as "ecclesiastical suicide." The next meeting will be in the central city of the State, and with that condition will serve as a more satisfactory test of the fraternal warmth of the Massachusetts churches.

Boston sees during the year a large number of notable processions, but seldom has one more distinctive in character taken possession of its streets than the long file of former students of the English High School, who came from near and from far last week to celebrate its seventy-fifth anniversary. The older classes included many men prominent in the business and professional circles of the city, while the hold which this excellent public school still has upon the rising generation was attested by the overflowing enthusiasm of the younger men. Such a reunion as this is of great value to any high school. It becomes a striking object lesson of the way in which the American free educational system unifies the heterogeneous elements of our population and infuses them with common sympathies.

The Presbyterian General Assembly, which convened at Saratoga last week, was opened with a sermon by the retiring moderator, Dr. Booth of New York, which was a plea for unity and loyalty with express reference to recent controversies. It proceeded to elect Dr. Withrow of Chicago moderator after a nominating speech in which he was pledged to the conservative positions and to hearty support of the recent legislation of the assemblies. This choice is a compliment to Congregationalism and especially to Park Street Church, Boston, of which Dr. Withrow is still a member in good and regular standing. He was supported by the liberals in spite of the pre-committal to conservatism in preference to other candidates whose record was more conservative than his own. The legislation of the assembly is largely directed by committees, and these have been chosen of conservative material, as was perhaps inevitable. The most important action up to the time of writing has been the practical settlement of the question of the relation of the Christian Endeavor Societies to the church adversely to the establishment of a denominational society. The questions of assembly control of presbyteries and seminaries has yet to come up for discussion and settlement, and developments point to a hot debate and possible defeat of the movement toward centralization. It is evident, however, that theologically the conservatives are still in a large majority. Dr. Withrow's sermon on Sunday followed and extended the lines of the retiring moderator's plea for an adjustment of existing disagreements.

One of the sanest things the church can do to counteract the temptation to indulge in bicycling for pleasure on Sunday is to hasten as far as it can a wise and universal use of Saturday afternoon as a time for recreation and rest. Then, this having been gained, another step may be taken by doing so much as is possible to imitate the British clergymen—see Current Thought, quotation from the *British Weekly*—and the few American clergymen who have set apart Saturday afternoon for cycling and leading their flock out into the country, on wheels. Two Presbyterian clergymen, one in Plainfield, N. J., and the other in Evanston, Ill., have done this with much advantage to all concerned, whether viewed from the standpoint of physical betterment, social delight or a strengthening of the ties between the pastor and his people, to say nothing about making it quite certain that those who ride on Saturday afternoon will sit in the pews on Sunday.

The election of Chaplain C. C. McCabe and Earl Cranston as bishops of the Methodist Episcopal Church, the former being elevated from the position of a secretary of the Board of Missions and the latter from agent of the Western Book Concern, gives to the denomination two men of sturdy individuality and marked gifts as organizers, but whether it adds to the episcopal bench men who can best serve the clergy and churches as sympathetic arbiters of their destiny remains to be seen, while their elevation—not from the ministry, but from the ranks of the lesser officials—intensifies the belief—expressed and latent—that the only way to become a bishop is to be a successful secretary or Book Concern agent. There are Methodists who feel that, should such a belief ever be justified by facts, a day of peril for the denomination would have dawned. Dr. J. M. Buckley's almost unanimous re-election as editor of *The Christian Advocate* and the extraordinary enthusiasm which followed the announcement of his re election prove that his splendid service as a leader on debate during this conference has not been overlooked by his fellow-delegates. A reading of the report of the committee on episcopacy, which he made and defended most sagaciously and courageously, compels us to revise the opinion ventured last week respecting the harshness of the method adopted in retiring Bishops Foster and Bowman from the list of efficient bishops. It is difficult to see how what was done could have been done more considerately, and the action of the conference is heartily indorsed by most of the denominational journals. The attempt of the more progressive Methodists to revise the Discipline, so that the position of the denomination toward amusements would be less hostile and mandatory, has proved futile. On the other hand, an attempt to add to the Discipline, so that members disregarding the Discipline and indulging in theater-going, dancing, etc., might be expelled from the church, has failed to carry.

Recent utterances called out by some of President Cleveland's vetoes of private pension bills, and an allusion by President Eliot of Harvard to the Grand Army of the Republic, do not make pleasant reading as we draw near Memorial Day. For instance, a New England congressman writes of the President of the United States, "I wish for the remainder of his life he might receive such treatment and rations as our soldiers had at Andersonville." This uncharitable wish he prefaces by saying that he makes it "in a Christian spirit"! But what has such a wish to do with the question whether a soldier's widow, who had twenty-seven years ago married again, should have her pension restored? And the Republican candidate for governor of the State of Illinois says of President Eliot, "On bended knees he should crawl within that building [Memorial Hall] in penitence, and without rising crawl out and seek the nearest pigpen and there apologize to the swine." Come, come! congressmen and candidates. Let us have an end to this sort of talk. Honor to the dead and respect for the living soldiers of the republic cannot be helped in this fashion. In our judgment President Eliot's words in reference to the Grand Army were too severe and indiscriminating, but gentlemen know how to be severe without indecency or imprecation and to disagree about matters of law and policy with Christian respect and charity.

We commend without reserve the report presented to the Fall River meeting of the General Association by the committee on Sunday observance. Instead of abounding in generalities and perfunctory lamentations, it is a scientific study of the actual observance of the Lord's Day throughout our commonwealth. Based on one hundred replies to specific inquiries sent to representative persons, it is a faithful portrayal of present day conditions. While it points out certain unfavorable tendencies, it leaves the impression that Sunday is far from becoming like the other days of the week. So far as cessation of work and a general disposition to maintain salutary protective laws go the replies are encouraging. They admit, however, that bicycles, electric cars, social calls and Sunday newspapers tend in the main to pull down desirable barriers, diminish attendance upon church and to secularize the day. On the other hand, public amusements, Sunday labor and the regular running of trains are not, as yet, and are not likely to be, established features of Sunday. Moreover, counteracting influences, such as that exerted by the New England Sunday Protective League, by more frequent references to the subject in the pulpit and by an aroused and educated public opinion are at work. These can be made far more influential if individual Christians maintain a high and consistent standard.

## "WHEN WOODS ARE GREEN."

It has been said that Memorial Day threatens to go the way of all other holidays in America—the way of forgetfulness of its higher meaning in its use as a time of amusement, with all the excitement of games and excursions, which gives some foreigners the notion that Americans do not know how to have a good time quietly.

Such a view is superficial and incomplete. There are those who cannot have a good time without making it a noisy time, but there are others, and these are a majority, whose enjoyments take them away from crowds. Nor would the dead wish the living to spend their whole time in visiting and decorating graves and listening to memorial addresses, which, by the way, are apt to have a certain sameness from year to year.

It is the peculiar good fortune of the day that it mingles remembrance with anticipation, joining the thought of self-sacrifice which is ended with that of the beauty of a world which, in the season's changing round, has just come to its strength and is pushing on toward fruit-bearing. Memory of the dead alone is barren, but, transfusing and making sacred the duties and enjoyments of the present and the future, it is fruitful and uplifting. Therefore we bring flowers out of the living wealth of nature that we may remember those whose work on earth is done, who have gone forward, as we hope, to the larger opportunity of another life.

And what an exquisite point of growth and beauty it is which the day affords us leisure to enjoy! Spring is hurrying to complete her task and summer is just getting ready to take possession. The lilacs have faded slowly to their tips and their exquisite perfume must be a memory until another May distills it anew for our pleasure. The apple blossoms are gone, all but a belated branch or a tree of the deliberate and tardy Northern Spy in some sheltered corner. The wood depths are in full dress of that tender green which is so restful to the eyes, and the sunlight comes to break the dim wood shadows through ever lessening gaps as the branches lengthen and the new leaves grow. In the North the hobble-bush, as in the South the cornel, has spread and is withdrawing its white sepals which hung like drifts of snow suspended midway between forest roof and floor. Along wild roadsides in East and West the mandrake hides its waxen blossoms and growing fruit under its broad pagoda-like leaves, and in the woods where they hide in the earlier days of spring the lady's slippers push up through the brown carpet of the forest floor and spread their green leaves to the light and lift their pink-hooded cups, and the purple orchis is in blossom on the woody hills it loves. The birds of the North have gone on toward their far nesting places, but our own many-colored and sweet-tongued summer neighbors are congratulating themselves that their prescience has been justified by the growth of leaf and twig and grass about their now well-hidden nests. The oriole has begun to weave his hanging cradle and the hermit thrush sings his most ethereal strain at morn and eve from the maple spray to his brooding mate on the hidden nest.

Such is the world of the woods and hills, to visit which the day gives opportunity; and in such surroundings we may think of the consecrated lives which have preceded and enriched us, by nature's law in leaf and fallen trunk and broken bough that made the deep mold from which the forest grows, and by man's self-sacrifice for the service of his fellowman in the heroes of our nation's conflicts, and may feel that for us also there is a self-dedication, though it may be only in the quiet ways of peace. And so the faded glory of the past and the beauty and delight of the present may point us forward to a happier future in whose consummation we, too, shall have had our part.

## POWER THROUGH IMPERFECTION.

The power of God never shows to more advantage than in his use of weak instruments for mighty works. The whole history of his kingdom viewed upon one side is the history of the men who were the means of its upbuilding. The writer of the epistle to the Hebrews feels this as a necessary part of the record, and voices it in the roll-call of triumphant faith. He is not content with saying that "out of weakness they were made strong," but he emphasizes his sense of the imperfection and evolution of the whole past history in the very climax of his argument: "And these all having received a good report through faith received not the promise." They were weak but necessary instruments, and their faith is the glory of the church, but in none of them was the work of God brought to perfection.

In our day, also, God is working great results through faith by means of feeble and imperfect instruments. Men are still weak and fallible; the organizations through which they work are confessedly only approximations to the ideals which have been formed of church government. Truth is not yet fully known, conduct not yet so clearly distinguished that all consciences are agreed in recognizing duty; the very record-book of God's revelation and of the progress of his kingdom, with all its glorious triumphs as the instrument of God's Spirit, has come down to us marked with the variations of old copyists, and, in the opinion of many, if not most, of the students who have given their lives to its elucidation, showing in its very texture abundant evidences of human frailty, ignorance and the exaggerations of racial pride.

It is God's glory to accomplish his work by messengers of his own choosing, and he often hides the meaning of his ways from his own people. Some may have made too much of the imperfections of the Bible, but others assuredly have refused to see them lest they should lose what faith they had. Shall we on that account attempt to exclude either party from the number of Christ's followers? That is a matter to be decided by Christ himself on far other grounds than their opinion of the "higher criticism," but, looking at the matter from our own point of view, it is well to remember that the middle ground today is not the middle ground of even a generation ago. There is an unreasonable exclusiveness of narrow belief as well as an inconsiderate inclusiveness of careless liberality, and it is possible to be more concerned for God's honor in the study of the methods of his work than he has ever cared to be.

One of our contemporaries, for example, quotes with sincere belief and marked emphasis the words of Spurgeon in regard to the Bible: "I do not believe that from one cover to the other there is any mistake in it of any sort whatever, either upon natural or physical science, or upon history or anything whatever. I am prepared to believe whatever it says, and to take it believing it to be the word of God; for if it is not all true it is not worth one solitary penny to me. It may be to the man who is so wise that he can pick out the true from the false, but I am such a fool that I could not do that. If I do not have a guide here that is infallible I would as soon guide myself, for I shall have to be correcting the blunders of my guide continually, but I am not qualified to do that, and so I am worse off than if I had not any guide at all."

Here is blind and undiscriminating praise of a book—God's book—and not one word of faith in the living Spirit of God through whom alone the letter that killeth becomes able to give men life. Have those who quote such words with approbation never learned of the false and contradictory doctrines and practices which have been preached from and justified by the words of the Bible? Have they forgotten what one apostle said of the writings of another, "Things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction"? The lesson of the time is not that the Bible must perish, or that it must cease to be the sword of the Spirit, but that it must be *wielded by the Spirit.* Spurgeon really found his "infallible guide" in the Holy Spirit by whose aid he used the Bible, but there is no promise for any man of perfection of knowledge. There is enough for salvation and for service, enough to serve one's own generation and advance the progress of the truth, but now it is through a glass, darkly, and only *then* face to face.

There is room in the churches, as there has always been, for those who accept the narrowest theory of verbal and plenary inspiration. No one has the least idea of limiting their freedom of belief or argument. But shall there be no room for other follow-

ers of Christ who have learned to see how he accomplishes his purposes through imperfect instruments and by slow advances gradually uplifting the thoughts of men as his own plans unfold?

Suppose it were true that the results of the higher criticism represented only a passing phase of thought, and that all the conclusions which have given such offense are to be corrected by a new generation of scholars working gradually back to the old position. Are we in the meantime to assure a whole generation of young men that God is impotent for their salvation and direction if in the Bible "there is any mistake . . . of any sort whatever, either upon natural or physical science, or upon history or anything whatever?" That would be to make infidels by wholesale in our colleges and to put the study of the Bible into the hands of unbelieving scholars. We dare not so limit the Holy Spirit in our thought or creed. Good angels must laugh and grieve at such lack of faith in God's care for his own work. Truth is mighty and will prevail, and He who inspired the prophets can still apply the prophecies to man's need. The citadel of faith is not here, it is in the personal relation to Christ through the indwelling of the living Spirit. He is most concerned in the perfection or imperfection of the Bible, and may be trusted to vindicate the wisdom of his ways with man in his own fashion. And to say that he who has used imperfect men as his instruments from the beginning cannot use the Book unless it is wholly free from error is to reduce the whole argument to an absurdity.

## WHAT THE PRESBYTERIAN MINISTRY REQUIRES.

Mr. Vrooman's letter, printed in another column, and relating to the agitation in Chicago over his application for recognition in the Presbyterian Church, is what the lawyers call a plea of "confession and avoidance." We have no desire to reflect upon Mr. Vrooman's motives, but we have a great desire to hinder our Congregational ministers and students from seeking to enter the Presbyterian Church without carefully reading the Confession of Faith and Form of Government to which they will be expected to consent and subscribe. To do so is not prudent, because it subjects the candidate to the sort of treatment which Mr. Vrooman has received and which leaves him for a year at least with a Presbyterian standing incomplete, because subject to a protest and appeal which must pass two church courts before it can be decided. It is not courteous, because it asks the denomination to receive a minister from without on a different basis from that established for its own members; and it is always likely to result, as it has resulted in Mr. Vrooman's case, in setting a whole presbytery by the ears and distracting its members from their legitimate work of preaching the gospel.

It can hardly be necessary to point out that the case of a Presbyterian minister who begins to doubt the essential scheme of doctrine to which he has subscribed is essentially different from that of a minister who is in doubt and seeks the opportunity to subscribe. Most presbyteries are very jealous of their right to examine and the statement of individuals to the contrary should not have weighed with Mr. Vrooman when he must have known that it was with the creed subscription that he had to deal. A parallel case would be that of a foreigner who was told that it would be easy to be naturalized in America, but found himself forced to swear allegiance to the Constitution which he had never read. We would like to see the Westminster Confession abandoned as a test of ministerial standing, for we think it is wise above what is written, but while it lasts it must be reckoned with by every one who seeks to enter the Presbyterian ministry.

Since Mr. Vrooman's letter and the above comments were in print we have received a second letter from him, in which he takes up the internal disagreements of the Presbyterian Church, and Chicago Presbytery in particular, with personal allusions and accusations which are interesting, but which do not come within our proper sphere of comment. That the liberal element of theology is strong and growing stronger in the Chicago Presbytery we are glad to know, but the battle must be fought out by the Presbyterians themselves; we cannot think it wise for outsiders to enter in disregard of existing standards of belief. Mr. Vrooman's informant in the matter of examination seems to have been culpably ignorant of the usages of his own presbytery, forgetting (as Mr. Vrooman writes us) that a rule had been adopted only two or three years ago, requiring examination, which up to that time had not always been insisted on. We have refused from the first to criticise Mr. Vrooman's motives or theological opinions, but have only wished to point out that Presbyterianism must reform its own standards in its own way, and must be expected to insist upon them while they last.

## KEEPING THE LORD'S DAY.

The Lord's Day, as its name implies, commemorates Jesus Christ. It reminds us of his resurrection. It is to the Christian what the Sabbath was to the Jew, a day of rest and worship. Apparently the first Christians kept both days for a time, gradually dropping the observance of the Sabbath on Saturday, as the distinction between Judaism and Christianity became more obvious, and emphasizing that of the first day of the week. At first also it appears to have been employed to some extent in innocent social intercourse and recreation, although its sacred office always was made prominent. Many of our forefathers during the last two centuries kept it more strictly than the original disciples, but in our day there is a marked tendency to go to the other extreme and regard it merely as a day for recreation, and that, too, not always of the most becoming sort.

Christ's example contradicted the beliefs and customs of the religious leaders of his age. He occasionally disregarded what they considered the proprieties. But his example cannot be quoted fairly by modern persons who wish only to amuse themselves on Sunday. Our religious customs seldom are unreasonably strict and severe, like those of the Jews. And Christ's disregard of usage in this particular never was merely for fun or for any selfish purpose, but always for some great and good end. To learn how to keep the day we still can do no better than to study his example.

Large freedom of private judgment must be allowed, and true charity must rule our estimates and comments upon what others decide in the matter. Yet it is certain that they gravely mistake, if they do not also sin, who devote no important part of the day to religious worship. And the remainder of the day, be it devoted to rest or recreation, ought to be hallowed by a religious spirit. It ought to be a different day from every other. He who claims that he may keep the Lord's Day like any secular day because all days are the Lord's, generally is found to keep no day so that any one else would suspect him of regarding it as the Lord's.

## CURRENT HISTORY.

**Andover—Two Hundred and Fifty Years Old.**

Nowhere, save in a New England village, for many years set apart as the seat of institutions of learning, could such a celebration as the citizens of Andover, Mass., indulged in last week be held. It had a finish, a thoroughness, a dignity and beauty of its own. While the industries of the town had adequate recognition, yet it was made clear to all who witnessed and heard that however much the cause of sound learning languished in the early days of the town and however much Andover suffered from contact with the witchcraft delusion, its glory during "these latter days" has been in its academies, its "school of the prophets," its educators and their pupils, its authors and their books and its cultured citizens, drawn thither by fountains of knowledge and wisdom. Consequently, the oration by Albert Poor, Esq., the poem by Mrs. Annie Sawyer Downs, Professor Churchill's speeches as toastmaster, Lieut.-Governor Wolcott's response to the toast, *The Commonwealth of Massachusetts*—not to mention other equally interesting addresses and features of the occasion—all possessed that flavor of learning and intelligent patriotism which might have been predicted. The many former pupils and ever loyal admirers of Prof. E. A. Park, who read this, will be glad to know that he had indisputable proof last week of the respect and reverence of his fellow-citizens.

**Domestic Politics.**

There is naught to record that indicates that any successful combination has been made, or can be made, to prevent Mr. McKinley's nomination at St. Louis, but much is being done quietly to make it certain that the platform on which he must stand will be unequivocal in its adherence to the gold standard. The delegates thus far elected by State conventions to the Democratic National Convention in Chicago are evenly divided among the gold and the silver wings of the party, but the silver faction will elect more delegates than the Administration faction in the conventions yet to be held, and the party's most astute leaders realize that the fight at Chicago is to be most bitter and is almost certain to cause a bolt, no matter which faction wins. It should be noted, also, that the Populists of the South and West are refraining from action until the decision at Chicago is announced, and it is possible, if not probable, that a victory for the Administration faction at Chicago would cause, not only a bolt of silver Democrats, but their union with the Populists and bolting Western Republicans. In short, it begins to be apparent that the issue above all others in the coming campaign is to be the question of monetary standards, and parties are in such a state of flux, ties that have hitherto held are so near the breaking point, that it is useless to attempt to forecast how many candidates

there will be and who they will be. With the gold reserve again melting away rapidly as the combined result of inadequate national revenue and foreign distrust of our national sanity and health, with the degenerate Senate actually seriously discussing, and apparently in favor of, taking away from the Executive the last law upon which he can rely in an effort to save us from national repudiation and business anarchy, it is obvious that the issue cannot be faced too promptly or squarely, and the man or the party that, in such a a contest, fails to sink all questions save the impersonal and the patriotic is guilty of treason and deserves to die. The outlook is by no means bright, but if, as a result of it all, alignment on a vital issue can be secured, even though it shatter old, honored, but nearly defunct, parties, the nation will emerge triumphantly on a new era of prosperity and be thankful for the darkness that preceded the dawn.

**The National Legislature.**

The passage of the McCall Immigration Bill by the House, May 2, by a vote of 195 to 26, if it is indorsed by the Senate and President, as seems probable, will be generally recognized as the most important new legislation of this Congress, and a landmark in our national history; for it indicates that we have ceased to extend an indiscriminating welcome to citizens of the world, and propose hereafter to exercise the same regard for our national well-being that any sane parent does in welcoming strangers into his home. Of the several bills before it bearing on this problem the House rejected that ordering and relying on consular inspection abroad, and accepted the one fathered by the Immigration Restriction League and introduced by Congressman McCall of Massachusetts. Its important clause reads thus:

> Be it enacted, etc., That Section 1 of the act of March 3, 1891, in amendment of the immigration and contract labor acts, be and hereby is amended by adding to the classes of aliens thereby excluded from admission to the United States the following: All male persons between sixteen and sixty years old who cannot both read and write the English language or some other language. But no parent of a person now living in or hereafter admitted to this country shall be excluded because of his inability to read and write.

It is true that illiteracy may sometimes consort with virtue or industry, and this law may cause the exclusion of some emigrants who would become useful citizens and pillars of society, but no safer general principle can be accepted than that we will not longer welcome the ignorant.

The fact that the Senate spent many hours in calmly debating the bill introduced by Senator Butler of North Carolina, a Populist, prohibiting the issue of United States bonds without the consent of Congress, and persisted in discussing it even after the real animus of the bill had been exposed by patriotic Democrats like Senators Gray and Hill, and Republicans like Sherman, Hawley and Lodge, is calculated to cause chills to run down the spine of any one who realizes how dependent we have been for many years upon Executive wisdom and courage in maintaining our national credit.

**Highest Judicial Authority for Race Prejudice.**

With all respect for the Federal Supreme Court, it is still open for us to make known our dissent from its recent decision that the State of Louisiana, exercising police power, was justified and not in conflict with the Federal Constitution when it passed a law requiring the railroads of that State to provide separate cars for white and Negro passengers. We agree with the only justice dissenting, Justice Harlan, in the opinion that no power in the land has authority to abridge civil rights along racial or caste lines, and that it would be quite as reasonable and proper for States to pass laws requiring separate cars for Catholics and Protestants, Teutons and Latins. That the Supreme Court, with a preponderance of justices born north of the Mason and Dixon line, should give its support to a prejudice which is un-American and un-Christian is disheartening and ominous. Will it declare the Sheats Law to be a just exercise of Florida's "police power"?

**Reforms in Our Public Schools.**

The legislature of New York at its last session made it possible for the city of New York to put an end to the alliance which has so long existed between Tammany heelers and the trustees of the public schools of the city, an alliance which has brought the public school system of the city to a depth of incompetency and inferiority which shames every high-minded citizen, not only of New York city, but of the nation of which it is the metropolis. The legislature also passed a law which gave so much authority to the one who should be selected to stand at the head of the school system of the city that it was instantly seen by the reformers that if the right man could be secured to take the place a reform could be wrought so swiftly and thoroughly that it was imperative that the opportunity should be seized, for the alternative was as dangerous as the opportunity was glorious. Therefore when last week it was announced that Pres. D. C. Gilman of Johns Hopkins University had consented to stand as a candidate for the position of superintendent of schools in New York city men first gasped with incredulity, and then rejoiced when it dawned upon them that if it were true it must mean that he considered the work one so high as to be worthy of crowning his long career as a pioneer and successful educator. But the uprising of the faculty and trustees of Johns Hopkins and the citizens of Baltimore has been such that President Gilman has announced that he must stay at Johns Hopkins. Now, while it is still open for yet another man of the same class as President Gilman to be selected to fill the place in New York, it is most important that he should be found.

The situation in Boston is deplorable. A committee of experts has decided that $300,000 should be expended immediately in putting the schoolhouses in a decent sanitary condition. The mayor of the city has recommended that this sum be appropriated immediately, and he is using all of his influence to bring this result to pass, but picayune, contemptible jealousy and partisan squabblings among the city fathers and their distrust of the school board thus far has defeated the project.

**The Missionaries, Mr. Terrell and the Department of State.**

Very exaggerated and untruthful reports concerning the relations between the American missionaries in Turkey and Mr. Terrell, the United States minister, and very incorrect interpretations of the import of the gathering of American citizens at the White House week before last, have been current during the past week. No formal charges against Mr. Terrell have been preferred by any one or by any body of men. The Department of State has been made aware of certain acts of Mr. Terrell which would better have been omitted; it has been made clear to President Cleveland that the delicacy of the situation in Constantinople now, and the vital questions that are soon to be adjudicated between Turkey and the United States, demand that we should have a man as minister at Constantinople who possesses tact as well as zeal, in short, one who is far more diplomatic and competent than Mr. Terrell. Mr. Terrell has been informed that for his own best interests he would better retire now when he can do so with glory rather than return and fail, and he has been assured that if he retires all possible credit will be given to him by the missionaries in Turkey and their official superiors in this country. But no charges of profanity or incompetency have been filed against him, and, if President Cleveland gives him leave to return, Mr. Terrell will have no one but himself to blame if he fails to satisfy the missionaries in Turkey, their friends in this country and public opinion.

The committee of laymen from New York, Boston and other large centers of the country, that conferred with President Cleveland and Secretary Olney respecting our future policy toward Turkey, made it apparent to these officials that they had not come to censure but to encourage, to call to mind precedents that had been established by our Department of State in the past, and to voice the feeling of Christian business men and voters that a dignified and resolute policy must be upheld in the future. On the other hand, President Cleveland made it distinctly understood that he had the utmost sympathy with the work of foreign missions in Turkey, and the firmest intention to protect missionaries there. The committee outlined a course of action which it believes should be insisted upon. Three points at least are clear. Our interests, commercial and educational, demand that we should have consulates at Harpoot, Erzroom and Marash. Prompt and full payment for indemnity of damage done to property of Americans destroyed during the past year must be demanded and secured. Proof of charges preferred against American citizens must be furnished, or the charges withdrawn and apology offered by Turkish officials.

**British Politics Seething.**

By resort to closure, and by forcing a twenty-two hours' session of Parliament, the British Ministry forced the Agricultural Rates Bill through its second reading last week. Sir Vernon Harcourt led a stiff but futile opposition, and the scars made in the contest will accentuate the effect upon the voters of what is so purely class legislation in the interests of the landlords that it would seem as if the ministry were mad in trying to enact such reactionary laws. The chasm between the Liberal Nonconformists and the Irish Catholics has widened as the result of a speech by John Dillon, a not over-wise and far from conciliatory comment by Mr. Gladstone, and a Nonconformist bolt from Home Rule, led by such journals as Hugh Price Hughes's *Methodist Times*, and *The British Weekly*. How intense the feeling is may be inferred by our correspondent's report of the English Congregational Union meeting. Superior to all the hates and strife of men, and sure of her place in the hearts of her subjects and her ultimate niche in history, Queen Victoria has quietly

celebrated her seventy-seventh birthday. If she lives until June 20 she will have ruled over the British Empire fifty-nine years.

**The Situation in Turkey.**

The American Board missionaries in Turkey have made Sir Phillip Currie aware, in a formal way, of their appreciation of his service to them while acting as British ambassador in Constantinople. May his successor be equally zealous in defense of American Christians, and may he have less difficulty in interpreting and more assistance in executing the real purpose of the British Foreign Office than Sir Phillip Currie has had. The revolution against the Turk on the Island of Crete has assumed formidable proportions, and the plight of the Christians has become such that the European Powers have dispatched men-of-war to render aid to their subjects if necessary. The situation at Zeitoun is appalling, so vast is the number of refugees without food, raiment and shelter, and, though Miss Barton writes encouraging letters of the progress of her work, the truth is that the supply of relief is insignificant compared with the demand for it.

## NOTES.

The boycott of the Springfield baseball club, to which we referred last week, was ordered by the pastor, members and attendants of the First Church, and not by citizens, irrespective of denomination, assembled in a public mass meeting, as we inferred from news dispatches sent forth from Springfield. The example of this church should be imitated.

The death of Mme. Clara Schumann removes the most gifted pianist that the gentler sex has enrolled on its list of artists. The death of Archduke Charles Louis, brother of the emperor of Austria, puts in line of succession to the throne of Austria his son, Otto Francis Joseph, who can scarcely be counted upon to hold the dual empire together, for he is as decadent and immoral as his father was reactionary and blameless.

The commutation of the sentences of the five ringleaders in the conspiracy against the Transvaal from that of death to fifteen years' imprisonment does not satisfy or mollify the anti-Boer population of South Africa. Most of the minor conspirators are to be released after the payment of fines, nor are they to be banished. Mr. Chamberlain's latest utterances have contained covert British threats, and the situation can scarcely be said to be less strained than it was. German sympathy for the Transvaal is being expressed very openly, and the Reichstag voted a generous appropriation last week for the strengthening of the colonial forces in South Africa.

Mayor Brickett of Haverhill is to be congratulated for his determination to enforce the liquor law in that city, and Lynn bids fair to have quieter Sundays and less lawbreaking, as the result of the pressure brought to bear on public officials by the local Law and Order League. Mr. Faxon of Quincy is sending out statistics showing how that town has flourished under no license. In 1881, the last of license, the population was 10,855, the valuation was $7,560,381, the expense of caring for the town poor $15,415 and the savings bank deposits $173,950. In 1895 the population had increased to 20,712, the valuation to $17,325,855 and the savings bank deposits to $441,152, while expenses for supporting the town poor had decreased to $8,338.

The General Court of Massachusetts has referred to the next legislature the settlement of the question whether the late Benjamin F. Butler was worthy of having a memorial monument built and paid for by the State. This is simply evasion. Senator Sanger's charge that a member of the Senate, as yet unnamed, has been approached with venal offers by representatives of assessment insurance companies likely to be affected by legislation now before the legislature should, for the honor of the commonwealth, be thoroughly investigated. The investigation of the Norfolk County Board of County Commissioners is bringing forth facts respecting the devices of Boston business men and the corruption of contractors and officials which will compel us for a time at least to cease calling New York and Chicago bad names, lest we be charged with living in a glass house.

## IN BRIEF.

We shall print next week a broadside on The Crowded Ministry.

"Neodoxy" is Dr. Joseph Parker's term for the faith of those who neither love Christ or hate him, but patronize him.

Theologians and thinkers may well rejoice that Prof. A. B. Bruce has been selected as the next lecturer on the Gifford foundation at the University of Glasgow.

We see it stated that Li Hung Chang is carrying a coffin with him on his trip around the world. Probably he remembers what happened when he made his visit to Japan.

The A. M. A. is to be congratulated on securing Mrs. Alice Freeman Palmer for a speaker at the jubilee meeting in Boston next fall. She will set forth the Educational Equipment Necessary for Missionary Service.

We are glad Boston is to have a monument of John Boyle O'Reilly. But the Phillips Brooks monument hangs like Mohammed's coffin between heaven and earth, and neither Longfellow, Whittier, Lowell nor Holmes has yet been thus honored.

It is significant that on April 19, Sunday, the Central Union Church, Honolulu, celebrated the 121st anniversary of the battles of Lexington and Concord, and the front seats were occupied by the Hawaiian chapter of the Sons of the American Revolution.

A straw indicating the increasingly important place accorded to Christian citizenship by the clergy is the recent action of a Bangor pastor who emphasized his exhortation to attend a primary by cheerfully adjourning his prayer meeting lest it prove an obstacle to following his advice.

It is a rare day that does not bring forward some paper solution of the problems of Boston Congregationalism. Meanwhile, we are all pretty well hereabouts, thank you, and do not consider our local problems any more serious than those which confront other cities and other denominations the country over.

Though several thousand of Mrs. Goodell's leaflet, A Month With Jesus, have been scattered all over the country, a few hundred more are still available and can be had for the asking if requests be directed to Miss Bridgman, 9 Shailer Street, Brookline. The inclosure of a two-cent stamp will secure as many copies as desired up to twenty-five.

The change in our methods and times of church work is noticeable in the return of anniversary week, which was once the center of the year for Massachusetts Congregationalists. The old order is maintained by the Unitarians and Universalists who in this particular have been more conservative than ourselves and give up the present week in Boston to numerous meetings and anniversaries.

The preservation of human life is reasonably considered more important than any other human function and the city fathers of Chicago have so legislated that physicians there have the right of way in the streets and on the bridges, no matter what may be happening, be it a conflagration, a civic or military procession, or any other ordinary or extraordinary obstacle to traffic. A badge and a special permit are given to each physician who applies and pays a small fee.

It is not the size of the Sabbath congregations only upon which the reign of the bicycle has an appreciable effect. From many lines of business come complaints that trade has fallen off very perceptibly. Livery stables lack patronage. Young women buy feathers and ribbons more sparingly, while, most painful of all to relate, growing youths economize on pipes and tobacco that they may have the best equipment possible for cycling. Verily the wheel is a radical and far-reaching influence.

A gratifying incident of the Andover anniversary, described elsewhere, was that the venerable Professor Park, now in his eighty-eighth year, who has been unable for some years to attend public exercises, was present at South Church. The audience arose to receive him as he went into the pulpit, and the orator of the day made a felicitous allusion to him. It was exactly sixty years ago that he went to Andover as professor of sacred rhetoric, and he has occupied the same house for the whole time.

A significant exhibition of the "loan collection" at Andover last week was Dr. Draper's two cases of Andover books, containing nearly four hundred volumes which he and his predecessors, from the time of "Flagg and Gould" in 1813, had published. Nor did this include books of wide celebrity, as those of Harriet Beecher Stowe and Elizabeth Stuart Phelps, and recent books of seminary and academy instructors written but not published in Andover. Is there any other country town in the United States which could make such a showing?

The intensity of the political situation in England and the feeling prevalent among Nonconformists that the government, in the matter of public education, is disposed to ride roughshod over the rights of some of the queen's most loyal and intelligent subjects gave a peculiar zest to the spring meeting of the Congregational Union, elsewhere fully reported. Our sturdy English brethren will come all the closer together because of the impending clouds. The Free Churches are too strongly rooted on English soil to suffer seriously from any adverse gale.

This admission by the *Northwestern Christian Advocate* (Methodist Episcopal) is significant:

*At best*, the making of all appointments is a delicate matter. A change of pastorate pulls up by the roots many churches and ministers. It is a dreadful and testful strain. At times it is so much of a strain that those chiefly concerned are reconciled only when the *primest conditions* exist. If it is suspected that favoritism of the most subtle kind is alleged, trouble is certain. If there is a quotable complication which does not relate to weakness of human motive, that trouble is no less certain. [Italics ours.—Ed.]

We respectfully call the attention of the editors of the daily newspapers of Boston to the fact that one of the leading scholars of Christendom and one of the greatest preachers of Great Britain occupied the pulpit of the Old South Church last Sunday morning and evening, and yet no reporter was sent to represent the public and not a word appeared in the Monday morning papers concerning the man or his message. This is not first-class journalism, judged by secular standards even. Do none of the many clergymen on the daily press of Boston know about Prof. George Adam Smith, professor in the Free Church College, Glasgow?

Another object of the late Dr. Alden's generous but unassuming benevolence, outside of those named in his will, was Yankton College, in which, a little over a year ago, he established a permanent scholarship. A few months later, when the college was in danger of losing Dr. Pearsons's and other conditional gifts, he immediately gave $10,000 to complete paying off the mortgage on the college buildings, thus enabling the fulfillment of the pledge to Dr. Pearsons and the Education Society. He was as deeply interested in the current work of the college and sent in only a few days before his death a large check to pay lapsed salaries. His total gifts within the last year and a quarter amounted to $16,000. Early in the year he accepted an invitation to deliver the Commencement address at Yankton College, death finding him with it already partially prepared.

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The *Michigan Christian Advocate* quotes with approval a letter suggesting that the lack of a really democratic system is the explanation of "the loss to Methodism of many laymen of force of character and ability." In its leading editorial, on Methodism in Transition, it finds evidence in the present General Conference of a change of temper respecting the power of the episcopacy, and adds, "We are on the eve of great modifications. Our ministers and laymen are insisting upon representative government. The ultimate issue will be the equality of the lay element in the General Conference, lay representation in the annual conferences, and quarterly conferences largely elected by adult church members." Congregationalists have never feared to trust the people and are glad to see their confidence making its way in other quarters.

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When the question of supplying a pulpit vacated not long ago by a Massachusetts pastor who had resigned came before the church, the committee naturally asked for a special appropriation. Thereupon a brother arose and in a somewhat aggressive manner asked if it wasn't the intention to have candidates. "Yes," replied the chairman of the committee. "Well, then," said the aggrieved member, "I don't see what you want of any appropriation for supplies. Don't candidates always give their services free?" If that were the case, the evils connected with the process might be reduced to a minimum, but we suspect that the custom itself would not be long lived. There are some limits to the accommodating spirit of the most obsequious specimen of the *genus candidatus*. The remark of the Negro pastor quoted last week in our Risibles column is pertinent again, "Brederen, yer can't expec' dis nigger to preach on earf an bo-ahd in heav'n."

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The retirement of Bishops Bowman, Foster and Taylor by the Methodist General Conference recalls the time when Professor, afterward President, James H. Fairchild of Oberlin had to serve on the committee that waited on Mr. Finney to suggest that he lay down the more onerous responsibilities of his position as the head of Oberlin College. The duty was to him so painful that he and his brother Edward, then principal of Oberlin and afterward president of Berea College, pledged each other to resign on their seventieth birthday whatever position they might at that time hold. Both performed their pledge against the protest of the two faculties, but both adhered to the resolution, which, though deeply regretted, was no doubt a wise one. Not all men are thus wise, and not all bodies of men are so considerate and appreciative. Bishops Bowman, Foster and Taylor must surely find much solace in thinking of the high esteem in which they are held, not only by the Methodist Church but by Christians generally throughout the country. May they live many years to bless the church which still loves and honors them.

## STAFF CORRESPONDENCE.

### FROM THE INTERIOR.

**Woman's Night at the Chicago Club.**

The Congregational Club was organized with a provision in its constitution that the May meeting each year should be ladies' meeting. Within the last half-dozen years the number of these "ladies' nights," as they are called has steadily increased till one might say it is an exception when ladies are absent from our gatherings. Nor have they failed to take their turn in contributing to the interest and profit of these gatherings. They have told us how to manage Sunday schools, how to educate our girls, how to save waifs, how to break up sweat shops, in fact, there are few reformatory topics upon which they have not spoken. Never, however, till last Monday night have we given up the whole time to the ladies and made them entirely responsible for the entertainment. The experiment was a success. The number present was beyond all anticipation. The papers and addresses were equal to the occasion, both in timeliness of thought and in grace of expression.

**The West Side Woman's Club.**

The first paper was by Mrs. George Sherwood, president of the West Side Woman's Club. She told us what women's clubs are doing for the city. Before she had finished her paper we felt like asking, what are they not doing? They wage war against crime of every sort. They strive to break up sweat shops, to furnish work to needy women in times of depression, to provide for homeless girls, to fill up the leisure time of well-to-do women with opportunities for self-improvement and usefulness. There are not less than 500 women's clubs in the country with perhaps a million members. There are federated clubs representing twenty States. Probably in Chicago there are 10,000 women in club life, 3,000 of them working girls. The oldest club in the city is a literary club, the Fortnightly. This club is twenty-two years old and has been an important factor in the intellectual life of the city. It has done not a little to break up and prevent the caste feeling which sometimes finds its way into the higher social circles of our cities and to bring women of similar tastes and aspirations together in the pursuit of common objects. The Young Woman's Fortnightly is discharging a similar mission. The Chicago Woman's Club has given more than $40,000 toward the reformatory school for boys at Glenwood.

**The South Side Club.**

The South Side Club, formed in 1884, whose members spend a few hours each week in the study of art, literature and philosophy, through its social departments has reached with substantial aid more than 50,000 persons. There are also the Hull House Club, the Jane Club composed of forty girls, who have united to secure for themselves the comforts of a good home at a moderate expense, the Friday Club for the study of art and literature, which raised over $35,000 for the Children's Building at the World's Fair, the North Side Art Club, the New England Art Club, each with 300 members, and the West Side Club, one of the strongest and most aggressive philanthropic organizations in the city. There are also the International Club of Lutheran women, the National Club of Roman Catholic women and a club of Jewish women, each of which is exerting a powerful influence upon the social and philanthropic life of the city. There is a club for female journalists, another known as the Chicago Free Bath and Sanitary League, which seeks to provide public baths on the lake front, and in addition there are the dozens of working girls' clubs already described in a former issue of *The Congregationalist*. If the purpose of these clubs was primarily social or, in some instances, intellectual improvement, it may be asserted that with scarcely an exception their purpose now is philanthropic. Their members are not content to meet together simply for social and intellectual enjoyment. They insist on discussing methods by means of which they may prevent crime, save neglected children, or furnish needed aid to those who are temporarily in distress. Through their influence not a few valuable laws have found their way into our statute-books, and not a few which were failing to accomplish their object or were hindering its accomplishment have been repealed.

**Women in Art and Literature.**

Mrs. Sherwood's paper whetted our appetites for the next paper on What Women Are Doing in Art and Literature by Mrs. N. H. Blatchford. The revelations which Mrs. Blatchford made of the part women have had in founding and developing the Art Institute were a surprise to nearly all present. This magnificent building with its priceless treasures owes more than can be said to the wise and generous gifts of women. One need only mention the Henry Field memorial room, decorated by Tiffany, with its costly paintings of the French school, the Eldridge G. Hall collections, the treasures of the Antiquarian Society and the Braun photographs, presented by Mrs. D. K. Pearsons at a cost of $10,000. At present 466 young men are studying art in the institute and 612 young women. Some of the women who have graduated from this school have already won recognition for their talents as artists. Nor have Chicago women failed to secure fame as authors. One need only mention the *nom de plume* Amber to recall a personage of rare gifts as a writer. Mary A. Krout, now in London, and Lilian Whiting of Boston as correspondents of one of the great dailies, Lilian Bell, Carrie Louise Burnham, Mrs. Linden Bates, Miss Monroe, Mary Abbot, Miss Kirkland suggest intellectual gifts which encourage great hope for the future.

**Other Addresses.**

An address from Mrs. Martha Foot Crowe of the University of Chicago, on what women are doing in education, was full of interest. She was followed by Miss Mary McDowell of the University Settlement, who described her work among the uneducated and told how some of the hard-working women of the ward in which she lives, near the stock yards, and the cultured women of one of the richest wards in the city by meeting together and talking over the problems of the times have come to see eye to eye and to be bound together by most friendly feelings.

It was a significant feature of the meeting that every one of the speakers bore witness to the fact that woman's highest sphere is that of a home maker, and did not hesitate to say that if membership in a club interferes with that the club should be given up. It was claimed, however, that experience has proved that club life has enlarged the mental horizon of woman, developed her character and introduced her into a larger life than she had previously known.

FRANKLIN.

## CHRISTIAN MARTYRS ON THE STAGE.

BY H. A. B.

Nothing in great, resourceful London is so interesting, so significant to me just now as the drama entitled The Sign of the Cross, which Wilson Barrett, its author, is presenting night after night before great audiences in his West End theater. It is, in my judgment, the most remarkable play of the century. Whether or not it is to mark the beginning of a new epoch in the history and uses of the theater and in the attitude of many Christians toward it, the play is in itself, in the motive out of which it was born, and in the reception accorded it, a phenomenon which the thoughtful people of two continents cannot afford to ignore.

Most of us are probably aware that the tendency of the theater for the last few years has been a down-grade tendency. One does not have to enter the doors of a playhouse to realize this fact. The bill-board, newspaper reports and popular comment alike make it evident. Within the profession itself are men and women who have been lamenting, and in some degree opposing, this drift as bitterly as any uncompromising foe of the drama on general principles. But the first actor to step out of the beaten paths to the extent of reproducing a period of Christian history is Mr. Wilson Barrett, already long and favorably known to the best classes of theater-goers on both sides of the Atlantic.

For several years the idea of a drama which should picture the life of the early Christians in the midst of their enemies had been germinating in Mr. Barrett's mind. Not a playwright himself, he endeavored to enlist in the service of his plan some writer of recognized ability. The proposition met with scant favor both from the makers, the critics and the managers of plays, so far as they were consulted. But Mr. Barrett would not abandon his thought, and after turning it over unceasingly in his mind it finally took form, and a little over a year ago the four-act drama, The Sign of the Cross, was produced for the first time in St. Louis. Meeting instantly with favor, it was given in several American cities, but the season being so well advanced its fame was not generally heralded through the East, nor did the company visit either New York or New England.

Mr. Barrett would not consider his production an unqualified success until it had run the gauntlet of English criticism, and on his return to Great Britian last summer awaited with keen expectation its effect upon audiences composed of his own countrymen. Its first rendering, in Leeds, last autumn, established it at once in popular esteem, and a circuit through middle and northern England only added to its fame. It remained only for fastidious London to set the seal of its approval upon the play, and how the world's metropolis is disposed toward it may be judged from the fact that already for nearly 150 nights it has crowded one of the largest theaters of the city with audiences that have embraced many of the clergy and others prominent in the churches, as well as the leaders of society and the representatives of the aristocracy and the nobility. The press, both religious and secular, has discussed it freely and almost without exception favorably, and one cannot be in London a single day even without being accosted more than once with the query, "Have you seen Barrett in The Sign of the Cross?"

The mere popularity of a current drama, it is true, does not entitle it to the consideration and respect of sober-minded people. But when an actor of the type of Mr. Barrett hazards his professional standing and takes a large financial risk in the interests of a noble ideal, which to many of his closest friends and advisers seemed quixotic, he deserves a measure of recognition and applause. Personally I believe that he has been actuated by a far higher motive than that which might induce a shrewd theatrical manager to venture into an untried field. Not to cater to the eye and ear of the populace, but to lift the stage to the level of its highest possibilities has been Mr. Barrett's ruling impulse. Believing that God has given to certain men and women the dramatic faculty, that it is as truly a divine implanting as is the artistic or the musical talent, and believing, on the other hand, that the great mass of mankind are susceptible to powerful influence from the stage for good or for evil, he has sought to eliminate that which feeds vain desires and sensual appetites and to appeal directly to that which is noblest in the heart of man.

The scenes of the play are laid in Rome in the year 64 A. D., when the Christians were a hunted sect and Nero, the representative of all that was basest and weakest in heathenism, was sitting upon the throne of the Cæsars. The hero of the play, Marcus, the prefect of Rome, happens to rescue one day in the street Favius, an aged Christian, who was being hounded by the rabble. The beautiful young woman accompanying Favius pleases the prefect's fancy, and he takes pains to keep himself informed with respect to her movements. Meanwhile comes an edict from Nero enjoining upon Marcus the duty of exterminating all the Christian residents of Rome. He would gladly spare Mercia, the object of his sudden affection, and delays as long as he dares the execution of the sentence. But other officers are apprehending the followers of Christ and putting mere boys to the torture in order to ascertain where the gatherings for worship are held. The Roman soldiers surprise the Christians thus assembled, hale them to prison and subsequently send them to the gladiators and the lions. Marcus, after several bold but unavailing appeals to Cæsar for the life of Mercia, and having been held at bay by the strength and purity of her womanhood when he was tempted forcibly to possess himself of her, finally becomes a Christian and goes hand in hand with her to death.

Naturally all the art and resources known to the modern stage are called into requisition to make impressive and vivid this representation of the days when in imperial Rome Christianity and heathenism were just entering upon that deadly and apparently unequal combat, the circumstances and the outcome of which constitute the most thrilling chapter in the annals of mankind. As one sits in this London playhouse he is transported, whether he will or not, to the Rome of the first Christian century. He enters the luxurious, sumptuous homes of the wealthy patricians and the humble, unadorned dwelling of a Christian family. The heated, noxious atmosphere of the gay social assemblage and the wild, riotous talk of so-called ladies and gentlemen, given to deep and frequent potations, contrast sharply with the quiet grove by the river, where the Christians meet to worship the one living and true God and to raise to him their songs of gratitude and trust. Nero's palace, the weak, whimsical, conceited tyrant, his handsome but equally cruel wife, Poppæa, and their obsequious and fawning retinue of servants and willing tools, even the cringing, animal-faced spies that ferret out the Christians — all these evidences of a corrupt, licentious but omnipotent court do but throw into a more attractive light the dungeon where the condemned Christians await their doom, and the brave and brotherly spirit which they exhibit. Moreover, through the entire drama you discern its central motive — the gradual but steady operation of Christianity in action upon a proud pagan hitherto accustomed to give free rein to his passions. "What this Christianity is," says Marcus, at one point in the drama, when his mind is awakening to the realization that there may be some good in the hated, ostracized religion, "I know not, but this I know, that if it makes many women as pure as Mercia, Rome, nay, the whole world, will be all the purer for it."

The drama deals at such close range with the Christian religion that one who has not seen it might naturally fear that it would at times pass the bounds of good taste and reverence. But that is not the case. The parts are taken so sympathetically, and the general movement is so decorous and reverent that even the frequent use of the words of Christ and of the apostles does not seem out of place, provided one appreciates the spirit of the whole undertaking and what it aims to do.

The value of this new and noteworthy production to my mind lies first of all in the fact that it gives reality to the facts of Christian history. Who does not need ever and again to be reminded of the point that our precious faith is rooted in actual events? It is not a legend or a myth. Jesus was really present in the world and the message which he brought, the life which he lived, the death which he died, the hold which he established upon the hearts of men are as indisputable historical realities as the campaigns of Cæsar or the sacking of Rome by the Goths. To the skeptic, the agnostic, to the persons who never open their New Testaments, Wilson Barrett's play says, "Here is something with which you must reckon; you cannot dispose of the Christian religion as a golden dream or as an out-worn theory."

Furthermore, this play recalls to Christians the heroic character of their faith. We forget too readily in these days, when the profession of Christianity costs us nothing, that there was a time when men and women and little children went to the rack and poured out their lifeblood rather than deny their Master. That noble hymn of Heber's came forcibly to mind when I left the theater at the end of the play, particularly the verse:

> A noble army, men and boys,
> The matron and the maid,
> Around their Saviour's throne rejoice,
> In robes of light arrayed.
> They climbed the steep ascent of heaven
> Through peril, toil and pain.
> O God to us may grace be given
> To follow in their train.

And I was not surprised to find in one of the London papers the next day a letter to the editor, in which the writer said, responding to some criticisms that had been passed upon the play, "After having seen this beautiful play my only aim has been to serve my Master as Mercia did."

It hardly seems to me too much to say that Mr. Barrett and his coadjutors are set-

ting forth the Christian gospel in the midst of all the materialism and selfishness of the world's greatest, and possibly its wickedest, city. Close to the doors of his theater presses nightly that mad procession of brazen, painted creatures, whose public barter of their womanhood constitutes the shame of London. Within the playhouse itself night after night gather many eminently respectable people no doubt, but idlers and triflers in the face of life's great duties and opportunities. It is in the midst of such conditions as these that Wilson Barrett is forcing men and women over whom the church has little influence to think of Christianity as a historical fact and as a power in the life of man. It is the simple, broad, vital faith which he presents —that faith which makes men and women strong and calm, patient and pure, loving and forgiving, loyal alike to earthly monarchs and to the unseen and risen Master, the source of all their courage and of their final victory over their foes. And so long as this is the effect of Wilson Barrett's drama, I, for one, wish him Godspeed.

## MARSE WHIT'S BRE'KFUS'.

BY EDNAH PROCTOR CLARKE.

It was the second day at Gettysburg. The morning sun looked down on the cradled valley that had waked to find itself a battlefield, and flecked with cloud shadows the mighty peaks of the encircling hills—hills that had waited through time for this July day.

The thrill of expectant battle was in the air. The gray files of the Army of Northern Virginia stretched southward along Seminary Ridge, and across the valley from Culp's Hill to Little Roundtop the battalions of the enemy wheeled to position. Already at intervals Meade's batteries were shelling Seminary Hill, and in the open plain between, behind chance protection of rock or shrub, the skirmishers of both armies lay with leveled rifles.

"'Scuse me, Cap'n, but kin you tell me whar's Marse Whit?"

The young officer, his gray uniform stained with the dust of the night's travel, lowered his field glass and faced his questioner: "Hello, Pete! When did you come up?"

"De Commissary wagons is jes in, sah. I hu't my foot las' night—'twarn't nuffin', an's all right now—but Marse Whit made me stay an' ride 'stead o' marchin'. I jes done fix his bre'kfus'," he lifted a tin pail into sight, "an' please tell me whar's he at."

"There." The officer pointed down over the ridge into the field below. "There by those gray rocks and the alder bushes"—

"Dar?" Pete's jaw dropped. "Dar, wid dem cannons spoutin' yonner an' dem Yanks lyin' dar to pop'm like a squir'l! Lawd! Marse Cap'n, you oughtn' sont dat chile a place like dat!"

"Child!" The captain laughed. "He could whip you with one hand, Pete."

Pete shook his head. "He ain't but sebenteen las' Crismus, do' he's so big. Him an' me wuz bawn de same day, him at de house an' me in de quarters, an' my mammy nu's us bof at her bres'. He nuver wuz on skirmish line befo', an' you oughtn' sont him dar."

"He has to take his turn with the rest of us." The captain's voice softened. "The line was set at midnight and can't be relieved till dark again."

"Marse Whit out in de fiel' all night—an' no bre'kfus' an' mos' noon—an' me gabblin' heah!" and Pete saluted and wheeled away.

The captain turned abruptly, "What are you going to do?" he demanded.

"Do?" Pete raised his eyes wonderingly. "Why, tek Marse Whit his bre'kfus'."

"Take him his breakfast—where?"

"Why, down in de fiel'," Pete's tone was still more wondering and a trifle exasperated. "I gwine cut down de hill an' cross de lot an' tek Marse Whit his bre'kfus'."

"Good God! boy, do you know what you are saying? Do you see Meade's batteries, do you see those crouching men in blue, do you know not a rabbit could lift its head from the stubble without being seen and shot? Look there!" as a shell from across the valley sung past them carrying its destruction into the camp behind.

Pete shook his head doggedly. "Marse Whit gotter have his bre'kfus'," he said. "Ole Marse tol' me to tek keer on him. Ole Marse giv' two sons to de cause an' Marse Whit de las' one. 'Tek keer on him, Pete,' he say, 'do yo' bes'.' Marse Whit cain't stan' hit de whole night an' de whole day starvin', he gotter have his bre'kfus'."

The captain bit his lip impatiently. "Don't be a fool," he said. "Don't you suppose your life means more to Whit Davies than a few hours' hunger? I won't see you go to certain death like that. As your commanding officer I forbid it."

Pete turned, his thick lips trembling, his voice breaking at every word: "Doan say dat, Marse Cap'n—doan! Why what dis nigger for, 'cep'n to wait on Marse Whit? We belongs to one anudder, Marse Whit an' me. All de way frum Norf Ca'liny we's marched, step by step, an' slep under de same blanket some nights, an' dey nuver wuz a corn pone, dey nuver wuz a chunk o' po'k, but Marse Whit giv' me ha'f. Doan say dat Marse Cap'n—doan! How cud I go back an' tell Ole Marse I done my bes' an' Marse Whit starvin'?"

The gallant young officer, who, on the morrow, was to lead in the foremost ranks of that hopeless, dauntless charge that swept up the iron hights of Cemetery Hill and marked the angled wall in blood, looked at the boy with kindling eyes.

"Go!" he said. And then, with an involuntary gesture, he lifted his hand as he would have saluted his general. But Pete did not see nor comprehend. He was looking across the field to the gray rocks and the alders.

Out under the glare of the noon sun Whit Davies was lying, his head resting on his folded arms. The long vigil, the hunger and something else—something he was trying to forget—had blanched the boyish face beneath its tan and set deep lines of pain about the sensitive lips. He was sick at heart, sick for home, smitten down with a sense of loneliness and misery such as had never touched his young life before. He was looking away from the embattled peaks to where the hills swept in untroubled hights, blue beyond blue, and the sky met them. His eyes grew misty a moment. Surely the cloud shadows yonder were drifting over King's Mountain, the rustling leaves beside him were the great white oaks in his father's yard, and the darkies were singing in the quarters.

The sound was so real, so near, he turned his head involuntarily. A cry broke from his lips: "My God!—not Pete! No! no! Not Pete!"

Down the slope of Seminary Hill a figure was running, under the range of a thousand guns and fifty batteries, leaping, springing over rock and stump and bush as if on a holiday pleasuring, swinging a shining bucket and chanting an old plantation song. The belching cannon had hushed their challenges an instant, and as the boy came on, of all the serried ranks opposing, not a rifle was lifted. Perhaps the watching veterans guessed or understood, but the hill was conquered, the field won, and, breathless, laughing, unhurt, Pete dropped at his master's side.

Whit's arm flung out across his shoulders dragging him down: "You good-for-nothing—trump!" The words choked him and he laughed, boylike, to cover it.

Pete's eyes were shining. "I done fool dem Yanks dis time!" he chuckled. "Marse Whit, heah's yo' bre'kfus'."

"And you risked your life—lie low!"

The Federal batteries had opened again, and twenty yards from them a furrow was plowed through the parched grass.

Pete squirmed. "Too many hornets in dis heah lot," he said, making with arms and knees a hollow such as Whit had made in the loose soil and scooping a hole for his pail. He did not like to look at his master just then.

"What you 'spec' I got?" he asked.

Whit dashed his hand across his face and shook his head. Then the sense of something living and loving beside him brought the joy of life flooding back into his heart. His eyes danced as Pete with an air of conscious pride lifted the corn pone that covered the contents of the pail.

"Chicken! Pete, you black rascal, whose henroost did you rob last night?"

Pete's injured innocence was a sight for the gods. "Robbin'? Dat chicken, Marse Whit, dat chicken wuz a d'serter. He cut outen de Kurnel's coop in the wagon las' night, an' wuz mekin' stret back fo' ole Virginny, an' de Kurnel's orders wuz 'Ex'cute all d'serters on sight'!"

"And I suppose"—Whit tore a wing apart, "here, take some yourself or I won't touch it—I suppose you didn't present him back to 'de Kurnel' with your compliments?"

Pete's white teeth met in the drumstick. "Go way, Marse Whit! When Providence done frow a chicken at dis nigger's haid, he ain' projeckin' roun' to frow hit back agin."

"Well, it's powerful good," Whit reached for another piece. "I didn't know how hungry I was till I began to eat."

"Tek de odder corn pone," said Pete, hospitably, fishing it out from the bottom of the pail. "Hit's browner den de fu'st. Is you jes' bin lyin' out heah doin' nuffin sense las' night?"

All the joy and light went suddenly out of Whit's face. He dropped the chicken from his hand.

"I've done—something," he said, slowly. "O Pete—I've shot a man. No—I can't eat any more—I'd forgotten a moment. It was over there by that big rock—he was crawling to it to get in the shade I think—and raised himself—and you know I *can* shoot—and—he threw up his arms and went backward—I'd forgotten"— The boy's head went down on his arms again.

Pete held out the pone mutely. "Dat's what you heah fo', Marse Whit," he said,

after a moment. "Dat's what you heah fo'."

Whit turned his face towards him. "I know—but this was—different. I never was on picket duty before. In a battle everybody's shooting and you don't know where the bullets go, and you are as likely to get hit as the rest. But here—out here alone—and he over there alone—and to take aim deliberately. It wasn't like war—but"—

The voice had failed entirely now; the broad shoulders were heaving like a child's.

Pete dropped the pone. "For Gawd's sake doan, Marse Whit!" He crept closer, flinging his arm about him, as he had done bivouacking on the frozen ground when the snow drifted down on their one blanket.

"Doan—doan—I nuver seed you do dat—a-way befo' in all my bawn days! Doan tek on so—he warn' nuffin but a no count Yank, no how"—

"Hush!" Whit raised his head, his gray eyes ablaze. "Pete!" he said, suddenly, "do you know what that man over there died for? Do you know what they are fighting for? Do you know you could cross this field and be free—*free?* Not my slave, nor any man's slave, but *free?*"

Pete looked across the dusty field and then back in the glowing face beside him. "Who gwine bring yo' bre'kfus' den, Marse Whit? Who gwine tote de blanket an' rake up de fire? What I want go to de Yanks fo'? Is dey bin good to me, like you an' Ole Marse? Why Ole Marse nuver whup me in his life, cep'n he whup us bofe de same fo' some fool trick. What I want go to de Yanks fo'?" His voice faltered. "Doan look like dat, Marse Whit."

Whit's hand went out and rested an instant on the gray shoulder nearest him. "I wish they knew," he said, looking across the field. "I wish they *knew!* They don't know us, Pete, and perhaps—perhaps—we don't know them either." He stopped, bending his head back to look up in the cloud-flecked sky that arched its tender blue from ridge to ridge.

"I can't think straight, some way, today," he went on, after a pause. "Do you see that flag over there, Pete?" He pointed to Meade's headquarters. "Four years ago day after tomorrow, at the big barbecue, do you remember how we ran it up clear to the top of the staff and all the crowd cheered themselves hoarse? And grandfather's father fought for it with Nathan Green. Seems like there was a mistake somewhere." He turned his face to the northward hills again, hills that in Pennsylvania as in North Carolina were lifting their changeless peaks against the blue.

Pete did not understand. He crept closer with that sympathy of silence dogs know, and some men.

After a moment Whit spoke again more to himself than to the other.

"Do you remember what father said when we marched away? 'North Carolina calls you, and the greatest thing on earth is to do your duty.' But," his eyes wandered across to the big rock again, "wasn't it *his* duty too? Which of us is right—O, I can't think it straight!" He drew in his breath with a shiver.

Pete stirred uneasily. "'Twill all cum right somehow, Marse Whit, doan you fret. What dey doin' back yonner?"

Far to the south Hood's division crept nearer the Federal left. Soon the dark hights of Roundtop would break in sudden flame, and men made in God's image struggling like tigers through tangled glade, up jagged ledge, fall crushed and dying among the unheedful stones. Soon the warm harvest fields would shudder beneath charging feet and the westering sun look back on blackened homesteads, withered orchard boughs and trampled wheat wet with strange, clotted dew. Already the cannonading on Cemetery Hill had quickened. Sharpshooters grew vigilant, and shell and ball cut their death lines through the air.

The two crouching by the alder bush looked back to see the stir of troops on Seminary Hill—the quick galloping of a messenger. The "stars and bars" caught the breeze and floated free against the blue, and a cry, the cry of the Southland, came down to them.

Whit lifted his head, his eyes were like stars. Those were the men he had marched with from the old North State—the men who had sworn to lift her flag and strike in her name! Could there be higher death, higher purpose than that? The thrill of the nearing conflict swept through his veins, blotting out all else.

"They are moving, Pete, and we not there! O, to lie here like cowards while they"—

Pete's hand clutched his wrist. "Gawd, Marse Whit!"

He pointed before them, and the next instant had flung himself above, in front of, his master. The explosion seemed in their very ears. Then the smoke and dust cleared away. The pieces of the shell, save one, had scattered harmlessly. Pete raised himself, and fell forward on his face.

Keeping his own head low with some blind instinct of self-preservation, Whit turned the boy's slight form over.

Through that jagged tear in the breast the blood came in quick spurts, soaking the gray jacket, dripping down on the untasted corn pone, and dimming the brightness of the shining pail.

"Pete! Pete! Put your hand here. Help me. Press hard, *help me!*"

Pete's eyes, already filmy, opened and fixed themselves in unutterable love on the face above him.

"'Tain't no use, Marse Whit. Hit doan hurt—much. Tell Ole Marse I done my bes'—I done my—"

The words failed, the head drooped backward.

"My God! I can't have you die so! Pete, Pete!" and with the boy in his arms Whit was on his feet, staggering, stumbling, leaping over the furrows back to the camp.

"You shan't die, Pete. I'll get you to the lines—the surgeon! We'll go home together—back to father, back"—

. . . . . .

"Bring them together boys. I cannot separate them."

The young captain, his head bared in the moonlight, looked down on the two at his feet, clasped as they fell—the two who had died for something greater than victory or defeat.

Through the night-shielded valley gleamed the bivouac fires, lighting fitfully the shattered cannon, the mangled horses, the dying and the dead. Tomorrow would bring again the struggle, and afterwards—? He lifted his eyes. The white fingers of the moonlight lay in peace across the riven fields, and beyond, shadow and silver, were the lifted peaks of the eternal hills.

## A BIT OF WARTIME HEROISM.

Just at this time in May, thirty-three years ago, began the attack on Port Hudson which lasted until the eighth of July, and was the scene of the wounding and death of so many of our brave boys. On the fourteenth of June a terrific attack was made upon the enemy's breastworks with little result save strewing the ground for hundreds of yards with the dead and wounded. During the following night, fatigue parties attempting to remove the wounded from the scene of carnage were frequently fired upon by the enemy.

From the Twelfth Connecticut regiment a captain, with a corporal who volunteered to assist him, started to go to the relief of one poor fellow who seemed to be suffering intensely and unable to move. As they worked along toward him they met a soldier from the Twelfth Maine returning from a similar though unsuccessful errand. Turning about, he accompanied them to the last sheltered position directly opposite the poor fellow. The captain threw off his accouterments to crawl to him with a canteen of water for which he was calling piteously. But the soldier from Maine pulled the captain back, saying, "If any one makes the attempt it shall be me, for I am smaller than you and shall be less observed."

The two watched him with breathless anxiety until he had covered three-fourths of the distance, and they began to hope he might reach the sufferer. Then a voice from the breastworks called out, "Hallo, there! Hallo, there, I say." No answer. He simply hugged the ground. "Hallo, there! Answer, or I will shoot you." Seeing many guns leveled at him, he answered feebly, "What?" "Are you wounded?" "Yes" (feebly). "Well, what are you trying to do?" "Getting water to a wounded comrade." "Get up and give it to him and then come in here." He stood, lifted the canteen to the poor fellow's lips, gave him the stimulant he had for the purpose, then, looking about to estimate the distance back to our shelter, before he could move the voice said, "Come in here, or we'll put a hundred bullets through you." The captain sadly waved his hand as the soldier looked imploringly for aid, and advised him to go and save his life. It was his only hope. Slowly he turned and limped up the embankment, as noble and brave a sacrifice as was ever offered for a fellowman.

The next morning the wounded soldier lay cold in death on the plain. During that morning the captain lost an arm, being shot by a sharpshooter, and was carried to the rear. Long, weary months of fearful sickness ensued, during which he left the service never learning the fate of the noble fellow taken prisoner.

A short time ago the story as told by the captain was published in the *National Tribune* of Washington. Soon after its issue he received a letter from the editor asking his name and address, which were sent. A little later, to his surprise and delight, he received from a town in Wisconsin a letter, the purport of which was: "I am the prisoner of Port Hudson and am contemplating a visit East soon, and shall be glad to renew the acquaintance unexpectedly cut short on the battlefield." Delightful visits have been made of late and the thrilling experiences of that awful night vividly depicted. Surely, "truth is stranger than fiction." This is, indeed, a romance of war.

E. P. A.

## ANNUAL ASSEMBLY OF ENGLISH CONGREGATIONALISTS.

BY OUR LONDON CORRESPONDENT.

DR. BERRY ELECTED CHAIRMAN. MESSAGES TO AMERICAN BRETHREN.

The assembly in London, May 11–15, of the Congregational Union of England and Wales will certainly rank as one of the most memorable of the sixty-four annual gatherings that have been held. Questions of great moment to Congregationalists and some of vital importance to all Nonconformists have come up for consideration and been discussed with remarkable vigor, ability, fairness and good temper. Having attended every one of the meetings, I can testify that the attendance was unusually large, the interest keen at every point, and the level of the speeches above the average. The outstanding characteristic of the meetings was the intense devotion shown to the principles of Independent Nonconformity, the most resolute determination being expressed at all costs to maintain those principles at this critical period in the history of the Free Churches of England.

There is no previous nomination of chairman except such as appears in the newspapers. This year two names were thus proposed by two sets of ministers, and there was some uncertainty as to how the ballot would go. At the business meeting of representative members, which began at 5.30, it transpired that 684 votes had been recorded, a clear majority of that number being necessary to secure election. When it was announced that 496 had been given to Dr. Charles A. Berry of Wolverhampton there was a burst of prolonged applause. This honor, the highest the denomination has to bestow, is conferred upon Dr. Berry at the comparatively early age of forty-four, but the great services he has already rendered the denomination, especially in its relation to the state, fully entitle him to the distinction. His election is unanimously approved in both the religious and secular press, and much satisfaction is expressed that he was not enticed away to Brooklyn.

At the business meeting of the union the report presented by Secretary Woods stated that in view of the Venezuela dispute the committee of the union "felt specially bound to take every opportunity for strengthening and manifesting unity with the United States, with whose churches the union has always cherished intimate relations," cited the message in the interest of peace cabled to your National Council and its "prompt and affectionate response," and declared there could be no doubt that the action of Christian men on both sides of the Atlantic told powerfully in allaying irritation. Next was reported a correspondence between Dr. Hazen and Mr. Woods, referring to the second International Congregational Council to be held in Boston in June, 1899, the union committee urging that a special endeavor should be made to send an adequate representation from this country, so that England may worthily take her place in an assembly of Congregationalists from every part of the world. Attention was called to the arrangements for the laying by the American ambassador, on June 29, of the foundation stone of the John Robinson Memorial Church, towards which £3,500 has been subscribed, mention being made that a large deputation of Congregationalists would be present from America.

The year's receipts of the union, including book sales, was £15,338; about half of the balance on the year, £635, was allotted to the denominational societies, the remainder being set aside for the further development of the publishing department. In moving a resolution regretting that English railway companies persistently refuse to make the same reduction of fares to travelers to religious gatherings as are regularly made to travelers to race meetings, Rev. R. B. Brindley, Nottingham, instanced the more liberal policy that obtains on American railroads as worthy of imitation by British companies. Mr. Woods, who steadily grows in popularity with his brethren, having been re-elected secretary, the meeting resumed the discussion, adjourned from last year, of the report of the special committee for revision of the constitution of the union. The changes made are mostly in matters of detail, and their general effect is to strengthen the union's democratic basis. The committee is increased from seventy-two to ninety, and they are empowered to arrange for two or more provincial assemblies in the autumn. Hitherto it has been the practice to hold one autumnal assembly in a large town, and the new departure is to enable the union to visit smaller places, which could not accommodate the full tale of delegates. Lay members of the committee will in future be on the same footing as ministers in being entitled to receive from union funds their traveling expenses in attending two meetings in the year.

The next morning, Tuesday, the assembly met in the City Temple, the area being entirely occupied by delegates and the gallery filled with visitors—the largest gathering of recent years. After a devotional service came the address of the retiring chairman, Rev. J. Morlais Jones, the poet preacher of Lewisham. Taking for his keynote Browning's quaint phrase, "Wanting Is What?" Mr. Jones submitted that despite our manifold progress something is missing, and devoted his address to the task of showing what is wanting. First he put the renewal of the purely religious life of the church, which will come only by prayer, private and public. Next was needed a restatement of the truth given us to preach. Truth, said the speaker, is immortal and never changes, but the way of expressing the truth constantly varies. To build is the need of the hour, and this is what the masters in theology, Wendt, Beyschlag, "and our Dr. Fairbairn, the exponent of the best that is in us," have set themselves. In this restatement a greater place than ever must be given to the Lord Jesus Christ; in theology or business, social or national life, he must be the center. The third need was to set the churches of many names in their right relations to one another. The union which means the amalgamation of all denominations or the absorption of all denominations in one denomination was the special proposal of the Anglican Church. "But we have no desire to return." This frank avowal was loudly applauded. "We do more brilliant service to the common church by maintaining our individuality, cultivating our special gifts and remaining where we are."

The fourth need was a restatement of Congregationalism and a redefinition of its duties. We have a proud history, but it is growing upon us that somehow we have missed the mark—we are losing touch of the day that now is. Congregationalism in ideal is beautiful; Congregationalism as it exists is far too often of a degenerated type. It must be born again. To this end we must (1) realize its solidarity and share in the larger life of the denomination, especially by supporting struggling churches in town and country; (2) get the working man into the texture and fabric of the church—by putting him on church committees, by abolishing the unwritten law that the first qualification to be a deacon is the possession of a check-book, by modifying the pew rent system; and (3) re-establish our hold on the young. The address, which lasted a full hour and a half, was full of charm. The illustrations were particularly felicitous, the humor was delicate and natural, the spiritual tone was of the highest, the catholicity of the sentiment was all-embracing. A memorable incident occurred when, referring to the education question, the chairman said, "The battle has begun, we will fight to our last breath"; at once there was a tempest of applause.

After this "battle cry for the hour," as Dr. John Brown called it, the assembly settled down to practical work. The prospects of the Church Aid Society continue to improve, the minimum stipends of almost all ministers of aided churches having been raised to £80 and some to £100. Dr. Mackennal spoke of the need of maintaining the work of the churches in rural districts and of meeting the religious needs of growing populations. He has no faith in the cry, back to the land, regarding the drift from country to town as inevitable. But he wants to see in every village a resident Nonconformist minister to stem the tide of "rampant and advancing clericalism," and as he hopes that that may be one of the results of Free Church federation he cheerfully devotes his closing years, which he had looked forward to spend in a quiet pastorate, to that moment, though it entails the most arduous work of his life. To meet the needs of large towns the church extension committee reported in favor of a special central fund, which two brothers who jointly contributed £1,000 consider should be not less than £100,000. Dr. Barrett, our delegate to the American Triennial Council, reported his visit to that body.

On Thursday morning there was a special assembly in the Memorial Hall for the consideration of public questions. The session was made historic by Dr. Berry's outspoken words to the Irish party on their attitude to the education bill. In voting for that measure he said they deserted not only their friends but their principles, and their falsity had postponed home rule to a date which could not be guessed. "When that question comes to the front I shall vote for it, but meanwhile I will never put that question before other questions. We have waited too long; for our questions we will go first." This declaration, which was followed by a prolonged demonstration of approval, comes with all the more weight after Dr. Berry's election to the chair. Lord Rosebery is said to have been waiting for an expression of Nonconformist feeling on this point. He now has it and with unmistakable clearness. The threat of Mr. Hirst Hollowell that if the school boards are to be turned into happy hunting grounds for priests we will not pay the rate aroused similar enthusiasm. Rev. H. Storer Toms, ex-chairman of the London Union, a man not given to extravagance, suggested at a previous meeting that in this controversy it may be necessary for Nonconformists to go to prison, if they are to be true to their principles, and the suggestion has been seriously taken up by not a few.

Moving a resolution on international arbitration Dr. Rogers, who spoke with astonishing vigor, said: "Can there be any real difficulty between us and our American friends? They were here amongst us not long ago; we rejoice to think they are coming here again [applause], and I think before they come they should have this message from the Congregational Union of England and Wales, that we are resolved, come what will, whatever party be in power, however inconvenient it may be to party interests on the one side or on the other, we are determined that between our two peoples there shall be only real, lasting and blessed unity." [Loud applause.]

In the evening the young people of the denomination met for a *conversazione*, when stimulating words were addressed to them by Dr. Horton and others. On Friday morning the closing assembly was held in the Memorial Hall. Thoughtful and suggestive papers were read by Rev. Alfred Norris, Brighton, on The Paramount Theme of the Pulpit, and Rev. Edwin Joshua Dukes, Bridgwater, on The Pastor and the Young People, helpful discussion ensuing. Dr. Newman Hall, who attains his eightieth birthday May 22, took part and delivered a solemn testimony. The communion service brought a remarkable series of meetings to an impressive conclusion.

*May* 16.

## GEORGE ADAM SMITH IN BOSTON.

Of medium size and build, ruddy of complexion, erect and alert in posture is Professor Smith of Glasgow, who occupied the pulpit of the Old South Church in this city last Sunday, both morning and evening. A scholar of the first rank, there is little distinctively scholastic in his appearance. His is a face which one instinctively trusts as well as admires, and when it lights up, as it often does as his interest in his theme waxes strong, the ardor and insight of the prophet are discernible—the prophet of hope and cheer rather than the stern deliverer of warnings and denunciations. Certainly it is not too much to expect that one who has penetrated so far into the thought of the old Hebrew seers should draw from them something to accentuate his own message to the modern congregations that gather so willingly to hear him.

Dr. Smith read the Scriptures with singular impressiveness and his prayers were sympathetic and uplifting, the brief one before the

morning sermon having a special pertinence to its position: "O thou who hast lifted us by prayer and praise unto the secret of thy presence speak unto us through thy own word, so that through all the working week we may still hear thy voice and gladly obey it."

Dr. Smith uses a manuscript but his delivery is exceptionally free and effective. He has a resonant, well modulated and decidedly agreeable voice. The literary charm and finish of his sermons were in accord with their intellectual and spiritual forcefulness, the simplicity and energy of style which characterize his books being manifest. He termed his morning text "a little song in the book of Numbers" [21: 16], employed by the drawers of water to lighten their toil, and from it he went on to point out the religiousness of common life. We shall print the sermon in full in an early issue.

The evening sermon started from the text, "While ye have the light, believe in the light that ye may become sons of light." It was characteristic, said the preacher, of Christ in comparing himself to the light to refer always to its practical usefulness. The analogy between the physical and the spiritual day was dwelt upon, the point being made that the night comes not merely to afford rest to the weary body, but to give intensity to life and a sense of the immediateness of duty. So the night becomes not only the liberator of the slave but the taskmaster of the free. Character has but a short summer in which to ripen. Man has a moral today but an irrevocable yesterday. Jesus is the great opportunity of life, but even he shares the qualities of definiteness and limitation which inhere in all moral opportunities. He will shine forever, but you and I have only this life in which to find him.

Dr. Smith set forth faith as a belief in Christ's practical effectiveness for this life and for that which is to come, and pressed home with evangelistic warmth and tenderness the question of one's personal and daily relations to him.

Dr. Smith spent a portion of the current week in inspecting the scenic and historic attractions of Boston and vicinity, going thence to Canada. This is his first visit to America, and after fulfilling a lecture engagement at Chautauqua he returns in July to Scotland.

## CURRENT THOUGHT.

### AT HOME.

Henry Norman, the British journalist, famous especially for his notable service rendered to the *London Chronicle* in connection with the recent diplomatic complication between our Department of State and the British Foreign Office, who was summoned to London from the Balkans and sent post haste to Washington, writes in the June *Scribner* on the political and social conditions In the Balkans. He says it is difficult, for many reasons, to write of Turkey today, because her political position is so uncertain "that the prophecy of today may be outdated by the fact of tomorrow." "Today Russia is guiding the sultan's hand, but this will not be for long, and on the very day I am writing I learn of a secret attempt he is making to secure in a measure England's good will once more. His effort will be in vain; no British statesman will ever again dare to propose the support of Turkey." He predicts that whenever the flame of war shall spring up in Europe the Balkans will catch fire.

President Hyde of Bowdoin College, in the same magazine, in a series of imaginary letters written by an American college student of today to his sister, father and mother, very clearly sets forth the mental and spiritual development of one who as a Freshman fails to get much out of the college church; as a Sophomore feels that Mill and Spencer, Huxley and Tyndall ought to be better authorities on the rules in the game of life than the "ingenious priests who enlivened the monotony of exile by drawing up an ideal code and attributed it to Moses"; as a Junior acknowledges Jesus Christ as Lord and Master, yet does not find the essence of his spirit and teaching either in traditional theology or conventional Christianity; and as a Senior announces that he has gone back to the Y. M. C. A., that he intends to connect himself actively with the church, that the cry "Back to Jesus" in religion is as foolish as "Back to Phidias in art," or "Back to Homer in poetry," and that he recognizes the church as "the organized expression of the life of the Spirit of God in the heart of humanity" and a spiritual necessity, which he can no more ignore in his efforts to serve God and his fellowmen than he could reasonably think of shouldering his musket and marching across the fields on his own account against an invading army.

Rev. Dr. J. G. Merrill, editor of the *Christian Mirror*, says that a wide observation of the life of several of our theological seminaries has made strong the conviction that they are beset with many perils, four of which he names: 1. The professors in our seminaries seem to regard themselves as the owners of the institutions which employ them and resent, very decidedly, any attempt to interfere with their imagined rights. 2. The narrowness of the world of men with whom they come in contact. No personal knowledge of the way nineteen-twentieths of humanity live tends to result in a type of mental and spiritual life that falls out of sympathy with the gospel of him who was a man among men. 3. The preponderance of the intellectual over the practical and spiritual forces in personal Christian life. 4. Lack of unity of aim or, to put the case more strongly or more truthfully, the presence of discord in the faculties of the institutions.

*The Churchman*, commenting on the suspension of Mr. Fuller from the ministry (since made deposition by Mr. Fuller's request) by Bishop Lawrence of Massachusetts, says: "It is a singular fact that the church in her canons deals only with marriage after divorce. She does not forbid divorce. It is an omission which ought to be remedied at the earliest moment. Christ himself forbade divorce, save for the cause of adultery. Certainly the church should do the same; should hand down and maintain and defend this teaching and this law of her Master. She should withhold her fellowship and privileges not only from those who are married contrary to God's law, but also from those who are divorced contrary to God's law."

*The Herald of Gospel Liberty* (Christian) says of the sect which it represents, and with which Congregationalists are asked to formally unite: "The Christians are not necessarily Congregational in form of government. We merely happen to be so, because of our free origin. Some of our churches almost seem to be Presbyterian, the official boards having such dominant power. If a conference of the Methodist Episcopal Church, retaining its Episcopal form of government, were to apply for admission to our American Christian Convention, it would undoubtedly be received without regard to its government, if it would thenceforth take only the name Christian, and make Christian character its only test of fellowship. That is, we do not denominationally emphasize form of church government, but character. . . . The Christians cannot be tied to any one form of government, any more than to any one dogma. Christian character is our sole test of fellowship."

### ABROAD.

The *British Weekly*, commenting on Rev. C. H. Hamlin's recent article in our columns, Bicycles and Electric Cars *versus* Sunday, says: "A point which the writer does not suggest is that churches might do more in organizing Saturday afternoon cycling excursions. Cycling clubs are carried on with much success at several London churches, and these are noticeable for the large numbers of young men who attend them. The pastor who cares for the healthy recreation of his young people during the week will not find that they desert him on Sunday."

*The Friend* (Honolulu) detects a "conspicuous development within the Congregational churches" (of the United States) of what it believes to be a "most grave and serious departure from sound teaching in respect to the cardinal doctrine of Christ's expiatory sacrifice for sin." The root and source of "this deplorable error," it says, "seems to be in a lack of deep sense of the evil of sin."

It is somewhat surprising, though none the less gratifying, to find a Frenchman, M. Filon, writing in the *Journal des Débats*, defending Puritanism and saying: "Democracy can give us Puritanism, not the Biblical Puritanism of an elder day, but a sort of philosophical and scientific Puritanism. And of all forms of the religious spirit it is that which most readily separates itself from dogma. It does not find dogma necessary for its existence. Equality in happiness is a chimera, but equality in abnegation, in renouncement, in sacrifice, is always possible. If the great efforts which Puritanism demands of man will not conquer paradise on earth for him, they will at least mitigate some of the sufferings of the best souls on earth. And so I ask myself," concludes our ingenious French philosopher, "if that is not what is meant when it is said that more than any other a republican form of government owes its existence, its very subsistence, to individual virtue?"

# The Home

## DECORATION DAY.

Alas! the graves which no man names or knows;
Uncounted graves, which never can be found;
Graves of the precious "missing," where no sound
Of tender weeping will be heard, where goes
No loving step of kindred. O, how flows
And yearns our thought to them! . . .
But nature knows her wilderness;
There are no "missing" in her numbered ways.
In her great heart is no forgetfulness.
Each grave she keeps she will adorn, caress.
We cannot lay such wreaths as summer lays,
And all her days are Decoration Days.

—*H. H.*

A recent short story by Octave Thanet purports to have been written by a father for his little son, in order that the knowledge of his father's mistakes and subsequent atonement for them and of his mother's steadfast courage may have its effect on the boy's life as he grows old enough to appreciate such confidence. It is a great pity that something of this kind cannot be done for all children. Such records might also prove a wholesome restraint to the parents, but, be that as it may, we lose some of the strongest elements of patriotism through ignorance of the lives of our ancestors, commonplace though they were. Memorial Day brings to comparatively few the thrill of personal connection with the heroism of a generation ago. But there is hardly a family in whose annals there are not instances of rugged endurance, resistance to wrong, or a noble lack of self-interest that left its mark. These may not be significant enough to furnish material for the historian, but they form an inheritance of which no child should be deprived. Honest pride in family traditions cannot but strengthen the love for the fatherland. The Jewish nation should teach us the wonderful influence of such training.

## VEXATIOUS CHILDREN.*

BY JOHN WATSON, M. A., D. D. (IAN MACLAREN).

Parents at times make a pretty pretense of indifference, but they are all aware that their satisfaction in life is bound up with the well-doing of their children. One would like to get the ear of children and suggest to them how much their parents' life—which means peace, hope, faith and joy—depends on their conduct, in speech and deed, in manner and bearing. If young people could only put themselves in their parents' place and imagine, wonderful things would follow. Some idler, who will not work from motives of fear or respect or ambition, might be spurred by love, if only to save his mother from reproach. Some thoughtless, selfish girl might deny herself whims and pleasures to bring satisfaction to the hearts of her people. Some young man might bear himself with a little more respect, and even condescend to give occasional information about his movements, if he had any idea of his father's feelings on certain occasions. Parents are kept at a distance, are denied proper confidence, have their convictions, wishes, tastes, if you please foibles, disregarded, look in vain for signs of affection and gratitude, have their just pride in their children humiliated, not because the children are bad or cruel, but only because it does not occur to them that, although they consider themselves independent of the old folks, the old folks are continually, willingly, pathetically dependent on them for what is more than living, or rather what is the heart of all living—for love.

Parents ought, however, to be sensible, charging themselves with the remembrance that youth is a stage in life that calls for much patience and tolerance. It may rather be taken as a process in the creation of character during which the wine is apt to be frothy and unpalatable. Persons about twenty—up or down—are often intoxicated with the first draught of life, and are neither what they were nor what they will be. They are hasty in their judgments, positive in their opinions, worshipers of idols, impatient of restraint, ashamed of old-fashioned ways, raised above the domestic affections and wiser than all the ancients. They will threaten to leave home to become writers, artists, teachers, or something not defined, only misty and grand. Their political, social and religious views may be amazing. This mightiness ought not, however, to be taken too seriously or made a cause of quarrel between parents and children. This is sowing wild oats after a harmless fashion, and the willful sower may be allowed some freedom without fear. His heart is sound, although his head be—for the moment—turned, and in a year or two he will laugh at himself openly. Do not let us call it vice, and lie awake of nights because our children, like other young animals, champ the bit and toss their heads and threaten to run away, when, with all their strength in them, they are first harnessed to the duties of life.

With years will come understanding and self-restraint; with years will reappear the homely duties and simple ways that were for a little despised, and forty-nine will settle down to honest work and filial piety. It may not be so with the fiftieth, and there shall be the heartbreak. In his ill-omened life the gayety and irresponsibility of youth deepen into insolence, idleness, viciousness and utter shamelessness. For a time his faults are excused; then they are covered; at last they are flagrant, so that the world knows what has befallen this home. Somewhere in a distant colony a son is living as in the far country, carrying beneath his degradation the traces of culture and religion. No acquaintance speaks of him to his people; his name is never mentioned in the home; all traces of him are removed; his mother alone pities and prays for him. His history is written, for those who can read, in his mother's face, in his father's humiliation. This is the secret chapter in many a family history; this is the black sorrow in many an English home, beside which worldly losses and bereavement are nothing.

The tragedy of prodigalism is often very perplexing and contradictory. One can easily find some home within his knowledge where a son received no training in religion, saw no example of piety, was brought up under no restraint. Yet, without a single aid to high living, he grows up dutiful, thoughtful, reverent, a lad any father would be well satisfied to call his son. By the laws of heredity and environment he ought to be a prodigal, but he is not; neither is he a Pharisee. He would be a very creditable product for a religious home. One can also lay his hand on some other home, where a son has been born in the line of faith, has been reared in an atmosphere of godliness, has been led into the paths of righteousness by a mother's influence, a father's authority. Yet, with everything in his favor, he breaks loose and sins grievously before man and God. He was expected to sustain the traditions of his house, and he might have been the son of a profligate. It is nonsense to say that the children of religious people, as a rule, turn out bad, and the children of irreligious people good; but Providence in many cases does seem to play at cross purposes with laws.

Prodigal is too strong a word to describe a large number of children who are, however, a constant trial to their parents. They are bad-tempered, sullen, disobliging in the home, or they are frivolous, light-headed, unstable, or they are extravagant, wasteful, luxurious, or they are deceitful, unreliable, scheming. Sons will not fall into their father's plans, although they be most just and reasonable, daughters will form unfortunate attachments, which can only prove disastrous and which the wider wisdom of older people would have prevented. It is one of the cruelest ironies of life that a man should spend the best years of his life in hard, self-denying, successful work to make a home for his family, such as neither he nor his people before him enjoyed, and that it should be made miserable for him by the disobedience, self-will and impracticableness of his children, that a man should amass wealth, every penny of which is a sign of industry and integrity, and that he should see it become an instrument of mischief—supporting incompetent sons in idleness and making his daughter a gilded bait for mean-spirited fortune hunters. The possibilities of joy and sorrow within a family are know only to God.

Given the best of children, there must be, from time to time, some vexation to the heads of the house, and one good of this discipline is to send them back on early days. Were we ourselves always docile, considerate, affectionate, understanding? Did we never try the patience of our elders? Did we never disappoint them? Did we never grieve them? We enter into their feelings now, when it is too late to ask their forgiveness, but not too late to be penitent. Nothing becomes men and women like genuine regret for the errors of the past. It fosters in us humility, tenderness and mercy. Prodigalism in children has often produced saintship in parents.

Does not our pain also give us an insight into the heart of the Eternal Father, whose children we all are and whom we have all grieved? When we read our own feelings, then we have the faint shadow of his whose love is ever wounded, whose patience ever waits, whose hope never fails. Between the earthly parents with their prodigals and the Heavenly Father with his there springs up a certain real sympathy, a certain community of thought. Both have suffered, both have made sacrifices, both have their reward in the future, both believe in the final victory of love. And our faint and despairing faith is caught up, established and crowned in him who watcheth, and will not cease to watch, till, from the wholesome misery of the far country in this world, or in that which is to come, the last of the prodigal children returns home.

*Copyright, 1896, by John Watson.

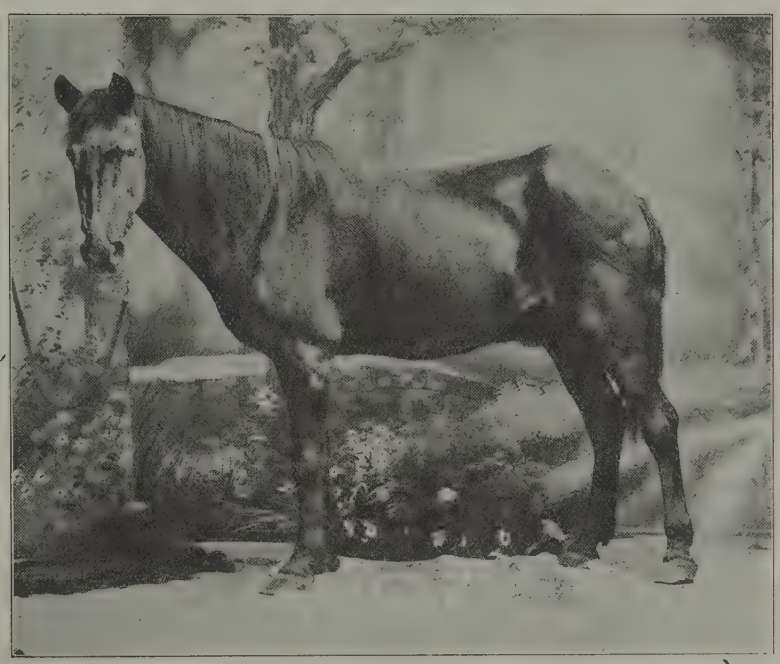
"He whistled as he went for want of thought." Of course it was a boy. You wouldn't find a girl whistling for want of thought. No; she wouldn't whistle. She'd talk.—*Indianapolis Journal.*

## THE ONLY EQUINE SURVIVOR OF THE LATE WAR.

BY REV. JAMES L. HILL, D. D.

Since Bell Mosby died two years ago last March, full of years and honors, a single representative of the equine race—more solitary than Robinson Crusoe upon his island—remains a cynosure of the nation's eyes. He will march next to the band and flag in the procession of the John Braden Post, G. A. R., upon Memorial Day, and, if life is graciously lengthened out, will participate in the grand reunion and national encampment at St. Paul next September. If the custom of earlier Memorial Days is continued, he will wear on his back a robe of state inscribed on one side with the legend, "I am forty-one years old and am the only one left." On the opposite side would appear the statement, "Captured in 1864, served in Company C, 16th Pennsylvania Cavalry."

His age is reckoned "according to his mouth" at the time he was taken from the enemy, and his name is Ned. General Sheridan's horse Rienzi, or Winchester, as he was always called after



He seemed to the whole great army to say,
"I have brought you Sheridan all the way
From Winchester town to save the day,"

was accounted venerable when at half of Ned's age; dying in 1878, he stood aside "as natural as life" in the Military Institute Museum on Governor's Island. Unlike Rienzi, who was presented to Sheridan when made colonel by a Michigan regiment, old Ned was originally rebel. His owne was shot from his back in Gen. Jubal Early's raid on Washington in 1864. At night, after the fight, any Union soldier who had lost his mount was supplied with a horse captured from the Confederates and Ned was thus given to Mr. B. F. Crawford, a sergeant of ordnance, who travels in the same car with him when he journeys and cares for him when at home in a village northeast of Erie, called itself North East. Old Ned is now a thorough-paced Unionist. He is unqualifiedly reconstructed. So far from being a Jack o' both sides, he seems to have lamented his youthful vagaries, although observers imagine that he is uncommonly excited by the rendition of Dixie—such is the lingering power of early associations.

At the close of the war Mr. Crawford left Washington on Ned's back and rode him to Harrisburg. There he bought a sulky, and, putting Ned between the thills, they, rejoicing in the dawn of peace, made their easier way to a home that Ned has distinguished by his presence, where he is regarded as a piece of public property, and where he is pointed out every day as the most prominent resident. This contraband when captured was a bright black, but now, with advancing years, has grown grizzled; indeed, most of the hair on his head has become white. His saddle marks are strikingly noticeable and he, like many another contraband, shows the scars of his burden-bearing. No Roentgen rays are required to discover the more prominent portions of his anatomy. In his early life he "scorned delights and lived laborious days," but he is now treated like a pensioner. His life is a reminiscence. Having fought in the greatest army that ever marched to martial music, and for the best government that ever enlisted equine valor, he is thought to have earned four quarts of carrots three times each day and two quarts of bran.

He was at the Grand Army reunion at Pittsburg, but while his patriotic feelings are still intense his bodily constitution declines to endure the old-time strain and it was feared that this Napoleon of horses would end his career with the glories of that high day. At Louisville, out of respect to his years and infirmities, he was carried on a float, which was highly decorated and which everywhere received an ovation. As between the most eloquent orator of the country, as an attraction at a Grand Army reunion and old Ned, recognized everywhere by soldiers as the sole survivor of his race in the war, a claim that his owner says is undisputed, it is about "horse and horse." When at this Southern city a squad of Early's men from whom Ned was captured saw him, they threw up their hats in ecstasy and rushed up to touch the gallant steed. At his stable he was visited by thousands of Unionists, Confederates, women and children, many of whom desired a hair from his tail as a relic of the war. He was present last year at the unveiling of the monument commemorating the great railroad wreck at Ashtabula where the winning voice of P. P. Bliss was hushed to earth forever.

If the veterans of the Grand Army have any hobby it is old Ned. He is the chief figure in civic and patriotic processions. Old as he is his equine excellency does not feel himself in the wrong place on the thirtieth of May in the festival of flowers. Garlands of roses make up his caparison. Even the children seem indisposed to wait until this veteran is dead before they show their appreciation of his services to the Union cause. In his Morgan blood there seems to be a strong infusion of old-fashioned star-spangled-bannered Americanism and he is very sensitive upon matters that touch its expression. In all parades, having participated in them so often, he very properly insists on marching next to the music. Once it is said that for more pomp two veterans were detailed to lead him. At this he kicked and withdrew. Overtures were made to him but the fun-loving animal manifested his humorous propensities and having freed himself, enjoying his inalienable right to liberty and the pursuit of happiness, shaped his course for a detour through the historic town. Presently the veterans and old Ned, who is distinguished for his horse-sense—or, perhaps more properly, old Ned and the veterans—adopted a different scheme. When they, unaccompanied by him, returned to the ranks, the instant the band struck up, old Ned, so jealous of position, fell in behind the musicians and tramped peacefully to the graveyard, and as he progressed was far and away ahead of anything else in the procession as the chief factor in the demonstration.

But his dimmed vision and gloomy deafness, suggesting that the doors are being shut in the street, and his trembling limbs, to say nothing of the blind staggers by which he was attacked about a month ago, although not as severe as those from which he suffered a year ago, still remind us that the shadows of the end have already begun to appear.

Oft am I by comrades told,
Poor old Ned, thou growest old.

The very appearance of age is calculated to soften our hearts and to call forth our respect. No other picture happens to inflame my own imagination like that which will ere long be exhibited to a grateful and reunited republic. The last survivor of the Civil War, old, bent and gray, but tenderly cherished by a generation unacquainted with the Rebellion except by history, will stand to say: "I feel like one who treads some banquet hall deserted. My comrades have all gone down to their windowless homes." What pathos, what a compression of memories and suggestion will inhere in that one man whom God alone will elect to stand in that position of solitariness. Those who can enter the Grand Army of the Republic are a set number. They must have enlisted and been discharged from the United States service in the days of the late war. As elimination proceeds the diminishing ranks cannot be

recruited, and thus some boy now living is destined to behold the last man, who will stand a solitary link bridging a newborn nation to a glorious past.

## AFIELD WITH YOUNG NATURALISTS.

### THE BLUE VIOLET.

BY MRS. S. J. BUCKLIN.

Great poets and naturalists have lived near to nature's heart. We read of whole days passed by distinguished men in company with brooks and birds. Observe, think, reason, young naturalists, if we are to roam the fields together. Observe nature in her various moods. Ruskin says she never does things twice alike. Learn to distinguish plants by their leaves, birds by their songs, clouds by their shape, and trees by their bark and habit of growth. Note also the season. Compare it year by year. Were the anemones in bloom earlier this year than last year? Do birds return at a certain date, be the weather cold or warm?

Remember, then, that May 10, 1896, Flora's procession was well under way, marching in regular order to the music of the bird band, Robert O'Lincoln leader, and Robin Redbreast first cornet. On it comes, an ever increasing troop of spring beauties that entrance the eye.

> Proud pied April, dressed in all his trim,
> Hath put a spirit of youth in everything.

April has been in a good humor this year. Smiles have been more abundant than tears and the "showers that bring May flowers" have been rare. Within six weeks certain flowers have sprung into life, bloomed and died. Already willows, elms and maples are in seed; hypaticas, cowslips, bloodroot and trailing arbutus have passed away. The law, "dying thou shalt die," holds in vegetable as in animal life. From the moment of birth death begins, and the life that now is leads daily to the life that is to come. Every flying seed holds a promise of new life and reproduction goes on continually.

Today, May 14, apple trees are in full bloom. The fields and meadows are bright with flowers. Botanists are deep in the work of filling their herbariums, and the source from which they gather is rich. More than forty varieties of flowers are now in bloom. From such a wealth of subjects it is difficult to select a flower peculiar to May. Every one knows the violet and every one loves it, but not every one knows that botanists distinguish 300 species of this simple little flower, which dwells in both temperate and tropical climes. Because of the delight of two bright city lads who roamed afield with the writer, this shall be the flower we will talk about. How their bright eyes sparkled when I pointed out a hillside blue with violets! Down on their knees fell the silent worshipers and began to pick the sweet blossoms, regardless of a torrid sun beating down upon them. Bob O'Lincoln, intoxicated with his own hilarity, poured a flood of melody from a blossoming apple tree. The soft west breeze danced merrily with every newborn leaf.

> All the broad leaves over me,
> Clapped their little hands in glee,
> With one continuous sound.

The common blue or field violet belongs to the genus *Viola*. A distinguished member of this family is the English sweet-scented violet, cultivated extensively in this country in greenhouses and much prized for its fragrance. The language of the blue violet is love and many a wooer delicately shows his affection by a bunch of English violets. The pansy, too, expresses "happy thoughts," or in bolder language, "I think of thee," and its name, from the French "*pensée*," comes from the drooping habit of the flower which suggests thoughtfulness. Burroughs heads his list of thirty fragrant wild flowers and shrubs common in New England and New York with *Viola blánda*, the sweet scented white violet, a denizen of our fields and meadows, speaking of modesty.

Side by side with the ever welcome dandelion, that "copies in gold upon the green expanse the stars of the midnight sky," appears *Viola cucullàta*, opening its flower by the wayside or on dry hills almost as soon as the fresh grass starts and whose stem at first is too short to satisfy the picker. Spring showers and sunshine encourage it to bolder growth and when May is well advanced it rivals in beauty its relatives in the woods and meadows. Wood's botany names fifteen species of violets belonging to the north temperate zone, including the yellow *Viola rotundifòlia* found in woodland from New England to Tennessee.

*Viola sagittàta*, the "arrow leaved" violet, is an early bloomer distinguished from *Viola cucullàta* by the shape of its leaves. *Viola pedàta*, or the bird's-foot violet, is a large, beautiful variety growing on hillsides, or in hilly woods, or on sandy waysides throughout New England. The petals are a pale blue, white at the base, without the purple shade seen in the field violet and are beardless and smooth. It blooms early in May before the common violet is out of bloom.

It is needless to speak of *Viola tricolor*, the pansy heart's-ease—the gardener's triumph over the "johnny-jump up" of our grandmothers' gardens. As a garden flower its laughing face is almost beyond compare in the cheery satisfaction one gains from a continued acquaintance. The art of the florist has brought it to a state approaching perfection in size, shape, color and vigor of growth. It is a universal favorite—the "ladies' delight," the *boutonnière* of the gay gallant, the comfort of the afflicted. It rejoices in cool weather. Our note-book records a friend who picked from her open air pansy bed, Jan. 14, 1892, one hundred and forty buds and blossoms after the snow melted.

Violet is one of the seven primary colors, red and blue combined. We read of violet wood, obtained in Guiana and used for turning, and of a violet shell, a mollusk of the genus *Ianthina*, having a shell of a fine violet-blue color, and of violet stones found upon high mountains, which, being covered with what is called violet moss, emit an odor like that of violets, which is long retained and increased by moistening them. The flower known as the "dog's tooth violet," yellow *Erythronium*, has no connection with *Violaceæ*, but belongs to the lily family. Lastly, we find in shops the candied violet, a confection of high value which seems a desecration of the modest little flower.

The roots of nearly all *Violaceæ* possess emetic qualities. While many species are cultivated for the beauty of their flowers, others are used in the preparation of medicine, and ipecac is said to be partly the product of a Brazilian species of *Ionidium*.

## Closet and Altar

*What Christ's prayer was all true prayers must be. You must pray with the great prayer in sight.*

The more our soul's life really hangs on Christ's life as its Saviour and continual friend, the more real becomes to us the unquenched life of those who have gone from us to be with him.—*Phillips Brooks.*

We must make time to be alone with God. The closet and the shut door are indispensable. We must escape the din of the world to become accustomed to the accents of the still, small voice. Like David we must sit before the Lord. Happy are they who have an observatory in their heart-house to which they can often retire beneath the great heart of eternity, turning their telescopes to the mighty constellations that burn beyond life's fever, and reaching regions where the breath of human applause or censure cannot follow.—*F. B. Meyer.*

> Unto the glory of thy holy name,
> Eternal God! whom I both love and fear,
> Here bear I witness that I never came
> Before thy throne and found thee loath to hear,
> But ever ready with an open ear.
> And though sometimes thou seem'st thy face to hide
> As one that hath his love withdrawn from me,
> 'Tis that my faith may to the full be tried,
> And I thereby may only better see
> How weak I am when not upheld by thee.

Is it at all unreasonable to suppose that the contemplation of God will yield us greater, more precious results than the consideration of anything or of everything in this world that he has made? You are wrapt in the study of mineralogy or botany or conchology; and have no time to spare for the cultivation of your acquaintance with God. . . . You, my friend, have a great dread of being found imperfectly acquainted with a certain literature and think nothing of devoting whole nights to the acquisition of it; but your conscience is visited by no painful sense of your defective knowledge of him from whom is every good gift. Indifference and ignorance are here indissolubly linked as are also knowledge and thirst for knowledge. "Then we shall know if we follow on to know the Lord."—*George Bowen.*

Never can we be so glad in anything that concerns ourselves only as in yielding our desires to God's perfect will.

Almighty, God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness which we from time to time most grievously have committed by thought, word and deed against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us most merciful Father; for thy Son, our Lord Jesus Christ's sake forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life to the honor and glory of thy name, through Jesus Christ our Lord. Amen.

# Mothers in Council.

### THE HOME AND THE SUNDAY SCHOOL.

The modern home expects altogether too much of the Sunday school. The business of the Sunday school is to welcome its scholars, to group them in classes, to provide intelligent and faithful teachers and to enrich, in such ways as it can, its exercise of worship and instruction. The business of the home is to provide the scholars, to prepare them with a knowledge of the lesson and so to supplement the instruction of the school that they shall come to recognize the value of it for the cultivation of the religious life. And the average home calmly turns over its business to the hard-working school and then wonders that it isn't done more successfully.

If Martin and Maria and the rest object to going to Sunday school today the home says, "Well, you needn't go if you don't feel like it, but it does seem strange that they can't make it so attractive that you would like to go." When Eric, who never thinks of studying a lesson, and Eva, who yawns or whispers through the session, show a deplorable ignorance of primary Bible facts the home complains, "It is too bad that they don't get teachers who can teach." And when Kenneth and Kate grow up without any love for the Bible or any interest in the Christian life the home sighs, "I can't see why my children should be so indifferent to religion. I'm sure they've been to Sunday school ever since they were big enough to walk there."

We want no blind partisanship of the Sunday school. It has its weaknesses, sometimes its faults. Its teaching is not always in accord with the most approved principles of pedagogy or an accurate knowledge of the lesson. There come occasionally misfits of teachers and classes. And a dull routine will be tedious in a Sunday school class as anywhere. Beyond doubt the Bible school is capable of improvement. But I want to say with every ounce of emphasis I can put into the saying of it that the greatest weakness of the Sunday school today is the weak support it gets from the home.

The home asks for religious education from the Sunday school with the same confidence that it demands a secular education from the public school, and yet refuses to the one all the aids it grants the other. If a word be said about dropping a Sunday school pupil into a lower class as a penalty for non-attendance or failure in the lessons, the home immediately protests: "That is out of the question. It is all I can do to get the children to attend now. You must not require anything of them. You must just make it as pleasant as you can, and we'll hope they will keep on coming and by and by get more interested." Or if the proposal be to grade the school upon the basis of Bible knowledge rather than the accidents of age or size or acquaintance, the cry goes up: "But it will never do to separate Tryphena and Tryphosa. They will leave the school if they cannot sit side by side. My children like to be in the class with those they go with outside." And when the appeal is made for parents to study the lessons with their children, to come into the school with them, the home throws up its hands at the impossibility. "Why, I have all I can do to get the children dressed and off without going with them, and as for studying the lesson I'm sure I don't know where I could find another minute for that. It seems to me that the teachers ought to inspire interest enough in their work to make the scholars enthusiastic."

Yes, to be sure, but what teacher in a public school, however bright and intelligent, would accomplish much with a class of average boys and girls if there were no rules as to attendance and attainment, no right to require anything and no power to separate the ignorant from the intelligent and the idle from the earnest? And how forlorn and helpless would that teacher be who, stripped of these reliances, found, moreover, that there was no strong influence at home to determine whether the scholar should be regular in attendance, to see that the lessons were studied, to express interest, to render help in those home studies and in every way to exalt the importance of the education the school had to furnish! If the home insisted that the public school should have but one rule, "let the scholar do as he pleases," what courage and alertness would be left in the teachers, and what results could be fairly expected? Could we look for anything more than comes from similar treatment of the Sunday school when, after a dozen or more years of such whimsey and indolent passing through its departments, one graduates to the exercise of his attainments, strong in the knowledge that in some one of the gospels is recorded the Sermon on the Mount, containing Beatitudes which he cannot repeat, that were uttered by One who fulfilled prophecies which he does not remember and could not find to save his soul?

But the home says to all this: "I am afraid that if I insist on attendance and study, and require the children to be as particular about the Sunday school as the day school, I shall create a prejudice against the Bible, and even against the church and religion, which may be lifelong." There is a possible danger here, especially with certain temperaments. But surely the danger of prejudicing children against the Sunday school by requiring them to be faithful to it is overestimated. For the most part the risk is slight if these habits are taught early and if there be the same kindly, reasonable and patient effort to show the need of Bible knowledge that is expended when there is restiveness under the discipline of the day school. If the entire home studies the lesson in loving family fashion, if the Sunday school includes parents and children, and if its exercises and interests are talked of, honored and encouraged in the home, there need be little doubt but that love can exercise the same constraint here that avails in other duties of life.

And there is a counter danger in the lack of such practical honoring of the Sunday school which is far more portentous, and which the home ought not to overlook. If there is plenty of time to get the children ready for a party, time enough, too, to work up the subject for the weekly club, and to take in every good lecture and concert; if there is determination to see that the children are trained for business and society; if close and directive watch is kept of their growth in knowledge and gracefulness; but, withal, Bible knowledge and soul culture are left to the accidents of impulse and convenience, it does not take an over-bright child to conclude that the home considers some things as absolutely important, and that the knowledge of the sacred Scriptures is not one of them.

If the Sunday school is to do its business well, the home must do its business well. If the Sunday school is to raise its standard of work and accomplishment, the home must raise its idea of the Sunday school and of Bible study. When the home studies the lesson, gets informed and so interested in it, the school will feel the impetus. When the teacher finds himself judged, not by some curious and irrelevant question put for a "poser," but by the clear knowledge of the passage under review and by the presence of scholars ready for its intelligent discussion, he certainly will be spurred to better preparation and teaching. We shall get in all our classes some worthy knowledge of this historic revelation in God's Word.

REV. W. E. STRONG.

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Ease of manner must be gained early in life if it is to be genuine and not an affectation. Sensitive little ones readily become self-conscious and awkward if they are teased about their appearance and peculiarities. So we should be careful to avoid fixing their mind upon any defect and not criticise them too much. Gracefulness is largely a matter of confidence, and to make a child timid and fearful of giving offense in whatever he says or does is to place him at a disadvantage all his life.—*Childhood.*

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Make new friends, but keep the old:
Those are silver, these are gold.
New-made friendships, like new wine,
Age will mellow and refine.
Friendships that have stood the test—
Time and change—are surely best;
Brow may wrinkle, hair grow gray,
Friendship never knows decay.

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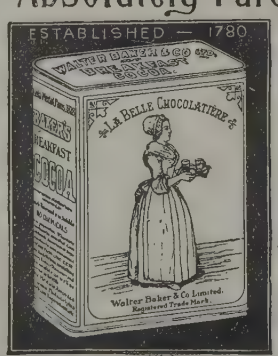


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·AVOID IMITATIONS·

# The Conversation Corner.

DEAR GIRLS AND BOYS: Here are a few more names of new members which I think I will give you. The first must be one of the youngest on our list, for she prints her letter out in cap ital letters, and a capital letter it is!

WINTHROP, MASS.

*DEAR MR. MARTIN:* MR. T— SAID YOU WOULD SEND ME A CERTIFICATE. I LIKED YOUR SERMON ABOUT THE FIVE BOYS. MARION G.

Thank you, Marion. Editors who preach occasionally in the paper like to know their hearers' opinions just as much as Mr. T. or any other regular preachers! If I were a pastor I think I should be more pleased with what children thought of my sermons than with the comments of all the wise grown-up folks in the congregation. What a beautiful place you live in! I remember spending a Sabbath there on the breezy shore eighteen years ago on the Sunday that you will read this, but there was no (Congregational) church there then—I am glad you have one now.

EASTHAMPTON, MASS.

*Dear Mr. Martin:* I am six years old and I want to be a Cornerer. I have two white mice. We had two in Africa. ANNIE H.

I shou'd think that in Africa the mice would be black!

REDLANDS, CAL.

*Dear Mr. Martin:* Thank you for the picture of Pomiuk. He looks like a very funny little boy, and very happy, because he is smiling so in both pictures. The scrap-book came safely. I like it very much. Redlands is a very nice place. I would like to have you come here because we have plenty of room. It is pretty warm out here so you will not get any cold out here as they do in Boston. My grandfather will be very glad to have you come. Your loving little friend, EDWIN L.

And I would like very much to come and see your wonderful scenery, enjoy your fine climate and call upon the many Corner children in California, and I hope to do so in the future, if—!

The usual saying is, "From Maine to California"; the alphabetical order of our letters reverses the trip.

AUGUSTA, ME.

*Dear Mr. Martin:* I would like very much to belong to the Cornerers. I wanted a picture of Pomiuk very much when mamma read the Cornerers' page to me tonight. I will send you —— cents. I earned most all of it by drinking milk. I don't like it at all.

FLORENCE L.

To me that would be a most delightful way of earning money!

ANDOVER, MASS.

*Dear Mr. Martin:* I have been a Cornerer since Christmas. Some of the Cornerers may like to know how to make a tent. I was reading the other day in the "Seven Little Sisters" how Miss Andrews made one. I made one by the open fire. I took a clothes horse and turned it upside down and covered it with a rug. I inclose —— cents for Pomiuk, which I earned myself. ALLAN MCC.

How? By eating bread and milk? I should think that a tent on a horse's back might run away! But it is time to have tents out in the open air now, instead of by the open fire. I saw one today pitched not far from my home and a lot of boys around it.

NEWINGTON, CT.

*Dear Mr. Martin:* I want to be a Cornerer. I am seven years old, and my papa lets me write on the typewriter. My papa read me about the white cats and told me of a white cat he had when he was a boy. This cat went away when the scarlet fever was in the house. And they thought he was dead. But when the sickness was all gone the cat came back. He had been gone many weeks. And was fat and sleek. I have four little sisters. Their names are Ruth, Miriam and Sarah. We have not named the baby. Which do you think is the prettiest name, Lois or Rachel?

Your little friend, PAUL M.

They are both pretty names, much to be preferred to the soft and silly names that poor little children sometimes have to bear. I see that Cruden's Concordance says that Lois means *better*. If that is so, then that is the better name! (But ask your father if that is true.) On the other hand, St. Paul's Lois was an aged *grandmother*—would that be appropriate in your case? The Bible Rachel was a "beautiful" girl, which of course applies to your little sister. It is too great a responsibility you place upon me!

LA CROSSE, WIS.

*Dear Mr. Martin:* May I be a Corner boy? I am eight years old. I would like a picture of Pomiuk. I send you a picture of Sheppie and I. Your little friend, ALFRED M.

Thanks for "Sheppie and I." He looks as though he was taking faithful care of "I." I have letters too from Edith M. of Ohio and Mildred M. of Wisconsin.

As *Memorial Day* comes about the time you will read this, I will print a letter about war times:

WEST TISBURY, MASS.

*Mr. Martin; Dear Sir:* An old Cornerer was stirred by your reference in the Corner of April 2 to the "rustic chapel" of Meade's Station, for I had the pleasure of helping to build it. I wonder if your young readers know how we made it. We first dug a trench three feet deep, then secured and split a lot of logs about a foot through and set them up in the trench, side by side, and covered with a tent cloth. The seats were simply rough boards. The beautiful pulpit and the vestibule, surmounted with a steeple, were made mostly by a Prussian, I think, an officer of the 12th New York Battery.

I had the pleasure of preaching a dedication sermon there, Jan. 15, 1865, and the next Sunday of holding a communion service. Seventeen States and fourteen denominations were represented. How eyes moistened with tears and hearts went up in praise as thus, in the scenes of war, we kept the feast of peace!

H. P.

Yes, I remember about that dedication Sunday at "the rustic chapel." (I was not there, but heard a good sermon at City Point from Mr. Patrick of West Newton.) Two or three weeks later, I was "up front" and remember Mr. Moody coming in from the battle-field of Hatcher's Run full of earnest talk of what he had seen, and brother Farrington of Maine with his "coffee-wagon." After visiting Fort Sedgwick (the soldiers had another name for it), I spent a long evening at the Christian Commission quarters at Meade's Station. There was a wonderful prayer meeting in that same chapel, the subject being the 91st Psalm, and afterward a good talk with this very Mr. "H. P." of Martha's Vineyard, although he has doubtless forgotten all about it. Good old Deacon Field of Charlemont was there, too, and we heard the thick-flying shells before we reached home that night.

Since I began this memorial reminiscence I have opened the following letter:

READVILLE, MASS.

*Dear Mr. Martin:* Can any of the Cornerers tell me where I can find the poem written to Secretary Stanton by Miles O'Reilley during his imprisonment in war times, beginning:

Och, now, Mr. Stanton, our great god of war?

I saw it in a paper at the time, but have never been able to procure it. L. C. D.

I have other of O'Reilley's patriotic verses, but not that one. But doubtless some old scrap-book will have it.

Mr. Martin

## CORNER SCRAP-BOOK.

**Something About Ice.** It may be a singular time now to think about ice (except in lemonade), but today's paper says that there are great quantities of it in the North Atlantic, which no doubt accounts for the icy winds of a few days ago. (I write two weeks before you read, remember.) Dr. Grenfell spoke of "heavy ice" in his sealing experience, and our St. John's stamp correspondent writes of a great blockade of it on the eastern Newfoundland coast. I have just clipped a short article on ice, and I will give you a few facts for your scrap-books. It is the army rule that two-inch ice will bear up a man, or properly spaced infantry; four-inch ice will carry a man on horseback; six-inch ice heavy field guns; eight-inch ice a battery of artillery; ten-inch ice a whole army. Railroad tracks are run with heavy cars in the winter over fifteen-inch ice. When floating, eleven-twelfths of ice is under water. Boys would do well to make a note of the "army rule," so that if they try to march next winter on one inch of ice they may expect to be twelve-twelfths under water!

**Light in a New Place.** Not on a bicycle, but on a gun. *The Army and Navy Journal* says that a "luminous foresight" has been patented in England. It is a little incandescent lamp run by a simple battery concealed in the stock, which, mounted at the muzzle of the gun, enables the shooter to aim more closely.

**Light for a Club.** Not a society club, but a policeman's club. This is a Western invention. A hollow head at the end of the club contains a magnesium pencil and other chemicals. When the holder wants a light he presses a spring which forces out the pencil and ignites it, so that he has a strong, bright light. Very few of our readers, I presume, are or wish to be soldiers or policemen, but it is interesting to notice how the mind of the Anglo-Saxon man seeks out many inventions.

**Scales.** That same mind has recently produced scales which are triumphs of mechanism. They are so nicely adjusted that, if two pieces of paper of equal weight are placed in them and an autograph written in pencil on one of them, the other side will ascend, the needle indicating a weight to the ten-millionth of a pound. A signature of nine letters weighed the fifteenth thousandth five hundredth part of an ounce, troy.

**Trees.** I think if I were a boy I would write at this season of leaves and blossoms a composition about trees—very old trees, very large trees, historic trees. A cypress in Lombardy is said to be the oldest cypress, and probably the oldest tree, in the world. There is a tradition that it was planted in the year of the birth of Jesus. Francis I. of France, when defeated at Pavia, in his despair struck at the tree with his sword, and Napoleon turned his great Simplon road from a straight line so as to avoid harming the tree. An eminent German forester says that pines in Bohemia and in Norway have reached the age of 750 years. A famous oak in Bavaria (at Aschaffenburg) is 410 years old. I have heard of a pine in Shrewsbury ninety-two feet high and fifteen feet in circumference, midway of its trunk. Do any of our correspondents there know its age? Have I not read of a tree in Worcester County that is in the exact geographical center of the State? The London *Little Folks* has a picture of ancient Saxon children dancing around an apple tree on New Year's Eve, singing this song:

Stand fast, bear well top,
Pray God send us a howling crop;
Every twig, apples big;
Every bough, apples enow;
Hats full, caps full,
Full quarter, sacks full.

L. A. M.

# The Sunday School

LESSON FOR JUNE 7. *Luke* 22: 24-37.

## WARNING TO THE DISCIPLES.

BY REV. A. E. DUNNING, D. D.

All the members of Christ's kingdom belong to his royal family. That conviction took possession of the disciples and has given a peculiar character to the teaching of the Christian Church. The song of the redeemed, which has found its way into all Christian hymnology, is that Jesus Christ "has made us kings and priests unto God." His promise to all his disciples is, "To him that overcometh will I grant to sit with me in my throne." But those who with him were founders of his kingdom strangely misconceived his purpose. At the very time when he took the first step in its visible organization by instituting the Lord's Supper as the sign of union between him and them, they disputed with each other for the place of highest honor in the new kingdom. This want of appreciation of his mission, which would have discouraged any merely human leader, he made an opportunity to communicate truth which might have made no impression on them but for its fitness to the things then in their mind. He used their contention as a background, set over against it pictures of what the kings of the nations were, of what he would have his disciples be and of what he was. He stated:

I. *What constitutes the kingly spirit in his kingdom* [vs. 25–27]? The disciples' idea of greatness was power to compel others to serve them. That was the popular idea. To the common mind this was not only the greatness of might but of right. The idea belongs with it that a king can do no wrong. The kings of the Gentiles exercised their lordship by making the people serve them, and they were called benefactors for doing it. The time is not yet wholly past when it is thought to be a virtue for a man high in office or great in genius to use common people for his own pleasure.

One of the most striking proofs of the divinity of Jesus Christ is that he reversed this generally accepted theory of right and the theory which he originated is conquering the world. Then he who compelled the most people to serve himself was accounted greatest. Today the ideal of multitudes is nearest approached by him who does the most valuable service for the greatest number. This was no mere theory with Jesus. He illustrated it in his own life which culminated in the sacrifice of himself on the cross for the salvation of the world. He illustrated it in that hour before his disciples by reminding them that he was their acknowledged Lord, then taking the place of a servant among them at the table, and thus making that office of highest dignity. He even took on himself the most menial service of bathing their feet [John 13: 1-6]. Having done this he was content to leave these seed thoughts to grow, clustered round the first events in the history of his kingdom. As his divine kingship should rise into supremacy in the minds of men the truth which made it divine would also rise and expand into power.

II. *What constitutes kingship in Christ's kingdom* [vs. 28–30]? To him his kingdom was his Father's gift to his only begotten Son. That gift he proposed to share with his disciples, "I appoint unto you a kingdom," he said, "even as my Father appointed unto me." They were to have a real dignity and authority in this present life. "Ye shall sit on thrones judging the twelve tribes." They were not then able to understand the nature of the kingship he bestowed on them. They were able only to receive a primary lesson in royalty. We can understand it better. We know that to possess the truth and live by it and to use such life to bring men into the image of Christ is to exercise kingly power—the power which will finally be supreme in the world.

III. *The discipline which fits men for kingship in his kingdom* [vs. 31–37]. Christ showed them that this discipline includes:

1. Enduring temptation. They had been loyal to him in his temptations [v. 28]. He would reward them with a share in the fruits of his victory. But they could enjoy it only through conquering temptations themselves. Such a victory they could win through strength that he would impart to them. Peter was the leader of the twelve. Therefore Christ addressed him by name. But he was not then fitted for the position he assumed. Therefore Christ addressed him as Simon, the name he bore before he became a disciple. Passionate, impulsive natures like Peter's possess the best elements of leadership when they have stood the test of discipline. They are capable of making their possessors mighty either for good or evil. Therefore the king of evil selects such for his severest assaults. He was about to put Simon through such a sifting process that even though he were true wheat the fierce wind of temptation would almost blow him away.

2 Christ's prayer for deliverance for the tempted. Satan desired all these disciples. Jesus prayed for them all and each one by name. He singled out Peter and addressed him that he might know, and that we may know, that no one's peculiar temperament or especial need escapes the notice of our abiding intercessor.

3. The occasions of severest temptations. The scenes and events of that night had intensified the disciples' love for Jesus till they were ready to face death with him and for him. So said Peter and so said they all [Mark 14: 31]. Then when they were most confident, when their emotions were at their hight, their overthrow was at hand. Before the next morning dawned they would all have forsaken him. When we are nearest to Christ temptation may be most powerful. When our spiritual natures are excited by heavenly visions they may be most liable to be swept away by passion. But Christ knew that this peril threatened Peter and guarded him, therefore, the more tenderly. The strength of temptation is itself an appeal to our deliverer.

4. The experience of self-dependence. The disciples would not grow into spiritual manhood so long as Christ was visibly present to make their decisions for them. It was expedient for them that he should go away. He reminded them that he had once sent them on a mission with a promise to look after all their temporal wants, and he made them testify that he had kept his promise. He then told them that he was about to send them on a longer service with far greater responsibility. They were to learn to exercise their authority in his kingdom when he, through his death on the cross, had founded the kingdom, and through his ascension had opened it to all believers. As the wise parent lays on his children increasing responsibility, withdrawing, even before they desire it, his direction of the minute affairs of their lives in order that they may learn to exercise authority over themselves, so Christ sends his disciples into life's battles with seen and unseen foes, compelling them to decide for themselves difficult questions on which their eternal destinies seem to depend. Yet they fight an enemy which he has overcome for them, they are guarded in their warfare through his unceasing intercession and they are safe because they are his.

## THE CHURCH PRAYER MEETING.

*Topic, May 31–June 6.* Keeping the Lord's Day. John 20: 19–23; Acts 20: 7; 1 Cor. 16: 2; Rev. 1: 10, 11.

What does it mean to us? How is it related to the Jewish Sabbath? What use of it pleases Christ? What is its value to the state and to the laboring classes?

(See prayer meeting editorial.)

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## PROGRESS OF THE KINGDOM.

### OUR OWN WORK.

**Protestants and Gregorians Fellowship.** Gregorians and Protestants have evidently been drawn together by fellowship in suffering. Letters from the Harpoot district in Eastern Turkey report an extraordinary event in the history of Turkish missions. On the first Sunday in April the Protestant Christians were invited to hold a communion service in the Gregorian church at Mezereh, three miles from Harpoot. The building was crowded, hundreds being turned away for lack of room, and in the congregation were many who had been afflicted by the recent massacres, as well as several teachers and pastors from neighboring communities. The service of song was divided between the Gregorians and Protestants; then the Protestant pastor received fifteen new members into his church and preached an evangelical sermon. After an address by Dr. Barnum the Protestant service was closed, but the people were requested to remain, and the Gregorian priest made a friendly and gracious speech, expressing joy in the fraternal spirit which characterized the meeting and thanking the American missionaries for bringing a new faith and an open Bible as well as for their relief work among the suffering Armenians. Other addresses followed from both Protestants and Gregorians before the remarkable service was brought to an end. Such a mingling of the two sects would have been impossible a few years ago and would have been considered a pollution to the old church.

**Secret of Turkish Resentment.** The Constantinople correspondent of *The London Daily News*, in a discriminating communication regarding missionaries in Turkey, points out two reasons for the resentment against them manifested by the Turkish Government. This writer declares that no fault can be found with the American Board missionaries, whom he characterizes as centers of light through Asia Minor and whose influence any civilized government ought to welcome, on the ground that they mingle in politics or that they attempt to make converts among Moslems. The real secret of the Turk's animosity is that he instinctively recognizes that the education given by the missionaries places the Christians at an advantage in trade and even in agriculture, enabling thousands of Armenians to become comparatively prosperous. The agents of the government feel also that these missions, with their schools and colleges, their hospitals, their medical men and trained nurses, are symbols of the advance of civilization upon Western lines. The immediate cause for the outbreak against missions the English correspondent traces to the fact that the missionaries, Protestant and Catholic alike, have been largely instrumental in throwing light upon events in Armenia during the past two years and could not be prevented from telling the truth, so they are necessarily obnoxious to the government.

### THE WORLD AROUND.

**A Missionary Decorated.** The emperor of China has conferred upon Dr. B. C. Atterbury, a medical missionary of the Presbyterian Board, the Imperial Order of the Double Dragon, second degree, a distinction which it is believed has never before been vouchsafed to any foreigner, excepting, perhaps, upon the ruler of some friendly power. This honor is a recognition on the part of the emperor of the American physician's services in connection with the Red Cross Society during the late war and of the successful efforts of Dr. Atterbury in advancing medical and surgical science in the empire. His services as a physician have been frequently in demand at the imperial palace, and when Prince Li Hung Chang set out on his journey to Russia to attend the coronation of the czar Dr. Atterbury was invited to accompany him as his medical adviser, but declined the honor.

**After the War in Madagascar.** It is a cause for sincere gratitude that the political upheaval in Madagascar has been attended with so little disaster to missionary activities. Even in the midst of the war there was little interruption of regular work, and churches and schools at the capital were closed but a few days. Of course, adjustment to the conditions of French occupation will be necessary on the part of the L. M. S. agents, and already new difficulties have arisen since the return of the Roman Catholic workers. Many of the Malagasy have been led to believe that they must now become Romanists since the French have conquered the country, for it is generally thought that "French" is synonymous with "Catholic" and "English" with "Protestant." "It is not to be wondered at," writes a missionary from Antananarivo, "that with ignorant and timid people the dominant idea is not which is the true religion, but which is to be the stronger? Great efforts are being made by the Catholics to get hold of the children from our schools and the young people from our congregations. Our brethren in the southern province are feeling this already and also our Norwegian friends in central Madagascar."

The arrival of Messrs. Lauga and Kruger of the Paris Missionary Society was timely and will do much to prove that there are Frenchmen who are also Protestants. The two delegates have been visiting the stations of the L. M. S., and have instituted a French Protestant service in Antananarivo for the officers, soldiers and others belonging to the Reformed Church, which is attended by the resident general, M. Laroche. That Madagascar will gain much in the line of material advancement by the French occupation is freely admitted. The authorities are trying to promote justice and religious equality. The L. M. S. missionaries agree that on the whole there are many cheering features in the new order of things, and are ready to work heartily with those now in power in the island to promote in every way the well-being of the Malagasy.

**Work Imperiled in Persia.** The future of the Presbyterian Board of Missions in Persia is even more problematical than that of the American Board in Turkey. To the American missionaries the shah's death comes as a real calamity. At no time in the sixty years of the mission have its agents been free from Mohammedan persecution or danger of assassination, and now, deprived of the protection of Nasr-ed-Dine, their situation is more insecure than ever. In event of two dangers which threaten Persia—civil war or Russian occupation—the lives and property of missionaries would be endangered, or they would be compelled to abandon their enterprise. The most important stations at present are at Teheran, Tabriz and Hamadan where the work is among the Armenians, and at Oroomiah among the Nestorians. This oldest station extends its operations as far as Mosul in Turkey, and takes in all of Kurdistan. The gospel is preached at seventy places each Sunday, to nearly 4,000 persons, nine-tenths of whom are in Persia. There are about sixty native Nestorian preachers beside the American missionaries. Among the important Christian institutions whose work is now imperiled are the Oroomiah Hospital and the College, which has theological, medical, college, industrial and preparatory departments; Fiske Seminary for girls, with normal, seminary, preparatory, primary and kindergarten departments; seventy-eight village schools in Persia and twenty-three in Turkey. These institutions have no less than 2,353 pupils under instruction, of which 756 are girls.

**Radically Different Methods.** Rev. E. H. Jones of Sendai, Japan, severely criticises, in *The Missionary Review of the World* for May, Mr. L. D. Wishard's book, A New Program of Missions, which has been widely read and received with much favor. Mr. Wishard's plan is to "convert the colleges of foreign mission lands into strongholds and distributing centers of Christianity; make them academies of the church militant to train leaders for the present crusade of evangelization." Mr. Jones thinks it a mistake to regard the Christianization of the world as largely a matter of men and money, and emphasizes the value of the old method of simply preaching the gospel, relying upon the Holy Spirit. His objection is, "Not that we would not have educated men to give themselves body and soul to the Spirit, as Paul did, but that we can organize an army of educated men—so many men to so many heathen so many years—and then rub our hands with satisfaction at the idea." As an illustration of the futility of such plans, Mr. Jones points to the Doshisha and to the Meiji Gakuin, the great Presbyterian Christian college in Tokyo, both of which are failing to provide preachers for the pressing work of evangelizing the masses. Instead of spreading Christianity by means of the higher educated classes, his advice is: "Let us look to God more expectingly for his Spirit to stir up the rank and file of the native Christians. From this revival preachers will naturally be evolved. When we find they have a mind to work, when they feel, 'Woe is me if I preach not the gospel,' help them to get for themselves an adequate intellectual preparation."

## Y. P. S. C. E.

### PRAYER MEETING.

BY REV. ISAAC O. RANKIN.

*Topic, June* 7-13. The Grace of Humility. Mark 9: 33-37; John 13: 1-17.

Some of the disciples wanted to be first in the kingdom of their Master, and seem to have thought much about it and disputed about the places of authority which they were to fill. Perhaps John and James had often hinted their desires before their mother came to Jesus and asked point blank that they might sit the one on the right hand and the other on the left in the kingdom.

Jesus answered them, not by forbidding their desire or discouraging their ambition, but by showing them what greatness in the kingdom really meant. They were thinking of authority, and he chooses a little child, who only rules the hearts of men by love. They were considering how they might control others and be obeyed by them, and Jesus takes a towel and girds himself and undertakes the lowest service, the menial service of a slave in the houses of the rich, to show them that true authority is authority to forget what the world calls dignity in ministering to the need of others.

None of the twelve could ever think of greatness after Jesus was gone from them without remembering the little child nestling in his arms in happy content, or feeling the touch of Christ's hands upon their feet as he bent before them in his humility and cleaned them of the dust of the street.

If this is the meaning of greatness and authority—if to be chief is to be as a little child, and to be first is to serve—there is no need to check or destroy ambition. The more ambitious a young man is the more service he will be ready to bring to those who need. It is safe to make the most of self, when self is to be used for others, but not till then.

A servile humility, always really thinking of self, such as Dickens pictured in Uriah Heap, is really a sort of pride. Even a genuine humility, which treats every gift as a trust and makes the most of it that it may be of the most use to others, may sometimes look like pride. But the test and rule is simple, and cannot easily or long be overlooked or mistaken. Real humility is Christlike, because like Christ it comes not to be ministered unto but to minister, and when it receives is thinking how it may serve.

*Parallel verses:* Luke 18: 10-17; Matt. 20: 20-28; 23: 1-12; Ps. 131; Phil. 2: 3-13; Eph. 4: 1-3.

# Literature

BOOK REVIEWS.

*Life and Letters of Oliver Wendell Holmes*, by John T. Morse, Jr. In one or two respects Mr. Morse had an extremely difficult subject to handle in this book. In the first place Dr. Holmes, more than most authors, had already given the world a transcription of himself in his published works. It is the frank egoism of the Autocrat which makes its charm, and the same is true of practically every book which bears the name of Dr. Holmes. Even the life of Emerson, as Mr. Morse confesses, was anticipated more with a view to the biographer's opinions than of any hope of a deeper insight into Emerson's life and thought. When, therefore, Dr. Holmes's own life came to be written, his biographer found that there was practically nothing to be added to the picture which his subject had given of himself.

A few extremely interesting letters to close personal friends like Motley, Lowell, Mrs. Stowe and others, a more elaborate study of ancestry than Holmes himself had ever cared to make, a bit of fun and a touch of pathos added here and there to the treasured store, and some fuller statement of religious experiences and opinions —these constitute the chief additions to knowledge afforded by two carefully and lovingly written volumes.

Another difficulty was the almost complete absence of incident from the life to be depicted. In a very real sense the Boston State House was its center and, except for the early medical study in Paris and the brief tours connected with it, and the visit to England in old age, it was all spent in Massachusetts, and most of it in Boston or on the shores of Cape Ann. Holmes was no agitator, took little and belated share in the great public movements of his time, had but one purely intellectual conviction for which he was willing to labor and take risks and that was destructive and not constructive, began life as an aristocrat, with a somewhat narrow aristocratic contempt for common people, and appeared in public chiefly as the laureate of social gatherings in his own university and social circle. Here are no elements of a popular hero, and yet a popular hero he came to be and, in the special work of destruction to which he gave himself, he was at once the most brilliant and successful workman of his time, and the very egoism of his character and the narrow provincialism of his life were determining factors in his success.

He had that rare and priceless combination of wit and pathos which comes so seldom and holds such easy sway over men's hearts when it comes. He grew out of scorn into sympathy. He held fast to reverence while he attacked, with stroke on stroke of wit and irony, what seemed to him the inhumanities of a false conception of religion. He held the power of banter as light and graceful as that of a girl who teases her bashful lover and he could lead men up to hights of serious thought and fixed resolve. The wonder was not so much that a man should have arisen to write the One-Hoss Shay, but that he who wrote the One-Hoss Shay could also have written The Chambered Nautilus and "O love divine that stooped to share."

Before all other things Dr. Holmes was interested in heredity and perhaps in his own ancestral history he might have found the explanation of this human sympathy wider than his environment, the sense of quiet humor from his Dutch progenitors, the wit and reverence from the old Massachusetts blood, the clear brain and cool logic from his Connecticut father.

Religiously the embers of controversy which still burn in this volume are of little interest to us. Dr. Holmes rebelled too feverishly against the beliefs of his fathers ever to sympathetically understand them. For much of the work he did we have no regrets, but the problems he suggested are to be solved by methods different from those he knew or used in his controversial days. On this point the autobiographical bits which come at the beginning of Mr. Morse's book are not pleasant reading, they are too much like an old-fashioned polemical Unitarian sermon, but the letters to Mrs. Stowe which contain the most positive statement of opinions and belief are interesting and valuable.

If the book does not give us as much that is new of its subject as we would like we recognize that it is because "the Autocrat" had already in many books revealed himself so fully, and we are grateful for what is forthcoming. Mr. Morse, with the exception of a very few obtrusions of personal tastes and opinions, has done his work sympathetically and well. [Houghton, Mifflin & Co. 2 vols. $4.00.]

ESSAYS AND SKETCHES.

The mere announcement of a new book by Bradford Torrey brings delight to a host of nature lovers. If the title of this, *Spring Notes from Tennessee*, should be a disappointment to any New Englander who prefers to read about his own fields and woods, we are sure the feeling will be only momentary. He will be interested to know how our familiar summer birds occupy themselves on May days in Tennessee, as well as to be at home with some distinctively southern species. Many of these notes were taken on historic battlefields, making vivid the contrast between the horrors of those bloody days of '63, which names like Missionary Ridge, Chickamauga and Lookout Mountain recall to us, and the peace and quiet of the present. It is well to have all evidence of the conflict covered with grass and flowers, and the music of warblers and chickadees replace the roar of cannon and the groans of the wounded and dying. Mr. Torrey has a happy faculty of making us see what he sees, and of giving us characteristic glimpses of the people and their mode of life, while he tells of the birds to which his time was chiefly devoted. [Houghton, Mifflin & Co. $1.25.]

*Renaissance Fancies and Studies* by Vernon Lee. Mr. Lee's book ends with a valedictory from which we learn that he thinks his activity as student and writer closed and he writes the name of Walter Pater at the end of it, as in an earlier book he had written it in dedication at the beginning. Like Pater he is a student of the past and especially of the art and literature of the Renaissance, which he too approaches with the calm and reverence of spirit which alone promise great results. The first and longest essay in the book, on The Love of the Saints, is full of the results of thought and observation, perhaps the most original part of it being that relating to the reform of life which Francis of Assisi brought into the church in substituting joy for the terror of the earlier ages. The sketch of the influence of a prevailing Manicheism on the art of the earlier builders of Italian churches is very fresh and suggestive. Students of art, of human life and of church history will find much to interest them in this part of the book. [G. P. Putnam's Sons. $1.25.]

*Little Idyls of the Big World*, by W. D. McCracken. These are glimpses of foreign lands by a thoughtful American with very observing eyes. They suggest more problems than they solve, but in this are only true to the great sphinx—life. They will help to make the story of our own time vivid and distinct to many readers. [Joseph Knight Company. 75 cents.]

*The Works of Friederich Nietzsche*, edited by Alexander Tille, translated by Thomas Common, Vol. XI. This is the initial volume of the English edition of Nietzsche's works. "But one drift of thought pervades them all," says the editor. "Physiology as the criterion of value of whatever is human, whether called art, culture, or religion. Physiology as the sole arbiter on what is great and what is small, what is good and what is bad. Physiology as the sole standard by which the facts of history and the phenomena of our time may be tried, and by which they have to be tried and to receive the verdict on the great issue: decline, or ascent?" Taking Herr Nietzsche at his editor's word, tested by the contents of this volume, we find ourselves agreeing with Nordau that he is one of the "degenerates" and express our opinion without waiting for the other ten volumes. The book belongs to the sphere of intellectual pathology. [Macmillan & Co. $2.00.]

POLITICS AND ECONOMICS.

*The Nature of the State*, by W. W. Willoughby. The sub-title well describes this book as a study in political philosophy, which department is distinguished at the outset from sociology, economics, etc. The scope of the work is an investigation of the origin, nature, powers and aims of the state. Among the multitude of books on similar topics that have been put forth in recent years this is one of the few to be carefully studied; it may be classed with Bluntschli's Theory of the State, and Burgess's Political Science (both which it often cites), also with Giddings's Principles of Sociology, which did not appear in time to be cited.

The author is a lecturer at Johns Hopkins University. His extensive range of reading, in French and German as well as English authorities, is apparent throughout the book. Equally so is his independent judgment; in fact, his philosophy of the state seems to accord exactly with that of no one else.

The primary essential element of the state he holds to be a simple feeling in a given sum of individuals, which creates community and mutuality of interest. But he regards it equally essential that this feeling find expression in the erection of a common governing authority. Yet the state is not here confounded with the government, back of which it stands and under which it lies. The state endures through all changes of the government. The sovereignty of the state is indivisible and illimitable; that of a weak state is as absolute as that of a strong one.

Chapter 7, on the Nature of Law, and chapter 8, on Analytical Jurisprudence, we have found especially interesting. The logic of the book is much superior to the style. This last is heavy, inelegant and

often incorrect; for example, the sentence ending on the middle of page 102 asserts the contrary of what is meant. These faults should be corrected in the later editions which we hope will be called for. [Macmillan. $3.00.]

*State Railroad Control*, by F. H. Dixon. This is perhaps the most important contribution to railroad literature since Charles Francis Adams's book: Railroads, Their Origin and Problems. Its method is largely historical, massing the teachings of experience upon the conclusion that (owing to difference of locality, etc.) no single method of governmental control of transportation can furnish a general panacea, but that the most practical results would ensue from a union of State commissions with direct national supervision. The facts cited are certainly striking and may well give pause to the *laissez faire* school of economists. Prof. Henry C. Adams furnishes an introduction. [T. Y. Crowell & Co. $1.75.]

To those who can follow it the history of taxation is as interesting as a novel and in variety of experience hardly anywhere more varied and suggestive than in the brief record of our own Government. In *Taxation and Taxes in the United States under the Internal Revenue System*, Frederic C. Howe has given us an interesting and useful history of this side of governmental activity which illustrates at once the strength and weakness of our methods of taxation. It shows how our untrained Secretaries of the Treasury have groped their way to great results, and, on the other hand, that there are great reserves of taxable wealth which may be drawn upon in a national emergency. The book is hardly written up to date, as it takes no account of the recent decisions of the Supreme Court interpreting the direct tax clauses of the Constitution, and of the consequent abortive experiment of the income tax established by the last Congress, and it is grievously crippled by the absence of an index—an omission which seems to us quite incomprehensible in a book of this character. [Thomas Y. Crowell & Co. $1.75.]

A compact and well-indexed *Handbook on Currency and Wealth* has been prepared by George B. Waldron, statistical editor of *The Voice*. It is bound in limp cloth with rounded corners for the pocket and contains useful tables and diagrams illustrating its topic. [Funk & Wagnalls Co. 50 cents.]

STORIES.

*Cinderella and Other Stories*, by Richard Harding Davis. There are five stories in this well-made book, and the title story is in the familiar Van Bibber vein. The Editor's Story is clever and no doubt true—it ought to be if it is not—and the Reporter who Made Himself King is admirable fooling. There is a touch of human nature throughout, which brings the author's narrative skill and humor to a very high point of literary art. [Charles Scribner's Sons. $1.00.]

*Out of Town*, with illustrations by Rose Emmet Sherwood, as its title-page reads, leaves us a little in doubt as to whether author and illustrator are one, but inclines us to that belief from the harmony between the story and the pleasing pictures that at once embellish and explain it. A young Englishman is won by the charms of a fair American, who lives with her married sister in a suburban town, and their love affair is the *raison d'être* for a bright little story of everyday life, in a family of ordinary occupations, habits, tastes and conversation. There is a piquant quality in the character of the descriptions that has its charm, and a novelty in the make-up of the book, its chapters being divided by a page blank but for two or three words, making each seem like a new story. [Harper & Bros. $1.25.]

The well-worn theme of an innocent man placed in an unfortunate position, implicating him as chief actor in a dreadful crime, is the basis of the story of *A Ruthless Avenger*, by Mrs. Conney. His escape and the devotion of years of his life to bringing the real criminal to justice form a readable and interesting tale. [J. B. Lippincott Co. $1.00.]

*A Gentleman's Gentleman*, by Max Pemberton, is the record of the life of a *chevalier d'industrie*, presumably written by his valet, wherein he alternately succeeds and fails in questionable practices, always, however, escaping punishment for his misdeeds. One of the characters tells a fantastic story of his own experience, showing great power of imagination in the author. There are likewise accounts of an opium den in Paris, and a fearful duel fought in Russia by an old-time code, probably not wholly imaginative, but wholly appalling. [Harper & Bros. $1.25.]

A fair young maiden displaying a childish aptitude for tears, but a great amount of strength in concealing her identity as child of a man guilty of enormous frauds and a refugee from justice, is heroine of *A Rogue's Daughter*, by Adeline Sergeant. The story is of a class dealing with results of a secret, hidden through fear, when openness was the only honorable course, disaster following from lack of fair dealing. [Frederick A. Stokes Company. $1.00.]

*The Captured Cunarder*, An Episode of the Atlantic, by William H. Rideing. This is a bright story—a dream of what might be accomplished by an Irish revolutionary party in the way of revenge for Ireland's wrongs if the events could happen in the right order to the right sort of leaders. Granted its premises the book is well and naturally carried out to the end, and is very entertaining. [Copeland & Day. 75 cents.]

*The Light That Lies*, by Cockburn Harvey, is a puerile attempt at wit in recording the flirtations of an engaged man with several married women. The literary form is quite as weak and faulty as the subject matter, and a perusal of the book is sheer waste of time. [J. B. Lippincott Co. 75 cents.]

FRENCH AND GERMAN.

French texts recently received for school and college use are: *Victor Hugo, Les Misérables*, abridged, with introduction and notes, by Prof. F. C. de Sumichrast of Harvard. This takes the masterpiece of the greatest of modern French writers and makes it available by careful selection and excision for school use. It will prove, we hope, an introduction to the book itself. The editor's introduction is brief and good. [Ginn & Co. $1.10.]——*Le Chirurgien de Marine* par Emile Souvestre, edited by Arthur H. Solial of Chicago, is a dramatic and interesting story and has been edited carefully and provided with full notes and vocabulary. [Maynard, Merrill & Co. 20 cents.]——*Le Chien de Brisquet* and other stories, edited for school use by L. C. Syms. These are brief and easy stories by seven different authors, giving variety of modern French style, and provided with a vocabulary. [American Book Co. 35 cents.]——*La Tâche du Petit Pierre* par Jeanne Mairet (Madame Charles Bigot), arranged for reading classes by Edith Healy. This popular and charming story for children was crowned by the French Academy. The work of the reader is made as easy as possible in order to allow the individuality of the teacher free play. Questions and answers for practice follow each chapter and there is a full vocabulary. [American Book Co. 35 cents.]

German texts are: *Wissenschaftliche Vorträge* von Emil Du Bois-Raymond, edited with introduction and notes by James Howard Gore of Columbian University. It is a good thought to employ a specimen of the best modern scientific German as a text-book for advanced students, and these lectures of Prof. Du Bois-Raymond are admirably adapted to the purpose. The work of editing seems to be very well done. [Ginn & Co. 55 cents.]——*Immensee*, by Theodor Storm, edited by H. S. Beresford-Webb. This is a well-printed edition of a famous and delightful little book carefully adapted by grammatical and explanatory helps to the use of beginners. [Maynard, Merrill & Co. 40 cents.]——*Legends of German Heroes* of the Middle Ages, by Prof. Johannes Schrammen, edited by A. R. Lechner. This is an elementary adaptation from the epic traditions of the Germanic peoples, the Niebelungen Lied, Roland Sage, Dietrich von Bern and Gudrun. It perhaps carries American children rather far afield, but might be made very interesting by a skillful teacher. [Maynard, Merrill & Co. 40 cents.]——*Fritz auf Ferien* von "Hans Arnold," edited by A. W. Spanhoofd. This bright story of a German boy's holiday seems well adapted for use in teaching simple colloquial German. It is carefully edited and beautifully printed. [D. C. Heath. 20 cents.]

MISCELLANEOUS.

Mr. William Willard Howard has prepared a little book which he calls the *Horrors of Armenia*, the Story of an Eye-Witness. Speaking with the experience of nearly a year and a half of personal observation and investigation, Mr. Howard's words are weighty, and as he is not a missionary, perhaps he may get a hearing in prejudiced quarters. We hope the book may have a wide reading and help to rouse an indignation which shall compel our sluggish Government to consider the question of the safety of Americans in Turkey a pressing one, and the rebuke of Turkish cruelty within the proper field of diplomacy. The book is sold for the benefit of the Armenian relief fund. [Armenian Relief Association: New York. 10 cents.]

Another and larger book on the same topic is *Turkey and the Armenian Atrocities*, by Rev. Edwin Munsell Bliss. Dr. Bliss has had the assistance of Cyrus Hamlin, Professor Grosvenor of Amherst, Dr. Labaree and others, and the introduction is by Frances E. Willard. He has made a book which is full of interesting information in regard to Turkey and its government and people. He surveys the field with the skill of adequate knowledge and points out both the necessity and the difficulties of reform. As a handbook of the history and present condition of the Orient, and of the forces at work for change both of good and evil, the book is to be highly commended, and the illustrations are well-selected and clearly printed photo-engravings of places and people which will be very helpful to the reader. [Hubbard Pub-

lishing Co. and George M. Smith & Co. Boston. $1.50.]

Miss Agnes McAllister tells in a simple, informal way the story of her six years' work on the Kroo Coast at the Garraway station of Bishop Taylor's Liberian Mission in *A Lone Woman in Africa*. The book contains interesting pictures of native character and customs, but one cannot help wishing that the author had written more about missionary activities and given less space to her bill of fare and other trifling details of her daily life. [Hunt & Eaton. $1.00.]

### NOTES.

—— It is said that Mr. Rudyard Kipling means to take up his residence in England.

—— Mr. Swinburne's new poem, soon to be issued by the Scribners, is a modernization of Sir Thomas Mallory's Balen.

—— It is proposed to celebrate the 400th anniversary of the birth of Melancthon next February at his birthplace, Brettin in Baden.

—— The *Literary Digest* says that Gladstone has written such a vast number of letters during his life that his autographs bring only sixpence in the English market.

—— In the excavations of the American School on the site of Corinth the ancient city has been found at a considerable depth below the surface, and already some interesting discoveries have been made.

—— *The Critic*, in commenting upon two stories written by Count Tolstoi's son and namesake, is unkind enough to say that they "incline us more than ever to the belief that genius occasionally skips one generation."

—— The plan to preserve a part of Lowell's Elmwood estate as a park is making progress, but the money to complete the purchase must be secured by June 15. Cambridge is to be congratulated on the probable success of the plan.

—— Mr. Blackmore, in a letter published in the *New York Tribune*, says that "for two years Lorna Doone dropped dead and three-fourths of the first edition was transported—Botany Bay took it for waste paper." And now book lovers would be glad to pay round prices for those first editions.

—— Now that the newspapers of the baser sort and those who are thoughtless about the effect of their attempts at sensation have had their say, it will be in order to express our entire approval of the course of Mr. Rudyard Kipling, so far as we can gather the facts of the matter, in his attempt to rid himself of the annoyance to which he had been subjected, and to regret that he should have had so disagreeable an experience in America.

—— "Speaking of Mr. Frank Stockton," says *The Bookman*, "reminds us of a little tilt that we once overheard between him and Mr. Rudyard Kipling. The two gentlemen met at an authors' reception, and after some preliminary conversation Mr. Stockton said: 'By the way, Kipling, I'm thinking of going over to India some day myself.' 'Do so, my dear fellow,' replied Mr. Kipling, with a suspicious warmth of cordiality. 'Come as soon as ever you can! And, by the way, do you know what we'll do with you when we get you out there away from your friends and family? Well, the first thing will be to lure you out into the jungle and have you seized and bound by our trusty wallahs. Then we'll lay you on your back and have one of the very biggest elephants stand over you and poise his ample forefoot directly over your head. Then I'll say in my most insinuating tones, "Come now, Stockton, which was it—the Lady or the Tiger?" What would you do then?' 'O, well, that's easy enough. I should tell you a lie.' 'Thanks, awfully! That's just as good as the truth, now that you've told me that it's to be a lie. If you say "the Tiger" I'll know it was the Lady, and if you say "the Lady" I'll know it was the Tiger. Good!'"

For Books of the Week see page 875.

## GLEANINGS FROM OUR MAIL BAG.

### THAT WALLED GARDEN AGAIN.

In recent *Congregationalists* my application for admission to the presbytery is characterized as warranted by neither courtesy nor prudence. You say, "Mr. Vrooman seems to have shown singular ignorance of the history and standards of the denomination into which he asked to be received, extending even to ignorance of the fact that he was to be examined in theology. . . . Congregational ministers should remember that the Presbyterian Church is a walled garden, and that they ought to know something about the dimensions of the gate if they wish to enter it."

As a matter of fact, I have discovered in six months' very close association with some members of the Chicago Presbytery, with whom I have been working, that it contains ministers who are much more radical than I am concerning the very points called into question in my own case. They have grown to this position *since* their admission to presbytery, and are left unquestioned, but the *admission* of a man holding substantially the same views is a different matter, and is so understood to be. A Presbyterian minister has just written me that if all men with my views should be expelled from presbytery there would not be a baker's dozen left. I am, generally speaking, in accord with the whole "new school" of the Presbyterian Church and the great majority of Presbyterians whom I have met, and there is no inconsistency in my seeking to join that body.

This, however, is not so much what I desired to call your attention to as to the statement of my ignorance of the fact that I should be examined. I did not seek admission without making inquiry as to whether I should be examined, and I was told by the man of whom I asked, a lifelong Presbyterian and a very noted minister, that my credentials from the Congregational church would be received without question or comment, that I would be asked to accept a few formal statements (which I have easily done), that there would be no semblance of examination and that the whole proceeding from my application to my acceptance would be a fifteen minute affair. My informant may have been mistaken, although he has had years of experience in Presbyterian usage, or my case may have received exceptional treatment. In any case I had every reason to believe that I knew the exact dimensions of the gate I wished to enter. In view of the facts cited I hope you will correct an impression, hurtful to me, which has been spread through the Congregational body. F. B. Vrooman.

### IAN MACLAREN.

A few weeks ago *The Congregationalist* stated that "Dr. Cuyler was *catching it*" for his criticisms on "Ian Maclaren"—though I have not happened to see any of the papers which contained those castigations. My criticism was in a very cordial and courteous vein, and I simply protested against Dr. Watson's assertion in his essay on Jesus as our Supreme Teacher, that the "*only creed* of Christendom which has the authority of Christ himself is the Sermon on the Mount;" *that alone* is the "constitution of Christianity!" In this astounding assertion Dr. Watson ignores all our Lord's teachings on the fundamental truths of regeneration, the love of God in redemption, faith in Christ, the resurrection and eternal life! He planted himself squarely on the platform occupied by the great mass of Unitarians on both sides of the water; and while I paid almost extravagant eulogy upon "Ian Maclaren's" genius as a novelist I protested courteously against his un-Presbyterian and un-evangelical utterances.

But my demurrer was only a love-tap in comparison with Dr. Joseph Parker's tremendous bombardment of Dr. Watson's new volume, The Mind of the Master, in the last issue of the *British Weekly*. He justly assails the book (in which Jesus as our Supreme Teacher is only the first chapter) as antagonistic to the most widely accepted "standards" of all evangelical churches. No doctrine has suffered more painful evisceration at the hands of Dr. Watson than the central and vital doctrine of the atonement.

Whatever Dr. Parker's feelings may have been, I can honestly say that it gave me positive distress to utter a syllable of adverse criticism upon the utterances of so brilliant and charming a writer as "Ian Maclaren." I do not belong to the tribe of heresy-hunters; and I yield to no man in admiration of the Scotch stories which fairly rival old Sir Walter at his best. But Ian Maclaren had better stick to his Bonnie Brier-Bushes, and not venture into the domain of dogmatics. Certain it is that if he is right in his theology, then all the great lights of Scottish Presbyterianism—Dr. Chalmers, Dr. Guthrie, Dr. Candlish, Dr Hamilton, Dr. Cairns and Dr. McCosh—were all sadly in the wrong. The lovable Dr. Watson is an ordained Presbyterian minister, and it is a fair question of ethics how far a minister is justifiable in wearing the ecclesiastical livery of this denomination while he is openly dissenting from many of the fundamental declarations of that denomination's Confession o Faith. The extent of my offending—for which I have been "catching it"—is that as a veteran Presbyterian minister I entered a courteous protest against what I conscientiously regarded as a surrender of vital evangelical truth by a brilliant and beloved brother in the Presbyterian household.

*Brooklyn, May* 20. Theodore L. Cuyler.

### A TRUE MOTHER.

It gives us much pleasure to be able to correct, through such indisputable evidence as that which follows, a widespread but erroneous impression:

*The Congregationalist*, April 9, criticises Mrs. Booth-Tucker's action in leaving behind her baby boy when she came to this country, and beg to point out several grave errors in the statement of fact:

1. Mrs. Booth-Tucker's baby was not ill when she left it. It had always been delicate but was apparently better at that time.

2. She received news of its sudden and serious illness off Queenstown. Since it was pitch dark and a heavy sea was on, the captain of the vessel refused to allow her, because she was a woman, to risk going down the ship's side. Her husband was permitted to do so, however, and returned to his child.

3. Her baby had better care during its last illness than its mother was ever able to bestow upon it. The trained nurse who cared for Mrs. Catherine Booth during her last illness has ever since taken charge of Mrs. Booth-Tucker's children. This consecrated woman is better qualified by her health, strength and experience to do full justice to these delicate little ones than is their mother, but any one personally acquainted with Mrs. Booth-Tucker knows that her unusually strong and tender love for children does not allow her to throw her own entirely upon another woman's care, even to preach the gospel. She is a most devoted mother, and her children (including an adopted one) receive from her a constant and tender oversight for body and soul. Although an American, I have known Mrs. Booth-Tucker for eleven years, and can vouch for her character as a Christian and a mother, as well as for the facts I give you. Sincerely yours in the service of Jesus,

Elizabeth Swift Brengle,
*Worcester. Staff-Captain Salvation Army.*

# The Massachusetts Churches in Annual Session.

Fall River, May 19-21.

The busy city of Fall River contained the loadstone of the Bay State churches this year, and the fathers and sons of the Pilgrim faith gathered beside "the falling waters" for three days last week to accept the good will of their brethren of the "border city" and to leave an impress on the 90,000 people whose industry has made theirs the largest cotton manufacturing center in America. A gracious shower, prophetic of the large blessing which fell upon the gathering, called forth the freshness in verdure and in the atmosphere for the arriving delegates to this ninety-fourth session in the Central Church edifice.

At the word of Sec. H. A. Hazen the ship of State got under way, with Dr. Smith Baker at the helm, and the pastor, Rev. W. W. Jubb, acting as host for his people, enlarged the welcome and greetings which had already been felt. He directed the thought of the visitors back over the local changes of three decades since the body previously met with Central Church, dwelling chiefly on the need of a deeper *esprit de corps* in his own city and in the denomination. He then opened the way for an additional welcome by the Fall River Ministerial Association, whose eleven members present represented about seven denominations and were captained by Rev. W. J. Martin. He praised in high terms the beginnings and growth of our faith and church and called attention to the munificent public acts of two Fall River Congregationalists in recent gifts to the city of a perfectly appointed high school building and of $100,000 for charities.

### THE NEW ORDER.

The changes in the general conduct of the meeting planned by the business committee were experimental in part, but so commended themselves to the universal liking that they will doubtless be indorsed permanently. In the first place, printed committee reports, with a definite allowance of time for explanations, greatly relieved the pressure, and the limiting of papers to twenty minutes each, of opening speakers to ten and of other speakers to five was also a time-saving institution made effective by the tap of the moderator's bell. Each subject was allotted one hour, all too short for the spirited discussion which the new order of management elicited. The open homes of the Fall River Congregationalists also went far toward providing pleasure and comfort to the visitors, and the festive homelikeness of the great family gathering in Music Hall at meal hours was a feature which grew in favor and social value.

### THE SERMON HOUR.

Dr. D. S. Clark was the chosen preacher. By a richly descriptive line of thought he led his hearers with the three disciples to a close view of the transfigured Lord, and interpreted the interview with the Master as a message to the present day church, showing how that at this glorified hour Christ's earliest followers caught and held the beginnings of organized righteousness against opposing sin. From that time the church has been deep in meditation, but as yet poorly apprehends its greatest problem of how to lift the Christ on high, who would draw all men unto himself. At the close of the preaching service a statement was made regarding the ministerial fund, and a generous offering of $93 was taken. The communion was celebrated at the close.

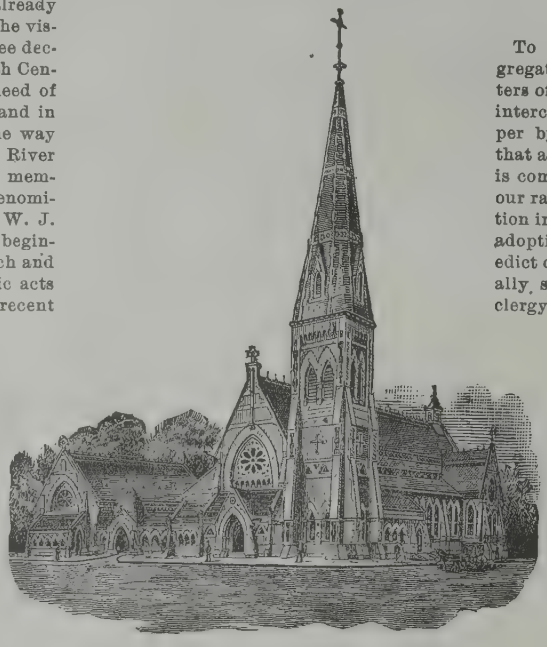
Such was the recognized worth of all the papers that it is difficult to do justice briefly to the subjects which follow.

### ELABORATED WORSHIP.

In considering The Enrichment of the Church Service the paper by Rev. S. V. Cole and the opening remarks by Dr. Daniel Merriam recognized the tendency of the time toward more elaborate forms of worship, and drew apart noticeably from the Puritan principle of simplicity in worship by advocating the adoption of Pilgrim freedom in its adornment, guided by the Puritan spirit, the end sought to be sympathetic participation, reverence and spirituality on the part of the congregation.

### SUPPLYING THE DEMAND.

The alarming report that more than one-half of our non-Catholic population are not church-goers was the text of a most helpful paper by Dr. C. L. Morgan on Providing for the Religious Wants of the Increasing City Population. He explained in clear form a system of co-operative effort in his own local-



CENTRAL CHURCH, FALL RIVER.

ity whereby every person in the district is visited by a common missionary of the several denominations, and is thus brought into relation with his chosen or nearest church "as soon as his inclination permits." Rev. Messrs. J. E. Tuttle, D. D., and W. L. Tenney supplemented these suggestions with especially acceptable remarks.

Rev. A. W. Moore earned an appreciative response from his listeners in his paper on The Preaching Needed by the Churches of Today. He showed the fallacy of being a merely moral teacher, for Christianity has not its root in that alone. The holding up of righteousness and the preaching of truths that will make the highest good reasonable is the line of preaching that will elevate humanity for its own good. Hon. C. G. Reed, on the same subject, offered a business man's advice to the preachers of today. His were practical suggestions as to some details of church services and his most pointed recommendations were: seek for personal contact with your business men during the week and, by proper preparation, earn your money on the Sabbath.

### THE YOUTH IN THE CHURCH.

The hour allotted to the Christian Endeavor Society in Its Relation to the Church gave an all-sided view of the possible dangers and benefits of this army of youth. In his opening words Dr. Arthur Little characterized the movement as a growth into the church rather than from it, and one of such present and prospective proportions that anxious inquirers are asking, Will it not rival the church and sow germs of schism? Can it prudently be encouraged in its independence and in its sharp cleavage between young and old? But the speaker and those who followed him, Rev. E. C. Ewing and Rev. C. H. Washburn, unhesitatingly expressed the feeling that Christian Endeavor was headed toward no such "certain error" as was feared by some, and that, since its momentum cannot at any rate be effectually resisted, sympathetic action with it and its utilization and encouragement are the safest attitude toward it on the part of the church. The topic, The Sunday school in its various aspects and the fulfillment of its mission of adding to the church, was presented by Rev. F. B. Makepeace, and following him Rev. Messrs. C. S. Brooks and J. M. Dutton were the first speakers.

### OUR WELCOME TO OTHER SECTS.

To just what extent the doors of the Congregational fold should swing open to ministers of other denominations provoked a lively interchange of opinion. An enlightening paper by Rev. J. A. Hamilton, D.D., showed that at least one-eighth of our ministry today is composed of clergymen formerly aliens to our ranks, and it predicted a greater proportion in view of the increasing applications for adoption. While a limit is impossible by edict or force only, the inflow can be effectually stanched by a superior Congregational clergy and a higher standard of admission.

### FIDELITY TO OUR CHURCH.

This was the leading thought of a strong session on Denominational Loyalty, and in an easy, informal address Hon. J. A. Lane set the ball in motion, and it was taken up by Hon. Frederick Fosdick and Rev. E. A. Reed The speakers did not assert that ours was *the only* church more than another, but that all being parts of a composite whole, each should be perfected by the fidelity of its members to its inherent characteristics—our own loyalty being directed toward keeping down artificial barriers and obliterating sectarianism, but making sure that we do as much for ourselves in the future as we have done for other churches in the past.

The need of fellowship in our own church family was made prominent more than once during the session, and was again further enlarged upon at this time as our most serious lack.

### STATE MISSIONS.

The association has come to look for an illumined spot in the missionary horizon when Sec. Joshua Coit and Treasurer Palmer offer their annual reports. The meeting of the Home Missionary Society this year furnished no exception, for although the total receipts, $148,973, were about $12,000 less than last year, those figures are considered entirely creditable to the times. Of the $164,041 which has overflowed from Massachusetts into the national treasury, over $99,000 passed through this State society, $38,000 more than last year, and a greater sum by $33,000 than was used this year for its own expenses and missionary work. The rallies held in many places by Secretaries Puddefoot and Shelton and Mrs. Caswell account for the generous response to the General Howard Roll of Honor, so that, of the $90,000 constituting this fund, one-third came from Massachusetts. The amount raised has been sufficient to aid 142 churches and missions through the employment of 138 missionaries, who have reached 7,704 families. The problem of the town and village and of the country pastor has a partial solution in the work of State missions, and

now more than ever is that the fact since the ebb tide away from the country is already slackening for the return flow back from the city. Seven hundred new members on confession have been added to the home mission churches, an increase of 10½ per cent. against 4 per cent. received by the other churches of the State. The missionary addresses of the session were made by President Simmons of Fargo College and by Dr. Franklin Carter, president of the society.

GOOD CITIZENSHIP

This topic had a share of attention under the leadership of Rev. W. E. Wolcott. Its obligations were not laid entirely upon the church. Citizens, whether in the church or not, are responsible, affirmed the speaker, and their methods decide the success of their efforts. Open methods, not always assailant but constructive as well, were advocated and also, as indirect influences, education and the assertion of existing laws. Dr. W. H. Allbright and Rev. E. H. Chandler developed further the theme, enforcing particularly the desirability that foreign ministers in this country acquire citizenship; pulpit utterances which will be committal, loyalty to right, whether among the clergy or in politics, and willingness to consider an official position as an opportunity for service.

USE OF RICHES.

One of the best evenings was the last, devoted to addresses on Consecration of Wealth. H. M. Moore, Esq., of Boston spoke from his full experience in consecrated giving when he named giving as an individual question answered to God by every man according to his means. His address abounded in Bible illustrations of the truth that unselfish giving toward God's causes begets more than equal returns. Dr. I. J. Lansing redoubled the emphasis on the relation between giving and getting and set forth the economic aspects of the relations of vice and virtue to wealth, reiterating in his forcible manner the need of extending the Christian faith for the indirect increment of riches. After all, he said, the ownership of wealth is delusive, and only a spirit of frank acknowledgment of God's partnership in the possessions of Christian bodies and individuals can make consecrated wealth multiplied wealth.

FOR A SACRED SABBATH.

Of special reports, that from the committee of last year appointed to express sympathy with Sunday toilers aroused intense interest. The committee recounted special interviews with representatives of 5,000 street car and railroad employés, who frankly acknowledged a fear of asking for one day in seven, although it is their needed and Bible allotted respite. A renewed discussion of Sunday traffic at a subsequent hour developed a nearly evenly marked division over the adoption of certain resolutions commending the subject to the prayerful consideration of the churches. After the liveliest debate of the meeting the resolutions were rejected by a single vote, chiefly because they were suggestive of a seeming inconsistency on the part of some who of necessity patronize Sunday cars.

GENERAL DOINGS.

The sessions would not have been naturally rounded out without the usual filling for chinks and corners. Here were thrown in a hearty indorsement for the fine work of the Board of Pastoral Supply and a recommendation to the churches that they contribute the comparatively small amount desired from each to support the board. Already more than half the churches in the State are paying the assessment; resolutions approving the desire for closer union with the Christian denomination and appointments of delegates to their New England Conference, resolutions on temperance, gambling and the protection of Americans abroad, and in a large space a revision of the general rules.

The statistics of the churches show them to number 589, with 110,179 members, a gain of 705 last year. The additions were 6,750, of whom 3,786 were on confession. The benevolences show an increase of $65,000 and amount to a total of $693,219. The treasurer of the association showed receipts of $6,870 and a balance of $3,772.

As nominees for corporate membership in the American Board the following were chosen: Dr. A. Z. Conrad, Rev. C. E. Jefferson, Dr. E. A. Reed and Deacons C. J. Holmes, J. G. Buttrick and Samuel Usher. The total enrollment of delegates and ministers was 228, of whom sixty-eight were laymen. The superior rendering of musical selections by the soloists and choirs of the First and Central Churches were among other features of the occasion which were specially commended. Rev. A. G. Bale was registrar and Rev. F. J. Marsh assistant registrar of the association. The next meeting will be held with Plymouth Church, Worcester.

THREADS FROM THE COTTON CITY.

That Dr. Quint should have been absent from a Massachusetts State meeting was regretted as much as it was wondered at.

"We are sufficiently liberal in belief to satisfy anybody."

The parsimony of Christianity keeps it poor.—*Dr. I. J. Lansing.*

The church must not deny what it has set up.—*Rev. E. H. Chandler.*

To be thoroughly sympathetic with youth makes age impossible.—*Dr. Arthur Little.*

The preacher is not to mend the social machine, but only to oil it.—*Rev. A. W. Moore.*

The moderator disliked to use his new bell as much as the speakers disliked to have him.

Next week we hope to print the substance of the report of the secretary of the Board of Pastoral Supply.

About thirty ministers, it was said, now within as many miles of Boston came from the Methodists to us.

The condition of "slavery" in which our railroad servants live is an appalling suggestion in this free North.

The only reflection we cast on our Baptist brethren is that they didn't keep up with Roger Williams.—*Hon. J. A. Lane.*

It was the repeated sentiment that Congregationalism is in danger of doing more for other denominations than for itself.

Rev. Jeremiah Taylor was the only surviving member of the association who was present at this meeting and at the former gathering in this church.

An expression of sympathy was cabled to the Nonconformists of England in view of the recent reactionary educational measures of the government.

While thinking of Armenia, let us not forget to extend our hand to any man in the commonwealth who is deprived of his Sunday rest.—*Rev. F. S. Hatch.*

Hear an elderly brother: "I have, perhaps, been too long in the Christian ministry, but I have not been so long a minister but that some of the fire lives in my ashes."

The use of individual cups at the communion service gave many inexperienced brethren an opportunity of witnessing a practical test of the system in a large congregation.

I am a Congregationalist today because I believe in growth in grace and a coming to perfection. I prefer ecclesiastical democracy to ecclesiastical monarchy.—*Dr. R. C. Houghton.*

The "sanctified Methodists," now a part of us, were on the ground and had the floor frequently during the discussion of the accessions to our ministry from other denominations.

There is food for thought in the sentiment expressed by one brother: "It will be a sad day for Congregationalism when the lay college is allowed to replace the theological seminary."

Souvenir programs and individual maps were tastefully prepared by the business committee with the same provident care of details which accounts largely for the general success of the meetings.

It is rather odd on the part of Congregationalists to refuse to put the symbol of the cross on their churches while the "rooster," the reminder of Peter's denial, is regarded with complacency.—*Rev. S. V. Cole.*

There was unanimous agreement with the sentiment voiced by Hon. Frederick Fosdick: "Christians left to themselves naturally drift toward Congregationalism. The Christian Endeavor movement was an instance of it."

"When they come and come as a body," said one brother, speaking of extraneous applicants for our fellowship, "we're going to open our arms to all creation. When ministers come let churches come, then we'll all be one Congregational denomination."

How true it is that we do not need to rely on one or two or ten or fifteen of our members to take the platform at the meetings was well illustrated on the last night by the magnificent addresses which almost at the last moment were substituted for those of speakers who were unable to be present.

It seems to me that the best thing we can do to enrich our church service is to provide better ministers—more learned and more consecrated—to weed out and keep out unworthy men. . . . As the Scotchman said when the minister spoke to him about putting a new stove in the kirk, "Warm it with your sermon, man, warm it with your sermon!"—*Dr. Daniel Merriman.*

## COMMENCEMENT AT BANGOR SEMINARY.

The seventy-seventh anniversary opened Monday evening, May 18, with a reception at Professor Beckwith's home. In place of the annual address before the Rhetorical Society, Dr. A. H. Quint being unable to fulfill his engagement, Professor Gilmore gave his inaugural address, Tuesday evening, on The Higher Criticism, Its Methods, Aims and Limitations. Professor Gilmore will fill the chair of English Biblical exegesis and criticism. The trustees elected two new members to the board—J. G. Blake, Esq , and Hon. E. R. Burpee. President Chapman was re-elected, and Hon. G. C. Moses was chosen vice-president. Prof. C. A. Beckwith was granted a year abroad for study. Wednesday forenoon two addresses were given at the alumni meeting, which was open to the public—an interesting change in the usual order. Rev. Daniel Evans read a valuable paper on Changes in Theology Which Make It Imperative that the Church Widen and Deepen Her Work in Human Society. This was followed by an address on the Retarding Influence of a Corrupt Municipal Life on the Work of the Church, by Rev. M. Bean. Racy and earnest discussions by several of the alumni followed on these two burning questions.

The alumni dinner was especially pleasant, being held in the beautiful new gymnasium. There was a large attendance and the postprandial exercises, presided over by President Chapman of the board, opened with appreciative memorial tributes to the late Professor Talcott.

The graduating exercises were held Wednesday evening in the Hammond Street Church. Six speakers represented the class, which is the largest for several years, numbering eighteen. Professor Gilmore spoke helpful words previous to the distribution of diplomas. The delightful weather and good fellowship made the anniversary an occasion long to be remembered.

# News from the Churches

### Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, June 1, 10 A. M. Address by Rev. G. W. Christie of Amesbury on How Christ Preached.

FOREIGN MISSIONARY PRAYER MEETING under the auspices of the Woman's Board of Missions in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION, regular meeting June 1, at 11 A. M., 40 Berkeley Street.

WORCESTER COUNTY BRANCH W. B. M., Sturbridge, June 11, at 10 A. M. Mrs. J. H. De Forest of Japan will address the meeting. Collation provided. Barges in readiness at Southbridge.

ESSEX SOUTH BRANCH W. B. M., Boxford, June 3. Basket lunch.

MORAL EDUCATION ASSOCIATION, Lorimer Hall, Tremont Temple, May 28, 10.30 A. M. Speakers, Mrs. Julia Ward Howe, Rev. Mary T. Whitney, Rev. Isaac O. Rankin, Rev. Reuben Kidner and others.

CONGREGATIONAL EDUCATION SOCIETY, annual meeting, Wednesday, June 10, at Pilgrim Hall, Congregational House, 2 P. M. Congregational churches having contributed to the funds of the society within the year may each send one delegate to the meeting, such delegates to be voting members of the society during the year for which they were appointed.

JOHN A. HAMILTON, *Secretary.*

ANNUAL MEETING of the Woman's Home Missionary Unions will be held in the chapel of the United Church, New Haven, Ct., on Tuesday, June 2, 2 30 P. M. All are invited.

NEW YORK STATE S. S. CONVENTION, Broadway Tabernacle, corner Broadway and Thirty-fourth Street, New York city, June 2-4. For details inquire of Timothy Hough, State corresponding secretary, Syracuse, N. Y.

ANDOVER THEOLOGICAL SEMINARY.—Anniversary, June 7-11. *Sunday*, June 7, 10.30 A.M., chapel: Sacrament of the Lord's Supper; 4.30 P.M., Sermon to the Graduating Class by Rev. Prof. George F. Moore. *Tuesday*, June 9, 10.30 A.M., Junior Lecture Room: Examination of the Junior Class in Hebrew; 2 P. M., Middle Lecture Room: Examination of the Middle Class in Theology; 4 P.M., Senior Lecture Room: Examination of the Senior Class in Church History; 7.45 P.M., chapel: Anniversary of the Society of Inquiry. Address by Rev. A. H. Bradford, D. D. *Wednesday*, June 10, 8.30 A.M., Bartlet Chapel: Vocal Culture; 9 30 A.M., Junior Lecture Room: Examination of the Junior Class in Greek; 11 A.M., Middle Lecture Room: Examination of the Middle Class in Biblical Theology; 2 P.M., chapel: Meeting of the Alumni; Business; Necrology by Rev. C. C. Carpenter, Secretary; The Future of Foreign Missions—Addresses and Discussion: 1. Problems before the Churches in Japan, Rev. A. H. Bradford, D.D.; 2. The Conversion of China, Rev. Henry Blodget, D. D.; 3. Forward Movement in the Missions of Asiatic Turkey, Rev. W. A. Farnsworth, D.D; 4. New Opportunities and Duties in Foreign Missions, Rev. Lyman Abbott, D.D: Further discussion; 6-9 P. M., Bartlet Chapel: Social gathering of the alumni and other friends of the seminary. *Thursday*, June 11, 10.30 A.M., chapel: Anniversary addresses by members of the Graduating Class; Inauguration of Rev. Prof. John Wesley Churchill as Bartlet Professor of Sacred Rhetoric; 1 P.M., Bartlet Chapel; Anniversary dinner.

SEVENTIETH ANNIVERSARY OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY.—The seventieth anniversary of the Congregational Home Missionary Society will be held in the Center Church, New Haven, Ct., Rev. Newman Smyth, D. D., pastor, opening Tuesday evening, June 2. Maj.-Gen. O. O. Howard will preside. Rev. Daniel Merriman, D. D., of Worcester will preach the annual sermon Tuesday evening, and salutations will be offered by the pastor of the church and President Dwight of Yale University, to which General Howard will respond.

Wednesday and Thursday will be devoted to papers by the secretaries, anniversary of the Woman's Department, reports from the Maine, New Hampshire, Massachusetts, New York and Michigan Auxiliaries, anniversaries of the Church Building Society, Sunday School and Publishing Society, Education Society, and to addresses from distinguished speakers from different parts of the country, including Drs. Fitch of Buffalo, Beach of Minneapolis, Fisher of New Haven, Lyman of Brooklyn, Patton of Minnesota, Nutting of Rhode Island, Cordley of the Kansas Band, Rev. Ephraim Adams of the Iowa Band, President Penrose of the Washington Band, Drs. Daniels and Beard of the American Board and the American Missionary Association, Dr. Whittlesey of the Ministerial Relief Association, by the superintendents of the Scandinavian Department, California, Indiana, Washington, Black Hills, Colorado and Utah; also from Mrs. H. S. Caswell, Mrs. H. S. Heinzelman of Indiana, Miss Caroline A. Potter of California, Rev. Dora Read Barber of Oregon, Mrs. Margaret E. Sangster of New York, and Field Secretaries Shelton and Puddefoot.

The New England Passenger Association, the Trunk Line Association and the Western Association will pass over their roads for one-third fare in returning all certified attendants on the meeting who paid full fare in going. N. B. Certificates are required in all cases to secure this reduction. They are not kept at all stations. If the ticket agent at the local station is not supplied with certificates, he can inform the delegate of the nearest important station where they can be obtained. In such case the delegate should purchase a local ticket to such station and there take up his certificate and through ticket to place of meeting. The certificates, duly filled out on both sides, are good within three days, Sunday excepted, after the adjournment of the meeting. Delegates and others availing themselves of the reduction in fare should present themselves at the office for certificates and tickets at least thirty minutes before departure of trains.

#### HOTELS AND BOARDING HOUSES.

$4 per day, New Haven House. $3 per day, Majestic Hotel. $2 per day, Elliot House, the Westmoreland, the Tremont, Gardes' Hotel. Winthrop House $1 per day.

Sea View Hotel, Savin Rock, twenty minutes' ride by electric car, $1 50 per day (one in a room), $1 per day (two in a room), will accommodate 200.

Boarding houses, $2 per day, Mrs. Smith, 316 Crown St.; $1.50 per day, Grove Hall, 83 Grove St.; Mrs. George Thompson, 94 York Square; Mrs. Herrick, 92 York Square; Mrs. C. K. Nichols, 90 Whalley Avenue; Mrs. Lombard, 74 Lake Place; Mrs. Forbes, 339 Orange St.; Mrs. Cameron, 258 Crown St.; Mrs. Briggs, 636 State St.; Mrs. Lyon, 552 Chapel St.; Mrs. Fowler, 111 Edgewood Avenue; Mrs. E. S. Burt, 61 Prospect St.; Mrs. Beckwith, 108 Howe St.; Mrs. Hayden, 514 Chapel St.; Mrs. Cowles, 16 Olive St.; Mrs. Haight, 99 Howe St.; Mrs. H. W. Tomson, 145 Edward St. (two in a room); Mrs. Burwell, 123 Park St.; Mrs. Blot, 136 College St.

$1 per day, Mrs. M. H. Buckingham, 557 Howard Avenue (two in a room); Mrs. H. A. Street, 397 Temple St. (for one), meals near; Mrs. J. A. Gillette, 163 York St., without board; Mrs. Thompson, 438 Elm St. (for two). Mrs. F. A. Jones, 1 Howe St., fifty cents a day, for one, meals next door, seventy-five cents for two.

Divinity Hall, for men only, without board, will accommodate 100; seventy-five cents a person.

Persons desiring further information about boarding house accommodations may address Rev. Newman Smyth, D. D., chairman of committee, and their inquiries will receive attention.

#### SPRING STATE MEETINGS.

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| Vermont, | Bradford, | Tuesday, June 9. |
| Connecticut Asso., | Hartford, | Tuesday, June 16. |

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D, Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev A. H. Quint, D.D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892. and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## PASSING COMMENT.

The action of a Minnesota conference last week regarding the Baptist "reordination" of one of our former ministers was prompted in part by the belief that our Baptist brethren did not reflect in their procedure the general opinion of their denomination.

If the statement is correct that the terrible loss at the Cripple Creek fire was made possible by "the haste for gold," which "had prevented the city authorities from providing sufficient water supply," what a tragic commentary on 1 Tim. 6: 10!

The length of the two pastorates of a New Hampshire church would be remarkable if they had occurred at different places. Together they add much more meaning to each other.

A real benefit to our churches would follow the State Associations if pastors and delegates should devote an entire midweek meeting to a review of the sessions.

"There is no debt and no division" is the well-earned record which a New England pastor writes upon the seventh milestone of his pastorate.

It is a satisfaction to know that the time-honored building of a Worcester church will continue as Congregational property.

What boys and girls can do in church work is well suggested in New Jersey news.

## THE ASSOCIATION OF NEW YORK.

Canandaigua, with its broad streets, shadowed by noble trees of a century's growth, its abundant and refined hospitality and its stanch Congregationalism, gave a royal welcome to the association at its sixty-third meeting, May 19–21. Much of the success of the session was due to the untiring and wise prevision of Rev. C. H. Dickinson, the beloved pastor. The weather was all that could be asked, the business was transacted with genuine good feeling, every part assigned was performed and the addresses were cumulative in power and thought. The familiarity with the association history and precedents gave to the moderator, Dr. W. A. Robinson, unusual fitness for the office, and in the advancing of business he had the aid of the veteran, Rev. James Deane of Crown Point, registrar, and the secretary, Rev. N. W. Bates of West Bloomfield. Rev. W. E. Park, D. D., of Gloversville, sounded a trumpet note at the opening session in his brilliant historical essay on The Law of the Development of Religious Progress. The evening sermon by Dr. A. J. F. Behrends followed aptly. His text was John 4: 37: "One soweth and another reapeth." The fellowship of service in all ages, the permanence of true work, our advantage in reaping more than we have personally sown—these were the leading ideas of the discourse, which abounded in forcible and tender passages. At the Lord's Supper, which followed, Rev. N. S. Calhoun and Rev. Samuel Johnson officiated.

On Wednesday morning the business of the meeting was taken up with vigor and swiftly disposed of. Various committees brought in an account of their stewardship, among them Rev. A. F. Newton, in behalf of the committee on temperance, reported the activity of the committee in supporting and modifying the law requiring school instruction upon the physical effects of alcohol and narcotics, and urged the churches to watch the working of the new Raines Law, which is a wide departure from all former legislation.

Following the report of the committee on ministerial relief, Dr. N. H. Whittlesey felicitously showed the work and the needs of the national fund. Rev. E. N. Packard gave a full report of the committee of eight upon the proposed alliance with the Free Baptists of New York and northern Pennsylvania in the support and control of Keuka College, near Penn Yan. After amendments, declaring that the association assumes no legal control of the college nor makes any pecuniary pledges, a form of alliance was accepted by the association by a strong vote, and a provisional committee was appointed to assist in promoting the college project. Rev. N. S. Calhoun was subsequently appointed by this committee to superintend the preparatory work of arranging for a college class and to raise funds. Rev. S. E. Eastman and Rev. Dr. George H. Ball of Keuka supported the committee's appeal with impressive arguments.

At this session two valuable papers were presented. Rev. S. E. Eastman of Elmira took for his theme The Errand of Jesus, drawing upon comparative religion for his brilliant illustrations. The supreme errand of Jesus was to bring life, for which all the religions had been vainly seeking. The theme of Rev. H. N. Kinney of Syracuse was the Training of Children for the Church. Statistics of juvenile criminality and investigations into the quantity of religious knowledge which young children possess illustrated the urgent need of thorough training in word and doctrine. Some recent methods of accomplishing this end were happily presented.

Wednesday afternoon saw the meeting house crowded to its utmost capacity to hear an address by Dr. Lyman Abbott upon Christianity and Social Problems. Dr. Abbott was at his best in manner and method and carried away his audience with his portrayal of the

historical movement which has taken away the power from the few and bestowed it upon the many in religious as in political matters. Following the address a new departure was made in turning over the association to the New York Branch of the Woman's Board, Mrs. E. N. Packard, re-elected president, conducted the service. The report of Miss Barden showed a gain of fifty per cent. in the receipts for the year, which were over $12,000. Miss Stanwood of Boston gave a rapid but clear sketch of the work of women in foreign missions and Miss M. W. Leitch made an impassioned and thrilling appeal for more consecration to the work.

Following the good custom of years, the entire session of Wednesday evening was devoted to the State Home Missionary Society. Special interest attended the exercises from the fact that Dr. W. A. Robinson, for twelve years president, declined re-election and ended his services of twenty-four years on the board by giving personal reminiscences of the formation of the society at Rochester and of important changes in methods, from time to time, in the history of the society. Dr. W. I. Buddington was the first president. Sec. Ethan Curtis read the annual report. It showed a marked advance in receipts, about $70,000 as against $60,000 of last year, the best showing since 1890. Many old churches have been renewed, advances made in several points, and revival interest of remarkable power has showed itself in several churches. Rev. W. B. Thorp gave a clear-cut, vigorous address upon The Future of Congregationalism in the State, which, he said, was now receiving more home missionary money than any other State but Massachusetts. There are two main objects before the society—the saving of life and the promotion of denominational growth. The former may well be left to the city churches, but the latter falls to the society. To rehabilitate worn out and feeble country churches, to plant new organizations in growing sections of our cities, is the society's peculiar work. He suggested grouping several weak country churches, with one able minister to itinerate among them, and the sending out of working bands from large central churches. Dr. W. E. Griffis followed in an unreportable speech, full of wit, fire and wisdom, abounding in historical illustrations, upon Cult, Creed and Life in Home Missionary Work. The New England "cult" had not trusted the liberty-loving peoples of Dutch, French and German birth. Our Calvinism was not essential, but life must be brought to the people. At the evening's close a pleasant reception was tendered by the ladies, and the delegates and townspeople mingled together without formal speeches.

Thursday, the last day, was full to the end and the interest suffered no abatement. Rev. C. W. Hardendorf gave a timely and incisive address upon the dangers from unrestricted immigration, cheap citizenship, bribery and corruption. In giving in his report as delegate to Oberlin Seminary and College Rev. W. A. Hobbs made a broad and able address upon ministerial education. One of the happiest arrangements of the provisional committee was the invitation to the eminent president of Auburn Seminary, Dr. H. M. Booth, to speak upon Christian Unity as Precedent to Church Unity. With a wealth of illustration, and in a delightful spirit, Dr. Booth insisted upon the deeper unity of love which tolerates variations of form in things nonessential.

Again, in the afternoon, the association gave way to the women, this time the Woman's Missionary Union taking the field, with Mrs. Dr. Kincaid, the president of the union, directing. A Few Figures by Mrs. J. J. Pearsall of Brooklyn showed about thirty-three per cent. gain in contributions for the year, which were over $13,000. Mrs. Ethan Curtis spoke briefly upon The Past and the Future, and then the secretaries, representing societies doing work in the homeland, followed each other in felicitous and effective words. Dr. W. A. Duncan began with work for the children. Dr. J. A. Hamilton, Dr. Woodbury, Dr. Cobb and Dr. Kincaid showed the multiform nature of our operations and needs. Dr. Woodbury dwelt upon the situation in Florida, and resolutions were adopted, on motion of Dr. Abbott, of sympathy for our teachers in Florida and support for the A. M. A. Resolutions favoring the movement towards international arbitration were submitted by Dr. Griffis and carried. Resolutions calling for the protection of our missionaries in Turkey were sent to Washington. Corporate members of the Board were put in nomination, and the whole session closed on Thursday evening with an address by Dr. A. H. Bradford upon the Outlook in Japan. Not dwelling upon the critical questions on which the deputation was sent, Dr. Bradford spoke at length to a crowded house, holding attention to every word, picturing the life and customs of the Japanese and giving a glowing tribute to the character of that people and to the ability and consecration of our missionaries. The attendance was quite up to the average, although some delegates traveled 700 miles in going and coming. E. N. P.

## THE MICHIGAN ASSOCIATION.

To Greenville again, after fourteen years, the clans came. An ideal Western church is this; planted in the woods in 1854, it is strong and fruitful and keeps the New England traditions, having had only four pastors in all these years, and the fourth, Rev. A. M. Hyde, it has just installed. Much history has been made since 1882. Every pastor but two has left the State or died, but the 16,000 permanent Congregationalists have become 31,000. Young men now fill nearly all the prominent pulpits. Bradshaw, the retiring moderator, is a patriarch, though scarcely past forty, with his seven years' service at Ann Arbor. The packed program goes with a snap. There are no failures, no pauses. Papers, discussions, reports come fast. Nobody dares to be prosy. Not much theology is heard, but there is a new spirit, mostly practical. Rev. H. P. De Forest and Rev. William Knight discussed The Broadening of Church Activities. The former says the church is to "make better men," the latter says it ought to "make a better society." Rev. J. C. Cromer and Rev. C. F. Swift followed with keen speeches to prove that it ought to do both. Rev. Messrs. James Hyslop, H. S. Roblee and Thomas Chalmers, with spiritual touch, emphasized the deepening of Christian life. Rev. A. M. Brodie wittily described the men to whom he likes to preach, and E. L. Wright the preacher he likes to hear.

The three evening sessions were splendid rallies with crowded houses. Secretary Taintor told his story of the Mayflower Men with stereopticon. Rev. G. E. Albrecht, fresh from the Dosbisha, made a thrilling plea for the work in Japan. Secretary Warren, who found Mr. Albrecht in an Ohio factory and led him to Christ and to a splendid missionary career, marshaled a triplet of veteran home missionaries, and then threw upon the canvas the story of the Evolution of Michigan out of the pine woods and frontier villainy into a Christian life by the Home Missionary Society. Treasurer Sanderson is happy because the society has paid every obligation of the past year and has a cent to spare, which has been put into the permanent fund. The women's work is now wedded to the State work by the appointment of the president of the W. H. M. U., Mrs. I. P. Powell, on the board of trustees.

Sunday schools received marked attention and Superintendent Ewing keeps the churches alive about them. The A. M. A. is cordially backed by this association in its fight against the Sheats Law, and we spent two hours in hearing from its two seminaries and colleges and resolved generously in favor of all things good. Our paper, the *Plymouth Weekly*, is heartily encouraged to make as much money as it can. One new thing is to be marked, a Foreign Missionary Society is launched to co-operate with the American Board to push the interests in the State. No longer is the foreign work to be left to the tender mercies of a committee. A whole session is to be given to it and a man in every local association is appointed to have a care for the great command.

Dr. Nehemiah Boynton looked in toward the last and was received with enthusiasm for his own sake and for the reason that, in his coming, Massachusetts has been punished for taking away Dr. Davis. And so the association went home from its happiest, busiest session, rejoicing in its strength and growth, determined to keep up to the good record. D.

## THE ILLINOIS STATE MEETING.

The fifty-third annual meeting was called to order Monday evening, May 18, in the beautiful city of Aurora, at the New England meeting house, Dr. J. M. Sturtevant, pastor. After a hearty address of welcome the sermon was preached by Rev. W. W. Leete of the First Church, Rockford. His text was Col. 1: 24, and his subject The Duty of Self-sacrifice. The sermon gave great satisfaction. Tuesday morning the association was organized by the choice of Pres. C. A. Blanchard as moderator, who presided with eminent fairness through all the sessions, and by strictly adhering to the program enabled the association to transact its necessary business in the time set apart for it. The devotional service, which occupied half an hour each morning of the three days' sessions, although one of the most interesting features of these State gatherings, seemed less impressive than usual. Indeed, the spiritual tone of this association seemed to many the lowest for years. The program gave the Illinois Home Missionary Society the lion's share of the time. The annual report was read by the secretary, Dr. James Tompkins, before it was put into the hands of those who were present at the association. It covered the work of the Chicago and Peoria missionary societies, as well as of the missionary pastors and evangelists of the State. The spiritual results of these departments of labor are encouraging. There have been few better years in this respect in our history. Although the total receipts have been nearly $58,000, the State society closes its financial year with about $3,000 deficit and sees little prospect of increasing its income to any perceptible extent the coming year. This means what resolutions passed reluctantly and after a good deal of discussion call for—efforts to reduce expenses in every department of the State missionary service.

During this morning session Secretary Hitchcock read a report of the condition of the theological seminary, and Rev. E. S. Carr a paper on Schleiermacher and the Christian Consciousness, in which the theory of the German professor and preacher was severely criticised. The interests of the American Board were briefly presented by Secretary Hitchcock and by Missionary Bissell of India. The latter, with burning and heartfelt eloquence, carried everything before him. He pleaded for an increase of gifts from the home churches, and portrayed the sad results of curtailing expenditures in the foreign field. The first two hours of the afternoon session, Mrs. Isaac Clafflin in the chair, were given to the representatives of the Woman's Home Missionary Union of the State. The review by the president indicated progress in every department of this missionary work. Mrs. Zillah F. Stevens in graphic language described the life and moral condition of the thousand people who make up the flatboat city of Peoria, and made it evident to all that heathenism exists in its most repulsive features at our very doors, and presents problems whose solution will call for years of the most self-denying service.

An encouraging account of work among the

Negroes, especially at Beach Institute, Mobile, Ala., was given by Miss Ada L. Wilcox. Believing as she does that the colored race will finally take its proper place by the side of the ruling race of the country, she asks what is to be done for young women in whose veins there flows only a few drops of Negro blood, but who are yet excluded from the society for which both their education and their tastes fit them? An interesting story, weaving together the aims and accomplishments of the five home societies, was read by Mrs. J. T. Blanchard, after which the nature of the work undertaken by these societies was illustrated by living pictures, prepared and arranged by the women of the church whose guests we were. This feature of the afternoon session was both striking and effective.

In the hour that remained Rev. W. F. McMillen made a report of the Sunday school situation in the State, and Secretary Herrick enforced the demands of the Education Society, dividing his time with Miss Ada E. Wilson, who described the state of things in Utah and confirmed the conviction which many have had that Statehood for Utah means, most likely, permanence of Mormon rule. Years past there has been a good deal of complaint of crowded programs, with no time left for discussion. This year the program committee determined to leave time for discussion. Tuesday evening, therefore, after brief papers by Rev. J. B. Silcox and W. C. Miller in answer to the question, What Changes Are Needed in Modern Revival Methods? the subject was thrown open to the house. Mr. Silcox criticised the methods at present employed with considerable sharpness, declaring that on the whole they tend to make converts selfish and inefficient, rather than self-sacrificing and aggressive, that they present the Saviour as the dispenser of grace and not also as a king whose commands are to be implicitly obeyed, and that the opinion cherished by so many that results must be secured through what are known as revivals rather than through steady ingatherings is detrimental to the best interests of the kingdom of God.

No sooner was the subject open for discussion than men were on their feet to challenge the statements of the paper, and with such manifestation of feeling on the part of some as to lead a good many to hope that hereafter the old custom of a full program, with little opportunity for discussion, will be preserved. Nor were the discussions Wednesday afternoon on the policy to be pursued by the Home Missionary Society much more edifying than those of Tuesday evening. Wednesday morning came a paper on our academies by Dr. Eli Corwin, and another in an wer to the question, Are Our Ethical Standards Declining? by Rev. L. O. Baird of Ottawa, and a presentation of the interests of the Sunday School and Publishing Society by Secretary McMillen and Rev. C. W. Hiatt. Wednesday evening was also given up to the Home Missionary Society, the speeches being made by Rev. W. G. Puddefoot, who, as usual, swept everything before him, Rev. H. T. Wiard and Mrs. Caswell of New York. The remarks of Mr. Wiard and Mrs. Caswell were made more vivid by the use of the stereopticon.

Thursday morning, following the report on Ministerial Relief by Rev. G. W. Colman, and the passing of a good many resolutions on various matters which had been carefully considered in committee, was a paper by Rev. D. F. Fox, on The Church and the Young People, in which the dangers which beset the Christian Endeavor Societies of the country were carefully pointed out. Mr. Fox is a believer in these societies, but thinks that in many instances young people make the annual convention an end rather than definite Christian work, that they prefer their own meetings to attendance at church, and that their prayer meetings are in danger of becoming light and uninstructive. The society found many defenders although the dangers which Mr. Fox had pointed out could not be denied. Thursday afternoon brought a paper on Interdenominational Fellowship by Rev. Theodore Clifton, a narrative of the state of religion as given in the reports from the fourteen local associations of the State by Rev. G. H. Burgess, and a paper in the interests of the Church Building Society by Rev. G. H. Wilson of Paxton. The session closed with a communion service of much solemnity. Thursday evening was made a jubilee rally for the A. M. A. With Dr. Roy in charge it need not be said that every moment was full of interest. Men and women from the South were present, both to illustrate the work of the association in their own persons, and by their words appeal for its support.

Farewell words from the pastor with whose church we had met brought to a close the exercises of a gathering which on the whole was profitable, and which was attended by larger numbers than usual. Both at this meeting, as at some previous meetings, we suffered a good deal from the withdrawal during the sessions of the corporate members of the State Home Missionary Society to attend to business which ought to be attended to when the regular meetings are not going on. No man cares to prepare a paper to be read before the association and then have the leading men of the State fail to give him a hearing because unfortunate arrangements compel them to be elsewhere during the half-hour assigned to the consideration of his topic. Better fewer sessions when all are present than those we now have with so many absent from them. Superb weather and the abounding hospitality of the people of Aurora left nothing that the most exacting could have wished. FRANKLIN.

## FROM THE HAWKEYE STATE.

The revival spirit seems to have stirred our churches more this season than for several years. In a good many towns there has been a general revival, and hundreds have professed faith in Christ. Evangelists have done good work; neighboring pastors have rendered valuable assistance; earnest workers on the field have been important factors. Under the leadership of evangelists general revivals have taken place in Cedar Falls, Waterloo, Marion and Dubuque. All the churches in these places have received large additions to membership. Many of the smaller churches have added from fifty to seventy-five per cent. to their membership during the winter, and a few have more than doubled their membership. The little church at Fayette had a precarious existence for a time. In 1895 it reported a membership of only twenty-five. Rev. J. E. Snowden proved to be just the man for the place. The church building has been enlarged, but it is too small to accommodate the congregations, including the 110 converts received at one time. Salem has had a similar experience. A few months ago it had a membership of about eighty. Under the leadership of Rev. J. P. Dyas more than 150 have been added to the church. Many other small churches have been graciously quickened. The results of these revivals are not to be measured by the lengthened church rolls alone. Increased activity is apparent in many lines. Though the State suffers from the hard times it raised its portion of the American Board debt, and the home missionary debt of about $1,500 at the close of the year was entirely raised in three days after a final appeal.

The Endeavor Societies are becoming active in several lines of sociological work. They are waging war against the slot-machines, the cigarette and like evils. They have been active in working for the separation of youthful and hardened criminals in our prisons, and at Christmas sent each inmate of our penitentiaries a small remembrance which was highly appreciated. They also sent an Easter letter to each convict.

The legislature did not accomplish much in the line of reforms. Many are thankful, however, that it did not do worse. The bill to legalize the manufacture of liquors within the State failed by a few votes. The age of consent was raised from thirteen to fifteen and the good people of the State will continue their fight in this line until the age is made eighteen. The act to prohibit the sale of cigarettes was ridiculed by many leading papers, but it passed notwithstanding.

The fiftieth anniversary of good Dr. Salter's pastorate at Burlington was an event full of an interest not limited to the Congregational fellowship. For fifty-three years Dr. Salter has been identified with every interest that has contributed to the moral welfare of the State, and all are glad to do him honor. His host of friends hope and pray that he may long be spared. This anniversary and others soon to follow remind us that Iowa is beginning to take on age, at least what we call age west of the Father of Waters. The semi-centennial of Iowa's admission into the Union will soon be celebrated. Preparations for the event are now under way, and it is conceded on all sides that Burlington is the place for the celebration, since it was the seat of government even while Iowa was a part of Wisconsin Territory. The Territory of Iowa was organized in 1838 and Burlington continued to be the capital for three years. The legislature met at Old Zion Church, the first brick church edifice erected in the State. The population of the territory at that time was less than 50,000. Iowa had a stormy time in organizing the State government. The proposed constitution was rejected twice, largely because the people did not like the boundaries fixed by Congress. The work was finally accomplished with wonderful dispatch. The legislature passed an act in January, 1846, providing for an election in April to select delegates to a constitutional convention. That body met May 4, and the constitution then drawn up was adopted by the people Aug. 3 following. The vote indicates the small population, for at an election so full of excitement only about 18,000 votes could be polled. This quick legislative work was done without the aid of railroads or telegraph lines.

W. W. G.

## THEOLOGICAL SEMINARIES.

### Andover.

President Smyth preached in the seminary church last Sunday.——The students enjoyed a full holiday on May 20, Andover's 250th anniversary. Prof. Churchill presided at the anniversary dinner.——B. G. Mattson of the Middle Class has joined the European party.——Dr. Mackenzie's lectures were omitted last week.——This summer R. W. Dunbar will preach at Grand Lake Stream, Me.; W. T. Bartley at Isle au Haut, Me.; N. H. Dutcher at Sudbury, Vt.; B. F. Gustin at South Merrimac, N. H.; F. W. Hodgdon at Newcastle, N. H.; H. H. Loud at Woburn, Mass.; F. N. Saltmarsh at North Londonderry, N. H.; and E. H. Roper at East Walpole, Mass.——The seminary tennis tournament is now in progress.

### Hartford.

At the faculty conference last week Professors Gillett, Mitchell and Jacobus discussed The Relation of the Minister to Money.——The program of the 62d anniversary has just been issued. Tuesday afternoon, June 2, there will be oral examinations in ecclesiastical dogmatics for Middlers and in the life of Christ and apostolic history for Juniors. In the evening Dr. W. A. Richards of Plainfield, N. J., will give an address on The City and Its Church. Wednesday morning there will be oral examinations for Seniors in pastoral theology, for Middlers in exegesis of Ephesians and for the Juniors in Biblical dogmatics. At 12.30 will be the anniversary dinner, followed by the annual meeting of the Alumni Association. Subject for discussion, The Relation of the Theological Seminaries to the Churches, to be opened by Pres. C. D. Hartranft, Rev. F. S. Hatch and Rev. Asher Anderson, D. D. Wednesday evening the graduating exercises will be held in the chapel. Messrs. Dunning, Kelley, Merrill and Miss Wild will speak, and President Hartranft will address the Graduating Class. The annual meetings of the Board of Trustees and the Pastoral Union will be Thursday morning.

### Yale.

uring the year just closed the members of the dent Volunteer Band have given 33 addresses ore the churches of the State. In all 50 ad- sses have been given. In many cases confer- es have been held with missionary committees. band has raised about $200 for mission work. study classes next year will be taught by J. P. ne of next year's Middle Class.——Professor is making a large and interesting collection of les in all languages for the Library of Foreign sions. —— The Fogg Scholarships have been rded to the following Juniors: H. H. Bayen- ian, Charles Boppell, F. C. Bliss, C. B. B. Bowser, . Deane, W. C. Ferris, A. E. Fraser, J. K. Moore, . Pinney and H. J. Wyckoff.——Additional home sionary appointments are: S. F. Blomfield to higan, S. R. Meyers to New York and L. W. tberger to Vermont.——W. H. Short will be nected with the State Law and Order League. C. C. Merrill of the next year Senior Class will ply regularly at Easton.——H. W. Johnson will ply at Bethany during the summer.——Of the duating Class L. P. Armstrong will preach at ford, T. N. Baker accepts the pastorate of Dix- l Avenue Church (colored), G. A. Bushee will le at Roxbury, Ct., C. W. Collier at East Hamp- , John Deans at Dayville, P. H. Efler assistant at llips Church, Boston, J. H. Grant at Meriden W. M. Weeks at Easton.——Messrs. Morgan niel, James Davies, J. E. Thomas and James Wil- ns return for pastoral work to Wales.——Arthur Beach of Marietta College goes to Germany on Dwight Fellowship. Nathan Powell will also dy in Germany.

rofessor Stevens, who has succeeded Professor rris, brought into his work his thorough ac- intance with the theology of the New Testa- nt. His masterly work as an exegete has enabled n to set forth clearly the Biblical foundations of tematic theology. His historical presentation theological thought has been clear and orderly, le he is in spirit broad and generous and well resents the modern point of view in theology. combines with this a certain natural conserva- n and an admirably well-balanced judgment.

### Chicago.

ine prizes of $50 each are offered to candidates Hebrew for admission to the Junior Class, and additional prize of $50 goes to the candidate sing the best test. The entrance examination urs Sept. 9.

## CONFERENCES AND ASSOCIATIONS.

ASS.—The Hampshire Conference met in Flor- e last week. The sessions were well attended and l of interest. Topics were, in part: The Influ- e of Literature on Life, Public School Methods Sunday School, The French College at Spring- d. The sermon was by Rev. E. C. Camp.

. H.—Grafton County Conference met in Han- r Center, May 19, 20. The topics were: The En- izing Power of the Gospel, The Church and hool, The Church of Today, The Church and ung Men, Church Union, Mutual Relations Be- een the Church and C. E. Society, That Prayer eting.

T.—The Hartford Conference held a recent meet- g at Poquonock. The topics were, The Prayer eting and Incorporation of Churches. Addresses re also made by the field secretaries of the vari- s missionary societies.

The Hartford East Conference held its annual eting in Manchester. The pastor and three dele- tes were present from each of the 12 churches. pics were, Some Hopeful Signs in Our Church sic Among Musicians, Ministers and the General blic, and The Layman's Part in the Advancement the Kingdom. Missionary addresses were also ven. The meeting was unusually successful.

INN.—Anoka Conference, comprising one-fourth the Congregational churches of the State, held an eresting session, May 19–21, with Olivet Church, Paul. Reports were received from 48 of the 52 urches, most of which were extremely encourag- g. Three new churches have been formed during e year and three edifices secured. Most of the urches, including all in Minneapolis and all but e in St. Paul, are provided with pastors. In ny of them special seasons of religious interest ve been enjoyed. Seven new pastors of Minne- olis churches reported. Rev. W. B. Millard gave e annual address upon The Ministration of the ly Spirit. Topics discussed were: Evangelistic rvices and Methods in Ordinary Church Work, e consensus of opinion being that special evan- listic services, the observance of Passion Week, e Week of Prayer and other seasons are needed, t that the old-fashioned revival is giving place to her ways of reaching men; The Church in the orld, as a Teacher, a Social Factor, for Righteous- ness; Recent Discussion Concerning the Person of Christ, Loyalty to the Six Societies, The Develop- ment of Our Weaker Churches, The Inductive Method of Bible Study, The Scandinavian Work, The Minnesota Frontier, Foreign Missions. Much interest and a spirited discussion with divergence of views followed the paper on The Person of Christ. A minute was adopted expressing regret that a Baptist Council in the city had reordained a young man who left our denomination on account of a change of views with respect to the subject and mode of baptism.

Winona Conference met at Winona, May 19, 20. Topics were: The Church in Its Relations to Indus- try, to Municipal Affairs, to Our Benevolent Socie- ties and to Spiritual Life; and Home and Foreign Missions. Dr. Graham Taylor of Chicago gave an address. In all the discussions the feeling was manifest that the church needs to bestir itself to meet changing conditions and come into closer touch with the people. Reports from the churches were for the most part encouraging.

N. D.—Fargo Conference held a helpful and en- couraging meeting at Portland, May 12–14. The papers and sermon were strong and stirring. An earnest appeal for Fargo College received a warm response, and resolutions were adopted pledging hearty support in efforts to secure the conditional gift of Dr. D. K. Pearsons.

COL.—The Denver Association met with the Boulevard Church May 6–8. The visitors took great interest in the new $22,000 parish house with its complete equipment for institutional work. The sermon was by Dr. J. H. Ecob, and thoughtful papers were read on The Church the Model Business Institution, Social Settlements, Institutional Work, etc. Addresses on The Future of Our State as In- fluenced by Christian Education and by the Sunday School closed this eminently practical session.

CAL.—The Sacramento Valley Association, May 5, 6, held a successful meeting in Rocklin, 10 of the 17 churches being represented. Reports of work were encouraging. A feature of special interest was the evening given to the women's missionary societies.

The San Joaquin Valley Association met at Por- tersville, May 5, 6. Interesting discussions were held on Religion in the Home, in Business, in Pub- lic Life and in the Church. The claims of missions, both home and foreign, were presented, special at- tention being given to China and the work of the W. H. M. S.

## CLUBS.

MASS.—The Boston Club met in the new Tremont Temple for the first time last Monday night, and ob- served ladies' night according to the annual cus- tom. The receiving party occupied Lorimer Hall and included President and Mrs. A. H. Wellman and others. The collation was served in Gilbert Hall. The occasion was marked by entire informal- ity. Prof. George Adam Smith gave an unusually interesting address and a delightful musical pro- gram was rendered by the Germania band and sev- eral soloists. Hereafter the club will meet regu- larly in these new quarters.

N. H.—The Ascutney Club met May 25 in West Lebanon. On the topic, Thoughts from the Club for the Club, five-minute speeches were made by the officers and chairmen. The address was by Hon. Adna Brown, on Personal Recollections of a Trip through Palestine.

The Central Club held its sixth annual meeting with the First Church, Concord, May 20, with a full attendance. The old board of officers was elected for the ensuing year. Rev. S. E. Herrick, D. D., of Boston gave an able, instructive and help- ful address on Some Recent Theories Concerning Christ's Teachings in Their Bearing upon the So- cial Life of the World. The membership is now 248.

N. Y.—The Club of New York and vicinity, at its last meeting, held a Tennyson night. Hamilton W. Mabie gave a pleasant talk on the author as a poet and religious teacher. Songs and poems of Tenny- son were also rendered. The attendance at this last meeting of the year was full.

PA.—The club of Pittsburg and vicinity held its last meeting of the season May 19. The speaker was Mr. J. A. Emery, who held the interest of the club in Reminiscences of Cape Cod. The year's work has been encouraging and the club is gradu- ally increasing in size.

MICH.—The West Michigan Club met May 18. A lively discussion was provoked by a fine address by Rev. N. S. Bradley on The Necessity of a Restatement of Christian Doctrine. After supper toasts were responded to by Mrs. I. P. Rowland on The Club Woman, Rev. A. M. Brodie on The Club Man, Rev. I. P. Powell on The New Wine, Rev. Thomas Barr, The Old Is Better. A lecture by Rev. D. F. Bradley on The Political Situation in Africa closed the pro- gram.

## NEW ENGLAND.

### Boston.

BRIGHTON.—The reception in honor of the fifth anniversary of Dr. A. A. Berle's pastorate was an occasion of many pleasant features. A purse of $175 was given the pastor and $75 to his wife from the men and women of the church, respectively. Several speakers did honor to the occasion.

### Massachusetts.

CHELSEA.—*Central.* The stir which has recently occurred by reason of the call of the pastor, Rev. C. E. Jefferson, to the far West has meant vastly more to his church and city than the neighborhood could have anticipated at first. The esteem of its citizens for the righteous civic reforms he has led during his pastorate, the respect of brother minis- ters, the affection of his flock and the love of the whole community have all been intensely empha- sized during this period of uncertainty. A consid- eration of the success of the pastor's service here leaves no room for surprise at such a flood of pro- test against his departure, and now there is great rejoicing.

MILFORD.—*First.* This church is in a flourishing condition. Thirteen persons have been received since Jan. 1. The present membership is 287. The benevolences last year were $1,610. In addition to the usual contributions since Jan. 1, the church gave $125 to Armenian relief. The pastor, Rev. Webster Woodbury, gives addresses Sunday even- ings, illustrated with the stereopticon. The several organizations of the church are doing good work.

BRIDGEWATER.—*Central Square.* The church tendered to Rev. and Mrs. E. S. Porter a reception, May 15, upon the completion of seven years of pas- toral service. During this time there has been quiet but constant growth in all departments, $18,- 000 have been raised for current expenses and im- provements, and the average contributions for be- nevolence have been nearly doubled, aggregating $4,051. There have been 87 additions to the mem- bership, 49 on confession, a net increase of 14 per cent. The present membership is 259.

SOUTHBRIDGE.—The women of the society have renovated the parsonage thoroughly, painting, pa- pering and calcimining the rooms.

WORCESTER.—*First Swedish* has purchased the Salem Street property for $40,000, and is to be con- gratulated on securing so fine a house, well situ- ated and equipped.——*Piedmont* meeting house will be closed during the pastor's vacation and undergo extensive repairs. The church accepts the invitation of Pilgrim Church for worship during that time.——*Pilgrim.* The women held their an nual "baby reception" last week. About 100 of the little ones were present. This has proved a most happy and profitable feature of the church. ——*Plymouth.* May 17 Dr. McCullagh commemo- rated the 25th anniversary of his ordination by a sermon reviewing his work and its lessons. He was called to this pastorate in 1890. Although but six years in the city, he is, with one exception, the senior pastor. The church under his pastorate has added 225 names to its roll, contributed $61,656 for home expenses and $175,626 for missions at home and abroad. The following Tuesday evening a re- ception was tendered by the church.

WEST SPRINGFIELD.—*Park* has voted to extend a call to Rev. A. E. Fitch of Utica, N. Y., to become the pastor of the church. Mr. Fitch is one of six candidates who have recently supplied the pulpit. He is a young man and a member of the class of '96 of Auburn Theological Seminary.

### Maine.

MADISON.—Mr. F. A. Fuller of the Graduating Class of Bangor Seminary assumes charge of this church. During the four years' service of Rev. J. H. Matthews the church has become self-support- ing, has had an accession to its membership of about 30 persons and has built a new edifice cost- ing $12,000.

BIDDEFORD.—*Second.* The top of the spire was recently struck during a thunderstorm, in the same manner as last year. The repairs to the vane, necessitated by the former stroke, had not been undertaken, and the damages of this second occa- sion were not very serious.

### New Hampshire.

BARNSTEAD PARADE.—The first church edifice built here in 1760 was of logs. The location is now marked by a few scattered stones. The first framed structure in the town was erected in 1796. It is proposed the present season to commemorate its 100th anniversary by appropriate services. To this end members of the society are perfecting arrange-

ments, and will send letters of invitation to the descendants of all the old families dwelling there during the early history of the church. The event will probably occur in June, and promises to be an occasion of great interest. It is a fact worthy to be chronicled that two pastors conducted its services for 84 years, Rev. Enos George 54, and Rev. W. O. Carr 30.

MEREDITH.—As a direct outgrowth of the past four months of union work by the three denominations Evangelist Ralph Gillam spent the first two weeks of May here. His methods were beyond criticism and his work was strong. He gained a marked influence among the business and working men. All business was suspended one afternoon. The community attests to the fact of never having been so moved before. A good number of persons decided to start in the Christian life.

MARLBORO.—The Finlanders at the "Quarry," few of whom can speak English, have recently organized a total abstinence society and expect to have a Lutheran missionary about once a month. Rev. J. S. Colby, who has withdrawn his resignation of the pastorate, to the joy of his people, will do such service as he can for them at other times. As a class they are industrious and worthy.

LANCASTER.—The church has met with a great loss in the recent death of Charles E. Allen who for nearly 30 years was chorister and leader of the singing in the Sunday school and prayer meetings. He was a valuable assistant of the pastor, never refusing the help desired if able to render it.

CONCORD.—*South.* A large audience was present at the farewell services in the old chapel previous to its demolition to give place to the new one to be built the present season.

HILLSBORO CENTER.—The King's Daughters, "in a financial experience meeting," lately told how they have raised $50, to be expended in needed improvements on the parsonage.

### Connecticut.

NEW HAVEN.—The Connecticut Association of Working Girls' Clubs held its sixth annual meeting, May 20, at Center Church Chapel. An evening meeting at Lenox Hall was attended by a large audience of working girls.——The C. E. union of the city and vicinity held a large meeting at Westville, May 21. A stirring address on Soul Winning was given by H. B. Gibbud of the Rescue Mission of Syracuse, N. Y.——*Plymouth.* The pastor, Dr. W. W. McLane, is giving an extended series of lectures on The Bible in the Creeds of the Church.

BRIDGEPORT.—The 11th annual meeting of the Women's H. M. U. was held with the First Church, May 20. Among the speakers were Pres. S. B. L. Penrose of Whitman College, Mrs. C. H. Taintor, Miss M. D. Moffatt and Rev. G. H. Gutterson.

## MIDDLE STATES.

### New York.

SALAMANCA.—The church held its annual meeting May 5. The membership has increased during the year by 16 and all bills are paid. Rev. M. L. Dalton begins his sixth year as pastor with better prospect than ever.

### New Jersey.

GLEN RIDGE.—This growing church now publishes a monthly of unusual excellence. It is an eight-page paper called *The Polished Arrow* and is devoted to the unification and strengthening of the many activities of the church. It is sold by subscription and is also systematically given away. The new Lend-a-Hand Club of boys for "the development of Christian manhood" continues to do well, and there has now been added to the several young people's and children's societies a "Cradle Roll" for children under seven. The mission band, with which it is connected, has been active in working for the needy in this country and for a little girl in a kindergarten in Cæsarea, Turkey. The senior circle of King's Daughters has done much among the poor in Bloomfield, and has united with other circles in that place in establishing a kindergarten. The standing committee has recently issued a handsome church manual.

PARK RIDGE.—The pastor, Rev. Charles Hellliwell, has just completed his seventh year of service, and celebrated the event by a special anniversary sermon, giving both retrospect and prospect. The church is growing in numbers, having increased 25 per cent. within a year, and also in the confidence of the community, as is shown by the increased attendance at the services and the larger number of calls for pastoral service. A double quartet of trained singers has been formed, much to the help of the evening service. The King's Daughters recently gave a successful cantata, and the Sunday school boys' Flute and Drum Corps, of which the pastor is flute instructor, continues to do well.

## THE SOUTH.

### Florida.

The church at Panasoffkee, sadly in need of a house of worship, is about to build.——Rev. E. P. Herrick of the Tampa church has from time to time preached a brief sermon in Spanish before the regular sermon Sunday evening.——On May 19, the first anniversary of the death of Marti, 180 Cubans were addressed by Mr. Herrick in the Cuban chapel in Ibor City.

## THE INTERIOR.

### Ohio.

ZANESVILLE.—Some who attended the council to dismiss Rev. D. I. Jones believed they were attending the funeral of the church, but since the coming of Rev. C. H. Hanks, two and one-half years ago, there has been a steady and substantial growth. Over 100 members have been added and the congregations have steadily increased, a troublesome debt has been almost removed and the pastor and people are heartily united.

AKRON.—*First.* Rev. T. E. Monroe has just completed his 23d year, the longest pastorate of any minister now serving in the State. There have been in the last year 55 additions, 44 on confession, with no outside help.——*Arlington Street* reports the whole community interested in the preaching of the gospel by Rev. E. T. McMahon, the pastor.

TWINSBURGH.—One year ago Rev. W. A. Swengel was called for one year. The work has been so satisfactory that he has been engaged permanently. Within the year there have been about a dozen accessions. A new roof tower clock and other improvements have been added to the house.

### Indiana.

ELKHART.—Rev. F. E. Knopf has closed his seventh year here and has accepted its hearty invitation to remain. At the meeting good reports came in from all departments. All debts are paid and money remains in the treasury. The basement of the church edifice, it was decided, should be finished off at a cost of $600. A part has been already pledged. It will be used for Sunday school and social rooms. Fifteen persons have been added to the church on confession and one by letter the past year.

ONTARIO.—The pastor, Rev. J. R. Preston, has recently had the assistance of Evangelist G. H. Jackson in a series of meetings, which, notwithstanding the springtime work of the farmers, were well attended and resulted in much good to the church. A number of persons gave themselves to Christ, of whom five united at the May communion. Mr. Jackson is now assisting Mr. Preston in protracted meetings with the new church in Shipshewana.

TERRE HAUTE.—*First.* At the midweek meeting, May 13, Dr. J. H. Crum's resignation was accepted by a small majority, although there was much opposition to his going. Resolutions of respect and commendation were unanimously adopted. Dr. Crum feels that the old church edifice should be replaced by a modern building, and that another pastor may be able to do more aggressive work in this direction.

INDIANAPOLIS.—*Plymouth.* The unveiling of a portrait of the late Rev. O. C. McCulloch occurred May 21. Prof. W. A. Bell made the presentation speech and Miss Ruth McCulloch removed the draperies. The pastor, Rev. F. E. Dewhurst, accepted the gift in the name of the church. Mr. T. C. Steele, the artist, whose present effort is considered a marked success, was a special friend of the deceased charity leader.

ALEXANDRIA.—Rev. T. C. Smith, who accepts the call of this new church, has been one of the instructors in the Bible School of Butler College, an institution which has recently passed from the control of the Disciple denomination and become an integral part of the new Indianapolis University. Mr. Smith was formerly a missionary in Jamaica and is a young man of much ability and earnestness.

### Wisconsin.

BUTTERNUT.—The dedication of the new edifice occurred May 10. Rev. T. G. Grassie preached the sermon and Rev. H. C. Todd offered the prayer.

## THE WEST.

### Missouri.

KANSAS CITY.—*First.* The 10th annual meeting of the Ladies' Union was held April 17. This is made a gala occasion each year, the whole congregation being invited. Reports showed that $2,827 had been expended during the year in various lines of home and foreign missions. The young women gave $100 for missions and carried on a kitchen garden.

### Minnesota.

MINNEAPOLIS.—*Bethany* gave a reception to its new pastor, Rev. J. W. Heyward. He finds the people responsive and is building up a good congregation.——*Forest Heights*, organized 18 months ago, has a property worth $4,000, with no debt except $500 to the C. C. B. S. Since the coming, April 1, of the present pastor, Rev. R. A. Hadden, 14 members have been received, seven upon confession. A promising Boys' Brigade is a prominent feature. A reception was recently tendered the pastor.

ST. PAUL.—*Olivet* has made substantial progress during the year, having reduced its debt, erected an addition to its building for social purposes, and received a large number of additions upon confession, the result of a revival. Several members of downtown churches also have united, so that it has considerable strength.——*Pacific* has received the promise of substantial aid from the C. C. B. S., and hopes to unite with the Presbyterian church on a Congregational basis.

BROWNTON AND STEWART.—This field has met all financial obligations during the year, reduced the amount of aid asked for from the H. M. S. and reports additions to membership.

STEWARTVILLE.—Progress has been made but some financial obligations are pressing, with other discouragements which are met in a hopeful spirit.

The church in Hutchinson has called a pastor who will move into the new parsonage which has just been secured.

### North Dakota.

CRARY.—Rev. U. G. Rich, assisted by Rev. E. H. Stickney, organized a church of nine members, May 10. The work is hopeful. It is expected that a meeting house will be erected this season.

FARGO.—Evangelist C. N. Hunt of Minneapolis is holding special meetings in the armory, supported by the united efforts of the city pastors. Much interest is manifested.

Rev. Isaac B. Tracy, just beginning work at Grand Forks, finds the church in good condition. Eleven persons were recently received to membership.——Special meetings are being held at Williston, Evangelist W. H. Gimblett assisting the pastor, Rev. George Extence. Deep interest is manifest.

### Colorado.

CRIPPLE CREEK.—Later accounts of the fire show that in addition to the loss of the house of worship, the parsonage, largely built by the pastor, was destroyed. The loss was large, exclusive of insurance. The meeting house will be rebuilt at once on the old site.

HIGHLAND LAKE.—A new house of worship will be erected this summer, the result of a trip east by the enterprising pastor, Rev. Mary G. Bumstead, and of the generous response of the people on her return.

### Oklahoma.

MORRISON.—The new edifice was dedicated May 17, Supt. J. H. Parker preaching the sermon. Evangelist L. J. Parker has assisted the pastor, Rev. C. J. Rives, in special meetings for a week.

OKLAHOMA CITY.—A reception was given, May 6, to Rev. Joel Harper, the incoming pastor, and his wife, and to Rev. O. C. Burhans and wife, who are just leaving the field.

Rev. R. B. Foster will leave Perkins Aug. 1 to take charge of the training school at Kingfisher.

## PACIFIC COAST.

### California.

SAN DIEGO.—*First.* This church, since its organization 10 years ago, has worshiped in temporary quarters. Although growing in numbers and spiritual strength, the financial problem involved in a permanent building has seemed beyond solution. At the annual meeting in February it was unanimously voted that the work of securing a lot and church edifice be undertaken at once, and at a public meeting held May 10, under the inspiring leadership of the pastor, Dr. S. A. Norton, subscriptions amounting to $16,800 were made amid great enthusiasm. Of this total $8,000 were pledged in seven amounts. All gave generously, even to the point of sacrifice.

PASO ROBLES.—By unanimous action, after investigation through a committee, the San Bernardino Association of Congregational Churches and Ministers adopted a report of the credential committee, which closes as follows: "In view of all this evidence and the fact that Mr. King, though cited, refuses to answer charges, we recommend that Earl Russell King be expelled from the San Bernardino District Association. And we further recommend that the churches and general public be warned against this man as dangerous and unworthy." This action has been communicated to

under the official signature of the registrar of association.

**Washington.**

LAYTON.—A house of worship was dedicated y 10, Rev. Messrs. T. W. Walters and E. J. Singer, h the pastor, Rev. Frank McConaughy, conduct- the exercises.

he Sunday evening sermons of Rev. F. B. Cher- ton, pastor of Westminster Church, Spokane, The Home are drawing large congregations and racting special attention.—Evangelist Hold- dge has conducted a series of meetings at Pull- n. Rev. R. W. Farquhar is pastor.

## WEEKLY REGISTER.

**Calls.**

TES, Chas. S., Farmington, N. H., to Hanson, Mass. ccepts.
RGESS, Gideon A., president Winnebago College, inn., to Washington St. Ch., Toledo, O. Accepts.
EESMAN, T. W. C., recently of South Dakota, to eward, Neb. Accepts.
VIS, A. A., accepts call to Lakeland, Minn., for six onths.
TLING, Wm. C., Chelsea, Mass., to Centerville, arustable. Accepts.
Y, Edward L., Saratoga and Cherry Hill Chs., Omaha, eb., accepts call to Rockford, Io.
ERS, Sam'l J., Yale Divinity Sch., to supply at lenbrook Chapel, New Haven, Ct. Accepts.
CH, Albert E., Utica, N. Y., to Park St. Ch., W. pringfield, Mass.
NT, Wm. H., to permanent pastorate at Metamora, ich., where he has been supplying for two years. ccepts.
SSON, Andrew, Bangor Sem., to Loudon, N. H.
AY, Wm. J., Open Door Ch., Minneapolis, Minn., to verett, Wn.
RP, Cyrus D., Providence, R. I., declines call to akeville, Mass.
LDEN, Fred. A., Glastonbury, Ct., declines call to illington.
ACS, Wm. J., accepts call to remain another year Melville and Buchanan, N. D.
NPHEAR, Nath'l D., Kinderhook, Mich., to Grand- lle and Fisher. Accepts.
WIS, Sam'l, Lewis, N. Y., to First Ch., Coaldale, Pa.
DN, Elwood P., Bangor Sem., to Westford, Vt.
IOR, Arthur E., New Baltimore, Mich., to Hopkins nd Hilliards. Accepts.
TCLIFFE, Chas. A., Mattapoisett, Mass., to Trinity h., N. Attleboro. Accepts.
ITER, David H., to remain at Vicksburg, Mich., nother year. Accepts.
CH, Prof. Chas. S., Bowdoin College, accepts call to tockbridge, Mass.
ER, W. J., to Minneha, Okl. Accepts.
ITH, J. A., to Berlin and Avoca, Neb. Accepts.
ITH, Thos. C. (Disciple), Irvington, Ind., to Alex- ndria. Accepts.
EVENS, Wm. D., Seymour, Mo., to Noble. Accepts.
OMSON, Jas., Hannibal, Mo., to Pres Ch., Moberly.
TTIE, Chas., Bangor Sem., to Second Ch., Ossipee, . H. Accepts.
LCOX, A. Y., to supply for a year at Newark Valley, . Y.
LCOX, Warren P., Allendale, Mich., to Alpine and Walker. Accepts.

**Ordinations and Installations.**

RRIS, Chas. E., Jr., *i.* Moorhead, Minn., May 21. ermon, Rev. J. F. Dudley, D. D.; other parts, Rev. lessrs. O. M. Smith, L. B. Tracy, Francis Wrigley, . E. Soper, J. D. Whitelaw, H. P. Fisher.
LWAY, Theo. T., Chicago Sem., *o. p.* Maplewood h., St. Louis, Mo., May 14. Sermon, Rev. J. W. utherland; other parts, Rev. Messrs. R. M. Sargent, lichael Burnham, D. D., and John Holway, father of he candidate.
DE, Albert M., *i.* Greenville, Mich., May 22. Ser- on, Rev. D. F. Bradley; other parts, Rev. Messrs. wm. Knight, E. B. Fairfield, C. F. Swift, Prof. A. H. urrier, D. D.
NRO, G. A., *o.* Milford, Neb., May 12.
BLE, Edwin L., *o.* Central Ch., Chelsea, Mass., May 3. Parts by Rev. Messrs. C. E. Jefferson, C. R. rown and Smith Baker, D. D.
SEN, A. W., *o.* Warren, Pa., May 14. Parts by Rev. lessrs. E. C. Hall, C. J. Lundquist, J. A. Dahlgren.

**Resignations.**

VIES, Sam'l I., Le Raysville, Pa., to take effect early July.
EMING, Sam'l J., Elmwood Ch., Providence, R. I.
NDSAY, Geo., Aberdeen, Wn.
RTIN, Moses M., Allegan, Mich., to take effect July after a six years' pastorate.
WELL, Everett A., Madison, Minn., to take effect une 15.
LLIAMS, W. L., San Jacinto, Cal.
UNG, Chas. S., Fryeburg, Me.

**Dismissions.**

ON, Sam'l A., Taftville, Ct., May 23.

**Churches Organized.**

UCE, Wis., 4 May, 11 members.
OVER, Wn., Okanogan Co., 17 May, W. E. Dawson, astor.
ARY, N. D., 10 May, nine members.
NVER, Col., Welsh, 10 May, 32 members.
NCKLAEN, N. Y., reorganized 13 May, 20 members.

**Miscellaneous.**

HRENDS, Dr. Adolphus J. F., of Central Ch., Brook- n, N. Y., expects to sail for Europe early in July, to emain until September.
STWICK, Elmer D., Petaluma, Cal., is preaching unday mornings at Covert, Mich., where he is spend- ng an extended vacation in search of health.
ESSMAN, Abraham A., of Fairmont, Neb., is to give alf his time next year to the State secretaryship of Doane College.
LVIN, Chas. S., and wife, were welcomed to their ew field in Hersey, Mich., by a reception attended y about 100 parishioners.
UGLASS, Alex., having completed his term of serv- ce at Dehesa, Cal., will be followed by Mr. A. C. Dodd of Pacific Sem., who will supply during the ummer.
YDE, Henry, Somersworth, N. H., was slightly in- ured by being thrown from a carriage May 18.
RKIN, J. Wallace, has undertaken work on a large ircuit in Paradox Valley, Montrose and San Miguel Counties, Col.
ATTHEWS, Jno. H., after an acting pastorate of four ears at Madison, Me., declines re-election. He also as preached at N. Anson Sunday afternoons.
OREY, Lewis W., Lowell, Mass., will supply for the resent at Antrim Center, N. H.
RKER, Edwin P., of the South Ch., Hartford, Ct., is n Europe to remain until August.
ARD, Geo. M., has entered upon his duties as presi- ent of Rollins College, Winter Park, Fla.
ARNER, Thos. H., received as a parting gift from his hurch in Clinton, Mich., a gold watch and chain, while Mrs. Warner was remembered by church and S. S. with a silver ice pitcher.

WATSON, Wm. H., at the close of a mid-week service on the Parable of the Pounds, was pleasantly surprised with a practical illustration of the topic by his people at Red Lodge, Mon., who brought gifts amounting to $35.
WRIGHT, Gavin H., of Andover Sem., will supply at Warren, Vt., during the summer.
WRIGHT, H. C., is to supply at People's Ch., St. Paul, Minn., during the absence of the pastor in Europe.

## OTHER CHRISTIAN WORK.

Northfield will this year, as heretofore, be the Mecca of multitudes of Christian Pilgrims through the summer months. The World's Student Conference from June 26 to July 5 follows hard upon the graduation exercises of Mount Hermon and Northfield Seminary, and the General Conference for Bible study is scheduled from July 30 to August 16, while the Y. M. C. A. encampment, initiated last year, will be a feature of the entire summer, and a kindergarten is to be held simultaneously. The Young Women's Conference will last from July 10 to 20. The list of speakers at these various gatherings includes besides such familiar favorites as Mr. Moody and Dr. Mackenzie, Robert E. Speer, Rev. R. A. Torrey, Rev. F. B. Meyer, Major Whittle, Prof. R. E. Thompson of Philadelphia, and Charles T. Studd of Cambridge University and perhaps Prebendary Webb-Peploe.

Toronto, long distinguished for its Sunday observance and sometimes called the City of Churches, was favored, May 3, by the enterprise of the *Evening Telegram*, with a canvass of church attendance. In a population estimated at 200,000, 203 edifices with a seating capacity of 112,852 were visited, and the attendance on all services numbered 123,991, an increase of five per cent. over that of Dec. 22, 1888, when a similar canvass was made under rather less favorable conditions. In this army of worshipers Methodists head the list with 32,770, Presbyterians and Anglicans follow with 22,749 and 20,676, respectively, and Hebrews bring up the rear with 795. The attendance in Congregational churches was 5,980.

The Y. M. C. A. of Bangor, Me., acknowledges another gift of $1,000 from Rev. and Mrs. G. W. Field, D. D.

Although I am not a member of any church organization, I never want to live in any community in which there are not churches and church organizations. I never want to live in a community where the church bell does not break the stillness of the Sabbath morning and call the inhabitants of that locality to the worship of the Supreme Being. I never want to live in a community or see a country where the songs of the Master cannot be sung by his children as they may see fit to sing them upon the Sabbath and on other occasions.—*Senator Allen of Nebraska.*

HALF RATES TO ST. LOUIS AND RETURN.—On account of the Republican National Convention the B. & O. R. R. will sell tickets from all points in New England to St. Louis and return at half rates, good going June 12 to 15, and to return until June 21. Route is *via* New York, Philadelphia and Washington. These rates are open to the public and an excellent opportunity is afforded to visit St. Louis during the great convention. For rates and further information address A. J. Simmons, N. E. A. 211 Washington Street, Boston.


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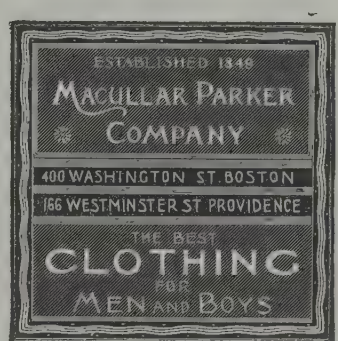


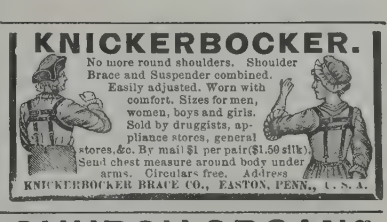
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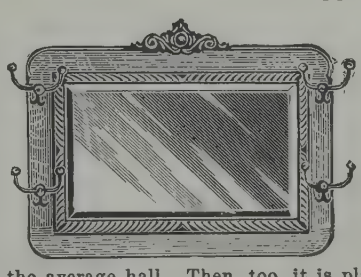

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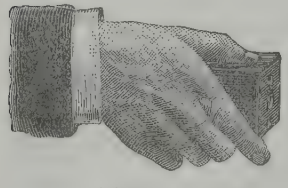

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## WOMAN'S BOARD PRAYER MEETING.

PILGRIM HALL, CONGREGATIONAL HOUSE, BOSTON, MAY 22.

Mrs. S. B. Capron, whose name will always be associated in our minds with the Madura Mission, was the leader of the meeting. The Scripture lesson was taken from the epistles to the seven churches. The promises to him that overcometh indicate progression in spiritual life. These promises range from possession of eternal life to sharing the counsels, plans and victories of the triumphant Redeemer on his throne.

Mrs. Capron called attention to the objects of prayer that had been on the calendar for the week, including native women in Turkey, village schools in western Turkey and the girls' boarding school in Adabazar. Letters were read from Mrs. Parsons of Bardezag, who spoke of the "happy effects" from "the direful events" in Turkey in the general sympathy for the sufferers. The Bardezag people had offered generous contributions of money and made up garments of cloth which they had woven for the needy ones in the villages. Religious interest had been deepened and a second weekly prayer meeting, numbering sometimes 130, was attended by even more Gregorians than Protestants. An appreciative letter by Pastor Mahshegian to the Worcester Branch was next read. "There are between us very ample oceans," he wrote, "but the love of Christ brings us to each other very near."

A letter of April 9 from Miss Farnham, teacher in the girls' boarding school in Adabazar, told of the comforting Easter service, at which time eleven members were received into the church, six of them "our own girls." She wrote of the sacrifice of the "small girls" who "took, each of them, one of their dresses and cut them up to make 'shalvars,'" which "were forwarded to the interior." A few words were read from Misses Sheldon and Hyde, whose names, also, were on the calendar, and who were associated with Miss Farnham in the girls' boarding school and in the kindergarten recently started in Adabazar. Crowded meetings during the Week of Prayer recommended by the Evangelical Alliance on behalf of the suffering Christians of Anatolia were reported from the Nicomedia field.

A letter from Miss Carrie E. Bush of Harpoot was read by her former associate there, Mrs. J. K. Browne. It was a story of relief work, an encouraging report of growing Christian interest, a plea for "*money, money, money* to build churches," and a touching account of the farewells to the missionaries, who, after more than thirty years of labor in that field, are coming to this country broken down in health. Mrs. Schneider read the last letter, from the widow of the martyr pastor of Sivas, whose last sermon to his beloved people was preached from the text, "The very hairs of your head are all numbered."

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## THE BUSINESS OUTLOOK.

While there is no increase in the volume of general trade, there is, nevertheless, a distinctly better feeling. There is more confidence in the future and merchants talk in a more hopeful strain than they have for some time. The more confident feeling is due somewhat to the decreasing number of failures.

The trade in boots and shoes is active. The demand runs heavily on the cheaper grades, but nearly all shoe manufacturers have enough orders booked to keep them busy for some time to come. This activity has stimulated somewhat quotations for hides and leather, although good authorities are not looking for much of an advance in leather values until after July 1. The stagnation in wool and woolens continues, and the raw material moves at scarcely steady prices. In cotton manufacturing there is a slightly better tone, especially in the print cloth market at Fall River. Iron and steel continue dull and trade conditions throughout the West are given as unsatisfactory.

Speculative energy on the stock exchanges is all but benumbed, especially in Wall Street. In Boston we have had some activity in copper stocks, but the public is extremely wary. If the price of copper continues strong and advances to twelve cents, as it gives promise of doing, Boston's group of copper mining stocks will attract attention at advancing prices. Dominion coal and Bay State gas are expected to be active and sell higher when the governor signs the Whitney Fuel Gas Bill.

The matter of railroad earnings is too favorable a factor to let pass without mention. For the first quarter of the current year the total gross earnings of 132 companies, owning about two-thirds of the total mileage of the country, aggregated $177,070,325, which was a gain over last year of 7 per cent.; net earnings increased 9.8 per cent. The so-called granger group of roads made the best showing with an increase in gross of 17.8 per cent. and 22.8 per cent. in net over last year.

## METHODISTS DENOUNCE THE SHEATS LAW.

The text of the resolutions passed by the General Conference, condemning the Florida Sheats Law, follows:

Resolved, 1. That the General Conference of the Methodist Episcopal Church sincerely deprecates the passage of such a law in any State, which invades the personal rights and liberties of our people in a manner repugnant to the genius of our Christian civilization, and, as we believe, in violation of the rights and liberties of those engaged in educating people of divers races in our land.

2. That we sympathize with our Congregational brethren in the heroic stand which they have taken to resist the enforcement of this law, and that, should a similar issue be made by the arrest, under the provision of this act, of any of the officers of either of our societies having charge of our educational work in the State of Florida, or of teachers in either of our institutions in that State, we will heartily approve any efforts that may be made to contest the constitutionality or secure the repeal of a law so un-American and un-Christian.


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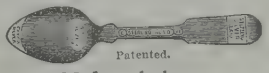


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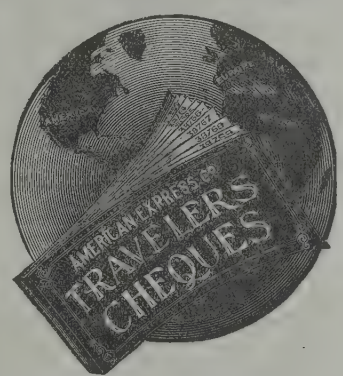


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| Frederic Cromwell, | Richard A. McCurdy, |
| Walter R. Gillette, | Walter G. Oakman, |
| Robert Goelet, | Alexander E. Orr, |
| G. G. Haven, | Henry H. Rogers, |
| Oliver Harriman, | Henry W. Smith, |
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| Charles R. Henderson, | Frederick W. Vanderbilt, |
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Isn't it better to purchase a good first mortgage on improved real estate drawing from 5 to 6 per cent. annually, the principal being as safe as though it were lying in the bank? We have mortgages of this class which we shall be glad to have investors examine in person or we shall be glad to give them any information by correspondence.

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or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5 % investment instead? State exact location, condition of title, and your lowest price. Over $2,000,000 in Western securities successfully handled by the present management of this corporation.

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**MORTGAGES AND LANDS.** Have you a mortgage or tract of land in the West that you wish to dispose of? Write me. Bankers and brokers, let me know what you have. Twenty years' residence. Address, **HENRY C. SMITH, Falls City, Neb.**

## BIOGRAPHICAL.

REV. JAMES W. HUBBELL, D.D.,

Who died in Mansfield, O., May 19, after an extended illness, was born in Wilton, Ct., March 29, 1835, and was graduated from Yale in 1857. After teaching for two or three years he entered Union Seminary and was ordained in 1864. The same year he took charge of the church in Milford, Ct., and after five years' service became pastor of the College Street (now Plymouth) Church of New Haven, where he remained another five years, and at length was settled over the First Church, Danbury, but was not in the active ministry for several years prior to his death. He was prominent and influential in denominational affairs.

REV. CHARLES W. BIRD

Died at the Sanitarium in Alma, Mich., May 6, at the early age of forty-four, from a tumor on the brain. He was born in Bethlehem, Ct., and received his education at Williston Seminary and Yale College and Divinity School, being graduated from the latter in 1880. He was first ordained to the work of a home missionary in Minnesota and his arduous service somewhat undermined his health, so that a year's rest in New England became necessary. He had been pastor at Portland, Mich., for five years, where he greatly endeared himself to the people.

REV. WILLIAM SEWALL

Was born in Boston, Mass., Dec. 14, 1827. His early education was in the Roxbury Latin School. He was graduated at Harvard University in 1849, and after some years of teaching in Lewiston, Me., took his theological course at Bangor, with a post-graduate course at Andover. He was ordained at Lunenburg, Vt., in 1855; was called from there to Norwich, Vt., in 1865, where his pastorate covered eleven years. He was next settled at Littleton, Mass., and after a five years' ministry he labored for shorter periods in Vermont and Massachusetts churches. For the last four years his home has been with his son, Rev. J. L. Sewall, pastor of the Clyde Congregational Church, Kansas City, Mo. In this period he has ministered with great usefulness to some of the churches of Missouri and Arkansas, and up to last February he supplied the Ivanhoe Park church in the suburbs of Kansas City. For the last three months he has suffered greatly from increasing disease, and died May 15. Memorial services were held in Clyde Church, May 17, and the burial was from the Congregational church in Norwich, Vt.

There is a little plant called *Reverence* in the corner of my Soul's garden, which I love to have watered about once a week.—*Oliver Wendell Holmes, letter quoted in Life, by John T. Morse, Jr.*

## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

ABBOTT—In Fishkill, N.Y., May 19, Jane, widow of J. S. C. Abbott, aged 85 yrs.

ASHMUN—In Weeping Water, May 15, Deacon William Ashmun, aged nearly 81 yrs. He was the father of Rev. E. H. Ashmun, home missionary superintendent of New Mexico and Arizona.

FROST—In Hanover, N. H., May 24, Dr. Carleton Pennington Frost, dean of Dartmouth Medical College, and widely known and esteemed in his profession, aged 66 yrs.

TUCKER—In North Brookfield, May 17, Mrs. Nancy H. Tucker, donor of the beautiful new church edifice, within an hour of the eighty-sixth anniversary of her birth.


# It's easy to feed

some people, but proper nourishment for the invalid, convalescent and dyspeptic is hard to obtain.

# Somatose

is a perfect Food and Tonic for the pale, thin anæmic, dyspeptic and overworked.

**Somatose** strengthens and nourishes; restores the appetite and increases the weight.

*Somatose is for sale by all druggists in 2-oz., ¼, ½ and 1-lb. tins.*

**Somatose - Biscuit**, palatable and strengthening.

**Runkel Bros.' Somatose - Cocoa**, for nursing mothers, invalids and convalescents. A pleasant and strengthening beverage for table use. **Runkel Bros.' Somatose - Chocolate** for eating and drinking.

*All druggists. Descriptive pamphlets free of*
Schieffelin & Co., New York, Sole Agents

The skeptic says: "If I really believed that letter I wouldn't hesitate a minute."

Thousands *do believe*, and are being cured of their Asthma, Bronchitis, Catarrh,

# Hay Fever, Rose Colds,

etc., by **Booth's "Hyomei,"** the Australian "Dry-Air" treatment, which *cures by inhalation.*

87 Elm Street, LAWRENCE, MASS., May 6th, 1896.

DEAR SIR:—I have been troubled with Bronchitis for the last five years and never found any permanent relief until I commenced using "Hyomei." In January last I made application to one of our leading life insurance companies, but at the medical examination the examining physician said that he could not pass me as my lungs and bronchial passages were badly congested. Soon after, I commenced using "Hyomei," and improved so rapidly that in one month again went before the same medical examiner and this time passed without any further ceremony.

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**Pocket Inhaler Outfit, Complete in Sealed Case (see cut), by Mail, $1.00,** to any part of the United States; consisting of pocket inhaler, made of deodorized hard rubber (beautifully polished), a bottle of **Hyomei,** a dropper, and full directions for using. If you are *still* skeptical, send your address; my pamphlet shall prove that **Hyomei** does cure. Are you open to conviction?

*Hyomei-Balm cures all skin diseases—25 cents.*

**R. T. BOOTH, 23 East 20th Street, New York.**



Take a Combination Case of the

# LARKIN SOAPS

and a "Chautauqua"

# Reclining Easy Chair or Desk

ON THIRTY DAYS' TRIAL.

CASE CONTAINS . . .

100 Bars Sweet Home Soap. 10 Bars White Woolen Soap.
9 Packages Boraxine. 18 Cakes Finest Toilet Soaps.
Perfumes, Cold Cream, Tooth-Powder, Shaving Soap.
*If changes in contents desired, write.*

The Soaps at retail would cost $10.00
Either Premium is worth . $10.00
Both if at retail . . . $20.00

From factory to family, Both **$10.**

AND ON THIRTY DAYS' TRIAL. IF SATISFIED, YOU REMIT $10.00; IF DISAPPOINTED, HOLD GOODS SUBJECT TO OUR ORDER.

**The Larkin Soap Mfg. Co., Buffalo, N. Y.**

***Our offer explained more fully in The Congregationalist, Nov. 14, 21, and 28.***

NOTE.—The combination offer of the Larkin Soap Manufacturing Co., although unusually generous, is genuine. From personal inspection of factory and experience with their goods and premiums we know that they are all that is claimed for them and can heartily recommend them.—*The Christian Work, New York.*

NOTE.—The publisher of the *Assembly Herald* has inspected the goods and premiums as above described and know they give satisfaction, he has personally visited the works of the Larkin Co., and know that they are reliable in every way and fulfill all promises as advertised.—*Assembly Herald, Auburn, N. Y.*



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Only **49c.** Yard.

**The width is 24 inches.**

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**A Simple Home Treatment of Unequaled Value.**

Administered by attaching an instrument to the flesh, usually at the ankle of the patient.

**It is a Treatment of the Blood.** It assists the blood to acquire Oxygen from the atmosphere in amount as great as the system can use. It is gained by the lungs naturally in breathing, and by contact of the skin and mucous surface with the air.

**The Necessary Result** inevitably follows, viz.: PURE BLOOD thoroughly vitalized, nerves fed and disease expelled by eradicating its cause. FRAIL CHILDREN and WEAKLY YOUTH built up to rugged maturity.

**The Instrument** all the cost for a whole family for years. IN USE seven years by thousands, and is the cheapest and best Home-Treatment known.

DO NOT FAIL to investigate; you cannot afford to. Every HOME should have it. WRITE for free illustrated circular, with testimonials, price-list, etc. Refer to *The Congregationalist* when writing.

**L. A. BOSWORTH, 36 Bromfield St., Boston, Mass.,** General Agent for New England States.

## ANNIVERSARY AT YALE DIVINITY SCHOOL.

The exercises at New Haven began Sunday evening, May 17, when Dr. A. H. Bradford of Montclair, N. J., gave the anniversary address at Center Church meeting house on The Unity of the Spirit a World-wide Necessity. He regards sectarianism as the great ill of Christendom, and recounted many telling instances out of his experiences during a recent visit to Japan. Altogether the picture was a dark one and emphasized the need of unity of spirit rather than union as to form and name.

The Commencement exercises were held Wednesday morning in Battell Chapel, and included speaking by representatives of the graduating class, with an address to the class by Prof. George Adam Smith. The list of speakers and their themes follows: The Grounds of the Preacher's Optimism, C. W. Collier; The Popular Preacher, G. A. Bushee; Social and Individual Redemption, E. C. Wheeler; The Preacher as a Social Reformer, T. N. Baker; Obedience and Power, W. M. Short; The Young Man and the Church, J. H. Grant; Supernaturalism in Preaching, A. G. Beach; Personality and the Problems of the Day, C. N. Thorp. The addresses were, in the main, devoted to the discussion of practical problems.

Professor Smith gave a simple, telling address. His subject was The Christian Congregation. It is the means, he said, in the hands of its leaders for uplifting and evangelizing the world, and he urged the men to give thought to the spiritual and practical needs of their people.

The annual meeting of the alumni was held in Marquand Chapel in the afternoon. Professor Fisher presided and the discussion was on The Present Tendency to Subordinate in Preaching the Religious to the Ethical Side of the Gospel. It was opened by Rev. J. W. Bixler and Rev. G. H. Beard. It was held that the present tendency on the whole is good as a part of the spirit of the times. But what we want, the speakers urged, is not ethical preaching to the exclusion of religious truth, but an ethical interpretation and presentation of the great truths of religion. Rev. J. H. Twichell spoke of the newer method of urging children to be Christians because they are by nature God's children and belong to him, as opposed to the older method of teaching that mankind was naturally alien to God. Prof. G. A. Smith said that he thought the problem did not exist in his county as a special one. The discussion was concluded by a vigorous address by Prof. Samuel Harris. In the evening a reception was tendered Professor Smith and the graduating class in the Lowell Mason Social Room, President and Mrs. Dwight and Professor Fisher receiving.

Ten of the alumni have died during the year. The average age was seventy-two. Prof. George E. Day's resignation as secretary of the alumni was accepted with regret, and a vote of thanks was tendered him for his long and earnest service. The committee appointed last year to report a plan for an alumni organization reported through Rev. D. M. James. A permanent organization was formed with the following officers: president, Dr. T. T. Munger, '55; vice-president, Rev. D. M. James, '88; secretary, Rev. H. A. Bridgman, '87; treasurer, Rev. W. J. Mutch, '85.

---

What the men of America need is a place which they shall cherish and love, where their home life shall be happy. This question of a home means a settlement of the rum question, the saloon question and other questions which are now agitating the public mind.—*Hon. Carroll D. Wright.*


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ANCHOR } Cincinnati.
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JOHN T. LEWIS & BROS. CO Philadelphia.
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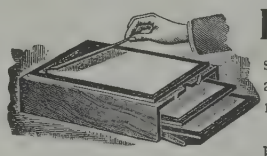

saves time and labor; money too—100 letters, postal cards, copies of music, drawings, or typewritten copy, in almost no time, and exact copies at that, by using the **Lawton Simplex.** Requires no washing or cleaning, and saves its cost over and again in sending out notices. Costs but little ($3 to $10).

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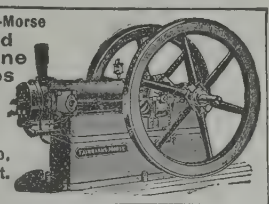

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"1847 Rogers Bros."

Made only by
The Meriden Britannia Co.
Meriden, Conn.

It Never Fails to cure the most severe Coughs and all forms of Throat and Lung Troubles. It has stood the test of public opinion for thirty years and the continued and increased demand proves its value and popularity.

ADAMSON'S Botanic Cough Balsam

More than 10,000 Testimonials have been voluntarily sent, showing spontaneous and heartfelt gratitude for the miraculous cures it has effected.

Prices, 35 and 75c. a Bottle.

Sold by all Druggists.

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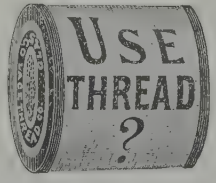
A quarter spent in HIRES Rootbeer does you dollars' worth of good.

Made only by The Charles E. Hires Co., Philadelphia. A 25c. package makes 5 gallons. Sold everywhere.

ESTABLISHED 1836.
ISAAC RILEY,
Successor to Baird & Riley,
PLUMBER AND SANITARY ENGINEER
85 Joy St., Near Cambridge St., Boston.
Telephone, Haymarket 294.

Does Your Hair Fall Out?

Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for ten years. Send self-addressed stamped envelope to Miss RACHEL T. WYATT, Centerville, Mass.




The Glasgo Lace Thread Co., Glasgo, Conn., offers $1,000 in premiums for the best work done with Glasgo Twilled Lace Thread. The prizes are divided into 4 classes, giving every one an opportunity.

$1,000 CASH PREMIUMS

Extra prizes will also be given to those using the greatest amount of Glasgo Lace Thread. Particulars of competition in detail with sample of thread sent free. Sample spool of 500 yards, 1.c.
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CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST., OPP. BOYLSTON ST., BOSTON.

## A WISE CONSOLIDATION OF ACADEMIES.

TILLOTSON AND CUTLER UNITE.

At the close of the present school year Tillotson Academy, now located at Trinidad, Col., will be consolidated with Cutler Academy, the preparatory department of Colorado College, located at Colorado Springs. All the property, including real estate, buildings and equipment, will be deeded to the latter institution, and arrangements will be made by which the graduates of Tillotson shall become alumni of Cutler Academy.

This step has been taken after mature deliberation, during which one of the secretaries of the societies interested made a thorough examination on the field of all the questions involved. When Tillotson was founded there was an urgent call for such an institution in the locality where it was placed. Its history has proved the wisdom of the choice. For sixteen years it has occupied a commanding position in the educational work of southern Colorado. Under the wise and energetic leadership of Prof. Henry E. Gordon, who has been its principal from the beginning, it has stood with unswerving loyalty for the securing of Christlike character as the aim of all education. In the steady pursuit of this aim it has secured a place among the best institutions of the State, gained a more than State-wide patronage and sent forth as graduates young men and women who have become a force for Christian civilization wherever they have gone.

But since the early days conditions have entirely changed. Now an excellent high school is doing effectively the local work and the adjoining region can be successfully reached from Colorado Springs. There are great advantages, also, for students in Colorado Springs which could not be offered at Trinidad. These and other considerations, including the financial aspect of the case, that one large institution in a central locality can employ more economically and effectively the available funds than two institutions in separate fields, have brought the societies which have supplied the money for Tillotson and the trustees of Colorado College and Cutler Academy to this important decision.

The transfer of the property to Colorado Springs is made with the understanding that a new dormitory shall, in the near future, be erected on the college grounds, to bear the name of Tillotson Hall, thus perpetuating the memory of the academy and of the noble man for whom it was named. Plans are already being matured for securing the funds to erect this new building.

Prof. Henry E. Gordon, who has been principal of the academy since it was founded, and to whose enthusiasm and unwearying energy the large success of its work has been due, has accepted a position on the faculty of Colorado College and will give important assistance in the work of Cutler Academy. He will be a valuable addition to the corps of teachers, bringing to his work here large experience in teaching and a very wide knowledge of the State. He belongs to a family well known in this country for its energy and achievements. His father was for many years treasurer of the American Board. One sister, Mrs. Alice Gordon Gulick, formerly a teacher at Mt. Holyoke College, is now at the head of the remarkably successful girls' school at San Sebastian, Spain. Another sister, Miss Anna Gordon, has for twenty years been the constant companion and helper of Miss Frances Willard.

The consolidation of the two academies is a forward step in the movement of higher education in Colorado, and will have great influence in still further building up the already large educational interests of Colorado Springs.

FOR hemorrhages and inflammations, *Pond's Extract. Beware of Imitations offered for the genuine.*

The Story of

# Puritana.

Prof. Dixi Crosby, M. D., LL. D., who for thirty-two years was at the head of Dartmouth Medical College, belonged to the famous Crosby family of physicians, which for several generations has furnished more distinguished medical men than any other family in America. His father was Dr. Asa Crosby, of Dartmouth, who procured the charter of the State medical society, of which he was for thirty years a conspicuous member; one brother, Dr. Josiah Crosby, invented the invalid bed and the method of making extensions of fractured limbs by adhesive strips; another brother, Dr. Thos. R. Crosby, was chief surgeon in Columbian College Hospital during the war, and later professor of animal and vegetable physiology at Dartmouth College; while Dr. Dixi Crosby himself was the inventor and discoverer of various important improvements in medicine and surgery, including a new and unique mode of reducing metacarpophalangeal dislocation, opening of abscess at hip-joint, etc., etc.

At the early age of twenty-four his extraordinary skill and success in overcoming disease had already attracted the attention of medical men throughout the world, and won for him the highest honors. His greatest achievement was the discovery of an original method for perfecting and compounding in permanent form what has become known as his "prize formula," and which, under the name of Puritana, is legally protected.

The foundation of this remarkable medical discovery consists of simple New England roots and herbs, and the original family recipe for it has descended to the long line of Crosby physicians from their Puritan ancestors. Its peculiar vegetable composition rendered it necessary to brew it whenever needed in the early days of its history, and after the scattering of the Puritan families to remote localities, where the necessary ingredients were not to be found, many attempts were made to put it up in permanent form, all of which failed until Dr. Dixi Crosby discovered means and methods, the result of which is: Nature's Cure compounded in the laboratory of Common Sense.

*It cures from head to foot.*

# Puritana

# Nature's Cure

For diseases of the Stomach, Liver, Heart, Blood, Kidneys

And for Weak Lungs, Starved Nerves, Fagged Brain

It cures after everything else has failed. It cures cases that have been given up as hopeless. It cures pleasantly. It cures positively. It cures permanently.

Puritana is the prize formula of Prof. Dixi Crosby, M. D., LL. D., for over 30 years at the head of Dartmouth Medical College.

Get of your druggist this great disease-conquering discovery (the price is $1 for the complete treatment, consisting of one bottle of Puritana, one bottle of Puritana Pills, and one bottle of Puritana Tablets, all enclosed in one package) or write us, and you will bless the day when you heard of Puritana. The Puritana Compound Co., Concord, N. H.

Grand National Prize of 16,600 FRANCS at Paris

# QUINA-LAROCHE

Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for FEVER AND AGUE, MALARIA, POORNESS OF THE BLOOD, GENERAL DEBILITY and WASTING DISEASES; INCREASES THE APPETITE, STRENGTHENS THE NERVES and builds up the entire system.

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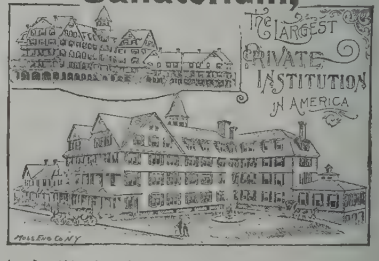
26-30 N. William St.

# The Berkshire Hills Sanatorium,

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WITHOUT THE USE OF THE KNIFE.

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Book and circulars giving description of Sanatorium, Treatment, Terms, and References, free.

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# DENT'S TOOTHACHE GUM

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Unrivaled in America or Europe.

Pamphlets and Baking Samples Free.

Write Farwell & Rhines, Watertown, N. Y., U. S. A.

## MUSIC IN RELATION TO WORSHIP.

At the Boston Ministers' Meeting on Monday Rev. J. O. Haarvig spoke on the ways in which music may become an aid to spiritual worship and may deepen the power of spiritual expression. He referred to the close connection which has always existed between music and worship and to the devotional spirit of the famous old composers. Music must be an integral part of the services of the church, not merely an ornamental accessory, for a service with poetry and not piety is Pharisaism. Music must be properly placed in the service, and of a worshipful, dignified and reverent character. Sensational preaching and frivolous music are responsible for much of the irreverence of today. The special praise or vesper service is in danger of becoming merely a sacred concert, and to be spiritually helpful the congregation must have a part in it and a place must be made for the ministry of the word. Mr. Haarvig expressed the hope that the boy choir fad would never invade Congregational churches. This assertion was applauded. Congregations should be impressed with the thought that their singing of the hymns is not only an act of worship but a testimony to the world of their faith and joy in the Lord.

The discussion which followed emphasized the feeling that the organist and choir should be Christians, and brought out the fact that in the minds of many present the ideal church music is furnished by the congregation led in its singing by a chorus choir.

## CHRISTIAN ENDEAVOR NOTES.

It is now regarded as altogether probable that the difficulties about railroad rates that prevented the convention from being held at San Francisco last year will be removed, so that the convention can meet there next year, and that a rate of $50 for the round trip between Chicago and San Francisco will be granted.

For June the topic of the World's Christian Endeavor Prayer Chain will be: "For all teachers of the young in Sunday schools, day schools and colleges, that they may see their opportunity and responsibility, and that they may help their pupils to a higher plane of Christian living. That the Spirit of God may abide wherever youth are taught."

A circus reached Colorado Springs one night and the next evening 250 Endeavorers held on the grounds a service attended by about two hundred of those connected with the circus, and at the close thirty of these asked for prayers. On Monday the Endeavorers bought all the Testaments they could secure and gave them to the men. One of the men said that never but once before in his experience had Christian people showed any interest in them, and the manager said that if he had known of the service in advance he would have lighted up his large tent and given its use.

An advance step in the direction of systematic Bible study was taken at the Michigan convention, which adopted unanimously recommendations on the subject made by a special committee. These recommendations call for the appointment of a State superintendent of Bible study, with an advisory board of five leading pastors. Their duty is to promote the study of the Bible in all wise ways, including providing for addresses at conventions, encouraging the holding of Bible institutes, issuing circular letters, recommending literature, and, if it seems advisable, some particular course of study to be carried on under the auspices of the State union. The year for work is to begin Oct. 1, and no society is expected to organize for study without securing the pastor's approval of the course proposed.

## BOOKS OF THE WEEK.

*H. L. Hastings. Boston.*

TALES OF TRUST. By H. L. Hastings. pp. 382. $1.00.

*Copeland & Day. Boston.*

AUCASSIN AND NICOLETTE: A SONG-TALE OF TRUE LOVERS. By M. S. Henry and E. W. Thomson. pp. 78. 75 cents.

*Harper & Bros. New York.*

THE CAVALIERS. By S. R. Keightley. pp. 344. $1.50.

MARK HEFFRON. By Alice W. Bailey. pp. 354. $1.25.

EXTRAORDINARY CASES. By H. L. Clinton. pp. 403. $2.50.

COLD DISHES FOR HOT WEATHER. pp. 126. $1.00.

*D. Appleton & Co. New York.*

HIS HONOUR AND A LADY. By Mrs. Everard Cotes. pp. 321. $1.50.

*G. P. Putnam's Sons. New York.*

AMERICAN ORATIONS. Edited by Alexander Johnston, re-edited by J. A. Woodburn. pp. 405. $1.25.

ECONOMICS. By A. T. Hadley. pp. 496. $2.50.

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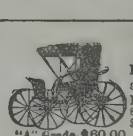
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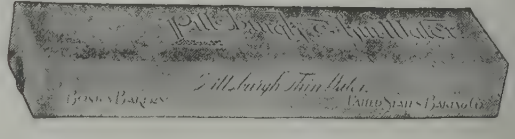


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Volume LXXXI Number 23

THE CONGREGATIONALIST

Boston Thursday 4 June 1896

# PILGRIMS

*MEMORIES of men of long ago, on the Old Barbican make your round,*
*Come from your unhorizoned home and welcome your children to Plymouth Sound!*
*For who are these that fly as a cloud, and as the doves to their windows fly,*
*After them blowing the wild west wind, over them springing the western sky?*

*After them curling the long green wave, over them blowing the salt sea spray,*
*O Pilgrims who sailed off into the gale, Pilgrims adventure back today,*
*Bringing the fruit of all your faith, bringing the answer to all your prayers,*
*For your primal hope and your conquering dream, finished, invincible, crowned, is theirs!*

*Now on this pleasanter pilgrimage than of scallop-shell and staff and shoon,*
*Roving the Vale of Avilion, blossomy, bowery, green with June,*
*With them, great Memories, haply tread the dust of Arthur, your ancient peer,*
*And linger above George Herbert's grave for the gathered flower or the dropping tear.*

*Go with them where a Pilgrim made his earlier progress o'er hill and dale,*
*And tell them the awful scope and sweep of the dream that was dreamed in Bedford Jail,*
*Till the far Celestial City's shine into the dusky prison fell,*
*And all the Delectable Country's air blew its breath through the narrow cell.*

*Where Chaucer his pilgrims led before, lead your children, great spirits, now!*
*Man of the people who curbed a king, Becket shall smooth his angry brow,*
*From his heaven of poesy and song, Milton shall stoop in mighty gyre,*
*And the men shall come to companion you whose souls for their faith went up in fire.*

*Down shadowy length of cloistered aisles, dim with a glory of blazoned dyes,*
*Where vast processional pillars lift the vaulted roof into undershies,*
*Where the tide of music falls away from fretted stone and from sculpture fair,*
*Show them the splendor you thought less worth than the blessed freedom of simple prayer!*

*And turn, when the English twilight falls like a blessing given at day's surcease,*
*With the singing sway of ancestral boughs and the passing fragrance of dewy peace,*
*And tell them with what heart-breaking love these happy fallows and fields you trod,*
*And left them, that those who followed you might come close, close to the heart of God!*

*Written for The Congregationalist. by*
HARRIET PRESCOTT SPOFFORD.

## ESTIMATES OF MEN.

PROF. J. STUART BLACKIE.

I do not think Professor Blackie was a man of extraordinary intellectual size or weight, but he was one around whom there gathered a particular social and moral interest, and there were flashes in him from time to time of what seemed to belong to the *divina particula aura.—William E. Gladstone.*

T. DE WITT TALMAGE.

As I have seen Dr. Talmage from the pew, I wish to say that I consider him the greatest word painter on any continent of earth. He paints for Jesus Christ. He thinks in pictures; and he who thinks in pictures thinks vividly. He paints with a large brush and with colors that burn and glow, and nations gather round his pictures and feel an uplift and a holy thrill. There is one thing which Dr. Talmage is able to use beyond any man I have ever heard speak, and that is the rhetorical pause. He makes his sermons vivid and impressive with the flash of a golden silence. Having rounded his period and finished his point, he stops until the hush of heaven fills the house and until his audience has felt the nearness of the God of truth and has heard the still small voice of his Spirit. As used by Dr. Talmage in his masterly way, the pauses let a man analyze himself right on the spot. They let him get hold of the fresh vision of duty and deal with it until the vision resolves itself into a stalwart purpose and until the purpose records itself with a point of a diamond upon the inner tablets of one's nature, that tomorrow and the next day it may incarnate itself in a splendid life. I have been night after night in his Sabbath evening audience, and I have been right in the midst of scores of young men and I have seen how they were moved to the very roots of their manhood by his words and by his pauses. I have seen the play of deep emotion on their serious faces. A new man was then and there being formed within them. A man of holiness and of purity, destined under the Spirit of God to conquer and cast out the old man of sin.—*Rev. Dr. David Gregg.*


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## CONTENTS


EDITORIAL:
- Paragraphs 881
- Our Departing Pilgrims 882
- The Ownership of June 882
- The Call of the Minister 883
- The House Beautiful That Is to Be 883
- Temperance in All Things 883
- Current History 883
- In Brief 885

STAFF CORRESPONDENCE:
- New York 886
- The Interior 886

CONTRIBUTIONS:
- Pilgrims—cover poem. Harriet Prescott Spofford 877
- "Bon Voyage." Rev. D. S. Clark, D. D. 887
- The New Congregational House 888
- The Present Ministerial Distress—a symposium 889
- Clara Barton Reaching the Armenian Sufferers 900

THE HOME:
- Quatrains. Clarence Hawkes 891
- Paragraphs 891
- Patchwork. Mrs. M. E. Sangster 891
- A Historical Organ. Frank S. Freeman 891
- "Are Our Ladies Cruel?" Helen Marshall North 892
- Charles Sumner. Jeannette A. Grant 893
- Closet and Altar 893
- Tangles 894
- The Children's Hospital League 894
- The Conversation Corner. Mr. Martin 895
- Corner Scrap-Book 895

THE SUNDAY SCHOOL—Lesson for June 14 896

Y. P. S. C. E.—Topic for June 14-20 897
- Notes 907

PROGRESS OF THE KINGDOM 897

LITERATURE 898

NEWS FROM THE CHURCHES:
- Rhode Island Conference 902
- The Association of Pennsylvania 903
- The Iowa Association 903

MISCELLANEOUS:
- Estimates of Men 878
- How Christ Preached 900
- *The Congregationalist's* Pilgrims 900
- Congregational Board of Pastoral Supply 901
- China as a Mission Field 901
- Gleanings 902
- Notices 902
- Spring Meeting of the Woman's Board 907
- Business Outlook 908
- Biographical 908
- Woman's Board Prayer Meeting 909
- Education 909
- Our Mortal Disease—a selection 910
- Noteworthy Forthcoming Meetings 910
- Marriages and Deaths 910
- Jubilee Year Fund of the A. M. A. 911



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THE June *St. Nicholas*, now ready, contains an article by Lieutenant John M. Ellicott, U. S. N., entitled "What the Bugle Tells on a War Ship." On board of a man-of-war, from morning till night, the bugle is calling officers and men to routine duties, and in battle it directs nearly every movement. Most of the notable bugle-calls are given in this article, from reveille to taps, and some of the words which the sailors have fitted to the notes of many of the calls are given too; as, for instance, the following, which is the "mess call" for officers' breakfast:

Soupey, soupey, soup, soup
Without a single bean;
Porkey, porkey, pork, pork
Without a streak of lean;
Coffee, coffee, cof-fee,
The vilest ever see-n.

A DELIGHTFUL story, "The Lost Princess," by Tudor Jenks, begins in this June *St. Nicholas*, to be concluded in July; and the first one of "The Talks with Boys and Girls about Themselves" is also in the June number. This is a series of practical articles, the first one of which tells of what our bodies are made. Noah Brooks's "Story of Marco Polo" begins in June, and in it the author of "The Boy Emigrants," and many other stories for young people, describes the adventures of the famous Venetian traveler who crossed the unknown countries of Asia six hundred years ago.

THESE are a few of the many things in the June issue. It is a good number to begin with, and if you are not already taking *St. Nicholas* you cannot do better than to purchase it at 25 cents on a news-stand, or to give your news agent $1.00 and subscribe for the four numbers—June, July, August and September. *St. Nicholas* is unquestionably the leading magazine for boys and girls in all the world.

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*Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.*

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ONE of the two great calamities of the week was caused (in the phrase of the insurance companies) by the "act of God," and the other by the carelessness of man. We extend our heartfelt sympathy to the great city of St. Louis in its misfortune and especially to the broken homes and hearts on both sides of its river. In the presence of the mighty wind we realize the helplessness of man and the slender cord by which he holds his treasures. We feel the need of a deeper faith than that of a powerful age in cords of steel and piers of granite and huge walls upholding iron-girded roofs. Out of this trouble sympathy has come, and faith and courage will burn high again. The city will repair its losses, but the scars of the storm will be long in healing, and must be borne by brave hearts quietly. The other calamity affords the needed shadow and contrast for the gigantic pride and ostentation of the czar's coronation. Care for the monarch and his titled guests seems to have been omnipresent and successful, but care for the safety of the common people seems to have failed at a critical point, and the bodies of hundreds, crushed and mangled by the feet of their crowding fellows, show that man in his cruel strength is worse than the tempest. To the victims of this calamity, the living who lament their dead, and the nation mourning in the midst of joy, we bring our sympathy.

Anniversary week seems to have been observed in Boston by the Unitarians and Universalists with more than the usual enthusiasm, aided by interludes of the finest weather between the showers. At the Unitarian reception a paper was presented for signatures, "defining the position of the Unitarian churches in regard to the ordination of their clergy, and showing that by custom and right each individual church exercised the power of ordaining its own minister." Apparent in all the gatherings was a general cheerful optimism, largely founded on the influence of Unitarian thought outside their own churches. Dr. Hale said, for example, "It is given to this Unitarian church to be the church of the Holy Spirit—the church of the future." Judging the future by the past, we believe it belongs to those who believe in the divinity of Christ, but we rejoice in the faith and good works of those whose philosophy of life has missed that, to us, essential element. "That the Unitarian faith had not swept the country like wildfire," Dr. Hale also said, "was because it had inherited too many elegancies from the fine old professors and college men who had given the movement its impetus." The record of Unitarianism can hardly be accounted for in this way, we believe, but others also have to face and solve the problem of harnessing culture to the car of progress for the everyday work and experience of the world.

Talk is plenty and much of it futile in regard to what we have called, in our broadside this week, the present ministerial distress. But, while some of us are debating the subject, about the only agency that is coping practically with it is the Congregational Board of Pastoral Supply. If any have been in doubt as to the usefulness of such an institution its second annual report, just rendered, ought to dispel all questionings. We make liberal citations elsewhere. We are especially impressed with the actual service rendered to so many churches and ministers. The board cannot accomplish miracles, but it is managed with exceeding tact. It is coming to be generally respected. It is capable of far greater development. We rejoice that fully one-half of our Massachusetts churches are contributing their share towards its support. It is not in any case a burdensome sum and strong and weak churches will alike be profited.

The Presbyterian General Assembly at Saratoga appears to have been turned into something of a love feast, largely by the postponement of burning and divisive questions. The committee on control of theological seminaries presented a report which was a practical surrender of the case as against the seminaries which have refused to act and was thereupon discharged. The vexed question of the new Presbyterian House in New York was referred to a committee, and the management of the Home Mission Board to another. Only the attitude of the denomination toward the Christian Endeavor Society was determined by a decisive vote in favor of the continuance of the present relations. What the few remaining days of the session may bring we cannot predict, but thus far there is every evidence of a genuine desire for that peace and concord which both the moderators have counseled. But next year's docket will have these postponed and divisive questions to settle, with the addition of at least one heresy trial.

The second Sunday in June, set apart for many years as Children's Day, is observed, we are glad to say, more widely and willingly every year. It is then that the church can imitate the Master by taking the children in its arms to bless them. It can also show its interest in the children of the land. By custom, by advice of the National Council and of many State bodies the offerings of that day are set apart for the Sunday school missionary work of our C. S. S. and P. S. We hardly need re emphasize the importance of this work. It has opened 566 new schools during this last year. It has sustained about 1,100 schools in places where there is no other Christian work, and the rest of its 1,550 schools are in cities and towns large enough to give them ample field. Its receipts have fallen off this last year, largely because attention has been diverted from it to the societies which were heavily in debt. It is certainly its turn now, and by general co-operation, to have these deficiencies made up. We heartily suggest to the pastors and superintendents of Sunday schools that they do not fail to do their share on Children's Day.

An interesting glimpse of popular thought in a far-away age of the church is found in the translation of one of the song tales of the troubadours which is reviewed in our literary department this week. The place is France, the period somewhere in the thirteenth century, the spirit that of the early feudal courts. The hero of the poem is warned not to carry off the lady against his father's will. What would you gain? he is asked, "for to the world's end your soul would always be in hell, and into Paradise you would never enter." "What have I to do in Paradise," the hero answers. "Into Paradise none go except the sort of people I will tell you of. There go those old priests and those lame and crippled ones who all day and all night grovel before altars and in old crypts; and those clothed in old worn cloaks and in old rags; those who are naked and barefoot and full of sores; those who die of hunger and of thirst, and of cold and of miseries. These go to Paradise; with them have I nothing to do; but into hell I wish to go. For into hell go the goodly clerks and the goodly knights who have died in the tourneys and in the great wars; and the good soldier and the true man. With these do I wish to go." When we think of the troubles of our age and the alienation of many souls from the churches, we may at least be thankful that we have come far away from such a view of heaven and hell as this.

To have direct and fresh tidings from Clara Barton is a somewhat unexpected boon, and the great multitude which is eager to learn of the success of the relief expeditions in Armenia will read with delight her communication of page 900. Considering the fact that Miss Barton and her coadjutors arrived in Constantinople as recently as Feb. 15, and considering, too, the necessary delays involved in the negotiation with the government, it speaks much for her energy and tact that goods began to be shipped into the interior by the first of

March. Since that date four expeditions have been sent to the front, two consisting of caravans of materials for distribution among towns and villages, and two equipped with medical supplies for places that had been smitten by contagious diseases. Still other parties are making a circuit through three hundred villages and towns in the province of Harpoot, providing the destitute farmers and mechanics with seeds and tools and with lumber for buildings.

It is pleasant to be assured by Miss Barton that the government is not obstructing her work, and in some cases is materially assisting it. She wishes it understood that the Red Cross organization as a society is not appealing for funds, inasmuch as its basal principle is never to ask help but simply to furnish information regarding the destitution and then to let such facts and its own faithful work constitute the appeal. So the vigorous requests of relief committees in America are not to be considered as emanating from the Red Cross, which, as an organization, is not admitted by the Turkish powers, and does not see fit, even in this case of extreme need to depart from its well-established working principles.

## OUR DEPARTING PILGRIMS.

We are aware that the special company which is setting sail this week on the Columbia for England and Holland is only one of many groups of travelers who will this summer cross the Atlantic and wander hither and thither in the Old World. But a distinctiveness is given to this *Congregationalist* Pilgrimage in the special object it has in view, in the composition of the party, and in the degree of interest which the undertaking has aroused in this country and abroad.

The same general thought which led us to project the Oriental Tour in the early months of 1895, the success of which has been widely recognized, prompted the organization of this second party. Believing that kindred tastes and sympathies are the only conditions that make travel with others endurable and profitable, and believing, too, that journeys to certain historic shrines can be made most advantageously in a party carefully made up and wisely directed, we have provided such an opportunity. The response as respects the English Pilgrimage has been no less gratifying than that accorded the Oriental Tour. Indeed the party which sails this week is larger by ten than the company who went to the Holy Land.

The principle of associated travel is being widely recognized. Boston will soon send across the Atlantic representatives of one of its oldest military organizations to gain by their journey and by contact with its London prototype a larger impetus toward patriotism. Every summer sees many larger or smaller companies of persons whose common interest in scholarly or scientific pursuits forms a delightful bond of union as they move about in the Old World together. It has seemed to us but a further extension of this idea to organize a party of our Congregational people whose unifying tie should be a genuine regard for the historic side of their faith. We have not been disappointed in our expectation, for the size of the Pilgrimage but faintly measures the attention which the project has secured, and could all go who have expressed a desire to be numbered among the pilgrims it would take more than one ship of the size of the Columbia to carry them.

We feel confident that the individual members of the party will have occasion many times to realize what special advantages association with it secures. Doors will be opened which do not usually swing inwards to the touch of the tourist; opportunities to become acquainted with the leaders in our own denomination and with prominent ecclesiastics of the Church of England will be frequent and rewarding, while the exchange of friendly greetings and the giving and receiving of courtesies must surely promote a better understanding between hosts and guests and thus cement the ties between England and America. We have not overstated the warmth of anticipation with which our English brethren look forward to the coming of this American delegation, and we are glad to be able to gather such a representative group of our own people and put them in close touch, not merely with the soil and buildings that are sacred in our eyes, but with the men and the forces that are helping to upbuild and regenerate modern England. As we signalized the beginning of our eightieth year of existence as a paper by conducting a party to the Holy Land, so we are fittingly concluding our eightieth birthday celebration by sending forth these pilgrims to England and Holland.

Through letters from the different members of our staff included in the party we shall hear, from week to week, with reference to its doings and its varied delights. Meanwhile we voice the kind feeling and large hopes of all of our readers when we wish the outgoing pilgrims a safe and smooth passage, good fellowship among themselves, invigoration of body and spirit, and on sea and land an ever deepening sense of God's protection and of the beauty and richness of the world which he has created and adorned for his children's use and enjoyment.

## THE OWNERSHIP OF JUNE.

Those who are fortunate enough to go upon *The Congregationalist's* pilgrimage are to be congratulated, but those whose duties keep them at home need not envy them their opportunity. If they have the rest of the blue deep and the green lanes of Merrie England, with its historic memories and friendly greetings, we who stay at home have June; and he who cannot be content with June for a companion in our own country roads and fields has never learned what simple and delightful pleasures God has provided for the open eye and ear.

Early June belongs to the bobolink and the bumblebee, but they have never divided the inheritance and are quite ready to share it with the poet and the child. It is the month of the clover, of cool depths of shadow on broad meadows, where the vesper sparrow's nest is hid in its hollow among the roots, and the bobolink's miracle of concealment is performed again to the amazement of all would-be callers on his quiet wife. The sparrow has doubts and fears, creeps in from a distance and is well away from the nest on his return before he spreads his wings and shows the white quills of his tail; but to the bobolink the success of his brown wife's hiding is so good, so rich, so inexhaustible a joke that he is never tired of telling it. He flies up from the clover quite without concern and turns his somersault in the air and trills his daring song, while his wings shake with bubbling laughter: "It's hid! She's there! Mrs. Lincoln! Meg O'Lincoln! Find her! Find her if you can! Ho! Ho! Ho! What a joke! What a joke!" Then he balances on a grass-stalk, or perches on a bough and lets us see his spring uniform of black and buff, while he sings it all over again in rivalry with another gay husband not far away who thinks his joke is better still. And behind the laughter is that ecstasy of delight in love and hope and fine weather which is of the essence of the time, and carries us beyond laughter almost to the bound of tears.

Nor is there any conflict between the song of the bobolink and the droning note of the bumblebee. If one is ecstasy, the other is a warm content—a kind of purring hum that seems the echo and expression of the growth of grass and clover. The bobolink is practical enough, though at this season he hides his industry under a mask of rollicking laughter and delight, but the bee is the incarnate joy of exploration and accumulation. A new world opens to him with the opening of the crimson clover—a world of nectar of the most intoxicating fragrance, to which he alone holds the key. The brown honeybee who lives with man and works for men has no share in this delight, because with his short tongue he has no means of reaching the intoxicating depths and must extract his nectar from the shorter tubed white clover of the lawns and roadsides, but the bumblebee seems made for the clover as the clover for the bumblebee, and the fragrance and the humming song belong together, recalling the beauty of June days, with fresh blue sky and moving clouds, the throb of heat above the roadside, and the hillside meadow stretching bright with clover and moon daisies to the green wall of the forest far away.

Little children know the time and are nearer to the lengthening grasses than their elders. To them every new flower is a treasure, and because they have not lost the simple joy of faith all things seem made for their possession. A handful of nodding daisies is not enough, both hands must be as full as they can hold, and when these gatherings have been given to the mother's keeping, where she sits in the shadow of a great tree by the meadow's edge, the wee toddler hurries back for fresh treasures.

Happy is he who goes out to the world of June with the child's spirit, believing that God has made all these good and beautiful things for his enjoyment, and yet intent to share them at the first opportunity with others for love's sake. For it is the presence of love with the child, as with the bobolink, which gives its hidden, but essential, charm to the beauty of the time. Were the child alone his overflowing happiness would change to terror for sheer loneliness, but the consciousness that the mother's love or the companion's help is near makes him free to enjoy the full beauty of the flowers and grass and sky.

And in this childlike spirit we too, upon whose spirits the shadows of experience rest, must come if we are to possess our inheritance in the beauty of the world. "All things are for your sakes," but only when the deepest consciousness is that of the underlying care and love of the Maker of them all. The beauty of the lilies and the joy of the birds was most real to Jesus, because to him alone of his whole generation the thought of God's presence was the ever

present, never questioned, source of peace. This thought, this gift of an abiding, child-like faith, he shares with us and for us, as really as for the little child among the flowers; and it is the confidence in his providing and foreseeing love which makes the subtlest underlying charm of the most perfect day of June.

## THE CALL OF THE MINISTER.

The leveling up of the congregation has brought an apparent leveling down of the ministry, which, however, we are glad to know is rather apparent than real. The old attitude of intellectual superiority which *stooped* to share its gathered knowledge is gone forever, but honor for leadership, intellectual, moral, social, is ungrudgingly given now as of old to those who deserve it, and the opportunity of service and of self-denial for the sake of service is larger than ever before.

Suppose that we accept the worst that has been or can be said of the hardships of the ministry today, agreeing for the sake of the argument that the temptations of ease and social standing and unquestioned authority are not what they were a generation ago; that young men are in demand and old men cast aside, that the laity are impatient of control and critical of knowledge, that outsiders come in and take the place of the children of the denomination, that salaries are lessening and places hard to find—none of these things touch the essential point, though some of them illustrate it.

The ministry as a commercial speculation, or as a step of social preferment, or even as a means of livelihood is failing, let us for the argument admit; but the ministry as the prophet's call, the voice that cries for God regardless of consequences and trusting God for results, has the same opportunity before it that it has always had, and better, because the presence of God was never more manifest or more desired in the earth than it is today.

One of our correspondents asks what answer he is to give to two young men who seem devoted to God's service and ready to work. Approached from the commercial side—the side of ease and money—the prospect is discouraging, but approached from the side of opportunity, with will to go anywhere, do anything, suffer loss, hunger, sorrow, loneliness, if only Christ may be preached and souls helped upward, there should be no question of the need and duty.

This is the test, the only and sufficient test, of the minister's call. He gives up everything, accepting what God may send as a pilgrim's provision from day to day, and thankful that it is enough to hold him up in his chosen work. And for him who is thus consecrated there will always be work first and bread afterward.

The first step toward a larger giving, we believe, will be in the recognition of a higher ideal of prophetic self-devotion. Laymen will not count their gifts with niggardly care when they see that their spiritual leaders give their lives in unstinted self-devotion.

In what we have just said we have left untouched most of the questions of immediate and practical importance suggested by our correspondents in an attempt to reach what seems to us the true heart of the matter. It is a revival of a higher ideal of the minister's call and work which is needed both for candidates and congregations. We commend our correspondents' letters, printed on pages 889, 890, to careful reading and the questions they raise to prayerful thought, and we shall recur to some of the problems of administration which they suggest.

## THE HOUSE BEAUTIFUL THAT IS TO BE.

All the pride and anticipation which a family naturally cherishes in the prospect of a new, more commodious and more beautiful home may properly be entertained by the great Congregational family of the United States in the certain promise of a new building in Boston. We need it, and it may properly be claimed that our standing in the country constitutes sufficient reason why we should have it, and as a family imbued with the right spirit looks forward to the occupancy of a new abode, not merely for selfish enjoyment, but as a center for wider influence, so a serious as well as a joyous sense of larger duty should already take possession of our hearts.

Equipped with the structure, which is soon to be a reality, the denomination will be in a position to carry on its various activities more effectively. A tangible, concrete embodiment of the denominational spirit in substantial walls and appropriate adornments will have its proper effect upon our growing youth, our visitors from foreign shores and the public generally. Gratifying indeed is it that after so long a halt in the proceedings, and after the encountering of so many obstacles there has been so sudden and satisfactory a turn of affairs. So happy an outcome takes on the character of a special providence, for which there should be deep and general thanksgiving. Yet recognition of the divine hand should not blind us to the fact that potent human instrumentalities were at work, and if there is one man to whom the denomination owes its gratitude for that which has been brought about his name is Samuel B. Capen—a name immediately suggesting unsparing devotion to the denomination and to the general weal.

It may not be too early to express the hope that the hall in the new structure may have a distinctively memorial character and that its furnishings and decorations shall fittingly commemorate the deeds and characters of those whom we, as a denomination, will always hold in high honor. It would not be difficult, we are sure, to provide, in one way or another, special windows, wall decorations, tablets and other devices which would, in time, make the hall a shrine for American Congregationalism both in its historic and artistic characteristics. We shall have more to say in regard to this point at the suitable time.

## TEMPERANCE IN ALL THINGS.

Temperance is not necessarily the same as abstinence. It means primarily limited, controlled, regulated indulgence. Temperance in eating, for example, does not mean going without food, but avoiding harmful eatables and taking only so much of any food as is necessary and proper for health and comfort. It is the opposite of gluttony but it does not involve going hungry. We all understand this in regard to most subjects, but in connection with the use of wines or liquors temperance has come to be identified with abstinence more often than otherwise.

This probably is true because for so many the least indulgence is full of evil, so that for them temperance cannot stop short of actual abstinence, and because so many others, aware of the power of example, nobly prefer to deny themselves in a degree rather than risk leading the weak into temptation. For them, too, temperance has come to signify abstinence.

Whatever differences of opinion may exist upon the matter among good men, it is certain that our freedom is limited in a considerable degree by the possibility that to claim our full rights may be misunderstood and may injure some one else. This we are to avoid scrupulously. At the same time, the strong has his rights as truly as the weak, and it is a fair question if the discriminating and successful exercise of them may not sometimes afford the weak brother himself a better example than uniform concession to his weakness. There is such a thing as making him weaker by always treating him as too weak to be trusted.

Nevertheless, self-sacrifice rather than self-indulgence must be our rule, and it should be accepted cheerfully. Temperance, even when in itself disagreeable, is rich in blessing. It promotes health, prosperity and sturdiness of character. It wins human respect and honor, and it gains the divine approval.

## CURRENT HISTORY.

**The Prohibition Party's National Convention.**

The convention of the Prohibition party, held in Pittsburg, Pa., last week, from start to finish was one full of dissension and most significant in its outcome. Every step in the proceedings, from the selection of a temporary chairman to the adoption of a platform, was bitterly contested between the "narrow gauge," "dominant issue" faction and the "broad gauge" faction, and when the former triumphed in the formulation of the platform and the selection of candidates, 175 of the "broad gauge" faction, including ex-Governor St. John and Mrs. Helen Gougar, bolted the convention and at 4 A. M. created a new party—the National—with a broad gauge platform. The candidates of the regulars are, for president, Joshua W. Levering of Baltimore, and for vice-president Hale Johnson of Illinois. Mr. Levering was nominated by acclamation. He is a well-to-do, reputable Baltimore merchant and active Baptist layman. The bolters—the National party—named for president Rev. Charles E. Bentley of Nebraska, a Baptist clergyman, and for vice-president J. H. Southgate of North Carolina. The regulars' platform is one that was substituted for an elaborate one recommended by the committee on platform, after a long strife in committee session. It abstains from all reference to the many problems of State, which State Prohibition conventions during the past few years have been so wont to be dogmatic about, and pledges the party to a contest to be fought on one issue, viz., prohibition of the traffic in intoxicants. The platform of the bolters, the National party, makes prohibition the first of three planks, woman's suffrage being the second, and the free coinage of silver at a ratio of sixteen to one the third. Mr. Levering's character as a man, and the platform on which he stands will retain in and win back to the party many who have become disgusted with its latter-day vagaries; while the "bolters" will soon

find their appropriate consorts in those, South and West, who stand ready to bolt from the Democratic and Republican parties if they do not declare in favor of the free coinage of silver. The outcome of the convention in Pittsburg is gratifying. It is a triumph of conservatism, a sign that sanity has not given place to delusion; and the separation, or sloughing off process which it has caused will hasten the return of national health, as well as preserve the Prohibition party's life. As the foe of a licensed liquor traffic it has won the respect of all who admire positiveness of conviction and pertinacity of purpose, but as the ally of socialists, inflationists and repudiationists it would soon have perished utterly.

**Cyclonic Ravages.**

For some reason, as yet unaccounted for even by our ablest meteorologists, the past six weeks have been peculiarly full of disaster, owing to the ravages of cyclones in the Interior, West and Southwest. Naught that man has failed to do can be cited as the cause of this extraordinary chastisement, and naught that he can do, in the way of creation of physical barriers, seems to promise any protection for the future. Hitherto cyclones have smitten prairie hamlets, villages and now and then thrifty towns, but last week, on the 27th, a conjunction of winds over St. Louis, Mo., and East St. Louis, Ill., made the inhabitants of that typical urban center realize that a mid continental metropolis is as insignificant as a prairie village in the grip of one of nature's cataclysms. Public buildings, churches, large manufactories, steamboats, the massive Eads bridge across the Mississippi, as well as about 3,000 residences, were demolished, in whole or in part, as if they had been jackstraws in the hands of a sturdy and angry youth. Fire added its horrors to the scene, and ghouls in human form instantly began to pillage. The number of the dead is variously estimated, but certainly not less than 350 were killed and 400 injured seriously. The loss of property was not less than $5,000,000, perhaps $20,000,000, and most of it, sad to say, unrecoverable from insurance companies, owing to the peculiar cause of the disaster. St. Louis is nobly caring for its own, and the country has not been asked to send aid, as at the time of the Johnstown disaster.

**President Cleveland's Veto.**

In vetoing the River and Harbor Appropriation Bill President Cleveland has relieved himself of all responsibility for a course of extravagance at a time when the nation needs to practice thrift and exercise prudence. Wherever the responsibility may rest for the condition of our national finances, whether on Mr. Cleveland, or Congress, or the people who put him and it in power, the fact remains that the present is no time for such reckless legislation, such present and prospective expenditure of money, as this River and Harbor Bill and other bills now before Congress call for. The man in debt, who at one and the same time refused to add to his income and was most eager to incur new obligations, would be termed foolish or wicked. Words no less strong apply exactly to the members of Congress, who, like Senator Sherman of Ohio last week, when given an opportunity to join in a sensible method of adding to the national revenue, one which would be effective and in consonance with the methods of other nations, one which would not conflict with any party's political creed, neglected to seize it, refused to consider the question in a non-partisan, statesmanlike way, because, forsooth, it serves their party's interests to accentuate the disparity between national income and legitimate national outgo. President Cleveland is exactly right when he says:

> Individual economy and careful expenditure are sterling virtues which lead to thrift and comfort. Economy and the exaction of clear justification for the appropriation of public moneys by the servants of the people are not only virtues but solemn obligations.
>
> To the extent that the appropriations contained in this bill are instigated by private interests and promote local or individual projects, their allowance cannot fail to stimulate a vicious paternalism and encourage a sentiment among our people, already too prevalent, that their attachment to our Government may properly rest upon the hope and expectation of direct and especial favors and that the extent to which they are realized may furnish an estimate of the value of governmental care.
>
> I believe no greater danger confronts us as a nation than the unhappy decadence among our people of genuine and trustworthy love and affection for our Government as the embodiment of the highest and best aspirations of humanity, and not as the giver of gifts, and because its mission is the enforcement of exact justice and equality and not the allowance of unfair favoritism.

A renaissance of self-respect, self-support, individualism is what is needed in this country more than anything else. Class legislation and appropriations for individuals, communities and trades entirely competent to stand alone are breeding appetites for which "pap" is the only appropriate food. Men who volunteered to save the nation are now coming to think of the Civil War as a purely business transaction, and they are clamoring for their wages. Hence the service pension bill now before Congress. Our Supreme Court has just sustained Congress in beginning a bounty system to producers of sugar, and the owners of silver mines in the West are perfectly logical in their demand for equally favorable legislation.

**Judicial Decisions.**

The decision of the Federal Supreme Court in the Horsa case, finding the captain of that vessel guilty of violation of the neutrality laws, in his recent attempt to serve the Cuban rebels by transporting men and arms to Cuba, sustains every point made by the Attorney General in his instructions to Federal officials, and will go far toward making it more difficult for the Cuban revolutionists to procure ammunition and other supplies from this country. The same court, in its decision on the sugar bounty test case, reverses the decision of Comptroller Bowler, and orders him to cease standing in the way of executing the law passed by the last Congress. The court abstains from discussing the question of the validity of bounty legislation, and reaffirms the position that "in general an unconstitutional act of Congress is the same as if there were no act," but it holds, nevertheless, that in equity there is a moral and honorable claim upon the United States for bounties promised to sugar producers, whether the legislation of 1890 establishing the sugar bounty system was constitutional or not. Had the court decided upon the question of the validity of bounty legislation, it would have been a most important decision, for the question then adjudicated upon would really have been whether or not the Federal Government is to persevere in a course of industrial paternalism.

The decision of the highest court in New York State that the Raines Tax Bill, abolishing excise boards and creating a system of State control of the traffic in intoxicants, is constitutional insures a thorough test of the merit or demerit of that radical and much abused new law. Thus far the revenue accruing to the State has been much less than was anticipated.

**The Autocrat of Russia.**

Nicolas II., self-crowned, sits enthroned "emperor of all the Russias." Nothing that applied science, unlimited expenditure of money and elaborate customs—barbaric but splendid—could do to aid in making a gorgeous pageant has been omitted from the coronation celebration, which in Moscow has lasted nearly two weeks, and will be continued when the royal party returns to St. Petersburg. Occidential and Oriental potentates have vied with each other in the lavishness of their expenditure for the fancied proper conduct of their representatives in Moscow. France, the European republic, thankful for past favors from Russia and yearning for more, has poured forth money so recklessly as to make herself a laughing-stock among those whose favor she has courted. Our representatives, with becoming simplicity and dignity, have creditably represented us, and not failed to receive marked tokens of the czar's respect.

The proclamation from the czar granting amnesty to certain offenders and remitting taxation to certain favored classes is exceedingly disappointing to those who hoped for some indication of the dawning of a new era in Russia. Capital punishment in its worst form it was thought might be abolished. Religious toleration, amnesty to political offenders, a lessening of the Siberian horrors, a measure of representative government—all these had been prayed for by not a few intelligent, patriotic Russians. Either the czar is not willing to go so far, or, if willing, he has been overborne by those around his throne, who live either to further their own interests or those of the Greek Church and the higher classes. Nicolas II. had an opportunity such as comes to few men in the course of time. He has failed to seize it, and from now on a renewal of the revolutionary methods which made his father's life miserable may make his lot equally unenviable. A truly great soul, after the awful catastrophe on the Hodynsky Plain, May 3, in which more than 1,100 persons were trampled to death in a wild stampede of the multitude seeking for food and drink and the other tokens of the royal bounty, would have put an end to feasting and gayety as well as devoted himself to succoring his people.

**The Revolt in Crete.**

The revolt against Turkish rule in Crete has assumed such proportions as to renew discussion of the future of the island, suggest the possible partition of Turkey—Crete being assigned to Greece—and a reopening of the Eastern question, with Crete rather than Armenia as the storm center.

Forcible expressions of opinion have been put forth by representative American ecclesiastical assemblies relative to the duty of our Government in defending the missionaries in Turkey. The Presbyterian General Assembly last week said:

> We cordially and gratefully recognize the sincere efforts of the President of the United States to secure the safety of our missionaries in the Turkish empire, and tender to him our support in every effort he may make to secure this indispensable object. We pledge ourselves and the church we represent to give our prayers and our whole influence in every relation to secure an object so sacred and to

discharge an obligation to this people bound to us by bands that cannot be dissolved. We hail with joy the dawn of that better day when liberty of conscience shall not only be the conceded right of all men everywhere, but shall be a recognized rule in the law of nations to be enforced as such. We believe it to be the duty of our Government to assert and enforce all treaty rights in behalf of American citizens, and we pledge ourselves and those we represent to give it our hearty and patriotic support.

And the Methodist Episcopal General Conference went even further and said:

Whereas, An exceedingly great and bitter cry has gone up from Armenia, devastated, pillaged and trampled under the iron heel of armed persecutors, in which hundreds of our fellow-Christians have been murdered in cold blood, or, surviving, suffered nameless outrages; be it

Resolved, That the General Conference of the Methodist Episcopal Church, assembled in Cleveland in May, 1896, does hereby petition Congress to pass a joint resolution at the earliest possible date, authorizing the President of the United States to enter into negotiations with the European Powers most directly interested, with the view and to the end that such Powers or Governments be requested, in the name of humanity and civilization, to take such action as will forever put a stop to these atrocious and shameful outrages.

## NOTES.

Miss Kate Field, who died May 19 in Honolulu, and "Brick" Pomeroy, who died last week, were clever rather than great wielders of the pen.

A new era of municipal health dawned in New York city last week, when the Board of Health, acting under the stringent and wholesome law of 1895, condemned fifteen of its worst "rear" tenement houses in the city and ordered them vacated and destroyed.

The best elements of society in Boston during the past week have been ably represented at hearings before the police commissioners, and indignant protests have been filed against further multiplication of saloons in the Dorchester district, and against the establishment of municipal saloons in the city parks.

The Parliament of Cape Colony has made known to the British Foreign Office its desire for a thorough investigation of Sir Cecil Rhodes's conduct and its distrust of him. The release of all the members of the Johannesburg Reform Committee, save the four ringleaders originally condemned to death, is appreciated by the Uitlanders, and will strengthen the moral position of President Kruger and the Transvaal republic.

Louisiana's new senator is a free coinage of silver adherent. The Democratic primaries held in Kentucky last week make it certain that Secretary of the Treasury Carlisle will suffer the chagrin of seeing his State delegation join the free coinage of silver faction at the Chicago convention, and it is generally conceded now that Ohio and Indiana will do likewise. The Vermont Democratic State Convention last week indorsed the gold standard and the candidacy of ex-Governor Russell of Massachusetts. The revolt against Mr. Platt by New York Republicans progresses under the lead of the New York *Tribune* and Hon. Warner Miller.

## IN BRIEF.

To Anxious Inquirer: Your postal card is at hand. No, the elevator in the present Congregational House will not be transferred to the new structure.

Now the summer supply committee wrinkles its brow over the problem of parceling out four or six available Sundays among four or six times that number of applicants.

"The whole tendency of the gospel is to abase man and to exalt God."—*New York Observer*. The whole tendency of the gospel is to redeem man and thus to glorify God.

At a recent association meeting one pastor said that the past year had brought him "the heaviest burdens and the sweetest blessings" he had ever known. How often in the Christian life the two go hand in hand.

The fact that Rev. Dr. D. S. Clark was one of our Oriental tourists makes it particularly appropriate that in this issue he should proffer some sage council to the pilgrims now headed toward England and Holland.

A writer in the *Windsor Magazine* says very pointedly and happily, "An optimist is a man who is happy when he's miserable, and a pessimist is a man who is miserable when he is happy." The definition may not be exhaustive, but it is extremely suggestive.

The Pilgrim Church, St. Louis, raised $1,000 last Sunday for the unfortunate victims of the cyclone. That looks as if the level of splendid giving to which Drs. Goodell and Stimson lifted their willing people was being preserved under Dr. Burnham's administration.

Here comes another fund whose object in life is to wipe out a missionary society debt. Our A. M. A. brethren have started well, as the record on page 911 shows. We shall all take pleasure in seeing the list grow, and happiest of all will those be who can help make it grow.

It is a singular and suggestive fact that in this country of magnificent distances and innumerable towns both the new Methodist bishops should be natives of one small Ohio town. The presence of Ohio University probably explains, not the birth, but the direction of their talents and is another testimony to the formative power of an institution of learning with the youth of the town where it is located.

Mr. and Mrs. Joseph Cook have been at Cliff Seat, Ticonderoga, their summer home, since the first of May. It is hoped that with the aid of the tonic mountain air, and in the midst of the familiar scenes of his boyhood, Mr. Cook will complete the rest cure begun at Clifton Springs, and that the autumn will find him on the highroad to health. The large circle of friends who await eagerly tidings from Mr. Cook's sickroom will join with all their hearts in this hope and anticipation of his physicians and of members of his own family.

Informal overtures from a committee of Union Church, Boston, were presented to Shawmut Church at a meeting on Friday evening, and a committee of conference was appointed. In view of the quite prevalent opinion that such a union would strengthen Congregationalism at the South End, it is well that a joining of forces should be considered, though neither church lacks opportunity or is in distress, and neither stands committed to any further action by this friendly conference of committees. The confidence in Dr. Barton shown by the Union Church overture must be very gratifying to him, as it is to his people.

Prof. Henry Drummond, so the latest and most authoritative tidings assure us, is slowly pulling up the hill toward complete recovery. He is still at Tunbridge Wells in the south of England, where, of course, he is the recipient of the best of care, though there are far too few ways and opportunities for the devotion of his host of friends to find tangible expression. His has been a long and painful illness, but his faith and hope have stood the test. Few men in health have done more to illuminate doubters and to confirm the faint-hearted. Now on his sickbed he is still a powerful witness to the reality of religion, and we doubt not that he is surer than ever today that love is the greatest thing in the world.

Again have clergymen asserted their authority as law-abiding and law-conserving citizens. To the ministers of Long Island City, N. Y., must be given the credit of compelling such action by the mayor of that city and the sheriff and district attorney of Queen's County as prevented a prize-fight, widely advertised, which the "sports" of New York city and Brooklyn were planning to witness on the eve of Decoration Day. The clergymen even went to Albany and summened to their aid Governor Morton, who gladly issued an admonition to the sheriff of Queen's County to attend to his sworn duty, and pledging him the aid of the State if he met with resistance. The fight at Woburn, near Boston, last Friday evening was a most brutal affair, and inexplicable unless local officials were in league with the "sports."

It was fitting, indeed, that Dr. Webb should have preached the sermon at the installation of Rev. Nehemiah Boynton, D. D., over the First Church at Detroit last week. He it was who offered the ordaining prayer when the young theologue, fresh from Andover and then a plain Mister, was inducted into his first charge at Littleton, Mass. Again, when the transition came to Haverhill, Dr. Webb was on hand to preach the installation sermon; and still again, when Union Church, Boston, wooed and won Dr. Boynton, did his father in the faith perform the same function. He also officiated at his marriage and baptized his children. This is the kind of transmission of ecclesiastical grace from one minister to another to which no one can take exception, and we can easily understand how the solemn and tender way in which Dr. Webb has performed the duties intrusted to him has left its permanent impression upon the younger man.

Dr. Webb, by the way, flits about in obedience to summons from here and there with an agility that will not be surpassed by the new Methodist bishops, who have their reputations to make. From Detroit he came East to New Haven, where he is to preside at some of the services of the home missionary meeting this week. Another of his immediate engagements is at the Vermont State Convention. He has been supplying recently for the Union Church at Worcester, and as chairman of the Prudential Committee of the American Board many of his week days are as fully occupied as his Sundays. Certainly, since Dr. Webb resigned ten years ago the pastorate of Shawmut Church at the expiration of a quarter of a century of exceptionally fruitful service there, he has done enough faithful and successful work in various lines to shame the idler in any profession, and most of all the ministerial loafer.

Ex-President Fairchild of Oberlin writes us correcting a statement in our columns last week intimating that President Finney was loath to resign the reins of government at Oberlin. Says Dr. Fairchild: "I was never on a committee to suggest to Mr. Finney his resignation of the presidency of the college, and I am sure that no such committee was ever appointed. At the earnest solicitation of trustees and faculty, he reluctantly accepted the position in 1851 with the understanding that he should be relieved from many duties of administration. He regarded his weekly preaching as the most important service he could render. It was always understood that he was ready to retire whenever a successor could be appointed. Such an appointment was made in 1866, and Mr. Finney had a voice with others in bringing it about. I have some apprehension that he wished we had a better man for the place, but there was no evidence of any hesitation on his own account." The point of Dr. Fairchild's naïve allusion in the last sentence which we have quoted will be missed by those who do not know that Finney's mantle fell on Fairchild himself, and if any "better" man could have been found he would have been altogether too celestial in his make-up for association with common mortals, particularly college students. This country has produced but few college presidents who have been the peer of Dr. Fairchild.

## STAFF CORRESPONDENCE.

### FROM NEW YORK.

**A Sad Disappointment.**

The "shame of every high-minded citizen" in view of the condition of our public schools was not overstated in *The Congregationalist's* paragraph of Current History last week. Not that the majority of our teachers are incompetent—many of them are singularly well-qualified and devoted; not that the buildings are lacking in adaptedness to their uses, in sanitary conditions, in apparatus, in attractiveness—many of them are "up to the times" in these regards. But so used has the city become to boss rule, to omnipresent Tammany greed and despotism, that it has long seemed, even to the best friends of our schools, impossible to have them conducted with an eye to the welfare of the children and the honor of the city, rather than to the enriching of low-lived politicians with the spoils from building and repairing schoolhouses, buying furniture, books, apparatus, etc., with blackmail extorted from candidates for positions, usurious interest from the cashing of teachers' checks, and the many dark ways and vain tricks whereby a politician for revenue only knows how to line his pockets.

Yet those best friends persevered and a grand success was theirs when the legislature opened the way to change all that, and when Dr. Gilman of Johns Hopkins, the best men in the country for the work, encouraged them to hope he would undertake the needed revolution their cup of joy was full. Very chilling to hope here was the action of the college, so complimentary to its president, but the friends rallied when told that he might come, after all, and correspondingly heavy was the blow when, on Wednesday afternoon, he found himself obliged to put a final veto on his further consideration of the matter. The board met on Thursday, voted down the nomination of Mr. C. B. Gilbert, superintendent of schools in St. Paul, Minn., refused to defer the election to give time for presenting another candidate, and re-elected the present incumbent, so perpetuating for six years more the present state of things.

**Our Congregational Club.**

The closing meeting of the season was exceedingly pleasant, as a talk from Mr. Mabie on a literary theme will make any meeting, particularly when he talks on Tennyson and two well-qualified ladies supplement the discourse with songs and recitations from the laureate's works. The executive committee's report showed a full membership with a large average attendance, and the treasury in its usual state of prosperity, with some $2,700 on hand for beginning the next season. John H. Washburn, Esq., of the Broadway Tabernacle Church was elected president, Drs. Bradford and Clapp as vice-presidents, Ernest Greene as secretary; Charles E. Hope as treasurer was continued in office. Three new members of the executive committee were chosen: Dr. H. C. Houghton, Albert Shaw, Ph. D., of the *Review of Reviews*, and Mr. Randall Spaulding of Montclair. The new chairman of the membership committee is Dr. R. T. Hall of Greenwich, Ct.

**The Pratt Free Library.**

The new library building of Brooklyn's Pratt Institute was dedicated on Tuesday. It has cost $190,000 and will require an outlay of $135,000 yearly to maintain it. Mr. Charles M. Pratt, president of the trustees and the son of the donor, made the principal address and was followed by Mrs. Margaret Deland of Boston on The Importance and Right Use of a Public Library, Truman J. Backus on The Influence of Books and Melville Dewey, State librarian, on The Educational Advantages of the Public Library and Its Relations to the Schools. The structure has been carefully planned after the latest and most approved models. A large reading-room, with hundreds of papers and magazines in several languages, a children's reading-room, with appropriate books and helps in their selection, a large collection of books of reference, many works on art and a school for training competent librarians are among the leading features of the library.

**Hard Blow at Rapid Transit.**

It is certainly not easy to get about the city or out of it with the present facilities. The elevated cars are crowded to suffocation at the hours when most people want to use them. Horse cars are rapidly giving way to those drawn by cables, rapid enough when they don't get snarled, but jerky, wrenching, and filling passengers with a constant sense of danger. So people were glad when, after years of backing and filling, the underground road seemed to be in full sight, with certain rapid "through trains" to anywhere. Then the Court of Appeals said, "No, it can't be done legally," and the whole plan went up, at least for the present. Now, the rich "elevated" folks are studying how to take the greatest advantage of the situation, and are talking of multiplying their roads, making their cars partly comfortable, after a poor, lame, perspiring citizen climbs up to them. If they are really seeking to catch the public, why don't they supply every station with an elevator or two? And why not stop taking in more than can either sit or stand in their cars.

**We Have "Processions," Too.**

One of them paraded last Tuesday, the like of which was never seen in Boston nor any other city in the world. It was Colonel Waring's white-duck-clad army of street sweepers, or, as the irreverent call them, "Waring's white-winged angels." (On wet days they don oil-cloth raiment, and then they are called the colonel's "canary birds.") One thing is certain, no angels or canary birds ever before kept so clean the streets of New York, and the colonel is shrewdly managing to make them proud of their work and keep them from letting down the standard of excellence to which he has brought them. Over 2,200 of the clean, white uniformed sweepers with 750 horses and vehicles were in the procession, headed by mounted police and enlivened by seven regimental bands and a drum corps. Several platform trucks with girls and others with boys of the Children's Auxiliary Aid Societies, who help the sweepers keep things tidy, added to the liveliness of the procession. Other platforms were filled with the implements of the corps. The colonel has awarded prizes for the best appearance on the parade, the best teams, the best kept stables, etc. In such ways this shrewd man will keep his men up to the mark until he fully demonstrates that a great city can be kept clean when that, and not the depleting of its treasury for buying the votes of loafers, is the aim.

**In Honor of the Czar.**

The cosmopolitan make-up of our city is seldom made so apparent as it was on Tuesday in the little Greek Church of St. Nicholas on Second Avenue, where services in several languages and before people of many lands besides the Russians were held in honor of the czar's coronation. Mass was celebrated in Greek. Prayers were offered in several tongues—the old Slavonic being prominent—and one for the President of the United States was in English. Solemn chants were sung. The Russian consulate was closed and the consul-general, his assistant, with many consuls from England, France, Spain, Greece, Turkey and China, were present in their showy uniforms, with a few Americans, who, perhaps, learned something from hearing the warm expressions of affectionate loyalty from the subjects of that distant monarch, not commonly supposed to be regarded with very tender emotions by his subjects either at home or abroad, especially in Siberia.

HUNTINGTON.

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### FROM THE INTERIOR.

**Dismissal of Rev. W. A. Bartlett.**

To the regret of all who know him, Mr. Bartlett is clear in his convictions that he ought to accept the call of the Kirk Street Church, Lowell. In accordance with his decision a large and representative council met May 25 at the Ridgeland Church, which he has served for seven years, to bid him Godspeed. He leaves a united and strong church, which, under his ministry, has grown from about sixty to two hundred and sixty members. The testimony given to his fidelity and success in his work, to his usefulness as a lecturer on music in the seminary, to his qualities as a man among men, was such as is granted few men to receive. The council as well as the church expressed their appreciation of what Mrs. Bartlett has done in seconding the efforts of her husband. We congratulate the Kirk Street Church on the wise choice it has made and can only wish for our brother and his wife as useful and as happy a pastorate East as they have had in the Interior.

**Chicago and the Larger Congregationalism.**

Notwithstanding the rapid growth in the number of our churches during the last decade many have felt that steps ought to be taken to secure a unity of action among Congregationalists which will show itself hereafter in a wiser location of churches and in a distribution of forces which will not leave the center and the poorer sections of the city uncared for. The drift is away from the older and stronger churches and, unless something is done to check it, these churches will, before many years have passed, be unable to contribute large sums to purely mission work in the slums and, at the same time, take the lead in the establishment of new churches. The feeling is prevalent that promising locations must be secured in the newer portions of the city and its suburbs for churches which ere long will become contributing churches and able to relieve the few churches which up to this time have borne the burden of aggressive work. That matters concerning the welfare of the denomination, its responsibilities to the people in and about the city and the best means to advance its growth and use its resources might be intelligently considered, eighty gentlemen met at the Leland Hotel Monday evening, at the invitation of the City Missionary Society, to express their views upon the problem of church extension. There is no purpose on the part of any one to trench on the terri-

tory of other denominations. Reference during the discussion was made to the sums which the Clark Street M. E. Church, during the last ten years, has been able to give in aid of church erection, perhaps an average of $30,000 annually, and to the prospects which some other denominations have of soon having large means at their disposal for similar purposes. Our speakers recognized the fact that for our expenditure of about $25,000 a year we must depend upon regular gifts from the churches, that we cannot expect to place very large sums of money at the disposal of any body of Christian people bearing our name desiring to erect a house of worship. Emphasis was put on the need of a place in the center of the city where a man with gifts like those of Dr. Gunsaulus may reach the masses with the gospel, as well as of mission churches and mission schools in portions of the city where, but for these institutions, thousands of people will have no religious privileges whatever.

As an illustration of the need in what may be called the new city, in which there are at present no churches at all, the Washington Park Church, where Professor Mackenzie has been preaching, was mentioned. In a region nearly a mile square, which is rapidly filling up with the best class of people, there is only this evangelical church. Professor Curtiss's report was received as a matter over which to rejoice, that Mr. Sidney Kent had offered a lot to this new organization worth at least $30,000 for a trifle more than half that amount, and that arrangements had been made by the City Missionary Society to take it. The location thus obtained, Garfield Boulevard and Indiana Avenue, is one of the best on the South Side, and, with a part of the building ready for use next fall, a rapid growth for the church is certain. The society was asked to appoint a committee of business men to consider this complicated question of church extension and place itself in communication with the officers of the society, the fields to be occupied and the contributing churches. Appreciative words were uttered by nearly all the speakers of what the society has already accomplished. But it has become evident to all that we are now in a period of transition, that our forces must be carefully organized and wisely directed, that foundations must be laid for a service in the future which the growth of the city calls for and the interests of the denomination throughout the country demand. Unless we have strong churches in the suburbs, and in what now seem to be the fringes of the city, we cannot continue to make large contributions to our national societies. Hence the movement, from which good results are anticipated.

*Chicago, May* 30. FRANKLIN.

## "BON VOYAGE."

BY REV. D. S. CLARK, D. D.

Perhaps we ought to say "Bon Pilgrimage," since the voyage is but a small part of the anticipated experience of *The Congregationalist's* party setting out for "Old World Shrines." Yet the voyage comes first, as you are likely to discover. Fortunate are you that it is to be made on that splendid ship so worthy by name and appointment to convey back to the mother country the sons and daughters of them who so long ago—as we Americans count the years—came over the sea for God and freedom of conscience's sake, to plant Congregationalism on these virgin shores.

"Time brings in his revenges." Now there is welcome at cathedral, university and guildhall doors to the schismatics, whom once the king and ecclesiastic would "harry out of the land." Would that we all might go and receive the meed of justice, so long delayed, from British lips and hands! Would we all were among the elect who again, as at the first, have been "sifted out of a continent" by *The Congregationalist* patent mesh for this joy and honor! Alas! as in politics, the choice does not fall on us! It is the other man who is called and we are invited to offer him our congratulations.

This we do heartily, universally: "All the saints salute you." We are told there are in your company all sorts and conditions of Congregationalists—lawyers, teachers, merchants, physicians, ministers and some women, possibly of the "new" variety, of course no *old*. We tremble at the thought of these "falling out by the way," and so repeat the Josephic admonition.

Your leader is no novice in the pilgrimage business. He has conducted already a considerable band into the very presence of Rameses the Great and to the Holy City itself. He knows what labors, dangers and sufferings are involved in the task. He can curb the rash, cheer the faint, bear with the grumbler and command when he must.

His "sesame" has the magic charm to open many places closed to the curious traveler, and lords and bishops and lackeys do him homage, for his is a prevailing name. His is the habit of getting things, Dun. He can speak, discreetly as Solomon, on any topic from Dutch currency to higher criticism, or the best specifics against heresy or seasickness. By the way, we advise you to leave "brush remedies" to the cats, and take your tossing and qualms in that heroic Christian spirit they did on the Mayflower. The "Gem of the Ocean" will do as little in the way of upsetting you as any craft, even if you do not have a gimbal-hung stateroom. You need not hesitate at every chance to lay in one of the Columbia's square meals. Show to the cynical worldlings how "powerful them pious eats."

Then to the daily promenade, the stirring strains of the orchestra, the dozing in the hired chair, the "light reading," the plowing through fog banks to the cheerful toot of the whistle, the excitement of a passing "liner," the noisy laugh over antique stories and the first sighting of Albion's chalky cliffs—how we all would like to share in these.

So you are really going—by way of the Establishment premises—to see where noble and simple ideals first germinated in true souls! Scrooby and Austerfield are to unfold their secrets to you. No grandeur of Exeter and Wells and Salisbury is to persuade you that it is better to "enrich" your "service" after the church pattern. As psalm singers and lovers of unrobed ministers and white window glass and hard pews, you, Puritans and Pilgrims, are now to offer your silent protests against all that is spectacular in worship; to "kiss" no "calves" of abominations, parading in the name of religion, though all do it over there. Remember the eyes of a denomination are on you as faithful witnesses. May you be equal to the test!

Neither are you to inveigh against strange customs and silly rules. We shall expect you all to remember to say "carriage" and "lift" and "tram" and "tuppence" and "boots" and "tarts," and never let slip a Yankee "guess." They didn't at Brewster's house or Bunyan's cottage.

London is to receive, amaze and weary you by its endless stretches of monotonous streets, historic buildings and oppressive problems. You won't solve all the latter, but don't try to *do* the British Museum, or to remember all the inscriptions on the monuments in the Abbey. Leave something for the next time, or there won't be any next time.

Breakfasts is the name of them—those semi-gustatory, semi oratorical receptions, of which we learn you are to have your fill. "Go to, let us have a breakfast," will be the first serious proposition we shall hear on your return. Philanthropy is in it and culture and creature benefit. The Puritans will have all the needed salt in themselves.

Our dear Congregational appendix—our "proselyte of the gate" at Oxford! How proud you will be as you walk about it and count its neo-classic towers, with never a rook condescending to make its nest in them! We all join in any hurrahs with which you may rashly break the dignified silence of that cloistered retreat. We do not care if you wake Wolsey from his sleep to see how the Protestant thrives, where he was once anathematized and burned. As you journey, in true Pilgrim fashion, to the tomb of Becket, not on palfrey and prancing steed, but *via* the London & South Western R. R., we enjoin you to reserve, every one, your "Canterbury tale" till we can have it at first hand. We empower you to contribute our Peter's Pence for the restoration of the ancient fane, as our good friend, the Dean, cordially invites all generous Americans to do.

Across the yeasty stretch of waters, in the realm of flaunting windmills and piles of red cannon ball cheeses, clatter of sabots and jingle of guldens, how will you survive, unless by the same honest hearts as the first fugitives did? Settle it for us, whether our fathers were more Dutchmen than Englishmen. If you can get any more "light" from John Robinson on that matter, bottle it and let it "break forth" on arrival here. We rejoice that you cannot stay long there, lest your morals suffer in the corrupt atmosphere as did those of the Pilgrim youth. Paris the gay, and Heidelberg the romantic, and Lucerne the beautiful—the names make us almost wild with desire to set foot within their borders. Some, with a preference for $H^2O$, still find it desirable to drink "the wine of the country," but, brethren, "we are persuaded better things of you, though we thus speak."

Sunrises on the Righi, castles on the Rhine, the mysterious concoctions of the *table d'hôte*, these crowd upon our imagination till envy stirs within us and we crack some of the commandments. This is our consolation—soon the days will have passed and you be headed like the Star of Empire, a rested, wise, enthusiastic band of travelers, who have done what you could to seal more firmly the bonds which unite Briton and American, and to bring in the everlasting years of peace and the latter day glory of our Congregational order. So we say to the good ship Columbia,

> Sail on, nor fear to breast the sea!
> Our hearts, our hopes, are all with thee,
> . . . . . .
> Are all with thee—are all with thee.

# The New Congregational House.

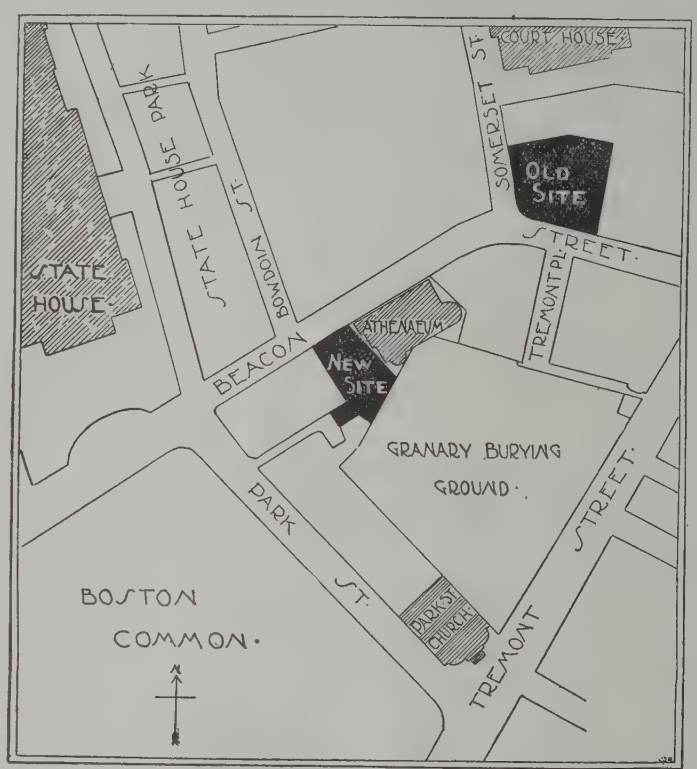
It is now fully six years since the project of a new denominational headquarters in Boston began to receive frequent and serious discussion. It was felt that the structure occupied since 1873 was becoming too shabby and inadequate, and that the march of improvements was bringing about an inevitable change, though just how soon it would come no one could forecast. The fact that new and spacious buildings were going up in close proximity, making the present Congregational House by contrast all the more dingy and unattractive, had, no doubt, something to do with bringing about a feeling of unrest and desire for better things. No one had the temerity to dispute the proposition that a denomination possessed of such resources and animated with such an energetic spirit as ours ought to have, here in its citadel, a structure that should compare favorably with similar edifices in Boston and other great cities of the land, but just how the ideal should be actualized was the perplexing question.

The first formal step was taken in the appointment of a committee, whose efforts are recalled in connection with a meeting of the Congregational Club, when a first attempt was made to secure pledges sufficient to guarantee the undertaking. The plan at that time was to tear down the present building and replace it on the same spot by a lofty and commodious structure, which should afford much office room in addition to what was needed for more strictly denominational uses. Such a plan involved the giving outright of considerable money, or the loaning of it on second mortgage bonds, which were not expected to bear interest the first year.

This earnest endeavor happened, unfortunately, to coincide with the approach of hard times and after a while it came practically to a standstill. In the meantime the present building has been growing still more unsuited to occupancy, and its inmates, while endeavoring to possess their souls in a measure of patience, have not been slow to express their sentiments on the subject in public and private. About two months ago, in response to a communication from the tenants, the directors appointed a special committee, and at its head was placed Mr. S. B. Capen, who, as a member of the standing finance committee of the association, had for a long while been canvassing all the possibilities in the case. Associated with him in this new committee were Messrs. E. A. Studley, S. B. Pratt, A. S. Lovett, J. A. Lane, Rev. Joshua Coit and A. C. Farley. The recent happy consummation is due to the appointment of this committee and its subsequent labors and to Mr. Samuel Johnson, the president of the association, who has exhibited constant interest in the undertaking.

At first there was a disposition to consider carefully sites in the South End and Back Bay districts, and the refusal of a desirable lot on Copley Square was secured. But there being grave objections to so radical a change in locality, another site on Beacon Hill at the corner of Hancock and Mount Vernon Streets was taken into consideration and a refusal of it for thirty days was obtained.

The drift of opinion by this time was altogether in favor of abandoning the present site and the plan for a great building and instead the ideal was set up of a moderate sized edifice, distinctive in character and architecture and designed principally for denominational uses. Then came the April meeting of the Congregational Club, which had an important bearing upon the final outcome. Here Mr. Capen presented the situation, stated the reasons why it seemed best not to go to the Back Bay and not to go into a great commercial enterprise in which general business should overshadow missionary interests. His logic was convincing to the club. But another and still more noteworthy result of Mr. Capen's address was that it was the means of disclosing the site finally selected. Though diligent search had been made through the Beacon Hill district and the territory adjacent to it, the site at No. 12 and 14 had escaped the vigilant eyes of the most alert real estate men, for the fact that the city has possession of it just now and quarters there certain municipal departments gave the impression that it was not in the market. But only a day or two after Mr. Capen's address a gentleman who had heard about it came to him and practically offered it. Its desirability was at once apparent. Only a few steps from the present house, on high ground, with remarkable advantages in air and light, midway between the different railroad stations, close to the business heart of the city and therefore easy of access to the gentlemen who are obliged to resort to the denominational headquarters in frequent fulfillment of committee duties, no spot throughout the length and breadth of Boston could be more satisfactory.




It did not take long to secure the necessary formal action on the part of the directors, for its most solid supporters, including men of high standing in the financial world, immediately saw that an exceptional opportunity was at hand. Already there was in the hands of the special committee an offer for the present building, which was subsequently increased, so, with a customer for the present structure knocking at one door and with most desirable goods brought to the other, the committee was in a complacent state of mind.

We are not yet at liberty to give the exact figures touching the purchase and sale. They are, however, very satisfactory numerals from the denominational point of view. It is understood that the sum realized by the sale of the present property is sufficient not only to purchase the new site but to provide a handsome surplus for the building fund, and the debt upon the new structure will probably not be burdensome. Another gratifying feature is the right to remain in the present building for two, and, if need be, for three years, thus obviating two changes and all the incidental trouble of cramped and doubtless unsatisfactory temporary accommodations during the process of building. Moreover, the site chosen is sure to grow more desirable as the years advance. It has been decided to cut down Bowdoin Street ten feet and to widen it, while the buildings on the corner of Beacon and Mt. Vernon are to be torn down and the ground on which they stand converted into a park, so the occupants of our new house will have a delightful prospect on which to rest their eyes. The wants of our unique and valuable library will be amply provided for, a modern stack library capable of holding 100,000 volumes and a fine reading-room being contemplated.

The city will not vacate its quarters until October 1, soon after which date the process of demolition will doubtless begin, and while the uncertainty that attaches to all building operations makes it hazardous to speak in exact terms, it is probable that a year and a quarter or a year and a half at most will suffice for the erection of the new building.

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People seldom improve when they have no model but themselves to copy after.—*Oliver Goldsmith.*

# The Present Ministerial Distress.

A Variety of Opinions on a Subject of Immediate Consequence.

**Modern Prophets.**

The recent articles in *The Congregationalist* on this subject have shown some deplorable facts connected with the ministry. Wise lessons have been deducted, but I am sure the most important difficulty has not yet been mentioned. The reform must begin with the ministers. The ancient prophet was called "the man of God"; his modern representative should be such. The true man of God is infinitely more anxious to be doing the will of God than securing personal and worldly advantages. The disgrace of the disciples was their desire for first places in the anticipated kingdom, but when they understood their mission and were filled with the Holy Ghost that self-seeking disappeared, and their wonderful power as the servants of God was manifest. What the ministry of today needs is to be purged from worldly seeking and be filled with the unselfish spirit of Christ. Let this baptism come upon us ministers and most of the disgraceful scramble for vacant pulpits and the pressure upon the churches would be removed.

Is it not true that the cause of most of the unrest is that ministers are not willing to stay in the difficult places and are over-anxious for social advantages and cultured communities? Young men accept small, struggling churches merely as stepping-stones to more agreeable positions. They soon become impatient for promotion, ignore the leading of God and, taking matters into their own hands, watch *The Congregationalist* for resignations and join the army of applicants for a hearing. They importune friends to intercede for them and bring every pressure to bear to secure the coveted place.

The "oldest inhabitant" was accustomed to see ministers settle for life. The minister considered his location permanent and, with singleness of heart, went about to make the best of his opportunities. Once a pastor becomes dissatisfied with his people the keen edge of his power is gone. His heart is not in his work; it becomes drudgery and results meager. The pastor that falls in love with his people will find that love reciprocated and will not "mark time." Pulpits should not be considered prizes but grave responsibilities. To be the faithful pastor of a struggling church of 100 members and $800 salary is just as grand in the sight of God as to be the popular pastor of a cultured church of 500 members, with $5,000 salary, and often more spiritually productive. One question, Has a minister any moral right to hold on to a church for the sake of support when he is an obstacle to its successful work? E. W. P.

**Young Men Discouraged.**

A pastor of two small mission churches finds himself confronted with this question, What shall he say to three young men under his charge whose thoughts have been turned toward the ministry? They are men of marked power, of several years experience in the work of the church, and during the past winter have all passed through a remarkable experience in which the work of the Holy Spirit has been peculiarly manifested. They are not excited, nor fanatically inclined; they have embraced no peculiar doctrine or ideas, but are simply so quickened by the Spirit of God as to be led to devote themselves without reserve to the service of Christ. In patience and in prayerful faith they are waiting for the more definite leading which shall determine what that service shall be. Ten years ago their pastor would have unhesitatingly decided that their experience coupled with their undoubted ability and fitness for the work of the ministry constituted a "call" to that high office.

But times have changed. The pastor himself is a victim. He left a church with a salary of $2,500 because of the unrest of a handful of "leading men" and spent four years in the endeavor to find another pastorate, and is now in the mission field at a far less salary than he could command when he left the seminary fifteen years ago. There are no gray hairs to mark his approach to the dead line, and his record is clean as vouched for by several of the leading ministerial associations of New England. His work has been blessed during the past winter in the conversion of more than half a hundred souls and in the organization of a church which will quadruple its membership before the year is gone. Yet he is confronted with the fact that, if his work were done today in his present field, he would in all probability be driven back into the business into which he was forced during his four years "vacation."

Now what shall he say to these young men, eager to devote their lives to the service of the Lord? In simple honesty and candor, and out of personal love to them, he has felt constrained to talk to them out of his own experience, to discuss with them some of the recent articles in *The Congregationalist* touching the question of ministerial supply, and he has advised them to wait. And, unless present conditions change, he does not see the way clear to substitute that word for any other. Meantime he is laying plans to utilize as best he can this talent in his own parish. But when he thinks of ministers within the range of his acquaintance who are unworthy, of many more whom these young men in the ordinary course of things would far excel in intellectual and particularly in spiritual efficiency and power, his heart is saddened at the thought that all this energy must be practically lost to the church and to the world.

Is the pastor wrong? Is this spiritual force superfluous? Have we more talent than we can utilize? Does God baptize young men with the Holy Ghost and with power, and create within them a consuming zeal for his kingdom, to fit them for the service of a missionary parish when the field is already adequately equipped with laborers? These are questions the pastor is trying to answer for himself. S. E. W.

**Plenty of Room—Little Money.**

Are there too many ministers? As long as a single pastor in the West is compelled to care for three or four parishes, when he might find enough to do in one; as long as there are many localities in the West where now there is no church, and a church is desirable; as long as there are feeble churches in New England, even, without pastors; as long as there are in the foreign field "nine hundred millions of souls that have not yet even heard of Christ"; as long as Christ continues saying, "Go ye into all the world and preach the gospel to every creature"—how can it be said till the work is all done that there are too many ministers?

The trouble is, there is not sufficient money to send and support the ministers in fields where they are most needed. There is wealth enough in the churches to do this, but it is not consecrated to God. When Christians become as deeply in earnest in the Lord's conquest of the world as the men and women of the Confederacy were in their cause, when the people of God shall become as determined to defeat Satan and his legions as our forefathers were to conquer the British "Redcoats," and ready for sacrifices similar to theirs, if need be, in order to gain speedy victory, there will be no lack of means to make conquest of this land, and even the whole world, for Christ, and then there will be no faithful ministers waiting for a field.

O, the fearful responsibility of the possession of wealth! But it may become also a blessed responsibility. What blessedness there is in bringing souls into the kingdom of God! But the responsibility of the conquest of the world for Christ does not rest alone with the rich. The Lord is watching the widows with their mites now, even as in the temple treasury of old. Every individual saved by Christ, be he rich or poor, shares in the responsibility. Why cannot the church rise to this emergency—this great duty? Then, if there are any ministers standing around without a charge because they are looking for "soft places," they will meet with the scorn that the soldier encounters when he shrinks from a post that calls for self-sacrifice and courage.

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**Let Churches Go Slowly.**

I would suggest as a help toward the solution of the problem that churches should not be in so much haste to find a successor to the outgoing pastor. Usually before the dismissing council has said its last word speculation is awake as to the next man. All are eager to know who he shall be. The feeling is that nothing can be done till this question is settled, and therefore public worship, church work and even personal religion amount to very little, because "we are without a minister." So the pressure for immediate action seems imperative.

But why not wait a little? The situation, in most cases, to say the least, is extremely unfavorable for action on so important a matter as calling a minister. Many are mourning the loss of a pastor just dismissed. Many feel that he ought not to have gone and are laying the blame on some disturbing faction in the church. They are too much grieved to think of putting a stranger in his place and, just at present, can give no fair hearing to any one else. Others are rather glad the old minister is gone and are too ready for action. They are pleased with the first new face and, perhaps, just as well pleased with another next Sunday and still better suited as the procession lengthens. Still others feel that the last pastor was not treated as he ought to have been and are determined to block the wheels till that sin is atoned for. Such things, and others equally foolish, make the opening of a ministerial canvass anything but promising and, if allowed very much freedom, the church will soon be further from a choice than when it began, and very likely will be obliged to cut short the dreary business by a desperate vote for an unsuitable man after all. Then comes a short, unsatisfactory pastorate and the church has to go into another campaign. Generally speaking, the church that has just lost a pastor is not in good condition to get one.

Now would it not be well for every church without a pastor, instead of tiring themselves out trying to get a suitable minister for themselves, to try to make themselves suitable for a good minister? Let them give up all thought for the present of getting a minister, not talk about it nor think about it. Get a good man for stated supply—say for a month or several months—give him a chance to preach the gospel of the kingdom and not a gospel of the candidate. He must be known himself as being counted out of the list of all possible candidates. Then there will be nothing to think of but the "gracious words that proceed out of his mouth," and the church will, for a short period at least, have "rest." J. W. B.

**Calmness and Confidence.**

In every section of our land this is a period of panic and perplexity in ecclesiastical as well as commercial circles. In both the great need is calmness for today and confidence for tomorrow. Capital is timorous because of lessened revenues and future uncertainties; so

are many of our churches and ministers. The financial pressure on business men is necessarily felt in church finances, and there is a distinct gain when both churches and ministers clearly connect their present restlessness with these commercial conditions, which are sure to change. Ministers are not the only class in the community who are suffering from reduced income and professional competition. Churches are not the only corporations whose treasuries are perplexingly low. The sentiment which one of a group of newsboys put on a leaf of a gift-calendar for the surgeon who had helped a comrade is capable of wide application: "Keep kool; 'twon't last; nuthin' does!" Whenever a revival of business comes to this land, there will be a coincident lessening of the tension of many a pastorate.

But till then? One suggestion—more frankness between the pastor and representative boards of his church. The actual making or breaking of the pastoral tie requires the action of the entire church, but the delicate strengthening or safe loosening of this tie demands a loving and mutual confidence and co-operation at this point, quietly but continuously maintained. Let the mutuality of the relation be constantly emphasized. Let the minister jealously guard the welfare of the church as a whole, and let the church remember that the minister's reputation, as well as his character, is a part of his capital that must not be recklessly impaired. Let the minister face the possibility of voluntary sacrifice for the church at the bidding of a Master who sacrificed all, but let the church see to it that it never sacrifices the minister. Let the minister learn the real sentiments of the church, and let its leaders know the actual financial necessities of the pastor. The mutual understanding and sympathy resulting will perhaps postpone the threatened disruption of the pastorate, and may prevent it for years to come. S.

**Work for Ministerial Immigrants.**

Some good people seem to be disturbed even by the threatened ministerial immigration. Notes of warning are sounded now and then. It is intimated that men who have not been born and brought up to the Congregational order are not the pastors to be sought. Traditions will stick to them. Their sympathies cannot be fully enlisted. They do not adapt themselves readily. They are not loyal. So it is said, and with some show of reason. The fear is not wholly groundless. If a high church view of the Congregational order is to be maintained, or provincial feelings are to predominate, the warning may well be heeded.

But what about the simple fact that faces us? There are a number of clergymen in different denominations, many of them scholarly men, practical men, good men, who have their views of truth and feelings of brotherhood wonderfully enlarged in these days; so much so that they find themselves all out of and beyond their old traditional limitations. What of them? Where are they to go? If they look toward the freer Congregational order for places of service, are they to be blamed? Are they to be slighted? Are they not rather to be encouraged? Or is it a mistake and a misfortune that the Congregational order should be thought less provincial and less sectarian than most other denominations?

If they are to be encouraged, to be welcomed, the question is, how? What is to be done? The answer given may seem impracticable. It may even raise a smile. But it is not without reason. While in nearly all desirable centers churches and ministers are closely crowded together, there are many fields left unprovided for. Such we find not in new settlements or on the borders only. We find them in old country districts and in large sections of our growing cities. There is much of the provincial and class character about our churches of all denominations. They must move where their own people are, where the money for their support can be easily raised, where they can keep up their traditional distinctions, so they locate at the business centers or in the fashionable neighborhoods. The Methodist Church even, has for some time been leaving, more or less, its blessed work among the ignorant and the poor, and is following the fashions.

If the Congregational order will be truly national, unprovincial, unsectarian, cosmopolitan and catholic, and organize a number of what shall be practically union churches in all such fields as are left destitute, it will open doors of service for the men who are standing ready to do just that kind of work. The idea is not to organize churches and then supply them with men, but to get the men to go to work and organize the churches.

But where is the money to come from? Let us remember how willing people are to pay large sums for their fashionable religious establishments and literary institutions. Also, that many wealthy men and women hardly know how to spend their incomes. Is it not getting to be possible to awaken their interest in efficient, well-distributed, union mission work? Plain, but comfortable auditoriums will have to be built with such annexes as each locality may require. Christian workers who cannot serve at their own charges will need a generous support until the churches they gather about them are able to assume the entire financial burden. The very best men will be needed—men every way qualified and truly devoted; men who will enter such fields with a firm purpose to secure definite results. Benefactions, whether private and direct, or through the home mission society, must be so ample that the work shall at no point suffer for lack of means.

H. U.

**Let Us Do Something.**

If statements regarding the alleged crowded state of the Congregational ministry are unfounded, they are calculated to harm both churches and ministers, and the sooner they cease the better. If they are founded on fact I should be glad to know it, and also the cause of the fact. For if the Congregational ministry is over-crowded, it becomes a serious question with me whether I ought to give or encourage others to give to the Congregational Education Society, the express purpose of which is to assist young men to enter the ministry. If there are already too many Congregational ministers, why advise young men to embrace the ministerial calling? There is a society in this State to increase the ministry—should not that society be abolished? How about our theological seminaries and their rivalry in the effort to secure as large a number as possible of students? If there are too many Congregational ministers, ought not those who have influence with the churches to make a concentrated and intelligent effort to decrease the number of ministers? I should be glad of light on this subject. It is time we knew the facts and faced them. I am tired of complaints; let us do something. W. H.

**The Plague of Self-Seeking.**

A recent issue of *The Congregationalist* contained two references to this subject. One stated that the announcement of a vacancy in a single home missionary church brought in one week thirty applications to supply this want, and that from all parts of the Union where our denomination is represented except the Pacific slope. Moreover, this was but the early rain which became a cloudburst, until the clerk of the church, who had a use for his time, abandoned all attempt to answer the various letters. In the other instance the clerk had resorted to an expedient similar to one said to have been once employed by a gentleman of wealth whose mail brought frequent requests for money. He employed a printed form of denial.

Energy invested in seeking a better place is not available to better the place in which the applicant then is. Some people look to the clergy to aid in the work of municipal reform. There is a difference about the desirability of their doing so, but there can be none that, whether they are to withstand self-seeking politicians or not, they should do themselves the honor to avoid the eager aggressiveness which is one of the worst demoralizations of politics.

Such a condition, become general and permanent, would be a temptation which cannot be too carefully avoided. If many clergymen seek their own promotion, each may say, "I must do what every one else does to secure even a fair field for my merits, such as they are. I dislike it, even detest it, but necessity unhappily makes no allowance for taste." The writer of one of the articles referred to is inclined to blame the clergy for the rise of such a condition. If so, correction may have to come from the churches. If they will they can abate this nuisance promptly, at least as far as Massachusetts is concerned, and that to the great relief and benefit of all parties interested.

A vacant church might instruct its committee of supply to consider no nominations save such as arose in reply to the previous inquiries of the committee itself. Such a course would favor the committee with an opportunity to make its own inquiries. It could not properly be adopted in States where there is no ministerial bureau to discharge for the clergyman his natural right of seeking employment wherever he can find it. In this State, where such an agency exists, there can be no hardship in requiring it to supersede the personal efforts of the clergyman himself, because it can do his work for him better than he can do it for himself, in respect of taste and in other respects. If the conditions described in the articles mentioned are at all general, there cannot be too soon a National Bureau of Ministerial Supply to close a situation vexatious to the churches and perilous to the standing of their ministry. C. H. H.

**Plenty of Room Abroad.**

One class of people the world around will read the letter voicing the dissatisfaction and anxiety of pastors with a sigh, not of sympathy but of longing. They are a class who are so overwhelmed with "calls" to tempting fields new and old that they sometimes wish they might resort to Ulysses's expedient in order to save mind and body for the specific work in hand. Instead of finding thirty applicants for every desirable place, they find thirty places applying for them urgently!

These enviable people are your foreign missionaries. We read of the long-prayed-for awakening in China, of the unparalleled opportunity now at hand in Turkey, of whole "heathen" villages in India literally begging for Christian teaching, and then find here at home such an embarrassment of riches as is described, can you wonder at our surprise (which under great stress sometimes rises dangerously near indignation) at this strange blindness to the signs of the times?

We may point to the depleted treasuries of our missionary societies, but does not our heart condemn that the next moment as a superficial argument, possibly an excuse? Secretary Smith once stated it as a broad, general working principle of the American Board that every missionary sent out created a constituency approximately sufficient for his support. We recognize the magnificent underlying truth of this statement, which, so far as I know, has never been recalled. Our beloved Dr. Clark with almost his last breath prophesied a great missionary revival near at hand. The unevangelized world is critically ready for it. What other sight could be imagined more fitted to inspire and hasten this here at home than a grand turning to the Gentiles among the many men and women of talent and consecration who are finding the avenues for their high usefulness here already overcrowded and closed? Here also we must have "a swift and accurate adaptation of organism to environment." C. A. S.

# The Home

## QUATRAINS.

BY CLARENCE HAWKES.

THE AFTERGLOW.

After the day is done the passing light
Sheddeth a halo round the feet of night;
So after death a noble life may shed
Soft radiance where they that live must tread.

NIAGARA.

Niagara—sublime, eternal, grand,
Rolling thy thundrous torrent ceaselessly,
Thou art one drop from out the boundless sea
That resteth in the hollow of God's hand.

COMPENSATION.

The little streamlet feeds the mighty sea,
And ocean pays its tribute to the hills;
So man to man, whether he knows or wills,
Gives and receives from all humanity.

THE UNDERTOW.

Ah! do not judge thy fellowman,
For none can see and none can know
The strength of life's dark undertow;
He may be doing all he can.

The plan of observing a "Mother's Day" in the public schools was the happy thought of a Massachusetts teacher, and in several other States a day is now set apart for this purpose. For six weeks prior to the occasion daily preparations are made in the shape of a five minutes' drill in songs and recitations in praise of motherhood and the home. Provision is also made for inculcating patriotic sentiments. When the time comes for exhibition parents are invited to spend the afternoon at the school. After exercises by the children, each teacher makes a brief address, showing the reciprocal duties of parents and teachers, then follows an informal reception which affords a fine opportunity for the interchange of opinions between them. An ideal celebration of this character, however, should include a representation of fathers as well as mothers. This would necessitate holding the exercises in the evening, but would prevent the children from imbibing the notion that the father's only office in the home is to provide for its material needs.

Professor Giddings of Columbia College, in a thoughtful article in *Good Housekeeping*, calls attention to some defects in home training which partially explain certain educational deficiencies in young people for which the schools and colleges have been blamed. Speaking of the relation between the culture of the home and that which may be obtained at college, he says that a young man or woman who goes to college from an ambitious but uncultivated family, in whose home the great events of history and the great creations of literature are never talked about in a familiar way, will seldom attain to the highest scholarship and will rarely master all the niceties of the English language. The boy or girl who has always heard his native tongue spoken correctly and musically and who can associate all that is most beautiful in literature with the tones of his mother's voice starts with an advantage which no subsequent college training can furnish. Here is an incentive for parents to discuss worthy themes in household conversation.

The season was the season of sweet June,
Whose sunny hours from morning until noon
Went creeping through the day with silent feet,
Each with its load of pleasure, slow yet sweet;
Like the long years of blest eternity,
Never to be developed.

—*Shelley.*

## PATCHWORK.

BY MRS. MARGARET E. SANGSTER.

In a recent removal from home to home I came upon a small basket filled with patchwork. It touched my heart, brought tears to my eyes and awoke a train of tender memories, for these little squares of cambric, where tiny stitches were daintily set, were the favorite leisure work of my dear mother, long since gone to her rest. The qualities of patience, thoroughness, persistence, improvement of time and wise economy, which belonged to her more than to any one I have ever known as intimately, were shown for me in the delicate patchwork, almost the last sewing she ever did.

It came to me as I lingered over the little work-basket that much of woman's strength and thought must necessarily, whatever be her era, go into bits of toil, into patching and piecing and mending, and making much out of little. Not only in the sewing line. My friend, Ra D., who is very useful in her church and a leading spirit in the girls' club, as well as an active worker in city missions, said to me the other day: "I am perplexed and out of heart by the numerous interruptions I have to bear with. I never get a clear field and a large piece of work laid out for it that my time isn't chopped up into bits by the people who call, the questions I have to answer and the letters I must write. I am simply ready to drop everything and run away."

"Patchwork," I thought, as I soothed Ra and told her she was tired and must rest a little, not feeling that the whole world depended for its management on her. We are apt to feel that our efforts are indispensable and that if we did fall out the work would stop, whereas it would not even be arrested. God's work never stops, though the workers grow weary and are transferred to other or higher spheres of service. When we are chronically tired, harassed and fretted we would best take a breathing spell, but we may as well understand that first and last we have to weave a good deal of patchwork into the pattern of our lives.

I met Deacon W. on the train one morning last week, and I thought the good man was less at ease than usual. Evidently the deacon had something on his mind. By and by it came out and I learned that the smoothness of the church life was disturbed by some unfraternal differences of opinion. There was no actual quarrel going on, but there was friction and jealousy and there had been the speaking of words that prick, and the exchange of cold looks, so that there was a want of serenity.

But the deacon brightened after he had poured out his soul. "Mrs. Saintclever," he observed, "our minister's wife, has so much tact and is so much beloved I think she will straighten out the tangle. She belongs to the set of whom our Lord said, 'Blessed are the peacemakers.' One cannot see how she does it, one never hears of her saying anything remarkable, but she smooths ruffled feathers, and puts people into good humor, and makes everybody happy. It's a great thing for Mr. Saintclever that he has that kind of a wife."

"Yes," I thought, "she understands patchwork."

Among the accomplishments of the new woman, however numerous they may be, let not this be excluded. The talent for utilizing the scraps, the talent for adjusting difficulties, the talent for bringing harmony out of discord, the womanly talent for accepting interruptions with grace and sweetness as part of the divine ordering for the day, the talent, in short, for patchwork, must not be despised.

"A small unkindness is a great offense," said Hannah More. Conversely, a little deed of kindness may count large and full in the record of the watching angels.

## A HISTORICAL ORGAN.

BY FRANK S. FREEMAN.

Last summer I had the pleasure of visiting a beautiful home in Boston and there examining the old pipe organ on which was composed the tune Coronation, so dear to all lovers of church psalmody. This historic musical instrument is the property of Mrs. Fannie A. Tyler, a granddaughter of Oliver Holden, the composer of the immortal tune. Mrs. Tyler entertains in the true old-style hospitality, and shows to all, with pleasure and satisfaction, this valued memento of her heritage.

The history of Coronation contains many notable incidents, and the old tune has lost none of its inspiring influence as we hear it today. This fact is well attested by a memorable episode which occurred at last year's convention of the Y. P. S. C. E., when one of the most striking and impressive displays of feeling was brought forth by the singing of this tune. On the first day, as the delegates were assembling, there was much pleasant rivalry between different sections of the hall. At one place hundreds were singing Marching Through Georgia. Others expressed their sentiments in Maryland, My Maryland. Up in the gallery delegates were uniting in Nearer, My God, to Thee. Below many were voicing At the Cross. And so there was a program of song of very miscellaneous character, each melody differing somewhat at the hands of its "moving mates." All at once a few good singers in the body of the house began to sing Coronation, and little by little every other song died away, all uniting in the noblest sentiment of all time:

All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem
And crown him Lord of all.

The effect of this mighty volume of melody was well-nigh magical. Enthusiasm swayed the assembled multitude, and when the song was ended the whole vast assembly cheered spontaneously.

Oliver Holden, the composer of the tune, was a carpenter whose love of music carried him into the study and composition of religious melodies. He was born in Shirley in 1765, and early in life moved to Charlestown where at the age of twenty-seven he wrote the tune which will carry his name to all future generations. Mrs. Tyler describes her grandfather as tall, slender, with long, silver-gray hair, combed back from his perfectly smooth face. He usually wore a soft, gray dressing-gown and a broad-rimmed, black Quaker hat and carried a cane. He had a powerful bass voice, with a peculiarly magnetic quality that often touched his listeners to tears. His three children inherited his musical gifts, and together they constituted a delightful family quartet. He was also a fine reader and at one time was a preacher in Charlestown.

Considering the part it bore in giving to the world the divine tune, it was with no little interest that I examined the old organ

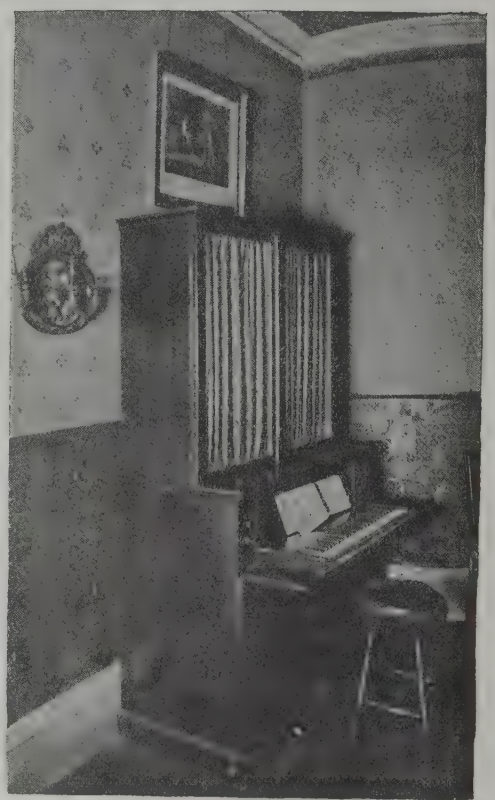
and with almost reverent touch pressed the keys, now yellow with age. The old relic is quite susceptible to climatic changes, and some of the pipes were consequently not in tune, but those that were gave forth tones of singular sweetness and beauty. As will be seen from the accompanying illustration, which is reproduced from a photograph obtained through the kindness of Mrs. Tyler, the old organ presents an appearance of venerable simplicity. The case is of hard wood and, notwithstanding its great age, is perfectly free from any signs of decay. The workmanship throughout was evidently very thorough, though the exterior is decidedly plain and severe. There is no ornamentation whatever, not even a corner rounded, but all lines are as sharp and hard as the lives of the Puritans in the days when the old instrument was built. The hight of the case is about seven, and the width nearly four, feet. The upper part contains the pipes, which are exposed to view when the swing doors are opened. The bellows occupy the lower part of the case and can be blown by the use of a handle at the end of the organ, or, if desired, by a treadle in the front part. The keyboard is a simple affair in comparison with the organ of today, provided with its several banks of keys, numerous stops and electrical appliances. The compass is four and one-half octaves, not an extended one, surely, but capable of great results, as we know from the tune Coronation. The two knobs at each end of the keyboard, seen in the illustration, regulate the tone and comprise the few stops of the organ.

It is not known just when this old instrument was made, but from what we know of organs and their builders it was evidently built during the middle of the last century, and from a brass plate over the keyboard we know the makers were Astor & Company, 39 Cornhill, London. At the time that Mr. Holden's organ found a home in this country there were probably not more than a dozen such instruments in all New England, and these, with one or two exceptions, were contained in the Episcopal churches. The Puritan fathers, when they left their native shores to escape a religion of forms, naturally condemned and avoided all the outward show of the service of the Church of England, and among the things which to them seemed superfluous and reprehensible were instruments of music—organs in particular. These prejudices were not overcome until after the American Revolution, and it was then that organs were introduced into the homes and churches of the people of New England. Could the ancient instrument give a history of itself it could, no doubt, tell of many an interesting event in our history —of the time, for instance, when Washington was President, and how, a few years later, in 1799 it sounded forth his funeral anthem.

The old organ, so ripe in years and usefulness, was finally used by its owner a few days before his death in voicing music to the following prophetic words:

> God of my life, nigh draws the day
> When thou wilt summon me away,
> To dwell with those who live on high—
> To sin no more, no more to die.
>
> My youthful days and riper years,
> My joyful hours and hour of tears,
> Passing away like fleeting wind,
> Leave but a remnant yet behind.

When we remember this old relic's history, with its many hallowed associations, it has a charm for us that other instruments can never have, and which, although larger, more costly and possibly more beautiful, might well be imagined gladly to exchange places and graces with the old "Coronation organ."



## "ARE OUR LADIES CRUEL?"

BY HELEN MARSHALL NORTH.

A few days ago, while walking on a side street in New York, there was suddenly thrown down close to my feet a number of dead birds, perhaps twenty. The man who had carried them had either dropped a part of his burden by accident or else he was stopping to readjust it. The soft little beauties, all clad in fresh spring plumage of brown and white, finer and more delicate than any fabric of the loom or hand, had each a death wound in its body; the pretty heads hung lifeless, the dainty wings would never again be lifted towards the summer sun, the tiny throats would never again swell with song.

Twenty dead birds! I asked the man and found out that they were on their way to a certain fashionable clubhouse to be served up at a grand dinner. On the bill of fare the little creatures would be commented on as a delicacy of the season; in the midst of a dozen or more courses they would serve as a single dainty morsel, enjoyed for a brief moment and forgotten in less time. But back in the woods these brown beauties would be sorely missed. In one nest and another and another among the branches some blind, unreasoning birdie would wonder and wonder, and perhaps die, because a bird mother or father or little young one did not come home. Twenty little birds for a rich man's pie! Twenty happy lives, short at best, suddenly stopped, and with no life beyond, we say!

Now, if these birdlings had been slain for their plumage to be used in adorning some lady's bonnet, what a fine, trenchant article might be written about that same vain and wicked lady. The caption of my article is borrowed from a recently-published paragraph calling attention to the heartlessness of women who wear birds' plumage and to the Massachusetts Audubon Society, the members of which are asked to pledge themselves 'to abstain from the use of feathers and wings of wild birds. Seeing those small brown creatures dead in the interest of gastronomy, I wondered whether this society might not justly add a clause for men who hunt and kill simply for their own gratification. And I wondered whether a tenth part as many birds are yearly sacrificed for the use of ladies' bonnets as for the pleasure of sportsmen and clubhouses.

No one seems to remember that the great menace to the life of our wild creatures, to birds, rabbits and squirrels, to deer and the lowly trout, perch and bass in the streams, is due not to the vanity of women, but to the—what shall we call it? Is it not the brutal, savage instinct of men who hunt and fish and take innocent life all summer, and who keenly enjoy the deadly shot, the cruel wound which brings a suffering, dying wild creature to their feet? Bullet wounds hurt when they go crashing through a man's body; a sharp steel hook causes cruel pain in a man's hand; what of the deer or partridge or robin, or the shining fish, happy in his home in the stream?

In the case of my twenty brown birds the excuse of necessary food could hardly be urged, as it might be in many a remote place where well-supplied markets are unknown, and where hunting and fishing are legitimate pursuits. How many of us have been urged to partake of tiny fish, the small product of a day's wandering up the stream and scarcely edible, just to gratify the pride of the fisherman? How many of us have eaten birds and squirrels for a similar reason, with small enjoyment and little thought of what the morsel meant?

Instead of one Audubon Society let us have at least two, the first finding its members among women who will abstain from wearing the plumage of wild birds. The second shall be a large society, and shall include, first, all men and boys who take the life of birds to gratify the appetite of fashionable gourmands, and also the gourmands themselves, pledged, of course, to reform; and second, all men who fish for the same purpose; third, all men, and especially ministers, who will abstain from hunting deer and other innocent wild animals for the pure pleasure of killing something. With a large membership in each society, all pledged in favor of the life of innocent creatures of the woods, "the low-moving throng," whose life is naturally brief, would, perchance, grow tamer, more like the human, even as man, abstaining from the indulgence of his savage instincts, would become less like the brutal.

Worse than digression is platitude.—*John Morley.*

## CHARLES SUMNER.

BY JEANNETTE A. GRANT.

"When men trembled at duty and were afraid of it he did it faithfully. When corruption hung like a pestilence over our land, he stood up above it, brave and pure. His heart was full of care for the humblest of the race and the most oppressed."—*Phillips Brooks.*

Not long before his death, Charles Sumner, putting his hand on a young man's shoulder, said, "It is on you young men that we rely, and remember, young man, that character is everything." Massachusetts has a galaxy of glorious names upon her records, but none reflects so steadfast a light upon the "Old Bay State" as his. He was the product of her institutions, her schools, her patriotism, and he realized in his life the principles for which her founders were blest of God and revered by men. He was born in Boston in 1811, and to that beloved city he always returned as to a home, whether from his wearing political life at Washington, or from wanderings in foreign lands.

At the age of ten the boy was in the Boston Latin School preparing himself for Harvard, which he entered five years later. His college career was, like all the rest of his life, a struggle after the highest. He sought the society of older and wiser men, but among those of his own age was considered a genial and always gentlemanly companion. He was the tallest member of his class, although the youngest, had a manly form and voice and excellent health, all fitting him for the great orator he was shortly to become.

College graduation did not mean the end of study to a young man like Charles Sumner. After a year spent in reviewing and supplementing his studies he entered the Cambridge Law School, where he was not satisfied with the regular course, but made for himself exhaustive research in historic lore that he might trace to their source such legal questions as he had to deal with. It was said that he knew every volume in the law school library and could put his hand upon it in the dark.

The eminent Chief-Justice Story became Mr. Sumner's admired friend and instructor. From him he bore a flattering letter of introduction when, after finishing his course at the law school, he went abroad to study still more deeply the intricacies of the legal science. Leading members of the English bench and bar honored the young American who came so highly recommended. He was invited on a certain occasion to a seat with the lord chief justice of the king's bench. A point came up for consideration and Mr. Sumner was asked if any decision had ever touched such a point in American courts. He quickly replied, "No, your lordship, but the point has been decided in your lordship's court," and then cited the case. This was "a feather in the cap" of the visiting lawyer and laid the foundation of his fame in Europe.

Mr. Sumner's political career began with his magnificent oration on The True Grandeur of Nations, delivered in Boston on the Fourth of July, 1845, and pronounced by the English patriot, Richard Cobden, "the most noble contribution made by any modern writer to the cause of peace." Extracts from it should be learned by heart in every schoolroom of our land. In his researches for the preparation of his speech, Mr. Sumner was brought face to face with the problem of slavery then menacing our national prosperity. His sense of justice was aroused and he espoused the cause of the slaves with that eloquence which never faltered so long as life and strength remained. It was a daring course upon which the scholarly young civilian had entered, and brought upon him much undeserved obloquy and personal danger. But nature had endowed him with high ideals and great tenacity of purpose, so throughout his long public career Charles Sumner was always firm for what he felt to be the right. In reply to a senatorial friend who suggested that he must be careful about certain things that might affect his re-election, he said: "But I may die long before that, and as long as I live I can do my duty."

On the first day of December, 1851, Sumner made his appearance in the United States Senate. His maiden speech as a senator was delivered a few weeks later. Its theme was the celebrated exile, Louis Kossuth, and in the course of it he used the now famous expression, "Equality before the law." In all his speeches, on whatever subjects, we find sentences worthy of perpetual remembrance. To all his efforts he brought such richness of scholarship, such accurate comprehension, as are seldom equaled and never surpassed. His familiarity with literature, history and art gave him power to embellish even humdrum subjects. In a speech concerning the Iowa Railroad Bill he showed the importance of roads in a marvelous light. "Under God, the road and the schoolmaster are the two chief agents of human improvement," is one of its unique sentences.

But justice to the colored race was the eternal cause for which he sought every opportunity to plead. Earnestly, fearlessly he opposed the hated subject of slavery, incurring the fiercest wrath of its champions, who plotted together what might be done to destroy his influence. The result was worthy of savages of the lowest degradation. On the afternoon of May 22, 1856, the Senate having adjourned for the day, Mr. Sumner sat at his desk in the Senate chamber absorbed in writing. Without any warning there stood before him a Southern member of the House, and rained upon his bent head a succession of heavy blows from a gutta-percha cane, only desisting when the cane lay in fragments upon the floor where its victim had fallen, bleeding and insensible. The shock to Sumner's formerly magnificent physique was terrible, and its torturing effects went with him to the end of his life. Yet he strove to live to accomplish the freeing of his colored brethren, and after their freedom to secure to them equal rights. So painful and wearying was his physical existence that he said to his friend, Henry Wilson: "If my works were completed and my Civil Rights Bill passed, no visitor could enter that door that would be more welcome than death."

But sympathy for the martyr and the cause increased at the news of the horrible outrage offered in the name of Southern slaveholders. It was said, and truly, "Every drop of blood shed by him in this disgraceful affair has raised up 10,000 armed men." The cause went forward, but physical agony slowly quenched the life of its promoter, who passed from the midst of his labors at the age of sixty-three. He belongs to our national past, but the present has sore need of men who, like him, shall believe that "loyalty to principle is higher than loyalty to party."

## Closet and Altar

*The deepest prayer a human being can breathe was uttered by the Psalmist centuries ago: "O, knit my heart unto thee!"*

In the ancient cathedral of Lubeck in Germany there is an old slab with the following inscription:

Thus speaketh Christ, our Lord, to us:
Ye call me Master, and obey me not;
Ye call me Light, and see me not;
Ye call me Way, and walk me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not;
If I condemn you, blame me not.

A good prayer for us as we turn to God's Word in the still hour is the prayer David prayed—"Open thou mine eyes that I may behold wondrous things out of thy law." There is such a thing as reading the Bible with closed, or only half-opened, eyes; we get little out of it that way. The disciples often failed to discern the meaning of Christ's words; their eyes were "holden" until they were unsealed by the divine touch, "then understood they." It is just so with us. We need to have "the eyes of our heart enlightened," that we may understand the great truths that can only be spiritually discerned. The Holy Spirit holds the key that unlocks these hidden treasures, and unseals our eyes to behold them. He alone can reveal them to us. He is the great interpreter. Christ said of the Spirit, "He shall glorify me: for he shall take of mine and shall declare it unto you." O, the sweet revelations of God's tender love and grace that come through the blessed Word to the heart the Spirit opens to receive them!—*Mrs. C. L. G.*

O God of truth, make me one with thee in eternal love. Oft am I weary, reading, listening, but all I wish and long for is in thee. Then silent be all teachers, speak thou to me alone.—*Thomas à Kempis.*

Almighty God, our Heavenly Father, we present ourselves at thy mercy seat, to bring thee our sacrifice of praise and thanksgiving. Every day brings new proof of thy gracious care and increasing kindness. Take us, O Lord, again this day, and all the days of our lives, under thy divine care. Be thou our light, and guide our feet by thy holy word and spirit, that we may not walk in the darkness of our own ways, according to the desires of our flesh, but that we may have grace to live according to thy divine will. Prepare us, O Lord, for our daily work; and for our warfare against sin and Satan. We pray thee to look down upon all who stand in need of thy gracious help. Aid the sick, the afflicted and the needy. Hear the sighs and prayers of the bereaved and the despairing. Lift up the light of thy countenance upon all who are in the valley of the shadow of death, supporting them in their dangers, and bringing them safely into the land of everlasting rest. And finally bring us to the full enjoyment of thy heavenly kingdom. All of which we pray for, through infinite riches of grace in Christ our Lord. Amen.

## Tangles.

*[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]*

### 48. TRANSPOSITION.

If rest is sweet when day has fled,
To weary arms and aching head,
Is't not as sweet and fairly won
When life's dull day at last is done,
And Death with darkness TWO my bed?

Why should I wish to toil instead
The treadmill round for daily bread?
Why wish from death that I be ONE,
If rest is sweet?

Will not the night be swiftly sped?
A land of rest will not I tread,
All THREE beneath a glorious sun?
Why, then, desire to restless run,
And why that deep, deep slumber dread
If rest is sweet?

E. S. M.

### 49. DROPPED TERMINALS.

The doctor advises me to *ee* mainly upon a diet of *ee* with the flesh of *ee* once a *ee*, the latter flavored with an onion or small *ee*, with a pickled *ee* for vegetable. He allows me caraway *ee* cakes, or those flavored with orange *ee*, but urges me to *ee* his advice and *ee* from pickled pig's *ee*, and the sweet product of *ee*, lest I *ee* the consequences and *ee* his aid. He is the *ee* of any physician in the land, but his *ee* have not made his fortune; as he is really down at the *ee* and *ee* in seas of monetary troubles, his creditors being *ee* upon his track, I fancy that the *ee* of his financial bark is close upon the *ee* of bankruptcy, though I do not like to *ee* too closely into into his private affairs. All *ee* to *ee* him a sort of *ee* or prophet. He always seems to *ee* with the fumes of the *ee*, but has no other bad habits, and no one ever *ee* him under the influence of *ee*, nor has he ever *ee* *ee* to *ee* with evil companions. It would be a sad sight, I *ee*, and fit to make one *ee*, if one so gentle and *ee*, and the doer of so many a kind *ee* should be known to *ee* from the path of virtue or *ee* dishonest gains, thus laying himself open to any ribald *ee*, or rude stare, or *ee*. If he should ever prove himself a broken *ee* to those who rely upon him, what a sad *ee* behind the curtain!

DOROTHEA.

### 50. NUMERICAL.

He has a peaceful face, an honest air,
A modest-seeming eye, a mouth that's grave,
A reverential speech, and soft in prayer
As 'twere 6-7-4-3-1-2 with hope to save.

Yet ugly and deformed is all the rest.
He hides from sight his darkly wicked soul
With Falsehood's garb and, 'neath it, closely pressed,
A dagger holds. Beware the 5-4 8 of WHOLE.

H. C. LAUGHLIN.

### 51. FLORAL ANAGRAMS.

1. Lie and nod. 2 Scio's rope. 3. Lair nave. 4. I wail "Gee." 5. I calm home. 6. A talc pour. 7. No more flow. 8. Am in gaol. 9. Sire, romp.

RETIA.

### 52. LETTER REBUS.

M
—
E

Little white eye, little blue eye,
How I love you!
Bathed in colors from the sky
Up above you.

CEPHAS.

### 53. THE DOG'S TAIL.

Here's a little dog and here are four tails,
The length of each one is the same.
Pin them on, one by one, you will see
Him each time with a different name.

1. He's PART OF A STREAM, with the one that's a TEAR.
2. CUT SHORT, with th' APPENDAGE DOGS USUALLY WEAR.
3. With LOUD, SILLY TALK, a FRUIT, small but nice.
4. With a FISH, he becomes a GAME ON THE ICE.
5. A shorter tail, NOT MANY, will tell
   Of feudal times, the name of a BELL,
   Rung at a certain hour each night,
   A signal to put out fire and light.

E. R. B.

### ANSWERS.

43. 1. Cold, old. 2. Await, wait. 3. Where, here. 4. Day, ay. 5. Bright, right.

44. Congregation-a-list.

45. 1. Arkansas, Kansas. 2. Katahdin, din. 3. Ontario, tar. 4. Montpelier, Eli. 5. Tampa, pa. 6. Albemarle, ma. 7. Key West, key. 8. New Hampshire, ire. 9. Missouri, sour. 10. Champlain, Ham. 11. Seattle, seat. 12. Delaware, war. 13. Staten, State. 14. Tallahassee, Allah. 15. Mississippi, miss. 16. Oregon, ore. 17. Savannah. 18. North and South Carolina, carol. 19. Androscoggin, Andros. 20. Cleveland, level.

46. 1. Jericho. 2. Ephesus. 3. Rome. 4. Ur (of the Chaldees). 5. Salem. 6. Athens. 7. Laodicea. 8. Elim. 9. Melita. Initials—Jerusalem.

47. I (t-i-rade, ja-i-l, p-i-laster.)

Solutions received to Tangles of May 7: H. H. Sherbrooke, Que., 39, 40, 41; Nillor, Middletown Springs, Vt, 39 41; C. A. B., Roxbury, Mass., 39.

"Noise-less" seems to have been the first solution of No. 41 occurring to the solver—hardly as good as the author's answer. Quite strangely, it seems to us, No. 42 was unanswered. Was it really more difficult than the others?

## THE CHILDREN'S HOSPITAL LEAGUE.

There have been occasional allusions in the Conversation Corner to the hospital cottages at Baldwinville for the poor children suffering from chronic diseases, and some of the Corner philatelists have exchanged stamps with the youthful patients in the hospital. Several inquiries having been made concerning the work, we take pleasure in stating that a league with the above name was formed five years ago, and since then children in various parts of the country have raised $6,000, whereby twenty-six of their helpless little friends have been enabled to enjoy the privileges of the hospital. But for this aid many of them would have been invalids or deformed for life. The contributions have come chiefly in small sums, raised by the boys and girls themselves, but an earnest effort is now being made to secure annual pledges from Sunday schools, King's Daughters circles and similar organizations, in order that this noble charity in behalf of the poor, sick children of Massachusetts may still be carried on. Money is specially desired for a free bed fund for those who have no friends or whose parents can partially meet the expense. There are between thirty and forty of this class who need immediate help. The purpose of the league, to stimulate "well and happy children to help the poor, sick and unhappy," appeals to every Christian heart. Leaflets giving full particulars may be obtained of the superintendent of the league, Mrs. Henrietta W. Dexter, 27 High Street, Springfield.

The distribution of flowers among the sick and poor has now become so general that it is desirable to know what species are best adapted to this purpose. The Flower Guild on Fifth Avenue, N. Y., publishes a helpful little pamphlet on the subject which gives directions, also, how to pack flowers to send by mail or express. Heliotrope and nasturtiums do not bear transportation well, but sweet pease, geraniums, verbenas, mignonette, asters and some other varieties stand this test finely.

The kindergarten rooms at the Elizabeth Peabody House in Boston were furnished by pupils and alumnæ of Miss Garland's and Weston's Normal Training School as a memorial to Miss Rebecca J. Weston, who died last August. It was through Miss Weston's untiring efforts that the first $1,000 was raised for the settlement. The mothers' meetings are well attended and plans for clubs for the older children are in progress. The library for these clubs is also furnished by the Weston Memorial Fund.

The worst of miseries
Is when a nature, framed for noblest things,
Condemns itself in youth to petty joys,
And, sore athirst for air, breathes scanty life
Gasping from out the shallows.


## The Gist of It.

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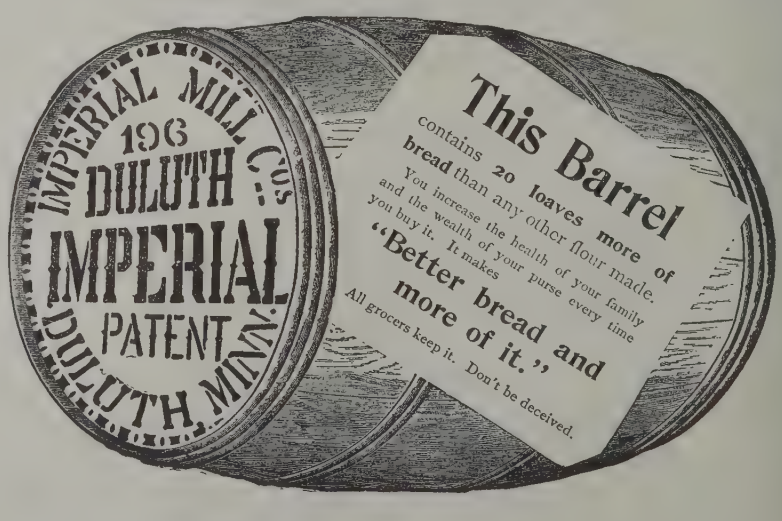
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# The Conversation Corner.

MY DEAR CORNERERS: In a package in the Corner Drawer, labeled *For Early Use*, is this letter:

WEST FITCHBURG, MASS.

*Dear Mr. Martin:* In the Corner of March 5 is an inquiry for the first American poet. Anne (Dudley) Bradstreet was the first poetess, born in 1612, and wrote her best poem in 1650. Michael Wigglesworth was the first American poet and wrote his poem, The Day of Doom, in 1662. CARROLL C.

The time for the use of this letter, although not very "early," has certainly come now, for I have heard more about that first poetess the present week than I ever knew before in all my life. She lived in the town of Andover, which has just celebrated the two hundred and fiftieth anniversary of its incorporation. Andover is not far from Boston, and I was anxious to know more of that old mother-town of the Massachusetts Bay, which furnished the settlers of so many other towns in the early days and in the present century has educated so many men and women and sent them all over the world to do good with their education. I attended only a part of the exercises, but I saw and heard far more than I expected, and wished again and again that a few hundred of you Cornerers could have been there with me to study the history of our country—and doubtless of your own ancestors in many cases, for I was surprised to hear the orator speak out the name of a benefactor of the town, using the exact name of a Corner boy who was my guide at Concord the other day, while a portrait of the first Postmaster General of the United States showed me that two of our Newton members must be his descendants.

HOME OF ANNE BRADSTREET.

But as to Anne Bradstreet. The first thing I heard was a historical sermon—one of several, I understood, in the different churches—and almost the first sentence of the preacher was that "the spirit of educational Andover was incarnate in three persons," the first being *Anne Bradstreet.* When it came the anniversary orator's turn to depict—as he did in a masterly way—the founders of the town, he eulogized Anne Bradstreet. The poem that followed commemorated her too, and the poetess was referred to as "the literary successor of Anne Bradstreet." One of the banquet speakers, a Boston lawyer born in the Bradstreet house, had for his subject Governor Bradstreet, including, of course, his wife. Among the old houses whose pictures were shown in the stores and in the Loan Collection was

One, with long sloping roof
Where shadows come and go;
And close about whose door-stone gray
The early wild flowers blow,

A shrine for poet and for saint,
Where pilgrims never cease;
For grave Anne Bradstreet loved this haunt,
This haunt of ancient peace.

The house was three or four miles away, in what is now North Andover; I did not have time to visit it, but am able to show a picture of it. While, to confirm Carroll's letter, I have said so much about the first poetess of America—and will give you something more in the next column for your scrap-books—Anne Bradstreet was by no means the only historical attraction of the Andover anniversary. Many other things I looked at or listened to with your eyes and your ears. The children themselves had a notable part in the celebration, marching in the procession or halting in front of the ancient church to sing America and other patriotic songs. You remember that we have before had it in the Corner that Dr. Smith said that he wrote "America" in Andover, and I saw a tablet before a Main Street house, identifying the place where the young student scribbled the hasty verses, little thinking that sixty years after they would be sung by hundreds of happy children in the street and by a crowded audience in the old church of the town, and as well by millions of people all over the land. One thousand children had an entertainment all for themselves in the Town Hall, with songs and sleight-of-hand performances and all sorts of pleasant things. They saw also one evening a series of historical tableaux, which was repeated three times besides for grown-up people, showing how their forefathers lived and worked and fought. In one a boy was dropping corn in the field, one Indian capturing him and another slaying his older brother. I found afterwards that this was a true story, and saw a tablet on the old garrison house the thirteen-years old "Timothy Abbot" built and lived in after he was brought back from captivity by the kindness of an Indian squaw—and where, I was told, seven generations of his descendants have lived since, the boy who acted the part being of the last generation, and of about the same age as his very great-great-grandfather when captured—and his name is *Ralph!* Other tablets showed where James Otis died, where Moses Stuart and Harriet Beecher Stowe lived, the house where Oliver Wendell Holmes boarded as a schoolboy and the old academy where he spoke his exhibition ode.

In the "loan collection" hall I stumbled upon several Cornerers from other towns and wished many more could have seen the old-time portraits of good men and women, their quaint household furniture, their pewter platters, tin lanterns, spinning-wheels—with women at work beside them—Indian arrows and tomahawks, Revolutionary guns and swords, and relics of the Civil War brought home by the "boys in blue." It made history seem very real and vivid!

NEWTON CENTER, MASS.

*Dear Mr. Martin:* Will you please tell me what the "Boston Stone" is and where it can be found? EUGENE B., JR.

If you have a scrap-book you will find it fully described in the Corner of Aug. 8, 1889, and also referred to April 19, 1894. It is near the corner of Hanover and Union Streets; get your "senior" to show it to you some day, or call on me and I will. If you had been at the Andover celebration you would have seen standing outside the hall a similar stone rudely marked: TO C 21 M 1719. That meant that it was 21 miles to Charlestown in 1719. You see that all roads lead to Andover this week!

Mr. Martin

## CORNER SCRAP-BOOK.

**About Anne Bradstreet.** She was the daughter of Thomas Dudley of Northampton, Eng., and the wife of Simon Bradstreet, both of them members of the "Massachusetts Company" which came to New England in 1630. They were with Governor Winthrop on the "Arbella," which made the passage from Southampton to Salem in two months and a half. Mr. Dudley was Governor of Massachusetts Bay Colony four times, and Mr. Bradstreet held the same office—under first and second charters—ten years, being eighty-nine years old in 1692 when he ceased to be governor. The Bradstreets went from Ipswich to Andover about 1643, and the poet died there in 1672, about sixty years old. Reared in the luxury of an English home, the hardships of pioneer life in the wilderness made her an invalid. Her poems and prose meditations show her beautiful Christian character. She had eight children, and her descendants are very numerous, including many well-known families of New England, and such men as Dr. Channing, Dr. Buckminster, R. H. Dana, O. W. Holmes, Wendell Phillips. Very likely some of you who read this column are her descendants too!

**About Her Poems.** They were first published in London in 1650, with the title of "The Tenth Muse, lately sprung up in America." Later editions were printed in Boston in 1678 and 1758. A complete edition of her works was published in Charlestown in 1867. Generous quotations may be found in Duyckinck's Cyclopedia of American Literature. She seemed to have a partiality for the number *four*, her longer poems having the titles: The Four Elements, The Four Humours in Man's Constitution, The Four Ages in Man, The Four Seasons of the Year, The Four Monarchies. Her poetry is not like Mrs. Hemans's or John G. Whittier's—you must not expect that! I quote a verse from the best of her poems, Contemplations:

Then on a stately Oak I cast mine Eye,
Whose ruffling top the Clouds seem'd to aspire:
How long since thou wast in thine Infancy?
Thy strength, and stature, more thy years admire,
Hath hundred winters passed since thou wast born?
Or thousand since thou brakest thy shell of horn,
If so, all these as nought, Eternity doth scorn.

L. H. M

# The Sunday School

LESSON FOR JUNE 14. *Luke* 23: 33-46.

## JESUS CRUCIFIED.

BY REV. A. E. DUNNING, D.D.

The crucifixion is the most sublime revelation of the heart of God. Without it the resurrection would be meaningless and the Christian religion lifeless. No one ever exhausts the study of it. The statement of the facts connected with it are the primary lessons of Christian faith. The inferences from these facts are the substance of Christian theology. The gospels present the facts of the crucifixion in their simplest form. Our attention in this lesson is directed to the facts as presented by Luke. These we group around:

I. *The place.* It was called Calvary. That is the Latin word for skull. Modern scholarship is now generally agreed that this place is about three hundred feet north of the Damascus gate and a short distance east of the high road. A branch road passes close by it. It is a mound in shape somewhat like a skull. It is also a cemetery and probably was used for that purpose at the time of the crucifixion. From its summit there is a view across the whole city. *The Congregationalist's* party stood on this mound one Sunday morning in April of last year and sang with strong emotions the hymn beginning,

> In the cross of Christ I glory,
> Towering o'er the wrecks of time.

II. *The scene.* It is easy to imagine three crosses facing the north and near the road. As Jesus hung on one of them between two crucified robbers, representatives of the different social classes passed by before his eyes. All alike viewed his sufferings with heartless indifference. "The people stood beholding." Often he had shown compassion on them as sheep without a shepherd. Now they looked on his agonies with no comprehension of their meaning, no movement to deliver, no sympathy with his suffering. But his dying was love giving life to save them.

"The rulers also scoffed at him." They knew his claims to be the Messiah. They remembered how he had proved his claims by healing the sick, casting out demons, raising the dead. But they valued their official position, of which they feared that his work would deprive them, more than they valued the higher life that he brought them. Therefore they were crucifying him because he sought to save them.

"The soldiers also mocked him." Familiarity with pain inflicted as punishment had made it a source of amusement to them. Royalty meant for them power to compel others to service and to protect one's self from attack and insult. So, as they saw the inscription above the head of the helpless sufferer, it seemed to them a huge joke, and they promoted it by offering the sour wine they were drinking as a festive cup to him who they thought was a pretended king.

Two robbers were crucified, one on either side of him. Their imbruted natures, in spite of their sufferings, experienced a grim pleasure in the soldiers' jests. They saw the people who passed by tossing their heads at Jesus with sneers and saying, "If thou be the Son of God come down from the cross." They heard the chief priests and scribes say, mockingly, "He saved others, himself he cannot save." And the two robbers caught the spirit of reviling and "cast the same in his teeth." One of them said, "If thou be the Christ, save thyself and us."

As the hours went by a strange darkness came brooding over the land and hushed with terror the mocking voices. Then, as the light broke forth again, and with a last strong, confident prayer to his Father, Jesus died; the Roman captain on guard, remembering the taunting cries he had heard from people, priest and soldier, gave his solemn testimony, "Truly this man was the Son of God."

III. *Christ's spirit*, as shown in Luke's record. Of the seven recorded utterances of Christ on the cross, three given in this gospel show:

1. Christ's spirit toward his enemies. "Father, forgive them," he prayed, "for they know not what they do." Jesus habitually contradicted the lesson which for centuries had been taught unchallenged in the Jewish church: "Thou shalt hate thine enemy." He declared that, without forgiveness of enemies, no one could receive forgiveness from God. But on the cross he endured the greatest test which can ever be put on any man. While he was suffering the most awful agonies to save men, they were heaping on him the most wanton insults that depraved ingenuity could invent. In return he breathed forth the supreme desire which then possessed him: "Father, forgive them." His eye rested on and his thought included all classes of enemies as he uttered this prayer, people, priests, soldiers and robbers. Henceforth no one could think of a limit to be placed before his will or his power to save. "Wherefore he also is able to save to the uttermost all them that draw near unto God through him."

2. Christ's spirit toward the penitent. One of the two crucified robbers, impressed by the spirit that could receive such treatment with only prayer in behalf of those who gave it, saw in that the evidence that Jesus was really a king. He confessed his sins and that he deserved death because of them: "We receive the due reward of our deeds." He acknowledged the holiness of Jesus: "This man hath done nothing amiss." He accepted him as his Lord, praying Jesus to remember him when he should assume his kingdom.

Jesus answered his petition, and we may be sure that his answer at such an hour would be such as an ignorant man in the agonies of death could not fail to understand. First, Jesus promised the penitent robber association with himself, "Thou shalt be with me." In this we learn what forgiving love means. All classes were mocking and reviling the dying Son of God, but as soon as one of them was touched by the majesty of the character that could forgive such wrong Jesus took him at once into fellowship. So he would have done to every one of that scoffing multitude. So he will do now to every penitent sinner. His word stands forever, "Him that cometh unto me I will in no wise cast out." Second, Jesus promised to the penitent man immediate entrance into conscious happiness: "Today shalt thou be with me in paradise." The natural inference is that whoever, seeing the character of Christ displayed in his sacrifice for lost men, shall acknowledge him as Saviour and Lord, and supremely desire fellowship with him, may at once enter into that fellowship and continue in it beyond death in conscious blessedness.

3. Christ's spirit toward his Father [v. 46]. The last utterance of Jesus proclaims his perfect trust in his Father and his perfect triumph. The clouds which had seemed to gather over him in the agony of suffering had now all disappeared. His sorrow was because of the world's sin which he had taken upon himself, but not because he had ever yielded to sin. Sin conquered temporarily his physical life but could not conquer himself. He died, not by the cross, but of a broken heart. Yet in dying he vanquished death by gaining the victory over sin which is death's sting. He embraced in his dying love the world of sinners and declared, in that act, his perfect union with God.

We may not be able to grasp the love which can embrace the whole world in sacrifice, we may not fully understand the relation of that sacrifice to the forgiveness with which God restores penitent sinners to his favor, but we can each appropriate the fact, feel the love, pour forth our gratitude and enjoy the fellowship of him who "when he had offered one sacrifice for sins forever sat down on the right hand of God," and now "ever liveth to make intercession for them that draw near unto God through him."

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## PROGRESS OF THE KINGDOM.

### AMERICAN BOARD MISSIONS TO SAVAGE TRIBES.

*(Parallel with The Congregationalist's July Topic for Missionary Meetings.)*

The term "heathen" is no longer used in the highest class of missionary literature to characterize the unevangelized peoples of the earth. The picture which it calls up may be unjust to the highly-civilized old world nations, but no other word seems to apply so appropriately to the wild and primitive tribes of the Pacific Islands and of the Dark Continent. Their savage nature, degraded and bestial manner of life, gross religious conceptions are all indicated in the term heathenism. Nowhere has the triumph of the gospel been more marked than among the American Board missions to savage tribes, which have been, and still are, attended with enormous difficulties and threatened with constant perils. The romantic story of the Christianization of the Sandwich Islands is well known, but the history of other missions of this class undertaken by the Board, such as the Gaboon Mission in West Africa among the Guinea Negroes and the enterprise among the wild tribes of Sumatra and Borneo, is less familiar.

Of the present efforts of the American Board among primitive peoples none has a more interesting story than the Zulu Mission, which may be taken as a type of its African work. The Zulus are a branch of the Bantu or Kafir race, distinct from the Hottentot, but of kin to all the other tribes south of the Congo. They stand midway between the negro and the European type and are possessed of unusual mental and physical ability. In 1835 the American Board sent out two missionary expeditions, each consisting of three missionaries with their wives, who afterwards joined forces at Natal. These pioneers were Messrs. Lindley, Venable, Grout, Champion and Drs. Adam and Wilson. Dingane, the Zulu chief, received the missionaries in a friendly manner and schools were opened and a printing press set up. By 1842 two congregations had been gathered and the schools were in a flourishing condition, but the mission force was reduced to three men and three women, wars broke out and in view of these disasters the Prudential Committee recalled the missionaries. But the undaunted pioneers were unwilling to leave. With resolute purpose Dr. Adams said: "I will support myself by my profession till the dawn of a brighter day"; and Mr. Lindley said, "I will obtain a living by teaching the children of the Dutch Boers," while Mr. Grout started for America to plead for the continuance of the mission.

At Cape Town, however, he was intercepted by earnest remonstrance from Christians of various denominations, who called a public meeting and raised a fund to meet Mr. Grout's expenses while he should remain there and communicate by letter with the Board. More than this, the good lieutenant governor, Sir Peregrine Maitland, offered to adopt the three brethren as government missionaries, and sent Mr. Grout back to Natal, saying: "Go back, I will see that you do not lack support; I think more of missionaries than of soldiers to keep savages quiet." From that time the work went steadily forward. Congregations multiplied, churches were formed, comfortable buildings erected, kraal, station and boarding schools established. The entire Bible was published in the Zulu language in 1883. Among the educational institutions which do credit to the American Board and the Woman's Board are the Amanzimtote Seminary for boys, Inanda Seminary for girls, the Umzumbe and Ireland Homes, which are refuges for kraal girls escaping from heathenism, and the theological seminary at Amanzimtote. Natal may be considered as civilized, though there are sections where the old degrading heathenism is still seen. Wherever the gospel has been preached little Christianized communities have been formed, kraals have been replaced by houses, the people wear European clothing, and the ingenious Zulus quickly fall in line with civilization.

An interesting outgrowth of the Zulu work is the East Central African Mission, now located in Gazaland. This is really the foreign missionary enterprise of the Zulu Mission, established through the efforts of some of its missionaries and carried forward at its two stations, Mt. Silinda and Chikore, with the help of Zulu evangelists and teachers. Only a beginning has yet been made in this new field. The missionaries are still living in the temporary huts built after the native manner on their first arrival. Permanent houses, necessary to health if not to life, cannot be built for lack of funds, and our workers have encountered many hindrances which can be traced to the inadequate support from the churches. Still much has been accomplished in these three years since the mission was removed from the coast to the interior and recently the supply of missionaries has been re-enforced by Miss Gilson of the Woman's Board, who will open a station school.

As the East Central African Mission grew out of Zulu so, in a measure, the Micronesian Mission was the child of the mission to the Sandwich Islands. The Christian Hawaiians were willing to help carry the gospel to other needy islanders and the attention of the missionaries was turned to four groups of islands, 2,000 miles from Honolulu, known under the general name of Micronesia, or "Little Islands." They are divided into the Gilbert, Marshall, Caroline and Ladrone Islands and the work of the American Board, which began in 1852, is carried on among the inhabitants of the first three of these groups. The names of Snow, Gulick and Sturges, of Bingham, Doane and Pierson are connected with the pioneer efforts among these strange savages.

Dr. Dennis well says that the island world is "a wonderland of missions, a land of transformations, of romance, of heroism, of perils by land and by sea, of patient faith, of arduous toil, of noble sacrifices, of heroic martyrdoms, of unparalleled successes and gracious victories that must have rung through heaven." A proof of this is seen in the forty-eight churches, the twenty-eight native pastors, as well as thirty other native preachers and fifty-one native teachers, the eighty-two common schools now in Micronesia. Five of the island languages have been reduced to writing, the whole New Testament is now published in four of them and the Gilbert islands have the whole Bible. One of the chief stations is at Kusaie, an island in the western part of the Caroline group, where are training schools for the Marshall and Gilbert Islanders and a girls' boarding school under the care of the Woman's Board. The missionaries were expelled from Ponape, formerly an important center in the Caroline group, in 1890 by the Spanish Government, but Spain has been obliged to pay an indemnity for her treatment of them and renewed missionary activity is hoped for. Another important point is Ruk, from which work in ten islands of the Mortlock group is superintended.

As the climate and conditions of life on the Gilbert and Marshall Islands are unfavorable for American missionaries, a necessary feature of the Micronesian Mission is the use of mission vessels, which bring supplies, convey the workers from island to island, carry native helpers to new fields, collect scholars for the schools at Kusaie and make it possible for the missionaries to have a general superintendence of all the Christian communities. Besides the Morning Star, which is the means of communication with the outside world, the American Board owns two smaller vessels, the R. W. Logan for work in Ruk Archipelago and among the Mortlocks and the Hiram Bingham for use in the Gilbert Islands.

**Sources of Information.**

Forty Years Among the Zulus, by Rev. Josiah Tyler.
Zululand, by Rev. Aldin Grout.
Bartlett's Sketches of the Missions of the American Board.
Pamphlets published by the A. B. C. F. M. entitled Mission Stories of Africa, Historical Sketch of the Missions in Africa, the Zulu Mission, the West Central African Mission, the Micronesian Mission, the Story of the Morning Star, the Island World.
*The Missionary Herald* for May, 1895, April and June, 1896.
*Life and Light* for June, 1895.

## THE CHURCH PRAYER MEETING.

*Topic, June* 7–13. Temperance in All Things. 1 Cor. 9: 19–27.

What is the law of temperance? What limitations does it place on human freedom? What are its advantages?

(See prayer meeting editorial.)

## Y. P. S. C. E.

### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, June* 14–20. What Think Ye of Christ? Matt. 16: 13–19.

In order to have this question strike us in a new light, suppose we detach for a moment the first word; then the query will read, "Think ye of Christ?" That puts the emphasis on the need and the desirability of making a definite effort day by day to think of Christ. Whether we are called by his name, or whether we make no profession of religion, we are in danger of letting absorbing duties and pleasures crowd one side the thought of Jesus. The saints in the middle ages used to make a practice of picturing to their imaginations a scene in the life of Christ, dwelling upon it so intently and tenderly that its reality and power grew upon them. Perhaps these mystics overdid the contemplative side of their religion, but in these rushing days we need sometimes to take ourselves in hand forcibly in order to give at least a few moments daily to honest, searching thought in reference to him who is so simple that a child can appreciate him, and so profound that a philosopher can never exhaust him.

They in particular who have never put forth time or mental exertion enough to enable them to form a clear opinion about Christ should give heed to this query. To have a definite estimate of Napoleon or Washington, to be able to speak positively about this or that great musician or artist, and not to have any decided view about Jesus Christ is a strange plight for an intelligent person.

Now place the emphasis on the word "Ye," or, to make it more direct, change the pronoun to the singular number. We must get our own thought of Christ. The world is full of books in which the thoughts of others about him are expressed in beautiful language. Raphael and Fra Angelico have put their thought of him into pictures that are the admiration of the world. Poets have sung their sweetest strains when their inspiration has been the thought of Christ. It is not so important that your thought of Christ should harmonize exactly with some one else's or with the accepted standard around you as it is that it shall be your own personal possession—something which you prize because you have wrought it out, something that occupies a high and solitary place like the thought of your mother, or the thought of your happy and innocent childhood, or the thought of the richest and most joyous experience of later years.

One thing more. Put your thought of Jesus to work. Hitch it to the disagreeable task, to the daily burden. Let it flavor your pleasures; let it penetrate every region of your life. Jesus did not demand of the early disciples that their thought of him should be absolutely complete or even entirely free from error. How can a mind just awake to the greatness of his character be expected to fathom it at once? The main thing is that one's thought of Jesus should be at once applied to life. After his confession Peter was immediately given to understand that he was to do something in the kingdom of heaven. Our thoughts of Jesus will be correct and valuable and sweet in proportion as we take them into our little world and apply them to its need and its problems.

# Literature

## BOOK REVIEWS.

### RELIGIOUS LIFE AND THOUGHT.

*The Empire of the Tsars and the Russians*, Part III., The Religion, by Anatole Leroy-Beaulieu. Translated by L. A. Ragozin. This book is of special interest just now in connection with the coronation ceremonies at Moscow. It is written by an eminent French publicist, whose study of the Jews we reviewed not long ago. M. Leroy-Beaulieu has some of the marks of that curious Gallic narrowness which brings everything to the test of the boulevards, and which essentially, though never very seriously, affects the value of his judgments, but he is a broad-minded man for all that.

In this book, indeed, he traverses the political interest of Paris and decides all doubtful questions against the Russian ecclesiastical authorities, showing therein unconsciously how superficial is the bond of political interest which for the moment holds Russia and France together.

The subject of the book is considered in four parts. The first is introductory, treating of the universality of the religious feeling in Russia and of its origins and peculiarities in general. The second deals with the Russian Orthodox Church, the third with the schismatic parties related to that church, and the last with the alien confessions and the dissident sects, many of which have taken their suggestion from without. Under this head are considered also the Jews and Mohammedans, as well as the pagan creeds of the Asiatic empire.

It is altogether a strange picture of mediæval conditions, affected by extremely modern thoughts and tendencies, which Russia affords religiously as well as socially, and it is worthy of more serious study than American students of church history have given it—as if Europe of the age before Hildebrand, yet touched with Reformation influences, were set down for our investigation. It is a brilliant introduction to the matter which this book gives, and we hope it may lead to further research and comparison. [G. P. Putnam's Sons. $3 00 ]

*The Religious Forces of the United States* enumerated, classified and described on the basis of the Government census of 1890, by H. K. Carroll, LL.D. Dr. Carroll was in charge of the division of churches for the eleventh census and his title accurately describes what he has attempted in this contribution to the American Church History Series. He has supplied an introduction explanatory of the condition and character of American Christianity and revised the statistics so as to bring them down to date. The result is a most intelligent and useful hand-book, which should be in the possession of every student of American church life. [Christian Literature Co. $3.00.]

*Tendencies in German Thought*, by Rev. J. H. W. Stuckenberg, D.D. These lectures were delivered at different American colleges and divinity schools. Their author's position in Berlin gives him unusual facilities for acquaintance with his theme and his book will be of value to those who wish to study the tendencies and results of recent German thought. Most of the book is held close to the development and relations of the schools of philosophical theology, but goes on to the discussion and description of life and the last chapter is given to a consideration of the purpose and method of the scholar and thinker considered generally. [Hartford: Student Publishing Co. $1.00.]

### AUTOBIOGRAPHICAL.

*A Few Memories* is the modest title of the superbly bound and illustrated volume in which Mary Anderson (Madame de Navarro) chronicles her experiences from early childhood until her marriage five years ago. The book is written primarily for young girls who have, or think they have, an aptitude for acting, and the author faithfully portrays the thorny pathway which leads to success. For the general reader the charm of these *Memories* lies in graceful narration of interviews with eminent persons like Lowell, Longfellow, Tennyson, Gladstone, Grant, Dom Pedro and many others whose names are familiar on both continents. In view of Wilson Barrett's noble attempt to present to theater-goers a thoroughly religious drama, in his Sign of the Cross now being played in London, it is interesting to note the sentiments which are expressed on the subject of immoral plays on pages 83-4. Joseph Jefferson, for instance, says: "What I could not invite my friends to hear and see in my own parlor I would not feel at liberty to put before my friends in the theater." Lowell refused to see a world-renowned play by a celebrated actress, giving as his reason, "I refuse to have my mind dragged in the gutter," and Tennyson declaimed with equal emphasis against what he called the "degradation of the drama." A beautiful portrait of Madame de Navarro from the famous painting by G. F. Watts forms the frontispiece. [Harper & Bros. $2.50.]

*Memoirs of Barras*, Vols. III. and IV. These beautifully printed and illustrated books complete the work which we reviewed on the appearance of the earlier volumes nearly a year ago. In spite of the manifest prejudice and conceit of Barras, his word must count in the final summing up of the evidence for the story of the French Revolution and empire. The editor's work, however, must have been difficult to a man who had the hearty contempt for his subject which M. Duruy shows for Barras, but it is done conscientiously and well. Altogether it is a brilliant picture of a striking period from a central point of view, if not from a just or agreeable onlooker. [Harper & Brothers. 2 vols. Each $3.75.]

*Extraordinary Cases*, by Henry Lauren Clinton. This is an autobiographical book by a New York lawyer, in which he describes some of the cases which he either watched or participated in as counsel. The law was less specialized in the days he describes, and some of the men with whom he associated were of national reputation. Many of the trials were criminal cases, and we can hardly see how Mr. Clinton can regard his successful advocacy of some of the criminals for whom he procured acquittal with much satisfaction. Except for this tendency to take a lower view of the function of an advocate than we approve, we have found the book very readable and it will be valuable as a source of material for history. [Harper & Brothers. $2.50.]

### POETRY.

*Aucassin and Nicolette:* A Song-Tale of True Lovers. Translated into English by M. S. Henry from the little varying Old French texts of H. Suchier, etc., the verse translation rhymed by Edward W. Thomson. This is a leaf out of that middle age romance—a "song-tale" of the troubadours. From that far-away time with its unfamiliar thoughts of the world and of religion, it brings us a picture of human life which is as delightful as it is naïve. Aside from its interest as a picture of the human mind at a famous epoch, it has all the charm of youth and joy and love. It lets us into the heart of the time among the gay circles of Provence as completely as the Song of Solomon lets us into the Hebrew thought of love at the time when it was written. Mr. Thomson has succeeded admirably by abandoning imitation of the old verse form in reproducing its spirit in quaint and easy English rhymes. Altogether the book will be a treasure to lovers of poetry, and all the more that its form is admirably in accord with its matter. [Copeland & Day. 75 cents.]

*Lyrics of Earth*, by Archibald Lampman. Here is a book of verse in which humanity appears dim and shadowy as the remembered world at night, and the poet goes out alone to commune with nature. This love of the earth, of our own American earth with its native children and its individual moods and atmosphere, is one of the hopeful signs of the time among our younger poets, and Mr. Lampman's devotion to it is very interesting. It is a meditative work founded on close and loving observation of beauty, but it needs more of the trumpet and less of the flute to raise it to the level of the great masters of poetry. [Copeland & Day. $1.00.]

*Sunshine and Shadow*, by Caroline Edwards Prentiss, is a volume of verse beautifully printed on deckel-edge paper, and bound in full ooze calf, gilt top. We regret that we cannot praise the verse as we would like. It is not strong enough in thought to carry its infelicities of rhyme and meter. [G. P. Putnam's Sons. $1.50.]

### STORIES.

*Madelon*, a novel by Mary E. Wilkins. This is a story in which some great results are achieved in spite of a bad method and a manner that is often provoking in its lack of feeling for simplicity and good English. If the reader can overlook these false notes, and can accept two or three of the characters as possible within the limits of humanity (which, however, they are not) he will be carried on to the end in enjoyment of the intensity and subtlety of the book. Even Madelon herself, when we come to renew her acquaintance in a second reading, does not always belong to this world of ours, but she is imagined with great power and depicted with rare skill (except when the search for intensity leads to affected or slipshod writing). The contrasts of the book are extremely interesting, but the best might have been told in briefer space. Lot Gordon, for example, might have been credible if there had not been so much of him. In spite of all the faults of the book we come back to its central character with great pleasure, for her passionate strength and real, though unconventional and untutored, dignity, and the moral purpose of the book, which is to show that "love is the crown and the crucifixion of life, and proves thereby its own divinity," is clear from cover to cover. But in all the accessories of story writing Miss Wilkins has done better work than this. [Harper & Bros. $1.25.]

*At Wellesley*, Legenda for 1896, published for the Senior Class of Wellesley College.

The college atmosphere is very well preserved in these bright stories, which are all written by members of the present Wellesley Senior Class. The verse, jolly as it is, is much below the level of the prose, some of which is astonishingly mature in style and original in its outlook on life. Humor, dignity and breezy joy of young living go hand in hand with just enough pathos to make the stories strong. An Experiment, The Claim of the Heathen and A Committee of Entertainment are particularly illuminative of the conditions of life which make the college so attractive. [G. P. Putnam's Sons. $1.00.]

*The Baritone's Parish*, or "All Things to All Men," by James M. Ludlow. Our readers need no introduction to this graphic story which first appeared in *The Congregationalist*. We are glad, as many of our readers will be, to have it in book form in a tasteful binding. [Fleming H. Revell Co. 30 cents.]

Another volume in the Ivory series is a reprint of *Madame Delphine*, one of George W. Cable's pathetic Creole stories. [Charles Scribner's Sons. 75 cents.]

BOOKS FOR CHILDREN.

*Froebel's Occupations* is the second of the three volumes comprising *The Republic of Childhood*, by Kate Douglas Wiggin and Nora Archibald Smith. It gives a clear and intelligent statement of the different methods of kindergarten employment, with the reasons for their selection, emphasizing always that their object is to give the child opportunity for the expression of his inner life. The thoroughness of the book is refreshing, and would be most useful to those half-trained kindergartners who have failed to comprehend the system in its entirety. This series of books is just what has long been needed, and ought to be in the hands of all who are trying to instruct children in the methods first developed by Froebel. [Boston and New York: Houghton, Mifflin & Co. $1.00.]

*Talks to the King's Children*, by Sylvanus Stall, D. D., is the second series of object sermons to children, preached first to his own congregation in Baltimore. By means of a single familiar object he illustrates some spiritual truth in a delightfully reverent and impressive manner. Dr. Stall has few equals in this particular line of writing, and he shows a fine reserve in not allowing the object used to overshadow the truth taught. [Funk & Wagnalls Co. $1.00.]

A beautifully printed and illustrated book is *Fairy Tales*, by Mabel Fuller Blodgett, with pictures by Ethel Reed. The stories were told by a mother to her children and, having satisfied that exacting audience, are offered to the children of other mothers. Beginning with Prince Peppermint and Princess Sarsaparilla, an interesting company of imagined beings flits through its broad pages. The pictures are poster-like and very effective. [Lamson, Wolffe & Co. $2.00.]

We have two editions for school use of *Southey's Life of Nelson*. One is edited with an introduction and notes by Albert F. Blaisdell. The introduction is a well-written sketch of the history of the book, and the text is judiciously abridged and well printed. [Ginn & Co. 50 cents.] The other is prefaced by a brief, anonymous introduction and is unabridged. It was a good thought to append Campbell's Battle of the Baltic and Hemans's Casabianca, that children might get them in their true historical relations. [American Book Co. 40 cents.]

MISCELLANEOUS.

*The Question of Copyright*, comprising the text of the copyright law of the United States, a summary of the copyright laws at present in force in the chief countries of the world, etc. Compiled by George Haven Putnam. This is a second and carefully revised edition of a book which is indispensable in its department, and all the more because the question of copyright is still so much under agitation. Its historical matter also brings together the records of the struggle which ended in the enactment of the present law. [G. P. Putnam's Sons. $1.75.]

If one wishes a sort of poetic guide-book through certain parts of England he will find Alice Brown's *By Oak and Thorn* a delightful *vade mecum*. The eleven essays which comprise the book picture with almost photographic fidelity the gray wastes of Lincolnshire, the warm luxuriance of Devonshire, the "gloriously mediæval and frankly dirty Warwick," the romance of the Doone country, the frowning gloom which envelops the home of the Brontés and the peculiar characteristics of several other localities. The exquisite literary style of these essays adds to their charm. [Houghton, Mifflin & Co. $1.25.]

*What They Say in New England* is a very comprehensive collection of the signs, sayings and superstitions current among successive generations of New Englanders. The compiler, Clifton Johnson, has classified them conveniently, and has included also Counting Out Rhymes used in games, as well as some old stories, songs and nursery tales. To the New England born, as well as to all interested in folk lore, this tastefully bound volume cannot fail to be of interest. [Lee & Shepard. $1.25.]

NOTES.

—— Philip J. Bailey, the author of Festus, celebrated his eightieth birthday on April 22.

—— It is now officially denied that there is any danger of the discontinuance of the New English Dictionary.

—— The Americans, especially Sargent and Abbey, seem to have carried off the honors at the English picture exhibitions this year.

—— For fifty years Mr. Gladstone and *Punch* lived side by side in England and now they are about to publish a life of "The Grand Old Man" in pictures taken from his comic contemporary.

—— The London correspondent of the New York *Tribune* says that the English book market has not been so dull for many years as it is at present, and that hardly any notable books of the first rank are to be expected this year.

—— The widow of John S. C. Abbott, the friend and teacher of the boys of a past generation, has just died. It is said that many of the fifty-four books which Dr. Abbott wrote were transcribed and indexed by her with her own hand.

—— The *Bookman* vouches for the following as a correct stenographic report of part of a lecture delivered in the department of English literature at Harvard University. "We abstain," it adds, "from spoiling its literary and psychological effect by writing even a single word of comment."

Personally I do not like Spenser, and Milton is to me excessively unpleasant; Milton is trying to be a Puritan and an artist at the same time, and the two things do not and cannot coincide. A conscious moral purpose ruins any effort for artistic effect. To my thinking Comus isn't in it with the Faithful Shepherdess. A fellow like Milton, that has bored me with Paradise Lost and Samson Agonistes, I have absolutely no use for. When I read Milton, as I have to, I read him for study, not for enjoyment. I feel that Milton is rhetoric, just as Spenser is rhetoric. Take L'Allegro, Comus, etc.; these are rhetoric—jolly good rhetoric some parts of them. I should guess that Lycidas and some few of Milton's sonnets were some of the most spontaneous things he ever did. He certainly wasn't spontaneous in Samson Agonistes, although he spoke out with a certain resonant bang. No one can be spontaneous who constructs a Greek tragedy on the plan of a Hebrew story.

The compositor, whose suggestions we often find of value, is incredulous and suggests the name of another university whose name begins with H, but it is Harvard.

BOOKS OF THE WEEK.

*Leach, Shewell & Sanborn. Boston.*

EVANGELINE. By H. W. Longfellow. Edited by Mary H. Norris. pp. 137. 35 cents.

THE PRINCESS. By Lord Tennyson. Edited by H. W. Boynton. pp. 193. 35 cents.

*Lee & Shepard. Boston.*

BENEATH OLD ROOFTREES. By Abram E. Brown. pp. 343. $1.50.

*Cong. S. S. & Pub. Society. Boston.*

THE LIFE OF PETER PARKER, M. D. By Rev. George B. Stevens, D. D. pp. 362. $1.50.

*A. D. F. Randolph & Co. New York.*

ASA OF BETHLEHEM. By Mary E. Jennings. pp. 268. $1.25.

STEPPING HEAVENWARD. By Mrs. E. Prentiss. pp. 363. 50 cents.

THE LIFE AND EPISTLES OF SAINT PAUL. By Rev. S. W. Pratt. pp. 233. $1.00.

*Charles Scribner's Sons. New York.*

WEIR OF HERMISTON. By Robert Louis Stevenson. pp. 266. $1.50.

POEMS AND BALLADS. By Robert Louis Stevenson. pp. 367. $1.50

THE NORTH SHORE. By Robert Grant. pp. 64. 75 cents.

WOMEN OF COLONIAL AND REVOLUTIONARY TIMES. By Eliza Pinckney. pp. 331. $1.25.

STORIES. By R. L. Stevenson and others. pp. 196. 75 cents.

STORIES. By J. M. Barrie and others. pp. 186. 75 cents.

*Macmillan & Co. New York.*

THE DREAM-CHARLOTTE. By M. Betham-Edwards. pp. 384 $1.25.

DICTIONARY OF QUOTATIONS (English). By Philip H. Dalbiac, M. P. pp. 510. $2.00.

THE INTERPRETATION OF LITERATURE. By W. H. Crawshaw. pp. 235. $1.00.

*G. P Putnam's Sons. New York.*

WILL O' THE WASP. By Robert C. Rogers. pp. 269. $1.25.

THE AGE OF REASON. By Thomas Paine. Edited by M. D. Conway. pp. 208. $1.25.

THE WINNING OF THE WEST. *Vol. IV. Louisiana and the Northwest.* By Theodore Roosevelt. pp. 363. $2.50.

*Dodd, Mead & Co. New York.*

CRITICAL KIT-KATS By Edmund Gosse. pp. 302 $1.25.

ESSAYS ON NATURE AND CULTURE. By H. W. Mabie. pp. 326. $1.25.

ON THE ART OF LIVING TOGETHER. By R. F. Horton. pp 105 50 cents.

THE MIND OF THE MASTER. By Ian Maclaren. pp. 338. $1.50.

*E. B Treat. New York.*

AMERICAN MEDITATIVE LYRICS. By T. W. Hunt Ph. D., Litt D. pp 205. $1.00.

*Fleming H. Revell Co. New York.*

COMFORT PEASE. By Mary E. Wilkins. pp. 45 30 cents.

GOSPEL PICTURES AND STORY SERMONS. By D. W. Whittle. pp. 125. 50 cents.

HENRY W. GRADY. By J. W. Lee. pp. 106. 50 cents.

*T. Y. Crowell & Co. New York.*

THE VICTORY OF EZRY GARDNER. By Imogen Clark. pp. 173. 75 cents.

*Henry Holt & Co. New York.*

WISDOM'S FOLLY. By A. V. Dutton. pp. 294. $1.00.

*J. B. Lippincott Co. Philadelphia.*

HOW TO FEED CHILDREN. By Louise E. Hogan. pp. 238. $1.00.

PAPER COVERS.

*G. P. Putnam's Sons. New York.*

LITTLE JOURNEYS TO THE HOMES OF AMERICAN AUTHORS. *Simms.* By William Cullen Bryant. 5 cents.

*Cassell Publishing Co. New York.*

A FAIR JEWESS. By B. L. Fargeon. pp. 396. 50 cents.

ST. ANN'S. By W. E. Norris. pp. 339. 50 cents.

*Sherman & Co. Philadelphia.*

EUCHOLOGION. pp. 112. 25 cents.

*Nixon Jones Printing Co. St. Louis.*

EUROCLYDON. By Rev. H. M. Burr.

THE UNRECOGNIZED FORCE. By Rev. H. M. Burr.

*American Academy of Political and Social Science. Philadelphia.*

THE RECOGNITION OF CUBAN BELLIGERENCY. By Amos S. Hershey. 15 cents.

THE FORMULATION OF NORMAL LAWS. By S. N. Patten, Ph. D. 25 cents.

A REVIEW OF BRYCE'S AMERICAN COMMONWEALTH. By Edmund J. James, Ph. D. 25 cents.

MAGAZINES.

May. THE YALE REVIEW.

June. PALL MALL.—THE POCKET.—CASSELL'S.—CATHOLIC WORLD.—SCRIBNER'S.—HARPER'S.—THE BOOKMAN.—THE HOMILETIC REVIEW.—ST. NICHOLAS.—LIPPINCOTT'S.

## CLARA BARTON REACHING THE ARMENIAN SUFFERERS.

A LETTER FROM THE RED CROSS LEADER.

We are fortunate in being able to give to our readers a letter of so recent a date from one in whose heroic mission all Christendom is at present intent. Addressed to a personal friend, who is a member of our own staff, it is gladly shared with the general public.

CONSTANTINOPLE, MAY 10.

We send tomorrow five good, skillful Greek physicians to re-enforce the corps of Dr. Ira Harris, who is bravely fighting a four-headed demon of contagion at Zeitoun and Marash. Dr. Hubbell has just taken another detachment of men with one true woman out from Harpoot to Arabkir to meet the epidemics that have commenced to break out furiously there. It is very difficult to find physicians to go into the "interior." No one can wonder at this, with the most mixed and deadly of epidemics raging unchecked added to the memory of horrors yet fresh in every mind. Still effort, persuasion and money does find and obtain them, and our hope is that by the aid of medicines, disinfecting appliances, nutritious food and such delicacies as we can get to them that at length they bring this scourge to an end, and by the help of the seed, farming and artisans' utensils which we are getting to them with all possible haste, to get once more among these wretched people, in some sections at least, some gleams of hope and some means of self-sustenance; otherwise their very existence is a mere matter of time, and that not long.

The "obstructions" from the government, so generally predicted and persistently maintained by our anxious friends at the commencement of the undertaking, have not been realized. The alleged "direction of distributions" was an unfortunate and costly myth, but, in the place of these, all protection and assistance that have been asked for the furtherance of our work have been courteously and promptly granted. Our men go freely through the country, requiring protection only from the surrounding tribes of various nationalities, still excited and fired with the desire for plunder, of which they have had so rich a taste. These privileges are hailed by us all as the hopeful harbinger of better days for this distressed and persecuted people and the grand, heroic-souled men and women who have so long labored and so faithfully suffered with them. The problem is vast and, to our short vision, the outlook impenetrable, but to the Infinite the way is plain, the path clear and the great purpose is being accomplished. CLARA BARTON.

## HOW CHRIST PREACHED.

The way Christ preached, rather than what he preached, was the subject of the paper presented at the Boston Ministers' Meeting last Monday by Rev. G. W. Christie. Christ's words, though twice translated, have never lost their intrinsic beauty. They are still the model of human wisdom and spiritual power and seem to lack only accentuation to render them vocal. Our Lord's words still live and fall upon the weary waste of this world like music, like soft rain, like dew. There is nothing local or provincial in Christ's speech. His ideal audience is humanity at large, and one way he reaches souls is through the simplicity of his teaching.

Mr. Christie referred to the aptness of Christ's illustrations, to the pathos of his appeals, to the moral grandeur and majesty in what he says, and to the authority and boldness of his words, giving many quotations to illustrate these different qualities. Christ preached the truth faithfully and fearlessly. No modern or mediæval preacher has ever given such a fearful picture of the final condition of the lost as did the Son of God, and yet these truths are told with quietness and earnestness, not with denunciations or anger. In closing Mr. Christie dwelt upon the tenderness and love which illumined all Christ's utterances.

## "THE CONGREGATIONALIST'S" PILGRIMS.

It will be a widely representative company that will sail for England on the Columbia, June 4, as the members of *The Congregationalist's* English pilgrimage. In the first place a national character is given to the party by the fact that ten States are represented in its membership. Naturally New England furnishes the largest proportion, there being several representatives from each of the four States of New Hampshire, Massachusetts, Rhode Island and Connecticut, the old Bay State being in the van, as would be expected, since the party was organized in Boston. New York State furnishes half a dozen pilgrims; others are from Pennsylvania, Illinois, Iowa, Arkansas and California.

There is also a good variety in the vocations of the different Pilgrims. Such a trip as has been planned appeals, of course, particularly to ministers and students, but professional and business men generally have also shown a desire to participate in it. The dozen or more ministers are nearly all pastors in active service, and it is noticeable that many of them have rendered exceptionally long service in their present fields. Their prospective rest and enjoyment will be all the more keenly relished because of the consciousness of having rendered to their people faithful and unwearying service for so many years. They in turn, in one or two cases at least, have facilitated the proposed trip by such substantial assistance as pastors well established in the affections of their flocks from time to time receive.

The clergymen of the party will not have it all their own way, by any means, for three business men, a lawyer, a general, a physician and a school teacher will introduce a considerable flavor of other callings.

Without attempting to particularize as respects the *personnel* of the party, there will be general interest in a word or two with reference to certain of its members. Rev. W. E. Park, D. D., bears a name honored on both sides of the sea. He is a son of the eminent theologian still living quietly at Andover, and possesses many of those strong and gracious qualities which are associated with his father. He has been pastor at Gloversville, N. Y., for the last twenty years, and in the State and national assemblies of our order as well as in many lines of public life he has taken a prominent and useful part. Another New York pastor, Rev. W. A. Robinson, D. D., of Middletown, is a direct descendant of that pioneer Congregationalist, John Robinson, and in his turn has found a large place of service and made an individual reputation. When a pastor in Vermont he was for three years on the State Board of Education, and he was a member of the Constitutional Convention of 1870. He was president of the Home Missionary Board of New York State in 1884, and his twenty years' pastorate at Homer was as fruitful as it was exceptional.

Probably the oldest member of the delegation is Rev. Edward Robie of Greenland, N. H., still in the harness there, though it is forty-four years since he was installed. His tastes are scholarly, and a country parish has permitted him to cultivate them to such good purpose that Dartmouth College some time ago bestowed the honor of a Doctorate of Divinity upon him, which, however, he was so modest as to refuse, though subsequently persuaded to accept the honor.

Another New Hampshire minister is Rev. Cyrus Richardson, D. D., of Nashua, an excellent preacher and pastor, one of the pillars of Granite State Congregationalism and a trustee of Dartmouth College. Rev. W. W. Leete, though of Eastern origin and training, is one of the most popular and successful ministers in Illinois. Rev. L. L. Wirt has been for several years the efficient superintendent of the Sunday school interests of our denomination in California. Rev. Messrs. F. D. Sargent, R. P. Hibbard, E. K. Holden and Sherrod Soule have charge of important churches.

Hon. Jonathan A. Lane is a typical Boston merchant, representing in his birth, tastes, training and influence all that is best, and standing high in the commercial circles of the city, and of the nation as well. For many years he was president of the Boston Merchants Association. He has been active in politics and has exhibited an uncommon amount of public spirit in many directions. He is one of the leading members of Union Church.

Gen. Albert Wheeler, a graduate of West Point, has been inspector general upon the staff of three New Hampshire governors, one of whom once said: "If all military men who belong to the church were like General Wheeler the church would shine in the world." Dr. A. S. Wallace is the leading physician of Nashua and a patriotic and high-minded gentleman. Mr. C. H. Noyes, also from Nashua, is master of its high school. Mr. N. W. Littlefield is a prominent lawyer of Providence, R. I.

The ladies of the party are no less deserving of particular mention, but we will now allude only to Miss A. F. Burnham of Cambridge, who is the editor of the juvenile grade of lessons and Sunday school papers issued by the C. S. S. and P. S., and of which many hundreds of thousands are sold, and to Miss Dyer, the editor of the Home Department of *The Congregationalist*. Many of the gentlemen are accompanied by their wives, and the party includes a group of women prominent in Hartford social and religious circles.

The party has been made up carefully with the intention of securing a group of persons who would be congenial and would value especially the unusual privileges to be offered them. Most, if not all, of the pilgrims have pronounced Puritan and Congregational sympathies, and, without undervaluing the general pleasure inhering in such a trip as this, they look upon it as a means of education such as is not often available. They will doubtless find much pleasure in one another's society. They are certainly a delegation which will fitly represent American Congregationalism, and they will bring back from the shrines which they visit in England a larger understanding of historic Congregationalism, of its heroes of other years and its present day exponents.

MEMBERS OF THE PILGRIMAGE.

MISS LUCY A. BRAINARD, Hartford, Ct.
MISS FANNY F. BROWN, Hartford, Ct.
MISS ANNA F. BURNHAM, Cambridge, Mass.
MISS ELLEN M. CASE, Hartford, Ct.
REV. MORTON DEXTER, Boston, Mass.
REV. A. E. DUNNING, D. D., Boston, Mass.
MRS. A. E. DUNNING, Boston, Mass.
MISS DUNNING, Boston, Mass.
MISS FRANCES J. DYER, Boston, Mass.
MISS CARRIE M. GALPIN, New Haven, Ct.
MRS. ARTHUR L. GOODRICH, Hartford, Ct.
REV. RUFUS P. HIBBARD, Gloucester, Mass.
REV. EDWIN K. HOLDEN, Bridgeport, Ct.
MRS. CARRIE A. HYDE, Hartford, Ct.
HON. JONATHAN A. LANE, Boston, Mass.
REV. WILLIAM WHITE LEETE, Rockford, Ill.
MR. CHARLES LIFFLER, JR., Boston, Mass.
MRS. CHARLES LIFFLER, JR., Boston, Mass.
MR. NATHAN W. LITTLEFIELD, Providence, R. I.
MRS. NATHAN W. LITTLEFIELD, Providence, R. I.
MISS MARY J. MCADOO, North Bloomfield, O.
MR. CHARLES H. NOYES, Nashua, N. H.
REV. WILLIAM E. PARK, D. D., Gloversville, N. Y.
MISS MARY E. PIERCE, Whitman, Mass.

Miss E. M. Pomeroy, Reading, Pa.
Mrs. Charles N. Prouty, Spencer, Mass.
Miss Marion R. Prouty, Spencer, Mass.
Miss Emily Peirce Rand, Taunton, Mass.
Rev. Cyrus Richardson, D. D., Nashua, N. H.
Rev. Edward Robie, D. D., Greenland, N. H.
Miss L. E. Robie, Greenland, N. H.
Rev. William A. Robinson, D. D., Middletown, N. Y.
Mrs. William A. Robinson, Middletown, N. Y.
Miss Harriet Rowell, Hartford, Ct.
Rev. Frank D. Sargent, Putnam, Ct.
J. Stephen Scott, D. D. S., Boston, Mass.
Miss Minnie Scott, Lamar, Ark.
Miss L. E. Seymour, Bristol, Ct.
Rev. Sherrod Soule, Naugatuck, Ct.
Mr. O. C. Starrett, Sheldon, Io.
Mrs. R. M. Storrs, Brooklyn, N. Y.
A. S. Wallace, M. D., Nashua, N. H.
Mrs. John S. West, Tiverton, R. I.
Gen. Elbert Wheeler, Nashua, N. H.
Mr. William F. Whittemore, Boston, Mass.
Rev. Loyal L. Wirt, San Francisco, Cal.

## CONGREGATIONAL BOARD OF PASTORAL SUPPLY.

We print below a substantial part of the second annual report of this organization presented by the secretary, Rev. C. B. Rice, D. D., at the recent meeting of the General Association in Fall River.

The business of our office is increasing. The gain is not rapid, but it is steady and it bids fair to be continuous and permanent.

During the year since the last meeting of the association we have rendered official service in matters connected with filling the pastoral office to 127 churches. This includes three pairs of churches joined together under one pastor, making the number of pastoral fields 124. We count only that which has been done in answer to requests from committees or authorized representatives of churches. The furnishing of occasional or temporary supplies is not included. There has been a great variety in the nature and extent of the service. In some cases it has consisted only in answering inquiries respecting particular men whose names were given to us. In other instances it has been desired that candidates should be sent or directly proposed from our office. A frequent method has been to lay before committees of churches a full account of information received or opinions gathered with regard to a considerable number of available men, and the committees have thus been enabled to form a judgment of their own as to the men who might be most likely to meet the requirements of the case.

It is not easy to state the exact number of pastoral settlements that should be credited to the work of our office. There were at least fifty in which we had an important share. Of these there were four-fifths that followed upon recommendations made directly and originally by us and which might thus be regarded as distinctively our own. Much the larger part of these settlements have been in Massachusetts. Our correspondence with churches has doubtless in some cases caused caution to be exercised as to the making of pastoral engagements —a thing never pleasant but sometimes needful.

Opportunities to preach as candidates for settlement have been furnished to one hundred and three men. Of these, seventy-six were residents of Massachusetts. With churches that have received their candidates from us, the average number of such candidates that have been heard before a settlement has been reached has been two and three-fifths. Sixteen churches have taken the first candidate sent. It is fair to say that several of these churches with whom the process was so quick were of the smaller churches, who might not regard their range of choice as wide. But they were by no means all of them of this description, and there were none with whom there might not have been a considerable range of selection. In general it is true that the service rendered by the board to the larger churches is not inconsiderable.

The financial report which we have to make is much less favorable than we could wish, though even in this there has been some gain from the preceding year. The receipts of the board have been from contributions by the churches, $1,411.74; from preaching by the secretary, $478.76; from registration and other office fees collected from without the State, $162 80.

The payments have been for rent of office, $150; postage, $101.65; telegraphing, $13.17; advertising, stationery and printing, $115.70; care of room incidentals, $23.30; traveling expenses of secretary, $81.07; salary of secretary's assistant, $416.64; salary of secretary in part, $1,168.19.

There is now due the secretary, $1,577.58. Much more than half of this deficiency existed at the close of the first financial year of the board, July 1, 1895. Since that time, although there has been a large falling behind, yet it has been at a less rapid rate than last year, and this notwithstanding the fact that individual contributions to a considerable amount were received last year, while during the present year there have been none such, and we have depended wholly upon the gifts of the churches.

Nearly half the churches in the State have made as yet no contribution. And while many have sent us their gifts for the second year that did not for the first, yet the deficiency occasioned by the lack of these gifts for the former year still continues. It was expected from the first that the difficulty in collecting money would prove one of the chief embarrassments of our work. The agency is new. Its necessity, or propriety, has been doubted by many. To raise money is a thing in its nature ordinarily not easy. The times have been hard. Other benevolent claims have been pressing. Small matters are easily forgotten or let pass as of no serious importance. We have been ourselves more concerned for the prosperity of the business than for the raising of the money needed to carry it on, and perhaps have not set forth the lack of funds with sufficient urgency. The secretary still lives, partly by faith, partly by works and partly, and in far too large a part, by the fading remembrances of works long past. While the churches are making use of the office so largely, according to the purpose of its appointment, no one can be in the least disheartened concerning its ultimate secure establishment. Yet the need of a much more abundant present support is in fact very great.

It should be said that several conferences, the Worcester North, the Berkshire South, the Norfolk and the Barnstable, make the needed collections from the churches through their own treasurers, which is very helpful to us. Others have recently voted to do it. Nearly all the churches of the Essex South Conference have contributed, and a good proportion in the Essex North and Andover conferences. The contributions have also been large, relatively, from the whole southeastern portion of the State.

The report goes on to exonerate pastors desirous of a change from the charge of blamable restlessness, and the churches generally as well from the charge of unkind treatment of their pastors. The hard times have been trying to even the most loyal members of the church, especially in country districts. The suggestion is made that the cost of moving would be greatly reduced if parsonages were furnished as is now the case, to some extent, among the Methodists. The greater cost of educating children today as compared with the past is pointed out as another trial to pastors.

The latter part of the report is an endeavor to make clear what the proper function of such a board is. It seeks first of all to serve the churches, but not to obtrude its advice; to gather information from a wide range of sources without personal bias, but to hold such information sacred and confidential; and to base its work on sound, general principles of action.

## CHINA AS A MISSION FIELD.

THE HYDE LECTURES AT ANDOVER.

Rev. Henry Blodget, D. D., for forty years a missionary in China, concluded recently a course of lectures at Andover on the Hyde foundation, his subject being China as a Mission Field.

According to Dr. Blodget, the Flowery Kingdom offers certain marked advantages to missionary enterprise. The country is easy of access and one may now go freely into its remote interior, enjoying considerable facility of transportation; the climate is temperate and healthful; missionaries may live in Western style and command excellent banking service together with reliable mails; personal safety is practically assured; the whole country is under one government, Manchurian and not Chinese in its *personnel;* a common written language prevails throughout the empire, much the same being true of the spoken Mandarin; and the excellent moral maxims of the Chinese classics naturally serve as a schoolmaster to bring men to Christ.

On the other hand, serious difficulties present themselves. Three hundred and sixty-two million people are not to be quickly won from a faith they have held from remote antiquity and which is interwoven with the entire history of the nation, the language is extremely difficult and a system of civil service examinations, based upon the ancient pagan classics, makes pagans of all who aspire to official or professional distinction in the Celestial Empire.

After tracing in detail the career of the early Nestorian missions, from 505 A. D. to their disastrous end, Dr. Blodget showed that they deserved to fail, as did also the first Roman Catholic missions in China. They had not preached faithfully the cardinal truths of the gospel and had not given the people the Bible in their own tongue. This being true, there was little possibility of their securing permanent results in a remote and then all but inaccessible country whose people are by nature agnostic. The Nestorians were overwhelmed by the Mohammedans, while the Jesuits, who had gained their hold through flattery, craft and deceit, met with fearful persecutions that ceased only with the edict of toleration in 1844.

After discussing the controversies that have arisen out of the difficulty of finding in the Chinese language a suitable word for *God*, and expressing his own strong preference for Tien Chu, Dr. Blodget reviewed the history of Protestant missions in China from the departure of the Englishman, Robert Morrison, in 1807, to the present time.

"The present state of all the missions as compared with things in the earlier stages of the work is truly wonderful and should occasion devout thanksgiving to God. In 1833 there were three missionaries in Canton, and six missionaries to the Chinese in the Indian Archipelago; in 1896 there are 1,500 missionaries in China. In 1833 one of the missionaries wrote, 'The barbarians' place in the Celestial Empire is very strait and narrow, and they come into contact with few except foreigners'; in 1896 missionaries have the freedom of the empire. In 1833 foreign women were not allowed in Canton, the one port of trade; in 1896 the wives of missionaries and even unmarried missionary ladies are found in the remotest provinces. Missionary ladies have traveled for 1,000 miles on the Han River without European escort. In 1833 there was no public preaching of the gospel; in 1896 the good tidings are sounded out in all quarters, nowhere more freely than within a short distance of the palace of the emperor. In 1833 there was one ordained native preacher and seven native converts; in 1896 the number of native preachers cannot be less than 2,000, of whom more than 200 are ordained, and the number of converts is 50,000. In 1833 death was the penalty for teaching or receiving Christianity; in 1896 Christianity is a lawful religion of the empire, to be protected alike in

those who teach and in those who embrace the doctrines.

"Instead of the one port of Canton in 1833, we have in 1896 thirty ports, which are, in fact, European colonies of greater or less proportions, planted on the seaboard, in the interior and in the outlying territories of China; and the powerful stimulus of Western civilization is by this means brought to bear in so many object lessons upon the Chinese mind. A new literature embodying the best thoughts of Christian Europe and America is springing up, and already is widely disseminated among the people. The Bible is translated into the general language both in its written and spoken forms, and into eight of the principal colloquial dialects. In 1889 there were more than 650,000 copies of the New Testament and portions of the same put into circulation. Several thousands of tracts and scientific treatises have been prepared by missionaries, beside which forty religious and thirty-six secular periodicals have been published."

The tenth and last lecture was a beautiful chapter in pastoral theology, showing what are the qualities of mind and heart that enable a man to build and sustain Christian faith in a pagan land. He must have a firm belief of his own if he is to cope with gigantic systems of error and to remain devoutly Christian while away from other Christians. He must not be too tolerant toward heathenism. He must be self-denying; loving, though his love is ill-requited; sufficiently shrewd not to fall a prey to designing knaves; patient in toil and under injustice, being always reluctant to appeal to civil authorities; kindly sympathetic to the poor, and uniformly courteous to all classes; and instead of yielding to the temptation to ridicule idolatry he must gently remove the tendrils of faith from the beloved image and twine them about the objects of Christian devotion. Through all he must be a man of prayer. R. L. H.

## GLEANINGS FROM OUR MAIL BAG.

### THE NEED OF BIBLE STUDY.

The brother who thought that Joseph the husband of Mary was the same person with Joseph the son of Jacob must be related to the good deacon who asked me once if Saul of Tarsus was Saul the king of Israel. Doubtless similar mistakes as far apart from the truth as the Josephs or Sauls were from each other might be discovered in Christian circles. Whatever theories may be held about the facts in the Bible, is there not room for more acquaintance with those facts themselves? Notwithstanding the wide spread of Scriptural studies, can it be truly said of many now grown up into life that from childhood they have "*known* the holy Scriptures?" Who is to blame for Bible ignorance? T. S. R.

### A CALL FOR SURPLUS LITERATURE.

Without doubt many of the ministerial brethren in the East have old numbers of reviews, both religious and secular, for which they have little or no further use. A good many ministers in the West, especially in home missionary churches, are living on a salary which precludes the thought of subscription to such reviews as *Homiletical*, *Bibliotheca Sacra*, *Treasury*, *Yale*, *Andover*, *Thinker*, *North American*, *Forum*, *Arena*, etc. My salary has been $500, then $400, this year $800, with moving expenses and $200 debts of previous two years to make up. In this case I have not been able to buy a book in three years, and the only review I get is the *Review of Reviews* sent me by a relative. Is there not some way by which the volume of good literature that has served its end in Eastern parsonages may be turned Westward? I should be most happy to hear from a few brethren who have magazines of this class, and could doubtless arrange for a place in Boston where they could be sent and packed in a barrel for shipment.

*New Whatcom, Wn.* Horatio Alling.

# News from the Churches

### Meetings to Come.

Boston Ministers' Meeting, Pilgrim Hall, June 8, 10 A. M. Address by Rev. Elijah Horr, D. D., of Worcester. Subject, Some Present Day Views of the Bible and an Examination of the Theories of Inspiration.

Foreign Missionary Prayer Meeting under the auspices of the Woman's Board of Missions in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

Worcester County Branch W. B. M., Sturbridge, June 11, at 10 A. M. Mrs. J. H. De Forest of Japan will address the meeting. Collation provided. Barges in readiness at Southbridge.

Congregational Education Society, annual meeting, Wednesday, June 10, at Pilgrim Hall, Congregational House, 2 P. M. Congregational churches having contributed to the funds of the society within the year may each send one delegate to the meeting, such delegates to be voting members of the society during the year for which they were appointed.
John A. Hamilton, *Secretary.*

New York State S. S. Convention, Broadway Tabernacle, corner Broadway and Thirty-fourth Street, New York city, June 2-4. For details inquire of Timothy Hough, State corresponding secretary, Syracuse, N. Y.

A Special Meeting of the American Congregational Association will be held in Pilgrim Hall, Congregational House, Boston, Saturday, June 13, at twelve o'clock, noon, to consider and act upon the questions of selling the real estate of the association at the corner of Somerset and Beacon Streets, Boston, known as the Congregational House, and of the procuring of a new location and building and of the requisite financial and other arrangements therefor.
Joshua Coit, *Secretary.*

Andover Theological Seminary.—Anniversary, June 7-11. *Sunday*, June 7, 10.30 A. M., chapel: Sacrament of the Lord's Supper; 4 P. M., Sermon to the Graduating Class by Rev. Prof. George F. Moore. *Monday*, June 8, 3.30 P. M., Chapel: Meeting of Ecclesiastical Council to advise respecting ordination to missionary work of four members of the Graduating Class; 7.30 P. M., Chapel: Ordination services. *Tuesday*, June 9, 10.30 A. M., Junior Lecture Room: Examination of the Junior Class in Hebrew; 2 P. M., Middle Lecture Room: Examination of the Middle Class in Theology; 4 P. M., Senior Lecture Room: Examination of the Senior Class in Church History; 7.45 P. M., chapel: Anniversary of the Society of Inquiry. Address by Rev. A. H. Bradford, D. D. *Wednesday*, June 10, 8.30 A. M., Bartlet Chapel: Vocal Culture; 9 30 A. M., Junior Lecture Room: Examination of the Junior Class in Greek; 11 A. M., Middle Lecture Room: Examination of the Middle Class in Biblical Theology; 2 P. M., chapel: Meeting of the Alumni; Business; Necrology by Rev. C. C. Carpenter, Secretary; The Future of Foreign Missions—Addresses and Discussion: 1. Problems before the Churches in Japan, Rev. A. H. Bradford, D. D.; 2. The Conversion of China, Rev. Henry Blodget, D. D.; 3. Forward Movement in the Missions of Asiatic Turkey, Rev. W. A. Farnsworth, D. D.; 4. New Opportunities and Duties in Foreign Missions, Rev. Lyman Abbott, D. D.; Further discussion; 8-9 P. M., Bartlet Chapel: Social gathering of the alumni and other friends of the seminary. *Thursday*, June 11, 10.30 A. M., chapel: Anniversary addresses by members of the Graduating Class; Inauguration of Rev. Prof. John Wesley Churchill as Bartlet Professor of Sacred Rhetoric; 1 P. M., Bartlet Chapel; Anniversary dinner.

SPRING STATE MEETINGS.

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| Vermont, Bradford, | Tuesday, June 9. |
| Connecticut Asso., Hartford, | Tuesday, June 16. |

### Benevolent Societies.

The Congregational Home Missionary Society is represented in Massachusetts by the Massachusetts Home Missionary Society, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

Woman's Home Missionary Association, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

American Board of Commissioners for Foreign Missions, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

Woman's Board of Missions, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

The American Missionary Association, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

The Congregational Church Building Society —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

Congregational Education Society.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

Cong. Sunday School & Publishing Society.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

Massachusetts Board of Ministerial Aid.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

Ministerial Relief.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

The Congregational Board of Pastoral Supply, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

The Boston Seaman's Friend Society, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

### PASSING COMMENT.

Recollections of *The Congregationalist's* tour last year are still benefiting the friends of the members of the Oriental party, at clubs as well as among the churches. After this summer many audiences will doubtless derive pleasure from a visit to the more northern countries of Europe with some of the forty or fifty members of the pilgrimage.

A New Hampshire pastor, who has afforded enlightenment and profit to those who wanted to be well-informed citizens, has realized a privilege which is within reach of the majority of pastors, but is not taken advantage of as freely as would be well. Let us set up a forum in our churches which shall be near the level of the pulpit.

Memorial Day has an added significance to a few churches which are mentioned as having observed the day in commemoration of the members who have died during the year. There have been faithful soldiers of the church whose memory should be renewed at least once annually.

Practical self-denial is illustrated in a Florida item this week. That the miseries of suffering ones so far away should be remembered on such a festive occasion is especially unusual.

Santa Monica, Cal., rejoices in the distinction of having a "Prohibition Congregational" church. We wonder if it stands alone in the denomination?

Such hopeful conditions for a new church in Rhode Island will be appreciated by many a church which has experienced the trials of building.

To the many other calls for aid comes a new cry from some of our cyclone-stricken churches in the West.

### RHODE ISLAND CONFERENCE.

So grateful seemed every look upon the face of nature that Christian humanity could not grumble against the genial showers which greeted the delegates of the Rhode Island churches as they met at Westerly on Tuesday morning, May 26, for the annual two days' conference. The Pawcatuck Church, with Rev. E. L. Warren just settled as pastor, has the distinction of being the most westerly church in the conference bounds—so far west as to be outside of Rhode Island, just across the line from Westerly, and in Connecticut geographically. The State is so small and contains so much that is good, it is not to be wondered that it runs over into Connecticut and Massachusetts.

The conference organized by choosing Rev. S. H. Woodrow and Rev. D. T. Torrey as permanent moderator and scribe. Only two or three of the thirty-seven churches failed to be represented by either delegates or written reports. The revered and familiar face of Rev. Thomas Laurie, D. D., was missed for the first time at an annual meeting for more than twenty-five years. The conference passed a tender resolution of fraternal sympathy for him in his continued feebleness. The reports of the work were indicative of almost universal growth and prosperity, increase of members, payment of debts, necessity of improved and enlarged plants and only one church without a pastor—all tidings showing a bright year of church life. The accepted program announced as special topics: What Should Be the Attitude of the Church Toward Moral Reforms, opened by Rev. J. C. Alvord, and What Ought the Church to Do for Its Young People, introduced by Rev. F. B. Pullan. Both

subjects awakened interesting discussion. The sermon by Rev. Wallace Nutting, D. D., on Sunday evening was a fine treatment of the theme, The Sanctity of Common Things, from Acts 10: 15.

The Rhode Island Congregational Historical Society had an hour, which was chiefly occupied with a historical address by Prof. Williston Walker, D. D., upon Some Contributions of Congregationalism to American Civil Institutions. The State Home Missionary Society held its meeting as a usual part of the program. The denominational sccieties were given the morning session on Wednesday, and their faithful representatives, chancing to be three of each sex, were heard with keen interest—Dr. Daniels for the American Board, Dr. Choate for the Home Missionary Society, Rev. G. A. Hood for the Church Building Society, Miss D. E. Emerson for the American Missionary Association, Mrs. H. N. Lothrop for the Woman's Board and Mrs. H. E. Brown for the Woman's Home Missionary Association. The Sunday School Society was given a little time on the previous day because of the presence of Supt. F. J. Marsh of Boston and Rev. R. A. Rowley of Oregon.

The sessions all through were full of interest, and the natural attractions of Westerly and its neighboring seaside resort, Watch Hill, were able to entice very few from the constancy which becomes a true delegate in devotion to the program of meetings. True, it was early in the season and the big hotels at Watch Hill were not open and the electric cars to the shore were not running on summer schedule. But Westerly was beautiful and Watch Hill was winsome in its prospective summer attractions. The conference was a larger success than usual. F. B. P.

### THE ASSOCIATION OF PENNSYLVANIA.

The beautiful village of Ridgway, on a shoulder of the Alleghanies, welcomed the Pennsylvania Congregationalists, May 26, and entertained them royally. The fine, commodious meeting house, the pretty parsonage, the cordial words of the pastor, Rev. J. I. Upton, who has been for five years the wise and successful leader of that flock, and the devoted attentions of his warm-hearted people won the admiration of all the visitors.

The association had returned to its birthplace, for it was in Ridgway, ten years ago, that it began to be. It may seem strange that it is so young a bantling, when Congregationalism lacks only a year of being 100 years old in the State. The association goes next year to Ebensburg, perched on a mount of vision near Cresson, to help that church celebrate its centennial. But of the existing churches only four others were organized before 1830. The growth has been slow and the churches were widely scattered. Many of them were Welsh and clung with great fondness to their mother tongue. It was only in recent years that they discovered, with alarm, that they would lose all their young people and their churches would become extinct unless they introduced English into their services. A wise change has been rapidly going on, so that English is now frequently heard in all the churches and is the exclusive language used in most of them.

A remarkable growth has also set in of late. Sixty-four of the present 111 churches have been added since 1870, and forty-two within the last ten years. In the eight years since Superintendent Jones began his work here more English-speaking churches have been organized than in all the previous history of the State. It was with commendable pride in its recent history, therefore, and with much courage and hope for the future that the messengers of the churches gathered at this meeting.

Having made Rev. Thomas Bell moderator, the brethren soon found that the pastor and his committee had prepared a feast of good things in the program. The annual sermon, by Rev. C. A. Jones, admirably set forth the characteristics of The Kingdom of God, and was fittingly followed by the communion service. The preacher of the evening also read an interesting historical paper the next morning on Ten Years of State Association Life, setting forth the progress of the decade.

A succession of able and interesting papers and addresses filled two delightful days. Rev. D. L. Davis, the only pastor present who had assisted in organizing the association, gave a paper of great wisdom and force on The Relation of Churches and Pastors to Political Reform. Rev. H. M. Bowden, who presided at most of the sessions as assistant moderator, owing to a slight inability of the moderator, read a scholarly and judicious paper on The Effect of the Scientific Study of the Bible upon Christian Doctrine and Faith. While showing evident sympathy with modern historic methods of research, and recognizing certain changes of view which they compel, he affirmed that they do not destroy a single fundamental truth, and will be found to be a great aid to faith in the end. The Social Elements of Christianity were set forth in a strong and finished address by Rev. R. R. Davies, showing that Christ's work was not a mere forensic adjustment of the relation of individuals to God, but aimed at the transformation of society. Rev. W. L. Evans gave a well-considered paper on The Union of Thought and Action in Christianity, blending the theoretical and practical with excellent judgment. Rev. C. H. Richards, D. D., pointed out a premillennial necessity in an address on The Reunion of Christendom.

Our missionary work received due attention, and here the "wise-hearted women" lent much to the interest of the meeting. Rev. W. S. Hawkes of Utah gave a graphic picture of work among the "exceptional populations" of Arizona and New Mexico, and Miss M. W. Leitch, in one of her magnetic speeches, roused enthusiasm for foreign missions to a white heat. Dr. T. W. Jones gave an inspiring account of a year's work in the Keystone State. Our national societies were eloquently presented, Dr. L. H. Cobb speaking of The Meeting House and the Millennium; Rev. W. S. Hawkes speaking of Home Missions; Rev. H. B. Miller, a Fisk graduate, speaking for the American Missionary Association; Dr. W. A. Duncan rousing fresh interest in the Sunday School Society; and Dr. N. H. Whittlesey thrilling all with the story of The Wounded Soldiers of the Lord's Army. C. H. R.

### THE IOWA ASSOCIATION.

Weatherwise, May 19–22, the days of the meeting furnished a good deal of variety, but for the most part the skies were propitious. The hospitality of the Davenport Edwards Church, our host, knew "no variableness neither shadow of turning," albeit there was profuse variety in the provisions for our entertainment. The wife of a home missionary gave the experience of the guests generally when she said, "It was a series of surprises."

Davenport, "beautiful for situation," on the banks of the Mississippi, adorned with elegant homes, lovely parks and gardens, and groves of native oak where the birds sing and the squirrels play unmolested, is one of our large cities, though the population is only 32,000, for Iowa is a rural State. To Congregationalism Davenport is historic ground. For many years this was the home of Rev. J. A. Reed, who came here in 1840, and was for eighteen years agent of the H. M. S. in the State. His grave is here where his kindred dwell. His daughter is the wife of the son of the man who taught America to sing My Country, 'Tis of Thee. John C. Holbrook, now a cherished name the country over, was living here when he was picked up and set to preaching. Here Oliver Emerson, organizing the church in 1839, was pastor for a few months, and here in succession, in the early times, ministered A. B. Hitchcock, Ephraim Adams and G. F. Magoun. Here, also, Iowa College was born.

Davenport being on our eastern State borders, the attendance, about 250, was hardly up to the average. The distance from Davenport to the northwest corner of the State is, by the shortest route, 385 miles.

The program was prepared with unusual care, the pastor of the church, Rev. G. S. Rollins, being the chairman of the committee. It was intended to call attention to the vital characteristics of our denomination on the one hand and on the other to bring to the front the activities of the church. Three words guided the committee in the choice of topics and speakers: Polity, Ministry and Mission.

Discussing our polity, Dr. M. A. Bullock had a paper on Permanence and Influence of Congregationalism, in which he said the elements of permanence in influence are to be found in the autonomy of the church, the fellowship of the churches, educational influence and the influence of the missionary spirit; and Rev. E. M. Vittum found the gist of the matter in his topic, Distinctive Ideas of Congregationalism, in the memorable words of Lincoln: "Of the people, by the people, and for the people."

Treating the topics relating to our ministry, Prof. Charles Noble of Iowa College, in a paper entitled Strength and Beauty, pleaded for a more thoroughly educated ministry; Mr. W. H. Richards made the same plea substantially in his paper on Preaching for the Times; and Prof. W. D. McKenzie gave a grand address, clearly intellectual and deeply spiritual, on The Authority of the Christian Teacher. He captured the association.

The answer to the question What Is the Mission of Our Churches? came in many reports, addresses, papers and resolutions. Rev. R. W. Jamison spoke from experience on Reaching the Masses. Rev. W. L. Byers gave a strong paper on The Church and the Municipality, in which he said the church should know the town, feel responsibility for its government, utter protests against civic abuses and misrule, demand enforcement of law, be non-partisan in local politics, in line with every public improvement, and insist that the gospel is applicable to all civic affairs, join hands with all good forces and be itself a positive spiritual force. Rev. C. P. Boardman spoke of the Higher Evangelism, which he believes to be socialistic. Rev. J. M. Hulbert's spicy paper on Congregational Fellowship in Iowa, declaring it to be nothing unless Christian and practical, was in answer to the question What Is the Mission of Our Churches?

The meeting of the Iowa Home Missionary Society, Thursday afternoon, brought out reports showing $18,065 raised and expended, ninety-eight missionaries employed and ten churches organized. In the same line was the grand jubilee meeting of the A. M. A., in which Dr. Roy was strongly re-enforced by a colored pastor, a teacher from an Indian school, and a representative of the mountain whites. The same question as above was again answered in the addresses of Secretary Herrick and Miss Wilson of Utah, and in those of Secretaries Boynton, Taintor and Hitchcock, and in the fervid appeal of Missionary Bissell from India. It was the unanimous verdict that missionary causes never had a better presentation in Iowa, and it was the feeling of the secretaries that they never had a more sympathetic hearing

Rev. S. F. Millikan was moderator and filled his place admirably. The fellowship of the saints was delightful. There was not a note of discord anywhere. The devotional hours were the best of all. Rev. C. C. Harrah preached the sermon from the text: "After the way which they call a sect, so serve ye the God of our fathers." Algona, up toward the northwestern corner of the State, is to be the next place of meeting. T. O. D.

## THEOLOGICAL SEMINARIES.

### Andover.

Examinations in electives were held last week. ——Last Thursday afternoon Prof. George Adam Smith addressed the students, his subject being The Power of the Christian Congregation. In the evening Rev. G. H. Gutterson spoke on The Work of the A. M. A. among the Indians, the Chinese in California and the Freedmen and Mountain Whites of the South.——The examination of candidates for approbation to preach was held last Monday.—— Last Tuesday evening the students gathered to discuss measures toward increasing the seminary's interest in foreign missions.——All seminary exercises were omitted May 30.——Mrs. Ryder gave a reception to the Senior Class last Friday evening.

### Hartford.

Monday afternoon of last week the Junior Class, with Dr. and Mrs. Walker and Professor Mitchell, visited the buildings in East Windsor in which the seminary had its first home.——Last Friday evening the ladies of the faculty gave a pleasant reception in the library hall to the students and a few friends.——A few days ago the students were privileged to listen to an address by Prof. George Adam Smith of Glasgow.——Dr. and Mrs. Mead and Professor Paton have already sailed for Europe, where they will pass the summer. Professor Paton will spend the vacation in study and travel. ——The Hosmer Hall Mission Band has organized for next year, with Mr. Tuthill president and Miss Caskey vice-president.——Professor Mitchell, as dean of the Saratoga Summer School of Theology, has issued the program for 1896. Among the lecturers, Hartford is represented by Professor Pratt on The Growth of English Hymnody, Professor Stearns on The Roman Catacombs and Dr. G. L. Walker, who will give his Carew lectures on the Religious Life of New England.——Professor Perry has again put on exhibition in the library the remarkable collection of copies of the "epoch making" editions of the Greek Testament, 32 in number. To this he has added a collection of 35 Hebrew Bibles, from the Complutensian Polyglot of 1514-17 and Bomberg's Rabbinic Bible, published in 1517-18, to the Haupt edition, which is now being issued. There is also shown an interesting collection of hymn books. Two of the most interesting are the Psalter of 1594 and the Ainsworth Psalter, with tunes, 1617. The latter was brought to this country by the Pilgrims and was the first book of praise used in America.

### Yale.

Next year additional premiums will be the Downs prizes, to be awarded to the students of the Senior and Middle Classes for public reading of Scripture and hymns.——The lecture program will include the Lyman Beecher lectures by Dr. John Watson (Ian Maclaren) and Hon. E. J. Phelps, LL.D., and Chief-Justice Hon. David J. Brewer will lecture on Suggestions to the Ministry from the Layman's Point of View, Dr. G. A. Gordon on the Significance of the Ideal and Rev. G. W. Knox, D.D., on The Missionary Message to the Followers of Confucius. A course will also be given by Prof. Charles E. Garman of Amherst.

## CONFERENCES AND ASSOCIATIONS.

VT.—Chittenden County Conference met in Charlotte, May 27, 28. The papers were on Church Fellowship, Why Not More Men in the Churches? Rev. Judson Smith, D.D., presented the claims of foreign missions.

Caledonia County Conference met last in St. Johnsbury. The subjects were, Some History of the Conference, Public Spirit in a Follower of Christ, and A Christian Endeavor Church: How it Works, by the pastor of the church, Rev. F. F. Lewis. An address on Foreign Missions was given by Dr. Judson Smith.

Addison County Conference met at Salisbury, May 26, 27. The subject was Missions. The denominational missionary causes were presented, a part of them by officials of the societies. Rev. Messrs. O. G. Baker and S. B. Dunn preached sermons.

CT.—The 28th annual meeting of the Litchfield North East Conference was held in Nepaug, Ct., May 26. Papers were presented on The Reflex Influence of Missionary Giving and The Effect of Good Listening Upon the Preaching.

N. D.—The Jamestown Conference held its eighth annual meeting at Cooperstown, May 26-28. Rev. G. W. Gallagher preached the sermon. Fargo College was represented by Prof. W. A. Deering and by Rev. J. F. Dudley, D.D., pastor of the First Church, Fargo.

NEB.—Blue Valley Association met with the church at Kearney, Rev. John Power, pastor. The sermon was by Rev. R. T. Cross. There were a symposium on The Prayer Meeting, two papers on Temperance, an exegesis of Rom. 1, a paper on The Churches and Benevolence and one upon The Duty of the Church Towards Its Unfaithful Members. The Woman's Hour was interesting and profitable. The claims of Home Missions and Christian Education were ably presented. It was a meeting of subdued and tender interest, in view of the recent death of Rev. W. P. Bennett and the wife of Rev. L. P. Rose, and the severe illness of Rev. E. L. Sherman. There was a memorial service of Mr. Bennett, and resolutions of appreciation of his work and that of Mrs. Rose. Mr. and Mrs. Rose were just about to celebrate the 50th anniversary of their marriage when death came.

CAL.—San Bernardino Association gathered at Mentone, May 5, 6. Topics were: The Tramp in the Pulpit, In the Pew; Preparation for Church Membership, Church Members in the Church and as Related to Outside Institutions; Pomona College; Relation of the Bible to Modern Criticism, Social Questions, Man's Redemption. Rev. O. H Spoor preached the sermon.

## CLUBS.

VT.—The club of Western Vermont held its yearly festival at Manchester, May 26. The exercises were open to the public. The general subject was Our Country Churches, with short papers on The causes of their decline, A note of hopefulness, The debt of the town churches. The principal address was by Rev. Josiah Strong, D.D., on The Church and the Movements of the Times, discussed under several divisions.

Passumpsic Club met in St. Johnsbury, May 25. The address was by Rev. A. H. Plumb, D.D., on Progress.

At the Ascutney Club in West Lebanon, May 25, several short speeches were given, and Hon. Adna Brown, a member of *The Congregationalist's* Oriental tour last year, gave an address on Personal Recollections of a Tour in Palestine.

R. I.—The Rhode Island Club held its chief guest meeting of the year in Providence, May 25. About 275 members and guests assembled at the Trocadero and were enabled after considerable delay to enjoy the intellectual arrangements for the evening. Dr. Arthur Little of Boston and Mr. A. W. Moore of Lynn were the speakers of the evening.

CT.—The New Haven Club met June 1 and listened to an address by Gen. O. O. Howard on Among the Apaches. The club has passed a successful year and now has a membership of 184.

MINN.—The Minnesota Club meeting, May 25, at Plymouth Church, St. Paul, enjoyed an address upon Missionary Work in Japan, from Rev. J. G. Johnson, D.D., a member of the deputation sent by the American Board to Japan last fall. He feels that out of the doctrinal ferment and unrest Japan is yet to become a Christian nation.

## NEW ENGLAND.

### Boston.

*Park Street.*—We stated in our issue of May 14 that the recent action of the church, whether regular or irregular, would doubtless draw from Rev. I. J. Lansing a statement of his position. Such a statement appeared in the Boston papers last week in the form of a reply to the communication of a special committee of the church. He questions the legitimacy of the proceedings of the church, takes occasion to refer to what he considers the illegal action of the society at the annual meeting as in his opinion a breach of contract, asserts that he had always avowed himself ready to bear a generous share of any financial deficit, and while declining to accede to the request of this committee declares that he reserves to himself the future consideration of what may be required by his own sense of duty to this church and of the honor due to the Master.

### Massachusetts.

CAMBRIDGE.—*Prospect Street.* Rev D. N. Beach, who has been a guest of the city of late, in connection with the 50th anniversary of the city, occupied his old pulpit, morning and evening, last Sunday. The auditorium was crowded and his review of Cambridge history and his forecast of the future were inspiring.

WINTHROP.—On May 27 a new church was organized and recognized at Tewksbury Chapel by a council representing 23 churches. Services have been held there for six months, and the support of the new organization seems assured. At the evening service Rev. Joshua Coit, the moderator, received the new members, numbering 21, and Rev. F. J. Marsh offered the prayer. Rev. C. E. Jefferson and Rev. C. W. Blackett gave a welcome from the Congregational and local churches respectively. Dr. Alexander McKenzie also gave an address. The new organization will be known as Union Church. The enterprise was started by Rev. E. J. Moore, and has been carried on by Mr. Arthur Truslow of Andover Seminary. There is no other Congregational church in the town. The chapel is leased free of rent.

BEDFORD.—The benevolent contributions the past year were the largest in the history of the church—$1,156. Ten persons have united with the church. Three of the oldest members, one of them a daughter of the first pastor, Rev. Samuel Stearns, recently died within one week. Rev. Edwin Smith is pastor.

LOWELL.—The women of the various churches are earnestly seeking to increase the missionary interest. Three of the pastors' wives, Mrs. Johnson, Mrs. Leland and Mrs. Merriam, have each opened their houses for women's missionary meetings, which have proved of special interest from the social element thus added.

AMESBURY.—*Main Street.* The first communion table ever used in this town is a valued treasure of this church, to which it has been presented recently.

HAMILTON.—The gospel services of late have been well attended, and were conducted at five different points. The churches have been stirred and about 100 persons have begun a new life. Others have been renewed in their interest.

WELLESLEY.—*First.* The council which met last week Tuesday to consider the resignation of the pastor, Rev. L. W. Hicks, agreed with the action of the church in its acceptance of the resignation, to take effect last Monday. Mr. Hicks's health made a reconsideration of his action impossible, notwithstanding the urgent unanimous request of the church to that effect. During the pastorate of nearly five years the church has been happily united. It now has a fund of $5,000 for church extension, which was largely collected through the efforts of the pastor. Mr. Hicks will not resume pastoral work at present, but will make his home with an aged relative in Hartford, Ct.

WAREHAM.—*First* held special memorial services May 24, to which were invited three military companies. A large and attentive congregation heard a sermon by the pastor, Rev. J. H. Yeoman, and an original hymn was sung. *The Congregationalist* service for Memorial Sunday was used with acceptance in the evening.

DUDLEY.—The present membership of the church is 75. The Sunday school is doing good, faithful work, and the Endeavor Society is one of the most aggressive in the State. No special revival services have been held, but the church has steadily grown in activity and helpfulness. Dr. W. E. Morse is the present pastor.

OAKHAM.—This church contributed for benevolence last year $81. The present membership is 115. The Y. P. S. C. E. and Sunday school are flourishing. The Sunday evening service is varied by preaching or a social service.

AMHERST.—*First.* The pastor, Rev. Oliver Huckel, and the deacons have just published a new manual which is well arranged and creditable to their labors. The usual contents of such directories are contained in the book.

SPRINGFIELD.—*First.* A special service in observance of Memorial Day was held last Sunday evening, the Grand Army veterans attending in a body. Rev. F. L. Goodspeed's subject was American History a Record of God's Providence.——*South.* Mrs. Ballington Booth spoke at this church last Sunday evening. The auditorium was taxed to its utmost capacity. She addressed a mass meeting of men at the Y. M. C. A. in the afternoon.——*North.* Each year on Memorial Day a service is held in memory of deceased members of the church. The service last Sunday evening related to those who have died the past year.—*Eastern Avenue.* The first memorial service ever held in this church occurred last Sunday evening. Deceased members of the Sunday school and church were eulogized briefly.

GREAT BARRINGTON.—*First.* The installing exercises of the new pastor, Rev. L. D. Bliss, attracted a large attendance last week Wednesday. The candidate read a carefully prepared paper which left little room for questions. Mr. Bliss was ordained in 1889, and has previously served in a pastorate at Woodland, Cal. The church with which he is now connected has celebrated its 150th anniversary and has valuable property, including a beautiful church edifice, chapel and manse.

### Maine.

GARLAND.—The church is greatly afflicted in the death of the beloved pastor, Rev. P. B. Thayer, whose long ministry and lovely character have greatly endeared him to his people.

BANGOR.—*Hammond Street.* Deacon E. F. Duren, after 40 years of service, has resigned as deacon. Throughout this long period he has been a devoted steward of the church.

SACO.—Rev. P. H. Moore has decided to stay with the church another year. This is his first pastorate. He will go to Europe this summer for his vacation.

### New Hampshire.

NASHUA.—*Pilgrim.* A Young Men's Sunday Evening Club of 30 members, recently formed here, has, with the pastor, inaugurated "a prompt, varied, businesslike people's gospel service." That the movement is a success is shown by the large number in attendance each Sunday night, and it is hoped it will be the means of drawing many into sympathy with Christ.——*First.* In the interest of good citizenship the pastor, Rev. Cyrus Richardson, D. D., during the past winter has led a class of more than 30 members in the discussion of themes in the line of civil duties, meeting once in two weeks. Twelve lectures were given on the following and similar subjects: The Relation of the Family to the State, The Perils Connected with Our Elections, The Sanctity and Sacrilege of the Ballot, Law in Its Relation to the Government of the People, The Perils and Reforms of the Executive Department, The Basis and Progress of Civil Service. After a lecture members had the privilege of asking questions and were required to take notes and make an abstract of each lecture and be prepared to read it at the opening of the following meeting. Reviews were frequent. The class held a town meeting, to which the public were invited. The warrant announced articles for discussion. All participating in the winter's work were greatly delighted and profited. The pastor also gave, on Sunday evenings, several sermons on good citizenship.

NORTH HAMPTON.—Three of the chief officers of the Sunday school have been in continuous service for a quarter of a century. In itself this is a high testimonial to their faithfulness and efficiency in promoting the best interests of the school. The 25th anniversary was pleasantly commemorated by appropriate festivities on the evening of May 20, the parties of honor, by a little planning, having been attracted to the vestry, which they not only found tastefully decorated for the occasion, but filled with 150 or more of members of the school and other friends ready to extend to them their hearty congratulations. A pleasing program was carried out. During these 25 years 120 from the school were received to the church on confession.

CONCORD.—At the annual meeting of the Congregational Ministers' and Widows' Fund Society the expenses were shown to be $2,300. The amount of $45,000 still remains in the treasury. The society is strong and helpful. C. T. Page was chosen president.

ATKINSON.—An extemporized village improvement society of citizens, under the lead of the pastor, Rev. G. H. Scott, recently gave a day of labor with teams in the interest of more and better sidewalks.

WILTON.—The church has received, as a bequest of the late Rube Lane, a parsonage, $1,500 and a pew in the meeting house.

### Vermont.

BRATTLEBORO.—The Swedish Evangelical Mission Church was received into the communion and fellowship of the Congregational churches, May 27, by an appropriate council of which Rev. C. O. Day was moderator. Brief exercises of recognition followed the result of the council.

BRIDGEWATER.—The revival meetings inaugurated under Evangelist Whittier recently have been continued by Evangelist Whitney of Fitzwilliam with added power, until all the young men in the village under 22 years of age, except one, have been hopefully converted.

WELLS RIVER.—The labors of Rev. R. G. Bugbee, the pastor, have been greatly blessed, 58 persons having been added to the church within two years. The work of the Y. P. S. C. E. has been greatly prospered, the Juniors being led by Mrs. Bugbee.

MORRISVILLE.—Dr. W. A. Robinson, a former resident, goes to England in June, to assist in laying the corner stone of a church to be erected in Gainsborough to the memory of John Robinson. Dr. Robinson is a direct descendant.

SALISBURY.—The church has expended about $500 on the exterior of its edifice, righting the spire, slating the roof and painting.

ST. ALBANS.—Mr. N. H. Dutcher of this place, who has completed his Junior year at Andover Seminary, supplies at Sudbury this summer.

DANVILLE.—The contract for the new house of worship has been let and work begins at once.

### Rhode Island.

PROVIDENCE.—*Edgewood.* A fine lot all paid for, $10,000 in cash and pledges, the hope of $10,000 from the churches and individuals of the State, enthusiasm and faith combine to make the prospect of an adequate house for this new houseless church rational.——*Plymouth.* The average attendance at Sunday school is 365. The last payment has just been made on a building lot for a larger house. Over 30 persons have been added to the membership since Rev. S. H. Woodrow assumed the pastoral work.——*Beneficent.* This strong mother church often sends its members away to strengthen churches in the more distant part of the city, but ceases not to maintain its numbers and benevolence. Death has taken away the oldest member, who had been 75 years on the church roll.——*Highland.* This church has just been received into conference fellowship. The membership is 54. The Sunday school has increased irom 180 to 247.——*Union.* Asa Lyman, the clerk of the church, died almost instantly at the close of the regular prayer meeting, just after he had risen to nominate a delegate to represent the church at the annual conference. A new card catalogue with a neighborhood catalogue of membership has been made.——*Free Swedish.* Rev. J. P. Eagle stretches out his influence among his own nation beyond his local church. At Auburn he holds regular services Sunday afternoon and Friday evening with some assistance. An Endeavor Society and a Sunday school have been formed there, and at Attleboro, Mass., a meeting hall has been secured and preaching services are held every Wednesday evening.——*Free Evangelical.* The 53d anniversary of this church was observed May 24. If the church could secure the value of its property, it would be willing to change its location on account of the encroachment of large manufactories near it.——*Central* Eight persons from the Portuguese mission have united with this church on confession. The greater portion of the financial debt has been provided for, with no diminution of the usual benevolences.

PAWTUCKET.—The weekly printed calendar is a means of great helpfulness. Rev. Alexander McGregor, the pastor, was nominated by the State conference as a corporate member of the A. B. C. F. M.——*Swedish* is enjoying a deep, spiritual interest. Rev. B. J. Thoren, the pastor, preaches regularly at Rumford, where a new chapel was dedicated May 3. He also looks after a congregation at Woonsocket.——*Weeden Street* has just voted to secure land and press the work of a large building, its growth making such a step an absolute necessity.——*Park Place.* The young people are a large factor in the work of this church. They are quick to visit the sick with tokens of sympathy.

CHEPACHET.—The largest attendance of members at any communion service for 50 years was witnessed at the May meeting. Fifty dollars for a share in the jubilee fund of the A. M. A. was voted as a thank offering by the church and society at its semi-centennial celebration.

BARRINGTON.—The society of this church is continuing the salary of the lately deceased pastor to his widow until July 1. The church has met other recent losses by the death of Benjamin Martin, for 36 years a devoted deacon, and of L. B. Kendall, a benevolent helper in the church.

CENTRAL FALLS.—The church received 12 on confession at the last communion as the first fruits of the union evangelistic services in March, under Rev. C. L. Jackson.

### Connecticut.

DANBURY.—*First.* The bi-centennial of the church was celebrated May 27 and on the days following. The historical address was given by Rev. A F. Pierce, the pastor. Judge L. D. Brewster spoke on Relation of the Church to the Town, and Mayor G. M. Rindle responded. Several other speakers were listened to, and Dr. C. R Palmer gave an address on What Congregational Churches Stand for. The attendance at services has been large. Fifteen pastors have served the church.

NEW HAVEN.—*Howard Avenue.* A reception was given by the congregation to Prof. H. K. Beach, May 27, in honor of his 10th anniversary of his service as organist. The many persons present heard some fine selections of music. Addresses were also given by the pastor, Rev. W. J. Mutch, and others. When a valuable token of appreciation was given Professor Beach, the pastor was also remembered with an acceptable reminder of the 11th anniversary of his pastorate.

NAUGATUCK.—A large congregation was present at the meeting in the Mission Chapel at Union City, Sunday evening, it being Rev. Sherrod Soule's last sermon before going abroad. He will return about Aug. 1.

MIDDLEBURY.—The church celebrated its 100th anniversary last week, with special services which were well attended by persons from neighboring places. The pastor, Rev. W. F. Avery, gave the chief address.

ESSEX.—The Congregational Swedes of this place and Ivoryton intend to build a meeting house in the latter place. Ground has been purchased for that purpose and quite a sum of money is already subscribed.

## MIDDLE STATES.

### New York.

ROCHESTER.—*Plymouth.* There is now a strong bicycle club connected with the church and a new bicycle house stands at the rear of the meeting house to accommodate the many wheelmen who attend the services.

The meeting house at Brandon has been equipped with a bell, and that in Bangor has refitted and furnished its vestry.

## THE SOUTH.

### Florida.

TAMPA.—Rev. and Mrs. E. P. Herrick celebrated their silver wedding in the church parlors May 25. A silver coin for Clara Barton's rescue work was requested in place of the usual presents. More than $45 were realized.

### Texas.

Evangelist C. W. Byron and wife have just closed a series of meetings with the First Church at Paris. There were over 40 conversions and Christians were greatly blessed.——Mr. Byron is now holding services with the Grand Avenue Branch, Dallas, using his tent, which accommodates 1,500 persons.

## THE INTERIOR.

### Ohio.

CLEVELAND.—*Lakeview.* Mr. G. V. Zotarelli, who has charge of the successful Italian work of this church, has also undertaken a new work at the Central Friendly Inn, the use of the commodious chapel having been granted by the Non-partisan W. C. T. U. More than 100 persons attended the opening service.——*Franklin Avenue.* When Rev. H. O. Allen became pastor seven years ago the new building was only half-finished, and the church was burdened with a heavy debt and greatly discouraged. During his pastorate 200 new members have been received, 125 on confession. The church passed strong resolutions of regret at his leaving, and the dismissing council spoke in highest terms of his abilities and faithfulness both as preacher and pastor and the valuable service he has rendered in many self-sacrificing ways to the general interests of all the Cleveland churches. The church tendered Mr. and Mrs. Allen a large farewell reception. Mr. Allen goes to Wisconsin for a summer vacation and expects to resume work in the fall.

TOLEDO.—*Washington Street.* The acceptance of the call to this pastorate by Rev. G. A. Burgess has given general satisfaction. Mr. Burgess is a graduate of Brown University and Bates Seminary and has been a prominent educator. He comes to this church from the Free Will Baptists and from the presidency of Winnebago College, Minnesota.

In our notice, last week, of Dr. J. W. Hubbell's death we erred in stating that he "was not in the active ministry for several years prior to his death." He died in the 10th year of his service as the beloved pastor of the First Church, Mansfield, one of the largest of our Ohio churches.

### Michigan.

DETROIT.—*First.* The council which met May 27 formally installed the new pastor, Dr. Nehemiah Boynton. The roll showed a large representation from various centers in the State. Appreciative reminders of Dr. Boynton's earlier service in the East were reiterated and, with such thoughts in mind, the council was little disposed to question him. The evening service brought a strong welcome to the new pastor from the spokesmen and from the congregation of the church. Dr. E. B. Webb preached the sermon, as he did also at Dr. Boynton's ordination and at his installation at Haverhill and Boston. Pres. W. G. Sperry, D. D., offered the prayer.

## THE WEST.

### Iowa.

SIOUX CITY.—Rev. M. W. Darling preached hi tenth anniversary sermon May 24. During his pastorate the membership has grown from 150 to 505. No communion service has passed without accessions. The exact number received during the decade is 495. A fine building has been erected. With a strong and united church Mr. and Mrs. Darling have reason to rejoice in the memory of their labor here, and a host of friends rejoice with them.——*Mayflower.* Rev. R. W. Jamison has moved his mission down town. At present the Ballington

Booth American Volunteers are co operating with him in large meetings held every night.

KEOSAUQUA.—Rev. W. B. Hague of S. Bridgton, Me., who some weeks ago was called to this pastorate, has returned from a three weeks' visit to the field. His answer has not yet been given.

MARION.—At the last report about 60 persons had applied for membership, most of whom began the Christian life in the union meetings conducted by Evangelist Williams.

DENMARK.—The Iowa H. M. S. recently received $400 by bequest from the estate of the late Oliver Brooks, for more than 50 years clerk of this church.

At Burlington special union meetings are now in progress, under the leadership of Evangelist Chapman.

At the State Association a determined and persistent attempt was made to get the body to take some action concerning the Bay (Cal.) Association of churches as respects its action in suspending Rev. C. O. Brown, D. D. The brethren who urged it so strongly were simply contending for a principle of Congregationalism as they saw it, but the motions were voted down.

### Minnesota.

WAYZATA.—The ordination of Miss Alice R. Palmer, May 28, was an interesting occasion. She has been a valued worker in the W. C. T. U. in Africa and in other portions of the East. Of Presbyterian origin, she has always felt drawn to the ministry. Her examination showed her to be well grounded in the faith, to have a high and normal school education, with a large fund of sanctified common sense. The church has prospered during her five months' ministry. Nearly all the Minneapolis churches were represented. A cablegram of congratulation was received from Lady Henry Somerset, Miss F. E. Willard and Miss Anna Gordon. There are three ordained women now preaching in the State.

SPRING VALLEY.—*First.* The 40th anniversary of organization was observed May 24, 25. Rev. Dr. J. A. Chamberlin preached the sermon and the pastor, Rev. P. H. Harmon, D. D., conducted the roll-call. More than 100 members responded to their names and 16 communications from former pastors and absent members were read. Rev. Messrs. R. G. Jones, W. W. Gist and Henry Faville gave the principal addresses. The exercises closed with a banquet in the Masonic Temple, which was largely attended and heartily enjoyed.

ST. PAUL.—*Hazel Park.* Some repairs have been made upon the building and a few debts paid. Congregations are increasing and there is marked interest since the coming of Rev. T. A. Turner.——*Gladstone.* A Sunday school of 100 members and a C. E. Society have been organized, under the lead of the People's Church, Rev. S. G. Smith pastor; and a subscription has been raised for a new chapel which, with help from the C. C. B. S., will be erected at once.

RANDALL.—Great interest is awakened by the prospect of a meeting house, the only one in the place. The foundation has been laid and the completion is expected in July. Much credit is due to Mr. W. R. McClane, a student from Carleton College who is preaching here for the summer. Four new members have been received into fellowship.

MOORHEAD.—Rev. C. E. Harris, Jr., was installed pastor, May 21, by a large and representative council. The excellent doctrinal paper presented by Mr. Harris was well received. He has had unusual educational advantages and gives promise of becoming an efficient workman.

ANOKA.—During the three years' ministry of Rev. H. N. Pringle there have been a large number of additions, and the church is in a much better state except that financial troubles make it difficult to sustain preaching.

### Kansas.

HYMER.—A church of nine members was organized, May 17, by Superintendents Broad and Bush. The occasion was one of deep interest. The movement originated in meetings held by Rev. G. M. Pfeiffer, pastor at Diamond Springs, who will also supply at Hymer. The new enterprise is in Chase County, near "Diamond Ranch," which contains 30,000 acres owned by an English syndicate. This ranch is the great industry of the region, as 8,000 cattle graze upon it. Its managers and employés, as well as the farmers in a wide territory, encourage the new religious movement, and a meeting house will soon be erected. This is the only church in the village or vicinity.

Evangelist Veazie has closed brief, successful services at Severy and Western Park, preparing the way for the union of the two fields under one pastor.——Six students will supply fields in the State this summer—three from Yale Seminary, one from Oberlin, one from Canada and one from Washburn College.

The cyclones occurring Sunday, May 17, and later brought desolation into some Congregational fields and severe loss to the people and work. Sabetha, Seneca, Oneida and the northern part of Clay County were struck. The meeting houses at Oneida and Goshen (Clay County) are in ruins. So far as is known no persons connected with the churches and congregations were killed, but some lost their homes and suffered personal injuries. It is believed that the area of the calamity is small. Local help will be sufficient to meet the needs of individuals rendered homeless. But the churches are too poor to rebuild without aid, and this feature appeals strongly to the spirit of fellowship in more favored parts of our land. Rev. L. P. Broad, superintendent of home missions, Topeka, will give reliable information concerning these pressing needs.

### North Dakota.

KELSO.—The people were made happy May 24 by the dedication of a neat and commodious house of worship. The work began with a Sunday school formed May 1, 1895, and the church was organized the following October. The dedicatory services were conducted by the pastor, Rev. N. P. McQuarrie, assisted by Prof. W. A. Deering, dean of Fargo College, Supt. E. H. Stickney and others. All in the community enjoy the privilege of worshiping in their own meeting house. Mr. McQuarrie is an earnest and faithful worker and his efforts are highly appreciated.

REYNOLDS.—The preliminary organization for the Congregational church has been effected by Rev. J. D. Whitelaw. Work was begun here last September and is progressing rapidly, with good prospects. Mr. Whitelaw preaches at Buxton in the morning, Reynolds in the afternoon and Cummings in the evening.

FARGO.—The meetings conducted by Evangelist Hunt closed May 28. They have been well attended and full of interest and many conversions are reported. Though the weather has been unfavorable, much good has been accomplished.

## PACIFIC COAST.

### California.

OAKLAND.—Mrs. H. G. Noyes of this city, formerly of Binghamton, N. Y., bequeathed over $11,000 to various societies, among them the California H. M. Society, Y. M. C. A. and Y. W. C. A. of Oakland and the C. C. B. S. She also gave $1,250 for Chinese work on the Pacific coast; $120 to Rev. W. C. Pond, its superintendent; $2,500 to establish the Noyes scholarship in Pacific Seminary; $1,000 to Pomona College, and $500 for the kindergarten work of the First Church, Oakland.

### Washington.

BELLEVIEW.—A C. E. Society of 16 active members has just been organized. The church is only a few months old but several members are to be added at the next communion, and all departments give evidence of vigorous life.

The women of the churches are taking the lead in bringing the importance of missions before the people. An all-day meeting was greatly enjoyed by the Seattle churches, May 13, and a week later the Tacoma women held a rally in which a large number of churches participated.

### Oregon.

The 25th anniversary of the organization of Hassalo Street Church, Portland, was fittingly celebrated May 14.——A partial result of revival interest at Forest Grove was the admission of five young people at the May communion. Others interested will unite in due time.

## WEEKLY REGISTER.

### Calls.

APPLEMAN, Hiram H., St. Charles, Minn., declines call to Sauk Rapids and Cable.
BLUE, Jas. M., Andover Sem., to United Ch., Lawrence, Mass. Accepts.
BUTCHER, Stephen G., Hartford Sem., to asst. pastorate, South Ch., New Britain, Ct.
CALHOUN, Newell M., Canandaigua, N. Y., to the presidency of Keuka College. Accepts, and has begun work. His address is unchanged.
CAMERON, Alick J., Westmore, Vt., to Jamaica and W. Townshend.
DUNCAN, H. J. B., to Park Vale Mission, Omaha, Neb.
FRINK, G. N., El Paso, Tex., a former pastor at Jennings, La., is recalled.
GIBSON, Andrew, Bangor Sem., accepts call to permanent pastorate at Loudon, N. H.
GIBSON, Jno., S. Kaukauna, Wis., to Washburn. Accepts.
HARRIS, Clarence J., formerly at Windham, Vt., to Colchester. Accepts.
HOLDEN, Fred. A., Buckingham, Ct., to Burlington. Accepts.
HOLMES, Wm., Taylor, Pa., to Parsons.
HUNT, Emerson L., Cherryfield, Me., accepts call to Ellsworth Falls.
MADILL, J. C., Sarnia, Ont., to Hope Ch., Toronto. Accepts.
MILLER, Paris E., Bangor Sem., to Hooksett, N. H. Accepts, and has begun work.
MILLS, Augustus W., to Rye, N. H. Accepts, and has begun work.
MOORE, Philip H., accepts call to remain another year at Saco, Me.
PALMER, Harry, Swedish Ch., Middletown, Ct., accepts call to Bristol and Plainville.
READ, Eugene B., to remain at Homer, Ill. Accepts.
RICHARDS, Geo. S., to W. Hartland and Riverton, Ct.
ROSEWARNE, J. Vincent, Salem, Neb., to Denison, Tex. Accepts, and has begun work.
SMITH, Zwingle H., Howard, S. D., to Hutchinson, Minn. Accepts, and has begun work.
STEARNS, Edward R., New Vineyard, Me., accepts call to Warren.
SVENSON, Gustav A., Chicago Sem., to Swedish Ch., Middletown, Ct. Accepts.
WATHEN, Chas. B., S. Main St. Ch., Manchester, N. H., accepts call to Rehoboth, Mass.
WILCOX, A. Y., Auburn Sem., accepts call to supply for a year at Newark Valley, N. Y., to begin work June 21.

### Ordinations and Installations.

APRAHAMIAN, Sarkis A., *o. p.* Green's Landing, Me. Sermon, Rev. D. L. Yale; other parts, Rev. Messrs. J. P. Cushman, J. S. Richards, G. S. Heffiin, Ebenezer Bean.
BEEBE, Julius R., *o. p.* Sanborn, N. D., May 29.
BLISS, Leon D., *i.* First Ch., Great Barrington, Mass., May 27. Sermon, Rev. Dr. W. H. Ward; other parts, Rev. Messrs, I. A. Burnap, Edward Day, W. W. Curtis, I. S. Hartley, D. D.
BOYNTON, Nehemiah, *i.* First Ch., Detroit, Mich., May 27. Sermon, Dr. E. B. Webb; other parts, Rev. Messrs. W. G. Sperry, D. D., H. P. De Forest, D. D., W. E. Strong, W. H. Davis, D. D., M. A. Brownson, D. D., J. W. Bradshaw, D. D.
GOODENOUGH, Giles F., Hartford Sem., *o.* Nepaug, Ct., May 26. Sermon, Prof. M. W. Jacobus, D. D.; other parts, Rev. Messrs. J. P. Hawley, C. H. Stevens and Arthur Goodenough, father of the candidate.
HYDE, B. F., *o.* Bridgewater, Vt., May 26. Sermon, Rev. Dr. J. B. Thrall; other parts, Rev. Messrs. J. E. Fullerton, A. N. Ogilvie, Peter McMillan, W. H. Mousley.
JONES, Jno. O., *o.* and *i.* Bound Brook, N. J., May 27. Sermon, Dr. L. O Brastow; other parts, Rev. Messrs. Jno. Kershaw, Henry Ketcham, S. L. Loomis, F. A. Johnson, C. L. Goodrich.
PALMER, Alice R., *o.* Wayzata, Minn., May 28. Sermon, Rev. J. H. Morley; other parts, Rev. Messrs. E. E. Rogers, J. A. Stemen, James McAllister, L. H. Kellar, C. B. Moody.

### Resignations.

BUCK, Geo. J., Springfield and Selma, Minn., to take effect June 15.
DAVIDSON, Wm. W., Riverton, Ct.
EDDY, Wm. D., Norwood and Norfolk, N. Y., to take effect June 10. He will supply the pulpit until Aug. 1.
HILLIARD, Dow L., Decorah, Io.
MCBRIDE, W. Henry, Second Ch., Wells, Me., to take effect early in August.
MASON, H. C., Turnberry and Howick, Ont.
PRINGLE, Henry N., Anoka, Minn., to take effect in July.
QUARDER, Paul, Minden, Io.
TAYLOR, Chas I., Grand Blanc, Mich.
VATER, Wm., E. Brookfield, Vt.
VAUGHN, Howard R., Second Ch., Eau Claire, Wis.
WOODRUFF, Mrs. Emily C., Little Valley, N. Y.

### Dismissions.

ALLEN, Herbert O., Franklin Ave. Ch., Cleveland, O., May 28.
BARTLETT, Wm. A., Ridgeland, Ill., May 25.
BLAISDELL, Jas. A., Waukesha, Wis., May 27.
HICKS, Lewis W., First Ch., Wellesley, Mass., May 26.

### Churches Organized.

BRATTLEBORO, Vt., Swedish Evangelical, rec. 27 May.
HYMER, Kan., 17 May, 9 members. It will be supplied by Rev. G. M. Pfeiffer.
WINTHROP, Mass., Union Ch., org. and rec. 27 May, 21 members. Rev. Arthur Truslow, acting pastor.

### Miscellaneous.

BISSELL, Oscar, formerly of Holland, Mass., has removed to Brimfield, where he can be addressed.
HORINE, Stephen D., of Ogden, Io., has been ill for several weeks, but is slowly recovering. Rev. H. N. Lawrence has supplied his pulpit for three Sundays and Secretary Douglass for one.
LYTLE, Jas. A., on graduating from Williams College in June, will close his work with the church in S. Williamstown, Mass.
MCCOWAN, H. S., will supply at Sauk Rapids, Minn., Sunday evenings, in connection with his pastorate at St. Cloud.
UPTON, Rufus P., closes his work at Lake Park and Audubon, Minn., and is invited to visit Garvin and Custer.
WEATHERLY, Arthur L., of Harvard Divinity School, has been invited to supply at Blencoe, Io., during the summer.

## ADDITIONS TO THE CHURCHES.

| | Conf. | Tot. |
|---|---|---|
| **CALIFORNIA.** | | |
| E. Los Angeles, | 8 | 12 |
| Escondido, | 4 | 7 |
| Pico Heights, | — | 14 |
| Santa Monica, | 5 | 5 |
| **CONNECTICUT.** | | |
| Bridgeport, South, | — | 6 |
| East Haven, | 27 | 27 |
| N. Branford, | 5 | 5 |
| Waterbury, Third, | 4 | 4 |
| Winsted, First, | — | 3 |
| **INDIANA.** | | |
| Elkhart, | 3 | 3 |
| Ontario, | 5 | 5 |
| **KANSAS.** | | |
| Hymer, | — | 9 |
| Lawrence, Plymouth, | 22 | 26 |
| Ottawa, | 3 | 4 |
| **MAINE.** | | |
| Bangor, First, | 4 | 4 |
| Hammond St., | 4 | 4 |
| **MASSACHUSETTS.** | | |
| Southbridge, | 4 | 6 |
| Winthrop, Union, | — | 21 |
| **MICHIGAN.** | | |
| Big Rock, | 22 | 22 |
| Metamora, | — | 4 |
| Port Huron, Twenty-fifth St., | 6 | 8 |
| Sand Lake, | 2 | 9 |
| **MINNESOTA.** | | |
| Randall, | — | 4 |
| St. Paul, People's, | 12 | 21 |
| **NEBRASKA.** | | |
| Aurora, | 4 | 6 |
| Burwell, | 16 | 16 |
| Curtis, | 7 | 9 |
| Indianola, | 5 | 5 |
| Omaha, Plymouth, | — | 5 |
| **NEW HAMPSHIRE.** | | |
| Durham, | — | 8 |
| Franklin, | — | 13 |
| **NORTH DAKOTA.** | | |
| Crary, | — | 9 |
| Dickinson, | 7 | 12 |
| Grand Forks, | — | 11 |
| Inkster, | — | 4 |
| Melville, | — | 5 |
| **RHODE ISLAND.** | | |
| Central Falls, | 12 | 12 |
| Providence, Central, | 8 | 8 |
| **SOUTH DAKOTA.** | | |
| Ipswich, | 5 | 9 |
| Webster, | 4 | 5 |
| **WISCONSIN.** | | |
| Bruce, | — | 11 |
| Burlington, | 4 | 5 |
| Waupun, | 14 | 15 |
| W. Salem, | 21 | 28 |
| **OTHER CHURCHES.** | | |
| Braddock, Pa., First, | 15 | 18 |
| Danby, Vt., | 5 | 5 |
| Denver, Col., Welsh, | — | 32 |
| Forest Grove, Ore., | 5 | 5 |
| Lincklaen, N. Y., | — | 20 |
| Willow Springs, Mo., | 1 | 8 |
| Winthrop, Io., | — | 4 |
| Churches with less than three, | 24 | 36 |

*Conf.*, 307; *Tot.*, 543.

*Total since Jan.* 1. *Conf.*, 10,235; *Tot.*, 16,901

## SPRING MEETING OF THE WOMAN'S BOARD.

Edwards Church, Northampton, opened its hospitable doors for the semi-annual meeting of the Woman's Board of Missions, May 27. In this connection Hampshire County Branch celebrated its twentieth anniversary, and the first part of the morning session was devoted to the work of the branch, Mrs. William Gallagher presiding. Mrs. Merrill E. Gates conducted a devotional service and Mrs. Joseph Marsh welcomed the guests. The reports of the branch secretaries, Miss Tyler and Miss Hunt, showed encouraging gain among the young people. The treasurer, Miss Kneeland, reported the receipts for the year $2,569. Mrs. D. W. Marsh gave a Twenty Years' Review of the history of the branch. Organized with a bare quota of local societies, it now numbers forty-two. Mrs. Colton of Easthampton is the only survivor of the original board of officers. The aggregate of contributions for the twenty years is $50,522. During the singing of an original birthday hymn special birthday offerings were presented by the societies, amounting to $271.46, which is to be added to money already given as a memorial to Mrs. William H. Stoddard, the first president of the branch, the whole sum, $700, to be appropriated to some foreign mission work which shall be associated with Mrs. Stoddard's name.

The last hour of the morning and the entire afternoon session were under the auspices of the board, Mrs. Judson Smith presiding. Mrs. Gallagher, in behalf of the branch, welcomed the board. The statement of the treasurer, Miss Carruth, reported receipts for six months: from contributions $47,679 65, from legacies $18,820.85, total $66,500.50. Miss Stanwood, secretary, in an address entitled Mid-year Observations, reviewed the events of the half-year. New Haven Branch has celebrated its twenty-fifth anniversary and New York Branch its twentieth. Special effort has been made to increase membership. Of the six months' contributions more than one-tenth has been designated by the donors for extra objects, including Armenian relief, American Board debt and other special calls, thus reducing the amount available for the definite work for which the board has pledged itself, and rendering most vigilant effort necessary for the remainder of the year in order that by Oct. 18 funds may be received sufficient to provide for the work which legitimately belongs to the board. The home secretary, Miss Child, having visited India, Ceylon and China, is now in Japan and expects to sail from Yokohama for Vancouver June 19. Miss Kyle, field secretary, has had several encouraging touring campaigns. Miss May, assistant treasurer, has been compelled by ill health to resign. Several missionaries have come home for rest: Miss Stone from Bulgaria, the Misses Ely, Miss Bartlett, Miss Harlow and Miss Pierce from Turkey, Miss Nugent from India, Miss Talcott, Miss Kent and Miss Daniels from Japan, and Miss Crosby from Micronesia. Miss Noyes is now returning to India and Miss Gilson has gone to Gazaland. A tribute was paid to the heroism of the missionaries in Turkey, and the echo of the call which comes loud and often from there and from other lands made it more sure than ever that the time is not yet for remitting most diligent and vigilant effort.

Miss Lamson, secretary of junior work, in an address entitled, The Half That Has Not Been Told, urged the importance of more definite organization among young people and of more efficiency in this direction among Christian Endeavorers, saying, "We have been too well satisfied that the burdens of our missionary organization should be lifted by hands fitted by years of experience to handle them wisely."

Interesting addresses were made by Miss Mary B. Daniels, recently returned from Japan, Miss Ellen M. Stone of Bulgaria and Mrs. J. K. Browne of Harpoot, Turkey. Mrs. George M. Rowland gave a graphic account of A Day's Experience in Tottori, Japan, and Mrs. Chauncey Goodrich of Tungcho held the audience for half an hour speaking of The Awakening of China. A large audience was present at the two sessions.

## CHRISTIAN ENDEAVOR NOTES.

The Endeavorers of a South Carolina town propose to distribute in public places a supply of fans bearing printed notices of church and society meetings.

The Sunday school committee of a society in Watertown, N. Y., furnishes the members of the society each month with slips of paper containing Bible readings on some definite topic.

A society in Baltimore, Md., became much interested in two young Scotchmen, who are studying medicine in that city with a view to becoming foreign missionaries, and secured means to furnish rooms for their use during the time of their stay.

A sunshine committee in India has visited and helped 323 poor people during the year. The spirit of the society is shown by the fact that it raised $250 within a fortnight to pay the church debt, and it keeps on hand a load of wood to help any that are in want.

A permanent temperance pledge for the signatures of members was provided two or three years ago by the Union Park Society of Chicago It has been framed, and is placed on the wall of the lecture-room, ready to receive new signatures at any time. The societies belonging to the west division of the Chicago Union are being urged to adopt a similar course.

The first society in Peking, China, formed one year ago, has already grown to five, and the membership has become tenfold what it was.——A two weeks' musical convention was arranged by a society at Columbiana, O., for the purpose of improving the singing in the church.——A Junior, fifteen years old, of St. Paul, Minn., a week after uniting with the church, formed a class of children from four to eleven years old for the study of the Bible.

A paper on Sabbath observance was presented at a conference on Christian citizenship held by the local union of Mt. Vernon, N. Y., last March. As a consequence a petition was at once circulated asking for the closing of the post office in that place on Sunday. The petition, bearing about 2,000 signatures, was forwarded to Washington with letters from leading citizens, and in less than a week the reply was sent that the post office would be closed, as requested.

In place of the white caps that have been the badge of past convention committees, the Washington committees will be distinguished by white straw hats with bands of red, white and blue, bearing the name of the committee. Headquarters at the Riggs House, for the benefit of any women attending the convention as representatives of papers, will be kept open from 11.30 to 2 and from 4 to 8 each day during the convention, and will be in charge of a committee appointed by the Woman's National Press Association. The Washington Homeopathic Medical Society intends to establish a tent on the White lot, where free medical attention can be given in case of emergency. Free admission to the Corcoran Art Gallery is to be granted to any visitors wearing the convention badge. All who are serving at the headquarters of the committee of '96 are Endeavorers, and every evening they hold a brief service of prayer for the convention.

THE exhibit of Old Blue Delft Plaques in Jones, McDuffee & Stratton's Art Pottery Rooms includes some of the best examples of that famous pottery.

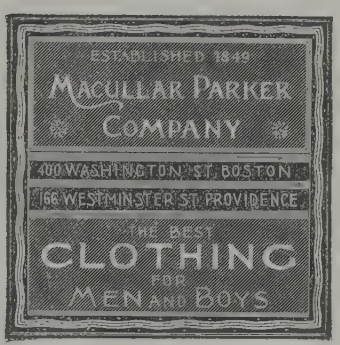

# TONE

Up the system at this season with Hood's Sarsaparilla if you would ward off summer sickness, and cure that tired feeling, weakness, dull headache, sleeplessness, loss of appetite. Your blood needs to be cleansed, enriched and fitted to supply nourishment to the organs, nerves and muscles of the body. Pure blood is the great need of thousands.

# HOOD'S
## Sarsaparilla

Is the best—in fact the One True Blood Purifier.

**Hood's Pills** do not purge, pain or gripe. All druggists, 25c.




# WINDSOR — 1726.

It must not be forgotten that chairs were costly and very scarce in Colonial times, and stools were mainly used.

One of the most famous of all Colonial Chairs is the Windsor Chair, which owes its name to the fact that the first chair of this shape was discovered by George III. in a shepherd's hut in Windsor, the shepherd having himself made it, largely with his pocket knife. The king found it so comfortable that he at once ordered others made like it, and thus the chair was introduced.

When the Boston Public Library looked for the most comfortable chairs for its reading rooms, they adopted unanimously the Windsor Chair, as a seat that could not be improved upon.

We have secured some reproductions of a famous Windsor Chair, brought to Philadelphia by Governor Patrick Gordon in 1726. It is a true Windsor, and delightfully comfortable. The opportunity to secure one of these historic patterns may not occur again. The chair is not at all expensive. You will want half a dozen of them when you see and try one.

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*Not a Patent Medicine.*

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is an actual disease with thousands. Cathartics give only temporary relief. The cause of the disease, some obscure nerve trouble, must be reached by a nerve tonic, one containing phosphorus, in order to obtain action upon the brain and spinal cord.

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*A Phosphorized Cerebro-Spinant*

is the only tonic containing phosphorus, chemically pure, perfectly harmless, Prompt, concentrated, powerful. IT WILL CURE CONSTIPATION permanently.

Regular bottle, $1.00, 100 doses. All druggists, or by mail. Sample by mail, 25 cents. Descriptive pamphlet, formula, testimonials, etc., mailed to any address.

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know the value of a tasty and appetizing food—that *stays* tasty. Here's the value of

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containing 10 per cent. SOMATOSE, a dry extract of meat, for dyspeptics and convalescents, made by the American Biscuit & Manufacturing Co., New York. SOMATOSE BISCUITS are easily digested, increase the appetite, restore strength, increase the weight.

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**Blake Bell Foundry**
Established in 1820.
**Successors to WM. BLAKE & CO.**
Manufacture bells of every description, single or chimes, of Copper and Tin. Address
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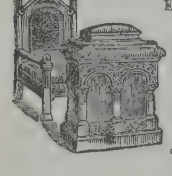

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## THE BUSINESS OUTLOOK.

Another week has passed and no marked improvement in the character of general trade is seen. But improvement is to be noted in the demand for hides, leather and shoes, and these articles have an advancing tendency. Cotton goods are in oversupply and dull and low. Most of the woolen mills in the country are working on reduced time or simply on orders. Stocks of old raw wool are large and, as the new clip is beginning to arrive, prices naturally are in buyers' favor.

Despite the attempts of large iron and steel manufacturers to curtail production so as to prevent a glut, the market is oversupplied and prices are scarcely steady. Men in the trade do not look for much improvement in the iron industry until after the middle of July at least. During the week ended Saturday the course of prices in staples was downwards. Flour, coal, hides, leather, sugar and print cloths were about the only staples to hold their own.

Collections do not seem to be any more satisfactory than formerly. At the financial centers very little commercial paper is making. The supply of money is in excess of the demand, and good grade paper is eagerly snapped up at easy rates. The whole business world here is waiting to see what will be done on the money question at the St. Louis convention before making any new commitments of capital.

As to the speculative markets there is little to say. In Wall Street especially speculation has been practically dead. It is probable, however, that there will be more activity just prior and succeeding the St. Louis convention. If that convention declares for gold a good-sized bull market ought to follow, in which all classes of stocks will participate in the advance movement.

## BIOGRAPHICAL.

REV. PETER BLAKE THAYER,

The beloved, venerable pastor of the Congregational Church in Garland, Me., died at the parsonage, May 25, after a brief but painful illness. Mr. Thayer was born in Alstead, N. H., Feb. 29, 1816, graduated from Bangor Theological Seminary in 1847, and the following year was ordained in Garland, Me., where he has remained as pastor ever since, spending his summer vacations in Northern Aroostook doing missionary work. Father Thayer, as he was called, was for many years a trustee of Bangor Seminary and of the Maine H. M. S. He was accustomed to attend the large gatherings of the missionary societies and was looking forward to the jubilee celebration of the A. M. A., being one of the few original members of that organization fifty years ago.

ITS HEALING properties are wonderful, *Pond's Extract. Do not trust anyworthless substitute for the genuine.*

BREVITY IS THE SOUL OF WIT.—Therefore we say, take Adamson's Botanic Cough Balsam first, last and always when there is any tendency to throat or lung soreness or irritation. It is the best remedy on earth for coughs and bronchial troubles. Sold at all druggists.

NOW'S THE CHANCE.—No reader of this paper should miss the rare chance to secure one of those "Windsor" Colonial chairs described in another column by the Paine Furniture Co. These are the chairs which were adopted by the Boston Public Library as a reading chair. They have a famous history, having been discovered by George III. in a shepherd's hut while the royal monarch was hunting in Windsor. They are not at all expensive and can only be procured at these warerooms.

HALF RATES TO ST. LOUIS AND RETURN.—On account of the Republican National Convention the B. & O. R. R. will sell tickets from all points in New England to St. Louis and return at half rates, good going June 12 to 15, and to return until June 21. Route is *via* New York, Philadelphia and Washington. These rates are open to the public and an excellent opportunity is afforded to visit St Louis during the great convention. For rates and further information address A. J. Simmons, N. E. A. 211 Washington Street, Boston.

**Fifty Years Ago.**

President Polk in the White House chair,
While in Lowell was Doctor Ayer;
Both were busy for human weal
One to govern and one to heal.
And, as a president's power of will
Sometimes depends on a liver-pill,
Mr. Polk took Ayer's Pills I trow
For his liver, **50 years ago.**

**Ayer's Cathartic Pills**

were designed to supply a model purgative to people who had so long injured themselves with griping medicines. Being carefully prepared and their ingredients adjusted to the exact necessities of the bowels and liver, their popularity was instantaneous. That this popularity has been maintained is well marked in the medal awarded these pills at the World's Fair 1893.

**50 Years of Cures.**

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and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

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## WOMAN'S BOARD PRAYER MEETING.

PILGRIM HALL, CONGREGATIONAL HOUSE, BOSTON, MAY 29.

Mrs. Mary Clement Leavitt, well known for her missionary temperance work around the world, was the leader, and read Christ's last commission as given in Matt. 28: 19, 20. She especially commended American missionaries for the way they were "teaching . . . to observe all things," and quoted an English missionary in Zululand who, speaking of the work of his society, said, "We need a Pixley, a Wilder," continuing the list of American missionaries; "none hold the people to so high a standard as they." She read the parallel passages in Mark and Luke, and spoke of the philanthropy growing out of missionary work, of the lack of benevolent institutions under any but the Christian religion; not until brought into contact with them as established by missionaries, and induced by shame and a desire to compete with them, do the followers of other faiths start work of that kind.

Miss Stanwood read the names on the calendar for the week with a few words of explanation, giving the latest intelligence from Sivas, Cæsarea and Talas, and then introduced Miss Pierce, who but two weeks ago arrived in this country from Aintab where she has been for twenty-one years without a visit home, and in that time has not lost a week through sickness. Miss Pierce spoke of their terrible experiences in connection with the massacre of Nov. 16, their first intimation of actual outrages coming in a letter from Harpoot; of her incredulity concerning the possibility of a similar experience there; of the self-control of their girls while the massacre was going on; of Dr. Hamilton and Miss Trowbridge who, with only native assistance, cared for the wounded as they were brought in; of the danger which she and her party met even on their way to the coast, when their guard advised their turning back, but some soldiers coming from another direction promised to protect them. Mrs. J. K. Browne announced that four of the Red Cross agents had reached Harpoot, and Mrs. Browne and Mrs. S. B Pratt offered prayer for the afflicted people in these fields.

## EDUCATION.

— By recent enactment of the State legislature twenty new free scholarships in the Worcester Polytechnic Institute become available to the next entering class. This makes forty free scholarships in all available, one for every senatorial district in the State, in addition to the twenty-five or more free scholarships to which students from Worcester County only are eligible.

— The new president of Rollins College, Rev. George M. Ward of Lowell, who has just entered upon his duties, is a graduate of Dartmouth College and of the Boston Law School. His enthusiastic work as the first general secretary of the United Society of Christian Endeavor has made him well known throughout the country. The wide acquaintance thus formed, his business experience after resigning this position, and his subsequent training for the ministry at Andover Theological Seminary make him peculiarly well fitted for the leadership of Rollins College.

The question, How has God made himself known? is almost equivalent to the question, Has God made himself known? We are unable intelligently or steadfastly to believe in revelation until we rid our mind of misapprehensions of its method and clearly perceive that it is spiritual. We have learned many of the superficial lessons of religion, but its fundamental teachings we have yet to receive. "No man hath *seen* God at any time": "God is Spirit"—these seem the foundation stones of the whole superstructure; alas! who has received them?—*British Weekly.*

IMPOVERISHED blood causes that tired feeling. Hood's Sarsaparilla purifies, enriches and vitalizes the blood and gives vigor and vitality.

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Why?

Because we are **Sole Agents** for

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which is the Best Glove Made.

*Price List.*

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| Four Button, Colors, Plain Back | $1 50 |
| Four Button, Colors, Embroidered Back | 1.75 |
| Four Button, Black, Plain Back | 1.75 |
| Seven Hook, Colors and Black, Embroidered Back | 1.75 |

*We guarantee satisfaction or refund your money.*

## CHANDLER & CO.,

Winter St., Boston.

# June Weddings.

Intending buyers will find beautiful specimens of Rich Cut Glass——Cloisonné Vases——Fine Lamps and Shades——Single Dozens of Richly Decorated Plates——Salad Sets——Old Blue Delft Plaques——A. D. Coffees in Morocco Cases——China Loving Cups from Doultons——Rich Glass Loving Cups from Carlsbad——Plant Pots and Pedestals——Punch and Lemonade Bowls——Rich Decanters——Japanese Bronze Lamps——Old Blue Nankin China Lamps——Royal Worcester China Pieces——Dinner Sets——Tea Sets——etc.

INSPECTION INVITED.

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**China, Glass and Lamp Merchants,**

*WHOLESALE AND RETAIL,*

**120 FRANKLIN.**

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"The best, of course," you tell your dressmaker, and trust to her using the

S·H·&M·

REGISTERED TRADE MARK

BIAS VELVETEEN SKIRT BINDING

Why don't you *tell* her to use it or, better still, buy it yourself?

**If your dealer will not supply you we will.**

Samples showing labels and materials mailed free. "Home Dressmaking," a new book by Miss Emma M. Hooper, of the Ladies' Home Journal, telling how to put on Bias Velveteen Skirt Bindings sent for 25c., postage paid.

S. H. & M. Co., P. O. Box 699, N. Y. City.

# Choice Laces

**Worth 20c. to 50c., at 10c. and 12½c.**

Here is the best bargain in Choice Laces that has been offered this season. Plauen, St. Gall and France are represented in the display:

**Oriental, Point de Paris and Valenciennes Laces, 6 to 12 inches wide, in cream and butter color, worth 20c. to 50c. per yard, our special prices**

**10c., 12½c.**

**Per Yard.**

## Wm. S. Butler & Co.,

TREMONT STREET, BOSTON.

"I make my white skirts of

**Pride** of the **West** muslin."

## Does Your Hair Fall Out?

Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for ten years. Send self-addressed stamped envelope to Miss RACHEL T. WYATT, Centerville, Mass.

**IT WILL SERVE THE INTERESTS** of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist.*

## OUR MORTAL DISEASE.

The mortal disease with which our legislatures are smitten has little or no relation to bills against gambling or lotteries or dueling. Damning those sins legislators have no mind to is the easiest way in the world of compounding for those they are inclined to. Their great temptation is not to send challenges or gamble recklessly, but to make themselves, by purchase, nomination and election, some boss's "man," to go weekly to his office for orders or to take them meekly every day over the long-distant telephone, to sink reason, conscience, independence, the interests or demands of their constituents, and make themselves nothing but voting machines in the hands of the men who buy and sell legislation. This is the hideous cancer that is sapping the life of American legislatures, and while its deadly progress is becoming, as it is, more and more visible in State after State, to talk of improved legislation and waves of morality is going out of one's way to be foolish.—*New York Evening Post.*

## NOTEWORTHY FORTHCOMING MEETINGS.

National Conference of Charities and Correction, Grand Rapids, Mich., June 4-10.
National Conference of Y. M. C. A. Secretaries, Cleveland, O., June 5-9.
International Missionary Union, Clifton Springs, N. Y., June 10-17.
International Sunday School Reception and Conference, Northfield, Mass., June 20-22.
International Sunday School Convention, Boston, Mass., June 23-26.
World's Student Conference, Northfield, Mass., June 26-July 5.
Chautauqua Assembly, Chautauqua, N. Y., June 27-Aug. 24.
Evangelical Alliance, Fiftieth Anniversary, Mildmay, Eng., June 30-July 4.
Northfield Y. M. C. A. Camp, Northfield, Mass., July 1-Sept. 1.
School for Systematic Bible Study, Northfield, Mass., July 6-Aug. 24.
National Educational Association, Buffalo, N. Y., July 7-10.
Christian Endeavor Convention, Washington, D. C., July 8-13.
Y. W. C. A. Conference, Northfield, Mass., July 10-20.
General Conference for Bible Study, Northfield, Mass., July 30-Aug. 12.
Association for the Advancement of Science, Buffalo, N. Y., Aug. 24-29.
American Social Science Association, Saratoga, N. Y., Sept. —.
American Board, Toledo, O., Oct. 6-9.
American Missionary Association, Boston, Mass., Oct. 22.
National W. C. T. U. Convention, St. Louis, Mo., Nov 13-18.

Progress does not ride on a powder cart. Progress rides in the chariot of the Prince of Peace.—*Rev. William L. Watkinson.*

## Marriages.

*The charge for marriage notices is twenty-five cents.*

HULL—BURGESS—In Wareham, May 24, by Rev. J. H. Yeoman, Arthur C. Hull of Plymouth, N. H., and Annie E. P. Burgess of Wareham.

RICHARDS—THAYER—In Cambridge, May 28, by Rev. Alexander McKenzie, D. D., assisted by the bride's father, Prof. J. H. Thayer of Harvard Divinity School, Prof. Theodore W. Richards and Miriam S. Thayer.

WILLMOTT—UPTON—In Bath, Me., May 26, Rev. Benj. A. Willmott of London, Eng., Bangor Seminary, '96, and Alice Lowell Upton, daughter of the late Elijah Upton.

## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

FAIRBANKS—In Manchester, N. H., May 28, Hon. Alfred G. Fairbanks, prominent in business and political circles, for fifty years a member of Franklin Street Church, aged 74 yrs.

FISKE—In Penacook, N. H., May 26, Mary A. W., widow of the late Rev. A. W. Fiske, aged 82.

HOLMAN—In Bangor, Me., May 4, Daniel Holman, for more than forty years the courteous and respected sexton of Central Church.

LYMAN—In Providence, R. I., May 14, suddenly, Asa Lyman, aged 63 yrs.

TARBELL—In Mason, N. H., May 16, of pneumonia, Charles W. Tarbell, aged 56 yrs.

### BENJAMIN F. STONE.

The First Congregational Church of Nashua, N. H., has lost in the death of Benjamin F. Stone its oldest member and one of its most genuine and devoted Christians. Mr. Stone had lived nearly a century, having reached his ninety-fifth year. Until within a comparatively few years he has been able to attend church and the Sunday school, where he seemed to find peculiar delight in the study of God's Word. He was a Christian of positive convictions and sterling worth. The promises of God were eternal verities to him. He retained in his old age a remarkable interest in the events of the day both in church and state. Mr. Stone was born in Groton, Mass., lived many years in Lunenburg, Mass., and about twenty years ago came to Nashua to make his home. He leaves a widow, who has already passed her "fourscore and ten." His funeral took place May 21.


ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS. CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
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IT IS JUST AS EASY, and a heap more sensible, to use a little care in the selection of materials when having painting done and secure the best result as it is to take chances and use mixtures of which you know nothing. To be sure of getting

**Pure White Lead**

examine the brand (see list genuine brands). Any shade or color desired can be easily obtained by using NATIONAL LEAD CO.'s brands of Pure White Lead and Tinting Colors.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

NATIONAL LEAD CO.,
1 Broadway, New York.

IT IS....
**NOT PENNY WISE AND POUND FOOLISH**
BUT REALLY ECONOMICAL...
**To Buy the Shawknit Half-Hose**
OUTWEARING ALL OTHERS, THEY ARE FOUND TO BE **THE CHEAPEST IN THE END**
LOOK FOR THE TRADE-MARK *Shawknit* WHICH IS STAMPED ON THE TOE.
SOLD BY THE TRADE GENERALLY.
Descriptive Price-List, free, to any applicant.
Beautiful Castle Calendar, free, to any applicant mentioning this publication.
SHAW STOCKING CO.
LOWELL, MASS.

STEARNS BICYCLES
The Yellow Fellow
Handsome Catalogue Mailed Free
The Stearns is a modern wheel of advanced construction. Lightest, strongest and lasts the longest. The '96 Stearns surpasses all former models.
F. G. Stearns & Co., Syracuse, N. Y.

Your shoe-keeper—
Brown's French Dressing
*For Ladies and Children's Shoes*

**BUFFALO LITHIA WATER**
**FOR RHEUMATIC GOUT.**

Case of **DR. J. A. HANBY**, of Patrick C. H., Va., stated by himself:

"For four years I was afflicted with **Rheumatic Gout** to an extent which incapacitated me entirely for the discharge of the duties of my profession, and was finally reduced to such a condition as to subject me for the most part to confinement to my bed. By the advice of one of my medical attendants, and emphatically as a *dernier resort*, I determined to make use of the **BUFFALO LITHIA WATER** Spring No. 2, I am frank to say, without faith in its virtue, having but little confidence in mineral waters. The use, however, of a few doses of the Water was attended by beneficial results so remarkable that I was soon able to be out of bed and upon my feet, and my improvement has continued until I am now actively engaged in the practice of my profession."

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles, $5 00 f. o.b. at the Springs. Descriptive pamphlets sent *free* to any address. Springs open for guests from June 15th to October 1st.

**Proprietor Buffalo Lithia Springs, Va., on the Atlantic and Danville Railroad.**

*What is bicycle tubing made of ?*

*Only one way to know. Buy*

Columbia Bicycles

STANDARD OF THE WORLD

Every foot of Columbia tubing is made in our own mills from carefully selected and tested high-carbon steel and nickel steel. Columbia tubing is the strongest and best in the world.

Art Catalogue free if you call upon the agent, or by mail from us for two 2-cent stamps.

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Hartford, Conn.

Branch Houses and Agencies are almost everywhere. If Columbias are not properly represented in your vicinity, let us know.

All Columbia Bicycles are fitted with
HARTFORD SINGLE-TUBE TIRES
UNLESS DUNLOP TIRES ARE ASKED FOR.
WE KNOW NO TIRES SO GOOD AS HARTFORDS.



*OUR BOOK,*

**How to Disinfect,**

*Sent Free.*

We desire to mail **free** our complete illustrated book, prepared at great expense,

**"How to Disinfect,"**

giving rules in cases of infectious diseases, and also in everyday life. The care of sinks, sewers, etc. Remember — the intelligent use of true disinfectants is the surest defense against one half our sickness. Send your address to-day.

"Sanitas" Co. Ld., 636 West 55th St., N. Y.



If you accept a substitute, you must not fuss because its not as good as genuine HIRES Rootbeer.

Made only by The Charles E. Hires Co., Philadelphia.
A 25c. package makes 5 gallons. Sold everywhere.



**DR. ROBERT HUNTER,**

the famous Lung Specialist of 117 West 45th street, New York, recently celebrated his fiftieth anniversary as a doctor. He graduated at the New York Medical University, March 4, 1846, and for over half a century has been in continuous practice.



Catalogues mailed upon application.

Eclipse and Fairbanks WINDMILLS
Wood and Steel.
TANKS
PUMPS
of all kinds.

PIPES and FITTINGS.
Estimates on Water Plants.
CHAS. J. JAGER CO.
174 HIGH ST., BOSTON, MASS.


## JUBILEE YEAR FUND OF THE A. M. A.

It is fifty years since the American Missionary Association was organized. Its semi-centennial will be celebrated in Boston next October. In view of this anniversary it is proposed to raise a special Jubilee Year Fund of $100,000 in shares of $50 each, with the hope and expectation that these shares will be taken by the friends of missions without lessening those regular contributions which must be depended upon to sustain the current work. The fund opens with these subscriptions:

Charles L. Mead, Esq., New York.
H. W. Hubbard, New York, two shares.
James H. Foy, New Haven, Ct.
Theodore Bliss, Philadelphia, Pa., two shares.
H. Sheldon, Canton, Pa.
Mrs. L. H. Spelman, New York.
W. P. Hubbard, Bangor, Me.
Rev. J. B. Sewall, South Braintree, Mass.
Mrs. E. W. Southworth, Springfield, Mass.
Mr. S. R. Heywood and wife, Worcester, Mass., two shares.
Rev. G. S. F. Savage, D. D., Chicago, Ill., two shares.
Rev. M. E. Strieby, D. D., New York, two shares.
Rev. A. F. Beard, D. D., Brooklyn, N. Y.
Rev. F. P. Woodbury, D. D., Brooklyn, N. Y.
Rev. C. J. Ryder, D. D., Stamford, Ct.
Rev. James F. Cross and wife, Rosebud Agency, S. D.
Hen. ry Gaylord, Cheshire, Ct.
Rev. W. E. Wheeler and wife, Pleasant Hill, Tenn.
Rev. J. W. Cooper, D. D., New Britain, Ct.
Deacon Samuel Holmes and wife, Montclair, N. J., two shares.
Rev. A. J. Lyman, D. D., Brooklyn, N. Y.
Rev. Wm. H. Ward, D. D., Newark, N. J.
Rev. Nehemiah Boynton, D. D., Boston, Mass.
Hon. E. L. Freeman, Central Falls, R. I., two shares.
Misses D. E. and S. L. Emerson, New York.
Lucien C. Warner, M. D., New York.
Charles A. Hull, Esq, New York.
Rev. Milo N. Miles, Iowa City, Io.
First Congregational Sunday School, East Orange, N. J.
Miss M. F. Aiken, Malden, Mass.
Mrs. Mary R. Englesby, Burlington, Vt.
Rev. Geo. W. Reed and wife, Fort Yates, N. D.
E. A. Goodnow, Worcester, Mass., two shares.
Broadway Congregational Church, Norwich, Ct., twenty shares.
Congregational Church, Watertown, Ct.
Judge Wm. H. Upson, Akron, O
Trinitarian Cong. Ch., Norton, Mass., four shares.
Rev. J. E. Roy, D. D., Chicago, Ill.
Mrs. A. B. Ross, Cambridgeboro, Pa.
Arthur's Mission, Millbury, Mass., two shares.
Horace Tracey Pitkin, New Hartford, Ct.
Mrs. Emma P. Shumway, Groton, Mass.
Mrs Augusta S. Thurston, Whitinsville, Mass.
High Street Congregational Church, Auburn, Me.
First Congregational Society, Keene, N. H.
Deacon M. M. Fisher, Medway, Mass.
E. Fisher Richardson, Medway, Mass.
Mrs. Harriet P. Somers, Boston, Mass.
From a Friend, in memory of her mother, Boston, Mass.
Mrs. M. N. Phelps, Foxboro, Mass.
Dr. R. N. Baughman, Marseilles, Ill., two shares.
Windham Conference of Connecticut.
Mary R. Cummings, for heirs of W. H. Cummings, two shares.
Mrs. A. L. Bayley, Amesbury, Mass.
Congregational Sunday School and Departments, Flushing, N. Y.
Mrs. Lucy S. Connor, Henniker, N. H.
John P. Jube, Newark, N. J.
Mrs. Sarah C. Kellogg, in memory of her father, Rev. E. J. Comings, Kingsville, O.
Miss Abby W. Turner, Randolph, Mass., two shares.
Congregational Church and Departments, Grand View, Tenn.
Rev. J. G. Burgess and Wife, Crow Agency, Mont.
By a Friend, in memory of Rev. J. H. Stearns, D. D., Epping, N. H.
A Member of South Church, Salem, Mass.
Nelson Valentine, in memory of Mrs. R. W. Valentine, New Gloucester, Me.
Congregational Church, Auburndale, Mass.
Mrs. Julia E. Brick, Brooklyn, N. Y.
Gloucester Evangelical Congregational Society, Chepachet, R. I.
Mrs. John H. Washburn, New York.
Geo. W. Marston, San Diego, Cal.
Mrs. Anna Lee Marston, San Diego, Cal.
James A. Smith, Osage, Io.
S. B. French, Chicago, Ill.
South Church, Ladies' Auxiliary, Salem, Mass., two shares.
Norfolk Conference, Mass.
Total number of shar s reported, 109.

A minister of the gospel does not belong to any local church. He belongs to humanity. Although he receives a salary from the company of Christians who call him their pastor, his entire time and strength do not belong to these few Christians. He belongs to the city in which he lives, to the denomination whose principles he accepts, and to the church universal of which he is a part.—*Rev. C. E. Jefferson.*


CREATES AN APPETITE.—"Melrose, Mass., April 14, 1896. Sometime ago my husband found his appetite was failing, and he thought he would try a bottle of Hood's Sarsaparilla. Before he had taken half of it his appetite returned and he felt like a different man." J. W. Cole, 17 Green St.

HOOD'S PILLS cure indigestion, biliousness.



# Puritana

# Nature's Cure

Puritana will positively give any man, woman, or child *Perfect Digestion;*— the kind of digestion that brings New Life.

92% of all sickness and all disorders of the Blood, Liver, Kidneys, Lungs, Nerves, Brain, and Skin is caused by improper working of the

# Stomach

Puritana makes the
**Heart Right,**
**Lungs Right,**
**Blood Right,**
**Kidneys Right,**
**Nerves Right,**
**Health Right.**

*Because* it makes the Stomach right.

Get of your druggist this great disease-conquering discovery (the price is $1 for the complete treatment, one bottle of Puritana, one bottle of Puritana Pills, and one bottle of Puritana Tablets, all in one package), and you will bless the day when you heard of Puritana. The Puritana Compound Co., Concord, N. H.



THE GENUINE
DR BLAUD'S IRON PILLS

have been prescribed with great success for more than 50 years by the leading physicians of Europe, in the treatment of female patients. Specially recommended for

**Poorness of the Blood and Constitutional Weakness.**

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To avoid imitations **BLAUD** is stamped on each pill.



**CANCER TUMORS,** and **Malignant Blood Allies** Conquered; scientific vegetable treatment at home, no knife or plaster. Full particulars, much valuable matter in 100 page book, free; write **A. MYRON MASON, M. D., 557 5th Ave., New York.**



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An atmosphere of quiet refinement, accompanied by convincing evidences of modernity in all that contributes to creature comfort, both outwardly and inwardly, attractively furnished rooms and an unsurpassed cuisine, are qualities that one rarely finds in a large city hotel.

For years it has been the pride of the proprietors of

## The St. Denis

that its reputation and prosperity have been grounded on just these essentials to comfortable living.

An ideal location, opposite the beautiful pile and grounds of Grace Church, most convenient to either up-town or down-town business districts and the leading places of interest and amusement.

The handsome Colonial dining-rooms are filled each day with the most select shopping public of New York and its suburbs. There is no better place to dine, no better place to live in the great Metropolis.

**The St. Denis,**
**Broadway and Eleventh Street.**
**EUROPEAN PLAN.**

THE painter decorates the wall; the artist-in-needle-work decorates the furniture; the emperor decorates with a medal the faithful soldier; but dirt decorates all neglected things and places with its own peculiar badge—a badge of disgrace. Decorative art is a good thing if it does not lead people so high up that they cannot see the dirt that accumulates in the kitchen and in the corners. It is those housekeepers who use SAPOLIO that win the medal of honor and have houses and reputations free from the imputation of a decoration of dirt.

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YARDSLEY—*Go down to the drug-store and get a bottle of Pond's Extract, will you?*—The Bicyclers, by John Kendrick Bangs.

The Bicycler's Necessity

## CURES

Piles
Colds
Wounds
Bruises
Sprains
Toothache

FACSIMILE OF BOTTLE WITH BUFF WRAPPER

Catarrh
Headache
Hoarseness
Chilblains
Rheumatism
Sore Throat

**CHECKS BLEEDING** **REDUCES INFLAMMATION** **QUIETS PAIN**

**USE POND'S EXTRACT After Shaving—No Irritation**
**USE POND'S EXTRACT After Exercising—No Lameness**

LIPS chapped or a little rough? Use **POND'S EXTRACT LIP SALVE**—Healing, Softening, Delicious Odor, Beautiful Color. 25 cents.

**POND'S EXTRACT OINTMENT** is simply a marvel. How instantly it cures Piles! What relief from excruciating pain! 50 cents.

**BUY GENUINE POND'S EXTRACT if you want genuine cures**
**Buy imitations if you want imitation cures**

**POND'S EXTRACT CO., 76 Fifth Ave., New York.**

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**78 MONROE STREET, CHICAGO,**
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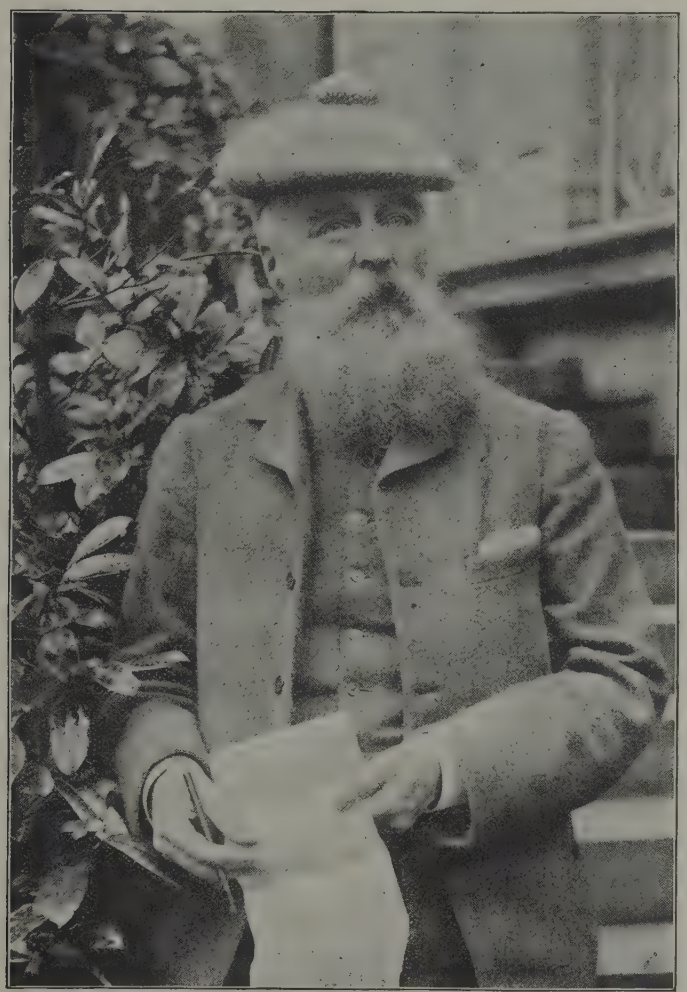
*Volume LXXXI* *Number 24*

# THE CONGREGATIONALIST

Boston Thursday 11 June 1896



REV ALEXANDER MACKENNAL, D. D.,

*Congregational Pastor at Bowdon, England, and one of the present day leaders of English Nonconformity.*

## EDUCATION.

—— The Sloane bequest of $200,000, which recently reverted to Yale, will be set apart for the endowment and enlargement of the library.

—— Highland Military Academy, Worcester, had its closing exercises June 3-9, including a prize drill and military exercises, a musicale, oral examinations, prize speaking and graduation address by Mayor Sprague of that city.

—— Saratoga is such a popular resort that the promise of a summer school there from July 6 to Aug. 27 must be welcome to many who are in the habit of spending their vacation there and to many others as well who may now go to Saratoga for the first time, drawn particularly by the educational advantages which are to be forthcoming. The enterprise is managed by a competent local committee and is known technically as the Saratoga Athenæum Summer School and Lectures. Its school of theology will be under the general charge of Prof. Edwin K Mitchell of Hartford, who will have as his coadjutors Professors Stearns and Pratt and Dr. G. L. Walker of Hartford, Professor Creelman of Yale, Dr. Stuckenberg of Cambridge and Professor Gould of Philadelphia. This is a strong force of lecturers. The staff of Union College will conduct a general summer school whose sessions will last six weeks and afford thirty different courses.

—— Straight University has just passed its twenty-seventh anniversary. The attendance, 581, is an increase over the previous year, and it is most noticeable in the higher courses. At the Commencement eight students graduated from the normal department and five from the college preparatory. The latter will return for the college course. Of these thirteen all are professing Christians, with one or two exceptions. Of the forty-eight who finished the English or grammar course all will enter the normal and college preparatory next year. This is the largest class by far in the history of the institution. In educating consecrated teachers and leaders, Straight is doing a work of inestimable value to the colored people of this section of the South. Mr. C. H. Shute, vice-junior commander of the G. A. R., has presented the institution with a fine United States flag. A fine oil painting of Thomy Lafon, the colored benefactor of the school, was presented by the alumni.

—— Tuskegee's fifteenth anniversary was honored by the presence of the governor of Alabama, the first one holding the office to visit the school. His presence gave great satisfaction, and his praise of Mr. Washington and the school was hearty. The year has been a remarkable one, and the receipts have been nearly $25,000 in excess of those of any previous year. The number of students enrolled in the normal department is 1,005 and in the model school 175. There are seventy-eight teachers. Twenty States and Territories have been represented. The students have done practically all the work of the school, receiving wages at an average of five cents per hour. Thus they have paid toward their expenses $45,288 10. The graduating class numbers thirty-one. Seventeen of them have also completed some trade. An interesting feature of Commencement week was competition for the Trinity Church, Boston, prize in oratory, instituted by Dr. Donald. Mr. S. C. Dizer of Boston, Mass., and Mr. J. G. Phelps Stokes of New York City were added to the board of trustees.

## DAILY ITINERARY OF OUR EUROPEAN PILGRIMS.

To enable those who wish to follow the route of *The Congregationalist's* pilgrims we subjoin the following outline:

June 11-13, Plymouth. June 14, Exeter. June 15, Wells. June 16, Salisbury and Winchester. June 17, Winchester. June 18. Oxford. June 19, Bedford. June 20-25, London. June 26, Cambridge. June 27, Ely and Boston. June 28-30, Lincoln. July 1, 2, Norwich. July 2, Harwich. July 3, Rotterdam and Delfshaven. July 4, the Hague. July 5, Leyden. July 6, Haarlem. July 7-10, Amsterdam. July 11, 12, Cologne. July 13, on the Rhine to Mayence. July 14, Heidelberg and Baden Baden. July 15, through the Black Forest to Zurich. July 16, Zurich. July 17, Lucerne. July 18-21, Paris. July 22, 23, London. July 24, Southampton. Aug. 1, New York.

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AND BOSTON RECORDER.

*The Recorder founded* 1816: *The Congregationalist*, 1849


## CONTENTS


EDITORIAL:
- Paragraphs 917
- Seventy Years of Home Missions 918
- Opiate or Opportunity 918
- A Model City 918
- Congregationalism and Confirmation 918
- Heaven, What It Is, and Where 919
- Current History 919
- In Brief 921

STAFF CORRESPONDENCE:
- The Interior 921

CURRENT THOUGHT 922

CONTRIBUTIONS:
- Rev. Alexander Mackennal, D.D. Albion 923
- What One Church Has Done for Boys. Rev. John L. Sewall 924
- The Story of a Great Victory. Rev. D. O. Mears, D.D. 925
- On the Wing Through Italy. H. A. B. 925
- Confirmation Admissible. A. Huelster, Ph. D. 928

THE HOME:
- The Children's Day—a poem. Bertha Gerneaux Davis 929
- Paragraphs 929
- The Summer Sunday. Mrs. Margaret E. Sangster 929
- How About Amusements? Rev. John De Peu 929
- A Lyric of Joy—a selected poem 930
- Queen Louise of Prussia. Janet Sanderson 930
- The Art of Finding Happiness—a selection 931
- Water for Summer Tourists—a selection 931
- Closet and Altar 931
- Mothers in Council 932
- A Night in June—a poem. Grace T. Spear 932
- The Conversation Corner. Mr. Martin 933
- Corner Scrap-Book 933

THE SUNDAY SCHOOL—Lesson for June 21 934

Y. P. S. C. E.—Topic for June 21-27 938
- Notes 950

PROGRESS OF THE KINGDOM 934

LITERATURE 936

NEWS FROM THE CHURCHES:
- Sandusky's Institutional Equipment 943
- City Work in Peoria 943
- Weekly Register 951

MISCELLANEOUS:
- Education 914
- Daily Itinerary of Our European Pilgrims 914
- Hampton's Steady Advance. Mary R. Hamlin 926
- The Religiousness of Common Life—a sermon. Prof. G. A. Smith 927
- The Home Missionary Society's Annual Conclave 929
- What the Methodists Accomplished. Rev. F. B. Graves 942
- Notices 943
- Woman's Board Prayer Meeting 947
- Commencement Dates 947
- Business Outlook 948
- Biographical 948
- Marriages and Deaths 950



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WHILE the International Sunday School Convention, which meets in Boston a fortnight hence, may not stir the city so conspicuously as the great Endeavor Convention of last summer, the former is not, by any means, a gathering of secondary importance. It is seldom that this city is the rallying place for so large and noteworthy a body of Christians of all evangelical denominations; 2,000 delegates from all over the country, from Canada and foreign lands are expected, and among them are widely-known and honored leaders in the Sunday school cause. Preparations are going on vigorously, and we have no doubt that the warmth of Boston's welcome will do justice to the occasion and the great interests for which the assembly is convened.

The fidelity and devotion of the average Scotch theological professor to the church with which he is identified finds illustration in one of the objects of Dr. George Adam Smith's visit to this country. After his week's stay in Boston he turned his face toward Canada, with the intention of going as far west as Winnipeg. A large number of Scotch immigrants pass through that city every year on their way to the wheat fields beyond, and they constitute an important and promising section of the class for whom missionary effort can be put forth to advantage. Dr. Smith is a member of one of the missionary boards in Scotland which feels in a manner responsible for this migrating army, and he goes to Winnipeg in order better to ascertain what means can be put forth for their evangelization. It is good to see a scholar like Dr. Smith, who values every hour that can be secured for work in his study, giving himself to practical Christian service in this fashion. Mutual benefit would come, both to our missionary causes and to our theological seminaries, if the churches could and would utilize more frequently some of the talent that is too often now confined mainly to the instruction of theologues.

What has become of some of the special wheelmen's services that started out so bravely last summer? We recall one or two heroic attempts in this vicinity to establish a Sunday morning meeting designed for the riders of bicycles, but we have seen no intimation of their re establishment. In a neighboring city a half-hour service at nine o'clock for all riders was extensively announced a few weeks ago, the privilege being accorded of attending "attired just as they would be were they going to start out on a fifty-mile ride." To two large clubs in particular special invitations were sent, prominent men welcomed the wheelmen and the boy choir furnished the music. At the first one of these services those whose costumes indicated them to be riders could almost be numbered on the fingers of two hands, while not less than thirty-five riders passed by the door during the hour of worship. We do not look upon such a result as particularly gratifying, however good the intentions of those who projected the experiment. We do not believe that bicyclers as individuals, or as members of a club, are attracted by services designed particularly for them, and the problem of the church's duty toward this large and increasing element in our population is not to be solved by any such half-way work as this. Those who wish to reach and bless them must approach them as human beings and not as a detached class.

The last few months have witnessed the forthputting of at least two remarkable contributions to theological literature touching the person of Christ. Dr. George A. Gordon's Christ of Today has been recognized on both sides of the water as an exceptionally able and trenchant restatement and vindication of the doctrine of our Lord's divinity. We think that Dr. Henry van Dyke's recent Lyman Beecher lectures at Yale when put into book form will also take high rank as a timely and enduring defense of the divinity of Christ. Though the subject of the course was The Gospel for an Age of Doubt, the lectures centered around the person of Christ, his relation to the Father and his adaptation to the world's need. The difference between such books and so comparatively recent a volume on the same subject as Canon Liddon's Divinity of Our Lord is noticeable particularly in the undogmatic and scientific spirit with which these later defenders of the doctrine approach their theme. But no early or later apologist is more insistent than these modern, liberal preachers of Boston and New York in their contention that Jesus Christ is the Son of God in the same sense in which the Christian Church through the ages has regarded him. We may all rejoice that the inevitable reconstruction which has been going on and will go on in the realm of modern thought bids fair to establish more securely than ever the central doctrine of our faith.

While Christian activities of a certain character necessarily lag somewhat during the summer months, the season opens other lines of endeavor which should not be ignored. There has been a steadily growing appreciation of the advantages of open air services during the last few years, particularly since the organization of the Open Air Workers' Association. This body, through its publications and its annual conventions, the last of which was recently held in Brooklyn, is bringing to the attention of the churches the opportunities which almost any sizable city or summer resort furnishes for such work. The testimony which it has collected in its third annual report from scores of men who are preaching in the open air constitutes all the argument needed for a more general adoption. This report may be obtained from the secretary of the association, Miss E. V. Prentice, 77 State Street, Brooklyn. They are not cranks who believe in the idea, but some of the most earnest and prudent leaders of aggressive Christian work, like Dr. T. S. Hamlin of Washington, Rev. E. H. Byington of Brooklyn and Rev. R. A. Torrey of Chicago, are counted among its heartiest advocates. They see, what must be evident to any discerning eye, that slowly but surely in this country, as in England, the open air meeting is coming to be a channel through which all sorts of ideas are being widely disseminated. Why should not the gospel message ring out to the multitudes, and thus neutralize wild socialistic harangues?

In summing up the work of the Presbyterian General Assembly at Saratoga, it must be put to the credit of the church that it has turned its face from strife. Assemblies (as Dr. Hodge said in a famous review article) are not always wise, but they are apt to reflect the immediate opinion of the churches at the time of meeting. Delegates are chosen to a large extent by the presbyteries on a system of rotation which brings up fresh material year by year, and not upon lines of supposed efficiency and experience as in the Methodist General Conference. Little noticed among other work of the assembly was the final discharge of the committee on church union, which has for years been coquetting with the Episcopalians. There is something pathetic about the exchange of Christian courtesies, prayers and good wishes which has been going on, while from the first the essential disagreement has been carefully avoided. And the whole difference is the difference of the definition of the word bishop with all the consequences it entails! The assembly withdraws from the correspondence, asserting the validity of its church life, and the matter rests exactly where it began. We trust that the harmonious meeting of the assembly may be the prophecy of a year of prosperity and growth.

It is not wise to ask any man to preach as a candidate, or scarcely even as a supply for a single Sunday, about whom nothing more is known than that his name is on the list

of Congregational ministers in the Year-Book. But it is utterly and inexcusably hazardous to employ a man whose name is not there, and as to whom there is no sure proof in any other way that he has a recognized standing in the ministry. Perhaps he may have a good standing somewhere else, and perhaps not. There appears to be a set of men, not far from Boston, of this very negatively questionable order, who work together in attempting to impose themselves upon our churches. One of them writes to a church for himself, or for one of the others, to say that by the blessing of the Lord he or his brother is able to preach for little or no pay. If one of them is engaged to preach, the blessing of the Lord does not hinder his presenting a bill afterward. Luckily, they are all poor preachers, so that they are not likely to be sent for a second time. But when a church committee gets an epistle of this sort from any such man, with an offer of service, whether the first letter of his name is F or R or W, or any other letter of the alphabet, it is safe to throw that epistle into the fire and bless the Lord that nothing else needs to be done.

## SEVENTY YEARS OF HOME MISSIONS.

The Congregational Home Missionary Society did well to celebrate attaining threescore years and ten of life by holding, for the first time, its annual meeting in New England, and last week's deliberations in New Haven, Ct., must be described as superior if not extraordinary. Whether judged by the large attendance, the high average of the speeches made or the suggestive information scattered broadcast on fertile soil, it was a successful meeting.

That the society has closed one epoch in its career and is about entering upon another is realized by its officials. Speaking in broad terms, the era of State-building, college-planting and giving American institutions to citizens of native stock is about to give way to an era of city-saving, *foreign* home missionary work, and preventing atavism in older communities once ignorant and vicious, then intelligent and God fearing, and now in danger of reverting to their original type. Of course the work typical of the past era will not cease, but it will be subordinated to the newer problems.

Would that the society, as it begins its new epoch, had no debt and was in receipt of adequate contributions from the churches and individuals, but such is not the case. Would that the Swett Fund, just lapsed, could have been followed by the Stickney Fund, set apart for the same worthy purpose, viz., work among the foreigners of our cities, but as a matter of fact nearly half of Mr. Stickney's large bequest has already been used to pay last year's expenses. Do the constituents of the society realize that if $70,000 of the bequest of Mr. Stickney had not been available, and if the General Howard Roll had not brought in $88,500 in extra gifts, the society would have ended last year and begun the new era with a debt of $200,000? Do they realize that the receipts for the current year are far short of the sum necessary to pay current expenses, much less aid in extinguishing the debt? One is almost tempted to add, Do the officials of the society realize it? or, if they do, Why are they not more importunate? Optimism ceases to be a virtue when a certain line is passed.

## OPIATE OR OPPORTUNITY.

The days of summer reading have returned and literature begins to be associated once more with the hammock and the lawn. If we sifted earlier to be rid of chaff, we sift now to be quit of heaviness. Except in the summer schools study is at a discount and entertainment seems for the moment the chief end of man. For the elders books are become an invitation to drowsiness or a suggestion of agreeable talk and comparison of opinions; for the young, a prelude or interlude of exercise, or, possibly, flirtation. Or, if this seem too unfair a picture of the summer voyager who adventures for rest among the mountain peaks or by the sounding shore of the multitudinous sea, at least it may be accepted as an extreme which shows the tendency, and he would be rash indeed who ventured to assert that the center of gravity of the book trade is the same in July as in December.

Summer reading may indeed be opiate or opportunity. We may choose to be drugged to hazy, iridescent visions by drowsy stories, or we may turn aside from the letter of our worktime obligations to explore some interesting but neglected field of thought. It may be duty for the moment to accept the drowsy potion. To the overworked student or business man or housekeeper the opiate may for the time become an opportunity, but even in vacation time it can hardly long be satisfying to healthy minds.

Far be it from us, however, wholly to decry the novel for vacation reading, or to intimate that the poppy is the only drug in the story writer's pharmacopœia. There are stories mixed with strychnine, nerve stimulating rather than nerve soothing, and he who wants the stir of battle may find it in the pages of our modern school of novelists. It will be an error therefore to imagine that any story will mean rest, or to think that all we need to do is to invest from five to fifty cents in a paper covered book at the nearest news stand to be sure of recreation.

Leisure is an opportunity which every man will use according to his idiosyncrasy, and to the improvement or deterioration of his character. In our vacation some part of it will be devoted to reading. The American takes to print as the Oriental takes to coffee or tobacco. Would it not be well, since life is short and leisure not too frequent, to choose beforehand with some deliberate consideration the literary uses of holiday time? The world is full of books; magazines clamor for recognition; newspapers are thrust in our faces at the remotest holiday resorts. Shall we take what comes to us without discrimination? Or shall we do our own deliberate choosing and advance our knowledge of the best the past and present have to offer? It costs no more to read a good book than a bad one, and the difference of the returns is enormous.

Quite aside from the question of immediate reward is a further practical reason for choosing the best reading. The chief use of vacation is to prepare the mind for work. To come home and take up the problems of life again with a mind stupefied by drowsy vacation reading is to find the beginnings of the new work year hard to bear. To come home with a mind alert because it has been pleasantly occupied with good reading is to come prepared for successful grappling with the problems of work. The mind wants rest, but it finds rest in change and not stupidity. The wisest men have kept their minds in tune by adding an avocation to their regular vocation and have rejoiced in leisure because it allowed them to bring their avocation to the front.

## A MODEL CITY.

Not perfect, but a model, in that though it has 80,000 inhabitants or more it has had no saloons for ten years; because for nearly twenty years its municipal elections have been fought out over the merit or demerit of individuals and municipal policies for which they have stood and not because the individuals were in sympathy or out of sympathy with certain political parties in control of State and national affairs; because its friends of temperance sink personal differences of opinion and overlook differences of habit in order to combine to exclude the saloon; because its clergymen forget sectarianism in the effort to secure sobriety, thrift and righteousness; because its university's professors and undergraduates work shoulder to shoulder with its merchants and wage-earners in the effort to exorcise evil and secure universal intelligence; because no expense is spared to provide pure water, spacious parks and playgrounds and excellent schools for all its citizens; because its inhabitants cherish and preserve most—if not all—of its buildings, trees and the soil made sacred by the noble men and women of the past; and last, but not least, because it has individuality and self-respect enough to decline to be absorbed in a greater adjacent political unit, preferring to endure higher taxation, if need be, in order to enjoy greater virtue.

Possessing so much that so few other communities in the country have in anything like the same proportion, it is not surprising that the city of Cambridge, Mass., last week rejoiced with much joy at the completion of fifty years of life since the village with its classic fame became a city, now quite as remarkable, if not as well known, as a manufacturing center as it is as seat of learning.

When "The Cambridge Idea" takes root in many other cities their day of civic health will have dawned and a new era in national prosperity as well.

## CONGREGATIONALISM AND CONFIRMATION.

We print in another column an article by Dr. Huelster of the *Kirchenbote* on the subject of Confirmation in a Congregational Church. The rite has a different look and different associations for English and German Christians. It is one of the seven so-called sacraments of the Roman Catholic church which was at first rejected, but afterwards reinstated (though not as a sacrament) by the Lutheran and Reformed churches of Germany, but discarded altogether by the Puritans of England as without trace of Scripture authority and as one of the strongholds of Episcopal control.

As the natural supplement of infant baptism something of the kind has a logical place in church life, the reception of the uninstructed to an initial stage of church membership carrying a larger obligation to instruct and recognize the relation in later years than is often acknowledged in our Congregational churches. If infant baptism is to continue as an essential part of our church practice, it is certainly right that

the relation of baptized children to the church should be acknowledged in some other way than by the omission of baptism when they are received into covenant with the church. The reaction from the mistaken experiments of the earlier New England life has certainly gone too far in this direction.

Dr. Huelster calls attention to the existence already of this rite within our denominational bounds, and certainly the Congregational way is broad enough to take in German churches without insisting that they should abandon a custom which has been found useful in the homeland, just as it is broad enough to take in American churches which have discarded infant baptism altogether.

The essential thought, in fact, at the bottom of the confirmation service is one which is recognized by the whole church, though it has not always found practical and sufficient expression. It is that of the responsibility of the church for the training of its children, and the public statement that this training has reached a stage where, with the child's own free consent, the relation of fellowship and responsibility is fully consummated. To call it "entering into covenant with the church" is to look at the same matter from a different side. Nor is even baptism essential, since the children may be recognized in the full sense as wards of the church, to be instructed and guided by it until their essential relation is confirmed by believing baptism.

We have never doubted that the German and Scandanavian elements in our church life would have an influence also upon our church thinking. If their hereditary practice of careful catechetical instruction for the children of the church under the oversight of the church teachers can be grafted upon our present Sunday school system in such a way as to make its religious instruction more efficient, it would be a distinct gain in our church life.

## HEAVEN, WHAT IT IS, AND WHERE.

It doubtless is for wise reasons that so little which is definite about heaven has been revealed to us, yet we are not left wholly uninformed. We know that whatever, wherever it may prove to be, it will abound in blessedness and joy, and that the divine presence will be its richest source of happiness. We are told that its delights will more than compensate for all the trials of this life, and that it would be beyond our power at present to appreciate them fully if they were revealed to us.

In one sense heaven probably is a state, a condition, of being. They are in heaven already, in this sense and in some degree, who possess and are cultivating supremely the heavenly spirit, the spirit of purity, love and faith in God. Any place would be heavenly if one there were conscious of the divine presence and favor. The best features of heaven, its holiness and the sacred mutual sympathy between ourselves and between Christ and us are independent of locality. They are not wholly mistaken, then, who claim that heaven is a state of mind and being.

Nevertheless the teaching of the Bible seems to be that heaven is a definite place. It is called the Father's house. It also is spoken of as a city. The language in which it is described seems to be largely figurative, yet presumably we are meant to infer that heaven is more than a condition and is an actual locality. To most of us this renders it more inviting for we like to look forward to being somewhere in particular with Christ and his redeemed saints.

But after all it matters little to know just what and where heaven is provided we know how to reach it. And this we do know certainly. Christ is the door. The way to heaven is through the acceptance, love and service of Jesus Christ, and there is no other. It is not always a perfectly easy way. Sometimes it is quite the opposite. But it is very plain, and the rewards of walking in it are experienced long before heaven itself is attained.

## CURRENT HISTORY.

### The National Legislature.

The first, and long, session of the Fifty-fourth Congress will have ended, probably, ere this is read. As seems to be inevitable whenever Executive and legislature represent differing party views, the product of important new legislation by this Congress is not large and is even smaller than usual, owing to the peculiar make-up of the Senate and the factions within the dominant party there. Final action on two questions of supreme interest, immigration and uniform legislation governing bankruptcy, has been deferred until the next session. No attempt has been made to face in a statesmanlike way the reformation of our currency system, which if it had been faced and settled years ago would have satisfied the South and West and made impossible their present determination to secure inflation through a resort to the free coinage of silver; bellicose resolutions respecting our relations with Great Britain and Spain have gone rushing through without any adequate debate of the grave issues at stake. There has been no willingness to ignore partisan prejudices or compromise honest convictions in a rational effort to make national income equal national expenditure, and the Senate, by a union of Western Republicans and Southern and Western Democrats and Populists, has voted, thirty-two to twenty-five, to deprive the President and Treasury Department of their present authority to issue bonds whenever in their opinion it becomes necessary, if thereby the credit of the nation may be sustained; and although the House Committee on Ways and Means, by a large majority, has reported adversely upon this Senate proposition, it is by no means as certain as it should be that the House will have an opportunity to vote on the bill and defeat it, for many Congressmen are thinking more now of their own and their party's political future than they are of national welfare or sound finance. It has not been a session creditable to the nation.

The record, when considered by itself, is not as bad as those of some prior Congresses, but it has been such as to force many to wonder whether representative government is not failing to equal the expectations of its friends, and whether party welfare is not considered superior to national health by most of our legislators. Of course, responsibility for this, if it exists, rests, as Dr. Merriman pointed out in his sermon before the Home Missionary Society last week, upon the people who elect such men, and reform must begin among the people. They get what they deserve.

### The Veto Power.

No fact is more apparent to one who surveys the course of events in this country during the past two decades than the fact that the executive department of government, in State and nation, has been, and is usually, far more trustworthy and truly representative of the people than the legislative department. Had it not been for Presidents Grant, Hayes and Cleveland the country would long since have repudiated its pledges, ruined its credit abroad, and sunk toward the level of Mexico and China. Governor Greenhalge made a secure place for himself in the hearts of the people of Massachusetts by defying monopolists, place-seekers and bigots who had intimidated or purchased the legislators, and the present acting-governor, Mr. Wolcott, bids fair to be equally indifferent to all but his sworn duty. His latest veto defeats, for a time at least, the attempt of capitalists to secure from the State an irrevocable monopoly, ostensibly granting authority to furnish fuel gas at low rates to the towns and cities in the State, but virtually placing unlimited authority in the hands of men far more interested in bettering their investments in Dominion coal deposits than in conserving the interests of the people.

President Cleveland's recent veto of the River and Harbor Bill has been overridden, as was expected, for that appropriation bill more than any other represents the malign product of log-rolling and the work of legislators who conceive it to be their chief duty to divert funds from the national treasury into their respective congressional districts. But the pregnant fact still remains that the bill calls for expenditures too extravagant for the nation to indulge in at a time like this. President Cleveland's last veto, that of the General Deficiency Bill, and vetoed chiefly because of its Senate amendment authorizing the payment of $1,000,000 for French spoliation claims, has been approved by the House, partisan lines fading away before the force and justice of his argument. In this last message the President well improved the opportunity to answer the weak and amusing arguments recently put forth by men no less eminent than Mr. Sherman of Ohio, that the Executive has no business to veto appropriation bills.

### Domestic Politics.

While the exact result of the election held in Oregon last week is not revealed yet, it is apparent that the Republicans have lost in some districts to a combination of Democrats and Populists, and that many of the successful Republicans are advocates of the free coinage of silver in the sixteen to one ratio. The Maine Republican convention, of course, indorsed Mr. Reed's candidacy and took no backward step on the monetary standard issue. It is admitted that the free coinage of silver faction of the Democratic party has won overwhelming victories in the State conventions of Kentucky, Virginia, Kansas, Utah and North Dakota during the past week, and that party is apparently as certain to formulate a free coinage of silver plank in its platform and to nominate a man to match the platform as the Republican party seems certain to nominate Mr. McKinley. Moreover, the effect of the triumph of the free silver faction in the Democratic party and the popular uprising in behalf of silver throughout the South and West is having a demoralizing effect upon some Republican managers and delegates from States that have instructed

their delegates to insist upon a sound money or gold platform, and there is danger that what the political managers conceive to be party policy will triumph over principle at St. Louis, unless delegates to the convention from all sound money States are given to understand by principle loving constituents that the day for paltering and evasion on this vital issue is past.

**Civil Service Reform, Its Successes and Perils.**

Comptroller Roberts of New York State, by his refusal to pay the salaries of the men selected by Mr. Lyman as his subordinates in the enforcement of the Raines law, men whom Mr. Platt forced Governor Morton to place on the non-competitive list, has won a great victory for civil service reform in that State, for his stand for principle, and his evident determination to test the matter in the courts, either shamed or forced Governor Morton into revoking his order placing them on the non-competitive list, and it is now certain that all Excise Commissioner Lyman's agents must be men who have passed the competitive examinations. Mayor Strong of New York city, acting upon the recommendation of the Civil Service Commission of that city, has at one stroke taken 140 officials, with salaries aggregating $318,000 a year, from the "exempt" list and placed them on the competitive schedule. The aldermen and politicians, who live to plunder the city and only remain influential so long as they have patronage to dole out, are weeping and gnashing their teeth, but the Committee of Seventy, the Good Government Clubs and thoughtful citizens are rejoicing over the staggering blow which has been dealt to the spoils system in the metropolis of the nation.

On the other hand, the unwelcome news comes from Washington that the men there whose tenure of office has been made secure by civil service reform legislation are imperiling the perpetuity of the civil service law by their greed and their disposition to pursue a policy of bulldozing the legislators. In other words, department employés in several of the departments are organizing what are virtually powerful trades unions, and are threatening legislators with political death if they do not pass legislation favorable to the employés.

**International Arbitration.**

Certainly public sentiment in favor of this mode of settling difficulties between nations is increasing. From England come reports of resolutions in favor of it passed by all sorts of influential public gatherings recently, and last week, for the second time in two years, a picked group of American citizens gathered at Lake Mohonk and spent three days in discussing such questions as these: Is a permanent tribunal for the settlement of international controversies desirable and practicable? Should it be urged at first for English-speaking people only, or for other nations also? How shall such a court be constituted? Is any increase of our army, navy or fortifications needed at the present time? What measures can be taken at the present time to develop public opinion in this country in favor of the substitution of law for war in the settlement of international controversies?

When it is stated that such men as Rev. Messrs. S. E. Herrick, Reuen Thomas and Edward Everett Hale, and Robert Treat Paine, George S. Hale, E. D. Mead and Samuel B. Capen of Boston, Rev. Dr. Lyman Abbott of Brooklyn, Rev. R. S. MacArthur of New York, Bishop Cyrus D. Foss of Philadelphia, Rev. A. H. Bradford of Montclair, Hons. John A. Kasson and F. S. Gillett, President Warfield of Lafayette College, Judge Robert Earl of the New York Supreme Court, Judge Ashman of Philadelphia and Robert U. Johnson of the *Century* were present and discussed these questions, ex-Senator George F. Edmunds presiding, it may be understood that those who were present heard great themes treated in a masterly way, and that the platform formulated represents the gleaned wisdom of the debates. Following is the body of the platform. It closes with an assurance to President Cleveland that he can do nothing more honorable or popular than consummating a treaty ushering in a permanent arbitration tribunal; and an appeal to statesmen, clergymen, editors, educators and citizens generally to labor for the desired end.

In the settlement of personal controversies civilization has substituted the appeal to law for the appeal to force. It is high time for a like substitution of law for war in the settlement of controversies between nations. Law establishes justice, war simply demonstrates power. Such a substitution of law for war requires a permanent tribunal to which all nations may appeal. Its *personnel* may change, but its judicial life should be continuous; its mere existence would often prevent controversy, and its decision would become a recognized interpretation of international law. It would not impair the sovereignty, lessen the dignity nor hazard the honor or safety of any nation. The enforcement of its judgment might be safely left to the moral obligations of the nation concerned, and the moral sentiments of mankind. Such tribunal should be so constituted that all civilized nations may, if they choose, by adhering to the treaty constituting it, avail themselves of its benefits. Disarmament of the nations should follow such recognition of and provision for the reign of reason over the passions of mankind. The facts that during the last year the Inter-Parliamentary Peace Union, containing parliamentary representatives from fourteen European Powers, has formulated a plan for an international tribunal, that France has officially proposed to this country a permanent treaty of arbitration, and that it is semi-officially reported that negotiations are pending between the United States and Great Britain for a similar treaty, justify the belief that the way is now open to create between this country, Great Britain and France and, perhaps, with other Powers also, some permanent system of judicial arbitration as to the essential safeguard of civilization.

If this conference can only generate public opinion enough to induce the great political conventions, soon to be held, to take equally lofty views on the subject a great step forward will be taken, and this platform should be, and probably will be, called to the attention of the platform makers at St. Louis and Chicago.

**Mr. Gladstone's Waning Influence.**

Two Liberal victories in English by-elections just held are considered as indicative of a reaction against the Tory-Unionist ministry. We hinted a week or two ago that Mr. Gladstone's comment on the relative responsibility of Nonconformists and the Irish Catholics in causing the disturbance within the Liberal party now going on would not please those Nonconformists who suppressed their convictions on the question of sectarian education for many years in order that they might prove loyal to Mr. Gladstone in his effort to secure home rule for Ireland. And now we are called upon to chronicle the fact that Mr. Gladstone's recent letter to Cardinal Ramapolla, expressing the hope that some day Rome and the Anglican Church might be brought nearer together, if not united, has called forth from some of Mr. Gladstone's former most loyal lieutenants, men like Dr. J. Guinness Rogers, Rev. Dr. Charles Berry and Hugh Price Hughes, the most vehement dissent. Dr. Rogers is reported as describing it as "betraying the liberty of the country, a miserable trifling with Rome and an effort to entangle England in the old yoke of bondage."

Premier Rudini of Italy, in his desire to make trouble for his rival and predecessor, Signor Crispi, has permitted the publication of correspondence between Great Britain and Italy relative to the real purpose of the British expedition to the Soudan which never should have seen the light, and Mr. Labouchere and other opponents of the ministry's foreign policy have used this correspondence to good advantage in badgering and humiliating the ministry during recent parliamentary discussions. Italy has practically withdrawn from its contest with Abyssinia, humiliated and woefully outgeneraled. General Baratieri, the commander-in-chief of the Italian forces in Abyssinia, is now undergoing trial by court-martial for failing to succeed, whereas the real responsibility for the failure of the European power rests upon those Italian jingoes who years ago began to stimulate national conceit and forced Italy to enter upon a career as a colonizer in North Africa, at a time when every bit of her revenue was needed to defray legitimate domestic expenditure.

**Turkey, Crete and Russia.**

The outbreak in Crete has not been suppressed. The revolutionists continue to win in the desultory contests that take place from time to time. Greece is trying to induce the European Powers to force Turkey to hand over Crete to her. But most reliable reports from European capitals do not indicate that Germany, Austria, England and Italy are more concerned with Cretan welfare than they were with Armenian, and Russia is frankly conceded to be the watchdog in the way of anything like a partition of Turkey. There probably will be a gathering of the fleets at Crete and some pressure brought to bear on Turkey to avoid anything like a massacre. Reports from Constantinople indicate that a reign of terror exists there; neither the life nor the property of Christians is being respected or protected and those who plunder or kill go unpunished. All Turks suspected of holding liberal sentiments or plotting against the sultan are living in terror of arrest and extinction, the outbreak in Crete having intensified the zeal of the government in its campaign of suppressing the Young Turk party.

## NOTES.

The death of Jules Simon is a distinct loss to France, as he was in many respects her greatest statesman, publicist and citizen. He stood for pure morals and righteousness in a country that sadly needs both, and every worthy cause calculated to conserve good morals found in him a prompt and open adherent. He deplored and fought against the prevalent Sabbath desecration, and never accepted popular ideals in French art and literature.

The sudden and shocking death of Mr. Austin Corbin, in the New Hampshire country town where he was born and where he had built a superb home for himself, removes one who in many ways was a typical American business man. He had force of character and breadth of vision and executive ability such as in past eras would have made him a great political leader or general. But, like so many others of our ablest men, he set himself to developing railroads, improving vast tracts of waste territory and adding to the wealth and comfort of his fellowmen at the same time

that he was accumulating a vast fortune for himself.

## IN BRIEF.

The sound of the baccalaureate is again heard throughout the land. What a quantity of wise advice is proffered on these June Sundays to the rising generation! If any student hath ears to hear let him hear.

The appearance of the 1896 Year-Book a month earlier than its predecessor in the series gladdens all who have occasion to consult it. It never was so prompt before. Well done, national secretary, scribes and reporters!

One of our contemporaries gives an eloquent account of the observance of Memorial Day in a Massachusetts town. The article opens with a reference to the "*scared* veterans." Was it the length of the oration or the recollection of the smoke of battle that filled them with terror?

Members of the American Congregational Association should bear in mind the special meeting, advertised on page 943, on next Saturday to take formal action on the new Congregational House and the sale of the old one. In this way a practically settled matter will be formally and effectually consummated.

Our Episcopal friends (it would be cruel to insist upon the "Protestant" in this connection) are waiting, some of them with amusement and some of them, we fear, with apprehension, to see whether Pope Leo will pronounce their orders valid or invalid. We are no prophets, but we are Yankees and may guess, and we guess that the pope will not pronounce them valid, but will offer to make them so—upon certain conditions.

The Boston Unitarians have their South End problem as well as the rest of us, and in the case of one of their churches there they have approached it boldly and in a somewhat novel fashion. This method is nothing less than the induction into the pastorate of a man and his wife, both being duly installed last Sunday, and each being equally capable of filling the pulpit. We shall watch with interest the effect of this plural pastorate.

The solid, profiting quality of the material which the *Independent* furnishes its readers week by week has always been one of its distinguishing marks, and now that it comes to us with a handsome new dress of type and with some rearrangement of departments it is all the more attractive. Evidently the *Independent* is not only determined to maintain its place in the very forefront of papers of its class, but it possesses the ability and the resources wherewith to realize high ideals.

Our Pilgrims to England and Holland made an early start last Thursday morning, the Columbia moving out of its dock at Hoboken soon after seven o'clock. The early hour prevented any demonstration on the part of the few who came to wave their good-bys, but it is pleasant to record that these forty or fifty travelers fared forth into the brightest sunshine and with their hearts beating high with anticipation of the pleasures in store. If the steamer makes schedule time they will land in Plymouth this week Thursday, where a reception is to be tendered them by the mayor of the city.

In making assignments of the delegates to the approaching Sunday school convention in this city there has been a call for the extension of hospitalities beyond the four days of the convention. This arises from the fact that certain persons coming from distant sections of the land object to Sunday travel and at the same time desire earnestly to be present at the opening day, Tuesday. In order both to maintain their convictions and gratify their longing to be on hand promptly they must arrive Saturday night of the preceding week. The suggestion has been made that it would be altogether fitting for brethren hereabouts who cherish similar opinions with regard to Sabbath observance to come forward with an offer of hospitality for these extra days. Here, certainly, is a chance for our most extreme Sabbatarian friends to stand by their principles, even though at a little personal inconvenience.

The large number of Congregationalists who remember so pleasantly Dr. Mackennal's visit to this country in 1889 will take pleasure in looking upon the excellent likeness presented on our cover page. His address at the Worcester National Council of that year will be recalled as singularly felicitous, and we have no doubt that he will be among the first of the delegates to be selected by our English brethren to attend the next international council in this city in the course of three or four years. The denomination on the other side of the water has no more useful member than he. He makes a point of attending all the important meetings and is gifted with unusual executive ability. Now that Drs. Dale, Allon and Macfadyen have passed away, Dr. Mackennal is certainly to be numbered among the half-dozen most influential leaders among the Congregational churches of Great Britain. As such, as well as for his own sake, we are glad to make our readers better acquainted with him.

The Springfield Christian Endeavorers follow the First Church in that city in agreeing not to patronize its local baseball club until it ceases when away from home to play professional games on Sunday. There was an earnest discussion of the subject at the meeting of the Endeavor Union last week. Dr. Trask and one or two other local clergymen sympathized with the majority, but took the ground that a boycott was unwise. When the vote was taken, however, only about twenty-five declared against such radical action. A similar controversy has been going on in St. Paul, where, through the efforts of ministers, a compromise has been arranged whereby after certain games already scheduled for several coming Sundays there shall be an abandonment of the practice. We are glad that Christian sentiment is thus making itself felt. A store that keeps open on Sunday forfeits its claim to the week day patronage of Sabbath-keeping people, and why should a ball nine presume to ignore the convictions of the best people in the city whose name it bears?

It is an open secret that, in a few days, President Penrose of Whitman College is to be married. Few have known under what burdens the president has been staggering while seeking to comply with the conditions upon which Dr. D. K. Pearsons's gift could be made available. A year ago Whitman was bankrupt. Today it looks as if a hearty rally, July 5, on the part of its friends and a gift from congregations which as yet have had no hand in helping forward its endowment would secure the $40,000 still needed and release the president for work in the college itself. The following letter to his prospective bride explains itself:

> This note [a note of hand signed by President Penrose] should be kept as a memento. It was given to me for the purpose of paying the mortgage and back pay of the teachers of Whitman College. This debt is now paid and you can present it [the note] to the college when you choose, and I think it should be preserved in a glass case and kept forever. It was a bold move on the part of President Penrose to sign a note of $12,500 when not one cent was in sight to pay it. The note represents the actual poverty of the college when Penrose assumed control. I give the note to you as a wedding present and also as a sample of the faith and courage of your future husband. D. K. Pearsons

Such a princely wedding gift as this is is not only notable in itself, but shows the interest Dr. Pearsons takes in helping others to meet conditions which he deems it wise to impose, or what extra gifts, usually unheralded, he is constantly making. Only those on whose shoulders the burdens of raising a college endowment have rested, increased by the thought of money due hard-worked teachers, can appreciate the sense of relief which has come to the youthful president of this Western college through the above note.

## STAFF CORRESPONDENCE.

### FROM THE INTERIOR.

**Memorial Day in Chicago.**

There has been considerable feeling in Grand Army circles over the tendency manifest for several years to devote Memorial Day to sports of various kinds, and to look upon the decoration of soldiers' graves and the rehearsal of their merits as matters of secondary interest. Manifestoes even have been issued, calling attention to this disregard of the purpose of the day, but, as might have been expected, entirely without effect. Chicago bicyclers arranged to have a race on that day, and by skillful management drew the attention of the public to that. The winner of the race, O. P. Nelson, was "a dark horse," and the wheel on which he rode one of his own manufacture. Fortunately, rival houses can make nothing out of this victory for the sale of their goods. The distance passed over was about twenty-five miles and the time taken a trifle over one hour and twelve minutes.

It must not be supposed that the graves of the heroes were not decorated. The cemeteries seemed to lack no visitors. In the public schools addresses were given on patriotism by men selected and assigned for the purpose. Special addresses in clubs, in armories, at regimental headquarters, as well as in the cemeteries, were also delivered. So far as one can judge from the outward appearance there is no lack of patriotism in this portion of the country, however weak it may seem to be in the vicinity of Washington.

**Sunday Schools in Cook County.**

Monday morning was devoted by our ministers to the consideration of Sunday schools. The paper by R. E. Jenkins, Esq., the superintendent of the South Church school, brought out the surprising fact that the number of pupils in our Congregational schools in the county has decreased during the past year. This was accounted for in part by the transfer of a large school to the German Lutherans, but this does not account for the whole loss. Probably there would be a difference of opinion as to its cause. It is not likely to occur again. Mr. Jenkins considered especially the management of Sunday schools, and the relation between them and the church. What is needed on the part of the church and especially of its leading members, he thinks, is interest in the school, adequate provision for its support, careful selection of its officers and teachers and constant use of the school as a means through which to reach people outside the church and bring them into sympathy with it. Mr. Jenkins knows but one way to secure scholars—to go after them. One might add that with a superintendent possessing the experience, energy and enthusiasm of Mr. Jenkins, failure in Sunday school work is impossible. An interesting and vivid account, though very brief, was given by President Eaton of Herr Brockelmann of Heidelberg, the Sunday school apostle of Germany.

A report in accordance with instructions given in a resolution of inquiry in regard to the ecclesiastical procedure of the Bay Conference in the case of Rev. C. O. Brown of California was read, which after a brief discussion was laid upon the table. The report, prepared with care, was that the conference had certainly proceeded in accordance with Congregational precedents, but brethren felt, what many felt from the first, that we are too far away from San Francisco to pass intelligent judgment on what has there been done.

**Labor Troubles.**

Superintendent Walker of the Illinois Steel Works has this week dismissed the 1,500 men employed in them, ostensibly because a few "straighteners" would not work, really without doubt on account of the hardness of the times. Some, claiming to be behind the scenes, say it is because fifty Negroes have been employed by the company between whom and the white laborers there has been constant and even dangerous warfare. The "straighteners," without whom, though few in number, nothing can be done, claim that the foreman unjustly rejected their work and compelled them to do over again that which was already satisfactory. This the company deny. Meanwhile families are suffering and men long unable to secure work are deprived of it again. Were times brisk there is no reason to suppose that these works would have been closed.

**The Political Sky.**

With us this is cloudy. Neither Republicans nor Democrats can justly claim to be the sole possessors of political virtue. While there is little truth in the general charges brought against John R. Tanner, the Republican nominee for governor, not a few would have preferred some other man in his place. Chicago Democrats just now seem hopelessly divided, although they will probably manage to bury their differences in time to vote the party ticket. But the great question with thoughtful men of both parties is the question of currency. What kind of money are we to have? Populism is felt to be a very serious danger. A declaration for free silver by the national Democratic convention in July may continue the party in power. Not a few old-time Prohibitionists seem ready to vote for free silver. Unless hard money men stand together on a platform which admits of no double interpretation nothing can prevent a currency upheaval which may shatter all our financial institutions and throw the entire country into bankruptcy. That the political caldron is already boiling in such centers as Chicago is not a misfortune. It enables us to perceive the disasters ahead and prepare to meet them. Every day one hears it said, What is needed to restore prosperity is a protective tariff and a sound currency. Give us this and business will be good at once. It is bad enough now, as all our benevolent institutions know to their sorrow.

**Delayed Justice.**

At last Elijah P. Lovejoy, the martyr of free speech, is to have a monument worthy his heroic character. He was murdered, it will be remembered, at Alton, Ill., Nov. 7, 1837, for daring to discuss the rights of men in the columns of his paper. Authorized by the legislature, the contract for a monument in his memory, which will cost about $25,000, has just been let. The monument is to be completed by early in 1897.

**The Pastor of the Church Militant.**

With the best of intentions Rev. John Rusk has brought himself into trouble. Unwise advisers seem to have led him to take measures which he was not prepared to carry out and to bring persons into court against whom he could not quite establish the charges which he had made. If there is no probability that Dr. Rusk has done anything morally wrong, he has unfortunately laid himself open to criticisms which may, for a time, hinder his usefulness and give him annoyance. Possibly ministers whose hearts are set on purifying society through processes of law, as well as through their sermons, would do well not to be over hasty in making arrests of persons reputed to be guilty of immoral conduct.

**The Coliseum.**

This building, said to be the largest exhibition building in the world, was occupied for the first time Monday night, June 1, Buffalo Bill giving one of his unique shows. The arena is 600 feet in length by 160 in width. This is 200 feet longer than one of our city blocks. There are two permanent galleries. The first, or balcony, is twenty-five feet above the level of the main floor and is forty feet deep. The second, forty feet above the main floor, is twelve feet deep. The hight of the building is 100 feet inside and its entire length, on the outside, 676 feet. Ample vestibules and corridors have been provided. The audience room can be arranged for 1,000 or for 50,000 persons. The roof has been built in terraces and is supported by trusses, as was the roof of the Manufactures Building at the World's Fair. It will be remembered that the building fell last year while in the process of erection. Although of solid materials, chiefly steel, some anxiety has been felt about its safety even now. The building has been completed thus early in the season in order that its safety may be tested before the Democrats use it for their National Convention in July.

**Departures for Europe.**

Dr. Simeon Gilbert, so well known to the readers of *The Congregationalist* as a correspondent from Chicago, has already sailed. He has a paper before the Grindelwald Conference. He will be absent three or four months. His wife and daughter accompany him. Rev. Q. L. Dowd, also a former correspondent of this paper, has left for Europe. He will make the journey through Great Britain and on the Continent upon his wheel. Dr. F. A. Noble sails June 12, and Professor Mackenzie and his family have already gone. With these forerunners of our summer travelers go our best wishes.

*Chicago, June 6.* FRANKLIN.

## CURRENT THOUGHT.

AT HOME.

The *Springfield Republican* believes that "the Democratic party ought to be disrupted if it is no longer able to meet the essential conditions of party service on the most vital issue of the time. Men who hold opposite opinions on the most important question of politics ought not to be bound together in action. Let parties follow opinions, not opinions parties. There is enough of tyranny in majorities, when all the votes are counted, without having your views stifled by minorities. We say, then, let the silver Democrats and the gold Democrats flock by themselves, if they will; it will bring the great issue of the day to the front and give the people a chance to express an opinion upon it. Principles before parties!"

Prof. H. C. Vedder of Crozier Theological Seminary, formerly editor of the *Examiner* and a high authority as a historian of the Baptist denomination, commenting in the *Examiner* on the fuss which not a few Baptists are making because of Dr. Whitsitt's article on Baptists in Johnson's Encyclopædia, in which Dr. Whitsitt shatters somewhat the belief that immersion has always been practiced by Baptists, says: "I may be wrong, but there seems to me to be woeful ignorance regarding what are fundamental Baptist principles among those who are teachers in Israel. Immersion is neither fundamental nor distinctive among the principles of Baptists, and to treat it as such is to lose sight of our real principle and weaken our position unspeakably. What Baptists stand for, above everything else, is a religion of the spirit as distinguished from a religion of rites, and hence for a church composed of those, and of those only, who give credible evidence that they have been regenerated by the Spirit of God. Our affinities, in the past and in the present, are with those Christians who hold this principle, not with those who immerse. . . . These things are the very A B C of Baptist principles and Scripture teaching; but if there were not dense and widespread ignorance concerning them, it would be impossible for anybody to get excited over Dr. Whitsitt's opinions regarding questions of historic fact, that have no bearing on the teaching of the New Testament and our obedience to it." *The Watchman* makes practically the same assertion: "Immersion is only a single corollary from the two principles that are really cardinal with us, namely, the supreme headship of Christ and the supremacy of the Scriptures as the rule of faith and practice. There are other corollaries which come closer to the heart of our life, such as a regenerate church and soul liberty."

ABROAD.

The *Japan Mail* (May 2) says that while no treaty between Russia and Japan respecting the future of Korea has been concluded or will be, it admits that an *entente* has been established by which the two Powers agree to act in concert for the purpose of preserving order in Korea. How the compact will eventuate the *Mail* does not predict, but it sees great gains in that ominous complications have been dispelled, temporarily at least, and Korea will no longer be able to evade reform by invoking the jealousies of rival powers.

Rev. Dr. J. G. Rogers's interpretation of the vote on the second reading of the Education Bill, in which it was revealed that the Irish Roman Catholics had joined the Anglican Tories and Liberal Unionists to force sectarian education on British taxpayers, as stated in *The Independent*, is this: "It ends the alliance which carried the Home Rule Bill of 1893, and it is not easy to see how it is to be reconstructed. Our complaint of the Irish members is not that they deserted those who had made such costly sacrifices in their cause, but that they have been unfaithful to the principle for which we and they have contended. This Education Bill affects England only. Why not have distinctly recognized this and dealt with it on home rule principles? They have chosen the other course, and Nonconformists will then ultimately have no need to regret it." The London *Chronicle* thus describes the result which will follow the enactment of the bill: "It means that bitterness, barrenness and all uncharitableness are to be installed as a permanent part of our school system. It means that the most precious and hopeful of all our institutions is to be thrown into the melting pot of sectarianism, that the expansion of education is to be deliberately stopped, that the school boards are to be harassed and pilloried for the offense of having properly discharged the noblest of duties, for the crime of having succeeded where the church has failed."

# Rev. Alexander Mackennal, D. D.

His Personality and His Opinions on Live Themes.

By the English Representative of The Congregationalist.

Dr. Mackennal's geniality is not of the kind that gushes and forgets; it is the overflow of a deep, kindly, generous nature. As soon as you enter "Beechwood," his home, you feel yourself in the midst of a full and rich family life. His books, pictures, household goods, conversation, show that he moves in no narrow groove. The keynote of his character is catholicity. If he has not loomed in the public gaze quite so largely as Dr. Dale and Dr. Rogers — both of whom at points he resembles—it is partly because of his broad tolerance, his ability to see things from his opponent's standpoint as clearly as from his own, his reticent nature, and his utter indifference to mere popularity. He is better imaged by a broad, calm lake, a reservoir of power, or a strong, deep, silent, smoothly flowing river, than by an impetuous, turbulent stream. It takes you some time to get to know Dr. Mackennal, but your admiration grows as you discover the wide range of his abilities, his steadiness and singleness of aim, his firmness of reasoned conviction, his moral virility, his general solidity of character. Going to Bowdon, eight miles from Manchester, in 1877, there he has since remained, his powers maturing, his influence extending, his church work prospering, and his congregation growing more and more attached to their pastor. For quiet, solid influence throughout the Congregational body Dr. Mackennal is unsurpassed by any of his brethren. For a quarter of a century he has been intimately associated with every denominational movement and shown active interest in the wider issues of Nonconformity.

Born in Cornwall, sixty years ago, Alexander Mackennal was educated in London. Henry Irving was one of his schoolfellows. "I remember him well," the Doctor remarked, as we sat chatting in his ample, orderly, comfortable study. "As a boy he was not a great reciter. Every Christmas we had a public entertainment, but Irving did not take a leading part."

"Did he not show some sign of his future distinction as an actor?"

"Only by his great love for the art, though I remember seeing him in his mother's house (we visited each other) with exactly the curious walk he now has. The special melodramatic power he has since displayed requires for its full manifestation greater intensity than a boy possesses."

Bowdon, the pleasantest suburb of Manchester, is remarkably healthy. It stands high, and the soil to a depth of 200 feet is clean sand. It is on the outskirts of Altrincham, a market town of about 10,000 inhabitants, mentioned in Peveril of the Peak. The church of which Dr. Mackennal is pastor was founded fifty years ago. Dr. Mackennal is a sort of Nonconformist bishop. He has a pastoral assistant and five evangelists, who have charge of mission centers in the district—the six congregations forming one church. As the attractiveness of Bowdon tells against the Manchester churches, Dr. Mackennal's people, who are tolerably wealthy, seek to restore the balance by helping to support four missions in the city. He took a leading part in the founding of Mansfield College, Oxford, and succeeded Dr. R. W. Dale as chairman of its council and educational board. He was secretary of the colleges reform committee during the nine years in which it successfully aimed to bring the Congregational colleges into closer co-operative union. This work brought him prominently before the notice of his brethren, who in 1887 elected him to the chair of the union. On the death of Dr. Hannay he was invited to the secretariat, and, as Americans know, he was secretary of the International Congregational Council. With the exception of Dr. Rogers, he is now the oldest member of committee. Than Dr. Mackennal there is no better authority on the internal development of British Congregationalism in recent years.

When discussing schemes of reunion Dr. Mackennal has always favored the idea of union between Presbyterians and Congregationalists. "I prefer the Congregational method," he told me, "but I don't look upon it as essential to a Christian church. Whichever method is adopted should be employed thoroughly. I regard the combination of the Congregational and Presbyterian systems as impracticable."

"Should not Christian unity be sought rather along the line of federation than organic union?"

"It was that belief that led to the formation of the Free Church Congress. The discussion of the reunion question at the International Congregational Council excited great interest. Every speaker not only affirmed the spiritual union that underlies all denominational differences, but declared also that this identity of spirit ought to be practically expressed in increased co-operative action."

"The aim of the federation movement," Dr. Mackennal explained, "is not to construct a new church that shall absorb all the different religious bodies, but rather to encourage the denominations to unite for common action. Reunion is not in our program, and I should say that no active member of the council believes that it will come up as a practical question within the lifetime of any living man."

"Grindelwald?"

"The first of Dr. Lunn's conferences was held after the Manchester congress, but there was no connection between the two. I went to Grindelwald and Lucerne not believing that reunion is at present possible, but assured that it is advantageous for members of different communions to meet and be frank, not so much in their criticism of one another, though I do not object to that, as in affirming their own polities. My anticipation that such a course would engender mutual respect and admiration, and perhaps, by the by, bring about reunion so far as it is advisable, has been considerably realized, but attempts to do more than that have signally failed."

Dr. Mackennal went on to point out that the Free Church Congress and Grindelwald are but symptoms of a general tendency among Christians of all denominations to come into closer relations, as a result of the growing recognition of their unity in essentials. "This is as noticeable between some Anglicans and Nonconformists as it is between Free Church ministers of different persuasion. I say *some*; the desire is not as common in the one case as in the other, but where it exists it is as true."

Touching the vexed education problem, Dr. Mackennal observed that since 1870, when the present system — the "compromise" between Anglicans and Nonconformists—came into vogue, the attitude of Congregationalists and Baptists has greatly changed. "It was in deference to what we believed to be the conscientious objections of a large portion of the people that we advocated the secular system, but we have found that the bulk of the nation prefer Bible teaching and some sort of devotional service, and our position is modified accordingly. In the present controversy the real point at issue is whether the primary regard of the national system of education shall be the well-being of the nation or of the churches. Personally I do not object to the denominational scheme — uniform secular education, with religious instruction according to the wishes of the parents —as a supplement to the school board or national system. But I would insist upon every school that is aided by public money being placed under effective representative control. With that safeguard I would leave a great deal to the schoolmaster, but nothing to clerical managers."

In theology Dr. Mackennal may be described as a broad evangelical. Liberal-minded and fully abreast of current thought, he yet recognizes Christ as being a great deal more than simply an authoritative teacher. "I believe very distinctly in the objective character of Christ's work. I believe he has achieved redemption for mankind by his incarnation, suffering and death. I also believe in the reality of the work of the Holy Ghost, not only in the quickening of the individual believer, but also in the illumination and guidance of assemblies of Christian people." In reply to a question the Doctor said he does not regard the miraculous birth of Christ as essential. "Whether Luke's narrative is historical, or whether it is to be taken as representing the belief of the primitive church, in either case it is a witness of the acceptance of the real deity of the Lord Jesus Christ as an article of belief in the churches, and that to me is the essential thing."

Dr. Mackennal's published works include Christ's Healing Touch, a volume of sermons memorial of his Surbiton ministry; The Life of Christian Consecration, the object of which is to supplement the sentimentalism of perfectionism with doctrinal and ethical teaching; The Biblical Scheme of Nature and Man; Sermons from a Sickroom; Life of Dr. Macfadyen and The Story of the English Separatists. The Seven Churches in Asia, considered as types of the religious life of today, has met with a very cordial reception.

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There are three steps in the Santa Scala which the race is slowly and painfully ascending: barbarism, where men cultivate the body; civilization, where they cultivate the intellect; holiness, where they cultivate the soul.—*Rev. John Watson (Ian Maclaren).*

# What One Church Has Done For Boys.

By Rev. John L. Sewall.

WANTED! 1,000 BOYS!
AT THE
FIRST CONGREGATIONAL CHURCH,
Sunday Evenings, at 8 o'clock.
FORWARD MARCH!
FOUR TALKS FOR BOYS.
FALL IN! The Enlistment.
TAKE ARMS! The Drill.
AIM! FIRE! The Fight.
BREAK RANKS! MARCH! The Victory.
Stereopticon Pictures! Military Band! Chorus of Boys.
Come and Enlist.
Tickets Free at Newspaper Offices.
*No Little Kids Admitted.*

For a month this advertisement boldly rivaled theater placards in the down-town district of Kansas City. Its antecedents and sequel furnish a suggestive chapter in recent records of applied Christianity. Like many of its neighbors, our First Church found itself, a few years ago, in a region drained of its historic constituency by rapid suburban transit. Unlike some of its neighbors, it decided to abide in changed surroundings rather than abandon the vicinity for a more fashionable locality. Its beloved pastor, Rev. Henry Hopkins, D. D., has stayed with his people, despite urgent invitations to congenial fields free from such perplexing problems, and the members of the church, though widely scattered, are loyally standing by him in the new conditions of labor.

A prominent factor in solving the problem has been an afternoon Sunday school at three o'clock. While in no sense regarded as a mission, in distinction from the school which still meets as formerly at noon, it naturally gathers scholars from the neighboring homes of the manual laborers, where the waking hour of Sunday morning comes specially late. For the girls who are thus reached a kitchen garden and an industrial school have done grand work. This is in the hands of the Ladies' Union, an organization which cares for all of woman's distinctive work in this church, ably assisted by a lady missionary. But what should be done to reach and hold the street gamins, the bootblacks, the newsboys, who fairly swarm in the vicinity? To this question Mr. J. H. Denison, now in charge of an important down-town church in New York city, addressed himself when he came for a year's associate pastorate of the church. The details of the work under his special direction are given with some minuteness to illustrate what may be accomplished with slight expenditure of money or mechanical appliances.

Starting with the most intelligent and reliable boys in the Sunday school, two clubs, entirely distinct, were organized. The first, the "A. R. T.," consisted of twelve boys, a few in the public schools, but most working in stores or shops, who formed a secret society, for "literary, social and philanthropic" ends, making much of elocutionary exercises, holding their meetings privately one week and publicly the next, giving such simple entertainments as Mrs. Jarley's waxworks and shadow pantomimes, and furnishing such games as air pistols, ring-toss and crokinole. Another club was musical in its aim, consisting wholly of Italians of the better class. They named themselves after a famous New Yorker, "the MacAlisters," scorning the despised "dagoes," except sometimes to secure servile labor from them.

Besides the mutual fun and profit the public performances of these clubs proved attractive, drawing in many newcomers from an exceedingly rough class, who, so far as possible, were induced to come into the Sunday school. Great difficulty, however, was soon experienced in bringing the boys together. The older refused to mingle with the younger, and the various grades and cliques in boy society revealed themselves with an almost ludicrous elaborateness. It was accordingly felt that something more extensive and miscellaneous must be attempted. Being without the place or means for organizing a Boys' Brigade, yet recognizing a boy's fondness for anything smacking of militarism, a plan of four Sunday evening services was devised and widely announced in the handbill, which is given herewith *verbatim et literatim.*

There was no trouble in securing audiences, and of precisely the kind desired. The restriction upon "little kids," while not too rigidly enforced, gave the impression that this was no babyish affair, and the boys enjoyed keenly the presentation of their tickets and the punching out of the date, upon which they scrupulously insisted. This entitled them to reserved seats in front. Some older persons attended, including fathers and mothers, and the attendance averaged between four and five hundred, despite one severely stormy evening when 150 boys braved the drenching rain, some of them walking two miles. The order of exercises was most carefully adapted to the tastes of the audiences. The military band, in full uniform, opened with a stirring march. The boys then rose and repeated together the Lord's Prayer and joined in some vigorous song like Onward, Christian Soldiers! The band would next play some sacred air like Nearer, My God, to Thee, after which Dr. Hopkins would speak ten or fifteen minutes upon the subject for the evening. More music, both instrumental and vocal, would follow; then Mr. Denison would speak upon the stereopticon pictures, which would follow in general lines the outline of the evening's thought.

Under "enlistment" came views of Israel departing from Egypt and preparing to conquer Canaan; "the drill" introduced that favorite of all boyish souls, David, in his youthful training for the battle with Goliath; "the fight" was illustrated with pictures of some of the world's great battles, and with the story of Elijah in his great contest with the priests of Baal. These talks covered a wide latitude, and offered large scope for practical suggestions, as, for example, the picture of an Oriental smoking a nargileh gave an excellent opening for discussing the injurious effect of cigarettes. For the most part, excellent order prevailed. It was different from the traditional Sunday school concert assembly in that it was perilous to address questions to the listeners, or even allow interpolations, as was seen in the discussion of drilling, when the boys were exhorted to prepare carefully for future responsibility, such as being President of the United States, like Grover Cleveland, one voice being heard very vociferously: "If I couldn't do better'n him today, I wouldn't try!" The roughest of the gamins, however, showed himself susceptible to pathos, and all were very quiet when a touching story was told them of a London waif's life and death.

The results of these special meetings were distinctly cheering. There has been first of all a strengthening of the afternoon Sunday school, which has been one objective point of the entire undertaking, the number in attendance rising from about 150 to a maximum of over 400; and while this has been promoted by faithful pastoral work from Mr. Denison and a system of captains, chosen among the boys to look after new scholars and the attendance of old ones in assigned districts, the special work among the boys had its part. There was also a noteworthy increase in attendance upon the evening preaching services from the homes represented by these boys.

After the special meetings the club work took more extensive form. A large hall on the ground floor not far from the First Church was placed at the disposal of the work by the owner of one of our daily papers, and this was in use every week day evening. By the payment of twenty-five cents any boy could secure a ticket entitling him to the use of this hall on certain evenings. A beginning was made in the line of games and a library and reading-room. On Monday and Thursday evenings a class in composition met, the avowed object of which was to train boys to write for the daily papers, an idea which strongly appeals to their imagination. On Wednesday evening those over fifteen years of age had the privileges of the hall, and were sometimes permitted to bring their "lady friends." Saturday evening was for the boys under fifteen. On Friday evening came a rehearsal of entertainments—elocutionary, literary or dramatic—when the boys brought for inspection and trial anything which they wished to "perform," and on each Tuesday evening there was a public entertainment of such productions as passed muster on the rehearsal evenings. One night the "A. R. T.'s" took possession of the stage, and another night the "MacAlisters," and the regular members of the club had special invitation tickets at their disposal for their friends and members of their families.

The noteworthy element in this boys' work lies in its simplicity, its gradual development, and its close connection with the regular spiritual work of the church. It has advanced with a minimum of cash expenditure and mechanical appliance, and with a large amount of personal effort and increasing responsibility placed upon the boys themselves for their own entertainment.

Since Mr. Denison's departure the responsibility has been directly assumed by the Brotherhood of the Helping Hand, which seeks to learn and put in practice the best methods of help for neglected city boys, with the intention of developing the club and a Boys' Brigade and any other agencies which may seem feasible. This brotherhood is composed of some of the most active men in the First Church, whose spirit is

well expressed in the closing paragraph of their pledge, "In this undertaking we promise God and one another to stand together in close and loving brotherhood for the Master's sake, and to work as we pray for the coming of his kingdom." The later development of the work has specially emphasized military drill, in which much enthusiasm has been awakened and proficiency attained. Weekly entertainments of a musical and literary character, in which outside talent of high order has been gladly offered, have also brought to the boys both pleasure and profit.

## THE STORY OF A GREAT VICTORY.

BY REV. D. O. MEARS, D. D., ALBANY, N. Y.

A brilliant and close-contested campaign has been fought through the legislature of New York. Leading men of both parties were divided upon its merits. It was purely a moral question asserting itself among statesmen and politicians. Twelve years ago a law was enacted requiring temperance instruction in our schools. For eleven years our boards of education practically ignored its meaning. In 1895 the church and temperance organizations flooded the legislature with nearly a million petitions for the enactment of a more specific law with penalty. Under the leadership of the New York Central Committee, grandly assisted by Mrs. Mary H. Hunt, the great work was done.

The head of the department of instruction began immediately a warfare against the measure then become a law. By skillful tactics several superintendents and educators gave their names to his plans. The intensity of discussion finally resulted in a conference between the temperance forces led by Drs. John Hall, C. L. Thompson and others, with Superintendent Skinner and those in sympathy with his ideas. Some eight or ten conferences were held, resulting in an agreement upon certain phrases to be incorporated into the present law explaining its misunderstood interpretations.

This so-called "compromise" was presented by one of the department of instruction before the committee of Assembly and Senate. During the final meetings of the conference committee Superintendent Skinner was compelled to leave the State, binding himself to agree to whatever terms his colleagues should formulate in committee. These colleagues made their report before the legislative committee.

Judge of the surprise of all when, a few days after presenting their own bill, these same men suddenly proposed another bill, removing every safeguard in the present law. Voluminous pamphlets and circulars were issued, school superintendents traveled near and far, some of them. Whence came the moneys necessary is not our question.

The Assembly committee was favorable to temperance legislation; the Senate committee was in majority opposed. Continued hearings gave large opportunities to the opposition, but still the truth was not suppressed. During all this while the guiding hand was that of Mrs. Mary H. Hunt. No more skillful tactics or far-reaching plans were ever made. Calm, dignified, alert, this noble woman represented admirably the distinguished central committee who gave her full power. Word was freely circulated that antagonism rested in the old and exploded lie that she was interested financially in the books upon hygiene and physiology. Modern gallantry in certain men expressed itself as determined to defeat Mrs. Hunt, inasmuch as she belonged to another commonwealth. The nervous strain upon her was seen in a weariness upon her face. Night and day the "Literary Headquarters" were a center of intense and faithful toil. Here was a philanthropist giving her leisure and wealth without pay enough to support her secretary. She told the legislative committee that she was before them to represent the sixteen million children of the land. Coming years will write her one of the greatest philanthropists.

The perfidy of those who broke their own agreement only made her strength more manifest. Attempted legal delays in the Senate quickened her plans to get the bill out of committee. As weeks went on the kindness of many in Assembly and Senate greeted her. Without shadow of boldness in planning many true men of the legislature gave her their respect and their valuable help. Messages reached her from several most distinguished in position and authority. News from Congress announced at a critical time that the national Government stood by her work in holding all Government schools under this same law.

The first register of her success and the people's wishes came April 15, when the Assembly, by a vote of ninety-eight to twenty-one, supported her work. Congratulations were the order of the day. Party whips could not keep back the best wishes of scores of legislators. Speaker Fish had proved himself a warm friend of the measure so deeply affecting the children and youth. The leader of the Democratic party was equally interested. A senator, now out of sight, once said: "Morals have no place in politics," but under the magnificent pile of carved granite, among politicians exceptionally alert, morals had won the day.

The Senate committee, by majority, attempted to smother the action of the Assembly. A notice served by Senator White served to bring the bill out of committee. In an hour's discussion the intense importance of this method of temperance work was evident. Tuesday, April 21, was set for vote on admitting the bill to its third reading. Senator Malby moved the substitute bearing his name, a bill defeating the whole measure. But Senator White, in a strong speech, answered every point of importance. Mrs. Hunt gave immediate corrections of false statements to those supporting the bill. Quietly the decision neared its moment of being registered, when good morals hung upon the defeat of the substitute by a vote of twenty-three to fourteen. The bill on its third reading waiting its turn came up again on Thursday, 23d.

It was a crowded list of bills ordered to the third reading that day. The morning session came and went. Recess was followed by a second session. At six o'clock the title of the bill was read, and the sonorous voice of the lieutenant-governor announced, "Call the roll on the passage of the bill," with the result of thirty-one in its favor to fourteen against. The voice of the people in the interests of intelligent morals was true; legislators did their part well. The bill passed up to Governor Morton, who, on May 26, gave Mrs. Hunt the pen that made the hard fought enactment the law of the Empire State. It was a great victory in which motherhood was well represented. It is becoming evident that temperance instruction in the schools is bearing its fruit. Vigilance on the part of its friends is the price of safety. The attack seems impending through the boards of education and medical associations, so far as possible. Supported as it is by world renowned experts in each of these departments, it will yet be possible to find those who for some reason are ready to rank themselves with the advocates of toleration, even touching the highest interests of children and youth. The republic owes a debt of gratitude to Mrs. Hunt in her heroic work to defeat the enemies of the broadest education of our children and youth. The Empire State has held the fort against the onslaught by overwhelming force. Good citizenship cannot exist except as the rising generation is guarded from hurtful attacks by those who fatten upon the weaknesses of youth and manhood.

## ON THE WING THROUGH ITALY.

BY H. A. B.

If my final verdict on the Italian country and people is, as it is, a favorable one, the outcome is in nowise due to the character of the reception accorded me, for the customs officers did their best to cultivate in me a deep-seated grudge against the entire system of governmental administration. In the innocence of my heart I had brought from America a loaf of homemade bread for a certain New England deacon of my acquaintance, whose prolonged stay abroad had produced a great aversion for the "staff of life" in the ossified form in which it is found all over the Continent. But my benevolent intention was completely wrecked when the lynx-eyed officials pounced upon the tin box incasing the bread, drew it forth, smelt of it, tasted it, weighed it and then demanded three francs to insure its entrance into the country. Not content with this extortion and with putting upon me the imputation of being a professional smuggler, the officials then sent me to another port of entry a few yards distant, where an additional franc was filched from me in order to allow the bread to enter the city of Naples.

To cap this series of affronts these puttering Italians refused to take their own money in payment, obliging me to institute a rapid search among my fellow-passengers for the loan of sufficient English money to satisfy the claims. By this time my filial affection and my good temper were reduced to a minimum and I resorted to the only means of relief at hand. Gathering up the loaf, which had brought me so much woe, I was upon the point of enjoying the exquisite satisfaction of casting it into the Mediterranean. Just at this juncture a porter, who had been trying to act as a mediator between me and my persecutors, influenced no doubt by the expectation of reward, besought me to give him the bread, and that night an Italian family feasted on a foreign delicacy. Meanwhile a salutary lesson had been learned as to the unwisdom of trying to transport American edibles to Italian shores.

It is impossible, however, to be out of sorts with one's self or the world in such an environment as Naples affords. The beautiful bay, the lovely islands of Capri and Ischia, the differing but unrivaled charms of Pompeii and Vesuvius dissipa e from him

who will open his mind to their influence all sense of wrong or weariness. And as for the Italian cities themselves—Naples, Rome, Florence, Genoa, Milan and Venice, teeming with treasures gathered in many climes, representing the travail and the achievements of the ages—who can transfer to another an adequate sense of their beauty and glory?

The best short article ever written about the Imperial City was published several years ago by Frederick Harrison in the English *Fortnightly*. The analysis which he there makes of the three main interests which present themselves in Rome is applicable to some extent to the Italian peninsula as a whole. Antiquity, art and the church—these three great forces and their embodiments rise perpetually before one. Nor do you have to be an expert in any of these directions to appreciate and profit by them. Though Italy has always been a magnet to scholars and artists, to poets and antiquarians, the average man whose purpose in traveling is general broadening is susceptible to the various influences that have their home there.

At Rome you come closest to the ancient world. Dismantled Coliseum and prostrate Forum, gray obelisks and weatherbeaten monuments speak of the days that are very far away, and stir the imagination to reconstruct, if possible, the past, to bring back the times of Cæsar and Cicero, and the still more distant periods, bathed in the mist of tradition. Yet, suggestive as these broken fragments are of the splendor of other days, they stir the heart to sadness. What, for instance, is Hadrian's Villa but a witness to the selfishness and pride and vaulting ambition of man; a monument also to man's fury and hate? The noble structures which one conqueror of the earth reared for his own glory and pleasure another, who succeeds to his estate, ruthlessly demolishes in order to gratify his thirst for conquest. Thus it was that Christians tore down what pagans set up, and pagans in turn again destroyed objects sacred to the Christian heart.

Something of this same sense of human folly and wickedness pursues one who enters the region of art, for here again the traces of the destroyer are only too apparent. What has been preserved to us that marks the flowering of Greek and early Roman art is a mere trifle compared with what has been buried and broken. Enough, however, escaped the fury of the inconoclast to enable us to judge the Golden Age and to serve as models and inspirations to latter day wielders of brush and chisel. The Dying Gladiator, the Marble Faun, the Venus de Medici link this age to all that was finest and most inspiring in the ages gone. To roam through the galleries of the Italian cities is to have every particle of artistic feeling in one quickened and enriched. And a half a day in the Vatican or the Florentine galleries is sufficient reward for crossing the ocean. To stand before the canvas on which the hands of Angelo and Raphael and others of that brilliant galaxy have wrought so wondrously and enduringly is to gain new strength for all one's working days.

The Italy of today, as well as the Italy of art and of antiquity, rewards the attention of the traveler. The picturesque, swarming life of the great cities obtrudes itself whether he will or no. From the heel of the peninsula to the Alps there are few breaks in the procession of beggars. The businesslike way in which they display their deformities shows that they understand what constitutes the best working capital if one would engage in commercial pursuits in Italy today. Like all desirable vocations the profession is somewhat overcrowded and so some of the growing youth have to resort to the next most profitable employment—cab driving. The name of this occupation would not betray to a greenhorn its real character. Nominally, it consists in guiding through narrow streets a rack-a-bones of a horse attached to a vehicle which either has or has not seen better days. But practically it is a species of perpetual warfare with and preying upon the rest of the human race. "Every man my foe, every man, and particularly every American, fair game"—that seems to be Cabby's succinct and animating creed. Physicists say that nothing once in existence is ever lost and so I suppose in this way the spirit of brigandage is preserved to the world, though it is far less romantic to be robbed daily and systematically by these dark-visaged owners of peripatetic ambushes for the unwary than to be held up by rollicking freebooters in the good old Robin Hood fashion.

Now and then a hardy American, galled to the quick by the petty extortions practiced upon him, turns upon his persecutor, declares that he is standing for a principle and professes his willingness to go to jail rather than pay the extra franc which was not in the bargain. Then ensues a violent colloquy in which Cabby, the hotel porter, and the *gens d'armes*, called in as referee, participate, the American being decidedly at a disadvantage owing to his lack of fluency in the Italian tongue. The affair usually ends in a so-called "compromise," in which the compromise accrues altogether to the advantage of Cabby, the American concluding, when he cools down, that he is too much in a hurry after all to stand for principle. Thus it is that the swindling process goes on and will continue until some Cromwell, some John Brown will go over to Italy and take time enough "to stand for principle," even to the extent of going to jail or possibly to the stake. My private opinion, however, is that the rest of us would be just as badly cheated the next day after the execution as before. But, fortunately, not all the Italian people are in the cab business, so we ought not to consider the class which I have described as necessarily representative of the nation.

At any rate there is one source of satisfaction to which the Italian tourist can always turn when disgusted with himself and his fellowmen. The Italian country itself—its lakes, its plains, its mountains, its encircling seas, its sky, its atmosphere—throws the spell of its charm over the heart. Whether you drive along those matchless roads that overlook the Bay of Naples, or wander through the Borghese gardens, or the Medici Villa at Rome, or whether quaint Tivoli, perched upon the Sabine Hills and commanding wide views of the blue Campagna, lures you to take the ascending journey through the olive groves, or whether you stand on Fiesole's hights and gaze upon the smiling fields that stretch away to the Arno and to the gates of Florence, you find the face of nature very fair. And then the Pallavicini Villa at Genoa, with its sylvan walks and fairy lakes, and the glimpse of Lakes Como and Lugano as the train speeds on toward the St. Gothard, and Venice—ah, but one must not run on forever even with Italy as a theme.

## HAMPTON'S STEADY ADVANCE.

BY MARY R. HAMLIN.

Year after year the kind readers of this paper are asked to contribute funds for the education of the Negro and Indian at Hampton. If all who contribute could have been on the school grounds for May 21 and 22 they would have seen the results of this benevolence. A tour around the buildings showed good work in many lines. The classroom exhibits proved that the students have to use eye and hand in their work. The graduation exercises, as usual, were distinguished for their directness and simplicity. The listeners were not bored with secrets of Napoleon's success or the analysis of Plato's mind, but were told instead of What Retards the Progress of the Negro, Hampton's Worth to the Negro, of Life with the Tuscarora Indians in New York State, of the Value of Mechanical Arts in the Development of the Negro, and of whether he was to choose North or South for the field of labor.

Some of the straws showing the drift of mind in the outgoing class are as follows: "Make home a place the child would gladly go to—not run away from." "Mothers of colored girls ought to be careful *where* their daughters go, *when* they go and with *whom* they go." "There is a burden upon each one of us, what awaits each one cannot be done by any other." "Is the Negro physically and mentally capable of mechanical attainments? If we cannot answer this question let us not lay the blame upon our parents, upon their servitude or upon our color, but to *ourselves*." "When I arrived at Hampton I had no education and no trade, I was an *unproductive consumer*."

Fourteen trade certificates were presented by Dr. McKenzie to those who had completed courses in dressmaking, tailoring, carpentry and the machine shop. After the presentation of diplomas by Mr. Ogden, president of the board of trustees, to twenty-four colored and five Indian young men and women, came an eloquent speech from Mr. Booker T. Washington, the school's distinguished alumnus. He told of the right solution of the Negro problem, as he believed, according to "Hampton's way and God's way," "the way of putting *thought* into action, of transmuting mental training into corn, potatoes and horses," "the way also to return justice for injustice, right for wrong, obedience for lawlessness, thrift for laziness" A conference followed on Friday, to discuss various economical, sociological and educational phases of the field. Four topics received special attention.

If Northerners would only follow these alumni home, watch their work at anvil, plow and bench, see the transformation of the one-roomed cabin into the two-storied house, taste the bread and the meat which replaces the "fried pork," look at the neatly dressed, happy wives and children of the communities where General Armstrong "being dead yet speaketh," they would feel that the work must go on, and that Negroes can still say, as they once did to President Lincoln, "We'se a-rising."

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When we plead for arbitration we do not necessarily deny that war has its greatness, and that out of it may come permanent good for the great forces of human society. But we also know that to produce war, with a belligerent public policy deliberately to produce war, can only be compared to deliberately and by intention introducing a pestilence into the population, in order, forsooth, that thousands of victims should have the opportunity of dying bravely and with resignation, and that some noble souls—nurses, doctors, mothers—should have the opportunity to develop and display heroic qualities.—*President Eliot of Harvard.*

# The Religiousness of Common Life.*

By Prof. George Adam Smith.

[Num. 21: 17, 18.] In Eastern life there is no drudgery like the drudgery of drawing water. A hundred proverbs call the well the gift of God. But God's gifts are never made by man his own save through hard toil, and this, to an Eastern people, the chief of them all, costs more sweat and weariness than any. Hewers of wood and drawers of water is the Bible name for serfs of the lowest class. Today ask water of any of the figures that stoop over the well-mouth, and it will not be the face of a Rebekah which turns up to you with eyes as sparkling as the water in her jar, but the face of a very weary woman like her whose first prayer to Christ was: "Sir, give me this water, that I thirst not neither come hither to draw." The long tramp to the well, the weary waiting for one's turn, the strain of lifting the heavy bucket from the deep pool, the climb home again with the high, full jar on her head—except a woman see some ideal over this work, except she feel the religiousness of life, except she find Christ seated on the well—what a slow death it must be! So for the most part it is, relieved only by some gossip while she waits. If men be working at the well it is a little better. There is some music, the drawing will be accompanied with songs. But these are mere rhythms, without meaning in them, music for the muscles only.

Sometimes in Israel, however, a nobler effort was made—an effort to enlist memory and hope in the work, to realize the essential nobility of labor, to glorify common life with the feelings of sacrifice and brotherhood. Such an effort we find expressed in the text before us. This is one of the most ancient fragments of Scripture, one of the very oldest of human traditions. I love to think of how it has come down to us before God's scribes put it upon paper—not locked away in some old cupboard like manuscript repositories of tradition, useless for centuries and most of them belated when pulled to the light again; not like those papyri which to our day are telling so much about the days of old, documents that have lain in coffins and come down to us side by side with mummies. This Scripture has descended through the generations in the sunshine and the open air, on the lips of living men and women, as fresh and perennial as the gushing spring to which it leaps in antiphon.

> Spring up, O well!
> Sing ye back to her!
> Well which princes digged,
> Nobles of the people delved her
> With their scepters and with their staves.

It is a working man's tradition, a bit of God's Word passed down the centuries by the living lips of labor. The laborers who, drawing water daily, daily also sang the song in accompaniment of their labors, were by it daily reminded that this particular well of theirs had been opened and begun by great men, that this work, which now spelt routine, was, in its origin, invention, zeal, high-born character, self-sacrifice and loving brotherhood. "Princes had dug this well—yea, the nobles of the people had hollowed it out with their scepters and their staves." To recall this took away from these workers the sense of servitude—took away from their work the feeling of heaviness. Duties that had such memories would never become cheap. The baptism this work had felt in the beginning, the brotherliness and self-sacrifice that had blessed its birth were with it still. These very ropes that made their hands so brawny trailed behind them clouds of glory. So that spurt of water in the dark hollow was not the only wellspring. Men's hearts gushed back to it; deep called to deep; fountain to fountain cried out: "Spring up, O well! sing ye back to her." God's gift was answered by leaps of love and joy in hearts that had otherwise worn stale and hopeless by the drudgery of their toil. Brethren, to every honest man and woman

*The larger part of life must consist of a laborious routine.*

All of us who are worthy have to work with small details, and, as it were, like those water drawers of the East, hand over hand every day upon the same old rope. And the tendency of most of us, even when ours is the ministry of the Word and the sanctuary, is to feel our life dreary and our work cheap. We leave romance to the soldier, wonder to the scientist and to the statesman the sense of the honor of standing in a great succession. We look upon our work as only a privative and exhausting function in our lives. We seek our inspiration in getting away from it and putting ourselves, through literature and art, into those lives which we imagine to be more blessed than ours with richness of feeling and grandeur of vision. What fools we are! We need no escape from work. We need not fawn on others. We also stand in a great succession; we all have a spiritual ancestry. In every piece of drudgery you engage in, so be it honest and helpful to the progress of society, the same inspiring memories are at your disposal as were at theirs who sang of the time when "princes dug their well and nobles hollowed it out with their scepters and with their staves."

*There is not a bit of routine, however cheap your unthinking mind may count it, but it was started by genius.*

The fundamental facilities of life, the things we use as carelessly as we tread the pavement—the very fire we light, the very alphabet we use, our daily bread, the coins we handle, the wheels that carry us along, the doors we turn on their hinges, the glass through which we see heaven, the tools we handle at our work and food—each represents some early triumph of man's spirit, even greater than those inventions and discoveries which we count the crowning glories of our crowning century. This language we throw so cheaply at each other—Chaucer's, Shakespeare's, Milton's were the mouths that forged it. We cannot use a word—I venture to say we cannot use a meaning, or the variation of a meaning of a word—without molding our mind and lips to the emphasis and accent of some original spirit. The inspiration of genius is on everything we touch. There is not a crank the miller turns, not an engine or a brake upon our railways, not a boat that sails our seas but required genius, character, self-sacrifice for its invention and for its inauguration in the service of humanity. In manual toil, in commerce, in education and in public service, at home, at the council board, in the church, there is not a bit of routine you can put your hand to but the saints and the heroes were at the beginning of it. "Princes dug this well, yea, the nobles of the people hollowed it out with their scepters and with their staves." If I repeat these commonplaces, friends, it is only that we may feel how this life of ours, in the very fiber and grain of it, is saturated and dyed with this purple wonder, this stain of the love and the blood of the hearts of the greatest of men.

In our day there are many who say that knowledge, like the brazen Eastern sun, the higher it rises on the peoples the more it bleaches life, taking the twilight out of the air and the color and wonder out of things around us. This is not true.

*Knowledge can never take the wonder out of God's world,* nor faith in God himself. It is he who refuses to be taught that loses from life its charm and sacredness. Cease to learn and you will in time starve your powers of admiration, of reverence, of obedience, and all the rest of those delicate faculties which in their union are worship and the very strength of spiritual faith. Intellectual activity in any great degree is not indispensable to a saving knowledge of the truth, but if spiritual life is to become rich and luminous and confident, intellectual activity is absolutely necessary. Christians who ask, why trouble us with this problem, why raise that question, why spend your time in these lines of research, forget, if they ever knew, that the ages of the church in which faith was simplest and sanest were just those ages in which the church most honestly faced the problems of life and the universe. The man who tries to leave intellect out of his spiritual life is the man whose thoughts, however orthodox, about himself, his work, his destiny and his God must inevitably grow thin and cheap. But knowledge can do for you, among all her services, none more religious than this, to take you back to the inspired origin of all common things you handle or administer. Knowledge teaches us that nothing is common or unclean. It reminds us whom we have succeeded, from what great and bleeding hands our various charges in life have been delivered to us, by what a cloud of witnesses we are surrounded. It brings us into the fellowship and communion of the saints. Nay, it leads us deeper, for whatsoever common path of life we be treading, it brings us to the fount and origin of all in the inspiration of man's spirit by the Spirit of God, that descent of the Holy Ghost, the heavenly wisdom which precedes all invention and is the secret of all genius and heroism. But the Light which lighteneth every man that cometh into the world himself took flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. Among the million memories of men we have one supreme, unique. We trace the sacredness and the glory of our life not to this or that great man whom God raised up in our midst and inspired to think and to work, but above and beyond all we trace it to the incarnation of God himself in our life.

In the person of Jesus Christ, God himself did dig these everlasting wells of ours; these liberties, all these offices and inspirations of life, were opened and fulfilled by Jesus Christ. That we come after him and continue that which he began—this is our glory and our power. The life which other men have illustrated and ennobled in fragments Jesus Christ has glorified the whole of it. The whole of it was suffered and achieved by him with perfect purity. He fulfilled all our relations, felt all our passions, had a conscience of all our duties. The incarnation was not taking flesh merely, as many a theology has limited itself to teaching. The incarnation of the gospels was the birth into a home, the looking up from a mother's lap into a mother's face. It was childhood growing with brothers and sisters around it, it was youth taking friends to itself, it was manhood breaking with these friends into the larger fellowship of the nation. It was childhood, it was friendship, it was patriotism—it was also labor. The Carpenter of Nazareth finished his planks and filled his hours of work day by day. And when he stepped forth as teacher into the public life of his people see how his parables reveal him in touch with every common office in the life about him. Servants and masters, judges and clients, kings and their lieutenants, the fisherman, the shepherd, the husbandman, the merchantman, the delver finding treasure, the commercial traveler on his rounds (for the Good Samaritan was a com-

*A sermon preached at the Old South Church, Boston, Sunday, May 24.

mercial traveler), the unemployed in the marketplace, the beggar at the gate, the publican standing afar off—see how he lived all these lives of common men, glorifying them and speaking from their heart to our heart. The parables are the measure of the breadth of the incarnation.

The depths he carried on himself. He who sought to know men, not only as their Maker and their omniscient Judge, was tempted on all points as we are. Himself bore all our griefs and carried all our sorrows. Pain and weariness, shame and forsakenness, disappointment in those he had loved and trained, the opposition of the rulers, the fickleness of the crowd—he knew them all. And he became subject unto death. When we remember this we begin to understand how sacramental every hour of life may be. Of that very special ordinance of our Lord's institution, wherein is shown forth and applied to believers the saving grace of his death for their sins, of this he said, "Do this in remembrance of me"; and except a man's faith begin here—with the cross of the Lord, with the broken body and shed blood, as God's own sacrifice for sin—it is impossible to understand how he can have penitence enough, or freedom enough, or love enough to enjoy and fulfill the life to which this death was the redemption. But if he has remembered Christ here, there is in truth, by the reality of the incarnation, no part of common life which may not equally be a remembrance and memorial of his glory. "I will make," he said, "the place of my feet glorious"; but there is no place today which is the place of our feet in the paths of duty and suffering but it has been the place of his feet as well, and all the air about it is full of his patience and his victory. Live dutifully, obediently, resolutely, and you shall do all you have to do in remembrance of him; you shall make life one whole sacrament, and, if your faith and understanding be really awake, this hourly sacrament of his life shall be like the sacrament of his death—no memorial only, but communion too. You shall be like her who found him seated upon the well that was her routine and daily drudgery. He will not take the routine and the drudgery away. He gave no answer to her first prayer, "Sir, give me of this water, that I thirst not neither come hither to draw." But he gave her that which she carried with her in her own heart every time she came back with her jar. Every time she came back she would find himself there, till her daily work would grow a daily sacrament and communion with him. So it may be with every one of us, but on one condition, that we be found of him as she was found. "Sir, thou hast nothing to draw with, and the well is deep"; and he had asked her to draw and give him to drink. But she soon discovered that he had fathomed the deeper well of her own heart. "Come and see a man which told me all that ever I did." She soon discovered that he could cleanse this deep pit of its bitterness and make to spring up within it the water of life. In this command of the spiritual life of man Jesus Christ is absolutely unique. That his power over it reaches the degree of new creative force proves him divine. O! it is well for us to summon up the multitude of our forerunners, our big brothers of the crowd, not only that we may give the praise and glory to him who is the light that lighteneth all, but that we may acknowledge the end of their help just where his great help begins. Helpful they are as fellow-worshipers, with their example, their infection of faith, of energy, of patience, but he alone hath entered within the veil. Helpful they are in the outer sunshine and storm of life, helpful in their testimony that God was with them, our brothers, in the very work in which we have succeeded them. But behind the veil, where every man is alone with his sin and his God, Christ only can help. O, brethren, in the loneliness of sin, on the battleground of temptation, we know how very far away the crowd feels; how utterly irrelevant our brothers' merit; how helpless our brothers' love. It is just here Christ penetrates and proves himself divine. Of our guilt he tells us, I have borne it, and stand by thee; of our sin, This is my charge; of our weakness, My grace is sufficient for thee; of our shame, I love thee, the Father hath forgiven thee; of our hopelessness, I will trust thee with my work, with my interests. Be of good cheer.

Other forces have helped men to penitence, but it is a historical fact that nowhere have men found penitence so real and so lasting as at the foot of the cross of the Lord Jesus Christ. Other men have proclaimed, consciously or unconsciously, the need of a new birth. He alone has been able to renew a right spirit within man, he alone to create a clean heart. At the present day we are able to see what life and providence mean when you withdraw from them the three things which form the essence of Christ's religion—penitence, the forgiveness of sins and regeneration. Some of our leading writers of fiction have been giving us their interpretation of reconstruction of human life, *minus* the ideals and beliefs which the gospel of Jesus Christ brings to bear upon them. Over and over again you say to yourself as some character falls and does not rise again, as some prodigal is turned away from the door, and some are confirmed in bitterness, and some pushed further in sin, and Providence is arraigned and condemned for all these consequences of life with the gospel left out of it: O, if some belief in Christ and his message were to break across all this, some notions of penitence. They have done at least this service for us—these Christless painters of human life—they have shown us that without Christ and his power human life is hopeless and divine Providence a ghastly cruelty. But if out of this generation, by any possibility, there was wholly to die the faith of Christ's power to renew the heart and open the wells of life, it could never be forgotten that along all these common roads of our life, our work, our duty men did find the wells dug for them by the greatest, purest, sanest life that ever lived, and that to His work and love for man, to the fountains he started on human life, they trace all the liberties, the relations, the forces they enjoy today. Brethren, therefore, our common life is everywhere glorious. The air swarms with hope. There is no spot we can tread, no work we do, but was the field or trophy of some heroism, some victory of a brother spirit. But above all we have Christ. God hath not appointed us to wrath, but to obtain salvation by Jesus Christ our Lord.

## CONFIRMATION ADMISSIBLE.

BY A. HUELSTER, PH. D., EDITOR OF THE KIRCHENBOTE.

I had read in *The Congregationalist* about a pastor preparing a confirmation class during Lent, and said to myself, "Well, it seems we have English churches that confirm just as well as some of our German churches do." But in *The Congregationalist* of April 30 I find the question asked, "What is a confirmation class in a Congregational church, and what place has any rite of confirmation in our churches?" The writer considers it an illustration of the ritualistic drift of our time—one feature of the anti-Puritan reaction.

According to authoritative deliverances on the subject, Congregationalism stands principally for the autonomy of the local church; it stands also for fellowship of the churches. Its individuality is, then, of a governmental, and not of a doctrinal, type. Not long ago the case of a noted man was cited, who, on being immersed, found it next to impossible to retain his membership in a presbytery, or to receive from the latter his credentials as a Presbyterian minister in good standing, while he would have found no such difficulty in a Congregational association. Calvinism, mild Calvinism, Arminianism and Lutheranism are all found within the folds of our Congregational churches. No doubt will be entertained as to the first two, but if any one should doubt the assertion as to the last two, I would refer him to the not inconsiderable number of Arminian Methodist ministers who are now pastors of Congregational churches, though their doctrinal beliefs have remained unchanged; and, from personal knowledge, I can state that, at least among our German churches, there are such who were Lutheran and in doctrine still are such. The Congregational demands made upon them when they were received into our church fellowship they could readily and sincerely assent to without rendering impossible the retaining of their doctrinal Lutheranism. Of course, Reformed churches found it, if anything, still easier to enter into our fellowship without changing their doctrinal status.

Now, as a general thing (German) Lutheran and Reformed Churches practice confirmation, and in comparatively many cases, it seems, have retained this practice on becoming Congregational. Are we to understand, then, that on this account they are not truly Congregational, though they come up to all other requirements? If confirmation is decidedly antagonistic to the genius of Congregationalism, should this not have been plainly stated to churches, as above indicated, when they applied for admission to our fellowship? And if the council called to aid in organizing a church or to admit a church, as above, into fellowship took no exception to the rite of confirmation, but passed an affirmative vote with the full knowledge that such rite was practiced, has not in that case such reception the full force of permission, if not of (universal) approval?

But care should be taken, it seems to me, when a new church is founded and organized consisting, it may be, mainly of members who formerly affiliated with churches in which confirmation is practiced and who might wish to continue such practice. All depends for the most part, at least in many cases, on the founder—if he introduces or continues the practice any successor will find it next to impossible to effect a change. That is my case as pastor of my present (German) church. I found the people bent on the specified observance on my arrival, and it would be very unwise to discontinue the usage against their wishes. When I came here confirmation was an entirely new thing to me, *i. e.*, the rite itself was, not the religious or catechetical instruction requisite thereto. Whether the rite is observed or not such instruction ought, nevertheless, to be given children of suitable age. The teaching in Sunday school is not sufficient, nor can preaching or any other impartation of religious knowledge take the place of persistent and faithful catechetical instruction by the pastor. It is a rare opportunity to impress his pupils for good and to lead them to Christ. And if they profess faith in Christ and desire to become members of the church what can he do after they have made a good confession and the church has so voted but receive them.

The rite of confirmation is in itself simple and even beautiful; the great danger is that people think it settles and perfects their Christianity, enabling it to pass muster despite all shortcomings. When, as here, I must perform the rite I try to make it unmistakably clear that there is no merit in it whatever unless those confirmed live up to the solemn vow they make of love to God and faithfulness in Christ's service.

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I had conceived a great prejudice against missions in the South Seas, but I had no sooner come here than that prejudice was at first reduced and at last annihilated Those who deblatterate against missions have only one thing to do—come and see them on the spot.—*Robert Louis Stevenson.*

# The Home

## THE CHILDREN'S DAY.

BY BERTHA GERNEAUX DAVIS.

I wonder what they do this Children's Day—
Those little young-faced angels passed away
From mother sight and mother arms. Ah me!
I fain would know what Children's Day can be
In that bright city where they go! Once more
I scan those pages often read before.
I see the little children, loved, caressed,
And nestled with fond touches on his breast.
I think he surely must have loved them much,
Those little children, when he said of such
His Father's kingdom was to be—the while
He answered look with look, and smile with smile.

I know he cannot change, but is today
The same as yesterday. I know the way
Is not less easy now for little feet
Than when adown each Galilean street
They gladly ran to meet him. Ah, I know
He holds them fast today, he loves them so!
And then those little ones to you and me
More near and dear than those of Galilee,
Who took the sunshine with them when they passed
Beyond our sight—he surely holds them fast.

This Children's Day as sweetly on his breast
The little, shy newcomers take their rest
As those who feel his clasp no longer strange,
Since many years ago they made the change
From mother arms to his. Our eyes are dim
The while we listen to the children's hymn,
Each missing some small voice, or tender face,
Whose absence seems to leave an empty space
Among the palms and lilies. Yet we wear
A smile upon our faces, for most fair
We know that Jesus makes this Children's Day
For all the darlings who have passed away.

It would almost seem as if some women had forgotten to be wives in their zeal to show themselves devoted mothers. In an age when children's rights are so strenuously insisted on is there not danger that the "little dears" may monopolize the rights of the "big dears"—the husbands and fathers who are toiling in this world of fierce competition and wearing anxiety? Life was never harder for the average business man than now. He never needed more the steadying, soothing influence of a restful home. But in many cases women are too much absorbed with their children to minister as they ought to the head of the household. Hard-working men need and appreciate sympathy, not of the obtrusive, fussy sort, but the quiet pervasive sort which anticipates small wants, keeps petty worries out of sight and radiates cheer as a flower exhales its perfume.

That was a choice bit of advice which a Christian mother gave her young daughter as she started on her summer vacation: "Look out for the dull folk and try to cheer them up." People who have many interests in life can hardly understand the forms of *ennui* which oppress those who have few resources within themselves, and seldom come in contact with the busy, bustling outside world. Elderly people, in particular, suffer from a nameless dread of the future which a half-hour's chat with a bright young girl would do much to dissipate. Dreary surroundings, lack of fresh literature, no opportunity to see new faces, small knowledge of what is happening in the world of politics or science are some of the causes which contribute to dullness and discouragement. It requires only a little tact and thoughtfulness to cheer up those who are thus circumstanced, and the ministry, though simple, is most rewarding.

A more striking contrast in the training of little children can hardly be imagined than is afforded between the beautiful suggestions which cluster around Children's Day and those awakened by reading Ouida's study of royalty in the June *Forum*. Speaking of the youthful king of Spain, now eleven, and the still younger crown prince of Prussia, aged eight, she says that only one thought—that of war—fills their boyish minds. The former climbs on Marshal Campos's knees and begs to be told how Moors were killed in Morocco, Cubans in Cuba, and how many years he will have to wait before he, too, can have the joy of killing them. The pompous little German lieutenant is bewitched with gold lace and buttons and both children are being educated to find their toys in military science, their theater in the battle-field. Thus the appetite for war is cultivated from early infancy, although both profess the religion of the Prince of Peace. The lads of their own age who now run before their carriages, shouting their names with joyous outcry, may be for them, a score of years hence, crippled, maimed, riddled with shot, torn with explosive bullets and drowned by torpedoes. What a significant contrast to the way in which American children are taught the principles of human equality and freedom!

## THE SUMMER SUNDAY.

BY MRS. MARGARET E. SANGSTER.

Here it is once more, the beautiful Sunday of the summer, when the heat lies on the landscape in silver waves of veiling haze, when the air is full of music and the flowers bloom and the harvests ripen, and on every hand nature beckons and life invites. The beautiful summer Sunday, God's Eden gift to the toiling children of men, yet how lightly we prize it, and how readily we trample on its hours of peace and barter its precious privileges! I say "we" advisedly, because if American Christians are aware that there is a decline in its observance they cannot shirk the responsibility for it. At our doors lies the blame if the ignorant, the poor, or the thoughtless, and those who are none of these, but frankly and unfeignedly worldly instead, openly break the Lord's Day.

Whenever an avowedly Christian household in any community shall consistently and constantly keep Sunday, there will be a higher tone to public sentiment in that place. All households will feel it. Whenever and wherever every professing Christian, in any town or village, stands steadfastly for the tranquil observance of the Lord's Day, there will be a rallying to his side of others as ready to follow good leadership as bad. The danger lies in an easy letting down of the bars in our looser social attitudes, in our condoning of matters once regarded as unlawful for the Lord's disciples on his day.

Especially on vacations and when absent from home let us be careful to keep fast by our ordinary home customs. The word said in other days needs often to be repeated. In the inn by the sea, in the mountain resort, at the beautiful country house of a friend, let not Sunday be secularized. "A holy reverence all that day" should befit our moods and manner. If there is an open sanctuary let us seek it, thus upholding the local church and encouraging the pastor. If we can gather in the evening for sacred music, that the day may be rounded out with praise, let us not neglect the opportunity. Our Sunday reading, too, let it be of a sort that provides for spiritual elevation.

The traveler who is likely to meet little children in her summer jaunts may carry with her a few pictures, leaflets and story-books appropriate to Sunday and find many a quiet opportunity of thus sowing good seed. Not all children of the well-to-do are taught about God, and one finds little folk in purple and fine linen as ignorant of him who came to save as the children of the slums. A summer Sunday may afford an open door to minister sweetly and unobtrusively to some of these, and the blessed results may be known in after days. And if they are never known here what matters it, since God knows.

If we are to keep intact the day of which our fathers thought so highly that they rested on it, even when first arrived on our shores, the day which is our dearest heritage, we must be aware of danger to it and alert to protect our precious American Sunday. American? Yes. Jewish? Yes. Christian? Yes. Old as the world? Yes. Dear as the heart of the infinite Father and full of heavenly sweetness? Yes and forever, yes.

## HOW ABOUT AMUSEMENTS?

BY REV. JOHN DE PEU.

Among the practical problems that perplex young Christians—and some older Christians as well—there is none more persistent than the one suggested by the question, How about amusements? What amusements may a Christian conscientiously engage in? Is there any touchstone by which we may distinguish the true and reject the base metal? In this, as in all of life, guidance is to be sought through a discovery of principles rather than by multiplying precepts. And each disciple must make for himself the application of those principles to his own conduct, recognizing that his own conscience and experience are safer guides than others' criticisms or cajoleries.

A guard may be set against excess, and equally against defect. For we find prevalent two extreme theories of life, neither of which is wholly wise. One theory is exemplified by those who live for sensuous enjoyment, making mere pleasuring the chief end of life, which both sober reason and the Christian spirit condemn. As man was designed to be more than a monkey, he ought not to be satisfied with a mere monkey life of eating and drinking and playing pranks. The other extreme is exemplified in that severe, and now rare, asceticism which estimates things as evil in proportion to the pleasure they afford, and makes life only a prolonged suicide. But it is enough for us to know that "the Son of Man came eating and drinking"; that he appreciated and shared social amenities; and that he appointed the disciples' place, where his own had been, in the world though not of the world. It is plain, then, that somewhere in the middle ground between these two extremes the sphere of the ideal life is to be found—not in the unlimited indulgence of every appetite, not in ascetic separation from all that is naturally enjoyable.

Every one needs more or less diversion

and entertainment. The Master recognized such a need in his disciples when they returned from their exciting and exhausting missionary tour, and he invited them to camp out in a retired spot that they might rest a while. Neither work nor play is to be esteemed as an end sufficient in itself. Each is to be regarded as a means toward the perfect development of the human soul in the full completeness of all its powers and capacities. Practical experience shows that no one can attain, or retain, his highest efficiency in body, mind and spirit through uninterrupted and unrelieved toil. After prolonged application to one task we gain power through diversion. After prolonged mental strain we gain new energy through being for a time entertained without mental effort. After protracted confinement to the lessons that sorrow teaches we may need to be brought nearer to our fellows, and may gain power to use our new-found wisdom through being taught to laugh once more.

Play is often the best, and sometimes the only needed, physic. An old legend represents the apostle John as finding diversion and entertainment in the care of a tame partridge, whereby he learned more highly to revere both the Creator and his every creature. Luther wrote better and preached better because of the hours over his flute. That prince among modern prophets, Charles Kingsley, who was as enthusiastic in his fishing as in his philanthropy, gave harassed and heartsick Christians a hint worth heeding in his criticism of Frank Headley, the young curate in Two Years Ago, a man who worked hard enough but who never had learned to play wholeheartedly. In the long run the hardest player will make the hardest worker. We work best by not working always. The bow that is never unbent loses in time its elasticity. Spirits to keep their strength must sometimes be relieved of their tension.

There is one word that will keep us at the right point of view in discussing and judging the utility of any amusement or sport or method of entertainment — recreation. This word will serve as the touchstone we have been seeking. It will distinguish the gold from the base metal. Apply this test to all the amusements that come under discussion. Are they true "recreations"? Are you in body, mind and spirit stronger, fresher, better for them? The amusements that "re-create" are healthful and desirable, are to be approved and cultivated. But if, on the other hand, any particular amusement, however pleasing it may be, is not "re-creating," if it exhausts vital power instead of restoring it, if it leaves you with less energy of body, mind and spirit, less ready for concentrated and continuous work, with less capacity for inspiration and less courage for self-denial, if, in short, it makes you less of a man, less of a woman, that sufficiently condenms it so far as your conduct is concerned. Thus the general question must be made particular in each instance, and may be answered by being resolved into the intermediate question—Is the amusement a true means of "recreation"?

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Housekeepers, by the food they provide, by the couches they spread, by the books they introduce, by the influences they bring around their homes, are deciding the physical, intellectual, moral and eternal destiny of the race.—*Talmage.*

## A LYRIC OF JOY.

Over the shoulders and slopes of the dune
I saw the white daisies go down to the sea,
A host in the sunshine, a snowdrift in June,
The people God sends us to set our hearts free.

The bobolinks rallied them up from the dell,
The orioles whistled them out of the wood,
And all of their singing was, "Earth, it is well!"
And all of their dancing was, "Life, thou art good!"

—*Bliss Carman in Century.*

## QUEEN LOUISE OF PRUSSIA.

BY JANET SANDERSON.

In the Museum of Paintings in Köln, as the Germans say, and Cologne, as the Americans call it, there hangs a life-size picture of Louise, the beautiful queen of Prussia, painted by Gustave Carl Ludwig Richter in 1879. She is represented as coming down the steps of the palace, clad in a simple white woolen gown with heavy embroidery around the bottom of the skirt, which rests

upon the steps at her back. The neck is low, the sleeves are short, and the waist is tied by a pale pink ribbon. A dark blue velvet mantle bordered with ermine hangs from her right shoulder and is folded over her right arm, which rests upon her breast, while her left hand keeps the robe from falling. A white scarf is bound loosely about her head and neck and a star shines above her forehead. Her bright blue eyes look out from a fair, lovely face.

There are many paintings of this much loved woman, but this is considered the most beautiful of all. It is said that Richter was asked to paint a spiritual and patriotic picture for the museum at Cologne and chose for his subject Prussia's queen, Louise. He studied the many portraits of the queen made during her life and selected the features of the one which Kaiser William considered to represent most satisfactorily his dear mother. It is also related that at an evening reception the kaiser, on seeing a certain beautiful woman descending a staircase, exclaimed: "How like my mother she is!" and that this suggested to Richter the painting of the queen coming down the palace steps, for which the same lady served as a model.

Louise was a Mecklenburg princess who married Prince Frederick William, afterwards Frederick William III., king of Prussia. She was the mother of two kings, Frederick William IV. and William I. who became emperor of Germany and was known as Kaiser William I., the grandmother of Emperor Frederick III., and the great-grandmother of the present Emperor William II. She was born at Hanover, in 1776, and as her mother died when she was very young she went to live with her grandmother at Darmstadt. She was a sweet child, having those unselfish traits which made her so much loved by all who knew her. Her youth was spent much like that of other girls, the time being occupied with her studies, of which history was her favorite, with her music and sewing. We read in one account of Louise being taught to embroider stockings for herself and sisters. She was married to Prince Frederick William when she was seventeen years old, and her sister, Frederika, wedded Prince Louis, the brother of Frederick William, at the same time. When the procession entered Berlin, these two beautiful princesses in the great golden chariot of state were greeted under a triumphal arch by eighty children dressed in white and wearing wreaths and garlands of flowers. A double wedding was celebrated in the old palace at Berlin.

Louise loved children and had many parties for them. At one of her birthday *fêtes* the children played the game of chrysalis and butterfly, just as the little ones of today play in the kindergarten. There were as many children as Louise was years old wrapped in gray coverings on the floor, from which they crawled out and, spreading the most beautiful, gauzy wings, flew and fluttered and whirled about the palace hall to the tones of sweet music. One day when she had become queen, as she was walking in the garden, some boys were playing rudely, chasing each other as boys will, when one of them tumbled against the queen. He was greatly frightened at this breach of manners, but all his fears vanished as she caught the little fellow up in her arms and kissed him, saying: "Boys will be boys."

Louise was a devoted mother and spent many happy hours in the nursery, playing at horse and soldiers with her boys, telling them stories and singing lullabies as she rocked them into dreamland. There was a nest full of little ones—Frederick William, who would one day be king, William and Charlotte, little Ferdinand, whose death while he was a baby brought such grief to the queen, Charles and Alexandrine, then the little Louise and last the baby Albert. A pretty story is told of how a poorly clad little girl went one day to the queen, who was playing with her children in a garden, and, not knowing whom she approached, asked the beautiful woman to buy some cornflowers. The queen, full of sympathy, spoke kindly to the child and learned from her that she had a sick mother at home who could earn nothing. The queen bought all her flowers, rewarding her generously, then showed the little Charlotte, who afterward became the empress of Russia, and the little William, who became emperor of Germany, how they could make wreaths without scissors, pointing out the simple beauty of the flowers as she put the wreath on Charlotte's head. The children never forgot this lesson and when, a few years later, their mother died, the cornflower, which is like our bachelor's button, became their favorite blossom.

The wars of Napoleon brought trouble to Germany and sadness to the queen. She was sent a long way off from her Berlin home with her children, but tried to keep happy for their sake, until a severe illness came to her and she lay ill for many weeks, yet her faith in God never wavered. In a letter to her father she says, "Better times will surely come; our faith in him who is all goodness assures me of this," and then she tells him of her home life and the children, who are her greatest comfort. News came to her from the battle-field of the victories gained by the French over her husband, the king, and she sometimes went herself to the field of war, riding about on horseback speaking words of comfort to the German soldiers, who rallied around her, promising to fight for and save their beloved land for the sake of so beautiful, so brave, so heroic a queen.

When the war was over and Louise went back to Berlin in a splendid coach with lilac colored linings, which had been sent as a gift, she was accompanied by a long procession, and cheers and music welcomed her everywhere. But sickness again prostrated her, and for many weeks she lay patiently suffering; yet with the return of spring came renewed strength, and soon after her thirty-fourth birthday she made a long talked of visit to her father and the grandmother with whom she had spent her childhood. But the journey was too exhausting. Weaker and weaker grew the lovely queen, until in the bright sunshine of one summer morning, with her hands clasped in those of her husband, her two darling boys, Frederick William and William, standing by her side, she turned her head gently and said, "I am dying, O Jesus, make it easy."

All Germany mourned the death of this noble woman and queen, who will forever live in the hearts of her people. She lies buried in a quiet corner of the garden at Charlottenburg, one of her favorite spots, her resting place marked by a marble figure of herself reclining peacefully on a couch as in sleep.

## THE ART OF FINDING HAPPINESS.

In a helpful talk on this subject in the English magazine called *The Young Woman* Rev. James Thew develops the thought that the major part of our appointed happiness in this world is simply missed through carelessness or want of thought. He says:

Consider for a moment what comparative trifles will give pleasure—sometimes almost rapture—to certain minds. A bit of commonplace natural scenery, a fearless expression of honest opinion, a small deed of kindness, the merriment of a little child, the rosy light of a humble English home—these things can impart a joy of no mean order to a heart that is capable of receiving it. And when we remember that life is made up of such and similar things, we see what that man or woman misses who has not been, in some sort, schooled to perceive them. It is truly pitiful to think how much the great majority of people miss in this way. It is not that they are deliberately morose. It is not that they affect a contemptuous indifference. They simply do not understand the charm of common things.

The main difference, I believe, between two human beings, in the matter I am speaking of, lies in this: the one finds his happiness where alone it is to be found, if ever it be found, at his feet; while the other seeks it anywhere but there. At his feet—in the common arrangements of life, in the everyday relationships of life, in the patches of sunlight that lie even on the dreariest and most monotonous paths of life, and not in the romantic, the extreme, the superlative. You shall take the wealthiest man you know, and, supposing him to be possessed of a truly rational soul, you will find that the extent to which he is happy is the extent to which he is capable of seeing into and enjoying common things—the affections of home, the humanities, the charities, the love of friends, the companionship of good books, the worship of the house of God and the numberless deeds of daily, patient, though unrecorded, heroism, of which only those who are "willingly ignorant" are, or need be, ignorant at all. The question for all who desire to add to their legitimate happiness is this, Can we pick it up on our appointed journey, or is our appointed journey converted into a laborious attempt to produce it elsewhere? The one is the method by which, with a quick eye and a warm heart, the desert can be made to blossom like the rose. The other would change the very garden of the Lord into a dry and thirsty land.

## WATER FOR SUMMER TOURISTS.

More illness is caused by impure drinking water than is generally attributed to this cause, and the great army of summer travelers and bicycle riders will do well to heed this advice of Mrs. Ellen H. Richards in an article published in *The American Kitchen Magazine:*

In general it may be said that a public water supply drawn from a pond or reservoir is less liable to be unsafe than are country wells, in spite of the fact that the water may be warm, of a brown color and even have a distinct taste. Such water has been stored and exposed to sun and air for a time sufficient to allow of the dying out of most disease germs, if any had found their way into its sources. Also the water sheds of such town supplies are usually thinly settled so that the danger is at a minimum. In the case of running water the conditions are quite different. It has been a practice too long allowed, although not unrebuked, to use a stream for the joint purpose of a sewer and of a water supply, and consequently unfiltered water from any stream is to be looked upon with suspicion, until proved to be innocent. . . .

It seems like an act of vandalism to say anything which shall destroy a man's faith in "the well at grandfather's" or "at Uncle John's," with its unfailing supply of clear cold water, so refreshing, but in grandfather's time one or two gallons a day furnished a sufficient quantity for the needs of each individual, and even if this amount, after being used was poured on the ground in the immediate neighborhood of the well to percolate slowly through the soil and thus serve to keep up the supply, the capacity of the soil was in no way overtaxed, and the water thus used over and over again was well purified each time and was not, as a rule, dangerous. But now that the old homestead is occupied for several months in the year by those who have become accustomed to the generous allowance of American cities, twenty, fifty or even 100 gallons a day for each person, the old well has greater demands made upon it, the surrounding ground ceases to be an efficient filter and the water, still cold and colorless, may become, before any one notices taste or odor, so contaminated as to carry disease, if not death, to the thirsty traveler who, heated and tired, takes a deep draught from the tin dipper hanging so invitingly on the pump, and who will never know where he "caught" typhoid fever. The summer boarders, too, may have returned to the city home before disease developed in any of them.

Is there, then, no longer safety in drinking water? Indeed there is, but only from a known source. The majority of large towns are supplied with safe water, but it needs the eye of the trained observer to find it along country roads and in small summer resorts, and the best advice which can be given to the summer traveler who regards health as of first consequence is, not to drink unboiled water or milk in any doubtful circumstances; better go thirsty half a day than to lose three months' time by an attack of fever.

# Closet and Altar

*The deepest prayer a human being can breathe was uttered by the Psalmist centuries ago: "O, knit my heart unto thee!"*

Dear children, ye ought not to cease from hearing or declaring the word of God because you do not always live according to it, nor keep it in mind. For inasmuch as you love it and crave after it, it will assuredly be given unto you. But when ye hear the word of God surrender yourselves wholly to it as if for eternity with a full purpose of will to retain it in your mind and to order your life according to it; and let it sink down right deep into your heart as into an eternity. If afterward it should come to pass that you should let it slip and never think of it again, yet the love and aspiration which once really existed live forever before God and in him ye shall find the fruit thereof; that is to all eternity it shall be better for you than if you had never felt them.—*John Tauler.*

The more you do God's work within yourselves, the more he will give you the opportunity of doing external work for him.—*Neale.*

The confidence of a power always at work within us, manifesting itself in our powerlessness, a love filling up our lovelessness, a wisdom surmounting our folly, the knowledge of our own right to glory in this love, power and wisdom, the certainty that we can do all righteous acts by submitting to this righteous Being and that we do them best when we walk in a line chosen for us, not of our own choosing—this is strength surely and nothing else, which carries through earth and lifts us into heaven.—*F. D. Maurice.*

O dull of heart inclosed doth lie,
In each "Come, Lord," a "Here am I."
Thy love, thy longing are not thine,
Reflections of a love divine:
Thy very prayer to thee was given,
Itself a messenger from heaven.
—*R. C. Trench.*

O Lord, who hast given us these treasures of earth's strength and opportunity in earthen vessels that we might learn the need of trust in thee, help us so to use and cherish our frail bodies that they may be most effective for the work which thou hast given us to do. Pardon our transgressions and shortcomings. Make us strong to labor, patient for endurance, filled—as becometh temples of thy Spirit—with all purity, girded and ready for all service. Help us to keep the nightly and weekly rest which thou hast appointed with willing and obedient hearts. May sleep refresh us, food nourish us and pleasure bring us no regret. Preserve us from the shame and folly of idleness and from the temptation to presumptuous overwork for merely earthly gains; but when the hour of need appears, and for thy love or for the service of thy children we are called to work beyond our strength, restore us, if it please thee, or accept our sacrifice for the sake of Christ, who denied not his body for our need. And when these earthen vessels of our sense and strength are broken, receive our spirits for the sake of Christ our Lord. Amen.

# Mothers in Council.

### THE FIRST SEVEN YEARS.

A distinguished educator has said, "Give me the first seven years of a child's life and you may have all the rest." The value of these early years is forcibly illustrated in the biography of one of the greatest philanthropists of modern times, the Earl of Shaftesbury. His childhood was singularly lonely and neglected. His parents cared nothing for his society, and, untroubled by any ideas of parental duty, they gave him over entirely to the care of the servants.

Fortunately for the sensitive child and for the world, the nurse to whose care he was specially intrusted for the first seven years of his life was a kind-hearted woman and a devout Christian. She soon won the heart of the susceptible child, and planted therein the seed which afterward brought forth such abundant fruit. She taught him to believe in a loving God and developed a desire to serve him by being helpful to his fellow-creatures. She taught him a prayer which the great earl never forgot to repeat daily throughout his long and busy life. He was wont to say that this prayer had been of more value to him than all the religious teachings of later years. When this good woman died she left him her watch, and to his dying day the earl would wear no other, saying, "It was left to me by the best friend I ever had." At seven years of age he was sent away to a boys' school, which he describes as one of the worst in England. Here he learned little and suffered brutal treatment. Shrinking from the society of the rough boys, he lived on the memory and love of his one true friend, and thus her teaching sank deeper into his life.

The work which this nobleman accomplished for the neglected and helpless classes, especially for the cruelly abused factory children, is known throughout the world. He gave up ease, political advancement and popularity, and accepted in their place unceasing labor, neglect and even persecution that he might become the champion of the working people in Parliament. That he might know for himself their condition he spent his leisure hours in the factories and mines, in the homes of the poor and the haunts of the outcast, and was known among them as "our earl."

When near the close of his life the earl said to a friend, with a touching tenderness of tone, "I simply cannot bear to leave this world with so much misery in it." His wonderful example is especially encouraging to those who, even in the humblest ways, are ministering to childhood. Let the teachings of the first seven years of a child's life be as truly spiritual as were those of Lord Shaftesbury, and all the influences of after years cannot easily turn the mind from the early ideal.

MARIA UPHAM DRAKE.

### GUIDING THE CONVERSATION OF CHILDREN.

Much has been written in reference to directing the reading of children. Of equal importance is the direction of their conversation. Many opportunities for securing this end are wasted in the average household. Possibly the mealtime is as favorable an occasion as any, for the family is then all together. The boys and girls rush home from school and are apt to eat their dinners in the same hurried way. It is needless to speak of the physical injury resulting from such habits. If some interesting topic of conversation were introduced in which the children could join, at least by asking questions, two results would be secured—a quiet, orderly dinner and a fund of information which would educate as much as the instruction at school.

Mothers often long to accomplish this, but fail because no special plan is formed. One feasible method which has been tested is along the line of biography. The lives of noted people told in story form never fail to interest children. Real life, a "true story" always attracts. Anecdotes about Washington, Lincoln and other famous characters in our nation's history could be narrated. Nothing can be more fascinating than the life of Marcus Whitman—his indomitable perseverance and courage, his martyrdom and the college founded as his monument. Such a narrative cannot be related without furnishing much information regarding the early history of our country. The lives of eminent authors and poets, artists and sculptors, kings and queens, also furnish an inexhaustible fund from which to draw. Many of these things are touched upon even in primary schools, and great will be the delight of the children to be able to share in the conversation by telling what they already know. Important cities and other places of interest may be talked about in the same way. The conversation on Sunday may be directed along the line of religious biography or the story of the Sunday school lesson.

Lack of time for preparation cannot be made an excuse. Who does not have at least ten minutes a day that is often wasted, in which a book might be taken up and the necessary information secured? Children brought up in homes where care is taken to furnish the mind with food as well as the body become intelligent and refined and good conversers. In future years they will look back with delight to the hours spent with father and mother at the social meal.

MRS. DWIGHT M PRATT.

### GAIN CONFIDENCE EARLY.

If mothers would secure their children's confidence when they are little they would have a hold upon their boys and girls which would be of great satisfaction as they grow to years of manhood and womanhood. A mother who has thus gained the confidence of her children is able, now that they have come to the inquiring age, to answer many serious questions for them, the agreement having been made while they were quite young that they should always come to her with puzzling questions about the use or development of their bodies, rather than seek knowledge from their companions. Everything is treated sacredly, and although it was not an easy thing to answer questions from her boy of eleven about his origin, yet it was truthfully done, and she felt repaid when he put his arms around her neck and with tears in his eyes said, "Why, mamma, it seems as if I loved you better now." These children have kept their promise and their mother is their only confidante in these sacred matters.

This is a suggestion for young mothers, for it is not easy to commence with children who have begun to think for themselves. The time is when they are little and you have all their sweet confidence. Much of the sorrow and distress of family life would be avoided if mothers pursued this course. A. L. H.

## A NIGHT IN JUNE.

BY GRACE T. SPEAR.

The golden censers of the skies
Are swinging, pale and low,
While, close at hand, the fireflies
Their flickering torches show.

The incense laden summer breeze
That sways the flowers nigh
Croons o'er the nestlings in the trees
A drowsy lullaby.

And myriad flute-like voices tell
The hour of rest is here.
The katydids the chorus swell,
The frogs are piping clear.

In reverence I bow my head
And softly breathe a prayer
To him whose wondrous love has made
The world so sweet and fair:

"O, may no sinful thought or word
This heavenly music jar,
This symphony of breeze and bird,
Of insect, flower and star.

"But, through thine influence, graciously
My spirit so attune
That I shall be at one with thee,
As is this night of June."

The advantage of study, I expect, is not in the number of things we learn by it, but simply that it teaches us the one thing worth knowing—not what, but how to think. Nobody can learn that from other people.—*James Russell Lowell.*


# Individual Strawberry Shortcakes

Sift with one quart of flour two teaspoonfuls Cleveland's Baking Powder and one-half teaspoon salt. Rub in shortening (one-half cup butter and one tablespoon lard) and wet with enough sweet milk or water to make a soft dough. Handle as little as possible and roll out about one inch thick. Cut the desired size with biscuit cutter and bake twenty minutes in a quick oven. Break in half and butter.

Have ready a quart of berries, crushed and sweetened with one small cup of granulated sugar. Place lower half of biscuit, buttered side up, on plate on which it is to be served; cover with crushed berries, then on top the upper half, buttered side up, cover again with crushed berries, and serve at once with or without cream or strawberry sauce.

**Cleveland's Baking Powder "Pure and Sure."**



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·AVOID IMITATIONS·

# The Conversation Corner.

DEAR BOYS AND GIRLS: You know what this picture means—that at last we have heard from our Arctic boy, Pomiuk! The letter came from Dr. Grenfell, who is on a hurried trip to England, while waiting for the ice-blockade to break and let him sail away to the north-land.

QUEEN'S COLLEGE, OXFORD, ENG.

*Dear Mr. Martin:* I write just one line from the classic walls of my old college to send you good news. I heard from Dr. Robinson, my co-worker in Labrador, yesterday. All well; went to the North, Hopedale, on Jan. 9. Pomiuk was alive, although not well yet. Dr. R. thinks he is a little stronger. *He has been baptized under the name of Gabriel.* He is very bright, very cheerful and very happy.

Much blessing has attended Dr. R.'s labors, especially in the conversion of a well-known man, who writes me, "I never knew what happiness was before." What a Master we serve! I sail May 30 for St. John's and my time is brief, but I am so deeply rejoicing over this first news that I had to pass it on. O how keenly I long for the first view again of the rock-bound Labrador!

WILFRED GRENFELL.

P. S. Please don't forget I'm an honorary Cornerer! I often look into the now valued Corner Scrap-Book. We are going to adopt a similar one for our Young Trawlers' Union. You will hear more of that anon. In answer to your question about dogs [see Corner Scrap-Book, April 30], *No*, our dogs seldom or never *bark*. They *sing* often all night! They also *bite*. Dr. Watts should have written, "Let dogs delight to *howl* and bite," if he meant "Huskie" dogs!

Next to hearing that Pomiuk, who was left so low last summer, after his long and terrible experience, is still alive, we are rejoiced to know that he is counted by the Moravians a disciple of Jesus and has been received into their church. What a showing this is of "the kindness and love of God our Saviour toward man," that the poor little heathen boy, left to perish on the ground in desolate Labrador, with no one to care either for his body or soul, has been in the good providence of our God raised up to life, has learned of Christ and his salvation, and received a new name, even the name of the angel of God! Let us thank him for this and pray still for our far-away friend, that he may be kept by the power of God worthy of his new faith and his new name.

The next letter in my pile is not from frozen Labrador, but from sunny Italy:

FLORENCE.

*Dear Mr. Martin:* . . . The warm Italian sunshine streams in at the window and the voices of little children float up from the street below. I am reminded of the Corner whenever special bits of childlife confront me. I have come to the conclusion that children are children the world over. Here, as well as in America, I notice that they play leap-frog, that they come merrily out of school when the noonhour strikes, and that they put up jokes on one another and on the passing traveler. In Rome I was interested in noticing the circles and lines on the pavement in the Roman Forum, showing the games the old Romans used to play, resembling, it is said, the modern game of chess. I cannot now tell you of sundry adventures I have had with cats, but I must mention a little cunning, three-year old girl I met in Rome, who could speak English, French and Italian equally well. Her mother is English, her father is Italian and her grandmother French.

One allusion in the above letter recalls a question recently asked by a Corner boy:

What was the "Roman Forum" mentioned in last week's *Congregationalist?*

Perhaps if the first correspondent is still in Italy he will explain it. No, I see by reference to the Corner of May 7 that it is the "Roman Forum in *London*" that was spoken of by Katharine. So we must leave it to Katharine herself, or—a bright thought strikes me—to the Home Editor, who sailed on her pilgrimage to England a week ago today, thus assuring a letter from her!

These different travelers across the ocean remind me that I have had, since I wrote the last Corner, an ocean trip myself, which I ought to tell you of. I took ship in Boston and landed a half hour later—in Winthrop! You read the letter two weeks ago from a new Cornerer there? Well, it was a mere accident that it happened to be printed that day, when an "ecclesiastical council" met in that seaside town to start the new church I spoke of. It was my day in Boston, and seeing others on their way there I went too. The course along the North Shore was, I suppose, the same over which Governor Winthrop and the Bradstreets, spoken of last week, came from Salem to found Boston. Yes, for we passed "Governor's," with Fort Winthrop on it!

The ocean voyage over, we were met on the shore, not by wild Indians with feathers in their hair, but by a company of bright boys with "G. U." inscribed on their caps. I supposed that meant that we were to *go up* with them, or perhaps it stood for *Grand Union*, but they denied both. A councilor afterwards suggested *Growing Upward*, but in vain. I presume it is the secret symbol of their organization, which nobody can know, but I venture one more guess—*Gentlemanly Ushers!* That is what they were, at any rate. One of them, who may be descended from Capt. John Smith, escorted me to the beautiful avenue close to the ocean, and there I found my little correspondent playing on the beach with seaweed, other children with sand wheelbarrows, and a fisherman repairing a lobster pot.

Of course you don't care about the "council," but I wish you could have heard what Dr. McKenzie said about Governor Winthrop as one of the greatest men Massachusetts ever had. (What do you know about him?) I am glad those children by the seaside are going to have not only a chapel and a Sunday school, but a church of their own, which, like Pomiuk, they can join in due time and rejoice in "a new name."

Mr. Martin

## CORNER SCRAP-BOOK.

**Another Verse from Anne Bradstreet.** The Despotic Foreman left it out last week, and now he must restore it. It is from her poem on Spring, and is very pretty:

The primrose pale, and azure violet
Among the virduous grass hath nature set,
That when the Sun on his love, the earth, doth shine,
These might, as lace, set out her garment fine.
*The fearfull bird his little house now builds*
In trees and walls, in Cities and in fields.
The outside strong, the inside warm and neat:
A natural Artificer compleat.

**Great Oaks.** What troubles me still more, D. F. left out the items I had carefully written to follow our first American poet's beautiful stanza about the "stately Oak," and her query about its age. I wished you to have the note of another historic tree to add to your list given recently in the *Scrap-book*. In England it is far better known than our "Charter Oak," and has been the theme of many a British boy's composition. The day on which I write (May 29) is observed in the Church of England as the anniversary of the birth and also of the restoration of Charles II., and is called "Royal Oak Day." Oak branches are hung over the doorways, and children wear gilded oak leaves. It is, or was, in Boscobel, on the border between Shropshire and Staffordshire, in England, and sheltered King Charles II. in his flight from Cromwell after the battle of Worcester in 1651. Ask your grandparents if they remember the couplet in the "Primer,"

"The royal oak, it was the tree,
That saved his royal majesty."

Whether Anne Bradstreet's "stately Oak" is still standing I did not hear, but the historical preacher whom I heard at the Andover anniversary pointed, in his sermon, to a gnarled and venerable oak, into which some great man climbed at the beginning of the century to survey the landscape and decide where to build the new "Divinity College." The result of that climb was, from an Andover point of view, more important than for bad King Charles to escape from Oliver Cromwell!

**A Royal Elm.** I saw another large tree, while attending that anniversary, which has the advantage of knowing its age. For there was a tablet upon it saying that Captain Somebody brought it home with him on horseback when a sapling, about 1790, so that a "hundred winters" had surely passed since it was born. A lady in the pre-Revolutionary house under its shadow told me its circumference close to the board seat which surrounded its trunk was fifteen feet and three inches. I suppose that shows how fast an elm grows.

**Older Than the Trees.** This is positively the last item about that Andover anniversary. Made a part of the old-time collections in the school hall was a group of rocks, in the school yard, bearing the plain marks of the ancient glaciers as they moved over them. The boys added the marks of their boots as they slid down the sloping rocks, little thinking that icebergs from the land of Pomiuk had smoothed the rocks for them—about 10,000 years ago, as I understood Prof. G. F. Wright, the glacial scientist, to say. Better look out for "glacial scratches" on the rocks of your town.

L. A. M.

# The Sunday School

LESSON FOR JUNE 21. *Luke* 24: 36–53.

## THE RISEN LORD.

BY REV. A. E. DUNNING, D. D.

The fact of the resurrection, which all the disciples disbelieved when it was first presented to them, all disciples of Christ now believe. The Christian Church is divided into many sects on many grounds, but in the belief in the resurrection of Christ it is agreed and always has been. That truth is so interwoven with Christianity that to deny it is either to deny Christianity or to surrender its claim to the confidence of reasonable men. The watchword of those who hope for life after death is: "Now hath Christ been raised from the dead, the first fruits of them that are asleep." This truth has created the church, has made the first day of the week the Christian Sabbath, has consecrated human affection by making it immortal and has planted a divine motive in the hearts of men. Of the topics concerning the resurrection which are brought forward by this lesson, we notice:

1. The empty tomb. This was the first fact in which the disciples, in their utter despondency, found hope. All that follows depends on that. A recent discovery at Jerusalem helps much to make the resurrection vivid. For several years Christian scholarship has been coming to an agreement that the mound north of the Damascus gate, described in our article on last week's lesson, is the place of the crucifixion. John says: "In the place where he was crucified there was a garden; and in the garden a new tomb. . . . There . . . they laid Jesus." Between the mound before mentioned and the Damascus road there is an inclosed space about the size of a garden. About three years ago a Christian missionary, reasoning that if Jesus was crucified on the mound his tomb might be found in the garden, undertook to explore for it. One day he thrust his cane into the side of the mound and discovered an opening. On digging away the earth a tomb was found. Our party entered it one April Sunday morning last year. It was the Sunday following the anniversary of Christ's resurrection. The same warm air of spring enveloped us as the first disciples breathed when our Lord came forth from the tomb. The grass grew green on the slopes of the Mount of Olives and the buds on the fig trees were swelling now as then. Passing down two or three steps at the outer entrance, we turn to the right and face the place where once, perhaps, the door was kept closed by a great stone rolled against it. Here one must stoop down in order to look into the tomb, which must have belonged to a rich man, for it cost much money, being cut into solid limestone rock. A descent of seven or eight steps brings us to the floor of the tomb. There are several *loculi* or places to receive dead bodies, but it is evident that only one was ever occupied. The others are still unfinished. On the walls are carved the early Christian symbols, the cross, with the Greek letters Alpha and Omega, indicating that it had been used as a place of prayer. It is said that the form of the letter Alpha was peculiar to the first Christian century. On a tomb close by was found a Greek inscription saying that the occupant had been buried as he had requested, near the place where his Lord had lain. While those who have examined the place are not fully confident that it was the tomb of Jesus, it meets in several respects the descriptions of that tomb in the gospels. It was surely in such a tomb and close at hand that Jesus lay, and out of such a place that he came forth on that resurrection morning. The emotions stirred by standing beside the door of that tomb and gazing on that scene are not easily described.

2. The risen Christ manifested. From the tomb beyond the city wall to the room in which the eleven disciples were gathered on that same Sunday in the evening it was only a few minutes' walk. There they were talking about their risen Lord and his appearance to Peter when the two disciples with whom he had walked to Emmaus came in and told of the wonderful things they had witnessed. Then Jesus himself appeared with words of benediction on his lips. But his salutation of peace brought no peace to them. Like many since they thought more of the strangeness of his presence than of its meaning, and in terror supposed him to be a ghost.

But Jesus regarded their doubt as natural, even if not reasonable. He did not rebuke them, but furnished to their senses undeniable evidence that he was indeed present with them. He made them touch him, that they might see that his was a real body. He made them look at his pierced hands and feet, that they might know that it was the same body which had been nailed to the cross. And when the truth seemed still too sweet and wonderful to be true, he ate food before them, that they might see that he subjected himself to the same natural laws which governed their bodies.

Whoever desires to do the will of God wants the resurrection to be true, for it brings to us not only the assurance of the immortal life but of eternal fellowship with Jesus Christ in the realms of the blessed. The evidences he has furnished of the resurrection seem to be as convincing as could be made. They are his own distinct and repeated prophecies before his crucifixion that he would rise from the dead, the utter hopelessness of the disciples after his death, and their glad acknowledgment that the resurrection was a fact only after they had touched him and seen and talked and eaten with him.

3. The gospel of the resurrection in the Old Testament. The last ten verses of the gospel of Luke summarize the sayings of Christ during the interval between the resurrection and the ascension. He told his disciples that the Old Testament testified of him, and that the things written in it concerning him "must needs be fulfilled." Neither the word "immortal" nor the phrase "eternal life" is to be found in the Old Testament. But though the Scriptures did not mention eternal life, Christ said that they taught it, because they testified of him who had it and bestowed it [John 5: 39]. He showed them that the Scriptures and the religion which they taught were all a preparation for his coming. He demanded of his disciples belief in the three great miracles foretold in the Old Testament: his birth, his person and his resurrection. Of his birth he said, "I am come down from heaven"; and he spoke of himself as "he that descended out of heaven, even the Son of Man." Of his person he said that, like God, he had life in himself, power essential, inalienable and complete over death. Of his resurrection, he had declared that he was to pass through death and be buried, and that on the third day he would rise from the dead; that he would do this of his own will and choice, though at the hands of sinful men; that he would go and prepare a place for his disciples in his Father's house and would come again and receive them to himself. The Scriptures, he said, anticipated all these things.

4. The gift of the risen Christ to his disciples. They were to tarry in Jerusalem till they received the Holy Spirit, and then to begin their testimony. They were to see its effect in the same gift upon those who received their message, and to find in this the evidence of the fitness of their hearers to enter into the new covenant, thus becoming members of the Christian Church. The evidence that the gift had been received would be unmistakable. No man, Paul said, could call Jesus his Lord but in the Holy Spirit. This is our preparation to do the work for which our Master has commissioned us, and this is our assurance that we have received power from on high. His Spirit opens our understanding that we may know the Scriptures, kindles love to the brethren and creates a controlling desire to make all men brethren through fellowship with Christ.

5. The Saviour ascended. The resurrection had confirmed to the disciples his promise, "Because I live, ye shall live also." But the ascension guaranteed to them the fulfillment of his prayer, "I will that, where I am, they also may be with me, that they may behold my glory." After that they needed only the gift of the Holy Spirit to equip them to go to all nations with their glorious tidings. It was natural that they should wait for this in the temple, and that while waiting they should be moved to joyful praise.

In these final instructions of Christ to his disciples we find the equipment we need to serve him with large success—an equipment not reserved for the apostles only nor bestowed at a particular time in the history of the church, but open now to the humblest follower of Christ, who may receive power to witness to the salvation purchased by Christ's blood for all mankind.

## THE CHURCH PRAYER MEETING.

*Topic, June* 14–20. Heaven: What It Is and Where. John 14: 1–6; Rev. 22: 1–5.

What makes heaven? On what do our hopes of it rest? What is the way to it? How can we reach heaven?

(See prayer meeting editorial.

## PROGRESS OF THE KINGDOM.

### OUR OWN WORK.

**Grateful Japanese.** The cordial relations existing between the authorities of the Orphanage at Okayama, a thoroughly Japanese institution, and its friends among our American Board missionaries have recently been made known to the world by act and by public declaration, very gratifying to the friends of the Japan mission. Some missionary residences, held in the name of the Doshisha, have been purchased by the Orphanage and removed to its own grounds, and one has been set apart for missionary use. Mr. Pettee, our Japanese correspondent, has been from the first not only one of the warmest friends of this institution, but, in the opinion of the Japanese authorities, its chief benefactor, and their gratitude is shown in a public statement declaring their intention to reserve one building as a residence for this missionary. We quote a part of the document: "It has been our long-cherished hope that even should the American Board close up its work in Japan, not sending hither a single missionary, we may keep Mr. Pettee and his family in Okayama. We will gladly assume his support when able to do so as our thank offering to God and in acknowledgment of the service of our benefactor, hoping that he may labor for the spread of the gospel in our country until his locks are completely white, his loins bent and his limbs feeble with age. We therefore have no desire ever to receive any rent whatever from Mr. Pettee, or any missionary who may take his place." While this step was actuated largely by personal reasons, the friends of the Board, whose faith in Japanese Christians has been somewhat disturbed by the attitude of the Doshisha toward Christianity, will find relief and comfort in such acts as this of Mr. Ishii and his coworkers.

**Movements Toward Self-Support.** Undoubted evidence of sincere religious interest is seen in the loosening of purse-strings, and we note with encouragement in the current *Missionary Herald* reports of increased efforts toward self-support on the part of native Christians and inquirers. Not only has the past year been the most fruitful ever known on the Marshall Islands, Micronesia, in respect to additions to the church, which have numbered 400, but

the contributions of these poor islanders in a year of scarcity have amounted to $987, sufficient to pay the salaries of all the preachers and teachers. Moreover, Dr. Whitney, writing of the remarkable religious movement in the Foochow Mission, says: "One interesting and hopeful feature in this interest is the readiness of inquirers to give toward the support of preachers and school teachers if we will furnish men to enlighten them. In two or three places in my field the inquirers alone are willing to furnish a house and contribute enough to support an ordinary preacher. This is a remarkable thing for China." Mr. Beard reports that the First Church in Foochow has promised to be responsible for all its running expenses, besides paying the pastor's salary, and says that other churches are also making effectual progress in the matter of self-support.

### THE WORLD AROUND.

**Letter from Clara Barton.** An extract from a private letter to Dr. Judson Smith recently written by Miss Clara Barton gives additional information to that furnished by her to our readers last week, as well as a pleasant glimpse of the devout personality of this remarkable woman, and contains a hearty word of appreciation of our missionaries. After telling of the efforts being made to free the distressed Armenians from the new enemy which threatens them, the plague, she writes: "The distance is so great, communications so difficult, that the work seems slow. And yet when I compare the conditions of today with two and a half months ago, at which time we entered Constantinople, new to everything, strange, doubtful, unknowing and unknown, I feel that I need not be quite discouraged. I make my requests here as freely as I should do in our own country and they are as promptly and kindly met as they would be there. It seems to me that the blessing of heaven is resting on the work we are all trying, however inadequately, to do. My sympathies so go out toward these worn, tired missionary men and women who have struggled so long, borne so much so bravely and so well. It cannot be all in vain, and again daily and hourly I thank our heavenly Father for the little temporary help that it may have been in the power of myself and mine to bring to them."

**Methodists in Africa and Southern Asia.** At the Methodist General Conference, recently held in Cleveland, Missionary Bishops William Taylor and J. M. Thoburn gave in person reports of the unique work of which they have charge. Bishop Taylor called attention to the fact that, until recent years, all the appropriations of the Methodist Missionary Society for Africa were applied to the Americo-Liberia work and laid special emphasis on the new mission stations among the wild heathen which he has planted. He thus describes his methods: "In opening a station we make it a point to secure a high, healthy site and good land for agricultural purposes and make simple industries, involving self-support, an essential part of education. Our plan is also to establish a nursery mission in every station over which we have a competent missionary matron." In the work among the "raw heathen," to use Bishop Taylor's phraseology, there are now twenty-seven principal stations and nearly as many more substations manned by forty-eight white missionaries and having hundreds of natives under training. The Methodist Church has in Africa today forty-two churches, with 4,403 members, sixty-two preachers and eighty-four Sunday schools.

Bishop Thoburn pointed out the remarkable progress made in India and Malaysia during the four years since his last report to the conference. The Methodist Church now has twenty-four district conferences in India and Malaysia and has workers preaching in sixteen different languages. At the close of 1895 the total community of the church in this field was more than 100,000 souls, showing an increase of over 1,000 a month during four years. The proportion of souls saved to the amount of money expended has been very large, and of the character of the converts Bishop Thoburn says: "When due allowance is made for the previous ignorance and lifelong habits of the people, we find but little cause of discouragement in the condition of those who are looking to us for spiritual guidance. They are not a fickle people nor are they the converts of a day. It has recently been stated that forty per cent. of your probationers in the United States are lost to the church within twelve months from the date of their reception, whereas our brethren in India have thus far been able to keep within their lines eighty-four per cent. of their converts, only sixteen per cent. permanently disappearing from our rolls." Other indications of growth and prosperity are the 2,000 native teachers and preachers, the 560 Bible readers, the 2,249 Sunday schools with an enrollment of nearly 72,000 pupils, and the 134 chapters of the Epworth League having 6,555 members. One of the most encouraging signs of a genuine Christian life is found in the remarkable stimulus which has recently been given to the cause of self-support among converts who are perhaps the poorest in this world's goods of any Christians on the globe, according to the good bishop.

**More Economy in Mission Work.** While expressing no lack of sympathy for the financial embarrassments under which our missionary boards are struggling, an editorial in *The Japan Evangelist* suggests that it may be possible to turn the present situation to account for the improvement of missionary organizations and ecclesiastical bodies as well as the strengthening of individual workers and believers. Denominationalism involves a tremendous waste of energy and means, which might be economized through co-operation. If the reduced income of mission boards will stimulate the growing desire for interdenominational comity and federation, great good will come out of apparent evil. Certain phases of missionary work, such as the creation and development of Christian literature, are peculiarly favorable for co-operative enterprise. In foreign lands there is no pressing need for giving a denominational complexion to Sunday school lesson helps, tracts and translations of helpful books, and the *Evangelist* declares that "no effort should be spared to avoid the unnecessary expenditure of time, energy, men and means in creating and almost necessarily subsidizing separate publishing and other outfits, if there is any possibility of effecting arrangements by which one self-supporting concern, conducted in the interests of co-operating parties, could be established."

### PEN AND SCISSORS.

An interesting article on the Education of Women in Turkey, which appears in the June *Forum*, is by Miss Mary Mills Patrick, the talented president of the American College for Girls in Constantinople.

The nurses' training school in Kyoto, commenced and carried on by Dr. Berry, has passed wholly into the hands of the Japanese. Including the thirteen members of the graduating class there will have been sent out seventy-five nurses, only one of whom has graduated without becoming a Christian. The American Board may well be proud of this record.

For the first time in the history of the native Christian community in India, one of its prominent members, Mr. Subrahmanyam, has been honored by being appointed to the responsible position of government pleader. He has been president of the Madras Native Christian Association since its organization, is a member of the Madras Christian College and a fellow of the Madras University. His new government office has previously been occupied by Europeans with one exception.

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# Literature

## BOOK REVIEWS.

### BIBLICAL STUDY.

*The Book of the Twelve Prophets*, by Prof. George Adam Smith of Glasgow, is the latest addition to the series of commentaries known as The Expositor's Bible. The first volume, covering Amos, Hosea and Micah, is before us. The introduction is a brief and careful discussion of the history of prophecy in Israel. Amos is characterized as the prophet judge denouncing Israel for her wickedness. The book is assigned to the middle of the eighth century. The genuineness of the three doxologies [Amos 4: 13; 5: 8, 9; 9: 5, 6] is discussed and the arguments for both sides of the question presented, though Professor Smith decides at last against it. He is especially happy in his study of Hosea. Accepting the picture of the prophet's life as actual fact, he brings out the nobility and spiritual development of his character, and pronounces him the Old Testament counterpart of Christ. He accepts the epilogue of Hosea on account of its harmony with the rest of the book. Micah is called the prophet of the poor. There is a valuable historical review of the criticism of Micah which shows that at present the tendency is to refer almost the whole of it to him. Chapter 7: 7–20 is carefully examined and analyzed into several sections.

In all these prophecies Professor Smith finds messages not only for Israel but for us. He refers especially to present social and economic conditions. In the preface he states that he has been attacked for making such a use of Scripture and defends his position. We heartily agree with him. Otherwise the Bible would lose a great part of its value.

This book is a valuable critical study. Biblical criticism is not only the result of Biblical study, but it furnishes the great incentive thereto. Witness the present increasing activity and zeal and the resultant literature. The volumes of this series are by various authors and necessarily of varying merit. This one stands in the first rank in scholarship and helpfulness. [A. C. Armstrong & Son. $1.50.]

In the Modern Reader's Bible *The Book of Job* is edited, with an introduction and notes by Prof. Richard G. Moulton. Of all the books in the canon this has perhaps the most purely literary interest. It is of Israel, and yet not of Israel. It deals with the deepest problems of God and of suffering, and deals with them as no other poem of the world has ever done, and the study of its literary relationships is of the most fascinating interest.

Professor Moulton has made a beautiful and valuable book, with a skillful and illuminating introduction and an arrangement of rhythmic form that helps the eye. The few changes of order and ascription of utterance to the different speakers seem to be justified by the evidently greater clearness of the result, and the notes, which the dramatic form and spirit of the epic may justify us in calling "stage directions," are extremely suggestive and helpful. It is the best edition we have seen of perhaps the greatest poem in all literature, which should be read and reread as a whole, with the editor's guidance and help. [Macmillan & Co. 50 cents.]

In the same series comes *Ecclesiastes* and *The Wisdom of Solomon* under the same able editing. Joining together these Biblical and Apocryphal books, Professor Moulton is able to show how they stand for the second, or wider, phase of the wisdom literature. The analysis and comparison are very interesting, and, while there is much fighting ground to be gone over, the arrangement of the material which the editor gives reduces the books to a consistent and intelligible order. [Macmillan & Co. 50 cents.]

*A History of the Hebrew People*, by Prof. Charles F. Kent of Brown University, aims to put together the results of recent critical study and to present them to the educated public. It purposely avoids argument and gives a clear picture of the development of the Hebrew nation in accordance with the views of the moderate critics. The author closely follows their results and any criticism of the book would necessarily involve that of the whole school. The great body of modern scholars now holds this position and instruction therein is provided for in many of our colleges. This book is especially fitted for a reference and text book for such classes. The first volume brings us to the building of the temple and the second volume, which is expected in the fall, will complete the history up to the captivity. [Charles Scribner's Sons. $1.25.]

*The Testimony of the Land to the Book*, or the Evidential Value of Palestine, by Rev. David Gregg, D. D. This book is made up of three lectures delivered at the New England Chautauqua on The Fascination of the Land, The Voices from Above Ground and The Voices from Underground. It will be helpful in suggesting the rich field of illustration which Palestine affords to the Bible student. [E. B. Treat. 35 cents.]

### RELIGIOUS.

*The Expansion of Religion*, by E. Winchester Donald. These lectures were delivered before the Lowell Institute by Dr. Donald, and are, as he says in his noticeably brief preface, "the record of a working clergyman's sober thinking upon a subject, profound interest in which is coterminous with the life of man."

Dr. Donald's thought is conversant with the best results of recent scientific and sociological thinking. He stands for righteousness between men in business relations, the longest of the lectures being that on Religion and Industrialism. "Religion, instead of giving herself wholly or even mainly to the task of establishing justice by enactment," he says, "has thrown herself into the work of making men just," and he points out that religion is on the side of individualism first and then of organization, which is a wholesome statement in the face of a socialism which too often forgets that a community of ciphers amounts to nothing but a cipher after all. We believe in the large-minded optimism which finds expression in the book and find it a hopeful symptom of the times. [Houghton, Mifflin & Co. $1.50.]

*Through the Eternal Spirit*, by James Elder Cumming, D. D. This book upon the Holy Spirit is declared by F. B. Meyer, who writes a preface for it, to "burn throughout with the fire of a devout and holy soul." Dr. Cumming is without question an earnest Christian man, and he shows here an exhaustive knowledge of Biblical passages concerning the Holy Ghost. But that he understands thus fully Biblical teachings upon this august theme the book does not prove. The author is a literalist, who holds the Bible to be an inspired record, not the record of inspired men. The church since the first few generations, he says, "has ceased to cherish, to teach and almost to adore the Holy Ghost." The great body of Christians are quite astray in the matter of sanctification, vainly thinking it to be a growth; whereas, did they realize and receive the truth which he would fain teach them here about the Holy Ghost, they would become holy at once. By the anointing of the Holy Ghost they would also receive direct knowledge of and from God. On the whole, we are inclined to wish that such devout and holy souls as this author might recognize that they are still of the same frail, erring race as the rest of us, or at least say, *Christianus sum; Christiani nihil a me alienum puto.* [Fleming H. Revell Co. $1.50.]

*Heaven; Six Sermons by Rev. Richard Montague, D. D.*, with Memorials by Rev. George E. Merrill, D. D., and Rev. Alvah Hovey, D. D. This book is a tribute of affection and admiration to a man whose work was too soon cut short by death. The sermons give some idea of his pulpit earnestness and power, which is borne out by the memorial essay. A good portrait is prefixed to the book. [Silver, Burdett & Co. $1.25.]

*The Greater Life and Work of Christ*, as revealed in Scripture, man and nature, by Alexander Patterson. The author of this book deliberately robs it of all value in regard to at least one-third of his subject—the work of Christ in nature—by taking the position that he "rests upon Scripture alone for all final conclusions, feeling that this is the court of last resort in all revealed truth." As between the practically unanimous opinion of all modern students of nature that the process of creation is an evolutionary process and Mr. Patterson's explicit denial that Christ's work is done on evolutionary lines, we are forced to decide that this book is so far valueless. And yet he says that "the history of Christ in Scripture is a development." The book is devout, spiritually suggestive, touched at many points by modern thought, but upon the most suggestive side of its great theme totally blind and misleading. It is behind the age also in its total lack of an index. [Fleming H. Revell Co. $1.50.]

*Old Faiths and New Facts*, by William W. Kingley. The author's treatment is utterly inadequate to the profound importance of the three great themes which he handles: Science and Prayer, Science and Christ, Science and the Life Beyond. The valuable truths stated might well have been presented in one-fourth the space, and the surfeit of rhetoric which surrounds them might well have given place to careful investigation. The religion of our Lord demands more thorough and competent advocacy. Although about two-thirds of the book has appeared in the *Bibliotheca Sacra* and about one-third in the Chautauqua course of reading, the favorable judgment which these facts raised in our mind was reversed, we regret to say, by a personal examination. [D. Appleton. $1.50.]

### STORIES.

*Pirate Gold*, by F. J. Stimson (J. S. of Dale), is a well-told and touching story of the love of a staid, commonplace bookkeeper for the daughter of a captured pirate. As a child she is placed in his care,

and when she grows into a young lady whom he longs to marry he finds her regarding him as a father, and he strives to be reconciled to her marriage to a gay young man who proves to be a miserable scamp. We have few more pathetic pictures than this of Jamie McMurtagh depriving himself of every luxury and of one comfort after another in order to pay back money which, for love's sake, he took from his employer's safe. Incidentally, there are glimpses of Boston in the exciting ante-bellum days when abolitionism was a burning question. [Houghton, Mifflin & Co. $1.25.]

*A Little Wizard* is by Stanley J. Weyman. It is a story of the wars of the Commonwealth times, contrasting the darker features of both parties. The hero is a child, and one feels, in spite of the power of the narrative, that it is almost too somber, and that the burden put upon childhood is too great for the proportion of art. Cromwell appears in the end of the book and his character is finely drawn. [R. F. Fenno & Co. 50 cents.]

The chronicles of an English barrister's vacation serve as basis for the story entitled *In Search of Quiet*, by Walter Frith. It is written in the form of a journal and abounds in pleasing pictures of rural life. The characterization, also, is clever, but the unwholesome intensity of the book and its questionable ethics neutralize its otherwise good points. [Harper & Bros. $1.25.]

*Susannah*, by Mary E. Mann, is neither a pleasant nor a profitable novel. Several scenes of a rather sensational character are laid in a cheap London lodging house, where the heroine has placed herself in the disguise of a maid of all work in order to care for an invalid brother, as weak morally as he is physically. It must be admitted, however, that the book has power to sustain the reader's interest from beginning to end, and now and then a character, such as that of the pious and wealthy widow who starves her household for the sake of her pet charities, is well drawn. [Harper & Bros. $1.25.]

*A Fight with Fate* by Mrs. Alexander is a well-written but somewhat sensational novel of English social life. The principal characters are a handsome scheming widow, a young nobleman of shady character, a beautiful girl supposed to be obscure and penniless, and a rich old gentleman who appears opportunely as her granduncle and delivers her from the intriguing widow, who has employed the girl as her private secretary. The plot is transparent from the beginning and the story ends, as usual with this author, in most felicitous fashion. The nobleman mends his morals, marries the heiress to her uncle's wealth and bliss and prosperity crown their union. [J. B. Lippincott Co. $1.25.]

*An Engagement*, by Sir Robert Peel. This is an engagement not of war but love, but may serve to illustrate the old saying that all's fair in both. Given a girl who is supposed to love her lover, a lover who pretends to be engaged to another girl to further his own fortunes, with that girl's free consent, a lazy, good-natured nobleman with influence and an intriguing mother, and you have the elements of a bright and harmless story. The frontispiece is much the worst thing in the book. [Frederick A. Stokes Co. 50 cents.]

PSYCHOLOGY AND ETHICS.

*Psychology and Psychic Culture*, by Reuben P. Halleck. A great amount of wisdom is packed into this little book. The arrangement of the material is sensible, following a natural order, which assists the mastery of the contents. The author is a practical teacher, who believes not only that psychology can be made interesting to young people under twenty years of age, but that it can be studied most profitably when the mind is in a plastic state. The physiological department of the subject is treated first; here the illustrations are numerous and helpful. The fundamental facts of consciousness and attention lead to chapters on perception, memory, imagination, thought, feeling and will. To a descriptive analysis of each faculty there is added a chapter or section on its cultivation. In view of the great amount of bathos which has been published in the name of psychology, it is refreshing to find a book like this, so distinctly marked by clear style, good judgment and common sense. [American Book Co. $1.25.]

*An Ethical Movement*, by W. L. Sheldon. Here are lectures on morals, with so little basis of religion that a personal God may or may not be involved. The author inclines to call his deity it rather than he. Christ is to him an ethical ideal—beautiful, but defective in the strong virtues.

When humanity learns to breathe in a vacuum the teachings of this book may be generally accepted, but not before. Mr. Sheldon enumerates twelve ethical precepts of Jesus which he would tie about his neck; but he needs, and so do we all, to begin further back with "God be merciful to me the sinner." [Macmillan. $1.75.]

*Studies in the Thought World;* or Practical Mind Art, by Henry Wood. This book begins with two highly enjoyable Emersonian essays on Ownership through Idealism and the Evolutionary Climb of Man. They disarm us of any prejudice given by the sub-title. We soon find the author to be an uncompromising foe of materialism, but somewhat over-ready to quote sporadic physical scientists in favor of spiritualistic phenomena. A little further and we are committed to a discussion of "mind cure." To deny that Mr. Wood presents in a charming way many stimulating and valuable thoughts about the dominance of mind over body would be as ungrateful as untrue. But to overlook a certain lack of moderation in the use of a valuable truth would be as unfair as uncritical. That there is no such thing in this world as objective evil—so no right and wrong, no sin and forgiveness—is counter to the consensus of intelligent opinion. That theological dogma, in the sense of ordinary religious teaching, unites with materialistic science in regarding man as a material being is not true. That *materia medica* tend to degrade man into animalism is at least an extravagant assertion. One of the happiest suggestions of the book is upon our ability to determine the nature of our sub-conscious mind by allowing only wholesome thoughts to pass through into this vast reservoir of our being, the nature of which so vitally affects our history. [Lee & Shepard. $1.25.]

*Moral Law and Civil Law Parts of the Same Thing*, by Eli F. Ritter. This book is an argument to prove that liquor licenses are essentially immoral, but its argument seems to us fundamentally unsound. The state limits individual rights; it does not grant them, and licenses were originally limitations of a generally exercised right. This fallacy of statement vitiates the whole argument of the book. Advance in temperance cannot be permanently helped by false logic. [Hunt & Eaton. 90 cents.]

LITERARY STUDY.

*Shakspere and His Predecessors*, by Frederick S. Boas, M. A. Much the larger part of this book is given to Shakespeare and his work under different headings: Shakspere in Stratford, in London, Italianate, the Golden Prince of Comedy, the Problem Plays and other titles. The introductory chapters on the Predecessors is especially valuable. The book is written in a pleasant, sometimes rather fanciful, style, is full of scholarly knowledge and has a vital grasp of its theme. [Charles Scribner's Sons. $1 50 net.]

Two commendable features of *A History of American Literature*, by Prof. F. L. Pattee of Pennsylvania College, are its compact, yet clear, arrangement and the amount of fresh matter which is introduced, thus bringing the book up to date and making it interesting to the general reader as well as to the pupil in school or college. A classified list of reference books, including the latest publications, and a good index add to its value. [Silver, Burdett & Co. $1.50.] ——From the same firm comes *Topical Notes on American Authors*, by Lucy Tappan, a teacher in the Gloucester High School. She has selected a dozen of our most characteristic authors and by means of choice extracts from their writings, together with voluminous and suggestive notes, has made a helpful guide to the study of American literature. A list of recent magazine articles, giving fresh glimpses of these men, accompanies the usual list of reference books. [$1.00.]

Other Classics for Children are *Selections from Epictetus*, abridged by Edward Ginn. *White's Natural History of Selborne*, with an introduction by Edward S. Morse (abridged). [Ginn & Co. Each 50 cents.] ——*Paradise Lost* (Books I. and II.). *The Life of Samuel Johnson*, by Macaulay. *The Rhyme of the Ancient Mariner*, by S. T. Coleridge. *Revolt of the Tartars*, by Thomas De Quincey. *Conciliation with the American Colonies*, by Edmund Burke. These are all well printed and bound in paper boards with cloth backs. [American Book Co. Each 20 cents.]——*Grimm's Fairy Tales*. Part II. Edited by Sarah E. Wiltse, illustrated by Caroline S. King and printed in large type. [Ginn & Co. 45 cents.]

MISCELLANEOUS.

*The White Mountains*, by Julius H. Ward, is a revised and enlarged edition of a valuable book. In it we are shown the relation of the White Mountain system to the surrounding country, the groupings of the various peaks, the different lines of approach, and particulars concerning the tramps which every able-bodied White Mountain enthusiast is sure to take. We notice that he says of the scramble up King's Ravine, "It exceeds in difficulty any mountain climbing that I have ever attempted"; also that he considers the view from Mt. Adams "in some respects finer than that from Mt. Washington." Without being a guide book, this is just such a guide as one needs in the mountains, helping one to understand their relations, showing how to see them at the best advantage and giving trustworthy information of the

difficulties and fatigue to be encountered in making the various ascents. [Houghton, Mifflin & Co. $1.25.]

Dr. C. C. Abbott is well known as a writer of books on outdoor subjects. His latest volume, *Notes of the Night and Other Outdoor Sketches*, is full of keen appreciation of nature in all her manifestations, and gives the results of careful and patient observation. The opening essay gives the title to the book, while the others tell of daytime rambles and studies. The last chapter is a defense of Thoreau, of whom Dr. Abbott is a reverent follower. [New York: Century Co. $1.50.]

An interesting series of books of value to the student of modern problems comprises *The Spoils System*, by Carl Schurz, *The Scholar in Politics*, by Hon. Richard Olney, Secretary of State, and two by Edward W. Bok, *The Young Man in Business* and *The Young Man and the Church*. They are bound in white and gold and well printed. [Henry Altemus. 30 cents each.]

*School Recreations and Amusements*, by Charles W. Mann, dean of the Chicago Academy, is a book for teachers, and covers the ground suggested by its title very comprehensively. The teacher who is really interested in the life and pleasures of his pupils will find it full of practical suggestions. [American Book Co. $1.00.]

*The Mystery of Handwriting*, a handbook of graphology, by J. Harrington Keene (Grapho), illustrated with portraits and autographs of celebrated persons. This is devoted to one of the byways of knowledge, and while the author takes himself very seriously he does not claim to have reduced his science to the exactness of mathematics. While we have found some suggestive things in the book and like the author's enthusiasm, we have found room for many smiles in the space between some of his premises and conclusions. For instance: "I have always been able to distinguish the malicious person by the crossing of the *t* being at the extreme end or tip of the letter with an upward tendency," and "melancholy — the saddened and pessimistic character—is indicated by a downward tendency of the writing toward the right-hand lower corner. This is an infallible sign." [Lee & Shepard. $2.00.]

*Whist Laws and Whist Decisions*, by Maj.-Gen. A. W. Drayson. This is a book of rules and illustrative cases—a valuable contribution to the increasing literature of the game. [Harper & Brothers. $1.00.]

## NOTES.

— Cornell has followed the fashion of the times in removing all speeches by members of the graduating class from its Commencement program.

— The Poe cottage at Fordham, New York, is to be removed to a piece of public property which is to be laid out as a park and called by the poet's name. A bronze statue of Poe will be erected and the cottage kept open as a memorial.

— The loss of Johns Hopkins University through the Baltimore & Ohio bankruptcy seems to have been a determining factor in President Gilman's decision not to go to New York. The railroad failure means a loss of $50,000 income to the university.

— Professor Cook of Yale has offered a prize of $50 for the best unpublished poem of not more than one hundred lines upon some subject connected with history or art. The competition is open to all students of the university, and the date of handing in the poems is May 15, 1897.

— New York's opportunity to secure a public library building which in position and influence should be the rival of that in Boston seems to have come with the signing of the bill granting the aqueduct site to the trustees of the united libraries. Such an architectural and educational chance is not likely to recur for a generation, and we hope it may be wisely employed.

— The *Publisher's Weekly* is responsible for the statement that for three years the number of books published in France has been steadily decreasing. It adds: "The United States has now a literary output about half as large as France. And yet we cannot help thinking that if our publishers selected in such nice fashion that two books a day of even this output might fall out for the coming year, readers, publishers, and, above all, booksellers would be immensely benefited."

— The temptation to slur America seems to be almost irresistible to the English and Scotch literary man. Here is even Barrie, in his current story in *Scribner's*, comparing an inconclusive courting to "an American novel in several volumes." We suppose it must be Mr. Henry James that he is thinking of, for he has long lived in London and perhaps prints his novels there in several volumes, but what permanent literary value have such hasty generalizations to atone for their irritating quality?

## BOOKS OF THE WEEK.

*Houghton, Mifflin & Co. Boston.*

THE LAST OF THE MOHICANS. By James Fenimore Cooper. pp. 422. 60 cents.

*Estes & Lauriat. Boston.*

MY FIRE OPAL AND OTHER TALES. By Sarah W. Brooks. pp. 229. $1.00.

*Macmillan & Co. New York.*

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*Johns Hopkins Press. Baltimore.*

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MAGAZINES.

June. AMERICAN KITCHEN.—ART AMATEUR.—EDUCATIONAL REVIEW.—PHRENOLOGICAL JOURNAL.—CHAP-BOOK.—APPLETON'S POPULAR SCIENCE.—CHAUTAUQUAN.—PREACHER'S.—ATLANTIC.—CENTURY.—FORUM.—McCLURE'S.—TREASURY.—NEW ENGLAND.—SAILOR'S.

## Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, June* 21–27. Doubts and Difficulties. Ps. 40: 1–17.

It does not pay to go out of one's way to discover doubts and difficulties, and the only advantage in talking about them is that they may grow less troublesome. Discussion that does not throw some measure of light upon them is but waste of time. On the other hand, if we are seeking not so much the exercise of our argumentative powers as real solutions of our problems, there are few ways in which we can aid one another more than by a frank statement of our troubles and a free exchange of views in regard to them.

Doubts are of all kinds and sizes, but one or two general principles of treatment apply fairly well to them all. First, do not be ashamed of your doubts. So long as Jesus called to immediate association with himself one whose chief distinction is the fact that he was a doubter, none of us need feel that we are disqualified for fellowship with Christ and other Christians because our mental make-up is similar to that of Thomas. A doubt may be the first step toward a higher life. An age too inert to doubt is too stagnant to make any progress. The best Christians have not always seen truth clearly nor has their path heavenward been an unimpeded and flower-strewn way. Some of us come by our doubts honestly enough. Perhaps we inherit them. Perhaps our temperament inclines us toward them. Perhaps we have been unfortunate in our contact with the world and have encountered more to arouse in us the skeptical spirit than those whose lives have been more sheltered. At any rate, a doubt honestly come by and not due to any moral failing is not to be blushed over or to be buried.

But it is equally a mistake to boast of one's doubts. There comes a period in almost every boy's life when he thinks it smart to smoke or to swagger about in fine clothes, and there is often a corresponding time in the mental development of the young man and the young woman when it pleases them a little to think themselves infected with the skeptical ideas current in society. They dip into a shallow and sophistical book and are taken with the plausible reasoning, forgetting what Bacon says, that "a little reading may incline one to skepticism, but deeper thinking and reasoning brings him back to faith." No, doubts are not to be coddled and to be displayed as marks of superior intelligence, as evidences that we are no longer tied to our mother's apron strings. It is always sad to hear a person speaking lightly of the beliefs in which he was trained, which, however much he may enlarge and enrich them in future years, are the best heritage that his father and mother can bequeath him. Do not aspire to be a heretic. It takes a pretty good man to be that, or, at least, to be such a one as coming ages will delight to honor. Most of us ordinary mortals are likely to have our heads turned by any temporary notoriety that our real or fancied heresies can secure for us.

After all, the best cure for doubt is to keep the moral and spiritual forces of one's life moving at full steam. It is possible for a man to do that, even though sorely perplexed with reference to the orthodoxy of this or that belief, even though his creed is reduced to the simplicity of the blind man's creed. Professor Drummond puts it in his own terse, telling way when he says that no man has a right to postpone his life for the sake of his belief. The main question is, are we living serious, reverent and self-sacrificing lives. If we are and if we have come to see how full the present moment may be of moral enthusiasm and spiritual elevation our doubts will cease to bother us, we shall be in a position to help those still struggling in darkness and shall come at last to fuller light and knowledge.

# The Home Missionary Society's Annual Conclave.

New Haven, Ct., June 2-4.

Doubtless God could make more beautiful June days, but would men deserve such joy? Doubtless God could produce more perfect, beautiful elms and array them in richer verdure than that which today makes the Elm City a revelation to those whom duty or fate compel to live on arid plains or treeless city wastes, but will he? Breezes from the Sound made the air cool and bracing. Light shot down from the bluest of skies, percolated through masses of greenest leaves, refined by

GEN. O O. HOWARD
*President*

the process and made more suitable for the eye.

Seated in the venerable, historic Center Church, with its dignified, chaste, typical interior, one heard outside the chatter of birds and the faint hum of life of a great city, and yet felt isolated and surrounded by the spirits of the great and good. Instead of the effervescing waters of Saratoga, instead of her great caravansaries, instead of her evanescent crowds of worldlings and health seekers, we had glimpses of fountains of learning, draughts from wellsprings of wisdom and the opportunity to study the intensely interesting panorama of modern university life.

Graduates of Yale College and the Divinity School enjoyed the opportunity to revisit old haunts, note the marked changes since graduation and pay homage to former instructors. Parents with sons studying in New Haven had a chance to do some domestic missionary work while hearing about home missions, and parents with sons about to enter college, or college bred men about to enter some divinity school, could study Yale's defects and virtues. Last, but not least, seminary professors came in touch with men of action, and men on the frontier sat at the feet of sages.

1826-1896.

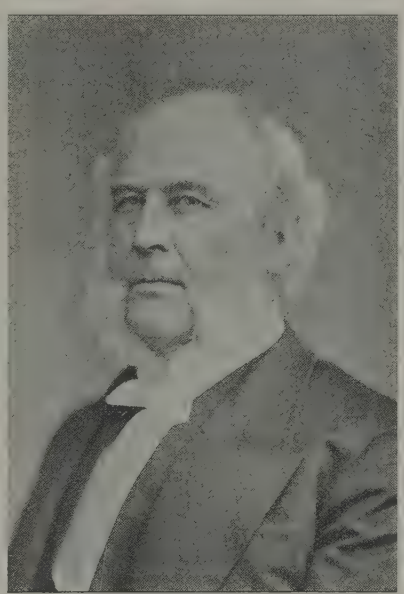
For these, if for no other reasons, the society could be congratulated on deciding to substitute New Haven for Saratoga as the place of this year's meeting. But there are other reasons why the choice was most fitting. Connecticut, in 1798, established the pioneer State missionary society. The First Church in New Haven, as early as 1645, sent forty bushels of good wheat to Harvard College to support students for the Christian ministry, and in 1792 the same church — now the Center Church, where the meetings were held—sent support for "missionaries in the Northwest," the Northwest then being northern and central New York, and Vermont. Hence it was opportune that at the close of seventy years of its history the society should celebrate its anniversary on the soil of the section of the country whence it sprang, and from which it ever has and still must most of its sinews of war, and in the ancient commonwealth where home missionary work was first and so early organized

SERMON, AND SALUTATIONS.

Vice-president Webb—Rev. Dr. E. B. Webb—called the society to order Tuesday evening, responding briefly and fittingly to the words of salutation which came later, and remained in that office until Wednesday evening, when Gen. O. O. Howard, the president, took up the reins. Both Dr. Webb and General Howard kept the speakers within their time limits, and the hearers in their proper places, with a precision and authority admirable to see.

The pastor of the Center Church, Rev. Dr. Newman Smyth, was felicitous in setting forth the reasons why New Haven Congregationalists, and especially those of Center Church, felt it a privilege to entertain the society; and President Dwight of Yale University, in a tender, feeling way, made known the peculiar satisfaction that he, as president of a university which has sent so many young men into the home missionary work, felt in believing that not a little of their success was due to the life at Yale.

The sermon by Rev. Dr. Daniel Merriman of Worcester, from the text, Acts 2: 17, "And your sons and your daughters shall prophesy," was unusually fine in its beauty of diction and skillful marshaling of facts, and in its vivid portrayal of tendencies in the life of today within and without the church. Optimistic in so far as it set forth the glory of past, present and future exercise of the prophetic function, it was somewhat pessimistic in its delineation of the drift of events today. Just in his depiction of the ancient, ever-present contest between priests and ecclesiastical politicians and God's prophets, and in his analysis of the principles which



DR. E. B. WEBB
*Vice-President*

made the English Puritans and Pilgrims what they were, fearful lest Congregationalists of today sell their birthright, or cease to be prophets, teachers, preachers, missionaries, Dr. Merriman insisted that others should be left to do the baptizing, the magnifying of ecclesiastical machinery, but Congregationalists must make more powerful and luminous the function of prophesying, for the "heart of missions is here. A story to tell, a judgment to pronounce, a hope to offer—all so incorporated in the personality of the herald that he is the story, the judgment, the hope to those to whom he speaks. This is the ancient and open secret, this the perennial power of missions. Nothing else can be substituted for this. Everything else—institution, system, polity, rite—is incidental and subsidiary to this. The less that comes between the soul and God the better."

Dr. Merriman dwelt much and trenchantly upon the dangers which we face as a people, growing out of unassimilated foreign immigration, the absence of moral restraint in the

REV. C. W. SHELTON
*Who represented the Yale-Dakota Band*

home, the decay of family virtue, the lack of child nurture today, the materialistic spirit which pervades most of the literature of socialism, minimizing the spectacle of the cross, exalting the division of the loaves and fishes and reducing Jesus to the place of a social demagogue, assisting in doling out food and wages, the growth of luxury and the spirit of gambling and the deterioration of the quality of our State and national legislatures, reflecting, he believes, a like deterioration in the constituents of the legislators.

Dr. Merriman believes that the church needs prophets to sound a trumpet call to regeneration within. He feels that we are placing too much dependence upon religious mobs, ebullitions of pious sentimentality. He deprecates the lust for entertainment in our churches, the desire for extravagant music, the multiplication of church kitchens, the use of the stereopticon, the delusion that people want and should have entertainment and mere education rather than doctrine, reproof, correction, instruction in righteousness. He believes that too many of our churches are in danger of giving up a holy and thrilling office and substituting "serving tables and managing peep shows." Philanthropy, he believes, in some directions has been so overworked that it has become flabby and diseased, sentimental and pernicious. We are becoming more concerned with man's body than with his soul and, in the effort to do away with physical suffering, are forgetful that often it is the salutary reward of iniquity. The Old Testament is being subordinated too much to the New and the terror of God, which often is his grace, is ceasing to be proclaimed.

The sermon was virile, provocative of thought and caused discussion even when it failed to win assent on all points, and as a document for circulation by the society will prove to be one of the most valuable ever put at its disposal. As Dr. Merriman has always been considered catholic in his sympathies and liberal in his theology, his conservative views in this sermon will have peculiar weight.

THE SECRETARIES' PAPERS.

The society is fortunate in having three secretaries who can write interesting State

papers and deliver them in a clean-cut, impressive way. Secretary Choate's paper on the work of last year indicated the disparity between income and opportunity, and described the exceptionally clamant needs of the work in States both new and old. He believes that in the era on which the society is about entering its work really is to be that of *foreign home missions*, and he did not fail to note the ominous fact that just as the old era closes and the new one begins the Swett Fund, from which the society for many years has drawn $18,000 a year for its work among foreigners, is exhausted. Were it not that the "hand of the dead" came to the deliverance of the society last year, its debt today

PRESIDENT PENROSE
*Who represented the Yale-Washington Band*

would be $100,000 and more, and this despite the fact that the regular gifts of the living last year were $6,000 more than during the preceding year, and that special contributions on the General Howard Roll of Honor were $88,500.

Secretary Clark's paper, A Look Backward, packed full of interesting comparisons of the state of affairs, political and spiritual, in 1826 and 1896, had its flashes of humor, as when he described the Plan of Union as "milk from the Congregational cow churned into Presbyterian butter." It was inspiring to listen to the narration of the service rendered by the society's servants in planting civilization on the outposts, in establishing colleges and in saving the West to the Union.

Secretary Kincaird in Looking Forward asserted that the new era will be more distinctively missionary than the first era just closed. "The work that now presses is the illiterate South, the illiterate Southwest, and the illiterate immigrant as he takes possession of our great cities and diffuses his semi-barbaric influence into every portion of our land. Upon this new work we must enter unfettered by traditional prejudices, theories and methods. A facile adaptability to existing conditions is the quality that we need. How can the illiterate masses at the South be most effectively reached? How can the densely crowded foreign quarters of our great cities be penetrated, purified, dispersed, and the emigrant colonies and settlements of the land be elevated and saved? How can the flagellantes and fetich worshipers of New Mexico and the priest-ridden thousands of Utah be rescued from their superstitions and taught a purer and happier faith?"

REPORTS FROM THE FIELD.

Not all of the State superintendents present spoke, but those who did revealed the training that comes from their daily work. A few found the time limit a barrier, but more made it an incentive to terseness and spice. The same may be said of the secretaries of the State auxiliaries, Maine, Massachusetts, New York and New Hampshire having an opportunity this year to describe the conditions which face the workers on the older fields. Conditions are much the same everywhere. Maine has its new territory opening up just as Minnesota has. Michigan and New York see waning settlements and churches just as Massachusetts and New Hampshire do. Indiana has its peculiar problems, because of its Southern and Presbyterian bent. California faces the perils of unwelcome immigrants from China, and Massachusetts equally unwelcome ones from eastern and southern Europe. Everywhere, whether among the Scandinavians of Minnesota, the new American settlers in northern Minnesota, the miners in Idaho or the foreigners in California and Massachusetts, the Congregational polity seems to satisfy latent longings and aspirations. Everywhere the door opens, the people stand ready to hear, and naught is lacking save more money in the treasury so that the work may widen and deepen.

Superintendent Hawkes of Utah reports a most significant contest opening there, in which the contestants are Mormons, and not Gentiles *versus* Mormons. A revolt against the Mormon hierarchy has begun. The young men, having tasted political liberty, find it sweet, and refuse to go back to servile obedience to the Mormon bishops and elders.

THE RALLY OF THE VETERANS.

A session not soon to be forgotten was the period given over to speeches by men who went to the front, directly from theological seminaries, banded with other men to labor in distinct fields. Rev. Ephraim Adams, D. D., in his seventy-ninth year, but vigorous, clear-toned and juicy, described vividly the formation of the Iowa Band at Andover, its dispersion throughout the State in 1843, and the work which God has done through its members. Rev. Richard Cordley, D. D., aged sixty-seven, read a valuable statement of a similar work done by himself and his fellow-members of the Kansas-Andover Band, which set forth in 1857 to save Kansas for Christ, for the Union and liberty. Rev. C. W. Shelton, now a field superintendent of the society, but the first of the Yale-Dakota Band to set foot on the soil of the Dakotas in 1881, won all hearts by the eloquent way in which he described the motives, methods and successes of that company of young men. And President Penrose of Whitman College, of the Yale-Washington Band of 1890, youngest of the veterans and most enthusiastic of college presidents, made it clear why men who thought to make Spencer's Data of Ethics a subject for discussion found it imperative to grapple with ignorance and evil.

CO-OPERATING SOCIETIES.

The intimate relations that exist between several of our other societies and the Home Missionary Society and their interdependence were admirably explained by the secretaries and some of the superintendents of those societies and by clergymen especially interested. Thus Dr. Cobb of the Church Building Society showed how impossible it was for the Home Missionary Society to do its best work when the Building Society has forty-one applications for new church edifices awaiting a rising of the tide of receipts adequate to supply the demand, and Rev. Wallace Nutting, D. D., now of Providence, R. I., and recently on the Pacific coast, paid his respects to the wealthy Eastern Congregational churches that squander money recklessly on costly edifices when the needs are so great in the far West. Secretary Boynton of the Sunday School and Publishing Society selected Superintendents Rowley of Oregon and Shaw of Georgia to tell in an effective way of the needs of their fields, and to describe how pioneer Sunday school work plants seed that brings forth fruit which the Home Missionary Society garners. Secretary Whittlesey of the Ministerial Relief Fund in a telling way demonstrated that home missionary pastors especially deserve to have assurance that their old age shall not be one of poverty and distress. Secretary Hamilton of the Education Society reviewed the history of that organization and those which it has absorbed, and Rev. William E. Barton of Boston, one of the directors of the Education Society, called attention to the benefits which accrue to the Home Missionary Society if the Education Society is encouraged in its work of providing an educated ministry.

THE BUSINESS SESSION.

The machinery creaked just enough to reveal the fact that it is necessary to have a great machine to do so great a work. The report of the special committee on the report of the executive committee for the last fiscal year was read by Rev. W. W. McLane of New Haven. It pointed out the significant fact that while the contributions to the society have lessened a little in the New England States and New York, they have increased in the Western States; that large spiritual results are the fruit of the gifts of the donors and the labors of the officials; and that last year more money was received, more new men commissioned, more missionaries employed, more places supplied with preaching and more pupils added to the Sunday schools than in any prior year.

The discussion of the time and place of the next meeting was not as thorough or dignified as it should have been, and as a result the action of one session was rescinded at the next, and whereas the society voted Wednesday afternoon to accept the invitation of the Michigan State Missionary Society and go to that State next year, Wednesday evening it withdrew its acceptance of the invitation and placed the responsibility of settling the time and place of the next meeting with the executive committee, which will consider the relative merits of Saratoga and of some Michigan town or city. As the result of Dr. Henry A. Stimson's refusal to serve longer on the executive committee of the society, solely because he believes in rotation in office in that important place, and as a result of speeches made by him and suggestions by Dr. Meredith and others, the executive committee was instructed to consider and perfect a plan and report at the next meeting, whereby each year a certain

REV. W. G PUDDEFOOT

number of the members of the executive committee must retire and be ineligible for re-election for at least one year.

The only new officers elected were members of the executive committee, the president, vice presidents, recording secretary and auditor and most of the executive committee remaining as the year before. John F. Anderson, Jr., a layman in Dr. Behrends's church, being chosen to serve until 1897, filling a vacancy, and Rev. Dr. Thomas B. McLeod of Brooklyn and Mr. David A. Thompson of Albany, N. Y., together with Rev. Dr. S. H. Virgin of New York city, Rev. Dr. R. R. Meredith of Brooklyn (formerly a member of

the executive committee) and Mr. J. W. Rice of Rhode Island to serve from 1896 to 1899.

Dr. Charles H. Richards of Philadelphia, in a strong speech, ably seconded by Dr. Stimson, introduced and carried through a resolution which commits the society to an unflagging prosecution of the effort begun last year to enroll 1,400 names on the General Howard Roll of Honor, and thus wipe out the debt with which the society ended the fiscal year of 1895, 885 pledges of $100 each having thus far been received.

THE WOMAN'S MEETING.

MRS. M. E. SANGSTER.

St. Paul, at a certain period in his life, might have been shocked as he entered this meeting, but he would have left it converted. It was one of the best sessions of a very successful meeting. A more tactful, graceful, businesslike presiding officer than Mrs. Caswell, secretary of the woman's department, cannot be imagined, and her searching questions as to why men are not organized in special bands to study missions and contribute to their support, and whether the separate organizations for women are, or are not, justifiable in view of the drift of events within the church viewed as a whole, made a deep impression and must be answered soon. The prayer by the wife of Secretary Choate was a veritable talk with God. Mrs. Powell of Michigan conducted the responsive service with charming dignity and beauty of interpretation of Scripture. Mrs. Heinzleman, wife of a missionary among the Germans of Indiana, with her *naïveté* and enthusiasm, made apparent the difficulties and possible victories of work among Lutheran formalists. Miss Caroline O. Potter, secretary of the Christian Endeavor Societies of California, described the methods in vogue there to win young people to Christ and interest in missions, and did it in a winning, satisfying way. Mrs. Moore, one of the original Jubilee Singers, president of the Tennessee Home Missionary Union, sang one of the heart-searching songs born in the heart of a Christian Negro slave. Rev. (Mrs) Dora Read Barber, an evangelist in Oregon, with quaint colloquialisms, revealed somewhat of her own life as a missionary and its peculiar joys and shadows. Mrs. Margaret E. Sangster, editor of *Harper's Bozar*, author, spiritual adviser to thousands who read her pen-product, and friend of all missionary agents and agencies, pleaded for greater loyalty to the cause of missions by the rank and file of women, and set forth four things as necessary to greatest service in the missionary cause: complete and up-to-date information about missions, intenser personal responsibility, enthusiasm, entire personal consecration. Mrs. Barber pronounced the benediction.

AS SEEN FROM THE OUTSIDE.

At all such gatherings it is wise to permit critics from without, men with no official ties, to speak their mind. They have the opportunity to condemn if they will. They seldom find it necessary, and they usually inspire new enthusiasm and give freshness of point of view. This year two Minnesota pastors, formerly and recently in the East, came back to give their impressions of the needs of the field, the spirit of the workmen, and the duty of the churches. Rev. C. H. Patton of Duluth and Rev. D. N. Beach of Minneapolis describe northern Minnesota as peculiarly worthy of aid.

Rev. Dr. A. J. Lyman of Brooklyn is not as pessimistic as Dr. Merriman, but he agrees entirely with Secretary Choate that the menace to the country today is in its foreign immigration, and that the duty of the Home Missionary Society in the new era is to develop foreign home missions. To secure the supreme enthusiasm necessary for the work the supreme example of Christ must be imitated. In no other land can a world's normal school of Christianity be so well established as in the United States.

As sensible a speech as was made, and one that secured as prompt assent from the delegates as any, was Prof. George B. Stevens's address on The Relations of Theological Seminaries to Home Missionary Work. When he stated that one-fifth of Yale's divinity school students have come from Western colleges established as the secondary results of home missionary effort, he revealed one fact that illustrated better than any argument could the relation of the field to the seminary; and, when looking at it from the other standpoint, he declared that seminaries are fast coming to see that they should be fountains not pools, a means to an end, not an end; that a true theology is best inculcated when its students are in vital contact with the work of the church, and are testing their theories by facts; that theology must be teachable, preachable and workable—he hit a truth that his hearers indorsed most heartily.

MEETING OF THE WOMEN'S UNIONS.

The chapel of the United Church was the gathering place on Tuesday for the officers and friends of the Women's Unions, whose field of work embraces the five home societies. Mrs. Kellogg, secretary of the Women's Home Missionary Association, presided at the morning session, which was devoted to business connected with the general organizations and methods of work. Special emphasis was laid upon the training of children in the work, arousing their patriotism being one means to the greater end. Mrs. J. W. Danielson of Providence, R. I., led the afternoon service, which was opened by a suggestive Bible reading prepared by Mrs. C. L. Goodell on Zacchæus. In a paper entitled A Wiser Beneficence Miss A. C. Bridgman showed the necessity of more thoughtful giving, the wastefulness of indiscriminate giving and the obligations upon the denomination of more loyalty to the pledged work of its missionary societies. Miss F. J. Dyer, whose theme was A New Point of View, suggested many ways in which to influence the women in the church to enter the ranks of workers. Indifference to the great missionary causes of the land is a natural result of ignorance concerning them, therefore let information be diffused in all possible ways. Leaders of Current Events Classes, for instance, can with wisdom and tact show how close is the relation between great events in the world and the missionary operations. The Jubilee Year of the A. M. A. was presented by Miss Emerson in a paper reviewing the past fifty years. Mrs. Moore, one of the original Fisk singers, delighted the audience with a pathetic song. Miss Caroline Potter brought the greetings of the California sisterhood and gave some account of the young people's societies on the Pacific coast.

DETACHED ELM LEAVES.

Boaz must get off the fence and help Ruth glean.—*Mrs. Caswell.*

I believe in evolution—and something more. —*Rev. Dr. A. J. Lyman.*

What a revelation in trees we have been witnessing.—*Rev. Dr. A. J. Lyman.*

Each rural church has its own individuality and problem.—*Superintendent Hatch of Maine.*

There are no dark sides of home missionary work; there are some that are cloudy.—*Mrs. Barber.*

Congregationalists use precedent as a guide-post, not as a hitching-post.—*Rev. Dr. A. J. Lyman.*

Decent people should have decent homes, and home missionaries deserve comfortable manses.—*Secretary Cobb.*

General Howard is optimistic. He believes that good times are coming as a result of the next presidential election.

Blue is a beautiful color in the sky, but a wretched color in the human heart.—*Superintendent Warren of Michigan.*

Michigan has just done well in electing a woman to serve on the executive committee of the State Missionary Society.

We women know the whole Congregational alphabet, which cannot be said of all male Congregational pastors.—*Mrs. Caswell.*

During the past three years of national financial perplexity New Hampshire's contributions have been larger than ever before.

Dr. Lyman knows a good story when he hears it, can repeat it and improve it, and do with impunity what few men can do, *i. e.*, laugh at his own joke.

Justice Brewer of the United States Supreme Court was one of the young men who sat in the congregation at the first service in Leavenworth held by a pioneer member of the Kansas Andover Band.

The members of the Ladies' Missionary Society of Center Church gave a delightful informal reception to the delegates and officials of the society in the chapel of Center Church Thursday evening.

There is a great difference between living in a State fifty years old and a State 250 years old. I never realized it so much as now, being here in this ancient city.—*Superintendent Harrison of California.*

If a speaker must be warned that his or her time limit has expired let it be done as Mrs. Caswell does it. A loving embrace is better than sounding brass or a clanging cymbal, as St. Paul says, in substance.

Vice-President Webb believed in compelling those who wished to indulge in social intercourse or to confer about administrative details to retire without the assembly room. And the delegates agreed with him.

Secretaries Daniels and Beard of the American Board and the A. M. A., respectively, were felicitous in their expressions of feelings of respect for the C. H. M. S., and joy in its co-operation with the societies which they represented.

The chief of police of South Norwalk, Ct., says that arrests among the Magyar population of that city have decreased eighty per cent. since the mission church, supported by the South Norwalk Congregational Church, began its work among them.

Puddefoot? Well, he was Puddefoot. Kept until the last of the feast he combined the effervescence of Appollinaris water with the more nutritious qualities of Orange County milk. He rivals Mr. Gladstone in the art of making statistical statements interesting, and as a prophet he combines the attributes of Jeremiah and Micah.

The attack by Dr. Wordin of Bridgeport upon the officials of the society, published over his own signature in one of the local papers, alarmed not a few until it was ascertained that as the result of a recent legal contest the society, and not Dr. Wordin, came into the possession of a bequest made by Dr. Wordin's father.

The cost of one year's crime in the nation would run the Home Missionary Society, at the average cost of its seventy years' existence, for seventeen centuries. It would have kept 2,000 men in the field from the time William was crowned at Westminster, and would support 4,000 men at the front for four centuries to come.—*Superintendent Puddefoot.*

Apparently the Congregationalists of Buffalo are feeling the necessity of more fellowship, for Dr. Fitch in his speech said that the time has come when the idea of the local church as an individual church should be abandoned, and there should be formations of Congregational unions at least to the extent of regarding the whole city as a unit.

Some of those Mormon teachers that Superintendent Hawkes tells about must be "invincibly ignorant," as, for instance, the son

of a Latter Day Saints' bishop, who, when detected in writing "Tripp to the Moon," said that trip was always spelled with two p's when referring to celestial bodies. And their preachers are unrivaled in definition, as, for illustration, the one who said that whenever the word "damnation" was used in the Bible it meant obstruction of the ways of Providence.

An unusual number of our ablest pastors in New England and New York were present, far more than have been seen at recent meetings at Saratoga. Professor Taylor of Andover, Professor Currier of Oberlin and many of the Yale Divinity School faculty were constant in attendance. The representatives of the railroads vised the certificates of not less than 475 people, and the registration of annual and life members of the society was not far from 300, more than at any other previous meeting of the society.

Rev. C. H. Patton of Duluth scored a hit with his story of the woman foreign missionary, who had no compunctions about bedecking herself with Oriental trappings, but did object to giving a missionary talk in a Minnesota theater-church, where she had for a background, not the conventional pulpit and symbolical mural decorations, but stage scenery. And the attempt of the home missionary pastor to provide her with appropriate stage settings was indorsed by all those who believe in æsthetic harmony.

The spirits of John Davenport, James Pierpont, Moses Stuart, Leonard Bacon and the other early pastors of Center Church, whose virtues and deeds are so permanently and modestly recorded on the many memorial tablets on its walls, must have shivered somewhat, at first, as they contemplated the women praying and teaching in their former pulpit, and pronouncing the benediction. But their final verdict, we must venture to hope, accorded with the sentiment of the living, and even St. Paul, if he had been present, would have found it impossible to be other than edified and gratified.

There are some decided advantages in having speeches carefully prepared beforehand and distributed to the great news distributing agencies, and thus at the disposal of the local papers without any great effort on their part. On the other hand, unfortunate complications sometimes result from reliance on this method of reporting a meeting. It compelled Dr. W. E Barton of Shawmut Church, Boston, last week to prepare a new speech on short notice, and it made it necessary for Secretary Hamilton of the Education Society to read a paper which the public had already had an opportunity to read. That is to say, the New Haven papers on the morning of June 4 published addresses by Dr. Barton and Secretary Hamilton, which they were to have given on the afternoon of June 3 and were reported as having given, but which, as a matter of fact, they did not give until the afternoon of June 4.

Not a little of the delight of those who sat in Center Church last week came from quiet contemplation and ever increasing appreciation of the beautiful Trowbridge Memorial window set in the wall over the pulpit and surrounded by a frame of white woodwork entirely in harmony with the architecture of the church and serving admirably as a foil. The gift of Mr. E. Hayes Trowbridge, in memory of his father, Ezekiel Hayes Trowbridge, a descendant of one of the founders of the church, it represents Rev. John Davenport, the first pastor of the church, preaching his first sermon to the settlers of New Haven on the Sabbath of April 19, 1638. Grouped around their pastor are the noble men and women who gave form and strength to the colony. Appropriate symbolism as well as exact and satisfying portraiture, wrought out by the artists of the Tiffany Glass and Decorating Company, have produced a work of art most admirable to contemplate. The example of Mr. Trowbridge and the Center Church in this matter is worthy of general imitation by individuals and churches that trace their history back to the beginnings of New England. Instead of having Jewish and Italian types, let us, in some of our church windows at least, reflect the glories of our Anglo Saxon saints and French and Dutch fathers.

## WHAT THE METHODISTS ACCOMPLISHED.

BY REV. F. B. GRAVES.

The session of the General Conference of the Methodist Church held at Cleveland during the past month was one of the most remarkable in recent quadrenniums. Legislation of great importance was enacted, and the atmosphere of the conference was mainly progressive.

The question of the admission of women to the body was solved without as much friction as was expected. This matter goes back to the annual conferences, and if a sufficient vote is received in them, which is more than probable considering the strength their cause exhibited at this session, the women delegates elected in 1900 will be admitted to the body. The idea of the great majority of the delegates at Cleveland was this: We favor the admission of the women, but we wish them to come in by the front, and not by the kitchen, door, and welcomed with a warm, extended hand.

Then the cause of the 265,000 colored members of the church, represented in the body by nearly one-eighth of all the delegates, was greatly advanced. Visiting members of the Methodist Church South were astounded at the large vote which Rev. J. W. E. Bowen, D. D., of Atlanta received for bishop, leading on the first ballot with a vote of 175; and also at the election of Rev. M. C. B. Mason, D. D., of Savannah to a general secretaryship of the Freedman's Aid Society, as collaborator with Rev. J. W. Hamilton, D. D., than whom the colored people have no stancher friend and defender. These are the high water marks to which the tide of progress rose.

The question of equal ministerial and lay representation was referred by a large vote to the annual conferences, where if it receives a three-fourths vote, together with a two-thirds vote of the next General Conference, it will become a law of the church. It is expected, therefore, that 1904 will witness the victory for the laymen, and the settlement of this vexed question. An attempt to introduce laymen into the sessions of the annual conferences failed of passage, though recommended by the same committee.

For two or three sessions the revising of the constitution of the church was earnestly discussed, and then, after adopting part of the suggestions, the conference referred the whole subject to a commission, consisting of six laymen, six ministers and three bishops, instructed to report at the next General Conference in 1900. These last two acts indicate the cautious conservatism of the conference, which, though not as marked as its progressiveness, was nevertheless sufficiently prominent.

The ultra-conservative element came forward in great, almost unexpected, strength when the committee on judiciary reported that paragraph 240 of the Discipline was unconstitutional and ought to be removed or modified. This famous paragraph subjects members of the church who attend the theater, dance, or play cards to ecclesiastical discipline. And yet a distinguished gentleman who has been a correct and consistent (paragraph 240 aside) member of the Methodist Church for many years attended the theater right under the eyes of eighteen bishops and over five hundred choice and selected Methodist ministers and laymen, who refused to change paragraph 240.

In its extreme form the conservative spirit again showed itself when the present method of filling the presiding eldership was under discussion. Its abandonment was eloquently urged by some members of the committee, but the presiding bishops in the several annual conferences will still appoint. In the election of members to the board of control of the Epworth League an important change was made, which puts the General Conference in closer touch with the young people. Hitherto the fourteen General Conference districts have elected the fourteen members of the board of control, to which they are entitled, but in the future they are to be chosen directly by the General Conference. The full significance of this change will not be felt until the next General Conference. The objection, if any, to this new plan lay in the large number to be chosen, which, if politics should enter later, will prove a serious matter, considering how pushed for time the conference is even now. It required sixteen ballots, for example, to elect two bishops.

The time limit for pastors remains unchanged. The uncompromising antagonists of the extension of the pastoral term were the laymen, and yet, if the waning hours of the conference had not been the time when this vital question was considered, the ten-year limit for special cases in cities would probably have been agreed upon. Just on this question the conservative element, led by Rev. T. B. Neeley, D. D., and the progressive party, led by Rev. A. B. Leonard, D. D., were fused by the progressive-conservative element, marshaled by Rev. J. M. Buckley, D. D., who moved to table the matter. Apart from the adoption of the novel church insurance plan, which was reported to have worked to such advantage to the churches in Wisconsin and which was vigorously, almost bitterly, opposed by the laymen, the preceding matters represent the most important legislative work done by this conference.

The sentimental side of the conference was exposed in the retirement of three bishops from effective service—Rev. R. S. Foster, D. D, of Boston, Rev. Thomas Bowman, D. D., of St. Louis, and Rev. William Taylor, D. D., bishop of Africa. The pathos of the act was sweet in its very bitterness. It afforded a gracious object lesson in Christian humility and fraternity. But the labors of these aged and saintly men will be felt for long years in the church for whose vast interests they have self-sacrificingly toiled. Bishop Foster's loss will be sharply felt by Boston and New England Methodism, though he is succeeded by so evangelistic a worker as Bishop Willard F. Mallalieu. The new bishops, Chaplain C. C. McCabe, D. D., and Rev. Earl Cranston, D. D., will prove, the one an interesting speaker on the platform and in the pulpit, and the other a strong man in the administrative functions of the Episcopacy.

It was generally felt that an act of heroism, almost dramatic in its spirit, was performed when Rev. J. C. Hartzell, D. D., a secretary of the Freedman's Aid Society, agreed to accept the position as missionary bishop of Africa, made vacant by the retirement of Bishop Taylor. His election solved other problems than the great ones which will arise in the Congo Free State. Whether Dr. Hartzell will adopt Bishop Taylor's plan and follow with the cross in the track of commerce is not known.

It is perhaps a matter of regret that the election of a missionary bishop for China and Japan was not found feasible, as the door of the island kingdom, so to speak, has been shaken from its hinges by the recent war, thus affording a splendid opportunity for an aggressive Methodism to more fully enter and reap a rich spiritual harvest. But altogether enough was done by the General Conference of 1896 to show that Methodism is still one of the mighty forces at work for the world's evangelization.

Do good constantly, patiently and wisely, and you will never have cause to say that life was not worth living.—*George W. Childs.*

# News from the Churches

### Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, June 15, 10 A. M. Last meeting of the season. Address by Rev. Herbert Casson, pastor of the Labor Church, Lynn. Subject, The Relation of the Church to the Labor Movement.

FOREIGN MISSIONARY PRAYER MEETING under the auspices of the Woman's Board of Missions in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

WORCESTER COUNTY BRANCH W. B. M., Sturbridge, June 11, at 10 A. M. Mrs. J. H. De Forest of Japan will address the meeting. Collation provided. Barges in readiness at Southbridge.

A SPECIAL MEETING of the American Congregational Association will be held in Pilgrim Hall, Congregational House, Boston, Saturday, June 13, at twelve o'clock, noon, to consider and act upon the questions of selling the real estate of the association at the corner of Somerset and Beacon Streets, Boston, known as the Congregational House, and of the procuring of a new location and building and of the requisite financial and other arrangements therefor.

JOSHUA COIT, *Secretary.*

SPRING STATE MEETINGS.

Connecticut Asso., Hartford, Tuesday, June 16.

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## PASSING COMMENT.

Michigan is taking better care of its needy ministers this year than last.

What an appropriate gift from the Boys' Brigade at that Ohio dedication.

Just what many a young man has been looking for is to be provided in a California town.

That the majority of prizes at Hartford Seminary go to Massachusetts students is noteworthy.

A St. Louis church has hit upon an agreeable and convenient plan for its infant class during the warm months.

That publication in a Massachusetts city which serves our denomination so loyally in its own center is a fine example of what many a group of churches might do in the way of co-operative journalism.

A New Mexico church has distinguished itself by an important step toward the ideal method of Christian giving. If such a movement can succeed on the frontier, what might it not accomplish in more favored localities?

The exterior adornment of our meeting houses is a seasonable suggestion and unquestionably deserves quite as much attention as interior renovations, since something, at least, depends upon bright, neat, external appearances in the question of summer congregations.

The "pull altogether" illustrated in an example of "city work" described below is just the need in many communities which find present scattered energies unavailing. "Team work" among the churches as well as in the church presents the strongest front for aggressive efforts.

## SANDUSKY'S INSTITUTIONAL EQUIPMENT.

The First Church, Sandusky, O., was organized in 1819 by two missionaries from Connecticut with six members. Four accessions were received in June, 1820, but no other additions were made for eight years. For six of these years the church consisted of two persons. In 1835 the first meeting house of the city was erected by this church. It was forty by sixty feet in size. In 1855 the house was enlarged. Last summer the corner stone was laid for a third building, and the dedication services began May 31. The building, with the lot, cost $48,500, and is the first modern house of worship in the city. In the basement are a reading-room, library, gymnasium, ladies' parlor, dining-room, kitchen, recreation-room, boiler-room, fresh-air-room, baths, etc. On the main floor is the audience-room, seating 620 people, with the pulpit in one corner and aisles radiating therefrom and seats in circular form. To the right of the pulpit a movable partition separates the Sunday school room, which is itself surrounded by fourteen classrooms. The building is lighted by electricity, and the ceiling of the main audience-room is supported by eight steel arches and surmounted by a beautiful dome in which is an immense skylight. The interior and exterior are very handsome and are perfectly adapted to the uses of an institutional church.

The services of dedication began on the seventy-seventh anniversary of the organization of the church. Sermons were preached by Rev. D. L. Leonard, D. D., and Rev. C. S. Mills, and an address was made by Prof. W. B. Chamberlain on The American Citizen of the Twentieth Century. At this patriotic service the Boys' Brigade presented a national flag to the church.

The pastor of the church, Rev. C. A. Vincent, was installed on Tuesday, June 2, the sermon being by Rev. W. B. Wright, D. D., and the installing prayer by Rev. Albert Bowers. The next evening a good citizenship meeting was held, the principal address being by Rev. H. H. Russell. Thursday evening was young people's night, and Friday evening a reception to the former pastors and the ministers and churches of the city was held, addresses being made by Dr. Ingersoll of St. Paul, who was pastor of the church from 1863 to 1868 and who is still very much loved in the city, and by Rev. R. R. Davies of Meadville. The services were completed, June 7, by communion and admission of members, the sermon in the morning being by Prof. G. F. Wright, D. D., and in the evening by Rev. Edward Ingersoll.

During the present pastorate of two and one-half years the church has greatly prospered. It has made a net gain of over 100 members, nearly all on confession. The C. E. Society has been nearly doubled, and the Sunday school has increased to nearly double its average attendance. On moving into the new building the church has entered upon institutional work, which it has had in contemplation since Mr. Vincent came. By the blessing of God it hopes to make itself useful to the community in many ways, ministering to the whole man.

T. A.

FIRST CHURCH, SANDUSKY, O.

## CITY WORK IN PEORIA.

The First Church, Peoria, Ill., devoted the last Sunday in May to the object of city missions. The pastor, Rev. C. W. Hiatt, spoke on City Evangelization, and reports followed by workers in the several stations. A collection of $1,460 was taken. Plymouth and Union Churches also made special effort for the same cause, raising, respectively, $50 and $300. In the evening a grand rally of Congregationalists was held with the First Church, and addresses were made by prominent speakers from the larger churches on the general topic, Peoria Congregationalism, with the sub-topics: What Do We Stand For? Early Struggles of Congregationalism in

Peoria, The German Opportunity, Qualities Needed by Workers in New Fields, and What We Are Doing. There was no gush nor scattering, nor draught upon time, nor wild West sensationalism in any of the speeches, but a close hewing to the line, with the result that a definite purpose of gospel extension in our city is dominant in all the churches.

That there is a population of 10,000 unchurched Germans at our door is a revelation to many and showed the providential leading that has given us a strong German church within the past few months as a base of operations in this great field. Notwithstanding the pressure of hard times, the City Missionary Society begins a new year with brighter prospects than ever before. Its request for $3,000 is already practically met by the churches, many private subscriptions having swelled the pledges of the rally day. The local pastors and laymen now see the wisdom of concentrating their energies simultaneously upon this one object. Conservative business men say that any other appeal than this plain one made by the actual workers in the field would have shrunk the aggregate returns by a thousand dollars. At the union meeting resolutions of sympathy for the stricken churches in St. Louis were unanimously adopted.

The ground is broken and an air of lively interest is manifest on the site of the new edifices of the Plymouth and German Churches. These structures will make a fine showing in the south central part of the city. Under the wise leadership of Rev. S. W. Meek and Rev. H. L. Smidt these enterprises have already become influential, and under better local conditions are prophetic of larger things of the future. The corner stone of the German church will be laid with proper ceremony on the third Sunday in June.

Altogether Congregationalists in Peoria are feeling jubilant over the prospects of good work along all lines. Some of their fields do not promise immediate returns in the shape of churches, as, for instance, the boat work, which is purely a mission of charity to the thousand cabin-boat dwellers, whose life is sodden and immoral in the extreme. Yet this work will not be given up, but most cheerfully carried on in the hope that conditions may ultimately change so that the good seed will not seem to fall before the bills of greedy and filthy wayside fowls. If there were no other result than the intensifying of human sympathy in the hearts of those who toil in this unpromising field, the sacrifice would not be wasted. Already our workers have called attention of the authorities to the condition of these wretched families whose cabin-boats float at the mouth of sewers and whose shanties rest on ash heaps and offal of the river bank, and the indications point to a radical uprooting of the whole sad community and transplanting it to a more wholesome environment. But while this field is unpromising, the other mission stations like Pilgrim Chapel, with its 150 pupils on West Bluff, and Wesley City, with its earnest mining population and the new Washington Street enterprise, all exhibit the good possibility of churches in some early day. Under the labors of two laymen and assistants South Peoria church has done phenomenal work the past year, having to enlarge its quarters to accommodate the crowds. And under the labors of Rev. William Smith the Averyville church is moving steadily forward, a number of conversions being reported from special meetings held a while ago.

The city missionary superintendent, Rev. H. S. Wannamaker, has found two clusters of farmers adjacent to the city who have appealed for church leadership, and the result is the promise of two good self-supporting churches in the near future. So the work goes on and the 1,500 members of our churches in Peoria take courage and bend more willingly to this work on which the Lord has so signally displayed his hand. H.

## THEOLOGICAL SEMINARIES.

### Andover.

The honorary scholarships have been awarded as follows: in the Senior Class to J. P. Manwell, R. A. McFadden, J. P. King and R. L. Hartt; in the Middle Class to G. S. Ball, W. T. Bartley, A. V. Bliss, N. H. Dutcher, F. W. Hodgdon, A. J. Lord, B. G. Mattson and G. A. Merrill; and in the Junior Class to P. H. Cressey, R. W. Dunbar, L. C. Greeley, E. C. Partridge, B. E. Ray and W. H. Rollins.——At the church prayer meeting last Thursday evening Rev. S. L. Gulick, the returned missionary, gave an address on Missions in Japan.——The European party left the seminary last week Wednesday. They will sail direct for London.——Four members of the Senior Class recently secured evidence against an Andover druggist for selling liquor and had him heavily fined. His case is now pending before the State Board of Pharmacy, which threatens to revoke his drug license.

### Hartford.

The prizes for the year have been awarded as follows: the J. S. Welles Fellowship for two years and the Greek prize to John E. Merrill, Ph. D., of Minneapolis, Minn.; the Hartranft prize in evangelistic theology to Allan C. Ferrin of Blandford, Mass.; the Bennet Tyler prize in systematic theology to Nathan H. Weeks of Dedham, Mass.; and the William Thompson prize in Hebrew to Edward W. Capen of Boston, Mass.——The degree of S. T. B. was conferred on Miss A. J. Forehand, Miss A. I. Locke and Mr. A. H. Haigazian, and diplomas of graduation were given to the 10 members of the Senior Class.——Of the graduate students Miss Locke has accepted a position as teacher of the Bible in Wellesley College.——From the Senior Class Mr. Ferrin continues his work at Blandford, Mass.. Mr. Merrill goes abroad for further study, Mr. Kelly engages in work for the American Sunday School Union in Massachusetts, and Mr. Pease remains with the Third Church, Chicopee, Mass.—— Mr. Prentiss of the Junior Class is supplying at Weathersfield Center, Vt., and Mr. Williams of the same class is engaged in mission work in Cortland, N. Y.

## CONFERENCES AND ASSOCIATIONS.

MASS.—Hampshire East Conference at its last meeting had as the chief topic Dr. Gordon's The Christ of Today. Sub-topics were considered by various members.

ME.—Hancock Conference met at Green's Landing, Deer Isle, May 27, 28. Sermons were preached by Rev. Messrs. C. E. Harwood and J. P. Cushman. The topics were: Our County Work and Needs, The Work in Our Own Land, The Work Abroad. Rev. J. K. Browne spoke for the foreign field.

MINN.—Minnesota Valley Conference met at Dawson, June 2-5, nearly every church being represented. All the churches but one are supplied with pastors, and nearly all report advance during the year. Rev. J. W. Todd preached the sermon, and papers were read upon Ethical Christianity, Pastoral Work, The Midweek Service, What Constitutes a Good Church, All Around Development, Rural Evangelism. Home Missions and Sunday school work were presented by the State superintendents and the interests of Windom Institute by Prof. C. W. Headley. Devotional meetings were inspiring, and the session was uplifting in spirit.

NEB.—The Elkhorn Valley Association met May 26, 27 at Creighton, Rev G. W. James, pastor, every church being represented. Rev. H. M. Lyman preached the sermon, an earnest plea for more efficiency in soul winning. The reports from the churches on the whole were encouraging, though a number are pastorless. Prof. E. B. Geer read a paper on Church Music; the woman's hour was one of sustained interest, and a full evening was devoted to home and foreign missions. As both Gates and Norfolk Colleges are within the bounds of this association much time and interest were given to the college question, and strong resolutions were adopted pledging continued support to Gates. Four young men were approbated to preach, among them Professor Hinman of Gates College.

## CLUBS.

MASS.—At the Cambridge Club last Monday night, held in the Colonial Club house, guests from the Boston, Essex, Newton, Worcester, Fitchburg, Old Colony, North Bristol and Merrimack Valley Clubs were entertained. Short addresses by these representatives were heard on the subject of The Cambridge Semi-centennial. A good attendance was a feature of the success of the meeting.

## NEW ENGLAND.

### Boston.

*Mt. Vernon.* Dr. S. E. Herrick preached last Sunday in regard to the Lake Mohonk Peace Conference, reviewing the several questions discussed at that meeting.

There seems to be no falling off in the attendance upon the Boston Ministers' Meeting if last Monday's gathering be considered an index. The main address was by Rev. Elijah Horr, D. D., who considered certain standard theories of inspiration as well as some present day views of the subject. In the discussion which followed Rev Messrs. Terry, C. L. Morgan and C. H. Beale participated. We shall print in a future issue the substance of Dr. Horr's address.

### Massachusetts.

NEWTON.—*Eliot.* A new window has been placed in the house of worship as a memorial to the late Nathan P. Coburn, and dedication services were held last Sunday afternoon. The design beautifully illustrates Dr. Peabody's hymn, "He fell asleep." Through an open portico in the foreground a distant landscape is seen, and the combinations of color are rich and harmonious. The window is a transparent mosaic of glass without stain or paint. Dr. W. H. Davis, the pastor, presided at the services, and Mr. Thomas Weston gave an outline of Mr. Coburn's life and paid glowing tributes to his whole-hearted generosity.

WOBURN.—*The Corner Stone*, a monthly appearing in the interests of the Congregational churches, the Y. M. C. A. and the W. C. T. U., contains fresh newsy paragraphs about all these organizations, besides helpful articles and editorial comments of special value. In its first few numbers it has launched out on a high plane. Dr. Doremus Scudder is the editor, and his associates are drawn from the various bodies represented.

HAVERHILL.—*West.* The recent death of Rev. E. W. Allen has brought sorrow to a host of friends, and to none more sincerely than those of this church, where he was the beloved pastor for nine and a half years. As an expression of love and appreciation of the man and his work an impressive memorial service was held on Sunday evening, May 31. Besides acting as pastor he acted as church clerk during his entire pastorate. His records are a monument to his abundant labor and painstaking care.

LOWELL.—*Eliot.* Rev. H. B. Greene, son of the pastor, has just returned from Palestine, where he has spent the winter making a collection of the Syrian flora.——*First.* A meeting has been called for next week to see if the church will vote to become incorporated.——A movement for a Sunday school parade similar to that held annually in Brooklyn is meeting with much favor.

WORCESTER.—*Central.* Rev. E. M. Chapman has returned from a six weeks' trip to England.——*Belmont* has organized a chapter of the Brotherhood of Andrew and Philip with 18 members ——*Hope* has contributed $100 as its foreign missionary offering. It recently gave $25 on the A. B. C. F. M. debt. This is one of the small churches made up entirely of working people ——*First Swedish* took formal possession of the Salem Street property June 4. Addresses were made by Rev. Drs. Mix, McCullagh, Horr and others. The church was organized in 1880 with 11 members and recognized in 1881. It was then the second church of the kind in the country. It has sent out two churches, one to Fitchburg and the Second Swedish of this city, and has built and entirely paid for a meeting house with some help in building. It has been self-supporting from the start. At present the Swedes constitute about one-tenth of the city's population.——*People's* refused to accept the resignation of Rev. W. T. Sleeper. Although 77 years of age Mr. Sleeper is far short of the ministerial dead line.

BOYLSTON.—One of the oldest churches in Worcester County is in this place. It was organized 153 years ago, and has erected three church homes. The present one was built 60 years ago. Within two years the pastor, Rev. D. E. Burtner, and his people have accomplished a complete renovation of the house. The old fashioned, uncomfortable, shut-in pews have given place to elegant pews of modern style, the small organ has been replaced by a beautiful two manual pipe organ, new carpets have been laid, the walls and ceiling have been tastefully decorated, the choir quarters have been transferred from the rear gallery to a position near the pulpit and a pastor's study has been comfortably furnished. Rededicatory services were held May 28 in the afternoon. Many former residents and church members were present and also friends from neighboring churches. The pastor, to whom is due chiefly the credit of these changes, gave a historical sketch and announced

that the amount required to pay all debts, $2,250, had been raised. Addresses were given by Rev. J. C. Villiers on The Place of a Church Building in the Work of Evangelization and Rev. Israel Ainsworth, a former pastor, on The Value of Personal Consecration. Rev. E. A. Lathrop spoke words of greeting for the neighboring churches.

NORTH BROOKFIELD.—*First.* A farewell reception was tendered the pastor, Rev. A. J. Dyer, May 25. A large number of friends were present. Mr. and Mrs. Dyer were remembered with valuable gifts, including a gold watch and silverware.

SPENCER.—*First.* Last Sunday, the third anniversary of Rev. S. W. Brown's pastorate, was marked by a special anniversary sermon. During this period 99 persons have united with the church, 79 on confession. The present membership is 385. The church has contributed over $10,000 for benevolence in this time. One member has gone to China as a missionary and two are now preparing for the ministry.

SPRINGFIELD.—Fourteen young men and women were graduated from the School for Christian Workers this week. Rev. Dr. J. L. Hurlburt preached the Commencement sermon last Tuesday evening.——*First.* Rev. Horace Sanderson, formerly assistant pastor of this church, occupied the pulpit last Sunday morning. He is now superintendent of missions in Colorado, and his descriptions of the Cripple Creek horrors were vivid and interesting.

NORTH ADAMS.—A handsome monument has been placed over the grave of the late Dr. J. P. Coyle. It is of Westerly, R. I., granite in the form of a cross with flower carving on the front of exquisite workmanship.

### Maine.

PORTLAND.—*Fourth.* Rev. William De Claybrook withdraws from this church after a year's successful work. The church has quadrupled its membership in this time. Mr. W. T. Smythe, a graduate of McGill University, Montreal, succeeds him, and the church which for years has had no legally organized parish will at once become incorporated.——*West.* Since organization this church has been under control of a self-perpetuating body of trustees. This arrangement has hampered its work and made the enlargement of its edifice financially impossible. It is found that such control is no longer legally valid and that properties bequeathed to the church can be managed and utilized independently of outside control. Plans are on foot for an early enlargement of the meeting house.——*State Street.* The wearing of a gown by the pastor, Rev. J. L. Jenkins, D. D., at public worship is at present the only instance of this custom in the State. The innovation is favorably received by the great majority of his congregation.——*St. Lawrence Street.* The church expects to break ground for its new edifice within 30 days. The $25,000 necessary to hold all subscriptions is already practically assured. The untiring enthusiasm and personal effort of the pastor, Rev. A. H. Wright, have accomplished this favorable work.——*Williston.* The individual communion cups, recently introduced, were the gift of Mrs. G. W. Thurston in memory of her husband, for years the treasurer of the benevolences and a most generous contributor.

BROWNVILLE.—The special meetings held last November resulted in increased spiritual life and activity in all departments of the work, and 16 persons have been added to the membership. The Sunday school has new members and is the largest in the county. The pastor's wife spends much time and effort and the prosperity is due, in large measure, to her efficient leadership. The primary and kindergarten departments and the C. E. and Junior Societies are all flourishing. The women are determined to provide better accommodations and have already the nucleus of a fund for that purpose.

ELLSWORTH.—A prosperous year was reported at the recent annual meeting, with a good state of harmony, and a membership about the same as last year. The Sunday school is vigorous and has given $175 to missionary and charitable objects. The Woman's Society report $200 to benevolence.

CALAIS.—By the will of Mrs. Lucy Wentworth, widow of Hon. G. M. Wentworth of Providence, R. I., bequests are left to several local charities, also to the church of this place $1,000 in memory of her mother, one of the original members, and $500 to the pastor, Rev. C. G. McCully.

BUCKSPORT.—*Elm Street.* The church has decided to improve its house by thoroughly repairing and refitting with electric lights, stained glass windows, some of which will be memorial, new carpet and new upholstering for the seats. About $2,000 will be expended.

SKOWHEGAN.—Cottage prayer meetings have been much blessed. The freedom from restraint and the personal contact are helpful. A dozen conversions on one street have resulted. A better envelope system promises larger returns for church expenses.

HARRISON.—It is decided to repaint the meeting house and substitute new pews. Four memorial windows will be inserted, two of which are already in place. The C. E. Society will provide for a fifth window.

EASTPORT.—Evangelist Gale and his assistants, who did such good work at Bath, have begun meetings here, in which several denominations unite.

### New Hampshire.

LYME.—The celebration, May 22, of the 125th anniversary of the church was a memorable occasion. The service of song and readings, representing the church life of the olden time, was singularly appropriate and instructive. On the previous Sunday the pastor, Rev. C. E. Gordon, gave a historical discourse, bringing out many important facts of interest, and in the evening pleasant reminiscences were given by the older members. The church was organized in 1761 with 22 members, and has since received more than 1,300—600 during the previous pastorate of Rev. Erdix Tenney and 35 the past year. Two of its eight pastors, Rev. William Conant and Rev. Erdix Tenney, served the church 36 years each. Notwithstanding the constant decrease in the population of the town, the church has been remarkably sustained and furnishes a good example of a thrifty and prosperous country church. It has given a few young men to the ministry and several of its young people are at present attending school and college in different parts of the State. It has connected with it one of the best organized and strongest C. E. Societies in the State.

EXETER.—*First.* The church edifice is nearly 100 years old. The repairs made necessary by its age have been completed and promise another century of possible existence. Hon. J. T. Perry, late editor of *The Congregational Record*, and his wife, who have lately returned from the tour of the world, were given a pleasant reception, May 27, by the ladies of the church, largely attended and enthusiastic in its congratulations. The church committee and owners of the edifice in the parish, after due consultation with the pastor and leading members, have informally suggested to the officers of the Second Church and parish their conviction of the desirability of the union of the two organizations and their willingness to hold a conference, or conferences, looking to such result. They are now awaiting a reply to their suggestion. Such a union would make one of the strongest churches of the State.

CHESTER.—The church is in a prosperous condition and good work is being done by pastor and people. It has an interesting Mission Circle of young girls, which is full of promise for the future of home and foreign mission fields. The Sunday school is also flourishing, with a membership of 160 or more.

The rebuilding of the parsonage in Lisbon, at a cost of $1,000, places the external appointments of the church in an excellent condition.——A beautiful pulpit Bible was lately presented to the Newport Church by the Gunnison family in memory of a daughter, who died about a year ago. Rev. James Alexander, the new pastor, is giving great satisfaction.

### Vermont.

SPRINGFIELD.—A council met, June 1, to consider the advisability of dissolving the pastoral relations existing between Rev. Thomas Bickford and this church. After due deliberation the body approved the dissolution of the pastoral relations, and adopted resolutions commending the brother as a Christian of firm principle and a scholar of ability.

WESTMINSTER.—Hon. Homer Goodhue, lately deceased, left, among other bequests, to the West Church $4,000 and the family residence for a parsonage, and to the A. B. C. F. M. and the C. H. M. S. $5,000 each.

Owing to a settling of the floor of the meeting house in Sheldon thorough repairs are in progress. ——The Barre church has decided to purchase an organ. It will be ready for use in July.

### Rhode Island.

PROVIDENCE.—*North.* The energetic pastor, Rev. F. H. Decker, has been obliged to desist from work a while for health's sake. The weekly pledge system of finance is proving a fine success in this church, which has recently become incorporated. ——*Academy Avenue.* At every communion service since November new members have been welcomed. Rev. W. E. Smedley has, under discouraging conditions, brought back hope and heart to this church since he began his work as pastor.

EAST PROVIDENCE.—*Riverside.* Electric lights have been put in and a new piano has been added to the church property by the combined working of Endeavor Society, Sunday school and church. The women have provided for the painting of the parsonage. This church holds a difficult place during the summer on account of the Sunday excursion inroad at Crescent Park in its vicinity. Boats, electric cars and bicycles carry the holiday crowd to the doors every Sunday, but the crowds do not attend its services.

NEWPORT.—*United.* The Junior Endeavor Society, two years old in March, has supported a Bible woman in India this year and sent a box to Hampton Institute. Eight members of the church died within a year whose average age was over 78. A memorial tablet to Rev. Thatcher Thayer, D. D., has been placed in the meeting house.

CROMPTON.—*Swedish Free* has completed the work on the vestry at an expense of $200, paid for by the Young People's Society. Other repairs, amounting to $125, have been made. Rev. N. O. Olsen has been pastor since February.

CRANSTON.—*Howard.* The church building has been repaired at an expense of $1,552, including the purchase of an organ and pews. The financial condition is the best for several years. Rev. R. K. Wickett is pastor.

TIVERTON.—Rev. Samuel Rose, pastor here since January, also preaches at Bliss Corners alternate Sunday evenings. Nine persons have joined the Tiverton church from that locality during the year.

RIVERPOINT.—The church debt is so nearly paid that plans are being considered for the enlargement of the vestry to accommodate the increasing Sunday school.

LITTLE COMPTON.—The Endeavor Society of this church once in two weeks holds meetings at the homes of those who are not able to attend church.

SLATERSVILLE.—The Sunday congregations have been increasing since January, when Rev. J. H. Whitaker became pastor.

The year's trial of the systematic giving in Kingston has been an unqualified success.——The Bristol Sunday school has been growing rapidly of late. The chapel has been frescoed at an expense of $750.

### Connecticut.

REDDING.—The church has just issued a manual containing a historical sketch, record of officers and members from its organization in 1733 and other matter. There have been 15 pastors and 323 members. The present membership is 105. Rev. C. F. Luther is pastor.

STONINGTON.—*Pawcatuck* will receive $100 from the Endeavor Society this year toward the music expenses. Rev. E. L. Warren began his pastorate here May 1.

## MIDDLE STATES.

### New York.

BUFFALO — *Pilgrim.* The council which convened May 29 to take action on the resignation of Rev. J. L. Franklin as pastor expressed its appreciation of the personal worth and the able ministrations which have characterized the eight years' pastorate of this brother and remarked its sympathy with the church, which reluctantly accepts the resignation of the pastor.——*Plymouth Chapel.* The fifth anniversary of this organization was observed May 31. Addresses were given by Dr. F. S. Fitch and others. Rev. A. L. Grein is pastor.

### New Jersey.

BOUND BROOK.—The pulpit of this church, vacant for three months, has been filled by the ordination and installation of Mr. J. O. Jones of Yale Divinity School. The new pastor, however, is of riper years and larger experience than most ministers at ordination, having a number of years of devoted Christian service behind him, both under Protestant Episcopal auspices and in Mr. Moody's institution at Northfield. His doctrinal paper before the council, which was thoughtful and well-balanced, confirmed the impression already gained by his auditors that they were to welcome a man in whom experience had preceded theory and loyalty to Christ was the dominant characteristic. Professor Barstow's sermon was admirable.

GLEN RIDGE.—Vesper services on Sunday evenings have been instituted again for the warmer months. The church will not be closed this summer. Mrs. S. J. Bird of the Upper Montclair church, who conducts a successful Bowery mission work in New York, has just addressed the senior King's Daughters Circle.

### District of Columbia.

WASHINGTON —*Mt. Pleasant.* On May 24, after an effective sermon by the pastor, Rev. M. R. Fishburn, the president of the society made a brief address and called for subscriptions towards the new church building. Over $5,300 were pledged at once. This, with previous amounts pledged and

paid and the amount which will be realized from the sale of the present church property, will enable the trustees to begin the work as soon as the preliminary business can be accomplished.

### THE INTERIOR.

#### Illinois.

CHICAGO.—*Washington Park.* A new site for a church building has been secured. Mr. S. A. Kent made a generous offer of a corner lot at a figure $14,000 below the estimated value, which is $30,000. Plans for the new structure are now under way.

#### Michigan.

OAKWOOD.—The church has met a great loss in the destruction of its house of worship by the late cyclone. It is hopeful, however, but is especially needy.

About $1,100 were spent last year for disabled ministers against $850 the year preceding.

#### Wisconsin.

EAU CLAIRE.—*Second.* Rev. H. R. Vaughn, after more than three years of faithful pastoral labor, in the face of peculiar perplexity and discouragement, resigns as a result of overwork. Since his coming the church has received 125 accessions, most of them on confession, its financial condition has steadily improved and the difficulties overcome have strengthened the tender relations between pastor and people. Mr. Vaughn is resting on a farm a few miles out of town, retaining, however, the care of an out-station, formerly included in his charge, and the editorship of *Academia*, a journal devoted to the interests of several neighboring churches.

MILWAUKEE.—*Hanover Street.* The Easter market recently held by the women was a fine success and netted nearly $900, most of which is to be paid on the church mortgage. It is decided to continue the sewing schools of the church through the summer, in view of the large attendance and the eager desire of many who come from homes of non-church-attendants. The Boys' Club and drawing classes will be closed for the summer July 1. Rev. S. S. Mathews is pastor.

### THE WEST.

#### Missouri.

ST. LOUIS.—How far Congregationalist families have suffered from the recent cyclone it is at present difficult to tell. Our edifices, when compared with the wrecks of the Lafayette Park (Presbyterian), Mt. Calvary (Episcopal), Church of the Unity, Lafayette Park (M. E. South) and many others, have escaped with little injury.——*Compton Hill.* This new house was directly in the path of the tornado, but with the exception of a few pieces of slate and a strip of iron molding missing from the roof the building is uninjured. The house of the pastor, Rev. G. C. Adams, D. D., which was also in the line of the storm, escaped with the overthrow of a brick flue.——*Swedish.* This meeting house stood near Lafayette Park, almost in the midst of the most terrible destruction in the city. Buildings were torn to pieces all around, but it still stands. Windows were blown in, a part of the roof is gone, and walls and ceiling have been drenched with rain. Supt. A. L. Love estimates that $200 will repair the damage. The pastor, Rev. Andrew Johnson, reports that his people, with the exception of the janitor, have not suffered loss.——*Covenant* (Maplewood). Many buildings were damaged in this vicinity. The new house of worship, however, escaped with the loss of a flue and with a hole blown through the roof.——*Immanuel.* This frame building lay in the path of the storm. It was badly shaken, but not overturned or destroyed.

*First.* The pastor, Rev. J. H. George, D. D., preached the baccalaureate sermon at the State University, Columbia, May 31, the first time in the history of the university that a Congregational pastor has been invited to do this service.——*Hope.* A canvas addition, 15 x 30 feet, has been made to the rear of the building for the accommodation of the infant class during the summer months, there being no suitable room within the edifice.

#### Iowa.

NASHUA.—This church is prospering under the ministration of Dr. H. C. Scotford. During the last three months 28 new members have united, 21 on confession. A Boys' Brigade has been organized, which turned out in uniform on Memorial Sunday and Decoration Day.

NILES.—This little home missionary church, Rev. Palmer Litts, pastor, on a recent Sunday raised $160 to clear off the debt upon the church building. No aid was received from the C. C. B. S.

MOORLAND.—A cozy little parsonage of five rooms has just been completed, all bills being provided for. Mr. W. D. King is the happy pastor.

Rev. Palmer Litts preaches to two congregations at Stillwater, one within the schoolhouse and the other outside.——Union revival meetings are now in progress at Sioux Rapids, under the direction of Evangelist Hartsough. The services are held in a tent.——The church at Kellogg has been pastorless for several months. Students from Iowa College, Grinnell, supply the pulpit.——The recent ingathering of 24 persons at Alden, Rev. C. N. Lyman, pastor, followed special union meetings conducted by Evangelist Cordner.——Union meetings are in progress at Burlington, under the lead of Evangelist Chapman.

#### Minnesota.

DAWSON.—Special meetings last winter resulted in conversions. The debt on the parsonage is almost raised and will be paid during the summer. The church has 75 members and six were to unite last Sunday. The pastor preaches at Boyd and at a country district.

MADISON.—The church has a large country membership, some persons living miles away from the village. The retiring pastor, Rev. E. A. Powell, has been preaching at Marietta, where good congregations have been gathered and much interest developed.

GRACEVILLE.—At the out-station, Chokio, stone has been hauled for a chapel, to be erected this summer. It is expected that a little church of a dozen members will be formed when the house is dedicated. No aid will be asked from the C. C. B. S.

BELLVIEW.—A Sunday school has been formed, and there is a spontaneous movement toward a Congregational church. The community is destitute of preaching, and work will be commenced if arrangements can be made to care for it.

The West Dora church, yoked with Pelican Rapids, has decided to do without preaching until its financial state is improved.——The Roman Catholic population in Benson is increasing, but our church holds its own and aims at self-support.——Mr. Charles Maxwell has accepted an invitation to assist Pastor W. J. Conard at Ellsworth.

#### Nebraska.

OMAHA.—*Pilgrim*, which has been worshiping for some time in a private house, has purchased a school building, which it will move to a permanent location. It will then be much better equipped for work. Rev. A. W. Ayers, who has just closed work at David City, has received a call to this church, which it is expected that he will accept. Mrs. A. H. Byles has been supplying the pulpit for the last three months.——*Hillside.* Rev. Jacob Flook, pastor, has been making earnest efforts of late to increase the size of the evening congregations. A large chorus has been organized, printed invitations are sent throughout the neighborhood, and good results are already apparent, the evening attendance having reached 175.

Five young people have lately joined the church at Indianola, Rev. A. S. Houston, pastor, all of whom have been baptized by immersion.

#### North Dakota.

SANBORN.—Rev. J. R. Beebe was ordained pastor of this church by an ecclesiastical council held May 29. The sermon was given by Rev. C. H. Phillips, Rev. Messrs. E. H. Stickney, W. H. Gimblett, T. W. Thurston and E. S. Shaw assisting in the exercises. Mr. Beebe is a lawyer who has recently entered the ministry and is doing excellent work at Sanborn. The church is united in him and he enters upon his pastorate under favorable circumstances.

Since Rev. W. A. Wilkinson has taken up work at Abercrombie the congregations have increased and indications are hopeful.

#### Oklahoma.

STILLWATER.—Rev. I. A. Holbrook has a class of young men in normal Bible Study. He also has issued a book entitled Signs of the Times.

Plymouth Church, Guthrie, has conducted a week's "evening retreat," when prominent laymen made addresses on the social teaching of the Sermon on the Mount.——Rev. L. B. Parker has organized a church nine miles from Tecumseh, in the country.——Rev. Wilson Lumpkin has just organized a church in Tryon, a new town in Lincoln County.——Evangelist Parker has just closed an

Continued on page 949.

**For Dyspepsia**
**Take Horsford's Acid Phosphate.**
Dr. T. H. Andrews, late of Jefferson Medical College, Philadelphia, Pa., says: "A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

CAN'T SLEEP

That is because your nerves are weak, your digestion imperfect, your blood impure. Feed the nerves with rich, red blood, purified, enriched and vitalized with Hood's Sarsaparilla and you will enjoy sweet, refreshing sleep. This great medicine has power to build up the physical system, strengthen the nerves and give vigor and vitality to every function

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Sarsaparilla
Is the best—in fact the One True Blood Purifier.

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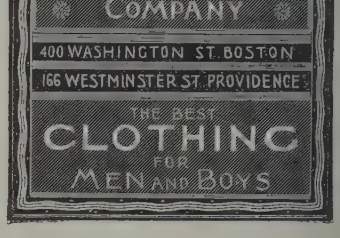


GRASS GREEN.

Uneasy lies the head that wears a crown unless it is resting on such a sofa as this.

You cannot imagine the luxury of one of these low-frame seats with pillowed roll at the head, and minus those soul destroying spiral springs which punch your unprotected body from the inside of the average sofa.

The frame is of solid oak, with the new Malachite finish now so much in fashionable demand. It makes a splendid glow of color in the room and is a background for the flowered fabric which the upholsterer has here used.

The base is mounted upon heavy slabs of oak which are castored and move easily over the floor. The legs are short and handsomely turned. The boxed portion of the frame is richly carved.

It is a sofa that no one can see without stopping to admire.

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

## WOMAN'S BOARD PRAYER MEETING.

PILGRIM HALL, CONGREGATIONAL HOUSE, BOSTON, JUNE 5.

Mrs. E. T. Luce presided and read Rom. 1: 8-12, with some other selections referring to the imparting of spiritual gifts and to the stewardship of all Christian disciples, speaking of "the opportunities of vacation time," when foreign mission work, instead of being ignored or passed over in silence, may be promoted by the voice of the stranger in the summer resort. "Ready to distribute," applies to information and helpful suggestion and even the "cradle roll" may be the gainer by the thoughtful hint of the summer visitor.

Miss Case of Osaka, Japan, was reported by her mother, who said: "The account of this meeting is the first thing I read in *The Congregationalist*." Mrs. Judson Smith spoke of the far-reaching power of the meeting and the link which it is between the missionaries and the workers at home, as well as between the different boards, and introduced Miss Cornelia Judson of Matsuyama, Japan. She related incidents in her own experience in Japan, showing the superstition of the people, the unsatisfactory dependence upon a false religion and the fact that many Japanese girls desire an education, even to the extent of remarkable self-denial in order to secure it.

Mrs. Charles H. Case of Chicago, representing W. B. M. I., was warmly welcomed, and spoke of the problems which confront the two boards and of the sympathy between them in the demands of the work and the difficulty in meeting them, urging the use of home talent in arousing interest with a caution as to taxing the missionaries.

Mrs. Rowland of Tottori expressed her pleasure in the prospect of a speedy return to Japan, and said, "I am sorry for those who must stay here and work, and you need not give us who can go one bit of sympathy, but do pray for us, and please not wait till my name appears in the calendar before you pray for me." An earnest letter from the people of Tottori, urging Mr. and Mrs. Rowland's return, assures them that work enough awaits them in that country. Mrs. J. K. Browne read extracts from a recent letter from Miss Bush of Harpoot, also from Miss Shattuck at Oorfa. Topics connected with the work in Micronesia and the names of missionaries there designated in the calendar were specially mentioned.

Miss Lamson read from a letter just received in connection with a small donation to the Board's treasury: "That empty treasury lies on my heart and it is heavy; it is like the heavy swing and thrashing of the canvas in a calm at sea, to the master of the ship no sound more irritating; better the shriek of the wind in the rigging as with canvas tense and firm she speeds before a squall." After next Friday the meetings will be discontinued for the summer.

## COMMENCEMENT DATES.

The following list includes the Commencement and anniversary days of the leading educational institutions.

COLLEGES AND UNIVERSITIES.

| | |
|---|---|
| Adelbert, Cleveland, O., | June 17 |
| Amherst, Amherst, Mass., | June 24 |
| Bates, Lewiston, Me., | June 25 |
| Beloit, Beloit, Wis., | June 17 |
| Benzonia, Benzonia, Mich., | June 19 |
| Berea, Berea, Ky., | June 24 |
| Bowdoin, Brunswick, Me., | June 25 |
| Brown, Providence, R. I., | June 17 |
| Chicago, Chicago, Ill., | July 1 |
| Colby, Waterville, Me., | July 1 |
| Colorado, Colorado Springs, Col., | June 17 |
| Cornell, Ithaca, N. Y., | June 18 |
| Dartmouth, Hanover, N. H., | June 24 |
| Doane, Crete, Neb., | June 25 |
| Drury, Springfield, Mo., | June 11 |
| Fargo, Fargo, N. D., | June 11 |
| Gates, Neligh, Neb., | June 19 |
| Hamilton, Clinton, N. Y., | June 25 |
| Harvard, Cambridge, Mass., | June 24 |
| Haverford, West Haverford, Pa., | June 12 |
| Hiram, Hiram, O., | June 25 |
| Holyoke, South Hadley, Mass., | June 17 |
| Illinois, Jacksonville, Ill., | June 11 |
| Indiana, Bloomington, Ind., | June 17 |
| Johns Hopkins, Baltimore, Md., | June 11 |
| Lafayette, Easton, Pa., | June 17 |
| Marietta, Marietta, O., | June 18 |
| Massachusetts Agricultural, Amherst, Mass., | June 17 |
| Michigan, Ann Arbor, Mich., | June 25 |
| Middlebury, Middlebury, Vt., | June 24 |
| Oberlin, Oberlin, O., | June 24 |
| Ohio Wesleyan, Delaware, O., | June 17 |
| Olivet, Olivet, Mich., | June 18 |
| Pacific, Forest Grove, Ore., | June 17 |
| Pomona, Claremont, Cal., | June 24 |
| Radcliffe, Cambridge, Mass., | June 23 |
| Ripon, Ripon, Wis., | June 24 |
| Roanoke, Salem, Va., | June 17 |
| Rochester, Rochester, N. Y., | June 17 |
| Rutgers, New Brunswick, N. J., | June 16 |
| Smith, Northampton, Mass., | June 16 |
| Trinity, Hartford, Ct., | June 25 |
| Tufts, Medford, Mass., | June 24 |
| Union, Albany, N. Y., | June 25 |
| Vanderbilt, Nashville, Tenn., | June 17 |
| Vermont, Burlington, Vt., | June 24 |
| Wabash, Crawfordsville, Ind., | June 17 |
| Washington and Lee, Lexington, Va., | June 17 |
| Wellesley, Wellesley, Mass., | June 23 |
| Wesleyan, Middletown, Ct., | June 24 |
| West Point, West Point, N. Y., | June 12 |
| Williams, Williamstown, Mass., | June 24 |
| Wisconsin, Madison, Wis., | June 17 |
| Worcester, Pol. Inst., Worcester, Mass., | June 18 |
| Yale, New Haven, Ct., | June 24 |
| Yankton, Yankton, S. D., | June 17 |
| Y. M. C. A. Training School, Springfield, Mass., | June 17 |

SEMINARIES AND ACADEMIES.

| | |
|---|---|
| Dow, Franconia, N. H., | June 18 |
| Lawrenceville, Lawrenceville, N. J., | June 23 |
| Monson, Monson, Mass., | June 16 |
| Mount Hermon, Mount Hermon, Mass., | June 16 |
| Freehold, Freehold, N. J., | June 12 |
| Phillips, Andover, Mass., | June 18 |
| Phillips, Exeter, N. H., | June 16 |
| Pinkerton, Derry, N. H., | June 19 |
| St. Johnsbury, St. Johnsbury, Vt., | June 19 |
| Tabor, Marion, Mass., | June 16 |
| Thayer Academy, Braintree, Mass., | June 30 |

HOW AND WHERE TO SPEND THE SUMMER VACATION.—The annual announcement of short summer tours, by Messrs. Raymond & Whitcomb, will be found unusually full and interesting this year. Fifty-five different trips have been planned, covering a great variety of routes and including all the most famous resorts of New England, the Middle States and Canada. Some of the romantic resorts of Virginia, West Virginia and Maryland, with the national capitol, are embraced in the autumn trips. The circular giving full information with rates, etc., may be obtained at the office of the firm, 296 Washington Street, opposite School Street.


*Not a Patent Medicine.*

**Nervous Headache**

few escape. It is one of the penalties of the age. Our grandparents never had it. They had nerve but not nerves. In their day more than half the physicians were not prescribing

**Freligh's Tonic**

*A Phosphorized Cerebro-Spinant*

as a nerve sedative, as they are today. Contains no opiate of any kind. Perfectly safe. Prompt relief. Builds up and strengthens the whole system.

Regular bottle, $1.00, 100 doses. All druggists. Concentrated, prompt, powerful. Sample by mail 25 cents. Descriptive pamphlet, formula, testimonials, etc., mailed to any address.

I. O. Woodruff & Co.,
Manufacturing Chemists,
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GOD IN NATURE.
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100 Copies, 60 Cents, postpaid.

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**Findings—**

"The best, of course," you tell your dressmaker, and trust to her using the

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BIAS VELVETEEN SKIRT BINDING

Why don't you *tell* her to use it or, better still, buy it yourself?

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Samples showing labels and materials mailed free. "Home Dressmaking," a new book by Miss Emma M. Hooper, of the Ladies' Home Journal, telling how to put on Bias Velveteen Skirt Bindings sent for 25c., postage paid.

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With a BULLS-EYE Camera

No Dark Room is required as it uses light-proof film cartridges and can be loaded in daylight. Complete illustrated manual, free, with every instrument.

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$8.00 and $12.00.

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**Pure and Wholesome**

describes the new article of food just being introduced and for your health's sake you should investigate our

**Cocoanut Butter**

it is a superior article of guaranteed purity to be used in place of butter, lard or compounds in cooking. Requires only one-half to two-thirds the quantity used of other shortening. Endorsed by physicians for purity and by bakers and chefs for its economic value. Sold by all grocers. Write for free book about it.

THE PURE FOOD PRODUCT CO.,
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**The "Harris" Method of Giving**

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the *Congregationalist*, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, $2.50; 35 copies, $1.00.

For sale at the office of *The Congregationalist*, Boston.

# Columbias
## AT ONCE.

The Columbia you want is ready for you. No delay, if you choose regular equipment. We have been preparing for months to meet the present great demand.

$100 TO ALL ALIKE
Tandems, $150

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# Hartford Bicycles
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Such quality at such prices is unheard of. But Hartfords are leaders in both price and goodness. Regular models ready for immediate delivery.

**POPE MFG. CO. Hartford, Conn.**

Branch Stores and Agencies in almost every city and town. If Columbias are not properly represented in your vicinity, let us know.



Financial.

# HOME INSURANCE COMPANY
OF NEW YORK,
OFFICE, NO. 119 BROADWAY.

Eighty-Fifth Semi-Annual Statement, January, 1896.

SUMMARY OF ASSETS.

| | |
|---|---|
| Cash in Banks | $469,914 59 |
| Real Estate | 1,705,895.91 |
| United States Stocks market value | 1,418,425.00 |
| Bank, Trust Co., and Railroad Stocks and Bonds (market value) | 3,946,493.00 |
| State and City Bonds (market value) | 855,927.93 |
| Bonds and Mortgages, being first lien on Real Estate | 463,009.13 |
| Loans on Stocks, payable on demand | 426,554 00 |
| Premiums uncollected and in hands of Agents | 515,227.06 |
| Interest due and accrued on 1st January, 1896 | 52 185.92 |
| | $9,853,628.54 |

LIABILITIES.

| | |
|---|---|
| Cash Capital | $3,000,000.00 |
| Reserve Premium Fund | 4,395,658.00 |
| Reserve for Unpaid Losses and Claims | 752,514.13 |
| Net Surplus | 1,705,455.41 |
| | $9,853,628.54 |

D. A. HEALD, *President.*
J. H. WASHBURN, E. G. SNOW, W. L. BIGELOW, T. B. GREENE, *Vice-Presidents*
H. J. FERRIS, A. M. BURTIS, *Ass't Secretaries.*
NEW YORK, January 7, 1896.



# 7 PER CENT. NET.

**First Mortgage Loans on Improved Farms in the Wonderfully Fertile Red River Valley**

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

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# 10%
**FOR SALE.**

A limited amount of Colorado tax warrants. These warrants are issued by County Treasurers, and are first liens by law on property worth from twenty to fifty times the amount of the warrant. They are an absolutely safe investment, their only objection being the fact that they may be paid off at option of owner of the land. Will net 10 per cent. Legality and validity guaranteed. For further particulars address THE U. S. SECURITY & BOND CO., 234 Broadway, N. Y. City.



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**DO YOU WANT TO SELL A Western Mortgage**
or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5% investment instead. State exact location, condition of title, and your lowest price. Over $2,000,000 in Western securities successfully handled by the present management of this corporation.
THE BOSTON REALTY, INDEMNITY AND TRUST CO
*Send for our Bond List.* 88 Equitable Building, Boston.


## THE BUSINESS OUTLOOK.

The business situation throughout the country is still depressed, particularly in the large centers west of Chicago. At Denver and some of the minor far Western centers the activity in mining operations makes for considerable trade in general merchandise. This is perhaps one reason why the free silverites in Colorado and elsewhere regard all the talk of depression in the Middle and Eastern States as a trick of the gold men to strengthen their political situation.

It is no trick, however, as the figures of the weekly bank clearings indubitably show. Business is waiting and will wait until the uncertainties of the political outlook are cleared away. Candidate McKinley persists in maintaining his sphinx like silence and the vast business interests of the country suffer accordingly. Moreover, the newspaper utterances from day to day regarding the monetary plank in the St. Louis platform are confusing. One day facts and figures are adduced to prove that sound money must triumph at the Republican convention, only to be followed the next day by other figures that indicate that a straddle on the money question will result.

It is uncertainty that kills, and the present uncertainty is of a most malignant type. Not only general trade, but speculation as well, lies prostrate, and the time of resuscitation is not clearly visible. Some believe that the St. Louis convention will mark the end of the depression, but only if sound money principles triumph. The merchant and financier, on the other hand, tremble lest there shall be a straddle on the currency question at St. Louis. Nothing short of a panic is predicted if silver is recognized in St. Louis, and it is declared that securities will be poor property to own.

We have thus dilated upon the political side of the situation because that is about all there is to the present trade conditions. Crop prospects in the West are excellent, and, barring drought, etc., the country will add materially to its wealth from the products of the soil. The demand for goods has been less in most all lines the past week, and the offerings and request for commercial paper have suffered diminution. Collections also continue unsatisfactory. Iron and steel show a further decline, while wheat went up the past week. The advance in wheat, however, was regarded as speculative.

## BIOGRAPHICAL.

REV. WILLIAM ANDERSON MCGINLEY,

Who died in Chula Vista, Cal., May 25, was born Feb. 15, 1831. His family, of Scotch-Irish stock, had occupied the same home in Fairfield, near Gettysburg, Pa., for 150 years. He was admitted to the bar and began practicing in Toledo, O., but gave up the profession to teach in the young University of Iowa, and finally decided to study for the ministry at Oberlin and Andover Theological Seminary, from which he graduated in 1858. Mr. McGinley held pastorates in Shrewsbury, Newburyport and Greenfield, in Gloversville, N. Y., Ross Street Presbyterian Church, Brooklyn, Portsmouth, N. H., Emporia, Kan., and Chula Vista, Cal. He was a member of the Christian Commission during the war and was on the field at Antietam and Gettysburg. He was a scholarly man, but possessed winning social qualities, which made him a successful pastor.


ILL tempered babies are not desirable in any home. Insufficient nourishment produces ill temper. Guard against fretful children by feeding nutritious and digestible food. The Gail Borden Eagle Brand Condensed Milk is the most successful of all infant foods.


THE "GREEN" RAGE.—The rage for green as the fashionable color of the present year has reached the furniture manufacturers, and among the interesting pieces of furniture on exhibition at the extensive Paine warerooms on Canal Street there are many pieces with "Malachite finish." This finish, when applied to oak, produces the richest and most beautiful shade of grass green. There is a great demand for such furniture for country houses at the present time.

It is an honest statement and worthy of all belief that

# Booth's "Hyomei,"

the Australian Dry-Air treatment (if taken in time), will prevent Rose Colds, Summer Colds and

# Hay Fever.

McCOOK, NEB., August 15, 1895.
I have never had relief from any remedy for Hay Fever, even temporarily, until I tested the merits of Hyomei. I will always speak for it whenever occasion requires.
J. F. FORBES,
Chief Dispatcher, B. & M. R. R.

**Booth's Pocket Inhaler Outfit, Complete, by Mail, $1.00,** to any part of the United States; consisting of Booth's Pocket Inhaler, made of deodorized hard rubber (beautifully polished), a bottle of **Hyomei,** a dropper, and full directions for using. If you are *still* skeptical, send your address: my pamphlet shall prove that **Hyomei** does cure. Are you open to conviction?

HYOMEI BALM cures skin diseases, 25 cents.

**R. T. Booth, 23 East 20th St., New York.**



## CHURCH REMODELING.

**THOMAS W. SILLOWAY, Church Architect,**
**10 Park Square, Boston.**

Mr. Silloway's long practice in building or remodeling over 400 church edifices enables him to save and utilize all the valuable parts, and for a comparatively small outlay produce a building preferable to a new one of much greater cost. He proposes to continue the work of remodeling as a *specialty*, and tenders his services to committees who would practice economy, and where the means are limited.



# Individual Communion

Cups, Cabinets and Tables, adapted to the customs and usages of all branches of the Christian church. Illustrated descriptive catalogue free.
GLOBE FURNITURE CO., Northville, Mich.
Manufacturers of Furniture for Church, Chapel, Sunday Schools and Assembly Rooms.



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# Guaranty Trust Co.
## of New York.

**Formerly New York Guaranty and Indemnity Co.**
**Mutual Life Building,**
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**CAPITAL, - - - - - $2,000,000**
**SURPLUS, - - - - - - $2,000,000**

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**WE OFFER A CHOICE STOCK,** paying large semi-annual dividends, which we believe safe for any one to hold. **M. D. BROOKS,**
**34 School Street, Boston.**

Continued from page 946.

interesting meeting at Bryan on account of rain and high water.——Mrs. Shaw has been called to Okarche as a temporary supply.

### Montana.

QUIGLEY.—Rev. O. C. Clark of Missoula visited this new mining camp May 20, held a service, the first in the place, and began the organization of a Sunday school. Superintendent Bell spent May 31 there, completing the organization and holding two services. Quigley, though only six weeks old, has several hundred inhabitants. Seventeen saloons are in full blast and the work of the camp goes forward without cessation seven days in the week. The management, however, is in sympathy with religious work and has offered to give lots for a church building. Everything indicates that the camp will be permanent. Congregationalists are first on the ground and could readily hold it were it not for the lack of home missionary funds.

HORSE PLAINS.—This church dedicated a neat house of worship May 27. Rev. F. B. Cherrington of Spokane, Wn., preached the sermon, and Rev. O. C. Clark of Missoula, with Supt. W. S. Bell, assisted in the exercises. The work is in a hopeful condition. Rev. O. C. Clark will supply the pulpit for the present.

### New Mexico.

ALBUQUERQUE.—This church has taken important action in deciding to avoid the use of socials and entertainments as a means of raising money for church purposes. The Y. P. S. C. E. first adopted this basis.

DEMING.—The church has been repaired, decorated and carpeted by the Ladies' Aid Society. It is without a pastor, but good work is being done in the various departments.

### Arizona.

TUCSON.—Rev. L. A. Pettibone, on account of failing health, has been obliged to resign his pastorate and return to his former home in Burlington, Wis. The necessity of this action is greatly deplored by the church. The pulpit is being supplied by Supt. E. H. Ashmun and President Billman, and services will be continued until July 1.

## PACIFIC COAST.

### California.

WEAVERVILLE.—Rev. H. H. Cole is about to establish a "Young Men's Rendezvous" in this mining town. It is to be a temperance resort on the main street in the center of the town, and will consist of a spa for the sale of temperance drinks, a reading room, game room and gymnasium. After preaching a temperance sermon he formed a league of 107 members and proposed the resort. The plan commended itself and soon $750 were raised.

The fourth Sunday in May was quite generally observed as Children's Day throughout the State. ——Miss Hattie G. Merriam, a student at Oakland Theological Seminary, will spend her vacation speaking in the interests of the W. H. M. U.

### Washington.

ROSALIA.—A new house of worship was dedicated May 24, Rev. Jonathan Edwards preaching the sermon. The building and land together cost about $15,000.

For Weekly Register see page 951.


ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS. CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

WHAT IS BRIGHTER, more attractive, than the homestead painted white, with green blinds? It may not suit the critic, but we like it and it will please the owner. Painted with

**Pure White Lead**

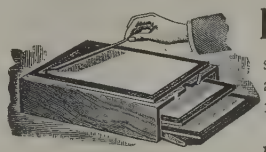
and Pure Linseed Oil, it will look fresh and clean longer than anything else; if properly applied, it will not scale, chip, or chalk off, but forms a perfect base for subsequent repainting; is therefore economical

To be sure of getting Pure White Lead, examine the brand (see list of genuine brands). Any shade of color desired can be easily obtained by using NATIONAL LEAD CO.'s brands of Pure White Lead and Tinting Colors.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

NATIONAL LEAD CO.,
1 Broadway, New York.

**The Lawton Simplex Printer**



saves time and labor; money too—100 letters, postal cards, copies of music, drawings, or typewritten copy, in almost no time, and exact copies at that, by using the **Lawton Simplex.** Requires no washing or cleaning, and saves its cost over and again in sending out notices. Costs but little ($3 to $10).

CAUTION.—Other *things* are being made and called *Simplex Printers.* The only way to be sure of getting the genuine is to see that yours is the *Lawton* Simplex Printer. Send for circulars. Agents wanted

LAWTON & CO., 20 Vesey St., New York

When you

**Buy Spoons**

knives, forks, etc., buy reliable brands, even if they do cost a little more. They are worth the difference. Our trade-mark ensures unquestionable quality.

**"1847 Rogers Bros."**

Made only by
The Meriden Britannia Co.
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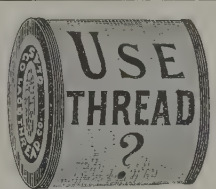


The Glasgo Lace Thread Co., Glasgo, Conn., offers $1,000 in premiums for the best work done with Glasgo Twilled Lace Thread. The prizes are divided into 4 classes, giving every one an opportunity.

**$1,000 CASH PREMIUMS**

Extra prizes will also be given to those using the greatest amount of Glasgo Lace Thread. Particulars of competition in detail with sample of thread sent free. Sample spool of 500 yards, 10c.

THE GLASGO LACE THREAD CO., Box 1, Glasgo, Conn.

"THERE'S A BEST IN EVERYTHING"
HAVE YOU SEEN THE NEW
STEARNS BICYCLE
THE YELLOW FELLOW
CATALOGUE FREE
E. C. STEARNS & CO. MAKERS SYRACUSE, N.Y.
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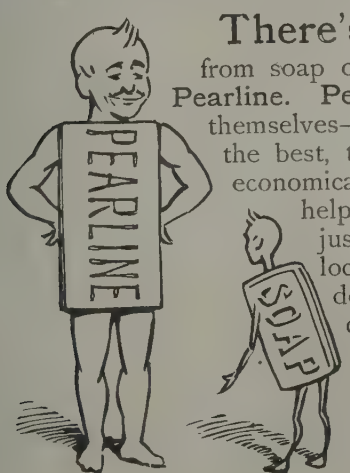
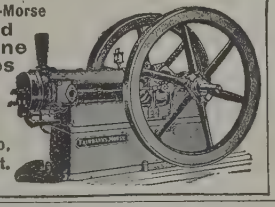



**There's no help wanted**

from soap or anything else, when you use Pearline. Pearline and water—all alone by themselves—that's everything you need for the best, the easiest, the safest, the most economical washing and cleaning. What help can soap add to it? You might just as well get a horse to help a locomotive. Anything that soap can do, Pearline can do better—and can do a great deal more besides.

**Send it Back** Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* 484

Fairbanks-Morse
**Gas and Gasolene Engines**
No steam or coal used. Send for Catalogue.
C. J. Jager Co.
174 High St.
Boston.



ESTABLISHED 1836.
**ISAAC RILEY,**
Successor to Baird & Riley,
**PLUMBER AND SANITARY ENGINEER,**
**85 Joy St.,** Near Cambridge St., **Boston.**
Telephone, Haymarket 294.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR **ADVERTISING COLUMNS,** MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN **THE CONGREGATIONALIST.**

## CHRISTIAN ENDEAVOR NOTES.

A club has been formed in one society for the study of current events as they bear on missionary matters. Assignments of topics, with references, are given the members by a committee a short time before each monthly meeting.

A Western railroad conductor, who is an Endeavorer, has in his train a rack that he keeps filled with religious reading, which furnishes him an opportunity to do good among the passengers. With a single exception, all those employed on the train are church members. They have formed a quartet, and at some stations where they have to wait they frequently conduct a service.

Dr. and Mrs. Clark have been in Mexico attending the national convention at Zacatecas, besides meetings in Chihuahua and Guadalajara. Dr. Clark has received pressing invitations to visit the country before, but has never been able to do so. Shortly after the Washington convention he will sail for Europe, to be away until the San Francisco convention. After visiting the Continent, he expects to go to India and to South Africa, if possible. Otherwise he will probably revisit Australia. Mrs. Clark will accompany him.

One hundred and fifty delegates from 26 different native societies met in the convention at Askar, about 200 miles from Calcutta. The interest in the meetings was so great that a session five hours long was held. An impressive consecration service was conducted in the open air, with an attendance of more than 700. Banners, mottoes and flowers adorned the chapel where the meetings were held. One society sent a motto worked in flowers, and another sent a cabinet ornamented with Scripture texts. Each member of these societies had some part in the work. Much enthusiasm was awakened by the scores of greetings received from distant points and the responses that were sent.

## Marriages.

*The charge for marriage notices is twenty-five cents.*

COOK—HILL—In Milwaukee, Wis., May 30, by Rev. S. S. Mathews, Nathan Hance Cook and Catherine Claire Hill.

DICKENS—JENKINS—In Milwaukee, Wis., at the home of the bride's parents, by Rev. S. S. Mathews, Frederick William Dickens and Harriet Beecher Jenkins.

KAIME—BURNHAM—In St. Louis, Mo., at Pilgrim Church, May 28, Nathaniel Sherburne Kaime and Mary Wesley Burnham, daughter of Rev. Michael Burnham, D. D.

LOCKWOOD—ANGIER—In Windsor, N. Y., June 3, by Rt. Rev. F. D. Huntington, assisted by Rev. Messrs. Gilbert Laidlaw and F. B. Keabie, Radcliffe Boorman Lockwood of Binghamton, N. Y., and Mary Brewster Angier of Windsor, only child of Mrs. Marshall B. Angier.

RICE—FAYNE—In West Newton, June 2, by Rev. Calvin Cutler, Elmer Cook Rice of Boston and Florence Mary Fayne of Auburndale.

SHERIFFS—DEWEY—In Milwaukee, Wis., at "Maplewood," the bride's home, by Rev. S. S. Mathews, George Duncan Sheriffs and Anna E. Dewey.

STOWE—POST—In Saugerties, N. Y., at the First Congregational Church, June 3, by Rev. Dr. L. S. Stowe, father of the groom, Rev. Wilbur Fiske Stowe and Jennie Whiting, daughter of Mr. and Mrs. T. M. Post.

## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

BACON—In Newton, June 5, Joseph N. Bacon, one of the oldest and most influential members of Eliot Church, of which he had been elected life deacon, aged 83 yrs.

BALL—In Lee, June 2, Luther Ball, aged 65 yrs.

BEMIS—In Brookline, May 31, Augustine S. Bemis, aged 79 yrs., 7 mos., 10 dys.

CHASE—In Paris, France, June 7, A. S. Chase, of Waterbury, Ct., a prominent manufacturer, publisher and banker, and one of the original members of the Second Congregational Church, Waterbury, aged 67 yrs.

HATCH—In Brooklyn, June 8, Walter Tilden Hatch, aged 78 yrs. Mr. Hatch for thirty-eight years was a trustee and the treasurer of the Church of the Pilgrims.

McPHAIL—In Osseo, Wis., May 21, Rev. Malcolm McPhail, aged 67 yrs.

PRATT—In Worcester, April 29, Abby Curtis (Read), widow of Sumner Pratt, aged 78 yrs.

SHERMAN—In Fairfield, Neb., May 21, Rev. Eugene L. Sherman, aged 54 yrs.

TAYLOR—In St. Louis, Mo., May 12, Rev. William Sprague Taylor, pastor of Olivet Church, Cleveland, O.

### HARTWELL B. ABBOT.

He was born in Andover, Mass., June 24, 1816, and died suddenly April 14, 1896. His life was spent beneath the ancestral elms of his boyhood home. In 1855 he was married to Miss Sarah A. Jones of Andover, who for nearly forty years helped him make one of the most genuinely hospitable and attractive homes in Andover. He became a member of the Old South Church in 1844, under the pastorate of Rev. John Taylor, and for more than fifty years was one of the chief supporters of worship and Christian work there, being strong in his faith in the vital truths of the gospel. Unquestioning trust, warm and tender friendship, generous hospitality and ready wit were some of his prominent characteristics.

He has been permitted to grow old with his three children, two sisters and a brother, around him.

A loss in all familiar things,
In flower that blooms and bird that sings,
And yet, dear heart, remembering thee,
Am I not richer than of old?
Safe in thy immortality
What change can reach the wealth I hold?
What chance can mar the pearls and gold
Thy love hath left in trust with me?

J. H. L.

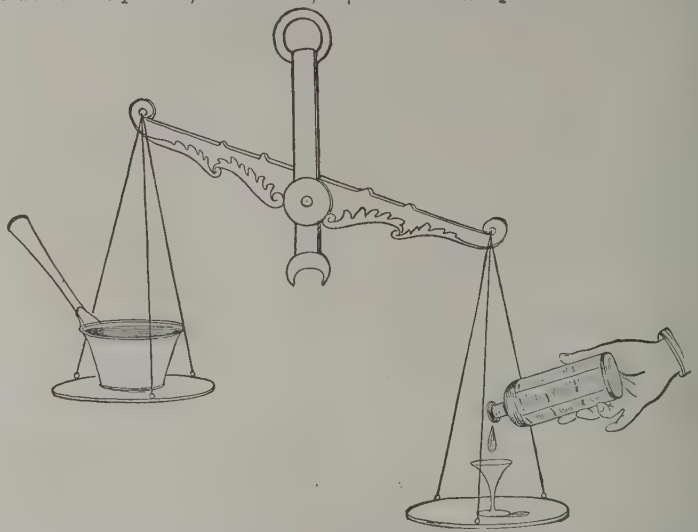

# DROP AND DIPPER PUZZLE

## It looks Strange but it is True.

### A Case in Every-day Life Where a Single Drop Weighs More Than a Whole Dipperful.

It looks like a puzzle, and it is a puzzle until you try it yourself. That solves it. Every man can solve it. Every woman can solve it. On one side of the scales is a single drop. On the other side is a dipperful. Yet the drop carries the most weight. Why is it, and how is it? Here is the explanation.

The one drop is a drop of Puritana. The dipperful is a dipperful of so-called blood purifier, nerve tonic, or other palate-tickling concoction. The one drop of Puritana is real medicine—it cures. The dipperful is anything, everything, and nothing, when it comes right down to a real cure.



Puritana is the prize formula of Prof. Dixi Crosby, who was for thirty-two years at the head of Dartmouth Medical College. It strikes at the root of 92 per cent. of human suffering, and brings new strength, new health, new life through the power producer of the system. Puritana makes the heart right, lungs right, liver right, blood right, kidneys right, nerves right, and health right, because it makes the stomach right. To any man, woman, or child who will take it as directed, Puritana will practically give a new stomach. That is why hundreds and thousands of people have proved that it cures from head to foot.

J. F. Scott, for years a prominent contractor and builder in Concord, N. H., says:

"I have used Puritana for torpid liver, indigestion, and a species of dyspepsia, and it has given me such relief that I felt made over new. For these troubles I would rather have one bottle of Puritana than a barrel of any other medicine."

She can eat anything now, but her life was hanging in the balance, when her stomach could not digest the simplest food. Mrs. Belle W. Cale, of Charlestown, Mass., tried country air and seven doctors in vain, but Puritana gave her a new stomach and a new lease of life.

Mrs. Henry W. Craigue, of Concord, N. H., was ill for years. She had no appetite, no strength, no ambition. Her life was one constant round of misery and suffering. Puritana gave her an appetite and rugged strength. It made a new woman of her.

No chance, was what the doctor said about George H. Dunning, of Faneuil Hall Market, Boston. He had nervous prostration, had no appetite, could not sleep, could not walk alone. Puritana made him over new from head to foot. It gave him sleep, appetite, and strength.

After trying many doctors, hospitals, and medicines in vain, Mrs. J. S. Daly, of Cambridge, Mass., had also abandoned hope, when Puritana was brought to her relief. It gave her strength and health, pure, rich blood, vigorous digestion, and raised her from the sick bed to the full vigor of happy womanhood.

Yes, one drop of Puritana will bring more real relief, more real cure, more real strength, more real nerve force, more real power and vital energy, more real "life-is-worth-living," than a dipperful, a bucketful, a barrelful of so-called tonics, blood cures, nerve foods, pills, and doubtful preparations from unknown sources, that is the reason why Puritana is the most economical medicine as well as the most effective in the world.

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**A Simple Home Treatment of Unequaled Value.**

Administered by attaching an instrument to the flesh, usually at the ankle of the patient.

**It is a Treatment of the Blood.** It assists the blood to acquire Oxygen from the atmosphere in amount as great as the system can use. It is gained by the lungs naturally in breathing, and by contact of the skin and mucous surface with the air.

**The Necessary Result** inevitably follows, viz.: PURE BLOOD thoroughly vitalized, nerves fed and disease expelled by eradicating its cause.

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**The Instrument** all the cost for a whole family for years. IN USE seven years by thousands, and is the cheapest and best Home-Treatment known.

DO NOT FAIL to investigate; you cannot afford to. Every HOME should have it. WRITE for free illustrated circular, with testimonials, price-list, etc. Refer to *The Congregationalist* when writing.

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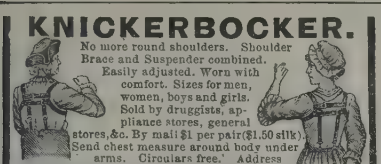

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## WEEKLY REGISTER.

### Calls.

AYERS, Alfred W., David City, Neb., to Pilgrim Ch. Omaha. Accepts.
BURR, Wm. N., Perris, Cal., to Highland.
BUTLER, Frank E., formerly of Carthage, Mo., to Union Ch., S. Weymouth, Mass. Accepts, to begin at once.
FREEMAN, Ralph A., to remain another year at N. Yarmouth, Me.
GEAKHART, Chas. D., Sheridan, Wyo., to Pierce, Neb. Accepts.
HAGUE, Wm. B., S. Bridgton, Me., *declines*, not accepts, call to Keosauqua, Io.
HARPER, Thos., to Newkirk, Okl.
JOYSLIN, Wm. R., late of Centerville, Mass., to First Ch., Charlemont. Accepts.
KILBURN, David, N. Reading, Mass., to Pigeon Cove. Accepts.
LINDQUIST, August J., Chicago Sem., to Swedish Ch., Naugatuck, Ct. Accepts.
MORSS, Geo. H., Marshfield Hills, Mass., to Montville, Ct. Accepts, and has begun work.
RANNEY, Wm. W., Phillips, Me., accepts call to Park Ch., Hartford, Ct., and has begun work.
SILER, W. J., to serve at Choctaw City, Okl., in connection with Minneha.
SMYTHE, W. T., Montreal, Que., to Fourth Church, Portland, Me. Accepts.
THOMPSON, W. Sherman, asst. pastor Maverick Ch., East Boston, Mass., to Cliftondale.
THOMSON, Jas., Hannibal, Mo., declines call to Pres. Ch., Moberly.
WADSWORTH, Geo., Big Horn, Wyo., to Buffalo.
WALKER, Wm. H., Chelsea, Mich., to First Ch., Emporia, Kan. Accepts, to begin work Sept. 20.
WHITCOMB, Wm. A., Fergus Falls, Minn., to Ada. Accepts.
WINSLOW, Jacob, Kinsley, Kan., to Fremont, Ind. Accepts, and has begun work.

### Ordinations and Installations.

ABBOTT, Ernest H., COMIN, Jno., HARTT, Rollin L., KING, Jas. P., *o.* Andover, Mass., June 8. Sermon, Dr. Lyman Abbott; other parts, Rev. G. M. Ward, Dr. E. C. Smyth.
BROOKS, Hans A., *o. p.* Maine, Wis., May 27. Sermon, Rev. John Faville; other parts, Rev. Messrs. H. W. Carter, H. F. Josephsen, Anton Larsen, C. J. Jensen, F. N. Dexter, A. W. Merrie.
BRUSH, S. R., *o.* Dawson, Minn., June 2. Sermon, Rev. J. W. Todd; other parts, Rev. Messrs. G. W. Shaw, H. A. Cotton, E. C. Lyon, J. H. Morley.
ESSIG, G., *o.* Friend, Neb., May 20. Sermon, Rev. B. Osthoff; other parts, Rev. Messrs. M. E. Eversz, D. D., Jno. Loch, W. Fitzmeier, A. N. Dean.
FRITCH, Wilson S., *i.* Abington, Mass., June 3. Sermon, Rev. W. H. Ward, D. D.; other parts, Rev. Messrs. W. T. Beale, F. S. Hunnewell, E. A. Robinson, E. V. Bigelow.
HEALEY, Sullivan S., *i.* Pacific Ch., Chicago, Ill., May 26. Addresses, Dr. G. S. F. Savage and Rev. H. B. Harrison; other parts, Rev. Messrs. H. W. Chamberlain, J. C. Armstrong, T. A. Moffatt.
HUBBELL, Fred M., *o. p.* Belvidere, Ill., May 27. Sermon, Prof. H. M. Scott, D. D.; other parts, Rev. Messrs. Donald Cameron, C. D. Thorson, L. M. Foster, J. A. Ward, H. A. Kern, Jas. Tompkins, D. D., and L. N. Stratton, D. D.
JOHNSON, Harry W., *o.* Washington, D. C., May 24. Sermon, Dr. L. O. Brastow; other parts, Rev. Drs. J. E. Rankin, S. M. Newman and Rev. M. R. Fishburn.
LE PORTE, C. R., *o. p.* Farmington, Wis., May 27. Parts by Rev. Messrs. G. C. Weiss, L. E. Osgood, C. H. Percival and D. R. Anderson.
MUNRO, Prof. G. A., *o.* Milford, Neb., May 12.
NIXON, Theodore M., *o.* Washington, D. C., June 2. Sermon, Rev. Isaac Clark, D. D.; other parts, Dr. S. M. Newman, Rev. Messrs. M. R. Fishburn and S. N. Brown.
STROUP, Chas. A., *o. p.* Mesopotamia, O., May 21. Sermon, Rev. E. O. Mead; other parts, Rev. Messrs. U. C. Bosworth, H. S. Thompson, T. D. Phillips and J. P. Krum.
VINCENT, Clarence A., *i.* First Ch., Sandusky, O., June 2. Sermon, Rev. Wm. B. Wright, D. D.; other parts, Rev. Messrs. C. W. Carroll, Chas. Swartz, Jas. Brand, D. D.

### Resignations.

DE CLAYBROOK, Wm. E., Fourth Ch., Portland, Me.
KELSEY, Carl, First Ch., Helena, Mont., to take effect Aug. 1.
LONG, Sam'l A., Clare, Mich.
PETTIBONE, Luman A., Tucson, Ariz.

### Dismissions.

BICKFORD, Thos., Springfield, Vt., June 1.
FRANKLIN, Jno. L., Pilgrim Ch., Buffalo, N. Y., May 29.
WATHEN, Chas. B., South Main St. Ch., Manchester, N. H., May 26.

### Churches Organized.

PENTZ, Cal., 12 May, six members.
TECUMSEH, Okl., outstation, — May.
THERMALITO, Cal., rec. 12 May.
TRYON, Lincoln Co., Okl., — May.

### Miscellaneous.

BIGELOW, Frank, is supplying for the present at Weybridge, Vt.
CHEVIS, Ernest C., of Clear Lake, Wis., is supplying for a short time at Lake Park and Audubon, Minn.
DEVITT, Theophilus S., and wife, were given a reception, June 1, by the people of Branford, Ct., in recognition of the commencement of the fourth year of his pastorate, the third anniversary of their marriage, and the second birthday of their baby. A purse of $60 was presented to them.
DYER, Almon J., and wife, were tendered a farewell reception by the First Ch., N. Brookfield, Mass. About 400 persons attended.
JUBB, W. Walker, of Fall River, Mass., has been invited to preach in London during August. Union Chapel, Islington, the late Dr. Allon's, and Britton are among the churches seeking his services
KELSEY, Carl, will terminate his engagement with the church at Helena, Mont., to spend a year of study in Europe. His decision is deeply regretted, and the best wishes of the community will go with him.
PEARSE, Franklin F., and wife, were welcomed to their new field at Nordhoff, Cal., with a delightful reception, largely attended.
TEAD, Edward S., has received a fine bicycle from Prospect Hill Ch., Somerville, Mass.
TYLER, Henry F., and wife, of Ludington, Mich., celebrated the 25th anniversary of their wedding May 23, receiving many valuable gifts from their host of friends.
WOODHULL, Jno. A., has just closed a seven years' pastorate at Plainfield, Mass. It is expected that Mr. Albert W. Howes, an Andover student, will supply the pulpit through the summer.

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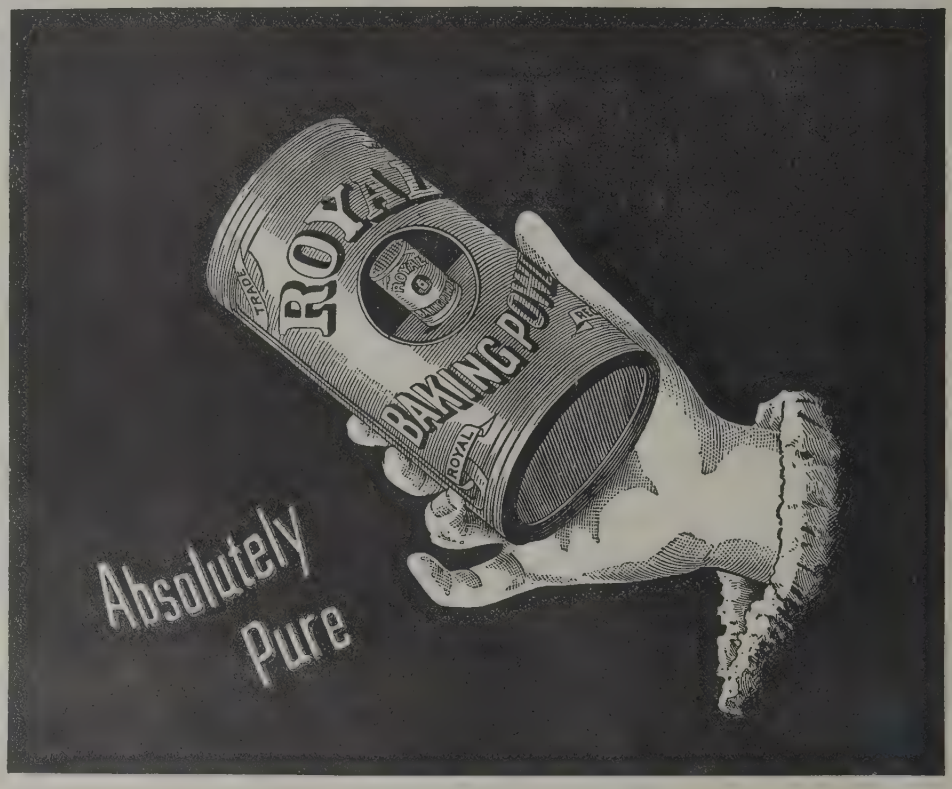
Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for ten years. Send self-addressed stamped envelope to Miss RACHEL T. WYATT, Centerville, Mass.

"One year borrows another year's fool." You didn't use **SAPOLIO** last year. Perhaps you will not this year.

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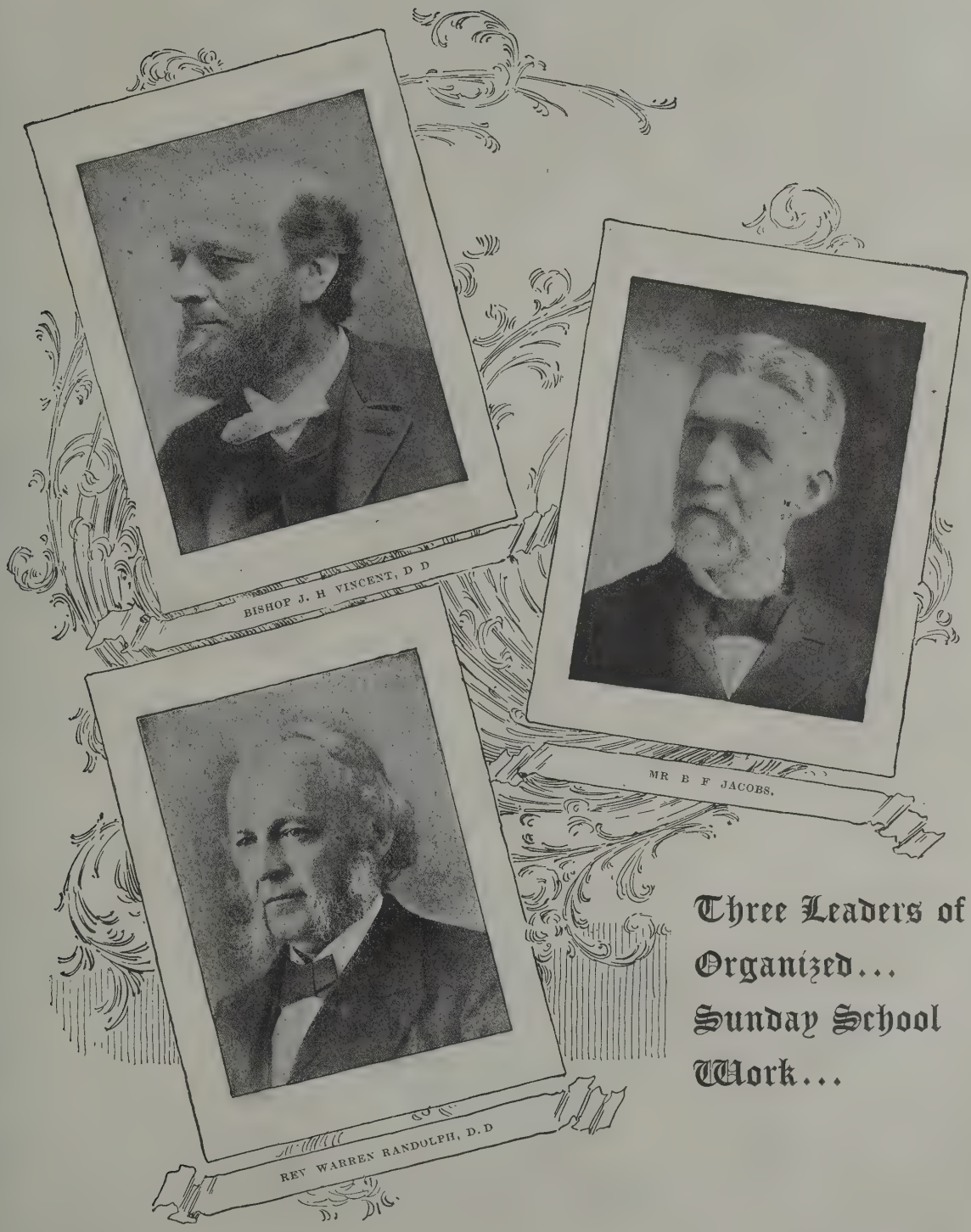
Volume LXXXI Number 25

# THE CONGREGATIONALIST

Boston Thursday 18 June 1896




## Three Leaders of Organized... Sunday School Work...

## KEEPING THE LORD'S DAY.

At the last meeting of the General Association of Massachusetts a pastoral letter was authorized to be sent out in its name to be read in all the churches of the State. Upon it we comment editorially elsewhere in this issue, and below we give extracts:

There are powerful influences at work, with a skill and persistency worthy of a better cause, to pauperize this institution of its divine content. Whatever pleas may be put forward, of a more respectable kind, it is not difficult to perceive that, in the last analysis, they all reduce themselves to these—the liberty of making other men work on the rest day, and the liberty to make money by tempting men to various forms of demoralizing indolence and dissipation.

It ought to be impossible for these influences in society to blind and mislead Christians. Yet it is too true that there is a relaxed moral tone of speech and action among the members of our churches. So subtle is the working of evil in our day that the evil one no longer goes about as a "roaring lion seeking whom he may devour." He comes rather as a cultured gentleman, afraid of bigotry and narrowness; or as an angel of light, interested in liberating mankind from such harassing legislation as the Ten Commandments. One would suppose that even a blind Christian would detect that, though the voice is Jacob's voice, the hands are the hands of Esau. . . .

The literature of the subject should be studied. Care should be taken to put the institution itself on its deepest grounds—those of humanity and morality—and not merely on a foundation of ancient enactment, even that of Moses. When even extreme socialists retain in their program some spark of respect for one commandment of the moral law, and that the fourth, Christian disciples ought not to be increasingly indifferent. Thousands of working men, whose time is not at their own disposal, are mutely, yet tearfully, looking to the churches for help in getting one day in seven for rest. When competition is so keen, and when application in all departments of mental toil is so excessive, the churches should recognize as never before the obligation which rests upon them periodically to lift the mind of man out of its drudgery, and occupy it with new and recuperative thought. Men need rest, but not indolent rest. They need the rest which elevates the mind and purifies the soul; in a word, they need exactly that which the Lord's Day provides for all those who use it intelligently and devoutly.

---

AMERICAN INSTITUTE OF INSTRUCTION WILL AGAIN MEET AMID THE INSPIRING MOUNTAINS.—The sixty-sixth annual convention of the American Institute of Instruction, which is to be held at Bethlehem, N. H., July 9, 10, 11 and 13, will offer one of the grandest opportunities for a pleasant and instructive summer outing that the present vacation season is likely to afford. The convention itself will be one of the most important educational gatherings of the year, and it is hard to decide which will outweigh in attractiveness—the program itself or the scenic beauties of the glorious temple of nature in the midst of which the meetings will be held.

As to the former, many of the speakers who will address the convention are specialists of national repute, and they will discuss some of the most pressing problems of the day in education. The morning sessions will be held in Cruft Hall at Bethlehem, and the evening sessions in the cozy Casino at Maplewood. A male quartet, composed of some of the best known singers in the country, will furnish music.

Of the outdoor attractions of famous Bethlehem itself it is hardly necessary to speak. No place in the White Mountain region has more health-giving, invigorating air, more delightful scenery and better hotel and boarding-house accommodations. Besides its own high surrounding hills and glorious vistas, it is within a few hours of the summit of Mount Washington, the Profile, Franconia and Crawford Notch, and the hundred and one other noted features of the mountain region.

No trip could be a more pleasurable one, and the fact that it is made over the Boston & Maine Railroad is a sufficient guarantee that it will be a comfortable one physically. Special rates have been made for the convention by both the railroad and the hotels, and all persons interested in educational matters, whether teachers or others, are eligible to membership in the institute and to participation in these reduced rates.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Wanted for Sept. Fr. and Gr., $700; Fr., Ger. and Art, $720; Science, $800; Latin (Smith Grad.), $500; English, $800; Math., $800. **BEACON TEACHERS' AGENCY, Tremont Temple, Boston.**

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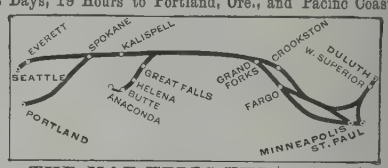

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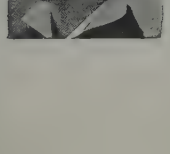

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# CONTENTS


EDITORIAL:
- Paragraphs 957
- On Andover Hill 958
- Getting Ready for a Fight 958
- A Rare Opportunity 959
- Seeing God in Nature 959
- Current History 959
- In Brief 961

STAFF CORRESPONDENCE:
- New York 962
- The Northwest 963
- The Interior 963

CONTRIBUTIONS:
- The Roman Faith in Its Historic Home. H. A. B. 964
- A Second World's Parliament of Religions. Rev. John Henry Barrows, D. D. 965
- Washington as the Season Wanes. Lillian Camp Whittlesey 966
- His High Connections. Rev. A. H. Quint, D. D. 967

THE HOME:
- The Bee and the Rose—a selected poem 968
- Paragraphs 968
- The Woman's Power 968
- Higher Education Among Wage-Earning Women. Harriette Knight Smith 968
- Some Methods of Feeding in Disease. Charles W. Harwood, M. D. 969
- A Crawling House. Mary Mann Miller 969
- A Yellow Pansy—a selected poem 970
- Closet and Altar 970
- Tangles 971
- About People 971
- Conversation Corner 972
- Corner Scrap-Book 972

THE SUNDAY SCHOOL—Review 973

Y. P. S. C. E.—Topic for June 28-July 4 974
- Notes 987

LITERATURE 975

NEWS FROM THE CHURCHES:
- Anniversary at Hartford Seminary 978
- A Marvelous Modern Organ 978
- After the Whirlwind 979
- The Vermont General Convention 980

MISCELLANEOUS:
- Keeping the Lord's Day 954
- The Approaching Sunday School Convention 974
- Anniversary Week at Andover 977
- Jubilee at Knox College 983
- The Relation of the Church to the Labor Movement 983
- Business Outlook 984
- General Howard Roll of Honor 984
- Commencement Dates 984
- Woman's Board Prayer Meeting 985
- Education 986
- Noteworthy Fortheoming Meetings 987
- Marriages and Deaths 987



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NOT for a number of years has the observance of Children's Sunday been forced to compete with a driving rainstorm, involving last Sunday, in some cases at least, the postponement of the order of the day. Precedent has certainly led us to expect the brightest of June skies. However, considering the disadvantages incidental to the weather, the various celebrations passed off with marked success, and the extra pains involved in attendance were compensated by the genuine interest displayed. There is no great variation from year to year in the programs, but pastors and teachers, we think, are making greater efforts to emphasize the spiritual lessons of the occasion. As truth is thus made simpler and illustrated more vividly, the older people as well as the children find food and stimulus.

The first tidings from *The Congregationalist's* pilgrimage came in the form of dispatches published in the evening papers of last Thursday to the effect that Plymouth was reached early in the day and that the American contingent was met by a delegation of ministers headed by the mayor, who went on board and extended a cordial welcome to England, to which salutation a response was made by Dr. Dunning. The voyage was a pleasant one and the Sunday service notable for having the joint participation in it of Bishop Potter of New York and Rev. W. A. Robinson, D. D., of Middletown, N. Y., a member of our party. It is pleasant to observe that thus early in the trip the denominational bars were let down and the real unity which exists between Christians had a chance to manifest itself in so marked a way. We expect to print, next week, a letter describing more fully the voyage.

The persistency with which those interested in securing a better observance of Sunday are carrying on their campaign augurs well for its success. As far as the Congregationalists of Massachusetts are concerned they will all do well to give heed to the pastoral letter just issued in the name of the last General Association, and penned, we understand, by Rev. Reuen Thomas, D. D., of Brookline. We make citations from it elsewhere in this paper, and we would call attention to its keen but reasonable presentation of the subject. The call for more faithful observance of the day is based on humanitarian considerations and supplemented by the testimony of history that the observance of the Sabbath as a divine institution has always brought about a finer civilization and better social conditions. Leaving aside for the moment the controverted points in reference to Sabbath observance, there is a sufficiently large region of action in which sensible people can see harmful tendencies at work and can contribute their own personal assistance to bring about a better state of affairs. We trust this letter will be read in many pulpits. It is interesting to note in this connection the action of the last Episcopal convention of Massachusetts, which has also taken form in a letter to the churches.

The recent sessions of the national representative bodies of the Presbyterian and Methodist Episcopal Churches calls attention to the degree of thoroughness with which, in both denominations, disabled and superannuated ministers are cared for. The disbursements of the Presbyterians, for this purpose, for instance, are seven times as large as the total expenditure of Congregationalism, and those of the Methodists seventeen times as large. Last year the sum at the disposal of our national secretary, Rev. N. H. Whittlesey, D. D., amounted to $2,475, which was distributed among twenty-nine different families or individuals in various States of the Union. It is true that in certain States there are supplementary organizations between which and the national movement the most cordial relation exists; but as the aggregate disbursements of the State and national organizations are less than $24,000 a year, the sum total of our denominational activity in this matter falls far behind the legitimate demand for such aid. Rev. N. H. Whittlesey, whose address is 135 Wall Street, New Haven, Ct., has recently issued a readable and instructive leaflet which points out the good work already accomplished and the duty and privilege of the churches.

We beg to protest against a statement made by our usually cool-headed, as well as warm-hearted, contemporary, *The Pilot*. It says: "The people of this country are no more than one-fourth of English blood, and of that fourth not one-fiftieth have anything but detestation for our only enemy, Great Britain." There are more than 600,000 Americans in the membership of the Protestant Episcopal Church and we doubt whether half of them, with their English affiliations and traditions of church life, can be said to "detest" Great Britain. *The Pilot* must revise its figures. And besides this we are glad to think that most Americans are not good at hating.

The Alliance of the Reformed Churches holding the Presbyterian System begins its session in Glasgow, Scotland, this week, continuing until June 26. This body, which stands for a world-wide Presbyterianism, meets triennially, the last gathering having been held in Toronto in 1892 and that next previous in London. The basis of representation is for each hundred congregations, or less, two delegates, up to 1,000 congregations, with a lessening proportion in the case of the larger churches. The General Assembly of the American Presbyterian Church, for example, has appointed fifty-one delegates and pays $765 toward the expenses of the meeting. The alliance assumes no authority, but serves as a bond of union between the Reformed churches of the nations. Its meetings have in the past been of special service in affording a basis and opportunity for encouragement and fellowship to the weak churches of France, Austria, Hungary and Italy. The list of delegates from this country is strong and representative and we shall watch the deliberations of the council with interest.

The sea keeps its level because when there is unusual evaporation at any point the water flows in from elsewhere and the lack is made good. A like fluidity in our ministerial supplies would meet many of the troublesome problems of our church life. As the case is we are taking the best material at hand, material from without—from England, from the ranks of other denominations, from the untrained or half-trained candidates whom God has called, to keep our Western churches manned, while men who are fully equipped are lingering without work about our great cities. One of our correspondents in the recent broadside upon the present ministerial distress asks whether it is best to continue supporting our Education Society. Yes, we answer, by all means, yes, but let us make sure that the men who are aided are men who will not stand upon locality in their choice of a field or whimper if the call of God proves to be a call to labor under hard conditions at low pay. Reasons enough there are of health or family conditions to keep older men from going out where need is greatest, but there should be no such reasons operative in the case of those who are at the beginning of their ministerial life. Students who take the aid of the churches should be glad to go where the need of the churches proves to be greatest.

Our Scottish correspondent called attention some little time ago to the disfavor with which a book recently issued by a minister in the Established Church of Scottand and entitled The Saviour in the Newer Light has been received. The critics of the book carried their opposition to the assembly, which met in Edinburgh during the last days of May. There the new teachings were subjected to careful examination and amid considerable excitement, after some vigorous speeches, a resolution was passed

declaring that the book contains teaching subversive of, and contrary to, the doctrines of the church as respects the authority of the four gospels, the divinity of Christ, the sacraments, the miracles and the resurrection. On each count there was a large majority against the defendant, about 250 voting against him and only thirty or forty for him. But the assembly went still further and after a discussion lasting until two o'clock in the morning voted, 183 to 144, to suspend him from the ministry one year. The young man who is thus set one side for a season is Mr. Alexander Robinson, minister in a rural parish. This outcome of a case which has caused considerable agitation on the other side of the Atlantic is in significant contrast to the action of the Free Church of Scotland several years ago when Prof. Marcus Dods was handsomely vindicated after being tried for heresy, and in contrast as well to the overwhelming sentiment against the small faction in the Free Church that has been pursuing Professor Drummond for the last year or two. We suspect that the difference is not due so much to a higher degree of orthodoxy in the Established Church as it is to the far wider departure from orthodoxy which the recent book is said to register.

## ON ANDOVER HILL.

Relatively few of those interested in the welfare of Andover Seminary were able to attend, last week, the exercises connected with the installation of Professor Churchill into the chair of sacred rhetoric. Those at a distance, however, will be as ready to share in the general feeling of satisfaction in the event. For nearly three years the seminary has been seeking a successor to Professor Pease, and the high ideal aimed at is attested by the effort to obtain such men as Dr. Charles Cuthbert Hall and Dr. Henry van Dyke. They declined the honor only after long and careful consideration of it, and their estimation of its worth only enhances its value as it is passed along now to Mr. Churchill.

There are certainly many advantages in laying hold of one already in the corps of teachers. He will not have to lose any time in adjusting himself to local conditions. His work hitherto in the department of elocution has been conducted on so broad a basis that it has led him into the field of homiletics and made him familiar with the demands and opportunities of the chair which he now takes. Indeed, he has been the practical associate of his predecessors in this chair. Though his appointment may not arouse the kind of enthusiasm that might have been drawn out by the choice of a brilliant outsider, it is felt that his thorough adaptation to the Andover harness is a counterbalancing element, and no small expectations are cherished with regard to the quality of his work. Respected alike by the educational fraternity and the citizens of Andover, and possessing a strong personal influence, he is sure to make a record for thorough painstaking and successful discharge of his duties. We expect to see in him personal growth as he assumes larger responsibilities, and we are confident that he will in time bequeath to his successor with undiminished luster the noble reputation which the chair has always sustained.

Theologically Mr. Churchill will be acceptable to the great majority of our Congregational people. The fact that he assented to the creed is not the only guarantee. He did this it is true, and he did not employ qualifying phrases, but made the simple affirmative declaration. At his own request the visitors ruled regarding the way in which the assent should be given, and when they judicially declared that the assent to the creed must legally be without qualifying phrases he accepted their decision, which thus becomes, as we understand it, a precedent. We do not suppose, of course, that he is thereby deprived of a reasonable right of interpretation which every man must possess, if the outcome does not in any way contravene the doctrinal character of the creed as intended by the founders. But over and beyond this outspoken declaration to be faithful to the creed is the well understood, moderately conservative theological position which Mr. Churchill's sermons and other public utterances have made unmistakable.

As respects the prevailing tendencies of thought in Andover, in the various classrooms and among the students, we perceive this year a gratifying trend toward greater positiveness and definiteness. The ministers of the local associations do not hesitate to say that, in this respect, the students who apply for licensure or for ordination are more satisfactory than was frequently the case half a dozen years ago. There is no evidence today of a craving for notoriety on the ground of the liberality of one's belief. On the contrary, while the newer thought is apparent, the object in study seems to be a broad and strong doctrinal basis, standing on which the students shall bring to their fellowmen a positive message of Christian truth. It is significant also that this year's examining committee, composed of twenty men whose ministerial lives range from two to fifty-six years, expressed itself as impressed particularly with the strength of the spiritual life of the institution as exhibited in the course of the examinations.

We do not forget that Prof. George Harris's book, published during the year and entitled Moral Evolution, has seemed to some to concede too much to unevangelical thought. Our Unitarian friends, always in haste to claim in their camp any orthodox man who seeks to restate his faith in modern terms, although protesting against Dr. Harris's argument for the divinity of Christ, which they utterly reject, have not been backward in affirming that he belonged practically with them on many important points. We think, however, that Dr. Harris, even though he has dealt some sturdy blows to hyper-Calvinism, would not admit for a moment that he has departed from the accredited essentials of the evangelical faith. His book ought to be judged in the light of the purpose for which it was written and of the character of that class of the public to which it was chiefly addressed.

As respects the resignation of Prof. Egbert C. Smyth from the presidency of the faculty, its only significance is that one faithful official is given needed rest while another succeeds to the office. After eighteen years of service as president Dr. Smyth chooses to concentrate his strength on his own department, and Prof. George Harris has been appointed his successor.

The festival week at Andover had no occasion more touching and significant than the ordination simultaneously of four members of the Senior Class, who are about to enter upon home missionary work, one of them in the East and three in the West. That they all are moved by the same impulse to give themselves to labor in hard and unattractive fields speaks well for the practical character of the instruction they have received. They thus put themselves in line with those groups from Andover and other seminaries which have gone to similar fields. Andover Seminary can give no more convincing proof of its essential orthodoxy or of its being in substantial accord with its best traditions than by sending out, year after year, men with the gospel in their hearts as well as in their heads and eager to carry the message of salvation to the obscure corners of the earth.

## GETTING READY FOR A FIGHT.

The disease of recriminative controversy seems to be sporadic in Congregational circles just now; let us utter our warning before it spreads from the infected quarters. We must expect disagreements, because it is human nature to look at questions from diverse points of view, but the disagreements of Christians ought never to be allowed to reach the acute—that is, the recriminative—stage. If we may be permitted to paraphrase a word of the apostle, we would say, "Brethren, ye are called unto liberty, only use not liberty as an occasion to the *temper*." Christians are free, but hardly free to fight.

The unfailing advice of the physicians is, "Take a cold in its beginning," and our advice is similar in these church colds which men call quarrels. They spring from carelessness in leaving the mantle of charity at home on flattering but treacherous days, or from overheating of self-will followed by exposure to the drafts of criticism. Once started they are difficult to check, troublesome to the doctors of divinity and the nursing mothers of the churches and perilous to individual growth in grace. A neglected church cold, indeed, too often runs into a galloping consumption whose symptoms are anger, clamor, flaming headlines in the secular newspapers, deficits, mortgages, suits at law; while demons look on and laugh and profane men hug themselves and nudge each other and say, "What a humbug the church is, anyhow!"

When the means of grace are turned into means of quarrel, the children of the church get new and lurid light on the character of pastor, deacons, Sunday school teachers, fathers and mothers. It is a good time to study the "old man," but a discouraging time for the new. It is easy to judge of the possibilities of human nature downward, but the path of those who "follow peace with all men and holiness" is full of flints. We have known men to deliberately prepare the way for a revival, we have never happened to know of church members who deliberately set themselves to prepare for a church quarrel. Judging by analogy and speaking in an ignorance which is subject to correction, we suppose the process would be something like the reading of the service backward in the old witches' "communion of the devil," of which we hear so much in the dark ages.

First of all, it would be necessary to leave the mantle of love at home that the heart may be bare to chilling winds of controversy. Then to get overheated in discussing some matter of disagreement—found if convenient, invented if necessary, magni-

fied always. To sharpen up the critical faculties until they could detect a false note in the choir of heaven, or a ruffled feather in any of the six wings of Isaiah's seraphim, to turn prayers into arraignments, sermons into indictments and exhortations into attacks. Then it would be time to appoint a committee to welcome the reporters (the standing committee will do, it will not be busy welcoming repentant sinners). Then, with a good grip on consistency (interpreted always as consistency with self), there will be little else to do but to exchange Paul's armor [Eph. 6: 11] for Joab's knife and Ehud's dagger and to smite the opposing brethren hip and thigh.

## A RARE OPPORTUNITY.

New England will not see this year a religious convention of greater consequence and more vitally related to the welfare of all its churches than the International Sunday school assemblage which convenes in this city next week. Coming, as it does, on the edge of the summer, it may, perhaps, receive less attention than it deserves. There is, therefore, all the more reason why every one who has a particle of interest in or sympathy for the Sunday school cause should be alive to the privileges and opportunities of this great rally.

There may be questioning now and then as to this or that department of Christian activity. A fair argument can be constructed to the effect that organizations are being multiplied at the expense of efficiency and vitality, but the days are long past when any one can cherish misgivings regarding the place and function of the Sunday school. If this right arm of the church is amputated or allowed to become shrunken, the church itself becomes so much the less symmetrical and powerful. Where, on the other hand, the Sunday school is looked upon as a nursery of youthful piety, as a training school for Christian workers, as the little ones' kindergarten and the older people's university, in short, as an essential factor in the church's life, there we are sure to find a healthful spiritual condition and a strong influence exerted upon the outside community.

This international organization, under whose auspices the convention meets, does not exist for its own sake or for the glorifying of any man or set of men. It simply strives to make the wisdom gathered from many sources available to every Sunday school the country over and to federate the great army of teachers and superintendents so that in their individual schools they shall secure a higher grade of service, and shall by virtue of their co operation carry the benefits of the Sunday school to unevangelized men and women everywhere.

We trust that the friends of the Sunday school cause and laborers in its behalf will not fail to reap all the benefit possible from this gathering. Those within easy reach of Boston should sacrifice other things in order to attend at least a few of the services. The sight of so many whose hearts throb with the same enthusiasm, and personal contact with pioneers and veterans, cannot fail to reinvigorate many a despondent worker who has toiled away beset by many disappointments and tempted to give up teaching altogether.

Let there be prayer in all our churches and Sunday schools next Sunday and at many a family altar and in the closet that the convention may be controlled and swayed by the spirit of God and may make a great and enduring impression upon this section of the country.

## SEEING GOD IN NATURE.

Those who assert that to worship God in nature is sufficient make a sad mistake, but it also is a mistake not to see beautiful and instructive revelations of him in the natural world. The intelligent student can discover enough in a small bit of ground, for example, to occupy his closest attention a long time and to reveal to him many of the wonders of creation. And the more the range of his observation is enlarged, the greater become the multitude and the impressiveness of his discoveries and the more interesting and impressive their teachings about the great Creator.

Only superficial observers regard nature as commonplace, even in her least novel and alluring aspects. The perfect order of her annual process of development, the variety which enlivens her regularity of progress, the dignity and grandeur of her more comprehensive movements and the delicate finish of her tiniest features, the wondrous beauty of form and color which she illustrates, often where human eyes rarely or never behold it, the lavish, overflowing abundance of her resources all testify to the divine mind as her ordainer and superintendent.

Apparently man is the only created being upon earth who is able to enter appreciatively into God's enjoyment of natural beauty. It may not be safe to say that no bird or animal ever enjoys it at all, but evidently most of them afford little proof of such appreciation, and many seem oblivious of their surroundings. To us, however, it is given to enter in part into the Creator's understanding of nature and to share his delight in its charms. But in order to do this we must regard it from God's point of view. It must be accepted and studied as a true revelation of the divine character and love, even if it be a revelation of only secondary importance.

That our knowledge of it is not complete is a proof of the divine wisdom. This incompleteness is an invitation to further study and a pledge of additional enjoyment. From every point of investigation nature exhibits afresh and continually the wonders of the divine wisdom and power and the even greater wonders of the divine love. At this season of the year especially it attracts our eyes and engages our thoughts. Let no one fail to welcome its appeal to our hearts.

## CURRENT HISTORY.

**Domestic Politics.**

From the many conflicting messages sent from St. Louis by garrulous journalists and politicians to the public during the past weeks one fact seems to emerge, viz., that there is an uprising of the people to defeat the schemes of "bosses" and veteran party managers and Mr. McKinley of Ohio is to be nominated by the Republican convention on the first ballot, if not by acclamation. Just how outspoken the platform's plank on monetary standards will be in favor of the gold standard is not apparent, though at the time of this writing there seems to be no doubt but that it will be far more hostile to silver and far more unequivocal than the party's deliverance in 1892. Compromise is not a popular word save with the delegates from the Central States, the silver faction from the extreme West and the conservative delegates from the South, East and North agreeing in insisting on a clean-cut deliverance. The tariff question has become secondary, and deservedly so. Thanks to the backbone and devotion to principle of the Massachusetts delegation, a concerted attempt of the hotel proprietors to exclude the Afro-American delegates from the St. Louis hotels has failed, the Massachusetts white men letting it be known that if the two representative Afro-American delegates from the State of Sumner and Phillips were boycotted, then the State delegation would cancel its contract with the Southern Hotel and seek quarters elsewhere. As usual Sunday was a day for scheming, committee meetings, the reception of delegates and everything but worship or meditation.

The victory of the sound money faction in the Minnesota Democratic State convention has inspired new hope among conservative Eastern Democrats that the free coinage of silver faction may yet be outgeneraled or suppressed at their party's national convention in Chicago in July, but it is but a faint hope.

The split among the Prohibitionists at their recent national convention in Pittsburg is to be followed by like dissension in the States, apparently. At a meeting of the party's State committee held in Boston last week, eight prominent officials, including the chairman, the vice-chairman and the treasurer of last year's committee, resigned from the committee and declared their intention to organize the faction in this State which at Pittsburg bolted from the convention and organized the National party.

**Congress and Sectarian Appropriations.**

One of the bones of contention between the House and Senate over which they fought longest was the matter of stopping all appropriations for sectarian institutions in the District of Columbia and for the schools conducted by Roman Catholics on the Indian reservations. The House favored sharp and decisive action and refused to make any such appropriations for the next fiscal year. The Senate, while impressed by the force of the same arguments that had weight in the House, did not deem it just to throw suddenly upon worthy institutions the burden of securing from individuals that support which now comes from the Government, hence it voted in favor of continuing the appropriations for two years more and, at the same time, giving definite warning that they would cease at that time. After frequent conferences between the committees of the two houses a compromise was agreed upon in the following terms:

> And it is hereby declared to be the settled policy of the Government of the United States to make no appropriation of money or property for the purpose of founding, maintaining or aiding by payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control; and it is hereby enacted that, from and after June 30, 1897, no money appropriated for charitable purposes shall be paid to any church, or religious denomination, or to any institution or society which is under sectarian or ecclesiastical control.

This is a distinct victory for the A. P. A. forces in and out of Congress, as well as for those who, while disapproving of A. P. A. methods, are as strenuously opposed to sectarian appropriations. It is just to all con-

cerned. It sharply defines the relative functions of church and state and, at the same time, gives fair warning to those most directly concerned that hereafter gifts must be substituted for taxes as the support upon which the sects must lean. Now let the same campaign be carried on in the States!

**Municipal Problems and Their Settlement.**

Boston is to have a new union passenger station on the south side of the city, in which the trains of railroads now having three distinct termini will enter and depart. This fact has been assured by the passage of the requisite legislation by the State legislature and Governor Wolcott's approval of the same. When the transformation, already begun, has been wrought, it will mean for the majority of those most concerned a saving of time, temper and money, and mark a noteworthy step in the evolution of the newer and greater Boston. It will bring in its train decided changes in the business interests and realty value of certain sections of the city, and will inevitably cause losses to a few at the same time that it benefits the majority. May the edifice to be constructed be beautiful as well as suitable! The Supreme Court's decision that the legislation authorizing the construction of the subway is constitutional removes the last possible barrier from the completion of this great project.

The Boston police commissioners have done their duty in refusing to license saloons in the public parks of the city. The same body of officials also deserves praise for the order issued last Saturday night which, if enforced, will close the many "small ware" stores that hitherto have sold candy, cigars, stationery, newspapers, and "soft liquors" freely on Sunday, and considered it their business harvest day.

The trial of charges preferred by Mayor Strong of New York city against Police Commissioner Parker is now under way, Mayor Strong being judge as well as prosecutor. Whatever the decision is it is sure to be appealed to the courts, cause a long and bitter controversy, not certain by any means to redown to the credit of the reform administration. The incident illustrates perfectly the evils of the bi-partisan theory of administering city affairs—a theory, by the way, which, if a recent decision of the appellate division of New York's judiciary is upheld by the Court of Appeals, will not live much longer in that State at least, for the lower court, passing upon a bill intended to determine the control of affairs in the city of Albany, holds that it is unconstitutional to give to a minority party equal representation with a majority party on any city board. Obviously if this be so all opportunity for cut and dried deals will cease. A municipal reform party now has a chance to reap the fruit of victory and can be encouraged to fight strenuously. Moreover, the court holds that the legislature is having altogether too much to say about local affairs, and the court improves the opportunity to strike a telling blow for home rule and municipal individuality.

**Spain and Cuba.**

It would be significant if the first intimation that we are to have of Russia's intentions relative to the course of events in Western Europe should be through her intervention in behalf of Spain in her struggle with Cuba. There are some indications that Spain relies upon France and Russia for such aid if, through the failure of her attempt to suppress Cuba or through the acts of her representatives in Cuba, she becomes involved with the United States. The London *Times* continues to print letters from its correspondent in Cuba confirming all that has been sent to our most reliable journals concerning the complete failure of General Weyler and the deplorable ruin of Cuba's commerce and industries. Our new consul-general, Gen. Fitz Hugh Lee of Virginia, has arrived in Havana, been cordially received by General Weyler and already received proof of Spain's desire to conciliate the United States. His military experience and professional training will make him unusually competent to ascertain the exact state of affairs in Cuba, and his qualities as a man are such that he will not be hoodwinked or cajoled when endeavoring to protect the interests of the United States and its citizens.

**A Wholesome Reaction in Germany.**

Two recent utterances by typical Germans are pleasant to note. The one indicates that the rulers and people of the South German States are growing restive under the dominance and arrogance of Prussia and her war lord, Emperor William. The other indicates that the more thoughtful men of the empire are feeling that the time has come to protest against the multiplication of laws hedging about the individual and governing every detail of personal and commercial life, which are becoming so numerous that life already is intolerable and personal liberty a memory.

When at a banquet of the Deutsche Verein in Moscow during the recent festivities, the toastmaster, referring to the minor German princes present, alluded to them as "members of the suite of Prince Henry of Prussia, representative of Emperor William," he drew the fire of Prince Ludwig of Bavaria—prospective king of that state, who instantly arose and declared in the most impressive way: "We are not a part of Prince Henry's suite, nor are we vassals of the German Empire. We are the emperor's allies; otherwise, I am an independent representative of Bavaria." Forthwith Prince Henry left the banquet hall in a tiff. The incident has stirred Germany through and through and given the South German press an opportunity to show flames of indignation which have long smoldered.

Not long ago Prince Alexander von Hohenlohe, son of the chancellor, ventured to remonstrate in the imperial Reichstag against the drift of present day legislation and now the minister of finance of the Grand Duchy of Baden has raised his voice in protest against the tendency to "rely on the magical effects of legislation," and has deprecated popular forgetfulness of the law, still regnant, that "Self-action is superior to state protection."

**Mr. Chamberlain's Scheme for British Trade Supremacy.**

Year by year certain classes in Great Britain have been shifting from unquestioning absolute adherence to the free trade policy which Cobden and Bright induced their contemporaries to accept and consider as final, and even Lord Salisbury himself has not been indifferent to the facts and arguments which can be educed in favor of a return to a modified form of protection. If one wishes to know what there is to be said in favor of this course and how ably it is championed by some Britons, he can do no better than to read Mr. Edward Salmon's article in the June *Fortnightly Review*. Of course the Liberal party and press are decidedly hostile to any such "betrayal" of the principle for which their party has always fought, and they persist in looking at the question from the standpoint of the British consumer, forgetting the interests of the producer in Great Britain and the colonies. Mr. Chamberlain for some time has held that the British empire, sooner or later, must come to follow the same policy that has made the United States the marvel of the world in rapid accumulation of wealth and a high degree of individual comfort, viz., free trade within the empire and protection against the products of non British lands. Obviously in adopting such an imperial policy Great Britian could scarcely expect the colonies to give all and not receive something. Revenue from tariff duties is too essential a part of the colonial scheme of taxation to be given up for mere sentiment's sake, or because it would benefit England. England, in turn, must grant preferential rates to the products of her colonies if she would bind the empire together in an imperial trading concern. And that is just what Mr. Chamberlain advises her to do, and he reproclaimed his belief last week at a notable session of the Third Congress of the Chambers of Commerce of the British empire, held in London. Mr. Chamberlain, after setting forth the benefits that would flow from such a compromise of differing policies, expressed the opinion that if a proper proposition should come from the colonies, backed by any considerable support, it would not be met with a blank refusal by Great Britain. Debate upon this proposition was thorough and opinion far from unanimous, and though not indorsed unreservedly it received the attention worthy of so great a project, and will be discussed more and more during the coming months by British electors and journalists and their peers in the colonies.

**The Wars in Africa.**

General Baratieri, the commander of the Italian forces in Abyssinia, has been declared "not guilty" by the court martial appointed to determine his innocence or blameworthiness for the recent failure of the Italian arms in Abyssinia. In response to a question formulated by Lord Rosebery, which could not well be evaded after the revelations of the recently published Italian Green Books, Lord Salisbury, speaking in the House of Lords, has set forth in all its nakedness the purpose of the British Government in its present campaign against the Dervishes of the Soudan. It is not the relief of Italy which Great Britain has at heart. It is the capture ultimately of the Soudan territory, a step held to be necessary for the protection of Egypt. This policy was outlined long ago by General Gordon. If Mr. Gladstone had accepted Gordon's advice he would have saved Gordon's life and his own fair name from a stain that will cling to it, and Great Britain would have been spared much treasure and blood. As it is, the decision to retrace comes at a time which not a few Tories will agree with the Liberals in calling inopportune. British officials in Egypt condemn it, and Egypt's mixed judicial tribunal refuses to give its sanction to Great Britain's scheme to make Egypt foot the bills of the war. Affairs in South Africa are by no means so serene as to justify trying to conquer new territory in North Africa when at any moment hostilities may begin in South Africa, that is, unless a rumor now current in London be true, which rumor says that Great Britain and

Germany have come to a perfect understanding as to the future partition of African territory.

Thanks to President Kruger, whose policy of clemency has disarmed his British foes and checkmated Mr. Rhodes and Mr. Chamberlain more effectually than if he had been rigorously just with men who were nothing more nor less than traitors and conspirators, the four ringleaders of the Johannesburg Reform Committee, Messrs. Rhodes, Hammond, the American engineer, and their partners, have been released from prison on the payment of $125,000 each and their signing a pledge to cease interfering with domestic politics. Mr. Rhodes refused to make such a promise and will therefore be banished. When, after this decree had gone forth, a delegation of representative citizens of the Transvaal waited on President Kruger to express their pleasure, he attributed the result to his finding in the Bible those precepts and principles that indicate that it is as well for a State as for an individual to smother hatred by pouring out mercy. There is no use denying the fact that one of the greatest statesmen of this day and generation is "Oom Paul" Kruger.

**Turkey and Crete.**

It is difficult to see that anything effective is being done by the great Powers to prevent Turkey from repeating in Crete the work she has so effectually done in Armenia. Russia not only is saying, "Hands off from Turkey," but saying to Greece, "Don't you be presumptuous and interfere." Great Britain with her war in North Africa and the demonstrations hostile to her in South Africa is not likely to interfere. However, the whole Eastern question may be opened in a much broader and more vital way soon by an outbreak in the Balkans. Macedonia is seething. Bulgaria is in entire sympathy with the Macedonian malcontents. Austria is by no means willing to see Russia absorb Macedonia or have her confirm Turkey's title to it, and at any time now a spark may be struck that will fire the powder that is lying around loose.

From Miss Clara Barton come letters telling of success in her work and no molestation, showing that the sultan can preserve order and insure protection when he wishes. Rumors of a terrible wasting disease that is consuming the body of the sultan come from Constantinople. Unfortunately for the interests of American citizens in Turkey, Mr. Terrell has insisted upon returning to Constantinople as our minister—sailing last week—and President Cleveland has not thought it best to intervene between Mr. Terrell's ambition and those who are likely to suffer most by it. It is to be hoped that he returns with very definite instructions from our Department of State respecting the principles that he is to assert and the methods he is to employ. If he fails to hold his own with his diplomatic colleagues in Constantinople, brings disaster upon American interests, and is criticised unsparingly in the future, Mr. Terrell will have no one to blame but himself—and Mr. Cleveland.

**NOTES.**

Ratifications of the Bering Sea treaty, for the settlement of claims of Canadian sealers, have been exchanged.

The sentiment in favor of the free coinage of silver by the United States is more prevalent in the East than many imagine. A recent canvass of the political preferences and financial opinions of its subscribers made by a New England journal specially devoted to agriculture revealed the fact that the free silver opinion is held by many New England farmers; and last week, at a gathering of New England carpenters enrolled in the trades unions of most of the leading towns and cities of New England, a resolution indorsing the free coinage of silver at a sixteen to one ratio and irrespective of the action of foreign Powers was passed with scarcely any opposition.

We commented three weeks ago on the apparent indifference of Woburn officials to a violation of the law by the promoters of a prize fight. We are glad now to chronicle so effective a popular uprising that a contest planned for this week has been set aside. This gratifying result is not due at all to the aldermen, five out of seven of whom seem to have purposely absented themselves from a special meeting at which it was hoped they would initiate repressive action. On the contrary, the outcome is the fruit of popular indignation, manifested at mass meetings and crystallized into a force which could not be resisted. The local pastors of all denominations have borne a brave part in the agitation.

## IN BRIEF.

We shall print next week an important contribution from the pen of Dr. Washington Gladden, touching the maintenance of peaceful relations between this country and Europe.

The approach of warm weather does not blight the growth of the Howard Roll of Honor. Almost 900 are registered now, as the record on page 984 shows. And it is not such a very long journey from 900 to 1,400.

It is significant that the proposal for an extension of the Methodist time limit for ministers was defeated by the efforts of the laymen. They evidently feel that the unbroken regularity of pulpit supply more than compensates for the occasional pang of parting from a popular pastor.

Dr. Farnsworth, the veteran missionary, when he sailed from Boston to begin missionary labors in Turkey, sailed on a bark of five hundred tons. When he returned to this country, a few months ago, he came on a steamer that burned as much coal a day as the weight of the vessel on which he set forth for Turkey in 1852.

Here is an interesting and up to date advertisement from—it is hardly necessary to say—a London journal:

Would some pneumatically-minded lover of church work give curate's wife cushion-tired lady's bicycle? For details apply Cycle, 4,973, 346, Strand, W. C.

"Pneumatically-minded" is excellent.

A writer in the home department of one of our religious contemporaries says: "Girls never acquire habits of profanity." It is a tribute to the self-control of the sex that when we asked an estimable lady of our acquaintance whether this broad generalization was true she replied: "Yes, it is true, but we often feel like swearing."

The expected happened at the meeting of the American Congregational Association last Saturday. The action of the committee relating to the purchase of a new site and the sale of the present building was approved and the directors were authorized to appoint a building committee. The final passing of the papers is now appointed for this week Friday.

Charles Kingsley's daughter, the explorer, tells of a trial in a native court which she attended in Africa. "Why can't this man inherit his father's property?" she asked when the verdict was made known. "Because his parents married for love," was the answer. Marriage for any such lofty reason as that was an unpardonable sin in that district of Africa.

The news of a prospective gift of $1,000,000 from John D. Rockefeller for a new recitation hall at Vassar is a sufficiently pleasing piece of information to increase the joys of Commencement, first of all to Vassar itself and then to other institutions that bear in mind the fact that this country possesses many millionaires, and that some of them have a benevolent disposition.

*The Defender*, the voice of organized Sabbath protectors, hails the Christian Cycle Club as the revolutionizer of Sunday bicycle riding, and prints its pledge:

I promise that I will not use the bicycle on Sundays to attend meets, runs, or races, nor for mere pleasure riding, nor in such a way as to interfere with public quiet, personal rest and divine worship.

The list of members is growing.

Another new departure at Andover! At the meeting of the alumni last week after the obituaries, and interspersed with fervent foreign missionary addresses from eminent men, were two pieces by the quartet. These two were Oft in the Stilly Night and She Sleeps, My Lady Sleeps. It is perhaps worth noticing that many of the graduates did not see the exact application of these songs.

It looks as if the present season would be distinguished above all its predecessors for the number of Americans who will spend their vacation in Europe. In no previous year have so many, and so early in the season, taken passage on Atlantic steamers. Some say this disproves the assertion that the times are hard. The facts may be the other way. It costs less for many an American family to spend a summer abroad than to remain at home in a city house, or to visit a summer resort.

A few generations ago such a calamity as the recent tornadoes in the West would have been received with a superstitious awe which would have paralyzed all effort to help. Today, almost simultaneously with the news of the disaster, come businesslike instructions by which the strong may bear the burdens of the weak. Truly there is cause for rejoicing in these indications that faith is growing more intelligent and the great heart of humanity increasingly sensitive to the woe or weal of brethren, however distant.

Weil, Lesinsky, Zeiger, Strauss, Kretz, Kohler, Wolff, Schilling are the names of some of the most successful prize-winners at Columbia University, New York city, last year. The Jew of the metropolis is maintaining the reputation of the race for intellectual vigor. Recently published statistics concerning the attendance of Protestants, Roman Catholics and Jews at the classical and scientific gymnasia of Germany show that in Prussia, for instance, on a basis of 10,000, the proportion of pupils is 27 Catholics, 50 Protestants and 333 Jews.

It pays to exalt the moral obligation even when the legal obligation is lacking. The Home Missionary Society is likely to receive from the people of Center Church, and other New Haven Congregationalists, adequate and satisfactory recognition in the future of the high sense of honor which the society has shown in transferring recently to the Center Church, for use in maintaining city missionary work in New Haven, a bequest of $5,000, to which the C. H. M. S. had a technical, legal right, but which the donor explicitly set apart for city missionary work in New Haven.

The decision of the probate court in Baltimore in pronouncing invalid the clause of the Stickney will making the C. C. B. S. residuary legatee to the amount of about $300,000 brings disappointment and chagrin to one of our most important societies, the more so because there is no doubt whatever of Mr. Stickney's generous purpose. The bequest was made on the condition that the Building Society should relinquish all claims on Baltimore Congregational churches. The court's decision, therefore, was based on the ground that a conditioned will is not valid, and secondly on the ground that the bequest conflicted with the State law in regard to perpetuities. The case will certainly be appealed, so there is still hope of seeing the testator's wishes carried out.

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The glory of the old-time country parish and the old-time ordination to which all the people flocked is often lamented as having utterly passed away. But there was an occasion worthy of the past last week when Mr. MacFadden was ordained and installed over the church in the West Parish of Andover. The council was held at 11 o'clock in the forenoon, the ladies entertained not only the messengers of the churches, but the whole congregation, and at two o'clock the numerous horse sheds were filled with teams from all the country roundabout. Dr. McKenzie preached a thrilling sermon, Professor Smyth made the ordaining prayer, Principal Bancroft charged the new pastor, Rev. F. R. Shipman of the Old South tendered the fellowship of the churches, Rev. F. W. Greene, the former pastor, addressed the church, there was congregational singing of familiar hymns, and all the people said, Amen!

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Rev. Dr. William M. Barbour is to be numbered among those wise men who anticipate the approach of age and any possible impairing of their efficiency thereby. Last week he resigned the principalship of the Congregational College in Montreal, which position he assumed in 1887, the resignation to take effect a year from now. We are not surprised to learn that the directors of the institution as well as the students deplore his decision, and bear grateful testimony to the high character of his work and the warm place which he has made for himself in the hearts of all friends of the college. For some time Dr. Barbour has been persuaded that his seventieth birthday ought to mark the termination of his career in so responsible a position. He is as deeply loved on this side the Canadian line as on the other and it will be a long time before he is set one side. The relief from college duties will make him all the more available for various lines of service.

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The report of necrology at the Andover Seminary anniversary last week was a striking confirmation of the claim often made for the longevity of ministers. Fifty-six deaths were reported at the average age of a little over seventy-four years. Three of the number had exceeded ninety, twenty others were between eighty and ninety, two only were below fifty. In what other profession, or occupation, or class of men on the earth could there have been such an average as that? Is it not the fulfillment of the Bible promise, "The fear of the Lord prolongeth days"? It was a remarkable year, too, for the passing on of so many sons of Andover who have taken a prominent part in the affairs of the denomination. Among these were Secretaries Clark and Alden of the American Board, and ex-President Magoun of Iowa College. Samuel F. Smith, author of My Country, 'Tis of Thee, and Dr. Arthur Brooks of New York, brother of Phillips Brooks, are also on the list. The thoroughness and discrimination which mark the editing of the necrology reflect great credit upon the painstaking secretary of the alumni, Rev. C. C. Carpenter.

## STAFF CORRESPONDENCE.

### FROM NEW YORK.

**Children's Day.**

Brooklyn never tires—nay, she never seems to get quite enough—of her Children's Day. Only those who have an inside experience can ever know, nor would the closest observer of the proud parents thronging to watch the parade even suspect, the work and anxiety—and in the case of many a poor mother the severe self-denial—involved in making ready the outfit for that day of all the year to thousands of boys and girls whose pleasures are few and far between. Every year increases the numbers in the parade and adds new and more attractive features to the brilliant show. This year the main procession in its many divisions, each with its band of music, is said to have numbered 79,000 children, representing 176 Sunday schools. Many of them were reviewed from a stand in Prospect Park by Governor Morton and his staff, the mayor of Brooklyn, and other dignitaries.

In East Brooklyn not less than 20,000 paraded, were reviewed by the mayor and were regaled with good things for body and soul in the nearly fifty churches whose Sunday schools were represented in the procession. The weather could not have been more propitious, people by the hundred-thousand thronged the sidewalks, sometimes drowning the music with their applause, while the stars and stripes floating everywhere from the ranks and from roofs and windows gave the city the brightest gala day appearance.

The Sunday schools of Flatbush, though forming a comparatively small procession (1,300 children), made a beautiful parade, with music and banners, were addressed by their pastor and partook of the usual "goodies." In Jersey City the procession numbered 8,000 scholars and 1,000 teachers.

**Sunday School Association.**

Another less showy, but most interesting occasion, to lovers of children and Sunday schools, was the forty-first annual convention of the New York State Sunday School Association, held in the Broadway Tabernacle Church, June 3-5. The meeting opened with 200 delegates present and hundreds more came in at the later sessions. Reports were given from all districts of the State and addresses were made by Drs. Schauffler, Behrends, Ostrander, Kittredge, Duncan, Iglehart and many others on practical topics pertaining to the administration and work of Sunday schools.

One session held in the Marble Collegiate Church, Dr. Burrell's, was monopolized by the good women, Mrs. S. W. Clark of this city presiding, with illustrated addresses by Miss B. F. Vella of Boston, Mrs. J. M. Dudley of Elizabeth, N. J., and Miss A. S. Harlow of Philadelphia.

The report from Kings County (Brooklyn, etc.) showed 322 Protestant Sunday schools, 11,746 officers and teachers, 123,992 scholars (minors and adults), average attendance 76,036, contributions $101,697.77, conversions and confirmations 2,908. Scholars in the following Congregational schools: Central, with branch, 2,547; Tompkins Avenue, with branch, 3,384; Pilgrims, with chapel, 1,289; Plymouth, with missions, 1,930; Clinton Avenue, with missions, 1,142.

**Dr. McElveen's Removal.**

In the council for severing the relations of Rev. William T. McElveen, Ph. D., with the North Church of this city, every Congregational church of the city was represented, and brief addresses were made by eight young men, nearly all pastors of the newer churches in the neighborhood: Rev. Messrs. Bruce, Kellogg, Woolworth, Robertson, Richards, Stokes, Spaulding and Gaylord. Resolutions highly commendatory of the retiring pastor's character and work during the six years since he organized the church, which he has served ever since without home missionary aid, were added by the council to similar testimonials previously voted by the church, the Sunday school and thirteen organizations connected with the church's various activities.

Many generous tokens of loving esteem were received by the pastor from his people in a farewell evening "reception" following the council. Among these was a set of the Century Dictionary, a selection of devotional and exegetical books, furniture for his new study at the New England Church, etc. But the unique feature of the occasion was the starting of the "McElveen Memorial Building Fund," for replacing with a substantial structure the frame building put up five years ago and now altogether too small for the audience. Two hundred dollars were paid on the spot, and $100 more were pledged on condition that it shall be the last donation to complete $1,000 for the building—a pleasant mode of perpetuating their first pastor's memory.

Dr. McElveen opened his new pastorate last Sunday evening with a discourse to the New England children. Dodd, Mead & Co. have lately published a volume of his Sermonettes to Children, the little folks being his special delight.

**The New West Side Church.**

Another effort is on foot, and claimed by its promoters to be in a fair way this time to a successful realization of the dream of Congregationalists for the last fifty years, to see at least one more church upholding the Pilgrim faith within the limits of the city as it was before the recent additions to its territory. Within the half-century or thereabouts more than twenty efforts to this end have been made, only to come to a speedy end. Undismayed by this history, and encouraged by recent successes in the northern wards, a band of Congregationalists and others friendly to that polity are taking measures to combine in securing a hall at West Eighty-sixth Street and the Boulevard for holding services in the early autumn, with a view to forming a West Side Congregational church. Several of the movers are members of the Broadway Tabernacle. These, with other friends of Dr. H. A. Stimson, are hoping to secure him to lead the movement and become pastor of the church. Thus far, however, they have not his promise to accept the position. The new church, they aver, shall sustain only the friendliest attitude toward the Tabernacle, and shall co-operate with it in extending the Pilgrim faith and polity in the metropolitan district. Let this pledge be carried out in good faith, and many an aged Simeon would depart in peace, his eyes having seen the realization of his heart's long desire.

**Greater New York.**

Another long step toward the "greater New York" was taken this week in the governor's nomination of the commission for framing the charter under which the consolidated territory is to be unified and governed. Both friends and opposers of the scheme are appointed, and with such

men as President Low, Generals Tracey and Woodford, Judge Dillon and Andrew H. Green, with the redoubtable Mayor Pat. Gleason of Long Island City upon the list, the extremes of social life in the metropolis cannot fail of representation. As required by law this commission's work is to be completed by the first of next February, in time to be adopted by the legislature. The "greater" mayor is to be chosen in November to begin his reign on Jan. 1, 1898. Then the city of churches will learn what it is to "become as one of us."

**Sunday Wheelers.**

The "bicycle craze" is daily growing hereabouts and is making itself specially conspicuous on Sunday. More than 32,000 bicyclers were reported as scouring over the Brooklyn and Coney Island course a couple of Sundays ago. Of these it is not claimed that more than 31,999 were in the bicyclers' church at the island on that day. Dr. Behrends last Sunday spoke his mind as to that use of the Sabbath with rather "scorching" effect, and gave wheelers to understand that he didn't care to see the fashionable bicycle costumes in his pews on the Lord's Day. And his people seemed to be of his mind. HUNTINGTON.

## FROM THE NORTHWEST.

**Genuine Loyalty.**

The local conferences in Minnesota this spring have been of unusual interest, both in attendance and themes discussed. On all the programs a prominent place was given to our benevolent societies. At the Anoka Conference, including the Twin Cities, denominational loyalty was strongly urged, and the conference recommended a simple league of churches, a Loyalty League, composed of the forty-five churches in the State which gave to all of our societies an offering within the year, the sole condition of membership being a pledge to make an annual offering to each of the six societies. This State league is to be supplemented and strengthened by local leagues in the individual churches. This will involve no new machinery, and certainly will increase the sum total of the offerings in our churches.

**At the State University.**

The first week in June witnessed the twenty fourth Commencement of the University of Minnesota. The baccalaureate address by President Northrop was on God in American History. The year has been marked by the completion of several large modern buildings and laying the foundations of several others, in order that this rapidly growing university may meet in material equipment the constantly enlarging demands made upon it. In a few years this school has grown from several hundred to an enrollment of 2,500. The department of law, under Dean Pattee's management, in eight years has grown to 370 this year—a phenomenal growth for a professional school. The university is so closely articulated with the public schools of the State that each year will see an enlarged attendance and more thorough equipment and training. Under the leadership of President Northrop the education is Christian in the fullest sense and not in any way in antagonism with the work of denominational colleges.

**Carleton's Onmoving Life.**

The twenty third annual Commencement of Carleton College was held June 6-10. President Strong gave the baccalaureate sermon Sunday, June 7, on The Sufficiency of God's Grace. In the evening Rev. H. G. Bissell of India delivered a missionary address on A Message from the Field. Carleton has had a prosperous year and the work has been unusually satisfactory. The musical recital and the Class Day exercises were especially enjoyable. The chief feature of the week has been the corner stone exercises of the new Scoville Library. The address was given by Dr. J. K. Hosmer, librarian Minneapolis Public Library. The building is much needed by the college and is to be a model in every particular. The college also needs at once a new science hall, music hall and gymnasium and its patrons may be assured that gifts and bequests for enlarging the plant will justify the wisdom of their beneficence. J. A. S.

## FROM THE INTERIOR.

**A Franklin Statue in Lincoln Park.**

Saturday afternoon a bronze statue, modeled by Park and cast by the American Bronze Company, was unveiled in Lincoln Park in memory of Franklin. It was the gift of Hon. Joseph Medill, editor of the *Tribune*. In his presentation speech he said it was his wish, through this gift, to hold up the simple virtues of Franklin to American youth for imitation. The unveiling was done by René Bache, a direct descendant of Franklin. The principal address was by H. J. Estabrook, Esq., a young Chicago lawyer not hitherto prominent as a speaker, but sure to be in demand hereafter. This is the first statue in honor of Franklin set up in the West.

**Moody in Chicago.**

During the past week Mr. Moody has been on the North Side, at his old home, giving lectures to the students in the Bible Institute and speaking in the Chicago Avenue Church to as many as could crowd into that edifice. He is reported to have said that he has determined to withdraw either wholly or in good part from his work as an evangelist and devote himself to furnishing prisoners, of whom there are 750,000 in the United States, with good literature, chiefly religious. He believes the prisoners will read it because they have nothing else to do, and that they cannot read such literature as he will put into their hands without great good to themselves. This week Mr. Moody has been attending a Sunday school convention in Iowa, and has spoken two or three times at Des Moines. Major Whittle has also been in the city, throwing all his force, as usual, into evangelistic services.

**Commencements and Baccalaureates.**

Sunday, June 7, Dr. E. P. Goodwin preached to the students of Illinois College at Jacksonville on the parable of the pounds, his subject being stewardship on the ground of equal gifts, in contrast with the parable of the talents where stewardship on the ground of unequal gifts is emphasized. President Blanchard of Wheaton gave the baccalaureate at Knox, where his father was the first president. Dr. Gunsaulus has been at Oberlin, speaking on The New Education before the Kindergarten Department of the college, and on The Present Duties of Scholarship before the Kansas State University at Lawrence. Dr. Withrow has addressed the students of Knox at Galesburg, and been honored by the college with the degree of LL. D.

As his last service in this vicinity, at least for the present, Rev. W. A. Bartlett gave the baccalaureate before the graduating class of Oak Park high school Sunday evening, June 7, and in the afternoon administered the communion to the members of his church, receiving eight into fellowship, among the number the members of an entire family. The same day fifteen were received, six on confession of faith, into the Church of the Redeemer. The many friends of Secretary Herrick of the Education Society will be pleased to know that he has been offered and has accepted the presidency of Washburn College at Topeka. He is a good man for the position and Kansas Congregationalists may be congratulated on securing him as a leader among their forces.

**Ministers' Meeting.**

This was another Whitman morning. Dr. O. W. Nixon of the *Inter Ocean* and author of The Life of Marcus Whitman addressed the meeting. He was so eloquent and has such hearty sympathy with his subject that no one felt like interrupting him, though he ran over his time. As the result of the canvass thus far this year, $155,000 have been secured for the college. Both Dr. Nixon and Dr. Pearsons are anxious beyond all expression to secure the remaining $45,000 before Sept. 1. On the ground of patriotism those congregations which have given nothing to the college are to be asked to make some contribution either before or on July 5 or July 12. The contributions which have been made by Michigan and by Oberlin are gratifyingly large.

But the main address of the morning was from Colonel Fielding of the Volunteers, who desired the privilege of telling the ministers just how his movement differs from that of the Salvation Army, of which he was a member for about twelve years and to which he still bears warm affection. According to Colonel Fielding, there has long been a feeling among the higher officers of the army that General Booth failed to take into account the differences between American and English ways, and insisted on making rules for this country which could not be obeyed without friction. The new movement is American. It is also in close sympathy with the churches. While Colonel Fielding said that he himself and many others in the army had endeavored to work so far as possible with the churches, the most strenuous objection to this had come from the general. The Volunteers will put no hindrances in the way of their converts joining the different churches, although like the Salvationists they do not think that a person can serve with the Volunteers and discharge his duties to a church. They will observe the sacraments, although as yet the form and method of baptism have not been decided. They will make more careful provision for the instruction of their workers than Salvationists make or seem to approve. Property will be held by trustees chosen for the purpose, instead of being deeded over to one man as the property of the Salvation Army is now deeded to General Booth. The Volunteers, who have now been organized in Chicago eight weeks, have five posts in the city and thirty-four posts in the Northwest. The meetings are well attended and many conversions have taken place. So far as they can, without neglecting slum work, they will strive to reach a middle class of working men for whom no Christian body is specially working.

**A Unique Monument.**

A visitor to Oakwoods Cemetery will see near the monument to the Confederate dead, about 6,000 in number, a huge brown marble bowlder, on one of whose polished faces the following inscription has been chiseled:

To those unknown heroic men, once resident in the Southern States, martyrs of human freedom, who at the breaking out of the Civil War refused to be traitors to the Union, who (without moral or material support) stood alone among ruthless enemies, and after unspeakable suffering either died at their post of duty or, abandoning home and possessions, sought refuge and scant bread for their families among strangers at the North. To these pure patriots, who, without bounty, without pay, without pension, without honor, went to their graves without recognition even by their country this stone is raised and inscribed after thirty years of waiting by one of themselves. AN EXILED ABOLITIONIST.

Some of the persons most deeply interested in securing the monument to the Confederates who died here in prison during the war naturally are a little disturbed over this memorial to men who were outlawed in the South. Possibly it might have been as well had the bowlder been put in some other locality, but in all probability the man who paid for it felt, as did many others at the time of the dedication of a monument to the Confederates, that if the Confederates are to be honored those whom they compelled to leave their country or die should not be forgotten, and that the memorial of the one and of the other should stand as they now do near each other.

**La Rabida as a Sanitarium.**

Many visitors to the World's Fair will recall the rambling structure known as La Rabida. It was erected as an exact copy of the building in which Columbus was lodged for a time, and from whose inmates he received aid in his efforts to sail over the Atlantic. Unwilling to tear it down, the authorities have allowed certain partitions to be removed and such interior arrangements to be made as fit it to be a resting place for sick and tired children. For a long time there has been a sanitarium for children on the North Side, and for one season at least a boat anchored in the harbor was a refuge for the little ones during the heat of summer. The South Side now has a resort of its own, and with every prospect that it will meet an ever growing demand for a place where parents and nurses can take little ones to breathe the lake air and recuperate from the stifling atmosphere of many of their homes.

*Chicago, June* 11. FRANKLIN.

## THE ROMAN FAITH IN ITS HISTORIC HOME.

BY H. A. B.

Inasmuch as religion is the greatest interest of human life, that which appeals most to the ordinary tourist in the renowned cities of Italy is the fact that in them he stands close to one fountain of Christian history and to the thought and life of the earliest Christian centuries. The Protestant tourist cares little for the mere ecclesiastical traditions which rise up to greet him on every hand in the Imperial City. Bits of the true cross, drops of the Saviour's blood, the chains once around the wrists of St. Peter, handkerchiefs and other relics associated with this or that saint arouse a momentary curiosity, but seem of far too little consequence to justify the trouble of sifting the evidence as to their genuineness. It is enough to know that Paul was once here, even though his footprints may be thoroughly obliterated, while all the prestige and power of the Church of Rome, the tokens of its external greatness and the reminders of its former domination over the world carry a certain impressiveness even to the most ardent Protestant or the most confirmed skeptic.

It is hard for the passing traveler to tell whether or not the papacy today is losing its hold upon the Italian multitudes. Such a demonstration as I witnessed in St. Peter's on Easter and on the Sunday evening following, when, after an unusually long period of silence due to the Abyssinian disasters the Te Deum was chanted, would seem to show that still the crowds go up to Christendom's greatest cathedral to worship and to confess their sins after the approved papal fashion. The great Easter convocation had, it is true, a large sprinkling of American and English visitors, whose conduct and conspicuously displayed Baedekers showed them to be of an alien faith, but on the other hand there were hundreds of persons who bowed reverently in prayer and who seemed to be finding in the service satisfaction of their spiritual needs. This was all the more apparent at the service where the Te Deum was sung, when the great congregation took up the responses and a mighty volume of praise from thousands of lips rolled up to the ceiling. When, on rare occasions, the gorgeous Church of *Gesu*, in the heart of the city, is illuminated by the rays of hundreds of candles, the pressure of the crowds is so great that there is no superfluity of standing room, while every Sunday evening brings to *Trinita del Monte* an overflowing congregation to hear the Blue Nuns chant their sweet and moving strains, than which in all Rome there is no music more entrancing.

Yet if one should make a circuit with any degree of thoroughness through the 300 or more churches of Rome, he would find not a few where the number of worshipers on week days certainly did not greatly exceed that of the officiating priests. The utter indifference of the clergy to the size of their congregations is noticeable. They have a certain program to perform, so many bows to make, so many bells to ring, so many prayers to mumble, and they do not appear to care whether down in the nave one person is watching them or 1,000. In no particular is the contrast between the American pastor and the Italian priest more marked than in this. The latter never heard of such a thing as the problem of the second service. He is an utter stranger to that feeling of depression which steals over the pastor say about four o'clock on Sunday afternoon when it begins to rain. And as for a series of popular discourses, calculated to draw in the masses, your white robed ministrant of the Eternal Mysteries, as Rome conceives them, is altogether superior to that kind of a drain upon the modern minister's vitality and inventiveness.

Yes, there are some advantages in being a Romish priest, and what wonder is it that their ecclesiastical routine tends to make them corpulent and contented? Still there are many joys which they miss. There are few ministerial clubs among them at which they can read papers on the Advantages of a Water Barrel and Other Institutional Features, and they can never feel that occasional thrill of delight which comes from picking up *The Congregationalist* and seeing that they have been called to a larger field.

There is a good measure of truth, it seems to me, in one of Mark Twain's discerning observations to the effect that Roman Catholics worship God first, then the Virgin, then St. Peter, then a number of lesser saints, and last of all Christ himself. The kernel of the Christian religion may be there, but it is wrapped about so thoroughly with ceremonial observances of many sorts that there is a wide departure from the simplicity and purity of the early faith. Through all the centuries the hierarchy has played skillfully upon the religious faculties of great masses of men. The priests have catered to the yearning after God, which is part of our birthright. But what a distortion of pure and undefiled religion is the entire network of rites and ceremonies by virtue of which the great majority of the faithful are led to compress their religion into a relatively small fraction of time. They spend a few hours, kneeling or standing, very devoutly, it is true, in some consecrated place, then go their way apparently relieved of all religious duties and obligations, and if they want to lie and cheat they seem, in Italy at least, at perfect liberty so to do. It is true that we Protestants are not above reproach when it comes to comparing profession and conduct, but our ideas, at least, on the subject are correct, and the one thought which is being emphasized today in Protestant pulpits is the permeation of all departments of life with the religious spirit, and this idea is certainly not an outgrowth of the Roman conception of Christianity.

Yet, even with all this by way of criticism, one must acknowledge the service which the Roman Catholic Church has rendered in preserving Christianity, in rearing lofty temples to the praise of Christ, in forcing upon the attention of the world the religion of Jesus in objective forms. There must be in that religion a divine vitality, otherwise, throughout the long years of strife with earthly rulers and of internal dissensions, it would have perished utterly. If Paul came back to Rome today the evidences of Christianity wou'd seem to him quite another thing from the humble assemblies at the homes of the brethren who trudged along the Appian Way to meet him. Yet Paul would be broad enough to recognize any signs of real Christianity, even if they have taken more pretentious forms as the centuries have gone by. Yet the dark Mamertine dungeon, in which calmly and joyously he awaited his doom, is, in its way, quite as impressive as glorious St. Peter's, quite as much of a shrine toward which Christians gladly bend their feet.

For what, after all, explains the persistence of Christianity in the world for 1900 years? Is it not the force of personality behind all forms and institutions? The saintly souls of all ages, some of them of the Roman communion and some not of it, whose faith and hope no prison walls could bound, whose zeal no impending cross could abate—it is they who have preserved the Christian religion and passed it on to us. Some day all branches of the church will understand that in perpetuating the name and influence of Jesus upon the earth, more potent than lofty temples and priestly functions and splendid organizations, are the valor and the sacrifice of men and women for whom to live is Christ

# A Second World's Parliament of Religions.

By Rev. John Henry Barrows, D. D.

The echoes of the first parliament had many reverberations in France. Professor George Bonet-Maury, who represented liberal French Protestantism at the Chicago meeting of 1893, held several conferences in Paris and elsewhere after his return. He discovered that a deep and favorable impression had been made on a number of leading minds. Pamphlets, letters and newspaper editorials widened and strengthened this impression. Leading reviews, notably the *Revue des Deux Mondes*, indisputably the foremost publication of its kind in the world, treated the Parliament of Religions with considerable thoroughness, and the inquiry began to be made: "If this congress proved to be the most important feature of the Columbian Fair why should the Paris Exposition of 1900 want the dignity and significance of another similar assembly?" The meaning of the American parliament was of course variously interpreted, but two facts were plain. The first was this—that men of all faiths had met together in the spirit of love and toleration. The second fact was even more startling. The Roman Catholic Church, the strongest, haughtiest, most conservative and most exclusive of churches, took a leading part in that congress. It was also felt that France was a nation in which a demonstration of the supreme importance of religion might be of uncommon usefulness.

Grave difficulties presented themselves before the minds of those who began to hope. The Catholic Church in America is one thing, the Catholic Church in Europe is another. What would be the attitude of Pope Leo XIII.? Is there Christian spirit enough in France to fill such a parliament with the intensely religious atmosphere which made the Chicago congress at times almost a Pentecost.

Last summer I was invited to confer with the friends of the French congress. Archbishop Ireland had expressed the hope that I would do what I could in commending the plan to the leaders in France. Having only a few days in Paris at that time, I could accomplish but little. I met, however, Prof. M. A. Sabbatier, dean of the Protestant faculty of the university and editor of *Le Temps*, Zadok Kahn, chief rabbi of France, Professor Bonet-Maury, the Abbé Charbonnel, Father Hyacinthe and some others. In an interview published in *Le Gaulois* I said that if the chiefs of the Catholic Church in France withheld their co-operation I very much doubted the success of the parliament of 1900, but I called attention to the noble article which appeared that day in the *Revue de Paris*, written by the Abbé Victor Charbonnel, in which he published Cardinal Gibbons's assurance of the Pope's sympathy with this work of peace and fraternity.

This article of Abbé Charbonnel's was, it now seems, ill-timed. Nearly every one was out of the city the first of last September, and some of the progressive Catholic scholars who had hoped to co-operate in a propaganda for the parliament did not know of Charbonnel's aggressive and powerful plea until the conservative Archbishop of Paris had pronounced vigorously against the plan.

The *Revue Bleu* published a symposium of opinions called forth by Abbé Charbonnel's ideas, showing a considerable variety of sentiment. The Archbishop of Tours wrote: "I do not think that the holding of the congress in question is possible in Paris. America is not France, neither the people nor the clergy are alike." Archbishop Ireland, however, wrote: "I hope the congress of Paris will take place. It would be a shame if, while the other religions spoke, the Catholic faith were silent." The illustrious statesman, Jules Simon, who has just died, gave it his indorsement, provided the congress kept itself in the domain of human life and avoided theological discussion. Monsignior C. de Harlez, professor in the University of Louvain, a Catholic scholar of conciliatory spirit, heartily favored the scheme as a excellent preparation for sowing the seed of the gospel in non Christian countries.

About this time was published the letter of Pope Leo to Monsignior Satolli, which appeared to show that the Roman pontiff did not favor Catholic participation in a European parliament, although the letter was certainly capable of Archbishop Ireland's interpretation, namely, that Catholics were to be permitted to meet in separate halls in connection with such universal religious congresses. It is well known that the Pope approved the Chicago Congress, of which Cardinal Gibbons said: "It was the happiest event in the whole history of our young church in America."

During the winter of 1896 comparatively little was said and done by the organizing committee, representing Catholics, Protestants and Jews. An invitation, however, was sent to me to visit Paris in April and to hold a conference on the theme Religion and Human Fraternity. I arrived on the sixteenth and within a few days a reception was given me at the home of Col. and Madame Calmard du Genestoux, who are leading Catholics, and the spirit of utmost cordiality was manifested. Among those present I will mention only Frédéric Passy, member of the Institute and president of the French Society of International Arbitration, who had published an important pamphlet on the Chicago congress. On the evening of April 23 my conference was held and was attended by 650 people, specially invited, representing the best life of the university and of the Faubourg St. Germain. Eight abbés and many Protestant pastors were present. The presidency of the conference was given to Anatole Leroy-Beaulieu, member of the Institute, a distinguished Catholic layman, author of Israel Among the Nations and of The Empire of the Czars and Russians. On the platform were Abbé Charbonnel, the Jewish scholar Theodore Reinach, the Greek archimandrite of Paris, Prof. Albert Réville, George Picot, member of the Institute and historian of the States General of France, a Catholic layman of wide influence, Baron de Schickler, perhaps the foremost Protestant of Paris, and other leaders in religion and reform. A Catholic lady, who was a skeptic in regard to the parliament, had expressed the hope that this conference would not be "a rehearsal for the congress of 1900!" It seemed to her, however, when it occurred, to be such, and she was so greatly delighted as to become a convert! The president, in his felicitous speech of introduction, said: "A Greek priest once remarked to me, 'The walls that separate the churches are very high, but, thank God, they are not so high as heaven!'"

In my address I endeavored to show that the age of isolation is passing away, that the bounds of brotherhood are being enlarged and that religion itself is feeling the beneficent change. What had been a disintegrating was becoming a unifying force. Those of us who believe that our Christian faith has rightful claims to universalism are learning that the best propagandism is that which has love, kindness and toleration at the heart of it. A useful congress of religions could not be inspired by indifferentism. The American congress never once dreamed that all religions were equally good. I endeavored to remove any lingering prejudices or misconceptions which might be entertained in regard to the spirit and outcome of the parliament. Somewhat briefly and tentatively I touched upon the Paris congress. But I suggested some conditions necessary to its complete success. It must adapt itself to the aspirations of French society. It must be organized in accordance with rules such as were expressed in the Pope's letter to Satolli; it must concern itself supremely with the applications of religion to the moral and intellectual life of mankind, and it must command in the souls of those who conduct it magnanimity, sincerity and the widest sympathy.

My address was followed by some hearty words from Professor Bonet-Maury, referring to the India lectureship, founded by Mrs. Caroline E. Haskell, and its connection with the Parliament of Religions. A week later I addressed more than a hundred ladies of the Franco-English Guild, and it was felt that both of these conferences strengthened the faith that a universal congress of religions was possible in Paris. At a breakfast, attended by several of the orthodox Protestant pastors of the city, I found a general feeling of sympathy with my hopes. At a banquet at the Palais Royal, attended by large minded representatives of four religions and five nationalities, the sentiments which inspired the Parliament of Religions found utterance in eloquent and touching addresses. When the Catholic layman, Leroy-Beaulieu, of his own accord, offered a toast to the Paris congress of 1900, many present began to cherish a deeper hope that the congress would yet be actualized. At a dinner and reception given later by Madame Siegfried, I answered questions for an hour, mostly in regard to the methods by which such a parliament should be organized and the principles on which it should be conducted. Rev. M. Roberty, the eloquent preacher at the Oratoire, expressed the opinion that there is not religion enough in Paris to make the congress successful. He has written: "We are not worthy of it. In Amsterdam or Geneva what happened in America might be repeated." I saw so much of the nobler side of French life as to make me more hopeful.

All the world will be in Paris in 1900. A parliament could be made so attractive as to draw many thousands of earnest men

from Great Britain, America, Switzerland, Germany, Scandinavia, with representatives from all the continents. I am informed that in Holland, the home of Protestantism and of toleration, the journals for days gave full accounts of the Chicago congress, and that in Sweden many thousands of copies of a Swedish translation of the parliament's proceedings were eagerly purchased. There is a good deal of fear of the mockery and skeptical raillery with which a portion of the Paris press is sure to attack a congress in the interests of religion. On the other hand, the better journals of the French capital are known to be favorable. And, although my conferences occurred during a political crisis, such was the general interest in the proposed parliament that many columns of reports were published.

It is probable that the Paris congress must be carried on independently of the French Government, and that the Catholic clergy who are favorable must for a time remain in the background. With patience and much prudence the good cause may be still further forwarded by those who profoundly realize what grave interests of humanity may be promoted by a universal congress of the faiths. What an object lesson it might be in fraternity and religious tolerance! What a long step toward the unification of Christendom.

Is the Paris whose streets were once red with the blood of St. Bartholomew to give the world its noblest spectacle of spiritual brotherliness? Is the great, new hall of the University of France, decorated by the genius of Puvis de Chavannes, which has been offered for the parliament of 1900, to signalize the change that has come over human thought since the Sorbonne was linked with theological rancors and persecutions? Is the France of St. Louis and Joan of Arc, of Calvin and Bossuet, of Fénelon and Madame Guyon, of Pascal and Lacordaire, of Montalembert, Guizot and Pasteur, spiritually strong enough to inaugurate in Euro e a new epoch in religious history? Time will tell. But the present hopeful temper of the best religious minds in Paris is itself a chief marvel of these closing days of the century.

## WASHINGTON AS THE SEASON WANES.

BY LILLIAN CAMP WHITTLESEY.

During a recent session here of the Woman's Home and Foreign Missionary Society of the Methodist Church, South, it received an invitation to a tea at the residence of the Chinese minister. He and Mrs. Yang, in rich Eastern robes, received the ladies and listened attentively to a short address through an interpreter by the president of the society. In his reply the minister stated that there was no opposition on the part of the emperor of China or of the educated upper classes to the presence in that country of Christian missionaries; the antipathy known to exist is confined to the lower classes exclusively. Permission was asked of the minister to present a Bible to Mrs. Yang; he granted it, saying in English, "I thank you very much." Refreshments were served, and the minister seemed very much pleased to find that a young woman missionary could converse in his own language. I think that this is the first instance of a social function extended to a missionary society by a foreign legation at the capital.

At the request of the Korean minister, seven of his subjects have found shelter for the past few weeks in one of the dormitories at Howard University. These young men, gentlemen's sons, were sent to Japan to be educated. Not liking their surroundings, they ran away and shipped for Vancouver. Their case was reported to the minister here, who provided them transportation across the country and a temporary stopping place at the university. The question is now what next to do with them. They are very anxious to stay. Several ladies in the families of the faculty are kindly teaching them English. The young men, who are from eighteen to twenty years of age, are bright, polite and eager to learn. One hundred dollars a year would pay all the expenses of one of these youths for a year at the university.

In these two instances we have the heathen coming to our shores and crossing our thresholds, and the representative doorway of a most conservative Oriental nation literally thrown open to Christianity. An interesting feature of the Commencement exercises at Howard University this year was the dedication of the Andrew Rankin Memorial Chapel. It is tastefully constructed of red brick and is an addition to the group of buildings, balancing the new home of the president on the other side of the university proper. But far beyond the outward pleasing effect is the advantage to the students of the fine audience-room upon the main floor and the library accommodations in the basement. It is admirable for most of the Commencement exercises and for lectures, concerts and Sunday services.

During the struggle before the committee of Congress for the usual appropriation, much emphasis was laid upon the unsectarian character of the institution. In view of this, President Rankin was asked who was responsible for the design of the beautiful memorial window above the platform. It is in three panels, the central and largest representing the landing of the Pilgrims, and those upon either side a street in Leyden and the manor house at Scrooby. The whole is a memorial to the late Mr. Henry Stickney of Baltimore. Any one might be content to be responsible for a window so rich and suggestive in design, and when the president admitted that he had had something to do with it, he added, "but the Pilgrims were not sectarian, they belong to us all." Evidently the German Catholic firm who were to work out the design thought so too, for their first sketch showed the landing pilgrim in gown and cassock, with a crucifix in his hand.

The theological department draws no aid from the Government, but is supported by the A. M. A. At its twenty-third Commencement, held in the chapel, eight young men were graduated. In his annual statement Dean Ewell spoke of the necessary curtailment of the appropriation by the A. M. A. and the resulting pecuniary trials. He showed how far-reaching a charity it would be to endow a second chair in the seminary, and to what use smaller gifts to students could be put. Appreciative mention was also made of the late Miss Mary F. Andrews of Milbury, Mass, a steadfast friend of this department. Its undenominational character is shown by the fact that this year there have been four denominations represented in the faculty and eight amongst the students. While the instruction is not denominational, it is strictly evangelical. The report of the examining committee, made up of ten clergymen, was very commendatory. One of these gentlemen went so far as to say that the examination was "fully as good as those listened to at Yale and Union Seminaries and in some respects superior."

Many of the professors in this and other institutions, and most of the city pastors, will stay in town till after the Christian Endeavor Convention. Careful and extensive preparations are being made by an able and hard-working committee. Delegates will have no fear but that the accommodations will be ample. Everything possible will be done for their comfort. If cool weather prevails, all conditions will seem to conspire for a grand and uplifting convocation. The chorus of 4,000 voices has been drilling in sections, and will sing together for the first and only time at the base of the monument, Saturday, July 11. Three great tents will be pitched in the White Lot, and twenty churches will also be thrown open for services. A thousand uniformed ushers will be on duty day and night to receive incoming parties, escort them to their destinations, and, later, about the city. Maps, flags and guide books have been sent out as freely as public documents. In the parks the colors and outlines of the floral welcome are beginning to show. One of the street car companies is working diligently to have its rapid transit service ready before the convention. Sixty thousand bicycles belong here and many establishments are laying in an extra stock of wheels for the Endeavorers. Desirable excursions are planned for the days following the convention. The Hampton School and places made historic by the battles of the Civil War will have a great interest to eager Northern and Western eyes, while the ocean, the caverns of Luray and the Natural Bridge are easily reached.

One of the most interesting places in Virginia is Monticello, the home of Jefferson. The National Geographic Society went to it and to the University of Virginia for their summer outing not long ago. The fine old manor house rivals in situation and completeness Mt. Vernon and Arlington combined. It occupies the level top of a low truncated mountain, and from every side are beautiful views of hills and distant mountain ranges. The grand old trees, the extensive servants' quarters, and the proportions and design of the mansion itself give one a new idea of Jeffersonian simplicity. The master of that establishment made a personal sacrifice when he left the service of his 300 slaves and the hospitalities dispensed at Monticello for a three days' journey to Washington—a trip that we made in three hours.

Art is badly trammeled when tied to politics. We have had a signal instance in the criticisms upon the beautiful Marquette statue sent by Wisconsin for statuary hall. For fear of the A. P. A. no formal speeches of presentation were made. In submitting a design for the last panel in the historical frieze in the rotunda of the Capitol the chairman of the committee is met with objections. It is desired to represent the opening of the Columbian Exposition, but this introduces President Cleveland into the fresco, and there are some Republicans, and Democrats as well, who do not desire that.

The wedding of the Vice-President's eldest daughter and Rev. Martin Hardin of

Kentucky closed the social season here. The Vice-President and Mrs. Stevenson, with their daughters, are held in high esteem, and their experiences of sorrow and of joy have been shared by a large circle of friends. The marriage day was the tenth anniversary of that of the President, and he and Mrs. Cleveland received as many congratulations at the reception as did the bride and groom. Mrs. Cleveland seems more beautiful and gracious than ever, and continues to win all hearts. She and the children have gone to Grey Gables. Mrs. Stevenson also left a few days after the wedding, and the President's official family are scattering in various directions for the summer. One of the Cabinet, Postmaster General Wilson, is named among the speakers at the Christian Endeavor Convention.

Today the Capitol looked as though the storm center of politics was moving to St. Louis. There was a quorum in the House, but the ranks are thinning. The "Cherokee Strip," as the section where the Republicans lap over onto the Democratic side is facetiously called, was almost deserted. The Speaker was perfectly cool during a breezy debate about accepting the Senate amendments to the Sundry Civil Bill. Mr. Cannon of Illinois, who had the bill in hand, was pretty stubborn and said some very plain things about the Senate. Going from there to the Senate chamber the first words that fell upon the ear were, "A bill for the condemnation of useless and worn-out *cannon*." It was a relief to learn that it was nothing personal to the member from Illinois, only a part of the naval appropriation over which they were killing time. Senator Teller was walking about with his hands in his pockets, probably jingling silver. The fiery and voluble senator from South Carolina had departed, and there was the general air that prevails in a schoolroom just before dismissal.

*June* 11.

## HIS HIGH CONNECTIONS.

BY REV. A. H. QUINT, D. D.

It is fresh in mind that as a result of recent disturbances in the Transvaal several persons received sentence of death for acknowledged treasonable practices. Of course, it is seldom that political offenses, although treasonable (unless it be those of Irishmen), are now expected to receive severe punishment, and the sentences referred to have been commuted. But before this almost immediate suspension of sentence could be heard of, a request was hastily signed by most of our national senators and representatives, asking Transvaal clemency for the American who was unfortunate enough to be included in the list of the condemned. This petition, drawn by a senator, gave two reasons for clemency, one his previous good character, the other "his high connections." The latter phrase was used twice. Evidently it was considered by the senator who prepared the paper as a powerful argument.

In such a semi-official action is such a consideration really in good taste? Is it in accord with the American principle in our intercourse with other nations? Is it free from the danger that the government to which it was addressed would be led to suppose that a man who did not have "high connections" would not have excited so much interest among the members of our great legislative body?

I do not believe that, in the haste of signing, anybody but the mover noticed this particular expression. But it is unpleasantly suggestive. And yet I do not believe that in official action, and in careful scrutiny of any proposed resolve, either branch would allow any expression which would suggest anything derogatory to the equality of American citizenship. I am thoroughly sure that the executive branch of our Government looks only to the rights of American citizens as such, and their needs when in trouble, simply because they are citizens. The poorest and loneliest man is entitled to just the same protection under that flag which so many thousands of poor men fought and died to uphold as men who have "high connections." This is the American idea, this is the idea which our Government has always honorably maintained. To the honor of our judiciary I can positively assert my conviction, after observing the work of our New England courts for a goodly number of years, that our judges are never swerved from their duty by any considerations of poverty on the one hand or of high connections on the other. Indeed, if there is any bending I think it is toward the ignorant and friendless.

Within a week I saw a repetition of what connects itself with the theory of discrimination, namely, that the government exists to promote the greatest good of the greatest number. How such a wicked theory could have been suggested in a land which holds to equal rights it is hard to conceive. We have no privileged classes who are to be favored at the expense of others. Government exists to promote the greatest good of the *whole* number. It ought not to subtract from the good of a minority to add what is thus taken to the good of others. The fact that that minority is evidently needy is the reason why it should not be abandoned in promoting the prosperity of the greatest number. The sentence which I have quoted is the rule of majorities run into oppression. It tramples upon the needs of the needy, the appeal of the helpless. Nor can there be any greater fallacy than to suppose that the greatest good of the greatest number can really be promoted except by those things which promote the good of all. The moment that discrimination comes in, so that measures are adopted theoretically calculated to help classes and ignore the suffering remnant, that moment there will be a poison in the measures themselves. If the government should exert its influence discriminatingly for men of high connections, the government would begin to lose its hold. Government knows only citizens. It helps everybody if it is to help anybody. Unless it is adapted to help everybody it is essentially a partial failure.

I have written so far frankly to express political views. But I would not have done it except that underneath the whole is the Christian idea. It is the idea of the church in the world. It is the idea of the gospel in the heart of the church. There are no different gospels for different classes. There is no gospel good for anybody unless it is a gospel which by its divine and essential nature is good for everybody. There is no gospel for the educated and another for the uneducated. There is no gospel for wealth and another gospel for poverty. There is no gospel for one social standing and another for another social standing. There is no metaphysical gospel for one class and a plain gospel for another. Underneath all distinctions of class, education and philosophies must be the one simple gospel. If any supposed gospel is not adapted to the wants of every man it is not a true gospel.

Why not? Because all men alike are sinners. This is the fundamental assumption of the Christian gospel. All men need to repent of sin and turn to God. Jesus Christ our divine Lord suffered for the sins of the whole world, bearing their sins in his own body. To be born again of the Holy Ghost is the universal necessity. Men may, of course, disbelieve in these statements, but I am stating what is essential and absolute in the New Testament gospel. Where then are distinctions within the gospel possible? There is a common need. There are times when heart speaks to heart out from groups in society to those in other groups. Times when the common experience of trouble finds a common Lord; a common experience of spiritual need finds a common Saviour. A gospel which is not adapted to all persons is not a genuine gospel.

In one of the great New York churches, perhaps fifteen years ago, I heard the most honored preacher of that city. In the home to which I was invited for dinner I expressed some surprise at the simplicity and directness of the sermon which I had heard and I asked how such simple gospel sermons kept the house full of the class of people who were evidently present. "We have, indeed," answered the lady, "a great number of wealthy people. But we are plain people, after all, who know that we need the simple gospel and nothing else would satisfy us." She was right. A gospel for that avenue could do no good in that avenue if it was not the gospel for the poorest streets of that city. Crowds may be drawn in some localities by brilliant unbelief. I am writing now only of what kind of gospel is to make earnest Christians, spiritual churches and successful workers, wherever those Christians worship, wherever those churches are established and wherever faithful people work.

Some years ago, in the church of Notre Dame, Montreal, a genial priest showed some of us the rich vestments there in use. By and by he showed his greatest treasure. It was a rich cloth, most lavishly and expensively embroidered with gold. "There," said the kind-hearted old man, with his eyes glistening, "is the pall which is placed over the coffins of poor people. For many years I begged the money for this, and now the poorest man can have as fine a funeral as the richest." There was something touching in the old man's words. Maybe he remembered that as all men are equal in death, so Christ died for all men alike.

*The Christian Advocate* reckons the cost of the Methodist General Conference to the churches outside the city where it meets at less than four cents per member—and considers it cheap at the price. On the other hand the *Michigan Christian Advocate* calls it "a stupendous machine," and adds:

It comes and goes like clock work. It convenes by peremptory orders, is opened under disciplinary mandate, runs its course like a threshing machine, and turns out its results about like a grist mill. A great deal that is put into its hopper comes out in shorts and bran. Its fine flour of legislation is always limited. . . . A smaller general conference would be more serviceable. The church could run it, and not it run the church. Debate would be easier, clearer and stronger. Less time would be wasted in parliamentary blundering and maneuvering. The voice of real public sentiment would be just as likely to be heard, and urgent reforms would be quite as likely of adoption.

# The Home

## THE BEE AND THE ROSE.

There is a constant joy that I have found
On upland pastures in the light of noon,
Far from a human face or human sound,
That I could tell, were I a golden bee
Like this one who goes booming toward the sea,
Making the most of summer, gone so soon,
And passing on life's way melodiously.

There is an ecstasy that I have known
Among the shadows of green arching things
That I could breathe, if I had only grown
In fragrant beauty like this brier rose,
Which lowly lives and wholly unpraised blows,
Cheering the bright air where the robin sings,
And only this one simple duty knows!

—*Annie Fields.*

It is nothing unusual for an indulgent mother to shield the delinquencies of a child from the father but does she realize the lasting harm that may result from this course of action? Nothing is gained in the end by a policy of concealment. The child will unconsciously learn to equivocate, to deceive, to get the best of a bargain by artful misrepresentations. The father, whenever he discovers these attempts to keep matters from his knowledge, will be even more resolute and severe in punishment. Yet these same mothers would resent the imputation that they are responsible for any lack of dutifulness toward the father or for the moral obliquity of the children. A common form of this maternal weakness is to supply boys and girls who are away at school or college with spending money without the father's knowledge, an act which fosters a spendthrift habit and thus increases the evils already mentioned.

"The space between is the way thither." This is one of the hardest facts in life to learn. The mercenary and pessimistic spirits of our time have done so much to make us believe that a "pull" is the only means to success that we are always looking for short cuts. When it comes to character building, however, the "space between" must be traversed to gain the end—a well-developed soul. It is so hard, so revolting to our faith in ourselves, to find that we cannot become truly strong till we have borne chafing burdens, that to gain patience we must be tried and, in many cases, be found wanting before we have learned to wait hopefully, that to be true must cost us a searching of motives, all this is a humiliating revelation. It is so ignominious to be forced to admit that we have the same seeds of jealousy and uncharitableness in our hearts which we abhor in others. But until we have learned this from sad experience we are not free to overcome our evil with good. We must begin just where we are.

## THE WOMAN'S POWER.

Two new books have just come from the press, Swinburne's The Story of Balen and Stevenson's Weir of Hermiston. So alike in their witchery of expression and their power to reveal the possibilities of the English language, whether used in verse or prose, it is interesting to find them dedicating their books to women, concrete personalities that have touched and transformed them.

Listen to Swinburne as he says to his mother:

Love that holds life and death in fee,
Deep as the clear unsounded sea
And sweet as life or death can be,
Lays here my hope, my heart and me,
Before you, silent, in a song.
Since the old wild tale, made new, found grace,
When half sung through, before your face,
It needs must live a springtide space,
While April suns grow strong.

And Stevenson as he says to his comrade, his censor, his spur, his wife:

I saw rain falling and the rainbow drawn
On Lammermuir. Hearkening I heard again
In my precipitous city beaten bells
Winnow the keen sea wind. And here afar,
Intent on my own race and place, I wrote.
Take thou the writing: thine it is. For who
Burnished the sword, blew on the drowsy coal,
Held still the target higher, chary of praise
And prodigal of counsel—who but thou?
So now, in the end, if this the least be good,
If any deed be done, if any fire
Burn in the imperfect page, the praise be thine.

## HIGHER EDUCATION AMONG WAGE-EARNING WOMEN.

BY HARRIETTE KNIGHT SMITH.

Amid the multiplication of woman's organizations, developed mainly by her larger place in industry, there are some significant elements which remain almost unemphasized, chief among which is the great work woman herself is accomplishing for her higher intellectual life. This impulse first expressed itself in America, during the early days of the Lowell cotton factories, in which the daughters of New England farmers worked for half of the year in order to support themselves at schools like Bradford Academy or Ipswich Seminary, or to help earn the college expenses of their brothers at Yale, Williams, Dartmouth or Harvard.

For the first twenty years the Lowell factories might have been classed as a select industrial school for the higher grade of New England's young people. The girls there were just such young women as today are knocking at the doors of Smith, Wellesley and Vassar Colleges. They went to Lowell to labor with their hands, but this did not hinder the employment also of their minds, as their overflowing mental activities manifested. These young women who toiled together cleared away the first weeds which concealed the path of independent labor for other women, and by their association as factory operatives practically said that in America no real odium should ever be attached to any toil that an honest, self-respecting woman may undertake. Girls had never before tried this organized experiment, but they found it evolved in them a dormant strength of character as well as of intellect. The societies for mutual improvement which they organized, the magazines they edited, the poems and essays they wrote were but the beginnings of this line of work throughout the land.

Without reference to their wealth or social standing all women are today placed in one of two ranks—women who *do* something and women who do *nothing*. Society leaders have not wrought this condition of affairs, but the working girls have led others in their higher valuation of an all around education and to their influence can also be traced the establishment of colleges distinctively for women. For a half-century Boston has been the nerve center of this movement, largely through the influence of Lucy Larcom, herself a Lowell factory girl. In this city there was organized several years ago, in one of the most aristocratic of the Back Bay churches, a society among its young women called The Friendly Workers' Club, whose object was to bring into a closer acquaintance and mutual helpfulness the rich young women and the wage-earners of its membership. For years this has been maintained in a cordial spirit, the society girls acknowledging that the actual contact which the business girls held with the dollar-and-cent world has been the source of great gain to them. Regular courses of study have been maintained by this organization, while such subjects as Banks and Banking, Strikes, and various other phases of political economics, have been carefully discussed.

At this point I am brought to describe the helpful work which has been accomplished in this and other Boston organizations by one who has persistently sought to conceal herself behind the cause in which she delights. A graduate of Ipswich Academy and a pupil there of Lucy Larcom's, her association with this form of education is logical and is but the evolution of the Lowell idea. For fifteen years thousands of readers of *The Congregationalist* have been familiar with the initials "F. J. D.," and occasionally have seen the full name of Frances J. Dyer, who was the founder, under Mr. Richardson's management, twelve years ago of its Home Department, and whose unostentatious but important work has weekly enriched multitudes of homes. Yielding to the desire of representative persons and of her young students also, *The Congregationalist's* editors have accorded me the privilege of putting into words an outline of what she is doing for wage earning women.

Seven years ago Miss Dyer became a member of Berkeley Temple (an institutional Boston church) and an impulse to be of actual service led her to see that few of the self-supporting women of this congregation had time for a daily perusal of the newspapers. Realizing that her editorial reading could be turned into profit for these women, she organized a class in their interests. In the beginning the meetings took the simple form of familiar talks on What and How to Read. Later, as they increased in numbers and interest, the more definite name of Newspaper Class was adopted; this became the Current Events Class, and in 1894 the Current Events Club was organized. During the last seasons, in addition to current history, considerable time has been devoted to the study of Tennyson (The Princess, Idyls and In Memoriam), beside several evenings to Mrs. Browning, Lowell and Wordsworth, together with regular courses of general history. The organization began with an attendance varying from fifteen to forty, which steadily increased until last winter it numbered eighty and occasionally over a hundred. During the five winters of its existence an attendance of 4,272 is officially recorded.

As the Berkeley Temple young ladies gave enthusiastic accounts of their meetings, other young women were eager to come under Miss Dyer's instruction, and this desire led to the establishment of two more current events and history classes for working women—one in the Friendly Club (before mentioned) and the other in the Congregational House—so during the past season she has devoted her Tuesday, Thursday and Saturday evenings to these classes. In a note written to Miss Dyer by one of these women is this sentence: "I feel that I owe you much, since in so many ways you have taught me how to teach myself," which is an exact definition of the sort of instruction which she imparts. Another thus words her appreciation of benefits received:

With eyes half shut and ears that heard but dully,
With just a strip of sky above my head,
Beneath my foot enough of earth to stand on,
I walked one day along life's beaten track,
Till suddenly, without one herald note of joy,
I found myself before a gracious presence,
Who stood with outstretched hand and smiling eyes,
While all the word she said to me was, "Come!"
And, leading, brought me to a wide, clear place,
Wherein I stood, with boundless blue above my head
Beyond the utmost gazing of my wondering eyes.

The composite photograph of the membership of these classes would include those found in positions of trust, as stenographers, leading saleswomen, cashiers, bookkeepers and other clerical relations. As one follows them, after a day of exhausting nervous strain, into one of the cheerful rooms where Miss Dyer meets them, he understands, in looking into their eager, intelligent faces, why she says: "Whatever time it demands, I cannot afford to give up 'my girls,' since association with them is such an uplifting influence." Could you hear them discuss at these meetings the essential features of municipal reform, permanent courts of arbitration, different phases of the recent bond issue, bimetallism, the text of the Monroe Doctrine and subjects of like dignity with an intelligence which would do credit to a college class of political economy, you would go away with a new impression of the working girl and thorough appreciation of Miss Dyer's efforts and influence.

Even a casual visitor would notice a significant distinction between the spirit and methods of Miss Dyer's work and the attitude of many of the philanthropic women who are striving "to elevate the working classes." Instead of dealing out information from her superior hight in a patronizing manner, taking it for granted that her hearers are lamentably ignorant concerning literature and art, Miss Dyer's position is one of recognition and respect for the education and general information of her girls, and she shows rare tact in assuming their familiarity with a standard book or a noted picture. What though the members of the class do not always realize their friend's expectations? Her belief in them acts as a spur and they are sure to return home ashamed of their ignorance and determined to remedy it. This power of inspiring study and thought in others is one of the great secrets of Miss Dyer's success, whether it be among wage-earners or leaders in society.

As women at the head of cultured homes heard of these classes of working girls, and watched the results of Miss Dyer's influence upon their lives, a desire to see and know her themselves led to the formation of morning classes in Brookline, Winchester, Newton and Boston Highlands, where representative women have grown as enthusiastic in appreciation of her helpfulness as were ever "her girls."

Unlike many another Miss Dyer has organized her work with the church as a center, giving as generously on Sunday of her time, thought and energy to her Normal Bible Class at Berkeley Temple as to the Current Events Club on a week day. The secret of her success is here revealed, for from her open Bible comes the large interpretation of the world's development down the centuries since Christ, the supreme teacher, called from their fishing boats his first disciples and intrusted to them the commission of truth-bearing to all nations. University extension this surely is, but higher and grander, for it bespeaks the final triumph of Christlikeness upon the earth, since all comprehensive study of both ancient and current history centers around the cross of Christ—the most marvelous educational gift of God to man.

## SOME METHODS OF FEEDING IN DISEASE.

BY CHARLES W. HARWOOD, M. D.

Although much has been written about feeding the sick, most of the popular articles deal with dainty dishes to tempt the laggard appetites of convalescents rather than with a suitable dietary for those who are seriously ill. When a physician is employed this falls properly under his care, nevertheless some general information on the subject will not come amiss and will prove especially useful in those families where medical aid is never summoned until illness becomes serious, or where the invalid obstinately protests against calling a doctor.

An energetic watchfulness is necessary to make sure that the food is sufficient in amount as well as of proper kind. Although in some maladies and with people of strong constitutions a twenty-four hours' fast is not harmful, it should not, as a general rule, continue longer than that period, and a systematic course of feeding should be promptly begun when sickness attacks those who are weak or elderly. It is not sufficient to ask a patient what he wants, or "if he wouldn't like something to eat." Decision is irksome and often the thought of food produces repugnance. On the other hand, a little surprise may tempt the appetite. The food should be brought in at regular intervals, without previous announcement, and given to the patient in full expectation that he will eat and enjoy it. Liquid food is generally agreeable and, unless contrary to a physician's orders, may include beef tea, mutton or chicken broth, milk and strained oatmeal gruel. Soft custards and the beaten whites of eggs, with a flavor of salt, are often permissible. Koumyss, fermented milk, may be given when a slightly stimulant food is needed and barley water when there is much irritability of the stomach. This list is far from exhaustive, but the articles mentioned may be used in most diseases with perfect safety. The commercial beef extracts and milk foods are conveniently prepared and some of them are remarkably good.

Whenever a varied diet is allowable each meal may well differ from the preceding one and, unless the invalid expresses some decided preference, it is seldom advisable to let him know what is coming next. A frequently repeated portion of food becomes too much like a constantly recurring dose of medicine; it palls on the appetite and needlessly emphasizes the fact of sickness. Usually a cupful of liquid food should be given every four hours, and, by the way, a cupful should measure just half a pint. Unless it is necessary to awaken the patient for a midnight lunch, this will amount to five meals a day, or two pints and a half, an amount which is certainly small enough. All of this should be nutritious food. A cup of weak tea will not answer for a meal, although, when tea or coffee are admissible, they may be given also and preferably at the time of day when they are taken in health.

It is generally possible to arouse a sick person and administer the prescribed food and medicine. This is fortunately so in the stupor of typhoid fever, but in some diseases a profound lethargy may forbid the voluntary act of drinking. This condition too often becomes the signal for relaxation of all effort, and the patient is simply allowed to die. It may be utterly hopeless to keep up the fight for life, but if there exists the slightest chance of ultimate recovery it is well to know that, as far as feeding is concerned, one may still be master of the situation. As a matter of course, only liquid food can be used, and this should be given by half-teaspoonfuls. Having raised the patient's head, thrust the spoon far into his mouth and empty it with a downward pressure upon the back of the tongue. Reflex action is excited by the pressure and swallowing becomes automatic. This procedure must be kept up until a sufficient amount of nutriment has been taken, and it should be repeated at proper intervals.

In some affections of the throat food is often refused because the act of swallowing is so painful. This may happen, for instance, in tonsilitis and in the rare cases when rheumatism invades the larynx. Even liquids cause much distress, but small lumps of ice can be swallowed with comparative ease. Taking a hint from this fact, we may overcome the difficulty by freezing the beef tea or diluted beef extract. Procure from a druggist a dozen test tubes, which should not be much more than half an inch in diameter. Fill with the beef tea and plunge them into a freezing mixture of broken ice and salt. When taken out the warmth of the hand will release these little sticks of ice, which may then be broken up and given to the invalid.

The last resource to be mentioned and the most valuable one is, of course, rectal feeding. It may be employed in the emergencies mentioned above, but is of especial use when the stomach will not retain any food, or when there is some constriction of the alimentary canal, as in obstructing cancer or intestinal stoppage. If this treatment is to be adopted, the lower bowel should first be cleared by an enema of warm water and afterwards three-fourths of a cupful of warm liquid food, preferably with the addition of some form of digestive, should be carefully injected. This must be repeated every four or five hours to take the place of regular meals. Food thus administered is absorbed and nourishes the body, satisfying the sensations of hunger and thirst. It is certain that life can be sustained in this way for a long time, when not a particle of food is taken by the mouth.

## A CRAWLING HOUSE.

BY MARY MANN MILLER.

The first time I ever saw this curious house I discovered it quite by accident in a stony brook. I was sitting on the stones idly looking into the water, never dreaming there was anything interesting near, when my eye was caught by a movement on a stone under water. I looked closer and saw what resembled a bit of gray match, tapered off at one end, and walking about by means of some legs at the other end. Wondering what in the world it could be, I took hold gently and lifted it out of the water. Immediately the legs disappeared inside, and I found that I had picked up bodily out of the water some creature's house with the owner at home! When I put it back, out came the legs and a head, very cautiously,

and the house walked off. I noticed that it traveled up stream, and in a moment settled down quietly to wait for its food.

You can imagine that I was pleased with my discovery and that I began to look about pretty sharply for more interesting things. I found several more of the crawling houses, all headed up stream, and among other things some curious little empty cases glued against the side of a stone above the water. They were about three-quarters of an inch long, shaped like a tube, and perhaps you will hardly believe me when I tell you they were made of grains of sand. But it is the solemn truth, and almost any one of you can hunt up some of the cases and prove it for himself. The grains of sand, many of them transparent, were set in side by side and glued together, making a beautiful little home for some creature.

Of course I greatly wondered what was the name of the owner of the crawling house, as well as what had made the cases of sand. I soon found some one who could tell me that the cases were those of caddice worms, but it was some weeks before I learned that the others were caddice worms, too. So they were cousins, you see, and the wonderful thing about them both is that they build their own houses! It was easy to see that something must have glued the grains of sand together into that pretty tube, but how any creature could have made the crawling house was more than I could understand, for it looked as much like one piece as any snail shell that ever grew. But the wise man to whom it was sent said it really was a caddice and, moreover, that this particular kind had never been described, so I was almost as much of a discoverer as Columbus himself.

I put two or three into a tin box with water and stones and carried them back to the house, where for several days they lived in a tumbler. One crept up the side and stayed there, apparently fastened to the glass. Perhaps he glued himself there with the glue he uses to build his house. In the water was another animal, as I soon saw—a white, transparent atom of a thing, much smaller than the head of a pin, that went spinning about at a great rate. Every time it came near the caddice worm he stretched out his legs as if to seize it, but it never came near enough to be caught. Soon I noticed that the caddice stayed in his case all the time, and I began to fear he was starving, so I took a tiny bit of raw meat and, stirring up the water to make him put his head out, I let it float down to him. To my delight he caught it, folded all six legs over it and retired into his house, where I suppose he ate it. After a few days, as I saw they could not get their own living where they were, I emptied the tumbler into a stream on the place, in which I hoped the caddices could live.

Now that I had learned their name, I knew there were books that would tell me more about them, so I read everything I could find in the home library. The mother of the caddice worm is called a caddice fly, though she looks more like a moth than a fly. She lays her eggs in water, and when they hatch they are these little worms. They immediately go to work to build houses to protect themselves from the fish that like to eat them. These cases are made of different sorts of stuff, for there are a great many cousins in the caddice family and each uses a different kind of building material, such as bits of grass, stems of rushes, leaves, pieces of wood, silk that they spin themselves and even the shells of wee snails—sometimes with the live snail still in them!

They are clever little worms, for they always manage to have their houses heavy enough to keep them at the bottom of the water, and yet so light that they can be moved easily. If they could swim they would probably make them light enough to float, but they can't. Most of the caddices move about, but you remember I found the case of one kind fixed to a stone, and this one lives always in the same place, stretching its body far out of its home to get food. There is another species that actually weaves a little fish net of silk and stretches it across the water, between two stones, to catch his food. You know that many insects pass through three changes in their lives, and when they leave the egg are first some kind of crawling creature, then sleep for a while, and at last become a flying thing. The caddice worm is in the first stage, and when he comes to the second he shuts up the open end of his house and goes to sleep. But in order to breathe he must have water running through the case, so he leaves a hole in the door, or makes it like a sieve out of silk threads. Then he goes to sleep, and when he wakes up he crawls out of the water, breaks open the skin he slept in and flies away, a full-grown caddice fly.

## A YELLOW PANSY.

To the wall of the old green garden
A butterfly quivering came;
His wings on the somber lichens
Played like a yellow flame.

He looked at the gay geraniums,
And the sleepy four-o-clocks,
He looked at the low lanes bordered
With the glossy growing box.

He longed for the peace and the silence,
And the shadows that lengthened there.
And his wild, wee heart was weary
Of skimming the endless air.

And now in the old green garden—
I know not how it came—
A single pansy is blooming,
Bright as a yellow flame.

And whenever a gay gust passes,
It quivers as if with pain,
For the butterfly soul within it,
Longs for the winds again.

—*Helen Gray Cone.*

Accept the place the divine Providence has found for you—the society of your contemporaries, the connection of events. Great men have always done so, and confided themselves, childlike, to the genius of their age, betraying their perception that the eternal was stirring at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not pinched in a corner, not cowards fleeing before a revolution, but redeemers and benefactors, pious aspirants to be noble clay, plastic under the Almighty effort, let us advance and advance on chaos and the dark.—*Ralph Waldo Emerson.*

The period of time is brief,
'Tis the red in the red rose leaf,
'Tis the gold of a sunset sky,
'Tis the flight of a bird on high;
But one may fill the space
With such an infinite grace
That the red shall vein all time,
And the gold through the ages shine,
And the bird fly swift and straight,
To the portals of God's own gate.

## Closet and Altar

*The deepest prayer a human being can breathe was uttered by the Psalmist centuries ago: "O, knit my heart unto thee!"*

If thoughts not our own come to us through natural objects around us, it is because an unseen Thinker has put them there for us to read. If our hearts are warmed, in deep mountain solitudes, by a love which radiates out of the inmost silence and loneliness, it is because an unseen Lover is within that throbbing vastness, wrapping us about with it as with his garment folds. The very air of some lofty wilderness retreat, sought uncompanioned, is often to a burdened heart like the presence of a sympathetic friend. They who have never wept lonely, happy tears in the presence of Nature, over the suddenly elucidated or gradually illumined mysteries of their own lives, have not guessed how near she can come to the human soul. She *can* speak, she *does* speak with the very accents of Christ. From communion with the soul's best Friend in the sanctity of her solitudes we often return to the closest earthly companionships slowly and with reluctant steps.—*Lucy Larcom.*

The voice of nature is none other than the voice of God. Our Lord himself tried to teach us that God, of whom we speak as so far and so silent, is very near and is speaking to us all day long. We think ourselves very pious if with narrow literalism and stupid superstition we profess to worship the words of holy books, written hundreds of years ago, as though they were the only voice in which God ever had spoken or could speak to us; and all the while we lose the whole significance of our Saviour's lessons from that other book of God whose secret lies ever open to the eyes which will read it.—*F. W. Farrar.*

The word were but a blank, a hollow sound,
If he that spake it were not speaking still,
If all the light and all the shade around
Were aught but issues of Almighty Will.

So, then, believe that every bird that sings,
And every flower that stars the elastic sod,
And every thought the happy summer brings,
To the pure spirit is a word of God.

—*Coleridge.*

Almighty Father, we do well to mark thy wondrous works and to gladden our souls with the marvelous beauty of the things thou hast made. If we neglect to do this pity us and grant us a fuller knowledge of thee. Would that we trembled more at the exquisite beauty of the garment of God; would that we could rise to the glory of the Wearer of it! But we thank thee if we may but touch the hem of thy garment, if our glad souls have been carried up to thee with the song of the birds, with the child's gladness and with the summer sunshine. Give unto us the open, observing eye, the faithful, trusting spirit, the joy in thy works by which we may come to understand the glories of the Lord. Let no word of thy writing be lost upon us, nothing that thou hast made be other than a thought of God to us. May we through the things that are made ofttimes pierce to the things of God, and by the beauty of that which thou hast expressed, learn the eternal beauty and unbroken blessedness of him from whom it comes. Amen.

# Tangles.

*[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]*

### 54. CHARADE.

Little *Salmo fontinalis*,
Happy as the day is long,
With a score of speckled beauties
Speeds the rippling brook along;
ONE as frolicksome and merry
As the brownies in their dell,
Through the reeds and rushes darting,
To the brook their gladness tell.

Little *Salmo fontinalis*
Has a wary, watchful eye—
TWO, as the most timid maiden,
Is he ever coyly shy,
As h e marks the faintest footfall,
Seeks at once the alder's shade,
To the deepest pool receding,
Or the purling, bright cascade.

Little *Salmo fontinalis*,
With his scarlet dots so gay,
Daintiest of all the fishes,
Sylphlike is in sportive play;
If you once can ALL his terrors,
Watch him through the ripple's gleam,
Little *Salmo fontinalis*,
Sylvan fairy of the stream.

AN X.

### 55. A BLACKSMITH'S TANGLE.

A chain is in seven pieces, and each piece has five links. The chain is to be united into one circular chain. To open a link costs four cents, and to solder it together again costs seven cents. How much less than seventy-five cents will it cost to unite the pieces into one single circular chain? G. O. FAY.

### 56. RIDDLES.

I.

In cities or the country round,
Or, very often, out at sea,
This question—mystery profound—
If I could think, might puzzle me:
Since I can never walk around,
Why are three feet provided me?

II.

Of coarse, unyielding stuff, I lead
A life of ups and downs,
Greeted, whene'er I cross your road,
With weary sighs or frowns;
And, though some men the source of fame
And goodly living find me,
Few care to come before me, lest,
Perchance, they get behind me!

MABEL P.

### 57. MAGIC CROSS.

Arrange the numbers from 1 to 17 in the form of a cross in such a way that the numbers from each point to the center inclusive will add up 39, and any four numbers at equal distance from the center will add up 38.

QUIZ.

### 58. MYTHOLOGICAL CROSS-WORD.

1. With trident armed, on dolphin's back,
This god rides o'er the sea.
2. And this one haunts the leafy bowers,
On tuneful pipes plays he.
3. In gloomy caverns down below
Dwells one 'mid flaming fire.
4. Entrancing sounds this beauteous youth
Strikes from his golden lyre.
5. With hounds and horn and maiden train,
This huntress scours the wood.
6. This monster, with but one great eye,
Ulysses brave withstood.
7. In times of war all sought his shrine,
Whose star was bloody red.
8. This hand could hurl the thunderbolts,
Fierce lightnings crowned his head.
9. Symbol of life, this butterfly
Was Cupid's love, they say.
10. The golden apple, beauty's prize,
This goddess bore away.
11. This boatman ferried o'er the Styx
Poor souls whose life was done.
12. Her face this "flower maiden" turned
Forever toward the sun.

One letter from each name will spell
A goddess great and good.
In Grecia, fair, on classic hill,
Her splendid temple stood.

F. A.

### ANSWERS.

48. Spared, drapes, spread.

49. Feed, beef, deer, week, leek, beet, seed, peel, heed, keep, feet, bees, feel, need, peer, fees, heel, deep, keen, keel, reef, peek, seem, deem, seer, reek, weed, sees, reel, beer, been, seen, meet, ween, weep, meek, deed, veer, seek, jeer, leer, reed, peep.

50. Pharisee.

51. 1. Dandelion. 2. Coreopsis. 3. Valerian. 4. Weigelia. 5. Chamomile. 6. Portulaca. 7. Moonflower. 8. Magnolia. 9. Primrose.

52. Anemone.

53. 1. Cur-rent. 2. Cur-tail. 3. Cur-rant. 4. Curling. 5. Cur-few.

Solutions received to May Tangles: Mrs. G. E. Aiken, Newton, Mass., 46; A. E. L., Lawrence, Mass., 43, 44; Nillor, Middletown Springs, Vt., 43, 44, 46, 47; H. H., Sherbrooke, Que., 44, 45, 46, 47; Mrs. Edmunds, New Haven, Ct., 44; Mrs. M. A. Harrington, Webster, Mass., 39, 40, 41.

A solution of the "Town's Tangle," published March 26, has just arrived from friends of Tangles in Asia Minor, seven of the members of the Junior Class in the Bardezag (Ismidt) High School having correctly worked out the problem, which was given them as an exercise in bookkeeping. The principal states that it is only by great good fortune that a *Congregationalist* ever succeeds in reaching them, on account of the interference of the Turkish authorities with their mail.

Another Tangle of a practical kind has been handed in for this week by a correspondent. While it looks easy and is less confusing, perhaps, than the bookkeeping problem, there is good reason to believe that not all who attempt to solve it will give the correct answer. Try it.

## ABOUT PEOPLE.

Mark Twain is said to have a curious aversion to writing while in the presence of others, so that even his most intimate friends have never seen him at his literary work. This was a peculiarity of Sir Walter Scott also, who used to rise at four in the morning and do his writing while the members of his household were still in bed.

Russia's young empress has shown her courage in discountenancing the use of tobacco by the ladies of the court of St. Petersburg, for nearly every woman in royal circles is addicted to smoking. The czarina is credited with saying that a cigarette in the mouth of a woman is as bad as an oath in that of a man, and she has requested that neither her ladies-in-waiting nor the ladies of the court should approach her as long as there is the slightest aroma of tobacco about their persons. It is said that Queen Victoria is the only other sovereign in Europe who manifests so strong an aversion to tobacco.

Romantic stories are told of the courtship and happy married life of Major McKinley and his lovely wife. It is interesting to learn that a common interest in Sunday school work first drew them together. In the town where they lived she was teacher of a large Bible class in the First Presbyterian Church and he was superintendent of the Sunday school in the First Methodist Episcopal Church. In going to and from their respective services they passed each other at a certain corner, and often lingered to talk over their work together until the time came when they decided to join forces and walk in the same direction for the rest of their lives.

When the emperor of Germany visited Venice a gala performance was arranged in his honor for Sunday evening at the principal theater. It has long been the custom in Venice to have special attractions at the theater on Sunday, and in this instance, of course, a supreme effort was made to honor royalty. But to the Countess Morosini, who was the bearer of the invitation, the Protestant ruler gave a firm, though courteous, refusal, explaining that since his accession to the throne he had never attended a theater on Sunday. Whether this carefulness arises from his own increased sense of responsibility to God, or from deference to the sentiment of his people, we may hail it as a hopeful sign for nation and ruler.


# Individual Strawberry Shortcakes

Sift with one quart of flour two teaspoonfuls Cleveland's Baking Powder and one-half teaspoon salt. Rub in shortening (one-half cup butter and one tablespoon lard) and wet with enough sweet milk or water to make a soft dough. Handle as little as possible and roll out about one inch thick. Cut the desired size with biscuit cutter and bake twenty minutes in a quick oven. Break in half and butter.

Have ready a quart of berries, crushed and sweetened with one small cup of granulated sugar. Place lower half of biscuit, buttered side up, on plate on which it is to be served; cover with crushed berries, then on top the upper half, buttered side up, cover again with crushed berries, and serve at once with or without cream or strawberry sauce.

**Cleveland's Baking Powder "Pure and Sure."**

Better bread and more of it.

# "Duluth Imperial" Flour

always leads. It's way ahead of the so-called "best" flours. Housekeepers know now about DULUTH IMPERIAL, and

**"20 loaves more to the barrel."**

If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal, and we'll tell you where to get it.

**DULUTH IMPERIAL MILL CO., Duluth, Minn.**

# The Conversation Corner.

THE Corner has been taken up for two weeks with Anne Bradstreet, Pomiuk (*Gabriel*) and the seaside church, but now we must get back to our legitimate business of asking and answering questions and reading Cornerers' letters. I can give you specimens of each without going very deep into the drawer.

NORWOOD, MASS.

*Dear Mr. Martin:* Will you kindly tell me the names of the presidents of the Third Republic of France up to the present date, especially those who have held office since 1890?

EVERETT R.

A school teacher came into my library just after I received this letter and I passed the ? over to her—I have noticed that real enthusiastic school teachers know almost everything—and she replied: 1870 (the date of the great war with Germany), provisional government; 1871, M. Thiers; 1873, Marshal McMahon; 1879, M. Grevy; 1887, M. Carnot, assassinated; 1894, M. Casimir-Perier; 1895, M. Faure. Most of these men seem to have ended their term of service by resignation. Why? Presidents of the United States never resign—and seldom any other public officers. I should think that would be a good subject to study up. Are the French presidents elected for four years? Is their relation to the Ministry and to the Assembly (answering to our Congress) different from our government?

FRUITVALE, CAL.

*Dear Mr. Martin:* Can you tell me who wrote "Mary had a little lamb," and when it was written?

S. M. F.

If this questioner had kept an indexed Scrap-book, she would find under "*Mary and her lamb, authorship of poem,*" reference to page —, where would be pasted the Corner of Dec. 6, 1894, with the whole story. The authorship is there attributed to Mrs. Sarah J. Hale and the reasons given. I have since had various letters in favor of another author, but none that seem to break the force of those reasons.

RED ROOF (MASS.).

*Dear Mr. Martin:* I want to put a puzzel in *The Congregationalist.* Will you please put it in? Why is an elephant like a wheelbarrow? Just put in the question and a few words as you think. I will tell you the answer, but don't you put it in.

With much love, CONSTANCE P.

Can the Cornerers tell that "puzzel"? I am sure I could not, except with Constance's secret postscript.

BOSTON.

*Dear Mr. Martin:* L. C. D. [Corner of May 28] can find Miles O'Reilley's poem to Secretary Stanton in a volume, "The Life and Adventures of Private Miles O'Reilley," published in 1866 by Carleton of New York, page 42. Yours truly, A BIG CORNERER.

NORFOLK, CT.

*Dear Mr. Martin:* Today when *The Congregationalist* came [March 5] I looked at the Conversation Corner and saw Raymond G.'s question, "Which is of more benefit to mankind, a moss-covered stone, or a rolling stone?" The other day I was reading about Peter Cooper. The book told about the different trades he used to do and that he did not make any money from them. After a while he thought of the old maxim, "A rolling stone gathers no moss." He thought that he was a rolling stone and so he stopped rolling. I think that a moss-covered stone is the more benefiting. CLAUDE K.

No doubt Claude is right. A boy—or anybody else—would better stick to one thing, patiently and thoroughly, and, if it is an honest thing and he puts brains into it, he will succeed some time. Certainly, the money rolled in upon Peter Cooper and he did great good with it. Have you ever heard of Cooper Institute, New York city?

WORCESTER, MASS.

*Dear Mr. Martin:* In answer to Dwight C.'s question in the Corner of May 21, "What constitutes a set of stamps?" I would say that it includes all the different values of one issue. An "issue" is a series of stamps of any number of values, put forth by a government at a certain time or for a certain period. The "Columbian stamps" were an "issue," and one of each of them, from one cent to five dollars, would be a "set." A short time ago my brother, a friend and I went on our bicycles to some woods on the outskirts of the city. There is a pond adjoining the woods, and near it we spent most of the day and had a fine time. We made couches and seats out of large, flat stones, so that we could lie down or sit up, and read, play games or do anything else. We saw several birds that are uncommon in this vicinity. Among them we saw a swamp whistler, scarlet tanager and an indigo bird. After our lunch we rode out into the country and got some wild flowers.

EDGAR B.

I hope those couches were made of "moss-covered stones"! But that was a sensible and inexpensive way of spending a holiday, only I suppose you had to buy your bicycles to begin with. I wonder how many Corner boys —and girls—have "wheels."

Our Florentine correspondent of last week did not have time to describe the cats he saw in Italy, but I have, instead, any number of cat stories from home members:

ALFRED, ME.

*Dear Mr. Martin:* I have a black cat. Her name is Topsy. We have a lovely little horse named Gypsey. We have a canary named Cate. He is about twelve years old. I am much interested in Pomiuk. I am sorry he is so sick. I am glad he is better. I go to school. Am I a Cornerer? MARGARET D.

Yes, read the certificate, and see if you are not. While copying the above this letter comes in. Is Lydia's Gypsey a cousin to Margaret's?

BRIMFIELD, MASS.

*Dear Mr. Martin:* I am nine years old. May I be a Cornerer? I have a pony named Gypsey. I have a sister and two brothers. Anna and I ride with the pony nearly every day. Has Sarah Noah a pony? LYDIA C.

No, nothing but a bicycle.

NEW BRITAIN, CT.

*Dear Mr. Martin:* . . . I send you my picture to put in the Corner Album. We have a gray cat with white toes, named Tippytoes. The black cat I wrote about (Cæsar Augustus, etc.) ran away or was killed for his skin. I have now over a thousand varieties of stamps.

HOWARD W.

SHERBURNE, N. Y.

*Dear Mr. Martin:* I am a little boy eight years old. I go to school. I have no brother or sister, but I have two kitties, one named Tommy and a kitten named Tiger. I have a dog, his name is Nero. He will sit in a chair and speak for something to eat. He is so large he sometimes falls out of the chair when he tries to sit down. I have some hens and sell the eggs and help buy my clothes. My mamma reads the Corner to me every week.

IVAN P.

KANSAS CITY, MO.

*Dear Mr. Martin:* I saw some nice stories about cats in the Corner and I am going to tell you one. We have a very large black cat. One day our girl made a very large yellow pumpkin pie (and it takes a big pie to go around in our family) and put it on the pantry shelf to keep till we should want it. Next morning when we went to the pantry there was not much pie left—most of it was pan. Snowball had made a bed of it and gone down cellar before we came down stairs. Wasn't that funny? MARY S.

It certainly was! Did he eat up his bed when he left it in the morning?

One more letter— [Not another one this week, sir!—D. F.]

Mr. Martin

## CORNER SCRAP-BOOK.

**Squirrels in Washington.** Not the capital of our nation, but the northwestern Pacific State. It is a continual source of regret that that name was adopted for the new and prosperous State, for that and the national capital are constantly confounded, compelling every one to stop and think whether the city or the State is meant. It was so entirely unnecessary, too, as the name of the Father of his Country is perpetuated in the beautiful capital on the Potomac, while the sweet sounding Indian language would have afforded euphonious and appropriate names for the State. For my part, I would have preferred *Walla Walla* to Washington! But this has nothing to do with the

**Squirrel Convention at Spokane.** The *Scrap-book* referred to it in advance, and now some Corner friend there sends papers about it. In Spokane County nearly 400,000 squirrel tails had been brought to the commissioners and paid for at the rate of one cent each. It is estimated that that represented about one-third of the number actually slaughtered—say, one million in all. One man presented nearly 5,000, which he had captured in eleven days, with an ounce of strychnine and a Marlin rifle. But notwithstanding this success the pest continues to increase, and immense amounts of grain are destroyed. The most hopeful tidings were received from certain localities, viz., that some contagious disease had suddenly seized squirreldom and was killing thousands. It was hoped that this epidemic would spread and accomplish what giant powder poison and rifles had failed to do. Meantime, the convention called for the aid of the next legislature in continuing the bounty and perhaps permitting the governor to offer a reward for the discovery of some germ or virus that would annihilate the entire rodent population. It will be the ruling question in politics there at the next State election; perhaps, also, the Washingtonians will ask Mr. McKinley and Mr. —— (I do not recall the name of the other candidate), not their position on the tariff or silver policy, but what they will do about the Spokane squirrels!

**Moth Killer Wanted.** In Massachusetts, as well as in that Pacific State, nature is asked to help man. Men and money cannot conquer the gypsy moth, and now it is hoped that some bird can be found that will eat the gypsy. If any of our Corner Scrap-bookers can discover in their vacation rambles a bird with an appetite for gypsy moths they will win reward and renown by communicating with the State Commissioners.

**Bunker Hill in 1775.** This paper will go to press on Bunker Hill Day—unless D. F. and the mailing boys insist on a holiday—on which date the Daughters of the Revolution are to erect a cairn at Quincy, on the very spot where Abigail Adams, the wife of John Adams, took her little boy, John Quincy Adams, eight years old, to watch the smoke and listen to the guns of the battle in Charlestown. If any of our daughters are there I hope they will report about the matter.

**What the Children Say—Figuratively.** How many senses have we? We have *two* senses, right and wrong.—What are the *three* principal mountains of Scotland? Ben Nevis, Ben Lomond and Ben Jonson.—What are the *four* seasons? Pepper, salt, mustard and vinegar. —For *five*, a New York lady sends this of a little girl who was committing to memory the numbers in French. Five—*cinq* pronounced *sank*—she thought she could fix by associating it with *Sank*-ey. But when she came to the class she remembered the other evangelist, and instead of *cinq*, said *Mocd!*

L. A. M.

# The Sunday School

LESSON FOR JUNE 21. REVIEW.

BY SOPHIA C. SUTHERLAND.

During the quarter we have considered some of the addresses of Christ delivered in the last six months of his earthly life, have followed him to the cross, and have seen him, triumphant over death, ascend into heaven.

He has appeared before us pre-eminently as a prophet, foretelling the future and "forth-telling" the word of God; and the substance of his message has been largely determined by his approaching death, for the opposition of the Scribes and Pharisees, which grew daily more pronounced and violent, elicited from our Lord scorching rebuke and solemn warning, as well as the bold statement of certain truths to which he could not wisely have given utterance at an earlier period.

Let us consider some things which characterize the teaching of Christ as shown in these lessons, and then notice the subject matter of his teaching at this critical time.

I. CHARACTERISTICS OF CHRIST'S TEACHING.

1. *He frequently made use of parables.* The reason he gave for employing them early in his ministry, namely, that they at once "concealed and revealed" truth, probably accounts for the increasing frequency with which he used that method of instruction during this period of violent opposition and vanishing opportunity.

2. *He expounded and applied the Scriptures.* His parable of the wicked husbandmen was driven home to the consciences of his hearers by the quotation, "The stone which the builders rejected, the same is become the head of the corner"; while the figure of the vineyard employed in the parable was one frequently used by the Old Testament prophets, and was undoubtedly selected because its familiarity would insure for it a quick apprehension and ready application. After his resurrection from the writings of Moses and the prophets and from the Psalms, Christ made clear to his disciples the meaning of his death.

3. *His teaching was often disappointing and unsatisfactory.* He never gratified idle curiosity, never allowed his hearers to rest in the mere knowledge of the truth. In his view every truth had its corresponding duty, every privilege its responsibility. Thus his teaching was intensely practical and disturbing to false security, and frequently aroused personal hostility.

4. *He was guided by circumstances in his choice of topics.* While Luke seldom gives a clew to the exact time when these addresses were delivered, he many times mentions the incident which called them forth. To the question, "Are there few that be saved?" Jesus replied: "Strive to enter into the strait gate." The "pious platitude"—"Blessed is he that shall eat bread in the kingdom of God"—called out the parable of the great supper. The sneer of the self-righteous—"This man receiveth sinners and eateth with them"—furnished occasion for the revelation of God as the loving Father. The parable of Dives and Lazarus was spoken to the covetous Pharisees who derided the saying of Jesus—"Ye cannot serve God and mammon." As Christ approached Jerusalem, and popular expectation looked for his immediate establishment of the kingdom of God, he endeavored to correct this misapprehension by the use of the parable of the pounds, while that of the wicked husbandmen was his last tender warning and appeal to his own people. The strife for pre-eminence among the disciples was his opportunity to teach that privilege implied duty. The only miracle which has engaged our attention opened the way for Christ to emphasize the unloveliness of ingratitude.

II. THE SUBJECT MATTER OF CHRIST'S TEACHING.

Although the particular topics which he treated were determined by passing incidents, he never lost sight of the events which lay immediately before him, nor failed to warn the Jews of their peril in rejecting their Messiah, while to his own disciples, so soon to be bereaved, he had a message of instruction, caution and encouragement. Let us try to classify his teachings that we may clearly see their application to our own lives.

1. *Christ predicted future events.* (*a*) His most marked prophecy was uttered to his disciples as he looked upon temple and city from the slope of Mount Olivet after his last day of public instruction, and while reserving its primary fulfillment in the destruction of Jerusalem, its accomplishment will not be fully realized until he comes to judge the world. Repeatedly Jesus foretold in parable the rejection of the Jews and the calling of the Gentiles, his own death and second coming and the final judgment. He also predicted Peter's denial of his Lord and the persecutions awaiting the apostles.

(*b*) Closely allied to his prophecies were Christ's revelations concerning destiny. He taught that rewards and punishments follow immediately upon departure from this life; that destiny is determined by character as manifested in the life, and is unchanging; and his interview with the thief on the cross teaches that character depends upon relation to him who is "able to save unto the uttermost."

2. *Christ revealed God.* Under the figure of the gracious host, the loving father, the trusting master, he sets forth the love of God: but in the indignation of the host whose hospitality was slighted, and of the master whose trust was betrayed and whose authority despised, he showed how the element of justice enters into love, and revealed "the goodness and the severity of God," whose love is ennobled by justice and whose justice is tempered by mercy. But his was not a revelation in word alone. Jesus himself was the most complete and comprehensive manifestation of the Father, and his sacrificial death expressed at once God's hatred of sin and his love for the sinner, while it proved him "just and the justifier of him which believeth in Jesus." "In the dark cloud that hung over the cross, we read the bright inscription, 'God was in Christ, reconciling the world unto himself.'"

3. *Christ pointed out duty.* Our Saviour taught that the service of God was both a privilege and a duty, and faithfully warned of temptations to doubt and discouragement. The way is narrow—strive to enter. The invitation urgent—accept. The Father's love undying—return. Life is a service—be humble. Life is a probation—live for the future. Sin is as leprosy—for healing give thanks. In prayer be not boastful, but confess sin with the humility and trustfulness of a little child. A trust has been committed—thus highly honored, be faithful. Fierce temptations will assail—watch and pray. Such are some of the many precious lessons which come to us with the same freshness and force with which they fell from his lips centuries ago.

4. *Christ expounded the plan of redemption.* During these last months he more than once hinted at the significance of his death: but until he had accomplished the work of atonement he could not fully declare its meaning, for his disciples were not prepared to understand it. After his resurrection, however, the germ of the salvation proclaimed by the apostles and recorded in the epistles is found in his teaching. As the instruction of the last half year of our Lord's earthly life centered around the cross, so the teaching of the risen Christ illumined Calvary, and in its light the disciples went forth with joy, as we may today, to live and labor for him who "liveth, and was dead, and is alive forevermore."

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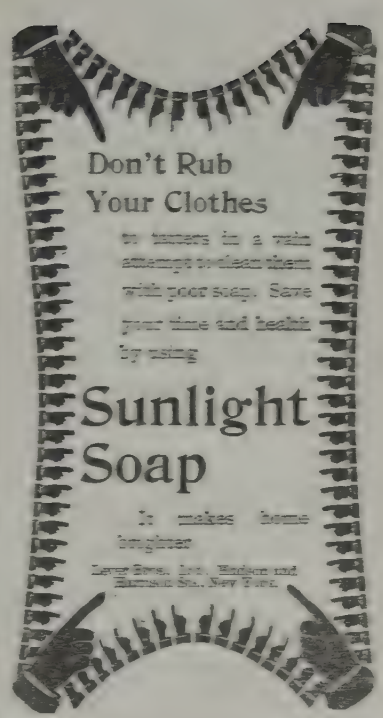
The United States and Mexico have entered into a treaty which will permit the troops of either country to cross the boundary line and pursue and capture renegade Indians and desperadoes.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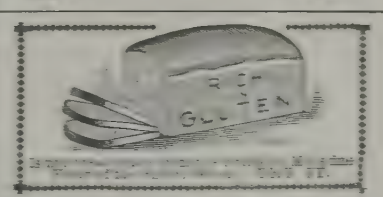


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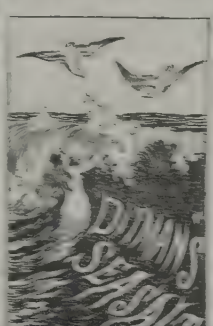


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## THE APPROACHING SUNDAY SCHOOL CONVENTION.

Already the advance guard of delegates to the International Sunday School Convention is beginning to arrive in Boston, and before another week passes by the usual throngs on the city streets will be re-enforced by hundreds of men and women whom the discerning eye will recognize as delegates to this gathering.

The roll of the convention can properly include nearly 2,900 accredited delegates, since every State, Territory and province in America is entitled to representation. Naturally not all of them will avail themselves of this privilege to the extent allowed, but inasmuch as the gathering attracts a great many persons who are not officially related to it it is safe to predict that from three to five thousand persons from outside the city will come hither for the express purpose of attending the meeting.

This estimate of the size of the body gives a hint of its importance and its representative character. First of all, let it be understood that it is interdenominational, and that while New England has never had an International Convention they have been held every three years since 1875, the last being in session in St. Louis from Aug. 31 to Sept. 2, 1893. Previous to the Baltimore gathering in 1875 at irregular intervals there had been five so-called national convocations, the first being held as long ago as 1832 in New York, when the American Sunday School Union issued the call and Hon. Theodore Frelinghuysen was the presiding officer.

The most notable of these national conventions was that at Indianapolis in 1872, its distinguishing feature being the adoption of the uniform system of Bible lessons. All but ten of the 254 delegates present there committed themselves to the plan and the next day the first lesson committee, consisting of five ministers and five laymen, was chosen, each of the following denominations having two representatives: Methodists, Baptists, Presbyterians, Episcopalians and Congregationalists. Bishop John H. Vincent was immediately chosen chairman, which position he has kept up to the present time. The committee was chosen to serve six years, and thus in the twenty-four years since it was established there have been four lesson committees, though as a matter of fact the composition of them has not undergone any great change, particularly during the last twelve years. The committee meets once a year and is in session long enough to accomplish the important tasks committed to it, which are, of course, facilitated by the labor performed by individuals in the intervening periods. Their original instructions were to select a course of Bible lessons for a series of years not exceeding seven, the understanding being that the scheme should embrace the whole Bible and alternate between the Old and the New Testaments.

Since the International Lesson system—for it became this speedily through British indorsement of the plan—was established organized Sunday school work has taken rapid forward strides. Almost every State now has its interdenominational organization, supplemented by county or district and township associations. Stated conventions and institutes are held, which have not only aroused enthusiasm for the cause, but have been exceedingly profitable from an educational point of view.

Two of the most prominent men in organizing and extending Sunday school work are Bishop J. H. Vincent and Rev. Warren Randolph, D. D., respectively president and secretary of the International Lesson Committee. Not second to them in ability and zeal is B. F. Jacobs of Chicago, who may be regarded as the business head and front of the organization, having been chairman of the international executive committee for many years and having served as president of the World's Second Sunday School Convention, held in St. Louis three years ago. Mr. Jacobs is an indefatigable worker, and there are few regions of the country where he is not personally known in Sunday school circles, while he is also highly esteemed by many to whom he is known only by reputation. Pictures of these three gentlemen appear on our cover page.

Another noteworthy figure at the Boston convention will be William Reynolds, international field superintendent, who travels all over the country in the interests of the cause, attending annually not less than twenty-five State conventions. The name of Henry Clay Trumbull ought to be mentioned too among the pillars of the cause. He was chairman of the executive committee of the national convention that adopted the plan for the present International Lessons, and as a missionary for years for the American Sunday School Union, as editor of the *Sunday School Times* and as author of books on the Sunday school that have become authoritative he wields an immense influence.

The preparation for this great convention began in Boston many months ago, and an efficient committee of forty has been attending to the various arrangements. Free entertainment will be extended to the delegates. The gatherings are to be held in the new Tremont Temple, which has an aggregate seating capacity of over 5,000, and Park Street Church will be utilized for the overflow meetings. There will be, under Dr. Peloubet's auspices, an exhibition of modern Sunday school appliances. The program has been carefully made up, and while there is no lack of eloquent and noteworthy platform speakers like Dr. D. J. Burrell, Dr. A. F. Schauffler, Dr. H. C. Woodruff, D. L. Moody and John Wanamaker, representatives of the rank and file of workers will be heard, and doubtless the smaller conferences, at which personal experiences are freely rehearsed, will prove not less valuable than the larger meetings. The chairman of the local committee is Mr. G. W. Coleman, who served as vice-chairman of the famous Committee of Thirteen which arranged for the great Endeavor Convention here last July. Mr. W. N. Hartshorn, chairman of the executive committee of the Massachusetts State Association, and the secretary, Mr. H. S. Conant, have also been giving unsparingly of their time and thought for many weeks to the end that every preparation should be made that will conduce to the success of the gathering.

The committee of arrangements has not ignored the natural desire of many of those coming to the convention to see historical shrines hereabouts. An excursion to Plymouth has been arranged for June 27, the day after the convention adjourns. The Sunday school children of that town will act as guides to the visitors and serve them a dinner. Another outing has Old Orchard Beach and the White Mountains for its objective point, and still another takes in Lexington and Concord.

The Congregational Sunday School Superintendents' Union times its June festival to coincide with the convention, utilizing Monday evening, June 22, for a special rally at Berkeley Temple, when Mr. B. F. Jacobs, Rev. Drs. John Potts, W. H. Davis and A. A. Berle will speak.

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The impending conflict of partisans and patriots has impelled the editor of the *Western Christian Advocate* to formulate the following rules for Christian people, which are so sensible that they deserve to be quoted:

I will not, during this campaign, neglect any religious duty, but, on the contrary, I will increase my dilligence in the Lord's service. I will pray daily that the best principles and the best men may prevail. I will carry my religion into politics, and keep it there all through the campaign. If any man in my party circulates scandals, I will rebuke him and do my best to suppress the scandals. I will do my utmost to put down lying, vote-stealing, and all the other devilish practices of politics. When I find myself becoming dangerously heated in feeling, I will retire and pray for a sober mind."

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## Y. P. S. C. E.

### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, June 28–July 4.* True Manliness and Womanliness. Ps. 37: 1-11.

It is to the credit of the race that the words "manly" and "womanly" stand for lofty qualities. When we contrast them with the adjective "brutish" we see how noble they are. This is not because some of the lower animals are not affectionate and useful, or because some men are not base and treacherous; but the thought of the world conceives of man as moving constantly upward and forward despite the tendencies downward that work within him, so that in our day it is not easy to apply an adjective to a man that means more than "manly," or to a woman one that has a holier significance than "womanly."

It is true that the ideal of manhood has grown as time has passed on. There have been days when to the popular mind he was most of a man who could kill the largest number of his enemies, or bring back the biggest game from a hunting expedition, or leap the furthest in athletic contests; and now and then, even in modern times, it almost looks as if the best fellow in college was the one who made the finest record at the bat or on the track. But down deep in the heart of humanity is the power to appreciate that which is best in man and the disposition to apply to it, and to it chiefly, the adjective "manly." The Latin word for man, *vir*, whose primary meaning is virtue, proves this.

It is important for us in our youth to get the right idea about manhood and womanhood. We are apt to think that to arrive at man's estate will make us manly; that when we can wear men's clothes and do all the things which they do, and enjoy the freedom and independence of a life which is not accountable to parents and guardians, then we shall be men indeed. But only as we have in us that which corresponds to the idea of man as God originally created him have we any right to be considered "manly." The best place to find out what is God's idea of a man is the Bible. When descriptions of him, drawn by Psalmists, prophets and the makers of the Proverbs, were not sufficient, God put a perfect man in the world, by actual contact with whom the world learned what true manliness is. So Christ becomes the measure for every man, and every boy, even, who is trying to imitate him earns the right to be called manly—deserves it, in fact, far more than some who have come to years of maturity without rising into the life of the Spirit.

This Psalm brings out at least two of the marks of real manhood. First, the repose of spirit—the freedom from worry, a mastery of self, by virtue of which one lives in the world calmly and properly related to his fellowmen. The second evidence of manhood is a fellowship with God. For that man was made. An eagle imprisoned in a cage ceases practically after a time to be an eagle. He was meant to soar in the upper air, to dart freely hither and thither. The proper atmosphere for a human being is God's heaven, and unless he breathes that air day by day he becomes daily less and less of a man.

*Paraliel verses:* Prov. 4; Eccl. 11: 9, 10; 12; Phil. 4: 8; 2 Pet. 1: 5-8; Luke 2: 41-49.

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## THE CHURCH PRAYER MEETING.

*Topic for June 21-27.* Seeing God in Nature. Ps. 65: 8-13; Luke 12; 27-30.

In its majesty, order, beauty; what it reveals of God; what it leaves unrevealed. How to enter into sympathy with its higher meanings.

(See prayer meeting editorial.

# Literature

BOOK REVIEWS.

*A History of the Warfare of Science with Theology in Christendom*, Andrew Dickson White, LL. D, late President of Cornell University. These two stately volumes are given to a world embracing study of the historical relations of an advancing science and a resisting, but continually defeated, dogmatism of traditional theology. The whole field of knowledge and research, physical, anthropological, historical and literary is reviewed with a continually recurring result. Sample chapters are, From Creation to Evolution, From Genesis to Geology, The Fall of Man and Anthropology, From Miracles to Medicine, From Diabolism to Hysteria. Indeed, the whole work may be said to constitute one long and able sermon to the dogmatic theologians on the text, *ne sutor ultra crepidam*—"let the shoemaker stick to his last." The author shows that dogmatic theology has, throughout the history of modern thought, opposed the advance of science at every point, and at every point has been beaten because it went beyond its proper province. And to much of this arraignment we agree that there is no choice but to confess judgment.

It would be a curious speculation to consider what the effect would have been if from the first the church had allowed the explorers of nature to have their way. Scientific thought would have escaped much polemic bitterness of tone, but might it not have lost in solidity? The friction of the banks, as Captain Eads proved to us, has much to do with the depth of the stream.

Over against this fallibility of a dogmatic and meddling theology, of course, is to be set the long history of hasty scientific conclusions and outgrown scientific theories. Even the abandoned church traditions in regard to nature were, most of them, older than, and nearly all of them in their first origin independent of, the church. The fathers of the church took the inherited scientific theories of their time and defended them with a zeal and bigotry which we cannot, in the light of experience, approve. Throughout the long controversy the scientific side has had the huge advantage of being aggressive in its attack and constructive in its method, but it has developed at times a bigotry of prejudice and hatred toward religion which is quite comparable with that which the author of this book condemns on the part of dogmatic Christian teachers.

The hope of the church is in the advance of knowledge which will settle the lines of that new constructive thought which seems to be opening before her. What science can teach she desires to know, and she is not afraid of truth from whatever quarter it appears. But it must be recognized that the work is to be done over and over again, so far as its scientific basis is concerned, as the leaders of science shift their ground and change their conclusions.

Dr. White's method might be turned against himself in some departments of his study. In New Testament criticism, for example, where he has necessarily gathered his materials at second hand, the latest scholarship has by no means settled upon the conclusions in regard to the history of the synoptic gospels or the authorship of the fourth gospel to which he appeals so confidently. Nor is the church ready to abandon its belief in the activity of spiritual intelligencies in the life of the world because its members both long ago and today have misused that belief, and its phenomena are not subject to the instruments of sense perception. It is well for theology to recognize its limitations and acknowledge that there are matters which it must take upon the testimony of science, but it will be necessary for science on its part to recognize that there are experiences which it has no instruments to test and can only study in their effects.

Our chief interest in the book, however, is on the practical side. Dr. White writes as a Christian, and allows Christianity a large and, within limits, controlling element in the life of the race. We wish he had given us a constructive chapter defining those limits as he understands them, and had told us what part in his own thought of the life of humanity he assigns to Christian teachers. We can gather much of this from what he says negatively, but we suspect that he would find himself in such an utterance giving back with the right hand something of what he has taken away with the left. [D. Appleton & Co. 2 vols. $5.00.]

HISTORY.

*History of Prussia*, by Herbert Tuttle, Vol. IV. (1756–7). This posthumous volume of Professor Tuttle's history, treating of the most momentous period of the Seven Years War, reminds us of the great loss to historical scholarship in the author's death. One secret of his success in this, as in his three preceding volumes, was the natural manner in which he came to his theme. As a foreign correspondent in Berlin, he became deeply interested in questions of European statecraft. Then a happy acquaintance with men who could open to him the archives at Berlin suggested a study of the rise of the Prussian constitution. His first volume carried the theme down to the accession of Frederick the Great. Two others treated of the reign of Frederick from 1740 to 1756. This volume tells of the beginning of the great struggle of Prussia, aided only and feebly by England, against the combined power of Austria, France, Russia and Sweden. It is not written in the uncut diamond style of Carlyle's Friedrich, nor with the polished periods of Macaulay's essay, but in good, readable English. Professor Tuttle is something of an iconoclast as to popular traditions, but we can depend upon his statement of fact. Of the three chapters in this book, the first tells of the occupation of Saxony. The second deals in an instructive way with the plots and policies of the courts during the winter of 1756–7. The third is devoted to the "year of battles." Prague, Kollin, Rossbach and Leuthen each leaves its vivid impress upon us. The volume is introduced by a valuable biographical sketch of Professor Tuttle written by his friend, Dr. Herbert B. Adams. [Houghton, Mifflin & Co. $1.50.]

*The Making of Pennsylvania*, by Sydney George Fisher, B. A. Mr. Fisher rightly says that the history of Pennsylvania cannot be written without a full consideration of the race and religious peculiarities which were combined in its heterogeneous population. He then proceeds to show his lack of equipment for the task he has proposed by a description of the different religions which is at many points so prejudiced and so devoid of sympathy as to give altogether a false perspective. For example, he lumps the Scotch Irish of Pennsylvania with the Puritans of New England, and describes Calvinism with such falsehood of exaggeration and disproportion that it becomes a mere caricature. Oddly enough, too, he interjects the story of the "Molly Maguires" as a parenthesis in the history of the original Scotch-Irish! Again, he has the bad taste to use the terms "Churchmen" of the handful of Episcopalians and "Dissenters" of the vast majority of Christians in the colony. Aside from these and other evidences of a certain narrowness of view, and, perhaps, unconscious prejudice in the field of Christian history, we have found in the book an interesting account of the "elements of the population and the formative influences that created one of the greatest of the American States." [J. B. Lippincott Co. $1.50.]

We have six parts out of a projected thirty of *The People's Standard History of the United States*, by Edward S. Ellis. It is finely printed and fully illustrated by halftone and wood engravings, full page and imbeded in the text. Some of these are rather fanciful and melodramatic but are exceedingly well printed. We reserve comment on the text until we have the work as a whole. [Woodfall Co. Paper, 50 cents per part.]

RELIGIOUS.

*A Year's Sermons*, by S. D. McConnell, D. D. It is a hopeful sign of the times that recognition of the religious side of life grows with our secular newspapers, if it does not yet grow into anything like its true proportion. These sermons were first published as editorials in the *Philadelphia Press*, and were addressed to "that large, and, it is to be feared, growing class of men and women who are not hostile to religion, but who are outside the circle of Christ's disciples." The sermons are brief, simple, but comprehensive in thought, and the style is plain and conversational. There is a wide range of topics and they are well chosen for the purpose of claiming attention and opening the way to practical help. [Thomas Whittaker. $1.25.]

*The Deeper Christian Life*, by Andrew Murray. Fellowship with God, Privilege and Experience, Out of and Into are the titles of some of the chapters of this little book of devout and spiritual discourses. The book will be useful, we are sure, in deepening the Christian life of those who read it. [Fleming H. Revell Co. 50 cents.]

*The Glorious Lord*, by Rev. F. B. Meyer. This is a little book of sermons containing much valuable material from the author's treasury. [Fleming H. Revell Co. 50 cents.]

*Tales of Trust*, Embracing Authentic Accounts of Providential Guidance, Assistance and Deliverance, written and selected by H. L. Hastings. This book has a treasury of anecdotes, gathered from many sources, which will be helpful in confirming and suggesting faith in God's personal care and love. It is well printed on a highly glazed paper of a distinctly brown tint. [H. L. Hastings. $1.00.]

STORIES.

*Weir of Hermiston*, an unfinished romance by Robert Louis Stevenson. This is a magnificent fragment carried far enough before the lamented author's death to show that it might have been the cap sheaf of his fame. In the power, insight and skill of its completed passages it is hardly possible to overestimate it. The grim father stands ou

before us with a fascinating and uncanny life which takes hold of our heart as well as our imagination, and the picture of the loneliness of the son among his moors is hardly less vital. If our readers will accept our advice they will read the book slowly, not for the story, which is completed quite sufficiently indeed, if baldly, by the editor's notes for those who must know how a plot turns out, but for the series of pictures of nature and of human nature which are not only wonderful in themselves, but more wonderful in being written far away from the land and life which they portray. Would that the author could have turned from lesser things to complete the picture! [Charles Scribner's Sons. $1.50 ]

*Sunrise Stories*, by Roger Riordan and Tozo Takyangi, present to the gratified reader new features of many sided Japan in specimens of its literature, charming bits of poetry, under head of Songs of Two Cities, accounts of myths in the Age of the Gods, through the Buddhistic era, with descriptions of popular plays nearer the present time. The author asserts that this generation, as well as its predecessor, is devoid of artistic creation from having been too busy in making history for future poets and novelists to build upon. An admirable chapter in conclusion gives a clear and forcible analysis, from an inside point of view, of revolutionary and progressive Japan, carrying great weight as being written by a most thoughtful and intelligent Japanese. [Charles Scribner's Sons. $1.50.]

The *esprit* common to French writings is not wanting in Léon de Tinseau's *In Quest of an Ideal*, given to us in English by Florence Belknap Gilmour. Dealing with the social problem, it abounds in arguments for capital *versus* labor, skillfully woven into an interesting tale where "a lady of quality," given to fads, introduces the incongruous element of a socialistic leader into her drawing-room. One of the heroines, a strong character, not being sure of her own heart, loses her lover on account of her socialistic affiliations just as she discovers how dear he is to her. The author's too evident desire to punish her for her creed compels our sympathy for her, and withdraws it from the hero in his speedy marriage with a young *dévote*, who is really charming and deserves admiration for her religious faith and sincere goodness of character. [J. B. Lippincott Co. $1.00.]

In *Mark Heffron*, by Alice Ward Bailey, we have a thoroughly wide-awake, readable book, treating of the various fads and follies of this effervescing age from Buddhism to Delsarte, giving a large share of attention to hypnotism and Christian Science. Although the action of the story is not always smooth, the author has used her eyes and her mind to advantage and gives a healthy impression as to the value of those respective cults that enter so largely into the composition of the "new woman." She makes her hero see the result of giving expression to crude thinking in molding young lives not to their gain—a much needed lesson at the present day. [Harper & Bros. $1.25.]

Stories whose interest hinges on a mysterious murder, with an innocent person unjustly accused, etc., always find readers, though having little claim to originality. Of such is *The Heart of a Mystery*, by T. W. Speight. A clandestine marriage, suspected of being no marriage at all, but in the end proved true and legal; a dismal, but wholly aristocratic, old house in the country; an unforgiving elderly relative and a beautiful young lady, are all parts of a story of average merit, but interesting reading. [R. F. Fenno & Co. $1.25.]

*Phillis of Philistia*, by F. F. Moore, is a novel too light and trifling even for the class of literature popularly known as summer reading. Its moral tone is not of the highest, to say nothing of its slurs against the church, the Bible and against foreign missionaries as well as its absurd caricature of an ultra-liberal English rector. The only pleasant feature of the book is the devoted friendship of the heroine for a weak woman whom she saves from breaking her marriage vows. [Cassell Pub. Co. $1.00.]

MISCELLANEOUS.

*Dictionary of Quotations* (English), by Lieut.-Col. Philip Hugh Dalbiac, M. P. No book of this kind can pretend to be absolutely complete, there being no fixed limit to quoted and quotable sayings. This book has an immense range and is particularly strong in its modern quotations. As it must cater to all tastes it would be idle to object that it errs, if anywhere, on the side of too great comprehensiveness. We are, indeed, only too glad to get such a wide range to refer to. We like the simple alphabetical arrangement of the quotations and the indices are full and helpful. The print, though not large, is clear and the paper good. [Macmillan & Co. $2.00.]

In an admirably just and discriminating essay on *Mural Painting in the Boston Public Library*, Ernest F. Fenollosa takes up a subject which is of special interest to artists and to the thoughtful public. The essay deserves a wide reading among students and lovers of art and the would-be intelligent public. [Boston: Curtis & Co. Paper, 25 cents.]

*The Psychology of Attention*, by Prof. Théodule Ribot of the College of France. This book considers the mechanism of attention under the three heads of Spontaneous or Natural, Voluntary or Artificial, and Morbid States of Attention. It deals with physiological psychology and will be of great interest to students, but is rather too technical for the general reader. [Open Court Publishing Co. 75 cents; paper, 25 cents.]

In *The Non-Heredity of Inebriety*, Dr. Leslie E. Keeley attempts the task of disproving the commonly accepted theory that inebriety may be inherited. We do not think he fully makes out his case, which indeed is a difficult one because it involves proving a negative, but his name, in connection with the well-known "cure" of which he was the inventor, will attract attention to the book, and its arguments deserve careful consideration. [S. C. Griggs & Co. $1.50.]

A brief extract from the introduction will suffice to give our readers an idea of *The Veil Lifted*, by H. Martyn Kennard: "I shall point out in the following pages," he says, "that the Hamites and the Semites were the Hebrews and Israelites of the Old Testament . . . that the Pharaoh Apepi, the last of so called Hyksos kings, was the Hebrew sun god Masu, or Moses; and the Pharaoh Aahmes, who supplanted him, was the Joseph, Joshua, or Jahveh, the Lord God of Israel. That the Samuel, the Saul, and the Esh-baal were the Israelite Pharaohs Ramses XI., XII., XIII.; and the David, the Solomon and the Rehoboam were the Hebrew Pharaohs Hirhor, Piankhi and Pinotem." Life is too short to follow such pedantic midsummer madness beyond the introduction. [London: Chapman & Hall. Limited. $2.00.]

Reprints are numerous. We notice *Stepping Heavenward*, by Mrs. E. Prentiss, a new edition with appreciative sketch by Professor Prentiss, which will interest all readers of the book. [A. D. F. Randolph & Co. 50 cents.]——*Cooper's Spy*, in the elegant Mohawk edition—a most satisfactory example of bookmaking. [G. P. Putnam's Sons. $1 25.]——*The Last of the Mohicans*, *The House of Seven Gables* and *Robinson Crusoe*, in the tasteful Riverside Literature Series, each with an introductory sketch and the last with a useful map of Crusoe's travels. We like these well-printed and neatly bound books very much. [Houghton, Mifflin & Co. Each 60 cents.] To the same series belongs *Gulliver's Travels*, with introductory sketch and two maps. [40 cents.]——*Irving's Sketch Book*, edited by James Chalmers, LL. D. This is intended for school reading and study and is well prepared with introduction, notes and appendices. The introduction is a shade too discursive, but the book serves its purpose satisfactorily. [Silver, Burdett & Co.]——*The Uncommercial Traveller and A Child's History of England* and *Reprinted Pieces and The Two Idle Apprentices*, by Dickens, with notes by Charles Dickens the younger. This is a good edition at a reasonable price. [Macmillan & Co. Each $1.00.]——In the Students' Series of English Classics comes *The Princess*, by Tennyson, *Evangeline*, by Longfellow, and *Pope's Iliad, Books I., VI., XXII. and XXIV.* Notes and introductions serve to make these well and simply bound books available for school use. [Leach, Shewell & Sanborn. Each 35 cents.]——In Maynard's English Classic Series we have *Silas Marner*, by George Eliot, and *Tales of a Traveller*, by Irving. These are well-printed and convenient little books with rather dazzling yellow edges, belonging to an extensive and well-selected series. [Maynard, Merrill & Co. 36 and 24 cents.]

NOTES.

—— The model of the Shaw memorial group for Boston Common is finished at last, but the slow processes of making a mold and casting the bronze will require nearly or quite a year.

—— A correspondent calls our attention to the fact that Vernon Lee, whose Renaissance Fancies and Studies we reviewed three weeks ago, is the pen name of a woman, whose real name is Violet Paget. As predicted, the editor accepts the correction with a smile and thanks to his corrector.

—— The missal or prayer-book said to have been brought by Augustine, the apostle to the Anglo-Saxons, with him when he landed in England has been discovered in the library of one of the colleges of Cambridge University. It has annotations supposed to be by Pope Gregory the Great, and is soon to be reprinted by the discoverer, Mr. Martin Rule.

—— The jubilee of Lord Kelvin, the greatest British man of science, is interesting Glasgow University and scientific circles elsewhere. Lord Kelvin is perhaps better known as Sir William Thompson, and has since the death of Helmholtz been acknowledged as the greatest master of physical knowledge and research. His knighthood came at the time of his success with the Atlantic cable.

—— It is a notable service which Dr. Henry J. Furbur, Jr., of Chicago, in connection with prominent American educators, has rendered

both to France and America in inducing the French educational authorities to open the doors of French universities to graduates of American colleges. It may have the effect, perhaps, of turning some part of the stream of students which is always pouring into Germany in another direction.

—— At their meeting Monday afternoon the directors of the Newberry Library of Chicago decided to establish a new department. It is to be known as the military department. Effort will be made to obtain everything of value in print bearing upon the subject of war. It is said that this is the first attempt to gather together in a single department everything pertaining to the science of war. Only those who keep in touch with the Newberry Library have any idea of the value of its present collections or their admirable arrangement for use. Meanwhile, in the very heart of the city, occupying the entire floor of a great commercial building, the managers of the Crerar Library are preparing to throw it open to the public in the autumn.

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### BOOKS OF THE WEEK.

*Houghton, Mifflin & Co. Boston.*

THE LIFE AND LETTERS OF CHARLES BULFINCH, ARCHITECT. Edited by Ellen S. Bulfinch. pp. 323. $5.00.

*Ginn & Co. Boston.*

PUBLIC SPEAKING AND DEBATE. By George J. Holyoake. pp. 266. $1.10

*James Clarke & Co. London.*

PROCEEDINGS OF THE FIRST NATIONAL COUNCIL OF THE EVANGELICAL FREE CHURCHES. pp. 254.

*Charles Scribner's Sons. New York.*

NEWPORT. By W. C. Brownell. pp. 85. 75 cents.
THE WORKS OF MAX BEERBOHM. pp. 165. $1.25.
THE LIFE OF JAMES McCOSH. Edited by William M. Sloane. pp. 286. $2.50.
THE THRESHOLD COVENANT. By H. Clay Trumbull. pp. 335. $2.00.

*John B. Alden. New York.*

ALDEN'S LIVING TOPICS CYCLOPEDIA. Vol. I. pp. 500. 50 cents.

*Century Co. New York.*

THE CENTURY MAGAZINE Vol. LI., November, 1895, to April, 1896. pp. 960. $3.00.

*International Committee of Y. M. C. A. New York.*

HISTORY OF YOUNG MEN'S CHRISTIAN ASSOCIATION. By L. L. Doggett, Ph. D. Vol. I. pp. 191.

*D. Appleton & Co. New York.*

TEACHING THE LANGUAGE-ARTS By B. A. Hinsdale, Ph. D., LL. D. pp. 205. $1.00.

*Henry Holt & Co. New York.*

THE WAY THEY LOVED AT GRIMPAT. By E. Rentoul Esler. pp. 231. $1.00.
THE QUICKSANDS OF PACTOLUS. By H. A. Vannell. pp. 324. $1.00.

*Macmillan & Co. New York.*

AN ESCAPE FROM THE TOWER. By Emma Marshall. pp. 291. $1.25.

*J. B. Lippincott Co. Philadelphia.*

THE TRUTH-TELLERS. By John Strange Winter. pp. 282. $1.00.

*John D. Wattles & Co. Philadelphia.*

TEACHERS' MEETINGS. By H. Clay Trumbull. pp. 60. 30 cents.

*A. J. Holman. Philadelphia.*

SUNDAY-SCHOOL TEACHERS' BIBLE. $11.00.

*American Antiquarian. Chicago.*

PREHISTORIC AMERICA: The Mound Builders. Vol. 1. By Rev. S. D. Peet, Ph. D. pp. 371.

*Stone & Kimball. Chicago.*

THE PURPLE EAST. By William Watson. pp. 49. 75 cents.
IN A DIKE SHANTY. By Maria L. Pool. pp. 231. $1.25.

*Young Churchman Co. Milwaukee.*

MINNESOTA CHURCH CLUB LECTURES: *Unity and the Lambeth Declaration.* pp. 186.

*Vance Printing Co. Jacksonville.*

NATURE OF AN UNIVERSE OF LIFE. By Leonidas Spratt. pp. 210.

PAPER COVERS.

*Trustees of the Public Library. Boston.*

FORTY-FOURTH ANNUAL REPORT. 1895.

*Fleming H. Revell Co. New York.*

THE KINGDOM. By William Baird.

*Woodfall Co. New York.*

THE PEOPLE'S STANDARD HISTORY OF THE UNITED STATES. By E. S. Ellis. Parts 5 and 6. Each 50 cents.

*Matthews-Northrup Co. Buffalo, N. Y.*

A POSTAL DICTIONARY. 15 cents.

MAGAZINES.

June. REVIEW OF REVIEWS.—GOOD HOUSEKEEPING.—EDUCATION.—JOURNAL OF HYGIENE.—SUNDAY.—GOOD WORDS.—DONAHOE'S.—CHRISTIAN LITERATURE.—NORTH AMERICAN REVIEW.—LEND A HAND.—MUSICAL RECORD.—KINDERGARTEN NEWS.—WINDSOR.—MUSIC.—BOOK NEWS.—NEW WORLD.—TRUTH.

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Dr. Alexander McKenzie of Cambridge is the favorite preacher of the class at Yale which is about to graduate. This is the deliberate verdict of its members in response to questions for their class-book.

## ANNIVERSARY WEEK AT ANDOVER.

It is a custom of very long standing that on Sunday the students of Phillips Academy and Andover Seminary shall worship together in the common chapel of the two institutions. Accordingly, when the exercises of anniversary week were begun by Prof. G. F. Moore's baccalaureate sermon to the graduating class of the seminary on the afternoon of June 7, an inspiring audience of young people filled the church. Professor Moore spoke on The Opportunities and the Difficulties of the Christian Ministry, his text being, "A great door and effectual is opened unto me, and there are many adversaries."

On Monday it rained, also on Tuesday, and yet on Wednesday, but that did not hinder the investigations of the visiting committee, who made themselves familiar with the methods of instruction and of study pursued in the seminary.

Having presented statements of orthodox belief, Mr. Ernest Hamlin Abbott, Mr. John Comin, Mr. Rollin L. Hartt and Mr. James Peter King received ordination on Monday evening. All four are to engage in what is actually, or practically, home mission work, Mr. Comin and Mr. King in the Dakotas, Mr. Hartt in Montana, and Mr. Abbott, who is a son of Dr. Lyman Abbott, in Maine, which circumstances account for the readiness of a council to ordain them to the ministry at large. The service was a beautiful one. Dr. Abbott's sermon on the text, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth," was full of encouragement and inspiration. He showed that men have power in the ministry in proportion to their possession of the gospel, and that the only gospel is the gospel of "good news." As the four young men knelt together for the laying on of hands President Smyth offered a prayer that stirred the deepest feelings of every hearer. His faith, his devoutness and his profound spirituality recalled the epithet that Chocarne put upon Lacordaire"—an ancient Christian in a modern man." The right hand of fellowship was given by Rev. George M. Ward, president-elect of Rollins College, and a member of the Senior Class.

Tuesday was occupied with the public examinations of the seminary. These are a survival of antiquity. The professor takes the chair. The visiting board forms a solid phalanx at one side of the rostrum. Ladies, alumni and inquisitive idlers sit along the walls, and the body of the room is occupied by the students under examination, who stand up one at a time to answer questions by the professor and to submit to further questioning by the visitors. To the inexperienced onlooker it would appear that the student was on trial, that the professor was the prosecuting attorney, and that the visitors were the jury. This, however, is not the case. It is the professor that is being tried. The students are called as witnesses to attest his orthodoxy and efficiency, and the visitors are judge, jury and executioners combined.

Professor Torrey's class in Hebrew, Professor Harris's pupils in theology, and President Smyth's class in church history passed muster on Tuesday morning and afternoon. Tuesday evening Rev. Amory H. Bradford addressed the Society of Inquiry on Christ in the Creeds, showing how Christianity was at first a man, then a fact, and that then followed a series of theories about the fact, each more complicated than the one before it, until the emphasis came to be put, not upon ethics, not upon life, but rather upon the acceptance of metaphysical systems of theology. He closed with an appeal for a creed that should embody the golden rule and the brotherhood of man, and said that Mrs. Ward's A Singular Life would give a Buddhist or a Confucian a truer conception of Christ than the Westminster Confession. The first exercise of Wednesday was a performance by Professor Churchill's class in elocution. A large crowd of visitors were present and gave every evidence of interest.

Two examinations—one of Professor Ryder's class in Greek and the other of Professor Hincks's class in Biblical theology—filled Wednesday morning, the afternoon being given to a meeting of the alumni. This was an unusually interesting occasion, the subject for discussion being The Future of Foreign Missions. Dr. Bradford spoke on Problems before the Churches in Japan and paid a beautiful tribute to Rev. Sidney Gulick, who was present in the audience. After an address by Rev. W. A. Farnsworth, D. D., on The Forward Movement in Turkish Missions, Dr. Abbott spoke with his usual impressiveness on Today's Problems in Foreign Missions. Rev. Daniel Bliss, D. D., of Beirut was the next speaker, and the meeting closed with remarks by Mr. Gulick. The "theological tea-party" was given Wednesday evening.

Thursday was Commencement day. The procession of trustees, faculty, alumni and students marched into the church at 10.30. The graduating class numbered fifteen—E. H. Abbott, A. S. Burrill, J. M. Blue, A. Campbell, J. Comin, J. A. Goodrich, R. L. Hartt, J. P. King, R. A. MacFadden, J. P. Manwell, H. G. Megathlin, J. H. Olmstead, A. Truslow, H. H. Walker and G. M. Ward.

After music and prayer five short addresses were presented by members of the graduating class. A sixth speaker would have been Mr. Olmstead, who, on account of illness, was unable to be present. The orations were remarkable for the authority with which the students presented the themes they had chosen. Mr. Ward, who has practiced law, discussed The Influence of the Pentateuch upon American Law; Mr. Abbott, who has published several musical compositions, treated of church music under the title of Cantate Domino; Mr. King, by virtue of two years of foreign study on the Princeton Fellowship in philosophy, was well fitted to give a philosophical development to his subject, Belief and Life; Mr. Walker, who told the story of Perpetua, is to go to Germany on the Winckley Fellowship to pursue a further course of study in church history; and Mr. MacFadden, acting pastor during the last year at the West Church in Andover, spoke on The Preacher in an Age of Criticism. After the singing by the graduating class of Dr. Washington Gladden's hymn, "O, Master, let me walk with thee," prayer was offered by Dr. Abbott.

The inauguration of Rev. Prof. John Wesley Churchill as Bartlet professor of sacred rhetoric followed immediately. Rev. D. T. Fiske, D. D., president of the board of trustees, took the chair. Professor Harris read the fourth chapter of Ephesians, and then the ancient creed of the seminary was solemnly read and as solemnly signed by Professor Churchill.

After the service the alumni dinner was served in Bartlet Chapel. Several striking and impressive speeches followed, the most notable one being that of Professor Smyth, who took the opportunity to announce his resignation from the office of president of the faculty and the election of Professor Harris to succeed him.

The year has been one of unusual prosperity. The long vacant chair of homiletics is at last satisfactorily filled, and the temporary services of Professor English and Dr. McKenzie were duly appreciated. The spiritual life of the institution has been sound and deep, and there is little trace left of the alleged Unitarian spirit that called out so much criticism three years ago. Of the four men who were ordained and the many who were licensed at the close of the year not one gave evidence of heterodox opinion. Then, too, the missionary spirit is unusually strong. A mass meeting recently petitioned the faculty to provide a course of instruction in the history of missions. The outlook for the coming year is thoroughly encouraging. H.

# News from the Churches

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treas. Mirror, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.— Contributions used only for missionary work. Rev. George M. Boynton, D. D, Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.— Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to E. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

### PASSING COMMENT.

One will not need to be a professional organist to appreciate the worth of the instrument pictured and described in another column.

The hearty indorsement of that men's organization by a certain Congregational club seems to be appropriate to the fine reputation which its work has already won for it.

As the matter has developed it is well that our St. Paul church escaped a union with a certain church of another denomination in that city, unless we could have been sure of more sincerity from the latter as a Congregational body than under its present name.

To a noble cause the Vermont churches largely ascribed their fine record of benevolences at their late annual meeting.

Although the subject of that paper recently given at a Monday Club on the Pacific coast does not imply the general attitude of the strong toward the weak, the theme was timely just now as vacations take many working members of the churches into new fields of labor temporarily

Readers who remember the destructive fire which robbed a western Massachusetts church of its venerable old meeting house over a year ago will be glad to congratulate the people on their successful replacement of that ancient landmark.

It will pay us to take a flying trip in our reading to Washington State to note how a church there pays its debts and makes good its claim to a right to exist.

A New England Y. W. C. A. has developed a "fresh air" idea which deserves full patronage. Many weary workers are thus offered an opportunity of which they would otherwise be deprived on account of too great expense.

### ANNIVERSARY AT HARTFORD SEMINARY.

The sixty-second anniversary at Hartford began Tuesday, June 2, with the annual address before the Pastoral Union and Alumni Association by Rev. W. R. Richards, D. D., of Plainfield, N. J., on the theme The City and Its Church. He showed the desirability of following the early church for effective Christian work, considering each city or town a unit and organizing work on that basis. We should be able to speak of "the church of New York city," and not merely of "the churches." While the ideal may not yet be attainable, at least the churches of each denomination in a town or city may work towards this end.

Wednesday morning was devoted to oral examinations for the three classes. President Hartranft led the prayer meeting which followed. After this came the anniversary dinner. President Hartranft gave an encouraging report of the work of the year. Dr. A. C. Thompson, the oldest living graduate, spoke for the trustees, and there were short addresses by Dr. Richards, Professor Perry, Rev. G. R. Hewitt, '86, Mr. J E. Merrill of the Graduating Class and Dr. Lyman Whiting.

At the annual meeting of the Alumni Association, Wednesday afternoon, the necrology was read. Among the graduates who have died during the year are Dr. Josiah Tyler, '48, the revered missionary to Zululand; Rev. F. J. Perkins, '91, a missionary to Brazil; and Nahabed Abdalian, M. D., '77, a victim of the Armenian massacres. Then President Hartranft, Rev. F. S. Hatch and Rev. Asher Anderson, D. D., discussed The Relation of the Theological Seminaries to the Congregational Churches. They pleaded for a closer and more vital connection between seminary and church.

The graduating exercises were held Wednesday evening. Dr. C. M. Lamson conducted the devotional exercises. The addresses by members of the Graduating Class were as follows: Harry S. Dunning on The Proper Emphasis of the Individual; Edward P. Kelly on The Military Idea in Religion; Miss Laura H. Wild on The Mystic's Point of View in Present Day Living; and John E. Merrill on The Hunger for Reality. After the announcement of degrees and prizes and the presentation of diplomas to the ten members of the Graduating Class, President Hartranft spoke the parting word to the graduates. He emphasized the need of an exalted conception of Christ as perfect God and perfect man as a condition for fruitful work in the ministry. The annual meetings of the board of trustees and the Pastoral Union were held Thursday morning.

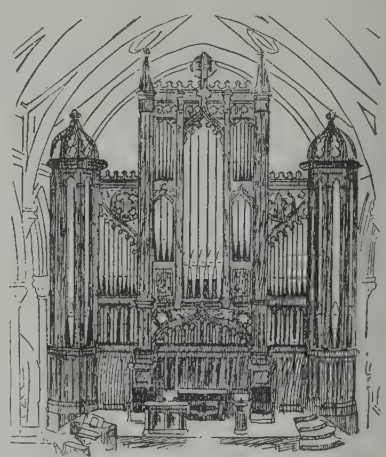
E. W. C.

### A MARVELOUS MODERN ORGAN.

The recent introduction of a magnificent new instrument into the meeting house of the South Church, New Britain, Ct., gives to that city the largest organ in Connecticut and, with one exception, the largest in New England. It is beyond doubt one of the most perfect in the country, both mechanically and musically, and marks a distinct advance in the history of organ-building in America. To quote the words of an impartial expert who recently examined it, "It is the embodiment of the most advanced organ-building in the world today."

Here is a notable example of the progress in the manufacture of church organs incident to the use of electricity. The entire action is the result of the development of a new principle in the application of electricity. It reduces the movable parts to the lowest limit—a single contact in the key desk for each key, there being no contacts within the organ. The amount of current required is three amperes under a pressure of four volts. With the contact made by a depression of the key a circuit is completed, and by means of a small insulated wire running from the key desk a magnet inside the organ operates the pneumatic motors supplying the wind. The same principle holds good in regard to the stop action, combination action and also to the swell shades. The novelty and originality of the principle has astonished experts.

The console, or key desk, shown at the lower left-hand corner of the cut, is the only one of the kind now in existence. It is portable, connected with the organ by a flexible cable 100 feet in length, and is a marvel of compactness and simplicity. It weighs less than 300 pounds and is but four feet high, four long and two and one-half wide. The stops are placed upon doors, which swing out to a convenient angle for operation, and when not in use they are placed as receivers for the roll top, which incloses the stops and keyboard. The pedal keys are on a pivoted frame and can be folded up for convenience in moving The connecting cable contains



400 wires and is almost instantaneously detachable from the desk.

Particular attention will be directed to the voicing of the instrument, which is as beautiful and unusual as the action is unique and complete. The single aim has been to produce a musical organ, and to that end neither pains nor expense have been spared. Many organs are forced in order to "fill the church." Owing to its comprehensive scheme this organ makes forcing entirely unnecessary. The full organ effect, therefore, is dignified, massive and brilliant, yet without harshness.

The brilliancy of the organ is secured by a generous use of reeds—no less than sixteen stops of reeds—while the screaming mixtures often predominant have been subordinated. The string stops are seldom equaled in any organ and give the impression of a large body of strings in an orchestra. In the fundamental tone there is no lack, it being full and mellow and strongly suggestive of the celebrated English diapasons. The effects produced by the softer combinations are simply wonderful. The tone seems to come from no particular place, but pervades the entire church, and has the peculiar floating quality of music heard in large cathedrals.

The pedal organ is unusually large and complete, taking in the entire range of pedal resources. It is said to be the finest pedal organ in America. The flexible cable makes it possible to play the organ from any part of the church. The length of wiring is about twenty-five miles. The storage battery supplying the electrical energy for the entire organ is less than eight inches square and is charged by a standard incandescent current. The action is lighter in touch than that of a grand piano and has a marvelous capacity for repetition, is instantaneously responsive and has met the most crucial tests. The weight of the organ is about thirty-seven tons. It is

blown by a water motor. The total cost of the organ is $18,000.

It will be seen, then, that this is a brilliant concert instrument, but more than that it is a church organ, for which, first before all, it was planned and built. Even at a single hearing one cannot fail to be impressed with the wonderful possibilities of the instrument, the variety and uniqueness of orchestral effects which can be produced upon it and, in general, that beautiful, singing, mellow, dignified tone, present alike in each stop and in the full organ, which, for want of a better term, is often appropriately called "churchly."

Splendid as the instrument is it has been provided with a worthy and appropriate exterior, which at once arrests the eye with its richness and elegance, its beautiful symmetry and its ecclesiastical appearance, so appropriate to the place.

The organ is the gift of Hon. Philip Corbin, for twenty-five years a member of the choir of this church, who characteristically and generously gave direction for the production of the best instrument for the place. It is a fitting and enduring monument to his name and liberality.

All, including the donor and builder, have felt under obligation to the organist of the church, Mr. R. P. Paine, who furnished the scheme for the organ and gave helpful suggestions and constant and unflagging attention to every detail of construction and effect.

The powers of the organ were tested a second time, recently, under the auspices of the Philharmonic Society. The selections were classical, and the wonderful way in which the organ carried out the player's remarkable interpretation made the recital one of unusual interest. The Philharmonic Society is one of the leading musical organizations of the State.

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## AFTER THE WHIRLWIND.

St. Louis feels that she has received the most severe blow of any city of modern times. The situation was not at first realized. When the truth dawned the city was for an instant dazed. But she began to take stock of damages, clear away the wreck, bury the dead and provide for the destitute. Now her purse is open and her face is set to the future.

The centers of greatest destruction were Lafayette Park, Seventh and Rutgar Streets, the Levee in the neighborhood of Chouteau Avenue and East St. Louis near the end of the Eads Bridge. But these were only the centers. The path was not narrow but a broad swath. In places the destruction was as though a mighty hand had grasped buildings, trees and poles and ground them into pieces, then dropped them in heaps or scattered them broadcast.

Trees are uprooted and splintered, poles are snapped and wires are mixed in dire confusion. Roofs have been rolled up and blown away, flues are crumbled and walls are in ruins. Great blocks of stone have been lifted out of place, heavy iron girders are twisted and bent, boats have been blown out of the river and some have been sunk. When the approaches and pier of the Eads Bridge gave way, onlookers thought the end of the world was near.

Residences, street railroads, telephone and lighting companies have suffered more than the main business houses. Our Congregational churches escaped with little injury. Immanuel meeting house can be repaired for less than $100, Maplewood and Compton Hill for about $50 each, and the Swedish house for $200. The old wooden bell tower of the People's Tabernacle was blown into the street. The pavement was injured, but the bell remained sound. A brick gable of the Fountain Park Church, which is in process of erection, was blown out and the basement room, which had been finished and was being used for services, was two inches under water. The loss will fall upon the contractors, but $300 will repair the damage.

The families connected with the Maplewood Church suffered losses ranging from $10 to $300. The situation in Harlem Place was much the same, though the losses were more severe. Reber Place Church escaped, but the husband of one of its members was killed in another part of the city. Compton Hill, with a resident membership of 403, had 52 families or 114 members in houses that were damaged. Thirteen families have moved and nine more should follow their example. One family at least had cyclone insurance to the amount of $3,000. However great the losses have been the pastor, Dr. G. C. Adams, states that none of the members are seriously crippled.

The Bohemian congregation has been worshiping in the chapel of a German church. That building was seriously injured, with the result that the Bohemian congregation has relinquished the morning service. The windows of the house of Rev. Edmund Wrbitzky, the pastor, were blown out, but no further damage was done.

DEVASTATION WROUGHT BY THE STORM.

Turning to sister denominations the situation is worse. The Lafayette Park Presbyterian Church sustains damages of $10,000 or $12,000. The pastor's house was blown down and one of his sons injured. The Trinity Lutheran Church will need to construct a new edifice. The Lafayette Park Methodist Episcopal South edifice was damaged to the extent of $10,000, and about ninety per cent. of the membership is in roofless houses. St. Paul's German building was totally destroyed. Compton Heights Christian meeting house was damaged to the amount of $1,500, and the Lafayette Park Baptist Church will require $6,000 to repair their house. The roof of Mt. Calvary Episcopal was lifted and crashed down upon the building, carrying everything with it. Beside this the Church of the Unity, St. John's Episcopal, the Church of the Holy Angels, the First German Presbyterian, St. Vincent's and others were more or less wrecked or destroyed.

The Provident Association, the St. Vincent De Paul Society, the South Broadway Merchants, the Hebrew Association and other bodies are organized in connection with a committee of the Merchants' Exchange, of which Rev. W. W. Boyd, D. D., pastor of the Second Baptist Church, is chairman. Large quantities of new and partly worn clothing and furniture are being collected and distributed. The relief fund is approaching $200,000. Private charity is also doing large and effective work. The heart of the city has been thoroughly moved. The churches are earnestly engaged. Lafayette Park meeting house, wrecked as it is, is a center of distribution. Many of our Congregational women, especially those of Pilgrim Church, are actively engaged.

The season for outings is upon us, but picnics have been given up. Pilgrim Church has paid its picnic fund into the relief treasury. The city schools are suspending their picnics, where possible, and the money is going for the same purpose. St. Louis has felt that she could meet the emergency herself. Yet there is a strong feeling, perhaps the feeling of a majority of the people, expressed by a mass meeting in South St. Louis and by the Congregational Ministers' Meeting, that aid should not only be received from all quarters but encouraged within and without. The local self-respect and independence is splendid, and it will not be injured by the receipt of gifts from the outside world. Contributions from Chicago, Philadelphia, New York and other cities are already acknowledged.

A movement is also on foot to establish the Emergency Relief Association of St. Louis, the object being to provide a fund from which loans may be made to persons unable to build or repair their houses. Second deeds of trust are to be taken. No commissions will be charged and no interest for the first three months. After that time interest will be charged at the rate of four per cent. Arrangements are to be made for the payment of interest and principal monthly and subscribers will receive back the principal in monthly dividends and ultimately the interest. It is estimated that $500,000 will be required. No doubt is felt but that it will be secured, for $75,000 was pledged at once.

The loss of life has not been so great as at first supposed. At present it seems that in St. Louis and East St. Louis together it will not exceed, and probably will fall below, 300. How much property has been destroyed is still and, for a time, must remain, a question. Estimates range from $10,000,000 to $50,000,000.

The directors of the City Missionary Society have estimated that the loss of property to the churches under their care is about $1,000, so that the society is having a sharp struggle to meet its expenses. The St. Louis churches, in their efforts to erect new buildings, maintain the city missionary work and meet various other demands, have been under a strain, and in some quarters the care of their own sufferers is now added and in others men who have not been seriously crippled have lost for

a time their power to give. In general, the churches have taxed themselves to raise money and secure food, clothing and furniture for the victims of the storm. The directors feel that the work of repair will fall upon the society and they will welcome contributions for that purpose from friends both East and West. Checks may be sent to Lewis E. Snow, treasurer, 111 North Third Street, St. Louis.

A careful canvass is now being made to find those who need help and cannot bring themselves to ask for it. Money is still coming to the relief treasury. The fund stood, June 12, at $231,284 and East St. Louis fund at $43,810. Some of the relief stations have been closed, but loads of clothing and furniture are being gathered and sent to headquarters or direct to families who are in need. J. P. O.

## THE VERMONT GENERAL CONVENTION.

Among the lovely spots on earth must be reckoned the villages among the Vermont hills in early June. Bradford, with its one, wide, wandering street, bordered by maples, the air perfumed by the honey-locust, its costly library and public school buildings, the gift of Mr. Woods, its pleasant homes and open-hearted people was worthy of the State and the occasion, June 9–11, when Vermont Congregationalists met for their 101st annual meeting.

The president, Rev. E. T. Fairbanks, launched the sessions on a high level at the opening service, showing that while only a few of the meetings were specifically prayer meetings, the spirit of prayer would pervade each hour.

The convention sermon by Rev. V. M. Hardy of Randolph was a strong and uplifting presentation of The Principles of Self-Abnegating Service, based on Luke 22: 27. He found illustrations of the principle in nature, in the thinking of the worlds, in the working of God. The communion service was conducted by Rev. Messrs. J. K. Williams of Peacham and S. N. Jackson of Barre. An innovation this year was an early morning prayer meeting at six o'clock. The attendance was not large but those who made their way thither through the pouring rain were well repaid.

The first hour of Wednesday's session was given to the report of the churches through Principal J. M. Comstock of Chelsea, who has the gift of making dry statistics blossom like the rose. The number of churches is 204, one having been added during the year, a Swedish church at Brattleboro. The church members number 21,553, the largest in fifty years, the number of removals being noticeably less. The number of families is 16,330, the largest number ever reported in connection with our churches. More remarkable still in this year of financial depression, the benevolences reached the highest point yet attained, $58,697, much of this being on account of the General Howard Roll of Honor.

The Domestic Missionary Society reported a year of aggressive work and no debt. For home missions $25,000 were raised, of which $9,400 were used in the State. Persistent toil in discouraging fields is bearing fruit. Danby with six members has added forty-five. Vershire has added thirty-one, more than doubling its membership. Two fields, where union houses of worship had been abandoned by other denominations, have been entered by our young women evangelists. Sunday schools and Endeavor Societies have been formed and in one place the people desire to form a church with one of the young women as pastor. Fifteen young women have been employed at different times during the year and their work has been fruitful.

Wednesday afternoon the convention listened to a scholarly statement of Essential Christian Doctrines by Dr. A. H. Heath of St. Johnsbury. A discussion of Practical Christian Citizenship followed, with papers by Messrs. W. B. Howe of Burlington, representing the press, F. W. Baldwin of Barton, representing the bar, N. G. Williams of Bellows Falls, representing manufacturing interests, treating the Creation of Public Sentiment, The Enactment and The Enforcement of Law. Missions formed the subject for Wednesday evening, with addresses by Rev. Messrs. M. L. Severance, H. L. Bailey and Dr. E. B. Webb.

The question of a home for aged ministers came before the convention, and a committee of five laymen was appointed to consider the offer of a valuable property in Burlington for that purpose. The committee on *The Vermont Chronicle* reported a change in form, reduction in price, the introduction of new departments and a purpose to make the paper more than ever in its seventy-one years of history an exponent of the life of our churches. Rev. Frank F. Lewis is to have editorial supervision.

The Woman's Home Missionary Union held its sessions on Tuesday. Addresses were given by Misses Mitchell and Emerson, Rev. R. A. Rowley and Mrs. Ida Woodbury. Mrs. W. J. Van Patten is the new president.

F. F. L.

## CONFERENCES AND ASSOCIATIONS.

ME.—Cumberland North Conference met at New Gloucester, June 9, 10. The sermons were by Rev. A. S. Bole and Rev. E. M. Cousins. The topics were The Limitations and Efficiency of Prayer, Use of the Bible, Influence and Leadership of the Church in the Community, Can Our Conference Be Made More Profitable? The Greatest Needs of the Local Churches, What Truths Need Emphasis in the Preaching of Today?

Oxford Conference met at Oxford. The sermon at the communion service was by Rev. Israel Jordan. Topics were Duty of the Churches Towards Missionary Movements of the Day, Are Not Christians Largely Responsible for Sabbath Desecration? What Truths Need Most Emphasis Today? Popular Amusements and the Attitude of the Church Towards Them and Towards the Reforms of the Day, Result of Neglect of Sunday School and Prayer Meetings, Is the Church Declining in Spiritual Power? Are Our Endeavorers Loyal to the Church?

N. H.—Hillsboro Conference meeting in Goffstown, June 9, 10, discussed Conditions and Obligations of Church Membership, Some Present Significant Theological Tendencies in Orthodox Congregationalism, Beauty as Related to Religion, How Best Promote the Growth of Our Churches.

The Merrimac County Conference met in Barnstead, June 9. The topics were: How Can Our Churches Accomplish More Effective Work at Home and Abroad? Christian Endeavor, The Sunday School, How Quicken Spiritual Interest in the Churches of the Conference and among the Young People.

Stratford County Conference at its meeting, June 9, listened to a sermon by Rev. W. B. Allis and an illustrated lecture by Dr. G. E. Hall. The C. C. B. S. and the C. S. S. and P. S. were represented by Secretaries Hood and Marsh.

N. Y.—The annual meeting of the Black River and St. Lawrence Association occurred at Massena June 9, 10. A great rain reduced the attendance, but the interest was excellent. Rev. G. F. Chipperfield of Malone delivered a rare semon. The addresses were, The Christian Message in Ian Maclaren's Literary Works, The Country Church, The Old and New Woman, The Armenian Missionary Work and Present Distress and The A. M. A. Cause.

D. C.—The Washington Conference met in Herndon, Va., June 9. Eleven churches were represented. Reports showed additions to all during the last quarter, while two churches during the past year have become self-supporting and three have begun building. The topics were: What Is Encouraging in the Reports, What Is Humiliating, Causes for Gratitude, The Bible Club for Regular Sabbath School Teachers, The Normal Class for Substitute and Prospective Teachers, The Desirability of the Mammoth Annual Conventions of Christian Endeavor.

MINN.—Western Conference met at Sleepy Eye, June 9, 10. The conference is the smallest in the State. Several of the churches were without pastors, so that the attendance of ministers was small. It was an excellent meeting, however, the topics being: The Sunday School as an Evangelizing Agency, Conditions of Entrance into the Church, Do Missions Pay? Missionary Work in the South, Sunday School Work and National Evangelization. Rev. G. M. Morrison preached the sermon. The propriety of uniting with a neighboring conference was decided in the negative.

NEB.—The Columbus Association, which was the last one in the series of local associations for the State, held its annual session in Albion, June 2–4. The pastor, Rev. L. H. Stoughton, had interested his people in the meeting and the local attendance was good. An address on Congregationalism was given by Rev. A. J. Rogers. Church Organization, Teaching the Principles of Congregationalism, Uniting With Others in Moral Reform Efforts, The Prayer Meeting, Sunday School Work and Christian Education were topics happily presented. Gates College and Home Missions were on the program. During the woman's hour Foreign and Home Work were represented. The reports of the churches showed progress, and only two are pastorless.

## CLUBS.

MASS.—The Worcester Club held its 20th annual festival, June 8, with one of the largest gatherings in its history. Dr. Archibald McCullagh presided, and in accordance with the custom at the June meeting representatives of the other denominations were among the invited guests. Dr. Arthur Little gave an address on The Leadership for the Hour, and Dr. A. H. Bradford of Montclair, N. J., on The Latest from Japan. Music was furnished by a male quartet from Boston.

CAL.—The San Francisco Club held the second meeting of the year with the church in Alameda, Rev. W. W. Scudder, pastor. About 70 persons were present. Several 10 minute speeches were made on the general theme, The Work of Men in Our Churches. Resolutions were passed heartily indorsing the Brotherhood of Andrew and Philip as an organization especially adapted for men's work among men.

## NEW ENGLAND.

### Massachusetts.

CHELSEA.—*Central.* The *Visitor* this month notes the fact that this year will be memorable for the wiping out of the entire indebtedness of the church, a result which was never before accomplished here. The last payment on a long-standing mortgage is provided for. A friend generously offered to pay one-quarter of the indebtedness and the same proportion of any sum which might be raised for needed repairs. The debt amounted to $5,500. The church rejoices in the prospect of burning the mortgage.

ROWLEY.—*First* receives from David E. Smith, a prominent townsman, a $2,000 organ, to be known as the Smith memorial organ. The donor has also arranged to build a public library for the town, additional to various other public gifts.

SHIRLEY.—The 14 persons received to membership June 7, 12 on confession, are the largest accession which ever occurred at one time in the history of the church. Rev. Joseph Torrey is pastor.

WORCESTER.—*Bethany* has voted its pastor, Rev. A. G. Todd, two weeks' additional vacation, and the C. E. Society has presented him with a sum of money to help make it more profitable.——The Y. W. C. A. opened its summer home at Princeton last week. Dr. Archibald McCullagh and Rev. C. A. White were speakers and over 100 persons attended. The home is situated at the base of Wachusett Mountain, will accommodate 25 persons and is the gift of E. A. Goodnow. Through July and August it will be open to any business or working woman, and is not restricted to members. The terms are $3 per week.

SPRINGFIELD.—Children's Day was generally observed in the churches of the city last Sunday.——*Hope* followed its usual custom of presenting covenant Bibles to children baptized in the church in infancy who have reached the age of seven years. There were four recipients. The evening was devoted to Sunday school exercises. This church has one of the most perfectly graded schools in this vicinity. The departments range from primary to normal, each year graduation exercises are held and in the upper grades diplomas are given. B. L. Bragg, the superintendent, is an enthusiast in Sunday school work, although one of the busiest of the business men of the city.——*Olivet* celebrates the anniversary of the formation of its Sunday school every Children's Day. This year was the 63d observance. The whole day was given over to the school.——*North* observed the 119th anniversary of the adoption of the American flag as the national emblem in connection with its children's exercises. Dept. Commander W. P. Derby of the Grand Army made the address of the occasion. Rev. Samuel Freuder, formerly a Jewish rabbi but now a Congregational minister, gave an interesting talk last week at the prayer meeting on The Hebrews of Today, showing articles used in the Jewish synagogues.——*Eastern Avenue* Sunday school promoted two classes from the primary to the intermediate

department, each scholar receiving a certificate signed by the pastor, superintendent and primary superintendent.——*First* held anniversary exercises at the regular Sunday school hour and devoted the evening to a Children's Day concert. The meetings are still held in Court Square Theater.——*St. John's* furnished quite an elaborate program of music, recitations and remarks.——*South* gave up the usual vesper service to the children, and the primary pupils had a prominent part in the exercises. Dr. P. S. Moxom preached to the little folks in the morning.

WEST SPRINGFIELD.—*Park Street* has finally settled the difficulty concerning the calling of a pastor. The two parties have agreed to hire Rev. A. E. Fitch of Utica, N. Y., to perform pastoral duties for one year, at the end of which time, if agreeable, a call will be extended. A subscription paper now in circulation has about $1,900 pledged toward the expenses of the church.

PEBU.—The new church edifice on Peru Hill, which has been erected on the site of the old meeting house destroyed by fire over a year ago, was formally dedicated June 10 The services were in charge of Rev. E. L. Clark of Hinsdale, who for several years has been acting pastor of the church. The structure is 60 x 50 feet in dimension, seating 300 persons and cost $4,000, all of which has been paid, leaving $20 in the treasury. A fine communion service and table vase were presented by the Frissell brothers of Hinsdale in memory of their father and mother. The organ, bell, pulpit and furniture were also donated. Greetings were given by Rev. G. W. Adams of Dalton. Rev. Dr. W. V. W. Davis of Pittsfield preached the dedicatory sermon. The church is now entirely free from debt.

### Maine.

WATERVILLE.—The Maine Branch W. B. M. held its 23d annual meeting June 11. The program consisted of addresses, reports and the topics: The Best Method to Advance the Work in Country Churches, Missionary Literature, The Need for Junior Work in Maine. There was a question box and a parliamentary drill. In the evening addresses were made by Miss Charlotte P. Sibley and Miss Kate G. Lamson.

WARREN.—Rev. E. R. Stearns has closed his labors at New Vineyard and begins work here this month. This change, with the recent departure of Rev. W. W. Rauney from Phillips to Park Church, Hartford, Ct., leaves but one of the five original members of the Andover Band with the churches to which these young men went four years ago.

FALMOUTH.—The house of worship of this church, which hospitably entertained the local conference recently, has been renovated at an expense of $1,200, being reseated, redecorated and furnished with stained glass windows. The pastor, Rev. W. H. Haskell, has served the church faithfully for 27 years.

PORTLAND.—*High Street.* The officers of the church have requested Dr. W. H. Fenn to permit the public celebration of the 30th anniversary of his pastorate July 5, and announcements to that effect have been published in the city papers. With one exception this is now the longest pastorate in the State.

GORHAM.—The erection of a commodious parish house is contemplated immediately. Of the $3,000 or $10,000 needed $6,500 are already pledged. The church is happy and harmonious under the strong leadership of Rev. G. W. Reynolds.

BANGOR.—Deacon E. F. Duren, although retiring, on account of failing eyesight, from active service in the office which he has held so long, will still be a member of the deacons' board.

BINGHAM.—Rev. J. C. Gregory has accomplished efficient work here, one result being seen in the fine building, more centrally located and recently dedicated.

### New Hampshire.

BERLIN.—The pastor, Rev. J. B. Caruthers, has been supplementing his home labors by a missionary trip into the Magalloway country, Errol and Wilson's Mills, to render assistance and encouragement to the regular missionary laboring among the woodsmen.

BARNSTEAD.—In connection with the meeting of the Merrimack County Conference the centennial of this church was observed. Dr. John Wheeler gave the historical address, and Mrs. M. H. Wheeler was poetess. Other speakers participated.

SWANZEY.—Thieves lately broke into the chapel and carried away whatever silverware and table linen they could find. Fortunately the communion service, stored in the main building, escaped notice and was saved.

MOUNT VERNON.—During the recent season the pastor, Rev. T. J. Lewis, gave a series of interesting and instructive lectures on the Lord's Prayer, also several talks before the C. E. Society which were pertinent and helpful.

WARNER.—The new pastor, Rev. A. H. Armes, is at work. He recently preached an acceptable sermon before the graduates of the high school. There is increasing interest in all public services and everything looks hopeful.

The sum of $100 was recently netted by a birthday party at the parsonage of Franklin Street Church, Manchester.——The Newport church has been wired for electric lighting by nearly 100 incandescent lamps.

### Vermont.

MIDDLETOWN SPRINGS.—At the fifth anniversary of Rev. H. L. Bailey's pastorate, a review of the work showed the membership had held its own. There have been 16 additions.

ST. ALBANS.—*First.* At the annual meeting the receipts of the year were reported as $3,813 and the expenses $3,742. A larger amount was recommended for next year.

NORTH BENNINGTON.—Last year 10 new members were received, making the present roll 90. The annual meeting was an occasion of many encouraging responses.

## MIDDLE STATES.

### New York.

OWEGO.—The church here is again rejoicing in the addition at the communion service, June 7, of five adult members, four on confession. Of these three were mothers. The day was one of rejoicing for the pastor, Rev. C. M. Bartholomew, and the people. The preparatory service on the Thursday preceding communion was more largely attended than any similar service during the present pastorate.

### New Jersey.

ASBURY PARK.—The supporters of Rev. H. T. Widdemer, formerly Presbyterian, have severed their former church connections and become Congregationalists. At the decisive meeting Rev. R. J. Kent of the Lewis Avenue Church presided and explained the doctrines and forms to the new body. The charter members of the church, numbering 144, adopted the creed of 1883, and Mr. Widdemer was elected pastor. Thirty-one other members united by letter and five on confession. The body was formerly the First Presbyterian Church, which after a year of disagreement with Monmouth Presbytery preferred to dissolve its relations with the denomination.

CLOSTER.—The "Do Something Band," before adjourning for the summer, held a sale in the pastor's house at which about $25 were realized for the benefit of the missions in Eastern Turkey. Chinese lanterns and flags were conspicuous in the decorations.

CHATHAM.—The pastor, Rev. W. F. Cooley, has just been pleasantly surprised by his people with the gift of a new bicycle. The Sunday school is held in the morning for the summer and the evening service is resumed.

## THE INTERIOR.

### Ohio.

MANSFIELD.—*First.* The death of the late pastor, Dr. J. W. Hubbell, has been keenly felt by the church, and sympathy for Mrs. Hubbell is expressed in the recent action of the trustees and deacons continuing the regular salary until Nov. 1 and the use of the parsonage until it is needed. At a recent memorial service interesting facts concerning the nine and a half years' pastorate of Dr. Hubbell were brought out, and warm tributes were paid him.

### Illinois.

GALESBURG.—*Knox Street.* Owing to the indefatigable labor of the pastor, Rev. Arthur Miles, together with the valuable service rendered by Evangelists VanAuken and Bursk, who spent three weeks upon this field, the church has nearly tripled its membership during the last six months. Members have been received on each of the last five Sundays and others have applied for membership. The people have gone to work to wipe out the indebtedness, which has been something of a hindrance, and all are hopeful of soon being upon a sound financial footing and of constant growth numerically and spiritually. Mr. Miles made 200 calls during the three months ending May 31.

CRETE.—The affairs of this church are in better condition than they have been before for many years. The pastor, Rev. W. E. Dawson, and wife, are putting forth strong, faithful effort, and the people are appreciative and responsive.

### Indiana.

The latest publication of the State minutes is a creditable record of the jubilee celebration of the convention held in Michigan City last month. There is a historical summary and detailed reports, and the special headings, Jubilee Celebration, The Inner History of the Convention, Early Congregationalism in the West, Reminiscences, are titles of articles which contain interesting and valuable material.

### Michigan.

LANSING.—*Mayflower* Sunday school mission has united with the churches at Delta and Millett in securing the services of Mr. S. B. Chase, recently Y. M. C. A. secretary at Menominee, as pastor and has thus for the first time enjoyed pastoral service. The field is a large and needy one and is fortunate in securing the services of one who has had experience in work of kindred character.

EDMORE.—The church has undertaken the complete renovation of its building, notwithstanding the severe stringency incident to the low price for their staple product, the potato. The church and that of Six Lakes, with which it is yoked, has had marked prosperity under the leadership of Rev. G. W. Riggs.

COPEMISH.—The church has accomplished the moving of its edifice from the top of an eminence outside of the village to a sightly location in the heart of the town. The removal accomplishes the pre-emption of the ground and gives the church new courage in the prosecution of its work.

ALLEGAN.—At the close of this month the pastor, Dr. M. M. Martin, will have completed a pastorate of six years. Great strength has been added to the church and all its departments during this time. He and his wife are planning to take a three months' trip abroad.

DURAND.—Preliminary steps have been taken for the organization of a church at this growing railroad center in the central part of the State.

The church at Lake Odessa has provided for $500 of the indebtedness on their church building.——The recently organized church at Conklin is planning to erect a house of worship during the summer.

### Wisconsin.

MILWAUKEE.—The churches have suffered in attendance from the strike during the last six weeks. The strike is now over, but is not declared off. A few antiquated busses are still running and the boycott still considerably affects business. Rev. G. H. Ide and Dr. Judson Titsworth have preached earnest sermons to the strikers, counseling moderation and condemning the boycott.——*Plymouth* and *Grand Avenue* churches will hold union services during July and August, the former being closed in July, and the latter in August. Dr. Titsworth has not entirely recovered from his illness and will spend July with his family on the Brule River in the woods of Douglass Co.——*Pilgrim* dedicated its basement June 11, with a banquet, music, exercises by the children and speeches by the city pastors. The work of excavating and transforming the cellar into a beautiful hall was done by the Boys' Brigade, which will use the room for drilling.

BELOIT.—Sec. J. E. Roy conducted a successful A. M. A. Field Day with the two Congregational churches, June 7. He was accompanied by Rev. Messrs. W. G. Olinger of Kentucky, Spencer Snell of Alabama and Miss Dora B. Dodge of South Dakota.——*Second.* Thirty members were received June 7—the largest accession upon confession with one exception in the history of the church.

WAUKESHA.—Rev. J. A Blaisdell has closed a successful pastorate of four years and has begun labor in his new field in Olivet, Mich. Rev. C. W. Camp, a former pastor, will supply for the present.

## THE WEST.

### Missouri.

AURORA.—At the first communion with this church eight persons were received to membership. Improvements have been made on the property, and a noticeable increase of attendance and interest is seen in the services.

### Iowa.

BUFFALO CENTER.—Evangelist N. L. Packard is acting pastor at this point, and with the help of Evangelist Cordner a great work has been done. Although this is a new town of less than 800 persons, about 150 have given evidence of conversion, most of the leading business men being among the number. The church has been weak but will now have new strength. The membership of 15 will probably be nearly quadrupled. The town has never been so stirred as at this time. Mr. Cordner has the power of reaching men and setting Christians to work.

CHEROKEE.—Union evangelistic meetings have been held here for the past three weeks under the lead of M. B. Williams. They have been of spiritual power, resulting in about 400 conversions thus far. Mr. Williams was assisted by

Charles Alexander, a singer, and laterally by Billy Sunday of baseball fame. The churches have received a spiritual impulse, and young men and women, as well as heads of families, have come to Christ.

CHARLES CITY.—This church has organized a Boys' Brigade, which, with the company at Nashua, forms the First Battalion of Third Iowa Regiment, with Dr. H. C. Scotford as colonel. Rev. C. C. Otis is president of his company and is doing good work for his church.

BLAIRSBURG.—This five-year-old church of 97 members is the only one in a thriving railway village. The congregations and Sunday school so crowd the building that a new house of worship has become a necessity. The initial steps will be taken at once. Rev. A. W. Moore is pastor.

ALGONA.—Rev. C. E. Sinclair received 53 members into the church May 31, 37 of them coming as the result of special meetings conducted by Evangelist Cordner. Others will be added later.

### Minnesota.

ST. PAUL.—*Pacific.* The proposition to unite with the Arlington Hill Presbyterian Church has fallen through. The suggestion came from that church to unite upon a Congregational basis. Pacific accepted the offer, raised the money necessary to move the building according to terms of agreement, upon which the Presbyterian church declined to carry out the agreement, having used the proposed union as a leverage for obtaining money from the Presbyterians for the erection of a new house of worship which is desired. Pacific Church will go on its way and do its work faithfully and effectively as it has done in the past.

FARIBAULT.—*First.* The 40th anniversary of the organization of the church occurred May 31. The house was beautifully decorated, music was furnished by an old settlers' choir and the pastor, Rev. G. S. Ricker, preached on Forty Years of Progress. The church has one member over 90, another over 87, two over 80 and nearly a score over 70. More than 1,000 persons have been members of the church, and the present membership is 362. The 40th anniversary of the Sunday school was observed June 7, with the principal address by Hon. R. A. Mott, who has been superintendent the larger part of the time.

ORTONVILLE.—The Sunday school has grown since the coming of Pastor G. W. Shaw; and congregations have been good. Old debts are being paid; a new parsonage built, and the next step will be to erect a suitable house of worship, present accommodations being too small.

SLEEPY EYE.—Rev. William Blackwell has completed a pastorate of four years, and the church will not listen to the suggestion of any change. The church building has been enlarged and renovated, and the membership and congregations have increased.

NEW ULM.—The church is pastorless while an old debt is being paid, but was supplied June 7 by Rev. William Oehler of People's Church (German), St. Paul. It is hoped that a minister will be secured in the near future.

### Kansas.

FREDONIA.—A ministerial retreat was held June 9-11, conducted by Evangelist Veazie, at which the central theme was The Work of the Kingdom, considered under the heads: Its Pentecost, Scope, Consummation, Organization, Devotion.

### Nebraska.

CHADRON.—The church made the month of May a period of personal work. At the first prayer meeting in June interesting and encouraging reports were made, and the church voted to make the prayer meeting a special feature for the month of June. The pastor, Rev. A. E. Ricker, has succeeded in reviving the work at Flag Butte, a country appointment 10 miles distant. That church now has a membership of 17.

LINCOLN.—*Vine Street.* Rev. A. F. Newell started June 1 on a two months' vacation, which will include bicycle tours through England and Scotland and a visit to the continent. His pulpit will be supplied during June by Rev. A. V. House of New Salem, Mass., a graduate of Doane College, who will visit his mother at Crete.

PALISADE.—The new organ is of great assistance in the public service and is highly appreciated. The pastor, Rev. T. C. Moffatt, continues his work at Hayes Center, also with the Hayes County First Church, which now holds its services at the Koontz schoolhouse, three miles west of the place formerly occupied.

HOWELLS.—The church has renovated and painted its house of worship. There is increasing interest in the Sunday school and in the other departments of work.

### Utah.

SALT LAKE CITY.—*Phillips.* Rev. D. W. Bartlett's resignation took effect June 1. He and his family departed the last of April for their new home in Los Angeles, Cal.—*First.* Rev. C. T. Brown, together with his family, is taking a rest of two months in the East. Dr. Holman of Minneapolis is supplying the church acceptably.—Rev. W. S. Hawkes, superintendent of home missions, and his family have gone to New England to spend three months, seeking rest and strength.

PROVO.—Rev. Mr. Mead has purchased a covered wagon and makes good use of it in the cause of the church. At the time of the recent C. E. Convention he drove to Salt Lake with a load of young people.

## PACIFIC COAST.

### California.

SAN FRANCISCO.—A Missionary Dream was a recent subject at the Monday Club. Rev. W. P. Hardy, in opening the discussion, emphasized the importance of the strong helping the weak—the larger churches serving the smaller, not only in gifts but in practical service.

DECOTO.—Until recently this was the only town in Alameda County without a church edifice. Through the indefatigable labors of Rev. F. H. Maar of Niles a neat little building is now approaching completion. Several C. E. Societies are extending a helping hand.

SACRAMENTO.—So successful have been the labors of Dr. and Mrs. Hoyt in their year and a half here that the building of a new edifice is under discussion.

Mrs. Mary E. Logan, a missionary on Ruk, one of the Caroline Islands, for many years, is about to return for future labors, though it was there that she lost her husband. She soon sails for Honolulu, to sail thence on the Morning Star.

### Washington.

SNOHOMISH.—This church, Rev. W. C. Merritt, pastor, held its sixth anniversary June 4. It was expected that at this birthday occasion an effort would be made to extinguish the debt to the C. C. B. S. by raising the money for the last payment, $350, on a loan of $1,500, the society having agreed to transfer $250 over to the grant if this was done. Before the day of this meeting, through the special efforts of both church and pastor, not only had this sum been provided, but nearly $100 more, which enables the church to cancel every dollar of indebtedness of every kind. If any doubts ever existed as to the right of this church to have been gathered or to exist, the record of these six years banishes them entirely. Organized with 11 members, it has received during the four years of the present pastorate 112 members on confession and 64 by letter, a total of 186. It has a Sunday school of over 200. Superintendent Greene of the C. S. S. and P. S., who was moderator of the organizing council, and two lay delegates are the only members of that council now in the State. This "remnant" of that body were present on this anniversary occasion.

WALLA WALLA.—*First.* During the absence of the pastor, Rev. E. L. Smith, to whom has been given a three months' vacation, Messrs. Holdredge and Dixon, the evangelists, are in charge doing faithful work. They have arranged for three classes in Bible study, one of which is to take a general course of the whole Bible, another to study prophecy and the other the Sunday school lessons. One class meets for an hour each day, the others weekly through the summer. This is the oldest Congregational church in the State, having been gathered in 1864. It still worships in the old building, but new and larger accommodations are planned. The new location has already been agreed upon and arrangements made for its purchase.

DAYTON.—This church is doing good steady work under the care of Rev. F. B. Doane. It has suffered some from removals, but the accessions of some persons having large influence in the community have enabled it to more than hold its own.

## WEEKLY REGISTER.

### Calls.

ARTHUR, Chas. M., to Weston, Ct.
BARBER, Amzi D., Castalia, O., to Madison. Accepts.
CARR, G. Trotter, to Stratford, Ont. Accepts, to begin work July 5.
CHEVIS, E. C., to Lake Park and Audubon, Minn.
COCHRAN, Wm., Frankfort, Mich., to Big Rapids. Accepts.
DASCOMB, Harry N., Chicago Sem., to W. Pullman, Ill. Accepts, and has begun work.
EGGLESTON, F. O., to Aurora, O.
ESTABROOK, Frank J., Charlevoix, Mich., to Vermontville. Accepts.
FROST, M. A., Chicago Sem., to Shaw and Sublette, Ill. Accepts.
GOODRICH, Chas. C., to Plymouth Ch., Springfield, Ill.
HALL, Mrs. George C., wife of the late pastor, to Nebraska City, Neb. Accepts.
HARPER, Thos., accepts call to Newkirk, Okl.
HARRISON, Norman, to Pleasanton, Arcadia and Gilmore, Mich. Accepts.
HAYWARD, Chas. E., Big Rock, Ill., to E. Fairfield, Vt. Accepts.
HERRICK, Geo. M., Western Field Sec. C. E. S., to presidency of Washburn College. Accepts.
LEWIS, Daniel M., Cuyahoga Falls, O., to Alexandria. Accepts.
MAXWELL, Chas., to assist Rev. J. W. Conard at Ellsworth, Minn. Accepts.
MURPHY, J. S., Okarche, Okl., to Enid. Accepts.
ROBBINS, Benson C., Chase, Mich., to Crystal. Accepts.
ROYCE, Luman, to Mendon, Ill.
SCOTT, Geo. B., to Merrill, Mich. Accepts.
SMITH, Albert D., E. Longmeadow, Mass., to Northboro. Accepts.
SWARTOUT, Edgar P., Fletcher, S. D., to Gann Valley, Duncan and Pleasant Valley. Accepts, with residence at Gann Valley.
THOMPSON, W. Sherman, accepts call to Cliftondale, Mass.
WADSWORTH, George, declines call to Buffalo, Wyo.
WARD, Jno. R., Bloomer, Wis., to Genesee. Accepts.
WHEELER, Fred'k S., Chicago Sem., to Buffalo, Minn. Accepts.
WHITTAKER, Jno. H., to Slatersville, R. I. Accepts.

### Ordinations and Installations.

HARRIS, C. E., *o. p.* Moorhead, Minn.
HEFFLON, Geo. H., *o. p.* South West Harbor, Me., May 28. Sermon, Rev. D. L. Yale; other parts, Rev. Messrs. J. S. Richards, F. W. Barker.
MACFADDEN, Robert A., *o. p.* West Parish Ch., Andover, Mass., June 12. Sermon, Rev. Alexander McKenzie, D. D.; other parts, Rev. Messrs. C. F. P. Bancroft, F. W. Green and F. R. Shipman, and Profs. E. C. Smyth and J. W. Churchill.
McEWEN, J. D., *i.* Stouffville, Can., May 21. Parts, Rev. Messrs. Jos. Unsworth, T. B. Hyde and Thos. Sims, D. D.
MINCHIN, Wm. J., *o.* and *i.* St. John, N. B., June 10. Sermon, Prof. C. A. Beckwith; other parts, Rev. Messrs. Simeon Sikes, Wm. Williams, W. B. Forbush and J. M. Austin.
PALMER, Miss Alice R., *o.* Wayzata, Minn.
STOCKWELL, Cyrus K., *o. p.* Litchfield, Mich., June 2. Sermon, Rev. H. A. Futnam; other parts, Rev. Messrs. J. P. Sanderson, H. S. Roblee, J. H. Butler, T. C. Jones, E. T. Branch and I. W. Bell.
STOUGH, Henry W., *o. p.* Forest Ave. Branch of First Ch., Oak Park, Ill., June 2. Sermon, Rev J. W. Fifield; other parts, Rev. Messrs. P. S. Hulbert, Jas. Tompkins, D. D., H. M. Scott, D. D., and Chas. Reynolds.
WALLACE, Wm. W., *o.* Bridgewater, Ct., June 11. Sermon, Prof. L. O. Brastow, D. D.; other parts, Rev. Messrs. J. L. R. Wyckoff, C. H. Daniels, D. D., F. A. Johnson.

### Resignations.

BRIGHT, D. Franklin, Taylor, Neb., to take effect Sept. 1.
BUTLER, S. Wright, D. D., St. Mary's Avenue Ch., Omaha, Neb.
COLTON, Alfred E., Patchogue, N. Y.
EVANS, John C. C., Ballardvale, Mass, to take effect July 1. Called to Ward Hill.
RADFORD, Walter, Eagle Grove, Io., to take effect Sept. 1.
ROGERS, Chas. H., Kenosha, Wis.
ROSE, Chas. G., Wolverine and Rondo, Mich.
SMITH, Albert D., E. Longmeadow, Mass., to take effect Aug. 1.

### Dismissions.

McELVEEN, Wm. T., North Ch., New York, N. Y.

### Churches Organized.

WHITE HORSE, S. D. (Indian), 2 June, 13 members.

### Miscellaneous.

BLOMFIELD, Stanley F., of Yale Sem., will supply the church at Memphis, Mich., until the opening of the seminary in October.
CROMER, Jere. C., Owosso, Mich., will spend the summer in European travel.
JONES, Morgan P., Kent, O., will take a tour through England and Wales on his wheel, in July and August. Rev. Owen Jenkins will supply the pulpit during July.
KNODELL, Jas. R., San Bernardino, Cal., will supply the church at Wayne, Mich., during the summer months.
POWELL, Everett A., has closed his work at Madison, Minn.
WALTON, Richard C., and wife, Rogers, Ark., sailed on June 10 for a two months' vacation in Europe.
WIEDENHOEFT, William, Williamston, Mich., is slowly recovering from a severe illness of nearly two months' duration.

## ADDITIONS TO THE CHURCHES.

| | *Conf.* | *Tot.* | | *Conf.* | *Tot.* |
|---|---|---|---|---|---|
| **ARKANSAS.** | | | **MINNESOTA.** | | |
| Rogers, | — | 4 | Alden, | — | 24 |
| Siloam Springs, | 1 | 4 | Dawson, | — | 6 |
| **CALIFORNIA.** | | | Randall, | — | 4 |
| Los Angeles, | 4 | 14 | **NEBRASKA.** | | |
| Pentz, | — | 6 | Lincoln, Plymouth, | — | 6 |
| Thermalites, | — | 3 | Seward. | — | 5 |
| Ventura, | 2 | 4 | **NEW YORK.** | | |
| **ILLINOIS.** | | | Jamestown, First, | 6 | 10 |
| Chicago, Redeemer, | 6 | 15 | Owego, | 4 | 5 |
| Ridgeland, | — | 8 | Perry Center, | 4 | 4 |
| **IOWA.** | | | Warsaw, | 5 | 13 |
| Alden, | 21 | 24 | **VERMONT.** | | |
| Algona, | 40 | 53 | Bakersfield, | 3 | 5 |
| Dickens, | 7 | 8 | Newbury, | 4 | 4 |
| Fayette, | 3 | 4 | Wallingford, | — | 15 |
| Garner, | 7 | 12 | W. Fairlee, | 5 | 5 |
| Valley Junction, | — | 3 | **OTHER CHURCHES.** | | |
| Waterloo, | 45 | 54 | Asbury Park, N. J., | 149 | 180 |
| Winthrop, | — | 4 | Beloit, Wis., Second, | 30 | 30 |
| **MAINE.** | | | E. Grand Rapids, Mich., | — | 3 |
| New Vineyard, | — | 4 | Stonington, Ct., | — | 20 |
| Searsport, | 12 | 14 | Churches with less than three, | 8 | 19 |
| **MASSACHUSETTS.** | | | | | |
| Shirley, | 12 | 14 | | | |
| Woburn, First. | 5 | 6 | | | |
| Scandinavian, | 3 | 3 | | | |

*Conf.*, 386; *Tot.*, 619.

*Total since Jan. 1. Conf.*, 10,621; *Tot.*, 17,520.

## OTHER CHRISTIAN WORK.

A new feature of the Northfield series of meetings this year is a summer school for the study of the Bible. It will be in charge of Dr. C. I. Scofield, pastor of the Congregational church. The course deals specially with questions concerning the Pentateuch, its unity, typology, relation to geology, etc., the person and work of Christ, the kingdom, its relation to the Davidic covenant, to the church, etc. Prof. Howard Osgood of Rochester University, W. J. Erdman of Philadelphia and other well-known Bible students will take part. It is hoped that this school will become a permanent feature

of the Northfield movement. No fees will be charged for tuition during the present course, which lasts from July 6 to Aug. 24.

A fund left by the late Deacon Philo Carpenter of Chicago, to be used in opposing secret societies, enables the New England Christian Association to offer prizes of $300—$75 and $25—for the best manuscript on Secrecy and Citizenship setting forth the evils of secret associations. The manuscripts are not to exceed 15,000 words, and must be sent in not later than Jan. 1, 1897. All letters of inquiry should be addressed to the secretary, Rev. James P. Stoddard, N. E. Christian Association, 218 Columbus Avenue, Boston.

## JUBILEE AT KNOX COLLEGE.

This year's Commencement commemorated the fiftieth anniversary of the graduation of the first class sent out from Knox. In the class of 1846 there were nine students, four of whom are still living. Two took part in the exercises. A portrait of the first president, Rev. H. H. Kellogg, presented by his son, was received by the Alumni Association, also one of Rev. Jonathan Blanchard, who was president when the first class graduated and for twelve years afterwards, the presentation address being made by Dr. J. E. Roy, who cherishes warm and tender memories of the man under whose management of the college 192 persons were trained for their life work. It was altogether fitting that the son of Mr. Blanchard, now president of Wheaton College, should preach, as he did, the baccalaureate sermon and should take as his text, "After thy fathers shall be thy sons." Other addresses during these festive days were given by Dr. J. L. Withrow and Comptroller J. M. Eckels. Dr. Withrow and Judge P. S. Grosscup of Chicago were honored with the degree of LL. D., Mr. Eckels with that of A. M. and Prof. George Churchill with the degree of Ph. D. The degree of D. D. was conferred upon Rev. H. M. Carr and Rev. C. F. Gates, president of Harpoot College. The graduating exercises were unusually interesting. Miss E. L. Shrimpton, in her salutatory, magnified the half-century of the life of the college, and Miss Cline did full justice to the womanhood of the pioneers. The work of fifty years was treated specially in an oration prepared by Ernest W. Cushing, while the duties of the scholar in politics were set forth in the Master's Oration delivered by George Candee Gale. Sixty-four persons were graduated this year. During the year there have been 672 students in the institution who have received instruction from thirty professors and tutors. Of the 1,000 graduates already sent out from Knox, six are college presidents, twenty college professors, 100 ministers and missionaries, eighty lawyers, forty physicians, twenty-five journalists and editors, while a host have filled their lives with usefulness as teachers, merchants, farmers and honorable citizens.

Although Knox has reason to rejoice in her history, she by no means feels that she has attained even to her majority. Her youthful president, Dr. Finley, has the confidence and esteem of all who know him, and under his pushing management the institution is fast enlarging its equipment and adding steadily to its endowment. In its control Presbyterians and Congregationalists are equally represented. FRANKLIN.

## THE RELATION OF THE CHURCH TO THE LABOR MOVEMENT.

Rev. Herbert Casson, pastor of the Labor Church, Lynn, created quite a sensation in the Boston Ministers' Meeting last Monday as he attempted to point out the relations between the working man and the Christian Church. This ardent leader in the labor movement is a slender, delicate looking young man, with a frank, straightforward manner, but he soon proved himself capable of speaking with fire and energy and telling sarcasm. He began his address by dwelling upon the discontent of the working men with the conditions under which they work, contrasting the statistics regarding the distribution of wealth and the demand for labor with those of fifty years ago and speaking bitterly against the accumulation of vast property by capitalists.

Mr. Casson went on to declare that the plain fact is that the present relation between the church and the working man is one of mutual indifference. They are going in different directions independent of each other, doubtless with misunderstandings on both sides. Working men are out of touch with the church, not only because Sunday is their only day for recreation and domestic enjoyment, but because the church, as they look at it, is incompatible with the struggle for industrial democracy that is going on—the struggle for brotherhood and for an equalization of life's opportunities. Working men are repelled by the noncommittal attitude which clergymen take toward the labor movement. Moreover, those who have studied political economy become impatient at the stale definitions and old theories which they hear advanced in church.

Laboring men criticise the churches also for devoting attention to theological discussions, banquets and socials when multitudes are longing for sympathy in their common life, and affirm that the church should lower its precepts or elevate its practice. There is too great a contrast, they say, between the agonized stress of business life and its theological dogmas; between the verse, "It is more blessed to give than to receive," and the church's perpetual demand for money; between the command to love one another and its 240 sects; between the Christ in whom working men do now and have always believed and the organization that calls itself by his name. Working men no longer believe in prayer, but they believe that they are working for what the church has been praying for years; that they are doing in the cellar the work that is the foundation of structures of peace, brotherhood, kindliness and love. The church has misunderstood the labor movement, because of its new, strange ways and rough leaders, but its heart, its aims are genuinely Christian.

A vote of thanks to Mr. Casson was passed after some discussion, with the distinct understanding that this did not involve the indorsement of his statements. Before the meeting adjourned Rev. P. T. Stamford read a brief paper on the Future of the Negro in the United States.

**Substitutes for Horsford's Acid Phosphate are Dangerous.**

Because they cost less, many substitutes are offered, some of which are dangerous, and none of which will produce the same effect as the genuine. Insist upon having "HORSFORD'S" whether buying a bottle of Acid Phosphate, or "phosphate" in a glass of soda.

A FAMOUS SHOW.—The "Carnival of Tables" is the name which the public has given to the great exhibition of tables which has been in progress for some days at the Paine warerooms on Canal Street. Any one of our readers who has a single table wish which is unanswered should make a point of seeing this wonderful display. There are tables for every apartment in the house and for every need of their every occupant.

HEART TROUBLE AND HEADACHES.—Mattapan, Mass., April 15, 1896. "I have been taking Hood's Sarsaparilla for a number of years, about three bottles a year. I had heart trouble and headache, and at the present time I am well and am gaining in weight rapidly while taking Hood's Sarsaparilla." Mary M. Flynn, 11 Cedar St.

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HOOD'S
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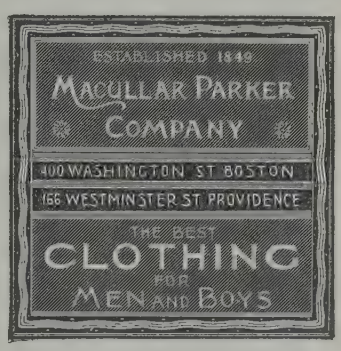
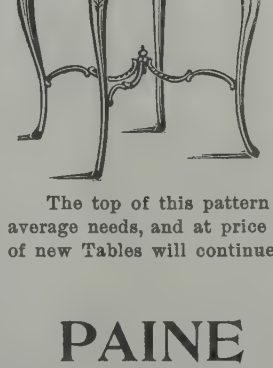
Is the best—in fact the One True Blood Purifier.

Hood's Pills easy to buy, easy to take, easy to operate. 25 cents.




Does Your Hair Fall Out?

Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for ten years. Send self-addressed stamped envelope to Miss RACHEL T. WYATT, Centerville, Mass.



ONE OF 200.

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The famous Hogarth line is very much in evidence in the framing of this table, and the design is one of the most popular of the new patterns of the year 1896.

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*Formula on Every Bottle.*

## Religious Notices.

*Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.*

American Seamen's Friend Society, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat.*

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

Charles H. Trask, *President.*
Rev. W. C. Stitt, *Secretary.*
W. C. Sturges *Treasurer.*

## Church Equipment.

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## THE BUSINESS OUTLOOK.

No effort is being made to push business and it waits upon the acts of political conventions. The St. Louis Republican Convention, whose platform is expected to be announced today, is one of the most important ever held in this country. Not since slavery days has such an important question come up for settlement as this matter of gold or silver standard.

Mercantile collections continue poor. The cotton, woolen and iron and steel industries show no imorovement. Woolen mills are so universally idle that there is little prospect of higher prices for the staple, unless it sympathizes in a general advance all along the line, which would be apt to follow the adoption of a sound platform at St. Louis. Cotton goods are selling on a lower basis than the raw material and dry goods of all descriptions are sluggish in movement. The iron and steel combinations continue to strive to maintain prices, but the latter are frequently cut. During May railroad earnings showed a slight increase over last year in the face of a heavy shrinkage in bank clearings.

## GENERAL HOWARD ROLL OF HONOR.

TO PAY THE HOME MISSIONARY SOCIETY DEBT IN SHARES OF $100.

A Friend, Lowell, Mass.
Broadway Church, Somerville, Mass.
Cradle Roll of W. H. M. U. of First Cong. Church, Hyde Park, Mass.
Mrs. T. D. Murphy, by a Friend, Chester, Mass.
Central Cong. Church, Jamaica Plain, Mass.
Woman's Miss. Union of Minneapolis Churches, Minn.
Miss A. A. Pickens, by a Friend, New York, N. Y.
Mrs. Sarah B. Capron, by a Friend, Boston, Mass.
In Memory of Deacon S. W. Kent, by Mrs. S. W. Kent, Worcester, Mass.
North Cong. Church, Providence, R. I.
Rev. Cyrus Richardson, D. D., by First Church, Nashua, N. H.
Deacon Newell Greenwood, by First Church, Nashua, N. H.
Mrs. P. L. Alcott, Columbus, O.
Rev. S. E. Bassett, Fort Valley, Ga.
Cong. Church and Sunday School, Francistown, N. H.
Cong. Church and Auxiliaries, Medina, O
Y. P. S. C. E. of Cong. Church, Orange Valley, N. J.
A Friend, Plymouth, N. H.
Maple Street Church and Sunday School, Danvers, Mass.
Union Sunday School, Marlboro, Mass.
Ladies of First Church, Chelsea, Mass.
Newman Cong. Church, East Providence, R. I.
Miss Ann E. Shorey, by Newman Cong. Church, East Providence, R. I.
Mr. Ethan Brooks, West Springfield, Mass.
Cong. Church, Jacksonville, Ill.
In Memory of Deacon B. W. Payne, by Mrs. L. A. Payne, Homer, N. Y.
Two Friends, Hartford, Ct.
Miss Margaret C. Hackett, Providence, R. I. 2 shares.
First Cong. Church, Rockford, Ill.
Mrs. Eli C. Smith, Bridgeport, Ct.
Mrs. Elizabeth McFarland, in Memory, by the Merrimack Conference of the N. H. F. C. I. and H. M. U.
Y. P. S. C. E., Puritan Church, Brooklyn, N. Y.
Rev. S. A. Barrett, by members of Cong. Church, East Hartford, Ct.
W. A. Patten, Kingston, N. H.
Previously reported 852; added above 35; total 887; pledges desired, 1,400.

## COMMENCEMENT DATES.

The following list includes the Commencement and anniversary days of the leading educational institutions.

COLLEGES AND UNIVERSITIES.

| | |
|---|---|
| Amherst, Amherst, Mass., | June 24 |
| Bates, Lewiston, Me., | June 25 |
| Benzonia, Benzonia, Mich., | June 19 |
| Berea, Berea, Ky., | June 24 |
| Bowdoin, Brunswick, Me., | June 25 |
| Chicago, Chicago, Ill., | July 1 |
| Colby, Waterville, Me., | July 1 |
| Cornell, Ithaca, N. Y., | June 18 |
| Dartmouth, Hanover, N. H., | June 24 |
| Doane, Crete, Neb., | June 25 |
| Gates, Neligh, Neb., | June 19 |
| Hamilton, Clinton, N. Y., | June 25 |
| Harvard, Cambridge, Mass., | June 24 |
| Hiram, Hiram, O., | June 25 |
| Marietta, Marietta, O., | June 18 |
| Michigan, Ann Arbor, Mich., | June 25 |
| Middlebury, Middlebury, Vt., | June 24 |
| Oberlin, Oberlin, O., | June 24 |
| Olivet, Olivet, Mich., | June 18 |
| Pomona, Claremont, Cal., | June 24 |
| Radcliffe, Cambridge, Mass., | June 23 |
| Ripon, Ripon, Wis., | June 24 |
| Trinity, Hartford, Ct., | June 25 |
| Tufts, Medford, Mass., | June 24 |
| Union, Albany, N. Y., | June 25 |
| Vermont, Burlington, Vt., | June 24 |
| Wellesley, Wellesley, Mass., | June 23 |
| Wesleyan, Middletown, Ct., | June 24 |
| Williams, Williamstown, Mass., | June 24 |
| Worcester, Pol. Inst., Worcester, Mass., | June 18 |
| Yale, New Haven, Ct., | June 24 |

SEMINARIES AND ACADEMIES.

| | |
|---|---|
| Dow, Franconia, N. H., | June 18 |
| Lawrenceville, Lawrenceville, N. J., | June 23 |
| Phillips, Andover, Mass., | June 18 |
| Pinkerton, Derry, N. H., | June 19 |
| St. Johnsbury, St. Johnsbury, Vt., | June 19 |
| Thayer Academy, Braintree, Mass., | June 30 |
| Wheaton, Norton, Mass., | June 24 |

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## WOMAN'S BOARD PRAYER MEETING.

PILGRIM HALL, CONGREGATIONAL HOUSE, BOSTON, JUNE 12.

Miss Carrie Borden presided, and, having attended the recent Arbitration Conference at Lake Mohonk, she spoke of that gathering and its purpose, especially as an illustration of the fact that men of eminence are seeking the upbuilding of the kingdom of God upon earth, dwelling also upon the part which women have in promoting this great object, and upon the relation of the whole subject to foreign missions. Micronesia and the missionaries there were again named with earnest petitions in their behalf. Mrs. Kellogg spoke of the summer scattering so near at hand, when new associations will be formed and new opportunities will offer to arouse and promote interest in this work.

Rev. and Mrs. Chauncey Goodrich of Tungcho, China, were present and made addresses. Mrs. Goodrich said that three centuries ago a monk at Macao, longing to enter China with the word of truth, exclaimed: "O rock, rock, when wilt thou open?" Now the rock has opened, and the gospel has been preached in every large city and thousands of villages. The truth is spreading, but it is impossible for a few to meet the present demands. She spoke also of the work of the missionary wives and mothers and the deep meaning of its lessons to Chinese women, of the relation of one part of the work to another and of the great detriment in being obliged to retrench and frequently cut off that which is very important, and begged that Christian women would not only give, but would use all possible influence to induce husbands and brothers and sons to make more diligent and efficient effort to support foreign missions.

Mrs. Judson Smith stated that among the missionaries supported by the Woman's Board are seventeen missionary wives. Mr. Goodrich, in a brief address, spoke of the advance which has been made during the three decades of his experience in China and the hopefulness of the present outlook. Letters just received from Miss Child from China and Japan were reported, also the anticipation of her approaching home coming.

Dr. Farnsworth of Cæsarea was introduced, and perhaps surprised every one when he announced that he would speak of "some of the good things" from Turkey. He told of the breaking down of the wall between Gregorians and Protestants; of fourteen new Sunday schools which Miss Closson has recently been able to establish in different districts of the city of Talas, in which the teachers and pupils of the girls' school act as teachers; of 370 recently present at a Sunday school in the girls' school building; of ten members just received to the church and nine children baptized; of another Sunday school in the main church building; of twelve prayer meetings held every week in Cæsarea on other days than Sunday; of the bravery of Miss Burrage in her experiences in Cæsarea, and of her kindergarten which is also a center for Sunday school work; of four large congregations in that city where crowds listen most intently to the preaching of the truth; and of the good news which has come from Yozgat and Marsovan and Van, showing that Mohammedans have been much affected by the martyrdom which many have suffered and the steadfastness of multitudes of the persecuted. Dr. Farnsworth expressed his own longing to return to the field where he has labored more than forty years, and with prayer and benediction brought to a fitting close the series of Friday meetings which have been held since September, and which have proved an inspiration to many who have come to them from near and from far. The meetings will be resumed the last Friday in September.

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We call your special attention to a fine line of Silk Waists, lace trimmed and very stylish, made up expressly for our June and July trade. We are pleased to be able to quote a price about one-half of what these Waists would sell for in the regular way:
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## EDUCATION.

—— Rev. Dr. George L. Robinson of the Roxbury Presbyterian Church, Boston, has been elected professor of Old Testament literature and exegesis at Knox College, Toronto.

—— The closing exercises of the first year of the Long Island Latin School at Patchogue were well attended. The parts of the students were creditably taken and showed a high grade of work. There have been forty students this year. Rev. A. E. Colton resigns his pastorate in Patchogue to enter more thoroughly into the work of the school.

—— At Illinois College the baccalaureate sermon, June 7, was by Dr. E. P. Goodwin and the oration, on the 8th, by Hon. W. J. Bryan. At Commencement, on the 11th, Rev. S. B. Moore of Jacksonville received the degree of D. D. and Pres. J. W. Strong of Carleton College and Alexander G. Bell the degree of LL. D. Pres. J. E. Bradley announced that $20,000 had been raised as a condition of the gift of $25,000 by Dr. H. K. Jones, professor of philosophy, for a new library building.

—— For the first time for many years the Commencement exercises at Washburn College were held without the presence of Dr. Peter McVicar, who for twenty-five years has been the president. During the past year Dr. McVicar has been in California in feeble health. Mr. G. M. Herrick of Chicago was elected to the presidency at the annual meeting of the trustees and will enter upon his duties in September. The Graduating Class was larger than any preceding class, numbering ten men and five women. The Commencement address was by Rev. J. L. Hill, D. D. of Salem, Mass. The baccalaureate sermon by Rev. Linus Blakesley, D. D.

—— At the Commencement of Iowa College a letter from Rev. G. E. White of Marsovan, Turkey, asking for financial help for Anatolia College, resulted in a response to the amount of over $500. Mr. and Mrs. White are both graduates of the college. A class of forty members was graduated June 10. The address was by Prof. H. C. Adams of the University of Michigan, who is a graduate of Iowa and a son of Father Ephraim Adams of the Iowa Band. The address before the Christian associations was delivered by Rev. Eugene Updyke of Madison, Wis. Prof. S. G. Barnes of Longmeadow, Mass , a former professor, was given the degree of D. D. The college will celebrate its jubilee anniversary in 1898.

—— Commencement, June 9, at the School for Christian Workers, Springfield, Mass., marked the beginning and development of a forward movement in Sunday school and missionary endeavor. Fourteen young men and women went forth equipped for the fields long desiring their services. Dr. J. L. Hurlbut, the honored and well-known vice-president, gave an address upon the Christianity and the quality of lay workers demanded at the present day. Three advance steps have recently been taken. An extensive and adjoining property has been secured for a ladies' home. During the past two months twenty-five colleges and universities have been visited in the interests of the institution. Students, faculty and presidents have given hearty indorsements of the "new profession," and have expressed the belief that it demands as leaders college men and women, for whom, also, the institution is earnestly seeking. Most important of all, however, at the earnest request of the president, Rev. D. A. Reed, to whom the institution owes its existence, it was unanimously voted by thirty of the corporation and trustees present that the time had come when the institution should elect a president who should give his entire time to it. That it has a unique place in the future development of the church work cannot be questioned.

—— The American Institute of Sacred Literature, of which Pres. W. R. Harper is principal, announces a large number of summer Bible schools in various localities, showing that this feature of summer assemblies is being made more prominent every year. These schools, which are representative of the best Biblical instruction, begin early in July and continue throughout the summer. The school at Chautauqua, N. Y., will have as instructors Professors E L. Curtis and F. K. Sanders of Yale, Prof. D. A. McClenahan of the United Presbyterian Seminary at Allegheny, Pa., Professors W. R. Harper and Shailer Matthews of the University of Chicago, while special lectures are to be given by Dr. Joseph Agar Beet of England and Prof. George Adam Smith of Scotland. Other schools with excellent instructors will be held at Bay View, Mich ; Midland Chautauqua Assembly, Des Moines, Io.; Rocky Mountain Assembly, Glen Park, Col.; Lake Madison Assembly, Lake Madison, S. D.; Missouri Sunday School Assembly, Pertle Springs, Mo.; Louisiana Chautauqua, Ruston, Io.; Monteagle, Tenn.; Winfield, Kan.; and at the Summer School of Theology in Saratoga Springs, N. Y., as well as in several other places, West and South. All the summer Biblical work of the University of Chicago, in connection with which forty courses are announced, is affiliated with the institute.


DON'T worry yourself and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

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This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles, $5 00 f. o. b. at the Springs. Descriptive pamphlets sent FREE to any address.

SPRINGS OPEN FOR GUESTS FROM JUNE 15TH TO OCTOBER 1ST.

**Proprietor, Buffalo Lithia Springs, Virginia, on the Atlantic and Danville Railroad.**

## CHRISTIAN ENDEAVOR NOTES.

Each junior of the Northern Church, Toronto, after the Sunday morning service, writes on a card what seems the most helpful lesson from the sermon. The cards are afterward given to the pastor.

A junior Junior Society, called The Sunbeams, has been formed in a Toledo, O., church, where many children between five and nine years of age were considered too young for the work of the Junior Society. They have four committees: the lookout, Sunday school, missionary and flower.

A variety in the methods of electing officers has been tried by a Pittsburg society, which furnished each member at a sociable with a list of all the active members. Opportunity was given for each to mark privately on his list those that were his choice to fill the different offices. The ballots were received and counted by one member.

"San Francisco, '97," aroused much enthusiasm at California's convention held at San José. A telegram was received from *The San Francisco Examiner* pledging $1,000 to start the subscription list. The $7,000 already assured have made the financial prospect bright. The State secretary exhibited a large colored map showing the condition of the different counties. He reported 710 societies, with 34,080 members and gifts of $36,394. Additions to the churches from the societies have numbered 1,700. The juniors have done remarkably well and now number more than 300 societies, while the work for floating societies has been especially prosperous. In connection with a visit to the Lick Observatory a prayer meeting on Copernicus Peak, near Mount Hamilton, was held by a score of delegates.

A French pastor uses in his society a regular printed schedule suggesting more than twenty different lines of work. Three of these relate to personal religious work, informing the pastor of cases of sickness, and prayer for the pastor, church, society, and one's own particular work. The pastor assigns this individual work by checking titles in the schedule. The list covers such matters as special topics for prayer, calls, sewing, Sunday school work, the circulation of good religious literature, writing letters, work in the different meetings and missions, and matters relating to one's own religious life. Each schedule bears the date when it is issued and when it is to be returned to the pastor, with a full written report on what has been done. Dates, names and details are asked, so that a definite idea may be gained as to just what is accomplished. The society also has a prayer circle at which the pastor proposes definite subjects for prayer for a given time.

## NOTEWORTHY FORTHCOMING MEETINGS.

International Sunday School Reception and Conference, Northfield, Mass., June 20–22.
International Sunday School Convention, Boston, Mass., June 23–26.
World's Student Conference, Northfield, Mass., June 26–July 5.
Chautauqua Assembly, Chautauqua, N. Y., June 27–Aug. 24.
Evangelical Alliance, Fiftieth Anniversary, Mildmay, Eng., June 30–July 4.
Northfield Y. M. C. A. Camp, Northfield, Mass., July 1–Sept. 1.
School for Systematic Bible Study, Northfield, Mass., July 6–Aug. 24.
National Educational Association, Buffalo, N. Y., July 7–10.
Christian Endeavor Convention, Washington, D. C., July 8–13.
Y. W. C. A. Conference, Northfield, Mass., July 10–20.
General Conference for Bible Study, Northfield, Mass., July 30–Aug. 12.
Association for the Advancement of Science, Buffalo, N. Y., Aug. 24–29.
American Social Science Association, Saratoga, N. Y., Sept. —.
American Board, Toledo, O., Oct. 6–9.
American Missionary Association, Boston, Mass., Oct. 20–22.
National W. C. T. U. Convention, St. Louis, Mo., Nov. 13–18.

## Marriages.

*The charge for marriage notices is twenty-five cents.*

CROSS—MARSHALL—In Laconia, N. H., June 10, by Rev. C. A. G. Thurston, Rev. A. E. Cross of Springfield and Ethelyn Louise Marshall of Laconia.

FITTZ—METCALF—In Attleboro, June 10, at the home of the bride's mother, by Rev. G. G. Phipps of Newton Highlands, Dr. George Bartlett Fittz and Eldora Louisa Metcalf.

FLINT—STORM—In Hinsdale, June 14, by Rev. J. H. Laird and Rev. F. S. Hatch, Rev. G. H. Flint, asst. pastor of the Old South Church, Boston, and Mary P. Storm of Hinsdale.

## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

RICHARDSON—In Boston, June 2, Deacon William Fox Richardson, aged 79 yrs., 8 mos., 21 dys.

SPOONER—In Greenville, Mich., Rev. Charles G. Spooner, pastor *emeritus* of the Greenville Congregational church, aged 84 yrs.

### JOANNA C. MYRICK.

Mrs. Joanna C. Mills Myrick, widow of the late Rev. Osborne Myrick, died at Rutland, Vt., May 26. She was born at North Truro, Mass., Feb. 7, 1819. Since the death of her husband in January, 1892, physical infirmities have withdrawn her from much social and church life and kept her closely to the home of an orphan niece, to whom she had been as a mother from infancy. The call of death came without premonition on the evening of a day when she had been with the family and at table as usual. Mrs. Myrick was a quiet Christian lady, full of intelligent faith, and had given herself to the full measure of her delicate physical strength to the furtherance of her husband's pastoral work, both at Provincetown, where he had a pastorate of twenty-one years, and at Middletown Springs, Vt., where they gave themselves to their people with increasing love and esteem for twenty-five years. Their own home had been shadowed by the death of their three children only to qualify them for a service of exceptional sympathy and discreetness to the young people of other homes, with whom they had many and delightful relations.


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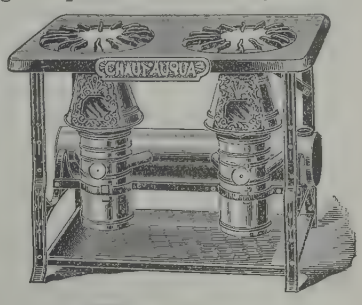

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*Occupation*.....*Street No.*.....

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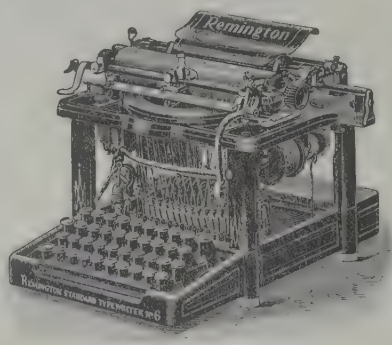


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*Volume LXXXI* *Number 26*

# THE CONGREGATIONALIST

Boston Thursday 25 June 1896

JAMES B. ANGELL, LL D.,
*President for the last twenty-five years of the University of Michigan.*

WHATEVER be the method of endowment of our great schools, may the day never come when they shall be inaccessible to the humblest youth in whom God has lodged the divine spark of genius, or that more common but sometimes not less serviceable gift of useful talent. Let not a misapplication of the *laissez faire* doctrine in political economy, which has its proper place, lead us to the mistake of building up a pedantic aristocracy. Good learning is always catholic and generous. It welcomes the humblest votary of science, and bids him kindle his lamp freely at the common shrine. It frowns on caste and bigotry. It spurns the artificial distinctions of conventional society. It greets all comers whose intellectual gifts entitle them to admission to the goodly fellowship of cultivated minds. It is essentially democratic in the best sense of that term.—*From an address by Dr. Angell.*

THE CONGREGATIONALIST
AND BOSTON RECORDER.
*The Recorder founded 1816: The Congregationalist, 184*

## CONTENTS

EDITORIAL:
Paragraphs 993
The Ann Arbor Anniversary 993
The Republican National Convention 994
The Providence of God in Our National History 994
Current History 995
In Brief 997
CURRENT THOUGHT 1000
STAFF CORRESPONDENCE:
Boston 998
The Interior 998
Australia 999
CONTRIBUTIONS:
Pilgrimage Letters. I. On the Ocean. A. E. D. 1000
Sunday Opening of Art Galleries and Reading-Rooms. Frances M. Abbott 1001
Anglo-American Comity. Rev. Washington Gladden, D. D. 1002
THE HOME:
In the Woods—a poem. By Mrs. Merrill E. Gates 1004
Paragraphs 1004
The Hand of Providence in Our Mistakes. Mrs. Margaret E. Sangster 1004
Afield with Young Naturalists. Roses. Mrs. S J. Bucklin 1004
A Midsummer Night School. Mary Knight Bradford 1005
"His Name Is John" Mr. Martin 1005
A Wild Rose—a selected poem 1006
A Lesson from the Olive Tree—a selection 1006
Closet and Altar 1006
Mothers in Council 1007
Conversation Corner 1008
Corner Scrap-Book 1008
THE SUNDAY SCHOOL—Lesson for July 5 1009
Y. P. S. C. E.—Topic for July 5-11 1013
PROGRESS OF THE KINGDOM 1010
LITERATURE 1011
NEWS FROM THE CHURCHES:
The Connecticut Association 1014
Seventy-five Years of Charity 1015
Weekly Register 1019
MISCELLANEOUS:
Commencement Dates 991
Missionaries in Conference 1003
Boston Superintendents' Union 1010
Biographical 1010
Congregationalists at Montreal 1013
Index to Vol. LXXXI. 1018
Commended to the Churches 1019
Marriages and Deaths 1019
Business Outlook 1020
Commencement at Two of the Women's Colleges 1021
Pomona College and Its Needs 1022
Education 1023

## NOTEWORTHY FORTHCOMING MEETINGS.

International Sunday School Convention, Boston, Mass., June 23-26.
World's Student Conference, Northfield, Mass., June 26-July 5.
Chautauqua Assembly, Chautauqua, N. Y., June 27-Aug. 24.
Evangelical Alliance, Fiftieth Anniversary, Mildmay, Eng., June 30-July 4.
Northfield Y. M. C. A. Camp, Northfield, Mass., July 1-Sept. 1.
School for Systematic Bible Study, Northfield, Mass., July 6-Aug. 24.
National Educational Association, Buffalo, N. Y., July 7-10.
Christian Endeavor Convention, Washington, D. C., July 8-13.
Y. W. C. A. Conference, Northfield, Mass., July 10-20.
General Conference for Bible Study, Northfield, Mass., July 30-Aug. 12.
Association for the Advancement of Science, Buffalo, N. Y., Aug. 24-29
American Social Science Association, Saratoga, N. Y., Sept. —.
American Board, Toledo, O., Oct. 6-9
American Missionary Association, Boston, Mass., Oct. 20-22.
National W. C. T. U. Convention, St. Louis, Mo., Nov. 13-18.

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COLLEGES AND UNIVERSITIES.

| | |
|---|---|
| Bates, Lewiston, Me., | June 25 |
| Bowdoin, Brunswick, Me., | June 25 |
| Chicago, Chicago, Ill., | July 1 |
| Colby, Waterville, Me., | July 1 |
| Doane, Crete, Neb., | June 25 |
| Hamilton, Clinton, N. Y., | June 25 |
| Hiram, Hiram, O., | June 25 |
| Michigan, Ann Arbor, Mich., | June 25 |
| Trinity, Hartford, Ct., | June 25 |
| Union, Albany, N. Y., | June 25 |

SEMINARIES AND ACADEMIES.

| | |
|---|---|
| Thayer Academy, Braintree, Mass., | June 30 |

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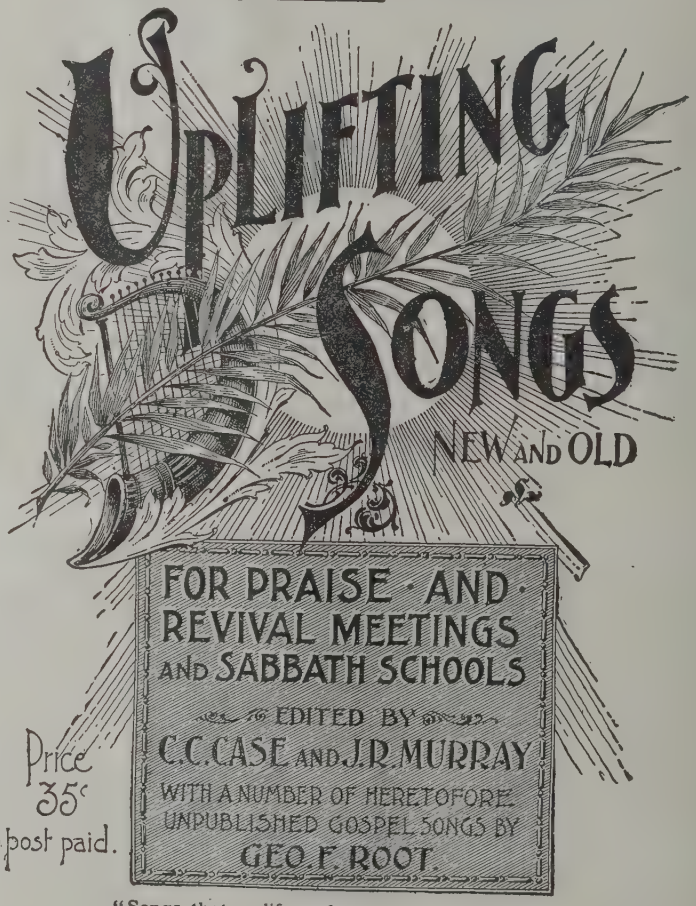
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IT is the season of Commencements and degrees. Whether the undergraduate gets more satisfaction from the Class Day exercises, promenades, tree plantings, floats and whatever other parting festivities mark the close of the academic year, or the ministers and others from the new train of capital letters which they become entitled to append to their names, we have no means of knowing. The general diffusion of satisfaction is, however, a delightful thing and we congratulate the A. B.'s and B. S.'s and Ph. D.'s and D. D.'s and LL. D.'s upon the passing over of the joy of anticipation into that of realization. The world ought certainly to be richer for the letting loose upon it of so much crowned and recognized talent. So far as our judgment goes the college year has been a good and useful one and the degrees have not been shot at a venture from the academic bow.

What constitutes the claim of a Western college on Eastern benevolence? First of all, it ought to have the indorsement of our College and Education Society, which is supposed to sift thoroughly all claims upon Congregational purses. Second, it should be well located and actually doing efficient college work. Third, its own teachers, students and local constituency should be doing all in their power to support and advance the institution. All these conditions are fully met in the case of Pomona College in southern California. Its appeal, therefore, for funds to enable it to secure a conditional bequest of the Pearsons type ought to go home to many hearts. On page 1022 the facts are set forth tersely and convincingly.

We have elsewhere summarized the article by Professor Paine of Bangor on New England Trinitarianism in the *New World* for June. It is impossible to follow the course of the article, which is unfortunately more critical than constructive, in the brief space of a paragraph, and the living leaders of thought characterized in it may be trusted to answer for themselves, but for our own part we may say that while, on the one hand, we have no wish to depart from the historic position of the church, on the other we have no desire to prevent that re-examination of the historic theology which is the privilege of each new generation of believers. The essential postulate of Christianity, in our opinion, is that God for self-revelation and redemption became man and dwelt among us, and that in the man Christ Jesus dwelt all the fullness of the Godhead bodily. So, also, we believe that, as the humanity of Christ began on earth, it continues in his eternal state. It is the divine, yet human, Jesus in whose power and love we trust and to whom the church is to be joined in holy marriage in the heavenly life. If it be impossible to make an elaborate statement of Christian doctrine without emphasizing the divinity at the expense of the humanity, or the humanity at the expense of the divinity, nevertheless the harmony of faith consists in holding both without contradiction or dispute.

It is interesting to note how slight variance, if any, there is now in the problems which Christians the world over face. To illustrate: The report on Religion and Morals read to the recent Free Church General Assembly of Scotland made it clear that the hindrances to spiritual life in Scotland today are the self-indulgence of Christians, undue devotion to sports and amusements, intemperance, sectarian divisions, and the unwholesome influence of much of the current literature and the secular press. Could a more correct diagnosis of the situation in New England, for instance, be made?

We asked a dissatisfied parishioner why he disliked the preaching of his new minister. "I am tired of going to Chicago with him," was the answer. It seemed that in nearly every prayer meeting talk and often in sermons he was accustomed to say, "When I was in Chicago," and to compare the conditions of church life in his present charge unfavorably with those in the place from which he had come to it. This is an instance of a lack of thought and tact in little things which often hurts a pastor's influence. If we are careful of the feelings of one person with whom we talk, all the more we ought to be of the feelings of fifty or 500. An extreme and amusing instance of this particular fault was that of the local preacher in a little fishing village far down on Cape Cod, who said one day, in beginning a discourse upon the parable of the Good Shepherd—with a wave of the hand toward a little group of city boarders—"We who have lived in more favored climes have seen sheep feeding upon the hillsides." These flaws of taste and tact are far more hurtful to a pastor's influence than we realize or are ready to acknowledge.

The New York correspondent of *The Standard* calls attention to the fuller manning of the Protestant Episcopal churches of that city as an element of their larger relative growth. "Among eighty-six churches," he says, "there are only eighteen where one clergyman does all the work. There are twenty-nine which have two clergymen, and there are twenty-nine which have three or more." Trinity has five regular clergymen and twenty-eight at work in the parish. In the readjustment of work necessitated by modern city conditions, it is clear that we must for economy of resources return to the apostolic practice of a varied and numerous ministry.

## THE ANN ARBOR ANNIVERSARY.

In referring to the University of Michigan upon the occasion of the twenty-fifth anniversary of the entrance into service of its distinguished president, James B. Angell, which occurs this week, we do not forget the great work being done by other institutions which, unlike that of Ann Arbor, are dependent upon personal donations and over which other distinguished Congregationalists are presiding. For the present we join in the extended satisfaction which recognizes the eminent usefulness of the illustrious president, who now completes this special work of a quarter of a century. We may be indulged, we think, in a little pride which the great number of names of men whom our own churches have furnished to the cause of higher education naturally excites; and President Angell is among the highest.

The visitor at Ann Arbor is at once pleasantly impressed by the college plateau of forty acres, with its many trees, its graceful walks, its fine buildings artistically placed and its multitude of students passing to and fro at the proper hours. The coeducation of young men and young women here seems natural and it ceases to excite attention. As the students live with private families, there is none of the air of Dartmouth, or Harvard, or Yale, or, at the other extreme, of Wellesley, or Smith. This Western university—it was Western a little while ago—has worked out its own character, not only in the problem just suggested, but also in the great questions of education involved in the elective and professional systems. The elaboration of the various problems has been largely limited to the administration of President Angell, with the co-operation of the admirably qualified body of teachers who have been called to his help.

A few comparisons may illustrate the great forward changes which have taken place in the period from 1871 to 1896. At the first-named date the university had six buildings; now there are seventeen, among the additions being the beautiful library, the gymnasium, almost matchless, the scientific museum, the physical and hygienic laboratory, the engineering laboratory and two hospitals, while some of the older buildings have been greatly enlarged. Then there were 20,000 volumes in the library; now there are 100,000. Then there were three departments, arts, medicine and law; pharmacy, homeopathic medicine, dentistry and engineering have been added and the semi

nary system was introduced in 1878. Then the only laboratory was the chemical; there have been added physical, zoölogical, botanical, histological, physiological, hygienic, engineering and anatomical. The courses of law and medicine were two years of six months each, now in law they are three years of nine months each and in medicine four years of nine months each. Then there were thirty-six teachers; now the names of 170 grace the roll. Then the annual expenditures amounted to $82,000; now they amount to nearly $400,000, while gifts have been received of something over $460,000. Then 1,110 students were in attendance; now there are 3,000.

It will, of course, be remembered that this is a State institution, and that it has the advantage of a State tax upon property for its support, as well as the income from property given by the national Government for such purposes. Very much the larger part of its income is thus derived, and the State has made appropriations for various buildings, but even this great advantage required the leadership suitable to secure the results found at this commemoration. These have required a man who could inspire public confidence, who could be broad and far-sighted in plans, who could be skillful in securing his objects, who could be wise in administration and who could unite the intellectual ability which professors and students demand in their chief with the qualities of heart which secure the instinctive attachment of those who come within their range. Success is the test of these qualities.

President Angell, a graduate of Brown University in 1849, became professor of modern languages in that institution in 1853, after the intervening study in Europe, and was also editor of the *Providence Daily Journal* from 1860 for several years. From 1866 to 1871 he was president of the University of Vermont, and from that position he went to Ann Arbor. His work in this presidency has been substantially uninterrupted, except by calls to important national service. He was United States minister to China, appointed in 1880, being also appointed chairman of a special commission to negotiate a treaty with that Power. He was appointed a member of the United States Fishery Commission by President Cleveland, September, 1887. He has been regent of the Smithsonian Institute since September, 1887. President Angell's thorough knowledge of international law is everywhere admitted.

The university being a State institution, its religious position is a matter of peculiar delicacy. But over the organ in the great university hall are the following words, taken from the national ordinance of 1787: "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." The various denominations have their churches in Ann Arbor, and the Christian Association has an elegant stone edifice just outside the grounds. While the professors are scattered in various churches, the president is an active member of the Congregational church. He has taken important part in our National Councils and in our International Council at London in 1891, and he has been a member of prominent committees in our foreign missionary board.

We understand that the exercises at Ann Arbor will be simple, as becomes a waymark and not a conclusion—a grateful recognition of work accomplished as the prophetic assurance of work to come. Who can measure the power which has been sent out into the world through these twenty-five successive classes?

## THE REPUBLICAN NATIONAL CONVENTION.

The national convention of the Republican party held last week in the city of St. Louis will ever be considered as remarkable, and for the following reasons:

1. A candidate for the highest office in the gift of the American people was selected on the first ballot. Not since the year 1868 has the party witnessed a like phenomenon, and then the man was the greatest military leader of the Civil War, the hero of the North, U. S. Grant.

2. The opposition of party bosses and the scheming of veteran managers, men versed in all the tricks of their craft, were as puny and inconsequential at St. Louis as they had been in the State conventions, and a man of the people, the champion of a principle and identified with it, whose preliminary campaign had been generaled by an American business man, Mr. Hanna, was given the coveted honor and provided with a vice-presidential candidate of his own choosing. This fact also is remarkable if one will but scan the history of American politics.

3. Profiting by its recent experience the party, while reasserting in most unequivocal terms its belief in a tariff for protection as well as for revenue, is not to be as dogmatic in this campaign as in the past in its advocacy of specific schedules or schemes.

4. And, most notable and important of all, compromise and shiftiness have been put aside, principle has been enthroned above policy, and a plank setting forth the party's creed on monetary standards has been formulated which cannot be misinterpreted and must be accepted by the candidates and indorsed or rejected by the electors with perfect understanding of its import. Already the occasion of a significant and somewhat formidable bolt from the party by leaders who may or may not have their States' indorsement for so bolting, the beneficent influence of this unequivocal declaration will become more and more apparent as the days pass by. It furnishes a sure rallying point for men of certain convictions to fight a defensive or offensive battle around, and will force to the front far beyond all other issues one which must be faced, settled and settled right before either national or individual prosperity can return or will abide. For it is none the less true now than of old that "righteousness exalteth a nation," and pledges of our national credit cannot be settled for fifty cents on a dollar without national dishonor and individual distress. As a young, lusty to be sure, but still a debtor nation we cannot with safety or honor overlook the fact that one of the vital things which makes the Christian West superior to the Mussulman East is the security which it gives to the man of thrift that all of that which he saves and invests today can be at his command tomorrow.

Whether these candidates will be elected is a result dependent upon much that no mortal can foresee. Whether, if elected, they will rise to the level of statesmanship and mastery of the unusually intricate problems, domestic and foreign, which we are facing as the century dies, time alone will reveal. Fortunately they are both men of irreproachable character, elevation of thought and ideals, some experience in dealing with public affairs, and so near the plain people as to know what they believe and feel and desire.

A convention which records the will of the rank and file and puts one side the schemes of "bosses" is a sign of health and rejuvenation in a party that has no more reason to expect perpetual life than the Whig party had, unless it proves its right to so endure by perpetually bringing forth wholesome fruit. A political party which enters on a contest free from the danger of treachery within after the issue is joined is able from the first to throw its whole force against its real foe, and if the St. Louis convention has done nothing else it has purged the Republican camp of men who were dangerous because mutinous, and it has defeated the schemes of certain bosses who have hitherto harmed the party or manipulated it for their own selfish ends.

## THE PROVIDENCE OF GOD IN OUR NATIONAL HISTORY.

In nothing else is the divine control of human affairs more evident than in national history. Its manifestations often are as striking as they ever are in relation to individuals, while their magnitude renders them far grander and more solemn. And no other nation has had a history more instructive in respect to the divine superintendence than our own.

The thoughtful student of our past is amazed that our national independence ever was gained. Political rivalries and corruption, shameful though they are today, were far worse then, in spite of many patriotic and noble individual exceptions, than they are now. Had not God meant us to become a nation, overruled events for that end, raised up Washington and other worthy leaders, and defended us from some of the consequences of our own folly and wickedness, we never should have become a nation. But alike in the character of the controlling spirits who settled our country, in the course of events which led to the birth of our nation, in the gathering and generally successful assimilation of citizens from all over the world, and in the marvelous prosperity which on the whole has been ours, the divine guidance is conspicuous.

This is equally evident when our national afflictions and humiliations are considered. The great rebellion, disastrous and terrible although it was, has resulted in great public advantage in many ways. Even the assassination of Lincoln and Garfield caused fresh demonstrations of the solid stability of our institutions. Our career has not been characterized by that unexampled virtue and prosperity for which our fathers too sanguinely hoped, but it has been remarkably successful, and, unless the public conscience becomes hardened in these later days, our future is rich in promise. And in everything the goodness of divine providence to us as a nation is impressively evident.

But we need, both as individual citizens and as a people, to acknowledge God more frankly and humbly. The spirit of materialism, of greed of gain, of unrighteous ambition and of reckless self-confidence is

abroad in the land and is working immense evil. God will not abandon us if we do not disregard him. But if we allow the corruption, which has ruined so many nations in the past, to prevail among us it will surely ruin us. It is the part of the patriot to acknowledge God as our nation's hope and stay, and to obey his will in public as carefully as in private affairs.

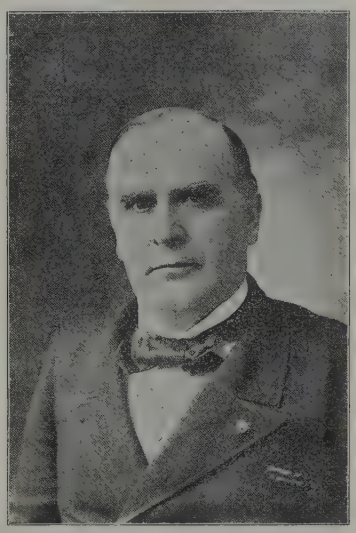
## CURRENT HISTORY.

**The St. Louis Convention.**

The national convention of the Republican party, held in St. Louis last week, met Tuesday noon and adjourned early Thursday evening. Free from some of the elements of strife, which have made many of its predecessors notable, it was by no means an uneventful or unimportant convention, as we have tried to point out in another column. There never was any question of Mr. McKinley's nomination. The movement for him had gathered too much headway, was too irresistible to be overcome by any combination that could be brought to pass at the convention. The action of the national committee in preparing the preliminary roll of delegates and the action of the committee on credentials in determining who were entitled to seats in the convention doubtless was ruthless at times, but if it crushed good men it also crushed bad men, and the convention did no better work than in spurning with contempt the Addicks faction of Delaware, the Cuney faction in Texas, and in giving to the anti-Platt Republicans of New York a standing in the convention. Hon. J. M. Thurston of Nebraska won additional fame as a man of ability and breadth by his work as permanent chairman. Senator Lodge of Massachusetts covered himself and his State with glory by his masterly rallying and leadership of the delegates who favored an unequivocal declaration for the gold standard. Senator Teller, by far the ablest of the advocates of the free coinage of silver, after a manly fight before the committee on resolutions, and after the convention had indorsed overwhelmingly the declaration in favor of the gold standard, made a candid, impressive and pathetic speech of farewell, and then, after Senator Cannon of Utah had read a formal protest, walked out of the convention hall, Senators Cannon of Utah, Pettigrew of South Dakota, Dubois of Idaho, Congressmen Hartmann of Montana and Allen of Utah, and fifteen other delegates from Utah, Nevada, Idaho and Colorado following him. Senator Mantle of Montana and Senator Shoup of Idaho subsequently repudiated the platform though refusing to leave the party. The customary unanimous indorsement of the candidates followed the decisive verdict of the first ballots, and the delegates, as they departed for home, certainly left with fewer heart-burnings and less factional hatred than have been known at most prior conventions. The citizens of Ohio and New Jersey, irrespective of party, have made remarkable demonstrations of pleasure at the honor conferred upon their fellow citizens.

**The Successful Republican Candidates.**

On the first ballot Hon. William McKinley of Ohio received 661 votes out of 906 —454 being necessary for choice—Mr. Reed of Maine only 84—even New England failing to give him its unanimous support—Mr. Quay of Pennsylvania 61, Mr. Morton of New York 58 and Mr. Allison of Iowa 35. On the first ballot for vice-president Hon. Garrett A. Hobart of New Jersey received 533 votes, Mr. Henry Clay Evans of Tennessee 277 votes and ex-Governor Bulkeley of Connecticut 39.



Mr. McKinley is of sturdy Scotch-Irish stock blended with English and German strains of blood. His grandfather fought in the Revolutionary War and Mr. McKinley did gallant service in the Civil War, rising to the rank of brevet-major. Born in Niles, Trumbull County, O., Jan. 29, 1844, his scholastic education began and ended at one of the old-fashioned academies which have sent forth so many of our noted men and women. A lawyer by profession, a Methodist by inheritance and conviction, he lived the life of a struggling, honorable attorney at law until October, 1877, when he entered Congress as a Republican, and there he remained until the tidal wave of reaction against the tariff bill which bears his name. Since leaving Congress he has twice been elected governor of Ohio by enormous majorities. In Congress he developed ability of a certain kind. He had but few peers in the mastery of the technical details of tariff legislation, and while not the framer of the tariff law bearing his name, he did much to shape it and was the Republican party's leader on the floor of the House when the law was debated and passed. A friend of Civil Service reform, disposed to follow rather than lead when financial legislation was under discussion, his record as a congressman is fair, although not brilliant or great. In the Republican national convention of 1892 he showed himself a man of principle by instantly suppressing a movement to name him as the candidate, he insisting that Ohio had sent him and his colleagues to promote the candidacy of Mr. Harrison, and that the people's will must be done. Mr. McKinley's personal character is above reproach. He is domestic in his tastes and loyal to the sanctities of home.

Mr. Hobart, a scion of English and Dutch stock, was born in Long Branch, N. J., in 1844. He graduated at Rutgers College when he was twenty, was admitted to the bar in 1869, soon began to fill important positions in Passaic County and the city of Paterson, where he made his home and now lives, and in 1872 began a notable career as State legislator, where he soon rose to the place of president of the Senate. Since 1884 he has represented his State on the Republican national committee and been the most influential Republican of the State, chiefly because he has not attempted to be a boss. The foremost citizen of Paterson, a trustee of a Presbyterian church, a legal adviser for and president or director of very many manufacturing corporations, a genial, approachable, popular man, he unites with business sagacity and clean character a knowledge of parliamentary affairs which will enable him to preside competently over the Senate if elected, while his experience as a political manager of the best type and his popularity as a man will probably enable him to swing New Jersey into the Republican column for the first time since the Civil War.

**The Platform.**

The Democratic party is held responsible for having precipitated a panic, blighted industry and trade and stimulated foreign production for the American market. The policy of protection is declared to be "the bulwark of national development and prosperity," but the party in the approaching campaign is not "pledged to any particular schedule. The question of rate is a practical question to be governed by the conditions of the time and of production." Mr. Blaine's reciprocity scheme, which the Cleveland administration has destroyed, is indorsed and declared to be a twin measure with a protective tariff. A restoration of the American merchant marine by establishing discriminating duties in favor of vessels built, owned and officered by Americans is urged and pledged. The need of a firm, vigorous and dignified foreign policy, especially in guarding our interests in the western hemisphere, is asserted and our dominance in Hawaii and over the Nicaragua Canal made part of such a policy, while the Monroe Doctrine "in its full extent" is accepted as the party's creed. Sympathy with the Cuban revolutionists is expressed most unequivocally, and the opinion ventured that Spain should be urged by the United States to restore peace and give independence to the Cubans. Sympathy with Armenia and indignation over her wrongs is voiced, and the declaration made that in Turkey "American citizens and American property must be absolutely protected at all hazards and at any cost." Fealty to the Civil Service Law is reasserted, lynching is condemned, a national arbitration tribunal to adjust industrial disputes is approved, and restrictive immigration legislation called for. The planks respecting temperance and woman's participation in public affairs are platitudinous and far from satisfactory, while the plank which indorses the scheme to admit Arizona and New Mexico as States is most reprehensible.

The plank over which there was the bitterest contest in the committee on resolutions was the one stating the party's position on national monetary standards. There is abundant reason for believing that when the convention opened neither Mr. McKinley nor Mr. Hanna, nor the delegates from the Middle West, were prepared to make any such unequivocal statement as is found in the plank which was adopted, and the credit for carrying it through the committee on resolutions is due to the campaign of education systematically carried on, especially by Senator Lodge of Massachusetts and his fellow-delegates from Massachusetts, together with men of the same mind from the other New England and the Middle Atlantic States. On a roll-call of

the States and a poll of 922 delegates the committee's declaration was indorsed by a vote of 810 to 112, and this with the distinct understanding by the delegates when they voted that the adoption of the plank would lead immediately—as it did—to a bolt by Senator Teller and other men long identified with the party, some for many years, and all of them representing States changed from Territories to States by fostering Republican legislation, and in sympathy with the platform on all other points. Following is the plank adopted:

The Republican party is unreservedly for sound money. It caused the enactment of the law providing for the resumption of specie payments in 1879; since then every dollar has been as good as gold.

We are unalterably opposed to every measure calculated to debase our currency, or impair the credit of our country. We are, therefore, opposed to the free coinage of silver except by international agreement with the leading commercial nations of the world, which we pledge ourselves to promote, and until such agreement can be obtained the existing gold standard must be preserved. All our silver and paper currency must be maintained at parity with gold and we favor all measures designed to maintain inviolably the obligations of the United States and all our money, whether coin or paper, at the present standard, the standard of the most enlightened nations of the earth.

**The Outlook.**

The more intelligent Republicans realize that the fight of this campaign is to be bitter and disruptive of old party ties, but they are confident, nevertheless, that the people next November will indorse the action of last week's convention, especially if the Democratic party declares for free silver at Chicago, as it now seems likely to do, notwithstanding President Cleveland's call to arms and Mr. William C. Whitney's determination to assume leadership of the gold standard Democrats at Chicago. Declarations respecting party policy from Mr. Cleveland and Mr. Whitney not only have no weight in the South and West, but they serve as irritants, Mr. Cleveland being identified with a bond-issuing policy that has kept us on a gold basis, and Mr. Whitney standing for organized capital, which the Populists and many Democrats hate with a perfect hatred because they believe it to be stolen in part, if not in whole, from the people. Moreover, not only are the Democratic conventions of California, Idaho, Arkansas and Delaware declaring for the free coinage of silver and electing men to go to Chicago to work for it and a candidate who believes in it, but sentiment in favor of free coinage of silver is cropping out in Maine, Connecticut, Massachusetts and New York, and though Minnesota and Florida Democrats during the past week have elected gold standard delegates to Chicago the more significant fact is that New England will not send a united delegation of men with like views, while men of the standing of ex-Congressman G. F. Williams and ex-Mayor Matthews are admitting that they will support the regular Democratic nominee no matter what his financial views are. On this point, however, they do not speak for most of the men of the faction in the Democratic party which they have been supposed to represent.

The bolting Republicans of the silver producing States have indorsed the presidential candidacy of Senator Teller of Colorado, and a representative committee of Populists, without committing their party, has indorsed his nomination. Truth to tell, conditions throughout the Interior and West are chaotic, and combinations of voters that would have been scoffed at one year ago are now within the range of probability. A clean-cut issue has been made by the money plank of the Republican convention, and a process of disintegration and realignment is to go on between this and November the like of which has not been seen since Sumter was fired on.

**International Arbitration.**

Rumors of a conflict between the British and the Venezuelan forces in the territory which is in dispute threatened, last week, to complicate the progress of a peaceful solution of the controversy between the great European Power and the South American republic. But the British Foreign Office has had no official notice of any such clash of arms. Both Lord Salisbury, in replying to a deputation representing the English international arbitration movement, and Mr. Curzon, under secretary of foreign affairs, in a speech made in the House of Commons, have admitted during the past week that progress was being made toward the perfection of a permanent tribunal to arbitrate on all Anglo-American differences of opinion incapable of being settled by the usual methods of diplomacy. And while neither President Cleveland nor Secretary Olney have indorsed this statement explicitly, inquiries made at the State Department have failed to bring forth any denial of its substantial truth, hence we may reasonably infer, as well as hope, that the ideal which so many of the best men and women of this country and Great Britain long to see is slowly but surely becoming a great vital fact. How much reason there is to work and pray for such a happy consummation Dr. Gladden sets forth very conclusively in his argument which we print elsewhere.

That there are some serious but not insurmountable obstacles to be overcome before all the details of such a plan can be perfected, ex-Minister Phelps makes clear in his article in the July *Atlantic*, and Prof. Theodore S. Woolsey demonstrated the same fact to the members of the Connecticut Valley Congregational Club at its meeting in Easthampton last week. No one supposes that the creation of such a tribunal will usher in the millennium or put an end to *all* chances of war between Great Britain and the United States; but it does seem as though the time had come when two civilized nations, with the same language, the same Bible, the same system of common law and the same faith in the rule of the people, should agree to govern their actions, when they differ, by the same code of ethics that Christian gentlemen accept. It is to be regretted that the Republican national convention last week did not throw its influence in favor of this Anglo-American arbitration tribunal. That it did not was not due to the fact that it was not asked to.

**The South African Complications.**

Additional uprisings in Matabeleland indicate that the problem of British control in South Africa is not to be settled as speedily as some of the more sanguine eulogists of the British South Africa Company have predicted, and re-enforcements have been sent from Mashonaland and Cape Colony. The preliminary investigation of Dr. Jameson's case has ended and the grand jury has found true bills against Dr. Jameson, Sir John Willoughby and other high born officers who went with him on his raid. The Transvaal Republic, through the Cape Colony officials, has sent word to the British Foreign Office that it certainly expects, and not only expects but *demands*, that Sir Cecil Rhodes and Alfred Beit, directors of the British South Africa Company, be immediately brought to trial on charges similar to those against Dr. Jameson and the other leaders of the raid, the Transvaal Republic basing such a demand on evidence which it has in its possession that Dr. Jameson was but a subordinate executing orders from Sir Cecil Rhodes and others interested with him in the South Africa Company. Wherefore the Transvaal not unreasonably demands that the real conspirators against its life be made to feel the stern hand of British law. It also expresses its desire that the territory now controlled by the South Africa Company be taken under the more immediate control of Great Britain.

**Turkey's Plight.**

The revolt in Crete becomes more and more formidable and, though the Turkish troops at present on the island have not provoked a pitched battle, realizing their inferiority and disparity in numbers, they have done enough in occasional forays to reveal a temper and ferocity equal to any of the recent deeds of horror in Armenia. If it is true, as is reported, that the Druses of Syria have revolted and practically exterminated four companies of Turkish troops, then Turkey is called upon to face an uprising in a new quarter at a time when she can least afford to have her authority threatened and her military forces scattered.

The plank in the Republican convention platform expressing sympathy with Armenia, indignation at the Turkish atrocities, and declaring that the party will stand behind the present or any other administration which will protect American citizens and American property in Turkey "at all hazards and at any cost" is a good, wholesome utterance and will bring hope and confidence to American citizens in Turkey. If the Republican party is put in power again we hope the pledge it has just given will be redeemed, for there are a great many Americans who agree with Dr. Washington Gladden in the statement he made last week at Easthampton, when he said: "I would that Americans, instead of talking about fighting England, would reach their hands across the seas and say, 'In God's name fight (against Turkey and for outraged Christian communities in the Orient) and count us your allies.' I do not believe in peace with any such incarnate wickedness as Turkey."

## NOTES.

The national legislature of Venezuela last week voted that that country should make gold its monetary standard.

Queen Victoria has just entered upon the sixtieth year of her reign. If she lives until Sept. 25 she will surpass George III.'s record of tenure as a sovereign.

The Supreme Court of Indiana, by upholding the constitutionality of the Nickolson Law, has buttressed one of the most effective excise laws on the statute books.

Ex-Secretary of the Treasury Bristow, who died in New York city, June 22, aged sixty-three years, was a Kentuckian who was a pronounced Unionist during the Civil War, a stalwart friend of the Negro and a pioneer in fighting for his civil rights, a fearless foe of all evildoers while United States district attorney in Kentucky, and the Secretary of

the United States Treasury who smashed "the whiskey ring."

If it be true, as is reported as we go to press, that Mr. Balfour has announced the withdrawal of the Education Bill for the present session of the British Parliament, then a Tory-Unionist ministry with a majority of 150 has confessed what must be described as humiliating inability to meet and overcome the attacks of a Liberal minority and dissensions within its own ranks, and a splendid victory for Nonconformist and evangelical principles has been won.

The Drummond Castle, a steamer bound from South Africa to London, with nearly 300 souls on board, sank suddenly last week off the coast of Brittany, France, near the Molene Islands, and only three of its passengers or crew are known to have survived. From Japan comes the news of repeated shocks of earthquake accompanied by a tidal wave, causing the destruction of many villages and the town of Kamaishi in North Japan, with the loss of at least 30,000 inhabitants.

Pres. G. H. Wyckoff of the Bank of New Amsterdam, New York city, and a member of the First Congregational Church, Montclair, sat in his office June 15 attending to business. A debt-ridden man of good birth, by name Semple, entered the office, demanded that $6,000 be given to him, and, when Mr. Wyckoff declined to accede to his request, Semple shot the bank official and then himself. Semple died June 16 and Mr. Wyckoff died June 20. To such peril does connection with banking institutions subject men in these latter days.

"The power behind the throne" in China—the mother of the emperor—has just died. Li Hung Chang, after receiving much honor and attention at St. Petersburg, now is in Berlin, where he is receiving a like demonstration of regard for his ability and rank. He in turn, wherever he goes, is advancing as best he can, the interests of China—and Li Hung Chang—by negotiating commercial treaties and loans. He intends to stop and visit in this country on his way home and will doubtless receive much attention. He may, perhaps, be induced to permit American capitalists to enter in and profit by the more liberal trade policy which China seems to have definitely accepted.

## IN BRIEF.

The sands of another half-year will have run out before a week speeds by. Are you living up to the standards which you set for yourself a brief six months ago?

The appreciation expressed on many sides of the article in our last issue, relating to a member of our own staff, leads us to say that advantage was taken of her absence in Europe to introduce into her department the sketch which she personally was loath to have appear.

Lord Muskerry, an Irish sinner of high degree, lay dying. His parson urged him to repent. "Repent? For what should I repent," demanded the old lord. "Why, I don't remember that during my whole life I ever denied myself anything." "Except the secret of life eternal," the parson might have replied.

The Bicycle News Department of the New York *Evening Post* of June 19 gave a list of fifty-eight clubs planning to have "runs" on Sunday, June 21, weather permitting. Careful inspection of the list fails to show a single club whose time of departure was set for the afternoon, and but few which avoided a conflict with Sunday morning services.

There is a quotation in our Australian letter which deserves the emphasis of editorial repetition—"Socialism awaits the advent of the socialistic man." This is to say that the cultivation of the individual must be kept up to the highest point if the greatest success of the community is to be assured, which is a truth too often forgotten or ignored.

President Angell has a double right now to the title doctor. Rutgers has just made him an LL. D. and the bestowment of the honor comes opportunely in view of the celebration this week of his twenty-fifth anniversary. He has, however, been for some time the worthy possessor of the same doctorate. It is a pity that these lucky recipients of superfluous degrees cannot pass them along to those of us who have none.

Canadian Congregationalists must have gone home from their annual sessions, which we report elsewhere, brimful of the denominational spirit, if six days of meetings could produce such an effect. Quite of a different color from ours are the annual reports of their home missions, and their desire for even greater success in missions is evidenced in what is at least a suggestive proposition for the federation of those interests.

*The Watchman* remarks that "the principal ground for the assertion that ministers are exceptionally poor financiers is that many of them receive their salaries so irregularly." This is true enough, but the whole assertion is absurd. There are spendthrift ministers, but most men in the profession are forced by the stern discipline of circumstances to make every dollar count. They live decently, bring up families above the average in number, and make provision for old age in a manner that is astonishing.

There are great advantages in being one's own executor. Pomona College, the pride and hope of southern California, has lost no less than three expected gifts because the persons died before carrying out their intentions and no lawful claim could be established upon the estates, even though the wishes of the dead were well understood. Mr. C. H. Baldwin, the gentleman who now gives one-fourth of his property to endow a professorship, evidently wants to enjoy while on this side the grave the satisfaction that arises from a large gift wisely placed.

At the Fall River meeting of the Massachusetts General Association Rev. W. W. Jubb moved a resolution of sympathy with our English brethren in their struggle against the government's reactionary educational policy. This expression was gratefully received and highly valued. Secretary Woods of the Congregational Union of England and Wales, in his letter of acknowledgment, writes that the Nonconformists will not rest content until an educational system as satisfactory and as efficient as the American is firmly established in England, and it looks now as if they were on the highway to victory.

The story of the man who signed a petition that he himself should be hanged is familiar, but *The Watchman* caps it with another quite as instructive:

A minister signed a petition which purported to be for a charitable purpose, and on the strength of his name nearly every reputable citizen in the town signed it. The first intimation that the minister had that he was the victim of a joke came with the formal notice that his application for a license to keep a saloon was granted, and that the license would be issued as soon as payment therefor was made.

Nobody has time to sign a document which he cannot first find time to read.

While the members of our English pilgrimage are gathering daily stores of information on various subjects they are also disseminating a knowledge of American terminology, as this incident, which took place in the hotel at Plymouth, shows: *American Pilgrim to Waiter:* "Please pass the crackers." *Waiter, with puzzled look on his face:* "You mean the biscuits, sir, do you not?" *A. P.:* "No, I mean crackers. Please bring us the *crackers*." Man departs and presently reappears and solemnly offers a plate upon which a pair of *nut* crackers are placed. Roars of laughter from the party. Waiter thinks ways of Americans are past finding out.

The first Sunday in July this year is so close to the national holiday that patriotic sermons will be particularly timely, and welcome, too, as a refreshing contrast to the gunpowder and hilarious festivities of the previous day's celebration. And, by the way, if a suitable theme is being sought, why would not the signal providences manifested in the history of Whitman College be a point of departure for an earnest appeal to maintain our distinctively religious institution for higher education? We would go one step further and suggest a contribution for Whitman to serve as a splendid form in which to crystallize the enthusiasm which these sermons will arouse.

Our Unitarian friends have the problem of dealing with ministers who come to them from other denominations in an aggravated form because of the small size of their own denomination. A correspondent of the *Christian Register* writes of it as follows:

Then, again, the drift toward a small body like the Unitarian of the liberalized and half-liberalized ministers of such overwhelmingly large denominations as the Methodist, Baptist, Congregationalist, Presbyterian and Episcopalian is simply appalling. Five from each one enumerated would fill all vacancies. The hospitality of the denomination in the direction indicated is plainly limited, unless many of our ministers of wholly Unitarian antecedents are turned out of doors.

A narrow gauge, altitudinous Protestant Episcopal, by name Papineau, recently addressed the Maine Diocesan Convention, Bishop Neeley being present and not rebuking him. The members of all churches other than the Protestant Episcopal Mr. Papineau described as "heathen," who are only awaiting the proclamation by Mr. Papineau and his fellow-ritualists that "we are the Catholic Church, opposed to Romanism on the one hand and Protestantism on the other. We must tell them that outside of this church there is no salvation," and then they will cease to be "heathen," and become God's children. The figures as to Protestant Episcopal growth in Maine during the past decade do not indicate that the "heathen" are likely to show great alacrity in embracing Mr. Papineau's scheme of salvation.

A large bank in New York city has recently been seeking for a young man to take a responsible position in the institution. There were many applications. The following questions were asked by the president of the bank in his examination of the applicants:

1. What church do you attend?
2. What Sunday school, and who is your teacher?
3. Where do you spend your evenings?
4. Who are your associates?
5. Do you ever use intoxicating drinks or tobacco?

The successful young man was he who could give an honest record of regular church and Sunday school attendance, show that he was not out evenings except for proper purposes, that his companions were wholesome and that he did not use intoxicants or tobacco. He is now occupying this important and lucrative position that has a large and promising future. So much for the commercial value of good habits.

How many listeners to a sermon or an address gain a correct idea of its central thoughts? Dr. Washington Gladden's address before the Smith College Seniors last week

emphasized the lack of accurate knowledge respecting important issues that is so evident in a large class of our people. Incidentally he alluded to the recent agitation against the Roman Catholics and the credulity exhibited by those persons who accept without a question the glaringly false statements with reference to the papacy that have been in circulation in different parts of the country. One of the audience—herself a collegian—was asked at the close of the address, by some one not present, what Dr. Gladden's theme was. She replied that he argued that we must be on our guard against the aggressions of the Roman Catholics who are trying to overthrow American institutions. Considering the fact that Dr. Gladden has been one of the severest critics the A. P. A. has encountered and that he fellowships the Catholics to the extent that he can find common ground, as his speech at the Catholic jubilee in Springfield last Sunday testifies, we are forced to conclude that the young lady did not grasp his leading ideas with absolute accuracy.

## STAFF CORRESPONDENCE.

### FROM BOSTON.

**An Excellent Start.**

Speculation concerning the exact purpose of the New Congregational Church Union has been rife. Just what it can do and will do has not been altogether apparent, particularly to some of the older men, who have witnessed in years past repeated failures of movements in the same general direction. On the other hand there has been hardly any dissent from the general conviction that such an organization was needed to look after the interests of local Congregationalism in the growing suburbs and in the heart of the city itself. Ever since the new society was formally launched, three months ago, there has been an increasingly favorable disposition toward it on the part of the Congregational public. The hopes cherished are due to the facts that it is an incorporate body, that its twenty-seven directors represent almost as many churches, and that veterans in the denomination are joining with more youthful elements in the practical direction of its activities.

At the quarterly meeting of the directors last Monday, attended by nineteen out of the twenty-seven, the larger proportion substantial business men, the reports of President Darling, Treasurer Kelsey and Secretary Field were extremely encouraging. The directors are acting wisely in not scattering their energies, but are striving to do one or two definite and important things. The region in Dorchester, in the vicinity of Morton Street and Norfolk Street, is being looked upon as favorable to a new church, and, in connection with the Second Church in Dorchester and its representative in the City Missionary Society, steps are being taken to pre-empt the field for Congregationalism and to provide for its immediate cultivation if it is deemed wise. The attitude of Dr. Little and his people has been one of the utmost friendliness and of genuine co-operation. Whenever the leading church in any suburb joins hands with this new organization its work becomes far easier and more effective. The union is also putting its shoulder behind the new Brookline enterprise, and the substantial aid which it is furnishing greatly encourages those on the ground who have been maintaining afternoon services since the first of last November and who have now decided to begin morning services the first of next September, with a view to the immediate organization of a church and the calling of a pastor.

The union counts itself fortunate to have received from Mr. S. B. Shapleigh of Allston a valuable lot in North Brighton, on which stands a mission chapel. He has been largely instrumental in maintaining this little enterprise for a number of years, but now prefers to have it owned by this responsible body and operated in the way it shall deem best. It is hoped that this gift is only the forerunner of similar ones that will give the organization a substantial financial basis and permit it to do its work more successfully. It looks, indeed, as if the time has come when Boston Congregationalists are awakening to their duty to their own. No section of the country has been as generous with its gifts for the foreign field and for the frontier, but in order to maintain this degree of benevolence in years to come we are seeing that the territory near at hand must not be neglected. No organization has existed hitherto with the precise object of the C. C. U., and our most aggressive and sagacious leaders rejoice that business men are applying themselves to our local problems to the end that Congregationalism hereabouts shall be sturdier, more united and more influential than in the past.

**Boyle O'Reilly's Monument.**

Last Saturday afternoon the Vice-President of the United States, the governor of Massachusetts, the mayor of Boston, Gen. Francis A. Walker—president of the Massachusetts Institute of Technology—Bishop Lawrence and President Capen of Tufts College, all of them Protestants and of non-Celtic stock, participated gladly in the ceremonies incident upon the unveiling of a splendid monument commemorating the Irish poet, Roman Catholic journalist and genuine American, John Boyle O'Reilly. The statue is a work of art, bronze and marble, shaped by the genius of Mr. D. C. French, which blend to form a symbolical group full of suggestion and inspiration. It stands at the head of Boylston Street, near the entrance to the Fens. O'Reilly was such a lovable man and in so many ways a typical Celt that he had but few, if any, enemies, hence it was easy to secure the funds necessary to erect this monument. But, with the pleasure non-Celtic New Englanders feel in contemplation of this memorial of a truly gifted man and straightforward friend or foe, there comes a blush of shame in the thought that neither Emerson, Hawthorne, Longfellow or Lowell have similar adequate memorials in the city that is the capital of the commonwealth that calls them sons. ☞

### FROM THE INTERIOR.

**The New Architecture.**

Chicago has for some years been famous for high buildings. The excuse given is the value of the land on which they stand. We are to have a departure from the prevailing methods in the use to which the site of the western half of the old Grand Pacific will be put. Here, although the land is very valuable, the Illinois Trust and Savings Bank, one of the strongest financial institutions in the West, will erect a building for its own use exclusively. It will be but two stories high. It will cost about $300,000, and will be not far from one hundred and sixty feet square. The basement will contain the vaults of the bank itself and safety vaults for the use of the public. After careful study of many competing plans those furnished by Burnham & Co. were selected. The building will be ready for occupation by next May, possibly earlier. Its imposing columns on the La Salle Street front will bring it into comparison with the building which the Bank of England occupies in London, by which it was undoubtedly suggested.

**Children's Day in Chicago.**

At the Third Presbyterian Church (Dr. Withrow, pastor) three schools met for an afternoon service of song, recitations and brief addresses. Two of the schools were mission schools and were brought to the mother church to meet with those who belong to the home school. There could not have been less than 2,500 present. Crowded into the great audience room, their faces radiant with enjoyment, they were a sight to gladden the heart of any one. Best of all is the thought of the moral and spiritual influences under which this multitude of children is brought week by week.

Exercises in the First Congregational Church in the evening were equally interesting and enthusiastic. Those in the Union Park Church were unique in variety and attractiveness. Here, too, the audience-room was filled with children and their parents and friends, who had come to see them march through the aisles as they entered the church and listen to their songs and recitations. These services are suggestive of those held in all the churches of our name in the city and throughout the State. Secretary McMillen spoke four times during the day and filled a fifth appointment by proxy.

**Another Gift to the University.**

He that hath to him shall be given. The Manual Training School, valued with its plant and endowment at $250,000, has, by vote of its owners, been turned over to the university and accepted by its directors. This school has for many years filled an important place in the training of young men in the use of tools, in addition to giving them the instruction ordinarily imparted in the grammar and high schools of the city. It was founded by private gifts of gentlemen connected with the Commercial Club and has been managed by them. It now passes over with its accomplished principal, H. H. Belfield, LL. D., to the care of the university and will be made the preparatory school for a school of technology to be founded as soon as the means for it are in hand. The condition of the transfer is that the work now done in the school shall be continued and made permanent. The convocation exercises, the first week in July, will be of rare interest. Such men as George Adam Smith and Joseph Agar Beet are to be present, and it is announced that Mr. and Mrs. Rockefeller will visit the institution for the first time. The summer session of the divinity school bids fair to rival in attractiveness that of last year. The success which President Harper has had in drawing hither pastors in active service who can spare only a few weeks from their work and students of other seminaries who do not always know what use to make of the long vacation is suggestive, to say the least, of methods which other theological schools might employ to the great benefit of undergraduates and graduates.

**Fargo College.**

The friends of Fargo are beginning to

look into the future with real hopefulness. The college has had a hard time thus far, but friends have nobly rallied to its support, and now it seems as if the tide had turned in its favor. Of course there is as yet no endowment worthy the name, only a plant prophetic of what is to be. But students are knocking at its doors, and with prosperity in the Dakotas means for its equipment will not always be wanting. Commencement this year was the best in the history of the college. The baccalaureate by President Simmons, June 7, from Matt. 9: 29, "According to your faith be it unto you," gave the keynote to the exercises of the week. R. J. Bennett, Esq., a business man from Chicago, spoke on missions in the evening, giving an account of his personal observations in the fields he had visited. His address was not only valuable but interesting. Another address which awakened much enthusiasm was given by President Fisk of the Chicago Theological Seminary on the claims of our republic upon its educated men and influential citizens. Graduating exercises and the alumni dinner with the postprandial speeches were full of interest because expressive of hopeful feeling, one might say of confidence, that the friends of the college will be able to meet Dr. Pearsons's conditions and within the limits he has fixed secure the $50,000 he has offered to give. More than ever was apparent the part these institutions of learning have in the intellectual and moral development of a State.

**Sunday School Work in Iowa.**

The custom of setting aside a day in connection with association meetings for Sunday school interests seems to have become permanent. At the convention held this year at Davenport the report of Rev. C. A. Towle, who has now been Sunday school superintendent for ten years, showed that thirty-three churches have grown out of the Sunday schools the C. S. S. and P. S. has organized, and that twenty of them have already secured houses of worship. The number of schools in the State has increased from 210 to 346 and the attendance from about 26,000 to 37,000.

**Home Missions.**

A little more money was raised in the State during the year than was expended. This means that new work was not undertaken, and that appropriations were greatly reduced. Still it is encouraging to close the financial year without a debt, although if fields appealing for aid are entered contributions must be more liberal than they have been. There are few vacant churches in Iowa. When vacancies occur they are speedily filled, since for Iowa, as for other Interior States, there seem to be more ministers than there are pulpits for them to occupy. Evangelistic services have been continued into the summer this year and with some marked results. In general the condition of the churches throughout the State has been very encouraging.

**Flag Day.**

In not a few of our churches Flag Day, June 14, was fittingly observed. Throughout the West it is expected that considerable will be made of the anniversary of the adoption of the flag, Saturday, June 20, this third Saturday in the month of June having been selected as the day upon which memorial services shall be held. A long list of schools and of the speakers who are to have part in these exercises in Chicago has been published and considerable enthusiasm aroused for them.

*June* 20. FRANKLIN.

## FROM AUSTRALIA.

**Divorce in Australia.**

We have been accustomed to look upon America as leading the world in the matter of easy divorce, but if things go on as they have been doing in New South Wales it may be expected that this colony will be by merit raised to that bad eminence. With a community of barely a million and a quarter there are more divorces than in England, with a population of thirty millions. More than other ministers the Anglican clergy take the matter to heart. Some of them decline absolutely to marry divorced persons, and others go farther and recommend the Anglican Church to excommunicate those of the flock who, after divorce, have remarried. Whatever may be said about the propriety of excommunication as directed against the sinning partner, it is surely a hard measure for those sinned against. The history of the marriage law in New South Wales shows clearly that the greater the facilities for divorce the greater will be the number of divorces. Whatever good effects may be put to the credit side of the legislation which was passed some years ago to extend the facilities for divorce, amongst thoughtful people the conviction seems to be growing that to its debit must be placed the making of marriage less solemn.

**Death of a Veteran.**

The mention of remarriage seems naturally to suggest to the mind Sir Henry Parkes, who died at the end of April. The deceased statesman was remarkable for a good many things, amongst others for having married at the ripe age of eighty. This was his third venture in matrimony, and he did not long survive it. Sir Henry was a picturesque figure. He filled first and last a considerable space in the life of New South Wales. Until within the last few years, indeed, he was a power in politics. So far as his political fame is concerned it might be said that "he would have lived longer if he had died sooner," yet he has left the impress of his commanding intelligence upon the institutions not only of his own colony, but of all the Australian colonies, and the constitution and much of the most important legislation of New South Wales were largely molded by him. Your Lincoln and Garfield do not furnish more striking illustrations—perhaps not such striking illustrations—of the power of a vigorous intellect to triumph over the obstacles lying in the way of personal advancement. He arrived in New South Wales as a raw and uneducated country lad, with a trade (that of a toymaker) most unsuited to the conditions of a colony in the formative stage of development. Yet he educated himself so as to become a forcible writer and one of the most powerful speakers who ever appeared upon an Australian platform, and for well-nigh half a century he was the most conspicuous force in the political life of New South Wales and had an influence throughout Australia not equaled by that of any other Australian politician.

**A Touching Incident.**

The removal of Sir Henry Parkes leaves Hon. G. H. Reid the leading politician in New South Wales. He had been a very determined opponent of the departed statesman, but while his rival lay dying he was one of the few allowed into the sick chamber, and it is a matter of history that the intercourse between the two was of such a character as greatly to cheer the dying man. Next month Mr. Reid will meet Parliament after a long recess and will unfold his program.

**Women at the Polls.**

In April last for the first time women voted for members of Parliament in South Australia. The number of votes was raised from a little over 70,000 to nearly 137,000. There were no such startling results from the women's votes as some seemed to anticipate. The ministry, whose policy has so strong a socialistic trend as to be scarcely distinguishable from that of the "labor party," came back to power, and the women do not seem to have materially affected the *status quo* in politics. One result of womanhood suffrage has been to make parliamentary elections more orderly. This seems generally conceded. Another has been to introduce new kinds of political machinery. "Afternoon teas" and similar social functions are now made by the enterprising Australian political woman effective electioneering agencies. Regaled by "the cup that cheers but not inebriates," political male orators are led forth by the sisters of their party to speak for the good of the cause. There are not wanting signs that the political female orator will be, if she has not already been, developed.

**Queensland and Socialism.**

In South Australia, as has been stated, the ministry in power has a strong leaning towards the labor party. That party's idea seems to be to make a god of government. "Let the government do everything for everybody" seems to be their motto. In Queensland the ministry in power recently went to the country on this very question, but with a precisely opposite ticket to that of the South Australian Government. There was a pitched battle between them and the labor party, the result being that the government won.

**A Socialistic Experiment.**

In the meantime the results of certain socialistic experiments in New South Wales do not seem very cheering to those who advocate that the state should do everything for everybody. On behalf of the needy, agricultural settlements were instituted in different parts of the colony. One of these was on distinctly socialistic lines. It was a conspicuous failure. Others were on individualistic lines. They attained a measure of success. With less pecuniary assistance and worse ground to work, they were more successful than the socialistic settlement. "Socialism," said Rodbertus, the socialistic philosopher, "awaits the advent of the socialistic man."

**Strikers.**

Socialism may be an impossible way of settling the social problem, but it is to be wished that some one could find a better way of settling it. There are strikes and rumors of strikes. The coal-miners of Newcastle and the boot-makers of Sydney are on strike at the present time. Who will win in the struggle does not yet appear, but it does appear that whichever side wins the public will lose. Newcastle has not yet recovered from the disastrous effect of former strikes, and now more trade will be driven away from it.

**"Grads" and "Undergrads" on Strike.**

In the way of strikes the Sydney University has afforded us a new sensation. It is

the custom of the festive youths who are supposed to be imbibing culture at the Australian universities to celebrate the annual "Commencement" after their own fashion. When the dons and all the other university big-wigs are assembled, likewise, in addition, "everybody who is anybody," and when in the presence of this congregated mass of learning and fashion the "grads" and "undergrads" go up the dais to be presented to the chancellor and receive their honors, then do the students give a practical exhibition of their idea of refined enjoyment. Amidst the waving of grotesque banners, the squeaking of miniature trumpets, the yelling of topical songs (not always too flattering to the university authorities) and the banging of crackers do the honor-men make their bows and the university orators make their speeches. This year there went forth a decree that no songs should be sung and, moreover, that there should be no procession to the place of meeting. As a consequence the students, with very few exceptions, refrained from attending the Commencement, and each honor-man, immediately upon being presented to the vice-chancellor, retired from the meeting.

**Hospital Saturday.**

In April, for the third time, the annual "Hospital Saturday" collections were held. The result (which goes to the maintenance of the sick in the hospitals) will be about £4,000. Scores of thousands of coins have gone to make up this amount. In some cases the contributors have given postage stamps and train and bus tickets, which are negotiable articles. The greater part of the sum has been collected in the streets, and in most instances the collectors have been ladies. In a few establishments the work people have made collections, and much more might have been realized if those employed in business houses had taken up the matter more generally and more heartily. The lady collectors were posted at every available corner in the city and suburbs. Hiding was impossible in this case, therefore the prudent man, foreseeing the evil, went to the bank on the day before Hospital Saturday and provided himself with a pocketful of pennies and threepenny bits. The general testimony of the collectors is that, proportionately, the poor were the more liberal givers.

*Sydney, N. S. W., May 9.* W. A.

## CURRENT THOUGHT.

AT HOME.

Prof. Levi L. Paine of Bangor Seminary, in his article on New England Trinitarianism in the June *New World*, agrees substantially with Professor Fisher in the belief that, as Professor Paine puts it, "the Sabellian leaven of Emmons and Stuart did its work thoroughly, and New England Trinitarianism through all veins became inoculated with its virus. Perhaps the most notable fact of all is that neither Emmons nor Stuart was conscious of any Sabellianizing tendency, and that their Trinitarian successors today seem equally unconscious of it." Admirers of Joseph Cook, disciples of Dr. Lyman Abbott and friends of Dr. A. H. Bradford will be interested to know that their type of doctrine respecting the Trinity is, in Professor Paine's estimation, "nearer to that of Sabellius himself than any other of recent times." Mr. Cook will not be pleased to know that "his lectures are a travesty on historical Christianity" and his doctrine is "hybrid Unitarianism," and Drs. Abbott and Bradford may object to having it said that "their Trinitarianism is merely nominal." Professor Paine believes that we have come to a critical turning point in the history of Trinitarianism: "The old cycle has run itself out and a new cycle must inevitably begin," and he sees a drift toward a doctrine of man's consubstantiality with God reflected in the books of such men as Phillips Brooks, G. A. Gordon and J. M. Whiton.

The *Union Signal*, the organ of the W. C. T. U., is grieved beyond measure that the Prohibition party should, upon the ground of expediency, have seen fit to drop the woman suffrage plank. "The rum power has little to fear from prohibition which is not re-enforced by woman's ballot."

Dr. H. M. Field of *The Evangelist* thanks God he lived to see the Presbyterian General Assembly, which has just adjourned. The outcome, he declares, is a victory for both sides, hence all the better.——The *Christian Register* (Unitarian) says that even in the strongest churches of that denomination the congregations are made up chiefly of the middle-aged or the old. The same is also true of her conferences. "If this goes on, what is the hope of our future?"

*The Independent* is optimistic: "The time will come chiefly, we believe, by further atrophy of Roman doctrine and practice, by further slow reformation, when the church whose chief bishop resides at Rome will be in a condition to recognize and fellowship Protestant churches; and it is with a view to that time that Mr. Gladstone wishes no unnecessary obstacle put in the way. Union is impossible and undesirable now; but it must be kept in view."

Prof. George H. Howison of the University of California, in the June *New World*, in a masterly way sets forth what he believes to be The Limits of Evolution as a philosophy. He expresses the surprise of an impartial philosophical observer "at seeing official teachers of the Christian religion so strangely oblivious of the real bearings of the evolutionary philosophy as to accept—nay, sometimes proclaim—an evolution unlimited with respect to man as consistent with their faith." Whereas, as Professor Howison asserts, "Plain in the doctrinal firmament of every Christian, clear like the sun in the sky, should shine the warning, unless there is real man underived from nature, unless there is a rational or spiritual man independent of the natural man and legislatively sovereign over entire nature, then the Eternal is not a person, there is no God and our faith is vain."

ABROAD.

The June *Expositor* is valuable for a critique of Wendt and his theology by Rev. Dr. James Stalker, who says: "The final question is whether this figure presented by Wendt, and presented confidently by an increasing school in Germany, can be the veritable picture of Christ—the figure of One who had no pre-existence, but was the son of Joseph and Mary; who knew some secrets of the medical art and by means of these healed the sick, but did not raise Jairus's daughter, or the widow's son, or the brother of the sisters of Bethany, who taught the words of eternal life, but was not himself rescued from the power of the grave? Is this the authentic portrait of Jesus Christ? It is totally unlike the image presented by the gospel of St. Mark as a whole. But, even if St. Mark did offer it—or any skillfully excerpted section of St. Mark—would it be credible? In my opinion it would be utterly incredible. . . . If Christianity from the very start was founded on a huge falsification, to however innocent causes the distortion of facts may have been due, it is vain at this time of day to attempt to begin it over again. Besides, if Christ was not the glorious Son of God whom the evangelists and apostles represented him to be, but only this figure to which those who agree with Wendt would reduce him, then it is far more evident that it is hopeless to redintegrate the Christian religion upon these terms; for this is not the kind of Saviour that the world requires."

Not all the Scotch are drifting away from Calvinism. Here is the Edinburgh *Evening News* saying: "The glory of theology to a Calvinist was that it was not palatable to the natural man. The gospel as conceived by the fathers of Protestantism was not a kind of emotional soothing syrup. The gospel was a message of peace, but in the background were the terrors of the law. In their eyes the Author of the universe was no sentimentalist, but a Being who clothed himself with holiness, righteousness and justice. Calvin would have agreed heartily with Goethe in the declaration that the God of the Bible is the God of nature; in both there is revealed a power which is nothing if not retributive. In his day Butler made short work of the flimsy optimism of deism. A modern Butler would have no difficulty in demolishing the superficial efforts of those muddled clerics who are trying to frame a gospel of culture by piecing together fragments of Christianity and slices of German speculation."

Rev. C. F. Aked of Liverpool, in the *Christian World*, commenting on the supineness of Britons in view of the shame of Armenia, the tolerance of Cecil Rhodes in South Africa, the recrudescence of clericalism and ritualism at home, says: "We have kept sane—*and it would have been more to our credit had we gone mad!* Is there not a cause? May it not be true that the heart of the nation is growing hard, its conscience seared by selfishness and sin, its manhood emasculated by its vices? Drink, gambling, impurity—these three, with the hideous lust of gold which the gambling vice embraces, are doing, may already have done, their work, and the craven fear for Britain's safety, which has paralysed her energies, may itself betoken that cowardice which is the unerring precursor of her fall. . . . Wanted—a revival! A revival of patriotism, of enthusiasm for progress, of tumultuous pity and surging love and passionate hatred of all evil things!"

## PILGRIMAGE LETTERS.

I. ON THE OCEAN.

BY A. E. D.

New York harbor was brilliant with sunshine on the morning of June 4, when promptly at seven o'clock the steamer Columbia moved out of her dock and pointed her prow toward England. Among her three hundred and forty cabin passengers were *The Congregationalist's* Pilgrims bound for old world shrines. The great ship moved triumphant in the midst of the busy scene, past craft of every sort, till the tall buildings of the great cities gave place to green shores and beside them flotillas of vessels with white sails swaying idly above a glassy sea.

Soon we moved out into the solemn silences of the deep, where the splendid ship, with her broad decks covered with a gay company, seemed an intrusion. Yet to the talk and laughter came no answer other than constant smiles from sea and sky. Some, however, too soon grew tired of the monotony of the summer stillness and wished the wind might blow. They had their wish. Fog and rain and rolling waves drove the amateur travelers to their staterooms and to meditations which frequently broke forth in audible renunciation of possessions too eagerly received, too briefly held. The blow was a short one and mercifully light. Sunday afternoon a fine audience gathered to listen to a helpful sermon from Bishop Potter of New York, from Ps. 139: 4. The bishop told the company of travelers from their homes to foreign lands that though they

might escape the cares of business, two things would remain with them, the consciousness of self and the consciousness of God. Our highest dignity is to accept gladly the responsibilities which God places on us through our gifts and opportunities.

A journey across the Atlantic in these days offers little of interest to the general public, and this one would not deserve mention here were it not for the company of Pilgrims gathered by *The Congregationalist* to celebrate its eightieth year by visiting scenes familiar in the history of New England. These Pilgrims, too, have been already described in these columns in the issue of June 4, but many items of interest have come out in the conversations daily held on the steamer's decks. Two names, at least, are borne by direct descendents of the original Pilgrims, Robinson and Soule. Others, also, can trace their ancestry back to the same source, and some cherish family traditions of brave deeds done in the early days of Massachusetts Colony. One lady relates that among her grandmothers of several generations back one was of the company which became celebrated in the building of the church in Essex. After the timbers were raised, the town of Ipswich, to which the people belonged, forbade them to proceed, but three of the women mounted their horses, rode to a neighboring settlement and secured help to finish the building. The three women were imprisoned for a week, when they said they were sorry and were therefore released, but they gained their church and settled a minister. Another lady can trace her ancestry directly back to John and Priscilla Alden.

Nearly all our Pilgrims are of New England blood, but their homes today stretch from the Atlantic to the Pacific coast, and not a few of their families have done noble service in planting and maintaining Christian institutions of the Pilgrim type in the interior and far Western States. From others generous gifts have come to Congregational churches, colleges and seminaries. It would have been difficult to gather so large a company more thoroughly identified with interests dear to the denomination which the Pilgrms from old England represented and for which they braved the terrors of the wilderness and planted the greatest of the nations.

In midocean each member of the party received an elegantly engraved invitation, as follows:

The Mayor and Mayoress of Plymouth (Alderman and Mrs. J. T. Bond) desire the pleasure of the company of —— in the Guildhall on Friday the 12th of June, 1896, to meet the "American Congregationalist Pilgrims," from 7.30 to 10.30 o'clock. Evening dress optional. Kindly reply to the Borough Chamberlain, Municipal Building.

Several of the party seek restoration to health impaired by severe and prolonged labor. It is curious to note how difficult it is for a busy professional or business man to learn the art of being idle. He feels that he must make a business of resting and drive it through. He will sit for a little while in his reclining chair till, impelled by conscience to redeem the time, he paces the deck with Puritan persistence, laying up stores of strength for future need. Then he will sit down again and calculate how many more hours he will require to get well. His hardest lesson is to learn that for him idleness is virtue, but nowhere are better opportunities to learn that lesson than in a summer voyage like this. The clouds that float lazily in the sky look down with contempt on his restlessness. They clasp hands and steal after the gliding ship and shake themselves over it in summer showers. Then the sun pours his glory over the glinting waves, the band plays dreamy waltzes, the hum of voices falls lower, we close our eyes because the lids grow heavy and wonder how any one can find it difficult to be idle. The end comes all too soon. In just seven days the Columbia discharges us on to a tug outside the Plymouth breakwater and majestically moves on toward Hamburg.

## SUNDAY OPENING OF ART GALLERIES AND READING-ROOMS.

BY FRANCES M. ABBOTT.

It is expected that every person of religious inclinations will find pleasure in attending some form of public worship on Sunday. Worship of some sort is essential, but it is only half of the purpose for which the day was established. Rest was equally emphasized in the old Jewish Sabbath and surely rest was never more important to man's welfare than today. How this rest shall be obtained, in other words, how the leisure hours not occupied by the morning and evening church services shall be spent, is a question that is constantly presenting new phases.

Among the innovations now under discussion is the propriety of opening art galleries and reading-rooms on Sunday. It is a question which did not trouble our ances tors, for the excellent reason that they had no art galleries and reading-rooms to open, but this is not the whole of the matter. When the country was new there was little need for people to seek occupations outside of their own homes. The whole family could find enough to do on the premises. If the younger members went abroad they could, in most instances, obtain admission into homes like their own, for social relations were simple and friendly in those times.

The growth of cities has changed all these conditions. There are now multitudes of young men and women who have gone from their quiet country neighborhoods to the liberty and loneliness of great towns. There is a growing difficulty in obtaining food and lodging under the same roof. What sort of a Sunday home can those young people have who eat in one place and sleep in another. Then there are the other multitudes who belong in the cities, whose homes are of a kind that the less one stays in them the better. Can any uplifting influence be brought to the inhabitants of the slums?

All of our large cities have art galleries, museums and reading-rooms. Most of them have hitherto been closed on the one day of the week when they could be visited by the greatest number. The contents of these great buildings have remained an unknown good to any but professional students, tourists and people of leisure and refinement. This a selfish hoarding and seclusion of priceless benefits from those who most need them. It is a deliberate starving of the higher nature, which, with the most favored of us, has too little chance among the briers and thorns of this workaday world.

The Americans are a busy people. Even the fairly educated are densely ignorant of art. The beauty and inspiration of noble sculpture and painting fail to reach many lives. In Europe, where art has been for centuries under the patronage of the church, the imposing architecture and glorious pictures of the great cathedrals exercise an unconscious, uplifting influence upon the worshiper hardly less than that of the service. In America we must go outside our churches for works of art, but we ought not to go outside our Sundays.

There ought to be nothing in any of our great art galleries or museums that is not a fit object for contemplation on Sunday. I can conceive of no better place for a person without friends or home to spend Sunday afternoon than in an art gallery, museum or reading-room. There he is sure of a warm, well-lighted room, a quiet, decorous company and the companionship of the masterpieces of genius.

It is gratifying to observe that public sentiment shows a tendency to encourage the opening of art galleries and reading-rooms on Sunday. A clergyman recently suggested in one of the leading reviews that if the opening of these rooms on Sunday were to encroach on the hours of rest of the attendants that there would be a fine opportunity for benevolent people of leisure to volunteer to perform the duty. It would be generous in men of culture to give brief talks on the works of art and the historical collections to those less favored than themselves.

The experiment was tried in 1891 of opening the Metropolitan Museum in New York on Sunday. The result was an attendance of 6,000 on that day against an attendance of 2,000 on week days. I note an increasing tendency among the New England towns to open the reading room of the public library on Sunday. I asked one librarian about the character of his Sunday visitors. He replied that they were few in number, because the library was located in a city of homes, but those few appreciated their privileges. I wondered where those few young men would have spent their Sunday afternoon if the reading-room had not been open.

It is not believed that art galleries and reading-rooms will come into competition with the churches. The former places are not likely to be frequented on Sunday by those who have pleasant homes or by those who have leisure on week days. It is believed that the busy, the poor, the ignorant, the lonely and the homeless ought to have enlightenment and entertainment at the time when they most need them.

The assimilative and unifying power of the Congregational polity finds fresh illustration in an Oklahoma church organized a short time ago. Of the fifty-eight members only one came from a Congregational church, and neither he nor any of the other fifty-seven were reared in Congregational families. This is the kind of raw material out of which the Congregational fabric in the Southwest is being produced. And in most cases it takes on easily and retains permanently the characteristics of the genuine article. A parallel instance to that already cited is another church in the same Territory, the leading mover in which, though not a Congregationalist himself, became convinced a year ago that our polity was best adapted to the community. He secured the names of all the church members in the place, barring a few Methodists, and bought a church building in Kansas, moving it over the line, thus obtaining one of the best edifices in the Territory. Our wide-awake Congregationalists in the newer parts of the country are setting a rapid pace for us in the more conservative East.

# Anglo-American Comity.*

By Rev. Washington Gladden, D. D.

There were reasons just after the Revolution for friendship between England and America, as Franklin and Adams both so feelingly testify. First of all the colonists had always felt that the English ministry which they had been fighting did not fairly represent the English people; they knew that few Englishmen had been persuaded to enlist in the invading armies, and that mercenaries from other lands had been brought hither to overpower them; they knew that the Parliament which voted the war was in good part drawn from rotten boroughs, and that the great commercial centers had no voice in it; they knew that the debates on the tea tax, which precipitated the struggle, went on behind closed doors, because the ministry distrusted the people; they believed that the apparent popular approval of the war by English constituencies was largely manufactured by the ministry. They had some good reasons, no doubt, for feeling that the people of England were not all their foes.

Besides this almost every American family, looking back to its origins, found its nest in some sweet nook of merry England, or by the banks and braes of some bonny Scotch streamlet, or upon the green hillsides of the Emerald Isle. A thousand memories and traditions were ever drawing their hearts to that old home; to think of it as the habitation of enemies was unnatural and impossible. Thirteen centuries of English history were their inheritance; Spenser and Shakespeare and Bacon and Milton were their poets and teachers; Marlborough and Cromwell were their heroes; the judicious Hooker, the sturdy Knox, the saintly Baxter, the pithy Bunyan, were their spiritual guides; the same Bible, the same hymns, the same rites of worship, the same household customs bound them to the old land with natural piety. Even then there were reasons enough why the return of peace should have been hailed with gratulations, and why the very thought of a renewal of hostilities should have been put far away from them.

But how many more reasons are there today why such a suggestion should fill our minds with horror. The century that has gone has been diligently weaving the ties of mutual interest; the two nations have been learning together the arts of peace. In all their industrial life how manifold is their partnership; in how many ways is each the servant of the other! The rivalries and jealousies of trade often assert themselves, but how trivial are they compared with the great co-operations of mutual need and interest! How much of the very lifeblood of England is drawn every day from our soil; how much of her busy industry ministers to our daily comfort! In spite of all that is done to obstruct the intercourse of the two nations, each continues to be in a thousand ways the mighty helper of the other. From the harbors of each swift ships are sailing every hour to the ports of the other; a far larger commerce has each of these nations with the other than with any other nation on the earth. What a stupendous sign is this of the vast interdependence of the two peoples, of the extent to which each lives in the life of the other. The social bonds, also, have been yearly multiplying and strengthening. How many English and Scottish homes there are in which Americans have found a gracious hospitality; how many American homes where friends from over the sea are gladly welcomed! This beautiful intercourse is all the while growing; the shortening passage of the stormy sea brings the peoples long separated into closer neighborhood.

The commerce of the intellect, of the imagination, how marvelously has that grown since the days of Franklin and Adams! These are exchanges on which no imports can be prohibitory; the currency of thought, of fancy, passes quickly from land to land. And we may say of the great literature and the great art of the two nations that it is a common heritage. There is no great English book that does not at once find American readers—often quite as numerous as it finds at home; there are few American books of note that are not widely read on the other side of the sea. I almost think that Tennyson and the Brownings are better known on this side the water than on the other, and that Longfellow and Lowell and Holmes are better known on the other side of the water than on this. The names of all the great singers of either land are household words in the other. Can any one compute the contribution to the intellectual and spiritual life of this country which has come during the last century from English sources? Consider the stream of influences which has been steadily flowing through all the channels of our thought and feeling during the later lifetime of those who are now upon the scene—from naturalists and philosophers like Darwin and Tyndall and Huxley and Spencer and Martineau; from prophets like Carlyle and Matthew Arnold; from such masters of the lore of the heart as Dickens and Thackeray and Charlotte Brontë and George Eliot and Mary Ward. Foreigners do you call these? Nay, they are our kinsfolk and familiar friends; they have been the sharers of our fireside joys, the companions of our solitude; they have opened to us the deep things of God; they have told us all that ever we did; they have stirred us with hopes and visions of things unseen. If we have ever had any friends in this world these are among them. Think of what our intellectual lives would be robbed of the sweetness and light that have come to them out of England during our lifetime!

I will not dwell upon the currents of influence that have been flowing in the other direction, although, as I have intimated, they are not insignificant.

By all these larger and subtler inter-relations of thought and art have the peoples of these two countries been growing together during the past century. And those peoples who, in this higher realm, have come to have so much in common; who, as concerning the things of the spirit, are all the while giving and receiving; who, through the medium of a common tongue, are the partners of one another's thoughts and hopes and loves—how absurd it is for them to call each other foreigners! By the deepening communion of these two peoples in the life of the spirit a unity has been created subtler than the toils of diplomacy, stronger than the bands of international law. It is this, for one thing, that makes the thought of war between the two peoples far more horrible today than it was in the days when Franklin and Adams were studying to heal the hurt of the war and to open the paths of peace.

Other considerations easily occur. The tasks of the two countries are essentially the same. The problem of uniting liberty with order and progress with stability, the problem of lifting up the lowly and bringing the gains of civilization within the reach of all—this is the burden that rests today upon the heart of every true Englishman and of every true American. And how much need we have of each other's counsel and experience and sympathy as we grapple with the great questions that threaten our social peace!

This brings me to the one word of deepest moment, to the one overmastering reason why war, which may have been tolerable between England and America 120 years ago, is now, and must forever be, nothing less than a hideous crime. Moral standards are not immutable; with the experiences of the passing generations they are greatly modified. Human sacrifices were lawful and right before Abraham's day; the time came when no miracle could furnish warrant for them. Slavery was Scriptural and holy within my memory; today it finds in our land no defenders. And the ethical changes which have been going on in these two countries during the past century have filled the minds of a great multitude of the people—of the people who ought to control, and who do, I believe, control, the public opinion of the two countries—with judgments and sentiments that must render war between these two nations forever impossible.

Some one has said that no speech is complete in these days which does not contain an allusion to Mr. Benjamin Kidd; and there is some reason for this in the fact that Mr. Kidd has put his finger on the one central force of Western civilization, which is "the immense fund of altruistic feeling with which our Western societies have become equipped." "No student of European history," he says, "can fail to observe that throughout the whole period there has been a gradual but continuous growth of these feelings among the Western races, [and] that *they have reached their highest development in the period in which we are living.*" What Mr. Kidd describes as the altruistic or humanitarian feelings have been marvelously developed in these two countries during the past hundred years. I do not assert that these ideals are novelties, but they have gained a power over the thoughts of men since our war of the Revolution that they never before possessed. Among the leaders of Christian thought everywhere the doctrine of the divine Fatherhood has become the central doctrine of religion, as it was by no means 100 years ago, and the corollary of the human brotherhood has come to have a significance which was far from the thoughts of the men of the Revolution. The enthusiasm of humanity is a new phrase, and it connotes the one great product of human development. Economic forces have co-operated to secure this great result; what Mr. Spencer would call the supersession of militancy by industrialism has been a great factor, but the real power behind it all is the enlarging spiritual nature of man. Humanity is gradually coming to itself. After ages of conflict, as the evolutionary philosophers tell us, we are casting off the brute inheritance; the whole creation, groaning and travailing in pain together until now, is beginning to discover that men are in very deed the sons of God, and that the final law of human relations is not conflict but unity.

"The nineteenth century," says John Fiske, which has witnessed such an unprecedented development of civilization, with its attendant arts and sciences, has also witnessed an unprecedented diminution of the primeval spirit of militancy. It is not that we have got rid of great wars, but that the relative proportion of human strength which has been employed in warfare has been remarkably less than in any previous age. In our own history, of the two really great wars which have permeated our whole social existence, the Revolutionary War and the War of Secession, the first was fought in behalf of the pacific principle of equal representation; the second was fought in behalf of the pacific principle of federalism. In each case the victory helped to hasten the day when warfare shall become unnecessary. In the few great wars of Europe since the overthrow of Napoleon, we may see the same principle at work.

* From an address given in Independence Hall, Philadelphia, Feb. 22, 1896. Dr. Gladden began by citing notable utterances by Franklin and John Adams made soon after the Revolution ended, revealing their love for England and the absence of that bitterness which might have been expected from men with inferior culture.

In almost every case the result has been to strengthen the pacific tendencies of modern society. Whereas, warfare was once dominant over the face of the earth, and came home in all its horrid details to everybody's door, and threatened the very existence of industrial civilization, it has now become narrowly confined in time and space. It no longer comes to everybody's door, and in so far as it is still tolerated, for want of a better method of settling grave international questions, it has become quite ancillary to the paramount needs of industrial civilization. When we see so much as this lying before us on the pages of history, we cannot fail to see that the final extinction of warfare is only a question of time. Sooner or later it must come to an end, and the pacific principle of federalism, whereby questions between states are settled, like questions between individuals, by due process of law, must reign supreme over all the earth.

So witnesses the student of history, the philosopher of evolution. If the sentiments and habits of thought which make war impossible have gained strength in any portion of the world during the last century, it must have been in these two great nations. We need not adopt any extreme theories about the universal wickedness of war. It may be that England and America may yet be compelled to draw the sword—but not against each other. Either of them, as the minister of God who beareth not the sword in vain, may be compelled to execute the judgment of God upon the evildoer. But between England and America there can never more be war. It is not a mere pious wish, it is the statement of what seems to me a moral impossibility. The ethical development of these peoples has already reached a point at which the predominant moral feeling of both of them revolts at the very suggestion of war as the solution of their disagreements.

I do not mean to deny that there are noisy multitudes in both these nations to whom war still seems a pastime, but I say that the moral leadership of both nations rests with those who are incapable of entertaining the thought of war between them. To such an extent have the intelligence and the conscience of England and America become permeated with those humanitarian ideas and sentiments of which Mr. Kidd discourses, so many are there in both lands who see and know that human relations and the laws of conduct are not ethnic, but universal; that the good will which stops at the frontiers is a moral absurdity and a travesty of Christ's gospel; that the Englishman is, by Christ's rule, just as truly our brother and our neighbor as the man who lives next door—so fully have these truths become vital elements of our thought that the hearty consent of these great nations can never again be given to a declaration of war.

England and America know better than to fight each other. They know that there is, that there must be, some better way of settling their national differences than by force of arms. They know that for them, with the light of this century blazing round them—with the ideals of universal brotherhood kindling their thoughts, inspiring their hopes, ringing in their songs, chiming in their Christmas bells—to fly at each other in brutal, brainless warfare would be such an act of infidelity to the highest truth they know, to the noblest ideals they are cherishing, that we might conceive the whole creation standing aghast at the shameless apostasy! War in any shape is horrible enough, but war between these two nations standing in the very light of God, with the more excellent way of peace open before their feet, would be the most stupendous crime of history.

No, we shall have no more war between England and America. That, I do most profoundly believe, has even now become impossible. The outbreak of passion with which the suggestion of war was recently greeted was not the voice of the nation; it was a good illustration of the manner in which the supposed organs of public opinion misunderstand and misrepresent the real thought of the people. The intelligence and conscience of the nation are finding utterance now, and their voice is not for war. But what we want—what we must have—is some solemn pact of peace by which the very possibility of strife shall be put out of sight; some august and permanent tribunal to which all questions that divide us shall promptly go, with the assurance, on the part of both nations, that they will be rationally determined.

Inspired by this high purpose we gather today within the walls where this nation's life began, on the natal day of the father of our liberties and our laws, to send back across the sea an answer to the call for an everlasting covenant of friendship between America and England. And our answer is ready, it is Yea and Amen. It is what the mighty dead would say if their eloquent lips, long silent, could wake the echoes within these walls once more.

When these two great nations, whose united empires span both continents, whose speech is swiftly moving to become the universal language, stand before the world pledged in a sacred covenant of concord, such a call for universal disarmament and universal peace will be heard all round the world as no great nation can fail to hear or long refuse to heed.

Earth shall bless you, O noble emenders
On egotist nations: ye shall lead
The plow of the world, and sow new splendors
Into the furrow of things for seed,
Ever the richer for what ye have given;
Lead us and teach us, till earth and heaven
Grow larger around us and higher above.
. . . . . .
Till love's one center devour these centers
Of many self-loves; and the patriot's trick
To better his land by egotist ventures
Defamed from a virtue shall make men sick
As the scalp at the belt of some red hero.
. . . . . .
And when, in the session
Of nations, the separate language is heard,
Each shall aspire, in sublime indiscretion,
To help with a thought or exalt with a word
Less her own than her rival's honor.
Each Christian nation shall take upon her
The law of the Christian man in vast.
The crown of the getter shall fall to the donor,
And last shall be first while first shall be last,
And to love best shall still be to reign unsurpassed.

## MISSIONARIES IN CONFERENCE.

The annual meeting of the International Missionary Union, which for the last six years has met in Clifton Springs, N. Y., has just closed, after a week filled to overflowing with a wealth of material gathered from twenty-two mission lands and from eighteen societies. The American Board, with forty-two missionaries present, exceeded her always large record, while the total from all societies was 127. Our venerable fathers, Drs. G. W. Wood and Cyrus Hamlin of Constantinople, were present with their wives. By request of many a special time between two sessions was arranged when Dr. Hamlin told of the founding of Robert College. The breathless attention and sympathetic applause of the large audience in listening to the wonderful story known to most of them was a high tribute to this wonderful man.

The program pursued the usual order of an early morning hour for devotions, followed by discussions until noon upon various phases of missionary work, the afternoons and evenings being given to addresses upon the different fields. The question box was a new and popular feature. Among topics of special interest was that of the duties of government to its citizens and the position which missionaries should take in appealing to government. The consensus of opinion was that American citizens may stand upon their rights as citizens, as Paul did, but not as missionaries, and that America, having no political interests in foreign lands, is greatly responsible concerning the defense of her missionaries. The Armenian atrocities and the massacre of missionaries in China, both of which were the subject of addresses by those fresh from the fields, added special significance to this discussion.

The distribution of mission funds brought out a variety of opinions, the prevailing one being that natives should be encouraged to take control of their own funds as soon as possible, but not control foreign money. Touching examples were given of the self-denial of converts who, in deep poverty, abounded in liberality. The work of missionary wives and mothers on the field was a subject which brought out remarks by many women, showing how overcrowded their lives are. Mrs. Dr. J. C. Hepburn, speaking from an experience of half a century, said a woman's first duty is to her husband, children and home, and that mothers home on furlough should not feel it so much their duty to go on the platform as to prepare themselves to return in good health to their fields. Dr. E. W. Parker of India said he liked woman's work in missions much until the bishop appointed him to a new field, and his wife, not being able to find any one to take charge of her school, was obliged to remain behind for a year. The subject of sending missionary converts to this country for education, although well ventilated, had but one side in discussion, and that was the undesirability of it as a rule.

The training and examination of missionary candidates was a topic which brought out a suggestion from Dr. W. J. Wauless of India and others that our medical schools should establish a postgraduate course for the study of tropical and other diseases. An hour was spent over the subject of the expediency of individuals, or individual churches, sending out and supporting missionaries. The prevalent view was that it is a great benefit to the church at home, spiritually and financially, to have its own missionary, but that the support for the missionary should be sent through the boards. From the missionary's point of view, also, it is helpful, and puts both parties into close sympathy. Following up a remark by Miss M. W. Leitch of Ceylon, that the women's boards are not in debt as others, because they keep in touch with their missionaries by specific prayer and study, Dr. J. L. Barton brought down the house by these lines:

In the world's broad field of battle,
In the bivouac of life,
You will find the Christian soldier
Represented by his wife.

The question of missionaries remaining unmarried for a specified time was discussed again this year, and Mrs. W. B. Capron's remark, that she should like to share every thing with her husband from the start, voiced the sentiment of the majority. Rev. F. A. Steven of the China Inland Mission said it was the practice of his mission to remain unmarried for about two years, to acquire the language without other cares. The home session brought out a profitable discussion on tithing. Dr. J. W. Waugh of India said that when every person gives one-tenth the whole church will prosper, just as now some few souls are prospering by giving one-tenth. Dr. Caroline H. Daniells of China said there is such a thing as tithing experiences as well as money, and recognizing that the best belongs to God.

Dr. Judson Smith gave in answer to questions valuable information about the present condition of the Armenians. Mr. W. H. Grant, also by request, spoke of conferences of missionary secretaries. The Sunday morning sermon, by Dr. Jacob Chamberlain of India, was a masterly exhibit of the religions of the far Orient, their beauty and their emptiness, as a plea and a reason for their overthrow.

Nearly every mission field was represented some time during the afternoons and evenings of the week. Doubtless all feel what Dr. W. A. P. Martin, president of the Imperial University at Peking, said, that the charm of the week has been the delightfully informal and social interchange of experiences. Measures are being taken by Dr. Foster, the generous friend of missionaries, to place the I. M. U. on a permanent basis at Clifton Springs.

E. S. B.

# The Home

## IN THE WOODS.

BY MRS. MERRILL E. GATES.

I love the lowly children of the earth!
I linger 'mid their artless ways
To feel their kinship and their fragile worth,
And catch their speechless praise.

This monk-like moth in close-drawn cloak of brown,
This ant with tireless, nimble feet,
How find they chartered paths o'er twig and stone,
Or odorous pine cone sweet?

The lichens crisp engrave the bowlders old—
Huge fragments of a granite prime—
Of past and present is their long tale told,
Changeful and changeless Time.

The birds' swift-passing shadow and the pines'
Soft-treading tapestries outspread;
The clustered trees, the waves in rhythmic lines
That beat their rock-bound bed—

All woody growths, all wild sequestered things,
Are kinsmen dear I love to own.
I claim the heaven where beat the sea gull's wings
On breezes seaward blown.

A child of nature, that is child of God,
I count these lovely kindred mine.
We, children all, breathe on his bosom broad,
Live by God's love divine!

The benefits accruing from travel and change of scene during the summer, especially for mothers who are closely confined at home most of the year, cannot be overestimated. But there is a class of American women who carry this matter of vacation to excess and leave their husbands at home alone for the entire season to care for himself as best he may. Such women go away, not because there is any imperative need of change, but because the calendar has reached June and they are ready to do anything except to stay at home in a comfortable, quiet, affectionate fashion. They spend the summer in cultivating the acquaintance of people for whom they have only a passing interest, and thereby lose some of the sweetest opportunities for real family fellowship. The German custom of short, frequent outings, when the entire household fares forth together, is far more rational and conduces to the strengthening of domestic ties. The annual upheavals in America, which leave the father stranded for weeks in a desolate house, are deplorable in many of their effects.

A paper recently read before a woman's club had the title: Boys and Girls as Prospective Husbands and Wives. It is to be hoped that it made a lasting impression upon every mother present, for children are too often treated as though they would always be children, and given no intelligent training for the positions that they must be expected to occupy a few years later. We believe that unhappy marriages would be far less common if parents thought oftener of their children as prospective husbands and wives. Family adoration, with a servile acceptance of all moods and whims, however unreasonable, will spoil almost any child; and it is only fair to expect that a boy, thus brought up, will develop into one of those husbands who are spoken of, apologetically, as "difficult to get along with." When a man boasts of the devotion of his family, "If I choose to dine on fire and brimstone, they will cook it to their best skill," no one is surprised that the beautiful girl who loved him should have a married life full of misunderstandings and sorrow. If it were not that they err from the best of motives, it would be difficult to excuse the over-devoted mothers who are responsible for such husbands.

## THE HAND OF PROVIDENCE IN OUR MISTAKES.

BY MARGARET E. SANGSTER.

The hand of Providence in our successes, our accomplishments, our deliverances is easily recognized by our quickened or grateful perceptions, but less easily and readily, as a rule, do we acknowledge the same kind and wise hand in our mistakes. Yet in most lives the latter equal, if not exceed, the former in the experiences of the passing years. Our motives are so curiously mixed, our foresight is so short, and our limitations are necessarily so many that we are constantly blundering, now turning in this or that direction when another would be the better one to take, now remaining in a place when we ought to leave it, and changing a place when we ought to remain in it, until, as we draw near the sunset, we are fain to bewail our lack of judgment, and wish in vain that we had our lives to live over again. After the event it is often quite plain to us that we should have acted in another way, and we see clearly where we were wrong and what would have been the wiser course of action. But at the time our eyes were holden and we did not perceive the indications plainly.

Especially when our mistakes affect the lives of others, as when parents by a certain decision modify or entirely change the circumstances and future position of children, or as when, at a turn in the road, our stepping to this side or to that arrests our fortunes and gives us the downward push instead of the upward, we are apt to cast the blame wholly on our fatuity and to leave Providence quite outside the reckoning. And, taking this view, it is not strange if we grow cynical and morbid and eat our bread in bitterness and look with envious wonder on the comrade who has outstripped us in the march.

If, however, we accept the sweet and comforting doctrine that our whole lives, from the beginning to the ending, are under God's sovereign control, that while we are free to choose still, for reasons infinitely kind and far-reaching as eternity, the love that outlasts time and sense permits our errors, we shall escape the danger of complaint or weak chagrin. True, we did on some occasions act on impulse and with childish precipitancy, and again, on another, we suffered meretricious reasoning to mislead us, but all the while we were God's dear children and he had not let us go, and there was some need in our nature which even he could not have supplied unless the discipline of life had made us aware of it. There are characters which cannot be developed except by contact with pain and disappointment. There are strong and noble souls which arrive at their full estate only by wrestling against wind and tide. There are exceptional temperaments which would never find God unless driven to his arms by stress of sorrow and desolation of defeat.

Again, it often happens that the last result of an apparent mistake is happiness for the very persons who seemed most disastrously influenced by it at first. Wealth flies and luxuries are abridged, but the sons and daughters, bravely facing poverty, are better equipped for the struggles before them than they would have been had the path been altogether smooth. By a certain decision, regretted and lamented in solitude and silence, we have closed, at one or another period, a door of our lives which we can never open again. When we locked that door we lost the combination, and never in all our immortality can we discover that forfeited secret.

And yet, where for us there would have been, perhaps, joy and ease, there has been instead blessing and the ability to bless, a wider field of influence, a surer sense of power and the going on to a firmer and higher vantage ground. In our mistakes, and, being finite and sinful, we are always making them, let us not be utterly disheartened, since back of them and back of us is the guiding hand of One whose love and wisdom never err.

> Beyond the smiling and the weeping,
> Beyond the sowing and the reaping,

as Bonar's lovely hymn puts it, we shall be soon. But even more consolatory is the reflection that beyond these varied experiences, while we stay here, are God's tender care over us, God's purpose for our benefit, God's clear sight for our blurred vision and God's never-slumbering providential love.

## AFIELD WITH YOUNG NATURALISTS.

### ROSES.

BY MRS. S. S. BUCKLIN.

Roses are true aristocrats. They belong to an honorable and extensive order, *rosaceae*, embracing five suborders, eighty-seven genera and one thousand species. Many of the families in this order dwell in climates north of the equator and are noted for usefulness, worth and beauty. None have any bad qualities except the almond tribe. A deadly poison, prussic acid, is found in the kernels of the peach and almond. The bark and roots of plants in this order possess an astringent principle useful in medicine. Man feeds luxuriously on the delicious fruit of the apple, pear, quince, plum, apricot, peach, cherry, nectarine, strawberry, blackberry and raspberry. All these may claim kindred with the rose.

Our garden roses date their ancestry back to the single wild red rose, whose five petals have greatly multiplied under cultivation. Botanists describe twenty-four species, from whence have come the numerous varieties. The rose is a shrub, generally with prickly stems, either erect or climbing. It is found as far north as Lapland and Hudson's Bay. Among the wild roses we note *Rosa lùcida*, the shining, or wild rose, growing in dry woods and thickets throughout the United States: *R. nítida*, found in New England swamps, with stems covered with a dense armor of reddish prickles; *R. blánda*, a small shrub growing on dry, sunny hills in Northern and Middle States; *R. Carolina*, or the swamp rose, forming thickets in swamps and damp woods in Canada and the United States.

The most distinguished climbing rose is the prairie rose, a native of Michigan and other Western and Southern States. Twenty varieties are said to be under cultivation, among them the choice Baltimore belle. The prairie rose is hardy, grows rapidly to a

hight of from twelve to twenty feet, bearing large double flowers in clusters, changeable in hue and nearly scentless. The Cherokee rose of Florida and Tennessee is a naturalized trailer from China, with evergreen leaves and white flowers often three inches in diameter. *R. multiflora*, or many-flowered rose, is a native of Japan, growing South in hedges with the Cherokee rose. This is cultivated in Northern gardens. *R. rubiginòsa*, sweetbrier, is credited to England and America. It grows in fields and by roadsides. Its small leaflets, when rubbed, are fragrant.

Early in June appears *R. cinnamòmea*, the cinnamon rose, said to be a native of Europe, now a familiar shrub in old-fashioned gardens. *R. canìna*, the dog rose, common in Britain, Europe and the North of Asia, produces a splendid class of double and semi-double roses, of which more than one hundred varieties are cultivated. Its long, straight shoots are used to propagate other roses by budding upon them. Its name is said to be derived from the bark of the root, which was supposed to possess the power to prevent evil consequences from the bite of a mad dog. An English writer speaks of *R. arvénsis*, the white trailing dog rose, as being so frequent in one of the Lanchashire forests as to give it its name, "Rose-in dale." Its trailing habit makes it useful in covering walls and trellises. "The red hips of this rose are of sweeter and richer flavor than those of other wild roses, and are gathered to make a famous cough conserve of which housekeepers are proud. The petals of the dog and sweetbriar roses are more fancied for rose water than the trailing dog rose."

*R. centifòlia*, the hundred-leaved rose, is a native of the Caucasus and has been in cultivation from very ancient times. Its children are the exquisite moss rose, the Provence or cabbage rose, and the small flowered Burgundy rose. *R. álba*, the white garden rose, is a native of Germany. Its large, sweet-scented white flowers are easily injured by rain. From *R. Indica*, a native of China carried to India, and now common in Europe and America, come the Noisette roses, the yellow cloth of gold and other tea roses. Another yellow rose is *R. eglantèria*, originating in Germany, having both single and double varieties variegated with red. *R. gállica*, the common red rose of the gardens, is a native of the south of Europe and the parent of hundreds of cultivated varieties. The dried petals are used in medicine and extracts for cooking. The dried leaves of the tea rose are fragrant and are said to be used in China for flavoring tea. The Scotch rose, a native of Scotland, produces small globular flowers of various colors.

The "hip" or fruit of the rose is used in medicine and, in some parts of Europe, is preserved in sugar as an article of food, or dried and used in soups and stews. The hard, seedlike *achaenia* and bristly *setæ* are removed. The fleshy covering contains mucilage, sugar, gum, malic and citric acids, tannin, resin and a number of salts. The petals of *R. Damascena*, the damask rose, yield the fragrant oil called "attar of rose." Great fields of roses are cultivated in the south of France for the manufacture of this perfume, which is literally worth its weight in gold. Ghazipore, a city in Hindustan, is celebrated for its rose gardens, red with blossoms in the morning that are all gathered before midday.

When gathering roses we realize "how full of briers is this working day world!" Every rose is protected by "prickles" or thorns, recurved or straight. Roses deck the bride as she goes to the altar; they rest on the coffin of the dead; they comfort the sick and the afflicted; they carry messages of love; they speak in varied language of grace, simplicity and sympathy, or pride, ingratitude and war; a "bed of roses" is a synonym for luxury, and a "path strewed with roses" indicates a life of happiness and delight. He who looks forth into the future with brilliant visions of unalloyed success peers through rose colored spectacles. An old legend states that "the first rose ever seen was said to have been given by the god of love to Harpocrates, the god of silence, to engage him not to divulge the attachments of his mother, Venus. From this the ancients made it a symbol of silence, and it became a custom to place a rose above their heads in their banqueting-rooms in order to banish restraint, as nothing there said would be repeated elsewhere; from this practice originated the saying, *sub rosâ* (under the rose), when anything was to be kept secret."

## A MIDSUMMER NIGHT SCHOOL.

BY MARY KNIGHT BRADFORD.

Last summer a novel invitation came to one of the stay-at-homes in a large city, which read as follows:

MIDSUMMER NIGHT SCHOOL.

The Woods, July 13. The Hills, July 27.
The Sea, Aug. 13.
8 o'clock. No. — Street.

All who had the pleasure of the acquaintance of the hostess, and were in a hot city rather than in the woods or on the hills or by the sea, came to the Midsummer School, knowing well that something original was planned for their entertainment. They were conducted through the house to a porch beyond, lit with Japanese lanterns and furnished with a table, on which was placed a student lamp, books and papers, besides a great bowl of nasturtiums.

When the scholars had all arrived the host opened school by a few well-chosen words, saying that we might profit by hearing of cool places even if we could not ourselves leave home for three months every summer for rest and recreation. He then spoke of a trip made one summer with the forestry branch of the Government to the White Mountains, and told what he learned about the woods and trees from the scientific men who were making a lifelong study of such things, and how our forests were being ruthlessly cut down, leaving great tracts of land unprotected. This, he explained, was one cause of the devastation wrought by high winds, because they encountered no resistance as they whirl over the country.

Then the talk turned to the pine forests and some choice selections were read, in regard to the pines and their influence, from Mr. Burroughs's charming sketches. Each person was now given a slip of paper on which to write the name of his favorite tree, one bright youth disturbing the decorum of the session by voting for "Beerbohm Tree." Then came recess, and it was found that the midsummer night school was a boarding school, for white-capped maids handed around most cooling and refreshing eatables. At the after session the schoolmaster produced a banjo to the accompaniment of which the scholars sang songs appropriate to the subject in hand. "Hang my harp on a weeping willow tree," "The old oaken bucket," "Hang Jeff Davis on a sour apple tree," etc. After the reading of Bryant's beautiful Forest Hymn the school broke up and, being co educational, the girls were seen safely home.

The night of "The Hills" interesting talks were given by one scholar just returned from the White Mountains, and by another from the Adirondacks. An experience on Pike's Peak and a thrilling account of the first overland wagon train to Oregon were also given.

At the last session, "The Sea," excuses were read from absent scholars, some few of whom had scattered to the woods or hills or sea. One bright letter described life at Chautauqua, another told of the hundreds of pleasure seekers at Ocean Grove, while a third far-distant one described the beauty of the sea from the Pacific coast. A kindergarten scholar, keeping the little school in mind, brought a basket of shells which she had picked up by the sea only a few days before and which were passed around for examination. One of Holmes's beautiful bits was read, comparing the hills and the sea. Byron's Ode to the Sea was also given and then came an examination. Quotations about the sea were read and the scholars were expected to guess who wrote them, and those who answered the Bible, Shakespeare, Byron or Coleridge were nearly always right. Appropriate songs, such as My Bonny Lies Over the Ocean, closed a delightful session of this unique school.

## "HIS NAME IS JOHN."

A SERMON FOR THE CHILDREN.

BY MR. MARTIN.

Do you remember our last Sunday afternoon sermon (April 2)? It was about Five Bible Boys. We did not know their names nor, with one exception, anything about them after their boyhood. But the man of this sermon had a name which was very well known then and which has been more common since than any other name in the whole world. We know, too, much about *him*, from his birth in "the hill country of Judea" to his death in Machærus castle. More than that, we read what was written of him several hundred years before he was born. We learn all we can about the boyhood of Abraham Lincoln, but would it not have been very remarkable if some book written in England four centuries ago had *predicted* that he was to come and what he would do for his country? That was just the case with this man of our sermon. You can find his whole history in different chapters of the gospels. (If you like poetry, your mother or older sister will read aloud the fine passages about him in Longfellow's Divine Tragedy.) Read especially (Luke 1: 11-13; 59-63) how an angel gave him his name.

One thing you will notice—that Christ said he was a great man, in fact, the greatest man there had yet been. That seems strange. John the Baptist fought no battles. He held no office. He was not rich. He did no miracle. His life was very short. His work lasted less than two years, and in another year the disciples had sorrowfully buried him. But he was "great in the sight of the Lord." It is worth while to see what kind of a man Jesus calls great.

First, then, John was great *because he was*

*humble.* He did not seek greatness nor honor. He forgot himself and remembered only his duty. Do you remember that grand answer of his when the proud rabbis from Jerusalem came out into the wilderness to question him? I am not Christ; I am not Elijah; I am not one of the prophets. "Who are you then? What do you say about yourself?" "I am no one at all. I am *only a voice* to speak of Christ. I am not worthy to untie his shoes. He must increase, but I must decrease." When his voice had introduced Christ to the world, saying, "Behold the Lamb of God," he was willing to be silent. True humility is always beautiful. Jesus was meek and lowly and loves the one that humbleth himself.

*John was brave*—not to kill a lion or fight a giant, but to conquer himself, to do right, though in the face of derision or opposition. Because he drank no wine, people laughed at him and said, "He hath a devil." But he drank no wine all the same. He was brave to speak his message to rich men and great men and bad men. I heard a little story the other day of a poor but brave young man who was working his way through academy and college. All the other boys in his house combined to "cut" a recitation. But he would not join them. They urged him and laughed at him, and then demanded his reason. He answered in substance: "It is not right and I will not do it. You are rich and I am poor. Your fathers pay your expenses. I earn mine by hard work, and I cannot afford to lose a recitation." That was bravery in a little thing, and I could tell you—to his honor—what became of the young man.

One more thing—*John was steadfast.* He was not a reed shaken by every wind that blew, but rather like that sturdy oak at his native Hebron which had withstood the storms of centuries. What was *right* for him to do he kept on doing. What was right for the voice to speak it kept on speaking, not only to the admiring throngs in the wilderness, but to Herod and Herodias in the palace. He was "steadfast to the end." Children, make up your mind what is right and *stick to it.* My heart goes out to the boys who live in the hill country as John did. If you wish to get an education and do good with it do not be ashamed or afraid of being poor, or of wearing camel's hair clothes. Be an oak, not a reed. Persevere and you will succeed.

I remember that this week contains John's birthday. That is, he was six months older than Jesus. So as December 24 is Christmas Eve, the ancient church fixed on June 24 as "St. John the Baptist's Day." That, you know, is the "summer solstice," which used to be observed in Europe by kindling great fires. This relic of sun worship is still kept up, I believe, to some extent in England on "Midsummer's Eve," and is known as "St. John's fire," in allusion to his being called a "burning and shining light." If you attended an Episcopal church that day you heard the prediction in Isaiah and the story in Luke, to which I have referred, read by the minister. But in any church and on any day we can remember that we may be greater than John, for Jesus said that "he that is least in the kingdom of heaven is greater than he." I suppose that means that although John "prepared the way of the Lord" he knew little of it himself. We know the Way for he is the Way. The least of us can become members of the kingdom of heaven.

## A WILD ROSE.

The first wild rose in wayside hedge
  This year I wandering see;
I pluck and send it as a pledge,
  My own wild rose, to thee.

For when my gaze first met thy gaze
  We were knee deep in June;
The nights were only dreamier days,
  And all the hours in tune.

I found thee, like the eglantine,
  Sweet, simple and apart,
And from that hour thy smile hath been
  The flower that scents my heart.

And ever since, when tendrils grace
  Young copse or weathered bole
With rosebuds, straight I see thy face,
  And gaze into thy soul.

A natural bud of love thou art;
  When gazing down I view,
Deep hidden in thy fragrant heart,
  A drop of heavenly dew.

Go, wild rose, to my wild rose dear,
  Bid her come swift and soon:
O, would that she were always here,
  It then were always June!

—*Alfred Austin.*

## A LESSON FROM THE OLIVE TREE.

There are so many ways to suffer in this beautiful, sunshiny world that passages like the following, from one of Spurgeon's sermons, are sure to find an entrance into a multitude of hearts:

This fruitful tree seems to bear the mark of suffering. I have called it a ligneous agony, a death-throe in wood. Some of them are twisted and gnarled in such anguish that one would think they had heard the groans of Gethsemane. Well does the olive embody the great agony. The pangs that rent the Saviour's heart in the garden have often been brought before me when resting among these trees.

If you will observe them, not so much the younger ones as those of venerable age, you will compare them to serpents in their strange twistings and coilings. Some of them are split to the very heart and broken from the root upward as with an ax. One wonders how they live; but, indeed, they are full of life. I am told that even the old roots which are brought to us in baskets for the fire would grow if they were buried in the ground. If that be so it would be most difficult work to extirpate an olive tree. It has so much life that when buried in the soil it will send out shoots. Even when it is on the fire it burns with a clear flame, far brighter than that of any other wood, for it is full of the oil of life; and even in perishing it does its best to enlighten those who cast it on the fire.

I suspect that if we care to do great things for God we shall have to become gnarled and twisted by suffering. I suppose that a few good people may possibly escape from trial and suffering, but I do not know them. Those whose lives are very easy are usually of small account in the matter of usefulness. Many who are counting for very little would be all the better for the fertilizing processes of pain and anguish. Even a week or two of gout might cure them of fancies and put them at real work.

Sympathy with others is not learned without personal suffering. The power to comfort grows out of our own afflictions. Depend upon it, those useful workers whom you so much envy have their private griefs which minister to their usefulness or keep them humble under their success. Those whom the Lord honors in public he chastens in private. These sicknesses and sorrows of ours have a fertilizing effect—or at least they ought to have. Every cold wind, as well as every sunbeam, helps to put oil into the olives—and grace into believers.

Let us always cherish little things which have a great spirit behind them.—*Julia Ward Howe.*

# Closet and Altar

*The deepest prayer a human being can breathe was uttered by the Psalmist centuries ago: "O, knit my heart unto thee!"*

The sacrament of the Lord's Supper is a very great mystery and it is the means of conveying unspeakable blessings, but the Lord intended that the bread and the wine should first of all win for him his one request that he be remembered. Jesus is not to be for one moment thought of as simply the divinest of all the forces that mold life to God, immanent by his Spirit, but as the Man who ever loves most passionately and hungers most for love. He careth little for monuments; he craveth for hearts. Jesus is only satisfied when the doors are shut to the world, and in a quiet place his friends meet him to keep his commandments.—*Ian Maclaren.*

Life of all that lives below
  Let thy spirit in us flow;
Let us all thy life receive,
  From thee, in thee, ever live.

O for fuller life we pine;
  Let us more receive of thine;
Still for more on thee we call,
  Thou who fillest all in all.

Live we now in thee; be fed
  Daily with the living bread;
Into thee our spirits grow;
  Into us thy spirit flow.

Communion with God is a great comfort in times of loneliness. We may be separated from our dearest earthly friends, but we can never be separated from our *best* Friend; his sweet assurance comes, "Lo, I am with you *alway.*" But communion means something more than presence. It implies a confiding interchange of thought and feeling between our Lord and ourselves, a heart to heart conference together, in which we each have a part. We listen to "hear what God the Lord will speak," and, in turn, he waits for our words. If there is no response from us there can be no communion. God said to Moses, "I will come down and talk with thee." And the record stands, "The Lord spake with Moses face to face as a man speaketh with his friend." What could be more personal than this? Just as truly, we may speak with the Lord as we would with the most intimate friend, and he will hear the very words we utter. We may breathe into his ear our deepest longings and desires, our love and praises, our complaints even, and he will answer us in the joy of our heart.—*Mrs. C. L. G.*

O, Almighty God, who by the giving of the Holy Ghost hast changed the shadows of the old law into the realities of the body of Christ, and by the continual operation of the same thy quickening spirit dost cause thy church to grow and to be profited by thy grace; we beseech thee that all we who have partaken of the flesh and blood of thy dear Son may be filled with the blessed communion of the Holy Ghost and be endowed with his heavenly gifts. Favorably regard the prayers of thy humble servants, and grant that our souls, which are athirst after thy promises, may always be satisfied out of thy fullness through Jesus Christ, our Lord. Amen.

# Mothers in Council.

### THE GRANDMOTHERS SPEAK.

Calling upon a friend the other day, she said: "O, you are come just in time for mother's birthday party." I was ushered into the presence of several delightful old ladies between seventy and eighty-five years of age. Whether my coming depressed them, or the hour was drawing near for the cup which cheers, I know not, but silence fell upon the little company. Feeling in a way responsible and glancing about for some topic more enlivening than the weather, I saw *The Congregationalist* lying on the table. "What do you think of the Kindergarten for Mothers, reported in *The Congregationalist?*" The straightening of caps, brightening of eyes and loosening of tongues proved me correct in supposing them all readers of that most excellent paper.

Grandmother Brown said: "O, I thought the reports most interesting and instructive, but isn't it curious that each generation goes over and over the same ground?"

Another grandma said: "I should say as much, and the way those young mothers seemed to swallow Mr. Froebel's talk. Why, a good deal of it is nothing but what my mother used to teach me and she had never heard of Froebel, but she had her share of common sense. She never allowed us to pick flowers to pieces. I remember going behind the barn once to dissect a dandelion, for fear my mother would see me."

"I hope your mother used to punish you for lying," remarked Mrs. Stickney. "This generation calls it having a vivid imagination. Do you recall the young mother who asked, 'What can be done with an imaginative child who hardly knows whether he is telling the truth or not'? If my children forgot to tell the truth they had something to help 'em remember."

A dear old lady with silvery curls and a soft voice now had the floor: "I recall husband's method of curing the habit. Our son William once told a wrong story. It came to husband's ears, and at ten o'clock in the morning we were all summoned from our work to the parlor—only used in those days on great occasions. Husband read the story of Ananias and Sapphira and other appropriate passages of Scripture, and then he prayed—and such a prayer! Poor William became so frightened by his father's appeal to heaven for mercy that he fainted. The children thought he was struck with death for his sin. However, a pail of cold water restored him and he was cured of the habit." (William now occupies the pulpit of one of the largest churches in America.)

Mrs. Burt said the thing that troubled her most was how a busy mother with the care of a house and family could always stop to invent games to divert the children, as was suggested by the Mother Helper as a panacea for all troubles.

"Stuff and nonsense!" said good old Grandmother Blank, "if the children of today, with all their helps, could have the old-fashioned discipline, there might be some hope of them. But the whole tendency of modern training is to make them selfish. It will all come right again in the next generation though, because, their parents being so selfish, the children will of necessity be unselfish and self-sacrificing." Then the old ladies held an animated discussion on the subject, which seemed to be waxing so warm that I ventured to interrupt by asking what they thought of the Mother Helper's idea of not taking young children to church.

"My children were taken to church when they were three years old and they seem to enjoy going now," declared Mrs. Parker, whose three sons were clegymen and two daughters married ministers. Mrs. Plaintalk said: "Humph! pretty work it would make if you took a child for a few moments each Sunday to church, as suggested; folks would have a good time listening to the sermon, with children in different stages of education going to and fro." Evidently the next speaker was deaf, for in a shrill voice she said: "Nervous, indeed! in my day these nervous children would have been punished, and they wouldn't have been called nervous either. I think the mistake of our generation was in bringing up our children to be so unselfish as to wear themselves to shoe-strings in gratifying their children." At this moment tea was announced, and with a little look of delight and expectancy on their faces the dear old ladies smoothed their hair, brushed invisible spots from spotless gowns and passed into the dining-room.

L. E. M.

### EFFECT OF ANXIETY ON CHILDREN.

A father who has been reading Bushnell is much impressed with what he says on The Treatment that Discourages Piety, and desires us to reprint this passage.

Only to be in the room with an anxious person, though a stranger, is enough to make one positively unhappy, for the manner, the nervous unsteadiness, the worry and shift, are so irresistibly expressive that no effort of silence or suppression is able to conceal the torment. To go on a journey thus with an anxious person is about the worst kind of pilgrimage. What, then, is the woe put upon a hapless little one or child, who is shut up day by day and year by year to the always fearing look and deprecating whine, the questioning, protesting, super-cautionary keeping of a nervously anxious mother.

If the child catches the infection himself he will never come to anything; never dare any great purpose that belongs to a man or a Christian. And if he does not catch it, which is more probable, then he will pitch himself into a campaign of will and passion against all that kind of control, a good deal less rational, probably, than the control itself. Simply to enter the house will raise a breeze in his feeling, and he will be worried and fretted till he has somehow made his escape. Nothing is more opposite to the hopeful and free spirit of childhood, and nothing will so dreadfully overcast the sky of childhood, as the sad kind of weather it is always making. It worries the child in every putting forth and play lest he should somehow be hurt; takes him away, or would, from every contact with the great world's occasions that would give fit schooling to his manhood. And then, since the child will most certainly learn at last how little reason there was in the eternal distress of so many fears and imaginations of harm, he is sure to issue finally in a feeling of confirmed disrespect which is the end of all good influence or advice.

And then it will be so much the worse if the anxiety whose bagpipe melody has been the torment of his early days has shown itself in the same unregulated way in matters of religion. Nothing will set a child farther off from religion, or make him more utterly incapable of sympathy with it, than to have had it put upon him in a whining and misgiving way, in all his moods and occasions. No, there must be a certain courage in maternity and the religion of it. The child must be wisely trusted to danger and shown how to conquer it. A pleasure must be taken in giving him a certain range of adventure, and he must see that his courage and capacity are confided in. And then it must be seen in the same way that his truth, fidelity piety are as much expected as his manhood. In a certain good sense the mother may be anxious for him, burdened in her prayers in his behalf, but she must take on hope and confidence nevertheless, and show that courage in him, as regards all good endeavor, is met and supported by courage in herself.

Good form and true politeness require the graceful acknowledgment of any favor, however small, either by word or speech, and the more promptly this is done the better. A delayed note of gratitude or a tardy word of thanks always misses its opportunity. After a visit, when a present has been sent, a letter of congratulation received, or whenever one has been the recipient of any kindness a note should be written and mailed within two days at the latest after the occasion for it has arisen.

It is not blessedness to know that thou thyself art blessed;
True joy was never yet by one, nor yet by two possessed.
Nor to the many is it given, but only to the all.
The joy that leaves one heart unblessed would be for mine too small.
And he who holds this faith will strive with firm and ardent soul,
And work out his own proper good in working for the whole.

—*Wisdom of the Brahmans.*

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·AVOID IMITATIONS·

# The Conversation Corner.

DEAR CORNERERS: This is the letter that our dear friend, the Despotic Foreman, left out last week:

CLAREMONT, CAL.

*My Dear Mr. Martin:* Will you send me a certificate? I will send you my photograph to put in the Corner album. Our white rat lived in a heap of stones in the yard for a long time. Then he disappeared. I know our dog Jack did not know where he went, but I am afraid *Major P.* knew. MIRIAM C.

I wonder if "Major P." belongs to Ned and Frank P., our Micronesian Cornerers in Claremont; if so, it was very unkind in him to trouble a sister Cornerer's pet rat!

The Dakota boy who sent me the photograph of the back side of his head—you remember it in the Corner of March 12—writes:

FT. BERTHOLD, N. D.

*Dear Mr. Martin:* The pictures in *The Congregationalist* pleased me greatly. I was eating my supper when the mail came. I hurried to open the paper, and I just squealed with joy when I saw the Cornerers' page. I think I frightened some of the teachers at the table. I caught two gophers today. They have just begun to come out of their holes. The gophers make bad work in the gardens and so we try to kill them off. Papa gives the boys two cents a tail. EVAN H.

NORTHAMPTON, MASS.

*Dear Mr. Martin:* Mary has a cat she calls Kitten Gray. We've got a bird called Cherry and Mary has got a bird named Goldie. I go to the Bridge Street No. 1 Grammar. I take books from the Forbes Library. This is the book I've got, A Boy's Adventures in the Army of '61–65. I can look at the Mt. Holyoke Range. I wish you would visit our town if you have not. We have a horse called Dorothy. Please may I be a Cornerer. I would like your picture. LEWIS C.

I send the picture with certificate of Cornership. I visited your town long before that Boy had his Adventures in the Army, and used to look from, as well as at, the Holyoke Range. I remember the adventures of several boys who once camped out for a night in the woods on Mt. Holyoke!

PATTEN, ME.

*Dear Mr. Martin:* I am seven years old. What must I do to become a Cornerer?

PHIL H.

Exactly what you have done—ask to be one, and tell your name, home and age, that's all. When you have a live question or learn something of interest up there among the tributaries of the Mattawamkeag, send it to the Corner. This reminds me that an account (March 19) of rafting on the Penobscot called out two letters—the first from a lady in

MAINE.

I write to say how pleased I was at the description of shooting the Orono dam on a raft. I was "born and brought up" near those falls, and my father made and took thousands of those rafts down to Bangor, and I often helped him make the "locks," with which the timbers were bound together, by holding them in the curve to which he bent them while he tied them with twisted birch withes.

VERMONT.

"The logs are coming! They will be here in three days!" I wonder how many of the Cornerers know about the joy with which these words were shouted by the boys, and if they can tell where those logs came from, and for what they are used. I think it would be interesting if some of the Cornerers living on the Connecticut or White River or the noisy Ammonoosuc should tell us about the logs, the "river-men" and the "booms."

Phil's little letter reminds me also of two other things. The first is that I had a call the other day from a Corner boy who lives on the banks of the Penobscot in his county, and who rode to Boston on his wheel, although for a certain part of the journey, over unfavorable country, he substituted car wheels. Have any other Corner wheelmen made a longer trip than that?

The other thing is that another boy—not in Maine—writes that he wishes to join the Corner, but I am obliged to say that I cannot send him a certificate. Why? Because he does not give his name! Every week I receive letters from boys or girls—or men and women—who do not sign their names, or only in part, as Charlie X., or Carrie Y., or Mrs. Z. Of course I cannot reply to their letters or use them. As you know, I do not print the full name in the Corner, but *it is necessary to have it.* So that if correspondents fail to receive a reply or see their letters in the Corner, they may remember that they forgot to sign them!

COLLECTIONS.

If you will refer to the Corner of May 14, you will note the suggestion as to addresses of Corner Collectors who would like to make exchanges with each other. The address of the boys there mentioned is: Ernest A. Lincoln and Ralph H. Lincoln, Fall River, Mass. I have other letters in the same line which will explain themselves.

TAUNTON, MASS.,
48 Tremont St.

*Dear Mr. Martin:* I read last week's Corner with great pleasure, for I have recently put my small collection of curios into a cabinet, and am now anxious to obtain more. Please put me on the list as interested in *minerals, woods* and *salt water curiosities.* I would like some shell limestone very much, if you know of any one from whom I can obtain it. Sea-urchins and corals I obtain every summer.

(Miss) ELLA B. ROBINSON.

Ask some of your friends visiting St. Augustine, Fla., in the winter, to bring you *coquina* from Anastasia Island. I got a lot of it there twenty-five years ago, but the best specimens are all gone.

SPRINGFIELD, MASS.,
206 Wilbraham Road.

*My Dear Mr. Martin:* The interest displayed by some of the "Cornerers" in their collections awakens my sympathy. I have a few U. S. and foreign coins (not especially rare or valuable), which I wish to get rid of and would prefer to give them to "Cornerers" for face value than to put them into circulation again. If you could direct any Cornerer to me, I should be glad to have him or her get them for the mere sentiment of having them go to some one who is growing up where *The Congregationalist* is becoming a childhood association. The coins are one, two, three, five and ten cent pieces, and some foreign denominations. THEODORE S. LEE.

Our "honorary Cornerer" is very kind to think of us in disposing of his coins, and no doubt members of the numismatic department will send a "George Washington" to inquire further about it, or, better still, to carry postal order for the "face value" of the coins they would like, with instructions how to send them.

SUMMER PHOTOGRAPHS.

I met a bright looking boy on the street the other day, who stopped me and asked if we were to give a prize this year for amateur photographs. He talked about "films," "snap-shots" and "time-exposures," and even intimated that he would make the trip to my home and take Kitty Clover! So, as the vacation time is near, the Corner repeats its last year's offer of a small prize to the member sending the best photograph of some vacation scene, historic place, or other subject suitable for reproducing on this page. Send short description, if it be necessary, of the picture, with your own name and home address.

Mr. Martin

## CORNER SCRAP-BOOK.

**Plague of the Locusts.** An English magazine speaks of this as at present making havoc in the Transvaal and Natal. It must be worse than the squirrels and moths and jack-rabbits, of which the *Scrap-book* has recently had notes. One cannot help thinking that Paul Kruger, the sagacious Dutch president of the Transvaal, would almost prefer Cecil Rhodes and Dr. Jamieson to those billions of locusts! (It is said that 200,000,000,000 were killed in Cyprus in 1883.) They fight the plague by collecting the eggs. In Natal these extend for sixty miles in an almost unbroken belt, varying from a few yards to seven miles in width. The natives collect (from the holes drilled in the ground where they are deposited) about four pounds a day, at sixpence a pound. A pound is 40,000 eggs. In some places as many as five tons of eggs have been brought in during the season. If any of our collectors in the Entomological Department wish specimens they could doubtless secure them very cheap—if they took enough!

**Monkeys Can Work.** We usually think of these curious animals as only existing to play and to amuse other folks, but an English miner from the Transvaal tells an interesting story about their employment in the gold mines. He says that one can do the work of seven able-bodied men, and some work much better than men. He first noticed that two pet monkeys who followed him into the mines engaged themselves in gathering up little bits of quartz and putting them into piles, working all day at it and seeming to enjoy it. He took the hint and procured others, having now twenty-four. The pet monkeys taught the new "hands" how to work. They work together methodically, sometimes clearing up the debris on the outside then going down into the mines, and all without quarreling—any more than men would do under the same circumstances.

**They Can Light Matches, Too.** I have just seen a notice of a Sapajou monkey (*Cebus apella*) in the Zoölogical Garden at Philadelphia who can strike matches in an expert manner. He always takes hold at the proper distance from the end and so avoids breaking the match, and always scratches the friction end, selecting a rough rather than a smooth surface. Perhaps he learned it from watching young men striking matches to light their cigars. I hope he will not imitate the higher race in using the match for that purpose. We should certainly have less respect for a monkey whom we should see smoking a pipe!

**National Nicknames.** "Taffy was a Welshman." When the Welsh in London play football, the spectators encourage them by shouting, "Play up, Taffies!" Why *Taffy?* The patron saint of Wales is David, and that name is very familiar in the country. David and Davy in Welsh become Taffid and Taffy. In the same way the St. Patrick of Ireland gives the familiar nickname of Pat and Paddy to the common people of the Emerald Isle. Sandy means a Scotchman, because an abbreviation of Alexander, a favorite name north of the Tweed. John is a universal name. We call the Englishman John Bull. The English sailors call the Frenchman, in derision, Johnny Crapaud. We often say John Chinaman, and the Union soldier in the Civil War, who was known as "Yank," swapped coffee and tobacco at the picket line with "Johnny Reb." This is a subject you can carry much farther, if you wish to write on *Names.*

**What the Children Say.** One of them, three years old, saw a book on the table and asked what it was. "A *magazine.*" "If it is *Maggie's zine,* why don't you carry it down to Maggie?"

L. N. M.

# The Sunday School

LESSON FOR JULY 5. 2 *Sam.* 2: 1-11.

## DAVID, KING OF JUDAH.

BY REV. A. E. DUNNING, D.D.

We take up again the life of David at the point where he became an acknowledged leader of his people. He stands at the head of the royal history of Israel. Saul was rather a tribal chieftain than a king, but David created a royal city, became the ancestor of a royal line, centered the national life around a civil and religious organization represented by his palace and the temple which he designed. The Redeemer of mankind came of the seed of David. He is of interest to us for this reason above all other Old Testament characters. He appears in this lesson for the first time as a king. In that position, in order that we may understand his mission and his work, we study:

1. *David's character.* What we have learned of his youth should be recalled. He was the youngest son of Jesse, who was probably the sheik of the village of Bethlehem. His name meant the "darling." Of ruddy complexion and probably with blue eyes and auburn hair, trained to rugged health by life in the open fields, he was a handsome boy and grew to be a favorite with all who knew him. He loved a good song and knew how to sing it well with his guitar. Men became passionately devoted to him and women gave him unbounded admiration. He was generous, quick-witted, brave, patriotic. All these traits are illustrated in the accounts of him in the Bible.

On the other hand, he lived in a rude, brutal age and did many things which we should now condemn in any man. His first marriage was a love match, and he won his wife by killing a hundred men, but when she was taken from him by her father he consoled himself with other wives, who became numerous as his years increased. He cut off the hands and feet of young men who thought they were serving him faithfully and hung their mutilated members over the pool of Hebron, and even in his old age, almost with his dying breath, he charged his son concerning a man who had done him an injury, "His hoar head bring thou down to the grave with blood."

Yet, taken all in all, he was, more than any other man, the ideal Old Testament hero. His impulsive nature was balanced by a cool judgment which matured with experience. His sternness toward his enemies fitted him to rule over a semi-barbarous people and to conquer tribes who respected no power which did not wield the sword. When it is said that his heart was perfect with the Lord his God, what is meant is that he was conspicuous above the men of his time for his devotion to God and for his loyalty to the standard of righteousness as he understood it. We must admire and imitate his virtues and interpret his character according to the light of his age. A better than David is now our ideal, but in some of the manliest qualities David is not surpassed, even now. To those qualities in these lessons we direct our attention.

2. *David's trust in God* [vs. 1-3]. He had for years carried in mind the knowledge that he was divinely appointed to be king of Israel [1 Sam. 16: 13], but he understood that the responsibility of gaining the place to which he was destined was as important as his duties would be when he should wear his crown. Men are not chosen by God to do any work unless they set themselves with all their hearts to do that work as he would have it done. Saul ceased to be elect when he left off ruling his kingdom for God [1 Sam. 16: 1]. David was a man after God's own heart because he inquired of the Lord what steps he should take to do what the Lord had appointed him to do. Saul and Jonathan were dead, Israel was defeated. David might have assumed command of the army, but that might have brought anarchy. Under providential guidance, sought and gained, he went to dwell among the people of his own tribe, taking all his family and followers, showing that he meant to settle permanently among them.

3. *David's assumption of his kingdom* [vs. 4-7]. Though God had caused him to be anointed king, he waited for the people of his tribe to choose him. He combined in a singular degree a sense of being divinely commissioned and a sense of partnership with those whom he ruled. No king of Israel ever lived so closely to the hearts of the people as David did. He made them feel that he was governing in their interest and that the glory of the kingdom was as much theirs as his. In this way he drew together the people and destroyed factional divisions by making their common interests most prominent. His policy was one of conciliation toward all classes, while he held firm to the principles he wished them to maintain. He is a rare example of wisdom in winning men to the service of God and leading them to appreciate excellence of character. The people of Jabesh-gilead had a peculiar reason for being loyal to Saul. He had saved them from their enemy in a great crisis [1 Sam. 11.] When disaster came on his house they gave him and Jonathan honorable burial. David appreciated that deed and enthusiastically commended it. They did not respond to his implied invitation to enlist under his banner, but his courtesy prepared them, when Saul's last surviving son had died, to turn to him with loyal support. One of the two chief secrets of David's power was his purpose to rule men in the name and for the sake of God, from whom he received his appointment. The other was his evident disposition to use his position to serve men who accepted him as king. Royal power belongs to every one who serves God for the sake of his chosen ones and serves men that he may please God.

4. *David's treatment of those who opposed him.* He never abated respect for Saul and his household. Though there was continually a sort of border warfare between Judah and the rest of the tribes during the seven and a half years that David reigned in Hebron it provoked no such enmities that the different tribes could not come together. Abner, the brave general who defended the fortunes of Saul's house, honored David so much that when he became assured that the end of that house was at hand he could turn to the young leader of Judah and bring all Israel to his feet. Fifteen years David waited for the crown which was promised him when Samuel anointed him in his father's house. The brief narrative of those years in the book of Samuel only hints at the anxieties, the discipline and skill, the confidence in the guidance of God and the deep love of the people, by which he was able, at last, to subdue tribal jealousies, conquer foreign foes and lay the foundations of a kingdom which brought Jesus Christ into the world, the Redeemer of mankind, of the seed of David.

During the next three months our studies in the Sunday school will be connected with the history of his life and deeds. If we can bring again before our minds the circumstances in which he lived, the obstacles he faced, the qualities which made him a hero and by which he so learned the will of God that what he has said and done has lived till now to teach men what God is and what a hero is in God's sight, we shall have well spent the Sundays before us and shall have learned new knowledge of the life that pleases the King of Kings.

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How wholly we all lie at the mercy of a single prater, not needfully with any malign purpose! And if a man but talks of himself in the right spirit, refers to his own virtuous actions by the way, and never applies to them the name of virtue, how easily his evidence is accepted in the court of public opinion.—*Robert Louis Stevenson.*

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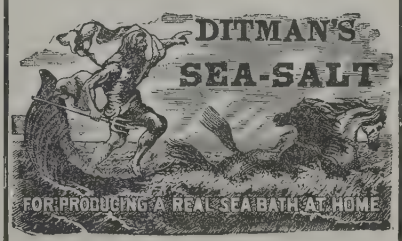


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## PROGRESS OF THE KINGDOM.

### ARE A. M. A. SCHOOLS NEEDED IN FLORIDA?

The determined attack recently made under the Sheats Law upon the normal and industrial school at Orange Park has naturally drawn attention to the educational institutions of that State, and leads us to ask what Florida is doing for the instruction of its children and youth. Its school system is new and somewhat crude, but is developing. The census of 1892 records a school population of 144,106, for whom are provided 2,404 schools. For the school year of 1893-94 an enrollment of 96,775 pupils, with an average attendance of 64,138, was reported. There was spent for education $647,174. The State has 2,051 schoolhouses, of which nearly one-fourth are built of logs and less than one-fourth are furnished with patent desks. The schools have usually but one term, averaging in length less than 100 days, and less than half of the entire school population attended an entire term.

The discouraging feature in the situation is found in the fact that those who need educational advantages most receive the least. Of the school population of the State, 64,387, or over forty-four per cent, are Negroes. In his biennial report, Mr. W. N. Sheats, superintendent of public institutions, says of the Negroes, "For the most part there is no discrimination against them in school matters." The facts stated in his own report, however, speak for themselves. Of the 2,404 schools in the State the Negro school population have but 629, or over 400 less than their *per capita* proportion; while the whites have 1,775, or over 400 in excess of their *per capita* proportion. In other words, the State supports one school for every forty-five of its white school population, but only one for every 102 of its colored population.

As if these glaring discriminations were not nough an amendment to the constitution has been recently adopted, the purpose of which incidentally, if not primarily, was to deprive those counties having a large Negro school population of a portion of the State school fund, in order that those whose school population is composed chiefly or largely of white children might receive larger benefits. Even this does not satisfy the ardent mind of Superintendent Sheats. In a letter published last fall he said: "Should the courts decide this question, as the people of this State have decreed it shall be decided within our bounds, . . . I pledge myself to lead a movement in this State with the design of so amending the State constitution as to relieve the whites from all connection with Negro education, to cease all appropriations to their schools of every grade only as they are paid by Negro taxpayers."

The hostility of the enemies of Negro education to the Orange Park Normal is its best claim to support. For five years it has endeavored to train up in intelligence and virtue all who have sought its aid without respect to persons. It has especially labored to train competent teachers. During the last year 113 schools, "mostly colored," were reported untaught for want of any one to teach them. The chance of the colored student for even an elementary education is poor enough, but for him a higher education is often nearly or quite impossible; while the white student has the State Agricultural College, the White Normal, the East and West Florida Seminaries, Rollins College, Stetson University, Florida Conference College and other advanced schools, all conveniently located. The colored student has no school of like grade except the Colored Normal and such schools as the Orange Park Normal, founded and sustained by Northern benevolence. Though compelled to close somewhat ahead of time, this A. M. A. school had already done a good year's work. Its enrollment had reached nearly a hundred.

### SPREAD OF CHRISTIANITY IN THE MARATHI MISSION.

The report of the Indian Marathi Mission of the American Board for 1895 deserves warm commendation, not only because it records a creditable growth along evangelistic and educational lines and reflects on every page the earnestness and devotion of our workers in this great field, but as an excellent piece of literary work, compiled with care and conciseness, and arranged topically in a convenient and attractive manner. It is provided with map and index as well as tables of statistics.

The year 1895 has been one of manifold blessings in spite of the stringency of reductions. A great amount of evangelistic work has been done with special encouragement in many places. There is not only a readiness but an earnest desire on the part of the people to hear the truth, and opportunities for this line of effort are limited only by the strength and ability of the working forces. The number of persons received into the churches on confession is 153, which is less than in the previous year but just above the average for the last five years. The net gain in the number of communicants is 115, making the total at the end of the year 2,630. It is gratifying to note that the contributions of the churches amount to Rs. 5,770, or Rs. 470 more than was reported last year, although that was larger than had ever been received before. There is one more school reported with an increase of seventy-eight pupils, and there are now but thirty-one non-Christian teachers while last year they numbered forty-two.

Special reports are given from many churches telling of increased congregations, and in some cases a commendable impetus toward self-support. The First Church in Ahmednagar has an average congregation of 450, including a number of the best educated members of the community, and during 1895 received fifty-one persons on confession. The Roha Church, whose membership is largely made up of mission agents with regular salaries, continues to bear its own financial burdens, paying its running expenses as well as a portion of the debt incurred in building. It will be remembered that money was borrowed to erect an edifice in 1894 on the promise of all the members of the church that they would pay the debt by monthly installments of the tenth of their income.

Of educational work in general Rev. E. Fairbank writes: "The call for schools, even in places where there are government schools, surprises me. I feel more and more that a school manned by a good Christian teacher is a real power for Christ's kingdom in any village." Writing of the station schools at Sholapur, Mr. Harding says: "The station schools are perhaps doing most in character building. The boys and girls come from their villages crude and undisciplined, often with serious faults and sometimes it is a question whether, considering their slow improvement and the risk to other children, they ought to remain. Yet in repeated instances we have seen a growing self-control and habits of industry and obedience which have amply repaid us." The Girls' Boarding School at Ahmednagar has had a successful year with an attendance of 182 pupils of whom 163 are Christians, while the High Caste Girls' School in Bombay shows a constant increase in numbers and interest, having this year fifty-three scholars. A new school opened at Satara among a special caste, the tanners and leather workers, has forty pupils. Since the Wadale church was organized in 1890, ninety-six boys and eighty-five girls from the two boarding schools have joined on confession. Of these more than half came from Hindu homes. One could not ask for a more convincing testimony to the influence of our educational enterprises.

We have not space to touch upon the important work which the Bible women are doing, nor to describe the evangelistic tours of the missionaries or the growing popularity of medical work. There are many signs of general interest in Christianity on the part of educated Hindus and the native press, and one of the most interesting phases of evangelistic effort is the personal work of visitation which Mr. Lawson has been doing among the higher classes. He calls it his "zenana work among the men." The report is not without its dark side, which Rev. E. S. Hume presents graphically in these words: "Heavy reductions made 1895 a sad and burdensome year. Much that ought to have been accomplished was left untried, and the work in hand was carried on in the face of anxieties and difficulties that will leave their mark behind for years to come. Disappointment, anxiety and overwork have been our companions for the past twelve months, and the prospect for the coming year is even darker than anything we have yet experienced."

## THE CHURCH PRAYER MEETING.

*Topic for June 28–July 4.* The Providence of God in Our National History. Deut. 4: 32-40.

In gaining our national independence; in preserving our freedom; in raising up leaders; in developing our resources; in assimilating immigrants from all nations; in teaching us humility.

(See prayer meeting editorial.)

## BOSTON SUPERINTENDENTS' UNION.

Berkeley Temple was the center of an enlivened interest in Sunday school work last Monday night at the annual June festival and ladies' night of the union. After an informal reception to members of the International Sunday School Lesson Committee, and the banquet of members and guests, President Hathaway welcomed the large gathering and announced as the speakers Mr. B. F. Jacobs, Rev. A. A. Berle, D. D., Rev. W. H. Davis, D. D., and Hon. S. H. Blake of Toronto. A half-hour of bright and suggestive remarks was thus enjoyed before the more formal exercises of the evening.

At the public service in the auditorium devotional exercises were conducted by Dr. J. R Sampey of Louisville and Dr. Warren Randolph of Newport. The first speaker, Dr. John Potts of Toronto, compared the cost and the worth of the Sunday school, drawing striking comparisons between the early and present opportunities for Bible study. Dr. B. B. Tyler of New York gave the final address on The Relation of the Sunday School to Good Citizenship.

The meeting was happily planned for the eve of the great international convention, and those present naturally profited much from the presence of representatives from remote sections of the country. Besides the speakers quite a sprinkling of international delegates were discovered in the congregations by their badges. The Tremont male quartet rendered selections during the evening.

## BIOGRAPHICAL.

### REV. DWIGHT WHITNEY MARSH, D. D.

By the death, in Amherst, June 18, of Dr. Marsh a former Turkish missionary and veteran Congregational pastor is removed. He was born in Dalton, Nov. 5, 1823, graduated at Williams College in 1842 and at Union Theological Seminary in 1849, going the same year to Mosul, Turkey, as a missionary of the American Board. While there he took an active part in the excavations of Nineveh. In 1860 he returned to America, and for a time was principal of a young ladies' seminary in Rochester, N. Y. Subsequently Dr. Marsh held pastorates in Owego, N. Y., and Haydenville, Mass., but in 1882 moved to Amherst, where he has since lived in retirement, winning the highest respect of the community.

Condescension is an excellent thing, but it is astonishing how one-sided the pleasure of it is! He who goes fishing among the Scotch peasantry with condescension for a bait will have an empty basket by evening.—*Robert Louis Stevenson.*

# Literature

## BOOK REVIEWS.

*The Threshold Covenant*, or The Beginning of Religious Rites, by H. Clay Trumbull. Dr. Trumbull has added to his triumph of research and generalization in Kadesh Barnea and The Blood Covenant a new and still more significant study of the earliest phases of the world's religious life as witnessed by the traditions, usages and language of primitive peoples in all ages and in every quarter of the earth. In the study of his conclusions new light breaks forth from the Word in many obscure and difficult places, and some of our notions of the meaning of acts and utterances all through the Old Testament must inevitably be modified.

His thesis, built up by induction from long study of the phenomena of primitive religion, is that the threshold was the first altar, and that the sacrifices made and the blood spilt at the threshold were the signs and seals of a covenant between those within and those without the house. From this earliest cult, in the author's opinion, the Bible forms of worship and observance have been developed, and from it also, by emphasis upon the lower instead of the higher view of it and by corrupt accretions, the idolatrous religions of the old world grew.

It is an ingenious and happy generalization which shows us the earliest men with their cave dwellings and the fire at the entrance for convenience and protection, which tells us of the continued reverence for the threshold in the little changing life of the East at this day, of the blood welcome at the door for honored guests repeated again and again in greeting of modern tourists from the West (in the case of General Grant, for example), of the human sacrifices at the door to make the walls of the house secure, of tents guarded at the back from thieves who might dig through, but open and unguarded at the front because no thief would be so sacrilegious as to enter over the sacred doorstep, and of a hundred other significant survivals of the primitive reverence and belief.

We cannot here discuss the important and, in its bearing upon Old Testament exegesis, fundamental chapter upon the relation of this threshold cult to marriage, but we must call attention to perhaps the most striking practical application of the theory of the book—its suggested reconstruction of the meaning of the Passover.

It is not that this rite had its origin in the days of the Hebrew exodus from Egypt, but that Jehovah then and there emphasized the sacredness of a rite already familiar to Orientals. . . . Long before that day a covenant welcome was given to a guest who was to become as one of the family, or to a bride or bridegroom in marriage, by the outpouring of blood on the threshold of the door and by staining the door itself with the blood of the covenant. And now Jehovah announced that he was to visit Egypt on a designated night and that those who would welcome him should prepare a threshold covenant, or a passover sacrifice as a proof of that welcome, for where no such welcome was made ready for him by a family he must count the household as his enemy. . . . A lamb was the chosen sacrifice in the welcome to Jehovah. No direction was given as to the place or manner of its sacrifice, for that seems to have been understood by all because of the very term "passover," or threshold cross-over. This is implied, indeed, in the directions for the use of the blood when it was poured out: "Kill the passover," in the usual place, "and ye shall take a bunch of hyssop and dip it in the blood that is at the *threshold* and sprinkle the lintel and the two sideposts with the blood that is at the *threshold*." In that welcome with blood there was covenant protection from Jehovah as he came into Egypt to execute judgment upon his enemies. . . . The common understanding of the term "passover" in connection with the Hebrew exodus from Egypt is that it was on the Lord's part a passing by those homes where the doors were bloodstained without entering them. Yet this meaning is not justified by the term itself nor by the significance of the primitive rite. Jehovah did not merely spare his people when he visited judgment on the Egyptians. He covenanted anew with them by passing over or crossing over the bloodstained thresholds into their homes while his messenger of death went into the houses of the Lord's enemies and claimed the first born as belonging to Jehovah. Later Jewish traditions and customs point to the meaning of the original passover rite as a crossing over the threshold of Hebrew homes by Jehovah, and not a passing by his people in order to their sparing. . . . In the passover rite as observed by modern Jews, at a certain stage of the feast the outer door is opened and an extra cup and chair are arranged at the table in the hope that God's messenger will cross the threshold and enter the home as a welcome guest. All this points to the meaning of "cross-over" and not of "pass-by."

If this be accepted as a true account of the matter, it seems to us immensely to uplift and spiritualize the suggestions of the time and to make the Passover far more significant of him who called himself the Door, and said: "I am the way, and the truth, and the life; no one cometh unto the Father but through me"; of whom Paul wrote, through him "we have access in one spirit unto the Father." There will be close examination and thorough resifting of the evidence presented in the book, which seems at times almost too complete for this fallible world, but no one will rejoice more in this close examination and verification than Dr. Trumbull himself, and the conclusions of the book will stand, we believe, in spite of all criticism. Certainly they must be considered by every careful student of the Scriptures. [Charles Scribner's Sons. $2.00, net.]

## BIOGRAPHY.

Two large and elegant volumes contain *The Life, Public Services, Addresses and Letters of Elias Boudinot, LL. D., President of the Continental Congress*, edited by J. J. Boudinot of the New Jersey Historical Society. Elias Boudinot was one of the strong and trustworthy men of the Middle States on whom Washington learned to depend in his long Jersey and Pennsylvania campaigns. Of Huguenot ancestry and belonging to a New Jersey family of eminence, he saw much of the war as a soldier as well as served the colonies as president of the Congress. The book is largely made up of documentary material, much of it of the greatest personal and historical interest. The letters, many of them written in absence on public business to Mrs. Boudinot, are simple, unaffected, straightforward and affectionate. There is abundant material for the historian and for the patriot. Miss Boudinot has succeeded admirably in showing what manner of men her distinguished ancestor and his fellow-patriots were. [Houghton, Mifflin & Co. 2 vols. $6.00, net.]

A typical life of usefulness, beginning with personal consecration and opening into large usefulness, is described in *The Life, Letters and Journals of the Rev. and Hon. Peter Parker, M. D., Missionary, Physician and Diplomatist*, by Prof. George B. Stevens, D. D., of Yale and Rev. Dr. W. Fisher Marwick, D. D.

The child of Massachusetts Congregationalists, educated at Wrentham Academy and Amherst and Yale Colleges, accepted by the American Board as a missionary and having wide views of the work, he added the study of medicine to that of theology and went to China, where he became the father of medical missions, founder of hospitals and first of those who brought China and America into official relations. The story of his life is extremely interesting and historically suggestive. It is one of those missionary biographies, indeed, which are indispensable to the history of American foreign relations, while the spirit of Christian life is present in it everywhere. We hope it may have a wide reading. [Cong. S. S. & Pub. Society. $1 50 ]

*Cyrus W. Field, His Life and Work*, edited by Isabella Field Judson. This is a full and well balanced life of one of our great American captains of industry. It is the record of a splendid enterprise, persistence and pluck, diversified by great successes and terrible failures and misfortunes. The recognition of opportunity and the faith to carry through a great work in the face of disheartening discouragements has few finer illustrations. The work of the editor is appreciatively, modestly and thoroughly done, and the illustrations and make-up of the book are excellent. [Harper & Bros. $2 00.]

Among the men who have struck the keynotes of recent American history must be reckoned *Henry W. Grady*, who became famous through a single speech. What must be called an appreciation rather than a biography of him ("interpretation" is the author's own word) has been prepared by James W. Lee. We would have liked a little more biography. It takes Mr. Lee thirty-four out of 106 pages to reach the first mention of Mr. Grady—which is rather too much waiting in proportion to the dinner. In fact, the whole book is diffuse, grandiloquent and disappointing. There is a good portrait of Mr. Grady and perhaps ten pages of description, characterization and genuine biography—the rest is principally whipped syllabub. [Fleming H. Revell Co. 50 cents.]

## BIBLE SCHOOLS AND STUDY.

*Teachers' Meetings, Their Necessity and Methods*, by H. Clay Trumbull. This is a brief and earnest plea and argument for the necessity and feasibility of teachers' meetings, with a practical and valuable chapter on methods of conducting them. No other method counts so much toward the unity of teaching and purpose of the schools as this, and we are glad to have its case so strongly put. [John D. Wattles & Co. 30 cents.]

*The Life and Epistles of St. Paul*, Harmonized and Chronologically Arranged in Scripture Language by Rev. S W. Pratt. Every book which makes the Bible seem alive with the life of those who are at once its authors and its heroes is useful. This book the author rightly calls "a complete Scriptural life of Saint Paul," and its happy and useful idea is very well carried out. It is not a rival of the well-known scholarly biographies, but will serve to bring the facts upon which they are founded vividly home to ordinary readers of the English Bible. It would be a capital text-book for Bible class work. [Anson D. F. Randolph & Co. $1.00.]

*The Holman New Self Pronouncing Sunday School Teacher's Bible.* This is an admirable edition of the Bible, with very full helps and appendices, bound in full morocco with flaps and all the modern improvements. By using thin but strong paper even its additions of Bible dictionary, concordance, etc., do not make an unwieldy book. The marks of pronunciation for proper names have been tested in other editions and proved helpful. The type is

large and clear and only the frequent paleness of the ink and a frontispiece which we do not wholly like prevents it from being an ideal edition for practical use. [A. J. Holman & Co. $11.00.]

In the form of a leather bound book with rounded corners and narrow form, fitting it for the vest pocket, we have *Wisdom from the Book* for the Everyday Life of Young People, by Rev. J. R. Simmons. Under the three headings, Concerning Self, Others, and God, are chapters of Scripture selections. We like the form, spirit and matter of the book, only it must be remembered that this piecemeal method of using the Bible is not the only or the best method. [United Society of Christian Endeavor. 25 cents.]

Rev. William Jay Peck sends us *A New Catechism of Christian Doctrine for Sunday Schools*. We are glad to see a reawakening of interest in catechetical instruction. This is a very simple set of questions and answers, many of them taken or condensed from the Westminster Shorter Catechism, with addition of the Creed and forms of grace before meals and simple prayers. It might advantageously be enlarged and strengthened here and there, but it is at least an effort toward a much needed help for Sunday school work. [Corona, N. Y.: W. J. Peck. Paper, 2 cents each; $1.60 per 100.]

STORIES.

It must be said that Emile Zola's *Rome* is a tiresome book. Not having the original before us we cannot judge exactly how much of this is due to the translator, whose English is often prosy in the extreme and often amusingly archaic or bombastic, but certainly he must assume the whole burden of the fatuous and exasperating footnotes. The trouble, however, lies deeper than style. In this book, at least, Zola shows himself to be an artificer rather than an artist. He goes about his task in a workmanlike fashion, takes his hero through impression after impression derived from antiquities, historical associations, scenery, ceremonies, personal meetings, to reach a predetermined effect, but the process is mechanical and, as a result, it leaves us cold. There is no real inspiration and there is just enough of that priapian spirit—that habitual consciousness of the indecencies of life which it is not unfair to call "Zolaism"—to disgust the reader. The death scene of the two noble lovers, for instance, is robbed of all dignity and beauty by a wholly unnecessary detail, which is at once ludicrous and disgusting.

As a novel, therefore, and as a work of art, the book seems to us a failure, mechanical, tiresome and degenerate. It remains to consider it as a political tract. On this side it assumes its true proportions and shows the astonishing, if futile, vigor of the author's labors. The hero of the book, a French priest, comes to Rome to defend a work which he has published on New Rome—the spiritual Rome of a Northern thinker's dreams—a work which has been denounced to the church authorities and is about to be condemned. He meets with reprobation everywhere and is caught in a net of intrigue, as a result of which, step by step, he is taught that the pope and church of his dreams is the exact opposite of pope and church in the real Rome of today, that reformative change, real sympathy for the poor, in short, all his hopes and dreams are impossible—a conclusion confirmed at last by a personal interview with Leo XIII., in which we have the strongest picture of the book. Hate, intrigue, adultery, fornication and all uncleanness, spies, poison, hypocrisy of all kinds play their part in the church life of the present according to M. Zola, and, true or false, we do not wonder that our Roman Catholic contemporaries are greatly angered by the book. It is an *ex parte* and we do not doubt highly colored statement, but it confirms the experience of Luther, Erasmus and a thousand others, that the Roman Church is to be studied to its own best advantage away from Rome.

The contrast between the Northern and Southern dispositions and desires in religion and politics is the best worked out idea of the book, in other respects it is crude, ill-digested, malignant in spirit, but it can hardly be neglected as a factor in the acute historical and religious controversies and discussions of the time. [Macmillan & Co. 2 vols. $4 00.]

In *The Damnation of Theron Ware*, by Harold Frederic, we are shown how a young, unsophisticated, but apparently earnest and devoted, Methodist minister undergoes a complete moral change in the space of a few months. The story is a sad one and seems to us to have little excuse for being. However, if there are any such vain, susceptible, conceited simpletons as the Rev. Theron Ware is represented to be, they could learn many useful lessons from his career, especially from the way in which wealthy people outside his church showed him favor when it pleased their fancy, and dropped him the minute that they began to find him a bore. The weak points of Methodism are held up to ridicule, and the sharp contrast is shown between the Methodist and the Roman Catholic church. The book is well written, holding the interest throughout, and the conversations are remarkably natural and unstudied. [Chicago: Stone & Kimball. $1.50.]

*His Honour, and a Lady*, by Mrs. Everard Cotes (Sara Jeannette Duncan). The same qualities of wit, insight and carelessness, which Mrs. Cotes's earlier books presented, mark this story of life in India and England. It is a serious story, seriously, but cynically, told, and the characters grow before our eyes, but they are not pleasant people, most of them, and not even the Nemesis of the ending makes it a wholesome book. [D. Appleton & Co. $1.50.]

*Out of Bounds*, by A. Garry, is a strong and humorous story of what befell a young man of the best family of an English city when he yielded to a vagrant impulse. That one escape out of the bounds of conventionality brought him experiences good and bad, and the fortunes of his friends and connections were strangely affected by it, as the reader will learn. [Henry Holt & Co. 75 cents.]

MISCELLANEOUS.

*Gospel Pictures and Story Sermons for Children*, by D. W. Whittle. These are brief sermons which begin with a striking illustration and use it wisely and strongly to convey truth. Such titles as The Poison Sermon, The Magnet Sermon, The Candle Sermon will suggest the scope and method of the book. Most of the pictures are very good. [Fleming H. Revell Co. 50 cents.]

*The North Shore of Massachusetts*, by Robert Grant, illustrated by W. T. Smedley. This is a pleasant little book containing a running commentary on the seashore resorts of Boston Harbor and Cape Ann. It is not a guide-book, but an invitation, suggesting the pleasures and opportunities of the localities along the shore, but leaving the study of ways and means of getting and living there and the details of excursions to other hands. Those who look for close details of either history or geography will be disappointed. It has the local flavor but is not in any sense a book of reference. [Charles Scribner's Sons. 75 cents.]

To the same series belongs *Newport*, by W. C. Brownell. This, if not quite so lively as Mr. Grant's book, is a more serious, though gracefully handled, study of the conditions of life and pleasure in the most interesting of our summer social centers. There is a useful sketch map and numerous more or less successful and lively illustrations by W. S. Vanderbilt Allen. The unity of the subject and the seriousness of the treatment give it a permanent value as a contribution to the study of American life. [Charles Scribner's Sons. 75 cents.]

Rev. Gideon Aubin of the French Baptist Church, Springfield, has printed under the title *Lectures on the Principal Doctrines of the Roman Catholic Church* his addresses delivered in Springfield last autumn, which attracted wide attention. They emphasize the differences between the primitive life of the church as revealed in the New Testament and the modern Roman Catholic cult. [Springfield, Mass.: Rev. Gideon Aubin. 25 cents.]

The bound volume (Nov. 1895–April 1896) of *The Century Magazine* gathers up the wealth of the separate numbers into a sumptuous volume rich in illustration and literature. This particular volume more than maintains the high art and literary standing of the magazine.

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NOTES.

—— Prof. Simon Newcomb of the Naval Observatory in Washington and Prof. Francis A. March of Lafayette College were recipients of honorary degrees this year from Cambridge University, England.

—— We are sorry to record the assignment of the old and honored publishing house of Anson D. F. Randolph & Company. Mr. Randolph, the head of the firm, besides his work as a bookseller and publisher in New York for forty-six years, is an author and poet in his own right.

—— Dr. William Elliot Griffis has undertaken to prepare a biography of the late Charles Carleton Coffin. Letters, anecdotes and impressions which would be helpful in setting forth the varied activity of the man will be gratefully received by Dr. Griffis at his address in Ithaca, N. Y.

—— The *Bookman* is authority for the statement that "three of the most popular novelists contemplate the preparation of lives of Christ. Mr. Hall Caine's intention has been long announced. Mr. S. R. Crockett has written some parts of a projected life, but does not intend to publish it for a long time. Ian Maclaren also intends devoting himself by and by to this task."

—— We have received the address to the Alumni Association of Iowa College delivered by the late President Magoun at its meeting in Grinnell last June. It was Dr. Magoun's last public appearance, and the address is of special interest, not only on that account, but because he had intended to use it as the beginning of a complete history of the institution.

—— The increasing interest in genealogical research finds expression in notes and queries in the newspapers. The *Boston Transcript* has long given attention to the matter in its Saturday issue, and now the *New York Mail and Express* has started a like department for

which it will gladly receive contributions in the way of transcripts of old family registers and the like from those who are in possession of them.

—— In connection with the anniversary of the Hartford Theological Seminary there were displayed some of the riches of the library, which is probably the best theological library in the country, although not widely known as such. Upon two long tables were shown those editions of the Hebrew and the Greek Testaments which are important for a study of the history of the text. The Hebrew Testaments were arranged according to similarity of text and numbered thirty-five, including such rare specimens as the Complutensian Polyglot, the Bomberg Bible of 1517-18, the Antwerp, Paris and London Polyglot, a complete set of the famous Hutter Polyglot of 1599, the Buxtorf Rabbinic Bible, 1618-19, and many others. Indeed, only seven important editions were lacking in the entire series. A like number would have made complete the array of the important editions of the New Testament, of which thirty-two were shown. Another table contained specimens of the famous English hymn-books, of which this library contains the largest collection in the country. The old English and Scottish Psalters were shown, including the rare one used by the Pilgrims, and made for their use by the scholarly Henry Ainsworth of Amsterdam in 1612, as well as early editions of the hymn-books of Watts and Wesley and Toplady and Newton, and some curious specimens of sectarian hymnody. The reading-room, with its list of 510 current periodicals, also came in for its share of attention, and the special display of Congregational newspapers to the number of twenty-eight—eight of them foreign—was an indication of the activity of the denomination in this direction.

## BOOKS OF THE WEEK.

*Joseph Knight Co. Boston.*

RUBAYAT OF OMAR-KHAYYAM. 2 vols. English, French and German translations compared. pp. 201, 294. $3 50.

THE GOVERNOR'S GARDEN. By George R. R. Rivers. pp. 259. $1.50.

*Houghton, Mifflin & Co. Boston.*

TALES FROM SHAKESPEARE. By Charles and Mary Lamb. pp. 306. 60 cents.

*Bradlee Whidden. Boston.*

PLEASANT MEMORIES OF FOREIGN TRAVEL. By S. M. Burnham. pp. 240. $3.00.

*Frederick A. Kneeland. Northampton.*

WHITE MOUNTAIN GLIMPSES. By F. N. Kneeland. pp. 56. $1 50.

*American Publishing Co. Hartford.*

ARMENIA AND HER PEOPLE. By Rev. George H. Filian. pp. 374. $1.50.

*Harper & Bros. New York.*

A CONNECTICUT YANKEE IN KING ARTHUR'S COURT. By Mark Twain. pp. 430. $1.75.

WESSEX TALES. By Thomas Hardy. pp. 290. $1.50.

JERRY THE DREAMER. By Will Payne. pp. 299. $1 25.

HONOR ORMTHWAITE. pp. 253. $1.00.

THE UNDER SIDE OF THINGS. By Lilian Bell. pp. 241. $1 25.

*Funk & Wagnalls Co. New York.*

HEROES OF FAITH. By Burris A. Jenkins. pp. 56. 75 cents.

*Christian Literature Co. New York.*

THE LUTHERAN COMMENTARY. Vol. VII. Edited by Henry E. Jacobs. pp. 463. $2 00.

*Baker & Taylor Co. New York.*

THE AMERICAN CONFERENCE ON INTERNATIONAL ARBITRATION. pp. 246. $1.50.

*C. W. Bardeen. Syracuse.*

OSWEGO NORMAL METHOD OF TEACHING GEOGRAPHY. By A. W. Farnham. pp. 127. 50 cents.

*Lutheran Publication Soc. Philadelphia.*

GERHARD'S SACRED MEDITATIONS. Translated by Rev. C. W. Hesler. pp. 302. $1.00.

*Curts & Jennings. Cincinnati.*

HISTORY OF THE CHRISTIAN CHURCH. By George H. Dryer, D.D. Vol. I. pp. 413. $1.50.

PAPER COVERS.

*T. Y. Crowell & Co. Boston.*

MEMORABILIA OF TWENTY-FIVE YEARS. MT. VERNON CHURCH, Boston.

*C. W. Bardeen. Syracuse.*

UNIFORM QUESTIONS IN DRAWING. 60 cents.

*Chief Fire Warden of Minn. St. Paul.*

FOREST PRESERVATION. First annual report.

*C. F. Cutter. New York.*

THE JEWISH DOCTOR AND THE DRUMMER BOY. $3 00 per hundred.

MAGAZINES.

June. PANSY.—AMERICAN MAGAZINE OF CIVICS.—QUIVER.—FORTNIGHTLY REVIEW.—NINETEENTH CENTURY.—EXPRESSION.—SHADOW.

July. FRANK LESLIE'S.—PALL MALL.

## Y. P. S. C. E.

### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, July* 5-11. What We Owe Our Country. Ps. 122: 1-9.

Every one of us owes his country the contribution of a law-abiding, serious and useful life. The truer we are to our Christian vows, the more faithful in fulfilling the work daily committed to us, the purer in thought and more temperate in speech, the better citizens we are. So while we may not ever hold office, or frame political platforms, or devise policies, or be wise enough to settle the financial or tariff questions, we may still be serving our country and helping it to become a more effective instrument in God's hands for building up his kingdom throughout the earth.

There seem to be two classes of persons, widely unlike, but both needing the rebuke and warning which such a subject as this conveys. There are those who are deep in politics, and solely for what they can make. It may be unkind to intimate that among the great throng assembled at St. Louis recently there were not a few who had, at least, the appearance of being eager to foist themselves into prominence rather than to serve the country in unselfish and quiet ways. But it is not at national conventions alone that this spectacle of self-seeking is so disgustingly evident. In almost every town and hamlet the men who aspire to manage the public affairs are too apt to be of this type. What a revolution would be wrought in their own methods if their attitude should be changed so that, instead of thinking how they can use one office as a stepping-stone to a higher, their motive should be actual service of their fellow-citizens.

Equally worthy of condemnation is that class of citizens who care nothing whatever for the affairs of government, who vote or not as they please, who consider politics a dirty mess, who, somehow, seem to think that this country is the favorite of Providence in such a special sense that it can preserve its existence despite all forces at work to overthrow it, and without any effort on their part to counteract those forces. If the conception of their country as just as truly the object of their labor and ministration as their business or their family could be gained by them it would mean the bringing of a tremendously invigorating influence into both national and local civic life.

For all of us the duty is clear to be faithful to the obligations immediately at hand—to attend the caucuses, to vote, to league ourselves with other men who are striving to secure better government, to pray daily for our country, our commonwealth and the city or town where we live. These are commonplace duties enough but general fidelity in them would work wonderful changes. Another unmistakable duty is to know something about our national history and the structure of our government. An unintelligent citizen is likely to be a dangerous citizen. Books are at hand today the use of which will quickly apprize us with regard to the essential facts of our history and the leading features of the national administration. Miss Dawes's How We Are Governed is one of several readable and instructive volumes. It is a shame that so little actual knowledge is prevalent among young people, and among Christian young people especially, with regard to the traditions and the framework of our government.

*Parallel verses:* 1 Kings 8: 57; Ps. 14: 34; 147: 20; Matt. 22: 21; 1 Pet. 2: 17.

Panics in some of the New York city public schools caused by "the devil-scare" of the pupils have called attention to the high degree of superstition to be found among the elderly, as well as youthful, Hebrews of the East Side.

## CONGREGATIONALISTS AT MONTREAL.

### PLACE OF MEETING.

The Congregational Union of Ontario and Quebec placed on record, June 10-15, an account of the proceedings of the forty-third annual meeting of its history. Montreal is always a point of interest to many of the pastors, since it is here that they are reminded of their college days at the foot of old Mount Royal. Zion Church, the place of meeting, is a historic name in Montreal, but for twenty years the union has not assembled within its walls. It was a pleasure to view again the many evidences of prosperity which promise for Zion something of her former position of power and influence. The sister churches, too, modestly asserted their claims for attention. Emmanuel and Calvary were reported as doing better service than ever, while Point St. Charles, which was the infant enterprise at the time of the union in Montreal four years ago, has developed into a vigorous institutional church. Since that date another cause has claimed attention, and the members of the union had the pleasure of attending the services in connection with laying of the corner stone of the edifice of the new and promising church at Westmount.

### THE DEVOTIONAL SERVICES.

On turning attention to the union sessions the devotional hour, from nine to ten each morning, is first recalled. The attendance was good, the responses hearty and the earnestness marked. The desire to come near to God and to know and do his will was general and sincere. The memorial service was peculiarly impressive, as thought and affections were directed to "our promoted comrades." Three names were specially mentioned, Rev. Professor Cornish, Mrs. Wilberforce Lee and Miss Jennie McIntosh. Earnest tributes of love were placed on the graves of these servants of Christ, and no doubt many fervent resolves were made to give greater diligence to the service of the Master while yet in time.

### THE CHAIRMAN'S ADDRESS.

One of the most interesting features of every union is the annual address from the chair. This year it was given by Mr. S. P. Leet, a lawyer of Montreal, on A Neglected Privilege of the Churches. In the course of an earnest address, on behalf of Christian work for young people, the speaker gave some valuable suggestions touching the formative period of life, services and literature for children, and the proper training of teachers and pastors for work in this direction. In the right discharge of this privilege by the churches Mr. Leet sees the solution of the vexed question of church and state schools.

### THE ANNUAL SERMON.

Another feature of great interest is the sermon from the appointed preacher. The man of the hour was Rev. William Johnston of Toronto, whose theme was The Larger Salvation. In an able and scholarly address the preacher called for the removal of lifeless forms and creeds from the church, and urged the practical recognition of the gospel in every department of life. The church, it was contended, must seek to affect legislation, not by dictation and authoritative control, but by the salvation of the individual in his every thought and act. Mr. Johnston is sometimes accused of a too liberal theology, but this sermon was freely designated as one of the finest utterances of the union.

### FRATERNAL DELEGATES.

It is not often that the union is so favored with visiting brethren. Rev. Messrs. J. W. Cox and John Wood fittingly represented the Maritime Union, and were heartily welcomed. Rev. Drs. Edward Hawes, Smith Baker and F. S. Fitch conveyed the greetings of the National Council of the United States and received a cordial reception. In addition to these greetings the visitors from across the line were assigned places on the program,

which were ably filled. Dr. Baker's theme was Christian Experience Necessary in Christian Work, Dr. Hawes's Some of the Characteristics of the Best Church Life, and Dr. Fitch's The Child Prophet. These brethren are assured of a hearty welcome when future visits are made to Canada. Nor must mention be omitted of the excellent reports of the Canadian delegates, Rev. Messrs. E. M. Hill and Professor Warriner, who were greatly enthused and helped by the meetings at Syracuse.

MISSION WORK.

Never perhaps were more encouraging reports received from the home and foreign missionary societies. The treasurer of the former stated that the debt was discharged, and that for the first time in many years there was a surplus instead of a deficit. The treasurer of the latter pointed out an increase of several hundred dollars over the contributions of the previous year. At the public meeting under the auspices of these societies addresses were given by Rev. Messrs. Robert Hay, Eaton, J. P. Gerrie, Toronto, and Hugh Pedley, Winnipeg. Here, too, may be named the address by Rev. E. C. Evans, D. D., of Montreal on the following evening on The Church as a Spiritual Force. And then, coming as a fitting conclusion to the discussion of mission work, was the appointing of a committee to consider the co-operation of the home churches with those of the United States.

"THE AMALGAMATION SCHEME."

The question occupying the greatest portion of time and perhaps the deepest interest of the delegates and pastors was the so-called "amalgamation scheme." Two years ago, at London, the present chairman, Mr. S. P. Leet, introduced a resolution asking for the merging of the different societies under a proposed constitution of the union. As it is, the societies are corporate bodies distinct from the union. At the meetings just closed the question was up for discussion in the societies concerned and some very warm though good-natured debates were held. The opponents of the scheme base their stand on expenses of incorporation, the interference with the independency of the churches and the improbability of obtaining the closer union through the scheme which its supporters desire. A joint committee from the different societies was appointed for the consideration of some method whereby closer union and better mutual co-operation may be obtained.

TOPICS OF CURRENT HISTORY.

In harmony with its past history the union was alive to questions of pressing public interest. A strong resolution was placed on record with reference to the Armenian atrocities, vigorous protests were made against interference with the school laws of Manitoba, practical and sym athetic recognitions were given to the claims of labor movements, and strong, emphatic deliverances were adopted touching prison reform, Sunday observance and the prohibition of the liquor traffic.

"CONGREGATIONAL SHRINES."

Then, when every one was beginning to feel wearied with the close attention of six days' sessions, a stereopticon lecture on Congregational Shrines, by Rev. E. M. Hill, came as a restful and pleasing conclusion. The lecture was valuable, inasmuch as it set before the audience various periods of Congregational history in such a way that they will not be forgotten. The illustrations were good and the descriptions vivid, and though Zion Church, Montreal, was not included, it will long remain as one of the Congregational shrines of Canada for 1896. J. P. G.

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Science is a good piece of furniture for a man to have in an upper chamber, provided he has common sense on the ground floor.—*O. W. Holmes.*

# News from the Churches

**Benevolent Societies.**

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.— Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.— Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT.

See an instance where wise denominational loyalty has brought a Wisconsin church which was rightly planted, but weakened almost to extinction by sectarianism in the community, to regain its position. It has now the leading place in the community, is securely self-supporting and a missionary center to a large region.

The good sense of a number of churches is apparent in their live efforts to cancel floating debts now rather than to make the sometimes fatal mistake of delaying until fall. Such success has resulted in several instances that more debts should be extinguished before the summer separations occur.

Congregationalism is just the force which meets the demands of some localities like that in Missouri, which, although provided with religious bodies, feels special wants.

A call to that Concord, N. H., church can almost be considered an appointment for life, its pastorates thus far have been so lengthy—five pastors in 166 years.

It was an appreciative spirit which prompted that action of a Minnesota church member on the anniversary of the pastor's settlement.

The men with whom we can trust riches are such as one whose generosity has lately so gladdened a church in Ohio.

With the approach of the summer months there has been no abatement of effective revivals in Iowa.

Such an enterprising C. E. Society as that in a Middle West town would be "the life" of any church.

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THE CONNECTICUT ASSOCIATION.

The 187th annual meeting of the association was held with the Pearl Street Church, Hartford, June 16, 17. Rev. R. T. Hall of Greenwich was moderator and Rev. H. B. Roberts of Torrington, scribe. Rev. Dr. W. D. Love, the pastor of this church, extended a cordial welcome to the delegates, especially extending the good wishes of the city to the assemblage of clerical workers. It was voted to accept the invitation of Dr. T. T. Munger to hold the next annual meeting with the United Church, New Haven.

The retiring moderator, Rev. J. C. Goddard of Salisbury, gave an address on The Congregational Bishop. He said that each denomination had a right to its form of church government, and that there are already bishops in the Congregational denomination, 388 in this State alone. "Every Congregational minister is an episcopos and a presbyteros; the ministers are all bishops and the people all priests. This is Congregationalism and, with apologies to devout souls who differ, that is New Testamentism." The three points of view from which a bishop may survey his office were named as his pulpit, which is his lookout mountain; his study, which is his high tower; and his see, which is his scope, for the bishop's eyes are ever towards the Lord. These three points were treated in a lively and witty manner

At the afternoon session the report of the committee on changing the basis of representation was presented by Dr. Frank Russell of Bridgeport. It provides that all Congregational clergymen attending the association shall be members *ex officio*, even though they do not belong to any local association or consociation, the idea being that it shall include every Congregational clergyman in the State. The report was adopted. There was a lively discussion over having only one day sessions in the future, the matter being finally left in the hands of the standing committee.

The discussion in the afternoon on Experiments in Readjustment was opened in a paper by Rev. W. L. Phillips of New Haven. The paper was a review of the unrest of the times in religion and abounded in apt references to the peculiar ethics of socialism, *littérateurs*, the club, the working man's organizations and the Sunday newspaper, with the lessons drawn from them that the rough and rugged men of Drumtochty, given to the world by Ian Maclaren, and those of like nature were the hopeful men of the day. Mr. Phillips spoke at length on the restrictions of Sunday pleasures, condemning the demand for a religion that shall interfere with the enjoyment of the day as little as possible. Out of these different phases of unrest come the problems of readjustment which have recently been agitated in the church. If the pulpit had continued to preach the old-fashioned gospel perhaps there would have been less of this. Along this line the speaker laid many restrictions on the institutional church. Incidentally he paid attention to Professor Herron and other advanced thinkers. He did not disapprove of all of their methods if they were but the means, not the ends. The loss of the position of prophecy and teaching was to be strenuously opposed. He did not believe in giving up everything that the unreligiousness of the age demanded. The discussion that followed was taken part in by a large number of the brethren.

The evening session was taken up in a general informal relation of ministerial experiences, the principal speakers being Rev. J. W. Ballantine, Ridgefield; Rev. Roscoe Nelson, Windsor; Rev. F. T. Rouse, Plantsville; and Rev. B. M. Wright, Kent. Following the opening devotional exercises Wednesday morning, Dr. L. W. Bacon occupied a few moments in presenting the claims of the Armenians, and offered a resolution pledging

the Congregational churches of the State to their aid. A resolution was passed thanking the Pearl Street Church for the courtesies extended to the association. The closing paper was by Rev. S. A. Barrett of East Hartford on The Congregational Ministry: Is It Overcrowded? A portion of this paper will appear in a future issue of *The Congregationalist*. An interesting discussion followed, participated in quite generally. Dr. A. P. Foster of Boston spoke of the good work of the Massachusetts Bureau of Ministerial Supply, and Rev. Dr. N. S. Whittlesey of New Haven presented briefly some facts regarding ministerial relief. Dr. L. W. Bacon moved that the association appoint a committee of three, to correspond with the Massachusetts Bureau, with a view to inviting it to extend its operations into Connecticut. This was voted. This practically settles a discussion of this subject that had lasted for years. E. D. C.

## SEVENTY-FIVE YEARS OF CHARITY.

The anniversary of the Ladies' Charitable Society, June 10, was an event of great interest in the history of the First Church, Spencer, Mass. A reception was given the pastor and wife and representatives of the various societies of the church, and during the evening a historical sketch was given by Mrs. J. W. Temple, who has held many offices and been actively identified with the society for many years, and extracts from ancient records were read. The attendance at all these gatherings was large.

The society was organized by a number of young ladies as the Female Literary and Charitable Society, its object being to combine missionary work with intellectual exercises. Its activity was strong from the start. Each year boxes were sent away and besides assistance was rendered to certain townspeople. Later the literary part of the work was given up, and from that time till 1862 the meetings of the society were held at the houses of members.

At the breaking out of the war this society united with the other churches and formed the Soldiers' Aid Association, forwarding boxes and supplies to the army. In 1867 the society reorganized, taking the name of the Ladies' Benevolent Society. At the fiftieth anniversary three of the original members were still living, who, up to that time, had helped in the preparation of boxes amounting in value to $2,000, besides the work for soldiers and home work. Since that time barrels amounting in value to more than $5,000 have been sent away, and gifts in money of more than $1,000 have been made to various organizations. The gifts of the society have been confined to no one field. Home and foreign missions, the sailor, the soldier, the freedman, the Indian, with the unfortunate in hospitals, have all been remembered, and the interests of the town have ever been considered. With passing years the work has broadened, and its demands have called for other societies to take up and share the work. It is hoped that the old society will continue until the close of its full century as flourishing and as great a power for good in the community as now at its seventy-fifth anniversary. G. R. W.

## CONFERENCES AND ASSOCIATIONS.

ME.—Penobscot Conference held its annual meeting at Bangor. Rev. C. H. Cutler preached the sermon. The topics were: Duties of Members to the Churches Where They Belong, Duty of the Churches of This Conference to One Another and the Kingdom, The Divided Church. A committee was appointed to promote mutual fellowship and helpfulness among the churches of the county. Stirring missionary addresses were given by Secretaries Hatch, Gutterson, Daniels and Marsh. The woman's meeting was full and profitable, represented by a triangle—state, country and the world.

Piscataquis Conference held an enthusiastic meeting at Blanchard, many coming several miles to attend. Rev. W. E. Mann preached. Topics were: The Manliness and Nobility of Christian Service, Responsibility of the Laity for the Success of Church Work, How to Gain a Deeper Christian Experience, Nature and Efficacy of Prayer. Secretary G. A. Hood of the C. C. B. S. presented that cause. There was an admirable woman's meeting during the sessions. A memorial service for Father Thayer was held.

Somerset Conference met at Skowhegan. The sermon was by Rev. T. B. Hatt. Topics were: Good Citizenship, The Evening Service, The Sabbath Question, The Use of Attractions in Church Work, Work for Young Men and Boys. The A. M. A. work was presented by Rev. George Moore. Woman's Work in the Conference was the subject of the woman's hour.

Union Conference held a well-attended and profitable session at Albany. Sermons were preached by Rev. C. P. Cleaves and Rev. C. F. Sargent. Topics included The Church Organization, What Constitutes a Well-Organized Church, How Does the Parish Organization Aid the Progress of the Church? What Can the Church do for the Community? Business Methods of the Church, Church Benevolences, Church Services. The church at Hiram was received into the conference and the pastor, G. P. Messett, approbated to preach by the ministerial association. Secretary Hatch spoke in behalf of the Maine Missionary Society and Secretary Hood for the C. C. B. S.

N. H.—The 69th annual session of Cheshire Conference was held, June 10, 11, at Park Hill, Westmoreland. Besides the usual devotional services and reports from the churches which were generally favorable, the following topics were considered: The Holy Spirit for Service, Home Missions and Evangelization, Deadwood in the Churches—What Shall Be Done With It? Interesting addresses were given by missionaries present. A special committee was appointed to take into consideration the expediency of reviving the Dublin church and obtaining the money now in private hands given for maintaining public worship.

CT.—Litchfield South Consociation met at New Preston for its 105th annual meeting. A vigorous discussion on Second Service took place, and the other topic was Sunday Observance.

MINN.—Central Conference met at New Paynesville, June 16, 17, with a fair attendance. The topics were: Help to Outside Churches, Hymnody in Church Praise, The Church as an Educational Factor, The Church as a Religious Factor, Relation of Christian Endeavor to the Church, Sunday School Aims and Methods, Good Literature in the Family, Business Methods in Church Management, Biblical Study and the Missionary Work of the State. The sermon was preached by Dr. J. F. Locke. The country work about Alexandria cared for by the mother church reported progress and increasing interest and especially aroused the attention of the conference. The Christian Endeavor of the conference was reported and in almost every case was found exceedingly helpful. One C. E. Society gave $100 towards the pastor's salary, another had paid for the introduction of electric lights into the meeting house, another cared for the preaching service when the pastor was necessarily absent on other parts of his large field. The home missionary committee gave a model report stating that they had visited personally 13 of the home missionary churches, counseling with them, holding revival meetings and caring for the work. Rev. William Moore, the moderator, leaves his pastorate at Little Falls, to the regret of all, to accept a call to Clinton, Wis.

## CLUBS.

ILL.—The eighth annual meeting of the Fox River Club was held in Sandwich, June 16. Dr. J. M. Sturtevant was elected president. At the morning session an address was delivered by Rev. L. O. Baird on The Poetic Principle as Illustrated by the Poems of E. R. Sill. In the afternoon Rev. F. B. Vrooman of Chicago spoke on The Basis of Christian Union.

## NEW ENGLAND.

### Boston.

*Olivet.* The career of this church has not been one of uniform advancement, but a better era seems to have dawned. The other churches in Roxbury are exhibiting a fraternal spirit and furnishing as well practical assistance by uniting their representatives in an advisory board. This board has just issued an appeal seeking assistance for Olivet in its work for the 17th ward, where the population of 24,000 consists mainly of the operative class. Olivet is now moving forward on institutional lines to minister more directly to the neighborhood. It is hoped to secure a good building near the church to serve as a center of operations. The pastor, Rev. Donald Browne, 40 Forest Street, would be glad to receive gifts of money or supplies.

*Immanuel.* Last Friday evening, after the mid-week meeting, Dr. C. H. Beale, the pastor, was given $600 in $20 gold pieces as a token of appreciation by his people for the earnest work he has accomplished in the two years that he has been with the church. Mr. C. H. Paine made the presentation speech. The gratifying features of this testimonial were its spontaneous character and the desire of all the people to have a share in it.

The City Missionary Society is alive to the increasing demands upon it, arising from the growth of that element in the population who are the special objects of its ministrations. Three additional missionaries have just been put in the field, to work, respectively, at the South End, Roxbury and Dorchester.

### Massachusetts.

CHELSEA.—*First.* Last Sunday morning, after the sermon, the congregation was given an opportunity by the pastor, Dr. R. C. Houghton, to contribute to the canceling of an indebtedness of about $900, due to a small floating debt and to some exceptional expenses of the past year. With a slight effort the entire amount was cheerfully and promptly met, and additional subscriptions raising the amount volunteered to over $1,000 were pledged. No sums larger than $25 were asked for, so that the response was very general. The church is now without any outstanding obligations

FRAMINGHAM.—*Plymouth.* Last Thursday Rev. L. R. Eastman, the pastor, and his people celebrated the 25th anniversary of his installation. The Sunday previous he preached a sermon suitable to the occasion, reviewing the history of his pastorate. The exercises of Thursday were in charge of a committee of the church and the South Middlesex Conference. In the afternoon public exercises were held in the audience-room. Dr. Emrich of South Framingham presided and addresses were given by Dr. S. E. Herrick of Boston, who was with Mr. Eastman at Amherst, Dr. Edmund Dowse of Sherborn, Dr. F. N. Peloubet and many others. In the evening the church gave Mr. Eastman a reception and the parlors were filled with hundreds who came to pay their respects to their friend and pastor. During this period 337 new members have been received, 176 on confession, and the benevolences have amounted to $59,000, which with a few other special outlays make $73,340 outside of current expenses. The pastor has served seven years on the school committee and 23 years as a public library trustee, besides additional efforts of a various nature.

NORWOOD.—Marked changes have characterized the past year in extensive additions for the Sunday school, interior decorations, a new heating system, the transfer of all property and financial responsibility and management to the custody of the church, and the gift of a beautiful Hutchins organ from Mr. and Mrs. G. S. Winslow, supplemented by the presentation of hymn-books by Mr. F. O. Winslow. These gentlemen have also provided for the recarpeting of the meeting house, and with Mr. H. M. Plimpton and others have given liberally toward additional expenses. Good quartet music has been maintained and the general response of the people toward the support and progress of the church has been hearty and generous. Attendance on social and religious occasions has been excellent. Forty-five persons have been admitted to church fellowship. Contributions by the Sunday school and Endeavor Societies have been creditable. Mr. and Mrs. G. H. Morrill, also of this people, are building next to the church a handsome $60,000 public library in memory of their daughter, Sarah Bond Morrill. Rev. C. F. Weeden, the pastor, began work in June a year ago.

LOWELL.—*First.* The largest and the longest of the church meetings since the beginning of the recent troubles was held on Friday evening last to consider the question of incorporation. The church voted 267 to 183 to become incorporated under the name of "The First Trinitarian Congregational Church in Lowell." The old officers were re-elected with the exception of the superintendent of the Sunday school. Rev. G. F. Kenngott was elected pastor and the trustees were given full power to make such arrangements for public worship as may seem best, thus making it possible to hold service elsewhere than in the leased building. A written protest against the incorporation, signed by 29 members of the "church as it previously existed," was presented by the party which controls the society.

SPRINGFIELD.—*South.* Dr. P. S. Moxom preached his last sermon before vacation last Sunday, and in the afternoon communion was administered. The choir and chorus, assisted by piano and organ, rendered Gounod's Communion Service. Dr. Moxom sails this week for Europe, where he will spend two months in travel and study.——*First.* The pastor, Rev. F. L. Goodspeed, preached the baccalaureate

sermon at the Rhode Island State College at Kingston last Sunday. The Sunday evening services will be discontinued until September.——*North.* Rev. F. B. Makepeace received from the primary department last week a pleasant remembrance in the shape of a large bouquet of Jacqueminot roses, a flower for each member of the class. The postponed national flag service was held last Sunday evening, with an address by Dept. Com. W. P. Derby of the Grand Army.

**Maine.**

WATERVILLE.—On June 7 eight persons were received on confession and one more was baptized. This makes an addition of 40 since the beginning of the year. Others are yet to come. Of these four were, at their own desire, immersed. About eight have been received by letter. The movement was begun by the spiritual work of Mr. H. L. Gale, the evangelist, followed by incessant pastoral work with cottage meetings. There are still increased attendance at church and deepened interest in the church prayer meetings. Rev. G. Y. Washburn is pastor.

LIMINGTON.—This town has excellent opportunities for a work somewhat like that of the Good Will Homes, and Rev. C. S. Wilder and Mr J. R Libby of Portland plan to begin such a work for boys by opening a home if funds can be obtained. About $2,500 are needed before Aug. 4. Already part of the sum is pledged.

BETHEL.—The centennial of the town was elaborately observed recently. Rev. Israel Jordan, the pastor, gave a discourse making an appeal that every home should be worthy of the chosen name, Bethel (house of God).

Rev. C. L. Parker of Ashland, through great efforts to obtain the building fund, is meeting with success.

**New Hampshire.**

CONCORD.—*First.* Tablets for the church commemorative of some of its former pastors are proposed, the society by vote inviting such action. Those thus to be honored are Rev. Timothy Walker, D. D., serving the church 52 years, Rev. Asa McFarland, D. D., 27 years, and Rev. Nathaniel Bouton, D. D., 42 years. It is expected that the tablets will be presented by the descendants of those pastors, some of whom are still living in the parish. It is a fact worthy to be chronicled that the church during the 166 years of its existence has had only five pastors, the fifth, Rev. F. D. Ayer, D. D., entering the present season upon his 30th year of service.

STODDARD.—The church edifice is undergoing much needed repairs, including a new foundation and steel covering for ceiling and walls. Measures to improve its sanitary conditions will follow. During the present season services are held Sunday afternoons at the south part of the town.

CLAREMONT.—Repairs on the church building have been completed, and the regular services are resumed. The convenient and commodious appointments of the new chapel have been practically tested and found eminently satisfactory.

JAFFREY.—*First* receives $1,000 as a bequest from the late I. J. Russell of Hubbardston, Mass. Also $500 were left to the C. H. M. S., and the residue of the property to be divided equally between the A. B. C. F. M., the A. M. A. and the C. H. M. S.

**Vermont.**

BARRE.—The church has purchased the pipe organ now in use at the New England Conservatory, Boston. It is valued at $5,000 but the church secured it for $1,200, including the expense of setting it up in this place. An addition to the meeting house will be built to accommodate it.

BETHEL.—The church is free from debt, the last obligations of over $700 being cleared recently. To the women much of this credit is due.

**Connecticut.**

NORWICH.—Miss Lena Saunders, who recently died in New Orleans, went to that city from this State 17 years ago intending to devote herself to work among the Negroes under the auspices of the Congregational Mission Board of this city. But the needs of the Chinese appealed to her more strongly, and her self-denying labors among them earned for her the admiration and respect of many in the city.

MERIDEN.—Rev. Asher Anderson was treated to a pleasant surprise recently. He had been invited to the house of one of his parishioners to tea, after which he and the host went for a ride. On their return he was met by his Sunday school class who had assembled during his absence. He was presented with $90 in gold.

SIMSBURY.—Work is progressing rapidly on the meeting house, and it will probably be completed before fall. The decorations will be especially tasteful and pleasing. The interior woodwork is to be finished in colonial white and the trimmings in mahogany. The seats will be of birch. Rev. C. E. Stowe is the pastor.

BRANFORD.—*First.* The third anniversary of Dr. and Mrs. T. S. Devitt's coming here, the third anniversary of their marriage and the second anniversary of the birth of their daughter were celebrated by the parishioners in the form of a reception recently. The pastor and his wife were given a purse of $60.

GREEN'S FARMS.—The edifice has been thoroughly cleaned and renovated inside, preparing it for the new carpets which are now being laid. Both the auditorium and the lecture-room are to be carpeted, the whole expense being borne by the C. E. and Ladies' Aid Societies.

EAST HAMPTON.—Rev. C. W. Collier, who has been acting as pastor here with much success, graduated this summer from Yale Seminary, having pursued his studies there at the same time that he was occupying this pastorate.

BRISTOL.—A mass meeting for the relief of the Armenians was held in the Opera House last Sunday evening, the congregation completely filling the building. Dr. L. W. Bacon was the principal speaker, being assisted by the local clergymen.

HARWINTON.—The repairs on the meeting house are now practically completed, and with the new coat of paint which has just been put on the outside make a decided improvement. Rev. William Hedges is the pastor.

NEW HAVEN.—*Grand Avenue.* The annual dinner of the Men's Cooking Club was held last week, there being a large attendance. The men served and cooked the food.

Rev. G. H. Sandwell of the First Church, New Britain, will leave, July 22, for a European trip of several weeks.——Rev. Mr. Soule's pulpit in Naugatuck will be supplied during his absence by Rev. Austin Hazen.

## MIDDLE STATES.

**New York.**

LOCKPORT.—*First.* Children's Day was observed with exercises of unusual interest and of a patriotic character, the national colors being used in the decorations. A feature of the occasion was the baptism of 20 little children by the pastor, Rev. J. W. Bailey.

CORTLAND.—This church has for some time maintained a mission school in the town. On account of the growing interest in the work Rev. B. A. Williams has been engaged to preach at the mission every Sunday evening hereafter and to assist in other pastoral work.

**Pennsylvania.**

LANSFORD.—*First* The church edifice has been repaired and beautified at a cost of $500, all paid for, and has recently received 10 new members. ——*Second.* The church is rejoicing in improvements in its building, in its increase by 24 new members and in the work of its new pastor, Rev. J. C. Handy.

COALDALE.—*Second.* On June 14 jubilee services filled the whole day, celebrating the freedom of the church from all debt. Rev. R. N. Harris was assisted in the exercises by Dr. T. W. Jones of Philadelphia, Rev. J. C. Handy of Lansford and others. About $1,300 were raised.

PHILADELPHIA.—*Central.* During July Rev. Drs. J. R. Danforth and Edward Hawes, the former pastors, will supply the pulpit.——*Kensington.* This church, organized just a year ago, is about completing a new chapel, which is to be dedicated next Sunday.

CORRY has paid $250 on its old debt recently, doubled the attendance at its prayer meeting and Sunday services, made a net gain of 24 in its church membership and expects soon to ordain Mr. S. A. Rennick as pastor.

BRADDOCK.—Rev. H. M. Bowden took his kodak to the State Association and, in reporting the meeting to his church, made the impression more vivid by his pictures.

KANE.—The church edifice, which has been refitted and frescoed at an expense of several hundred dollars, was reoccupied again June 7. A new parsonage for Rev. C. A. Jones is being built.

SHAMOKIN.—The old church building has been torn down and a new one is to be erected at a cost of $7,500.

## THE INTERIOR.

**Ohio.**

CLEVELAND.—The June meeting of the Congregational ministers was held with Park Church, which has a beautiful suburban location on Wade Park. It was an all day meeting, and dinner was served by the women of the church. The meeting was of the nature of a retreat. The Holy Spirit and Prayer were the two topics. The attendance was large and the meeting of great spiritual and practical value. Special resolutions of regret were passed in view of the removal of Rev. H. O. Allen. ——*Trinity.* On Children's Day the Intermediate Endeavor Society gave the church a baptismal font, which was then used for the first time in the baptism of several children. At the same service the Sunday school gave the church a handsome American flag, attached to which was a white streamer with the name of the church in gold letters. The flag will float from the church steeple on public occasions.——At *Plymouth* Rev. L. L Taylor spoke on the protection of children, making special reference to the laws against child labor and declaring that the important office of factory inspector should be taken out of politics. He also gave particular attention to Cleveland's many charitable institutions for children, all of which he had recently visited to gather facts.—— *Welsh.* This strong church in the south end, formerly Newburgh, has received during the first year's pastorate of Rev. T. H. Joues 43 members. Anniversary day was observed June 14, and the pastor presented each member of the congregation with a handsomely bound copy of a new church directory, finely illustrated, and containing a complete history of the church from the time of the early Welsh settlers.——*Pilgrim.* In connection with the morning services, in which both congregation and Sunday school joined, a special feature was the presentation of gifts by the pastor, Rev. C. S. Mills, to 26 Sunday school children who had been present at church every Sunday for a year. In the evening the pastor spoke to the children of the public schools ——*Franklin Avenue* was crowded to the doors for the farewell sermon of Rev. H. O. Allen, to whom the congregation are deeply attached. Before leaving for Wisconsin many beautiful gifts and a purse of $50 were given Mr. and Mrs. Allen by the congregation and Endeavor Society. They will be for the present in Rosendale, Wis.

VERMILLION.—Children's Day was made memorable to this church. The children rendered a program that has seldom been equaled in this place. A collection for the C. S. S. and P. S. was taken. Then Mr. Gilchrist, a former member of this church, now of Cleveland, arose and, in a few felicitous words, presented the church with a new organ for the house of worship, the cost not to exceed $1,500, nor be less than $1,000. The offer amazed the audience it was so unexpected and so welcome. Some persons wept, some applauded and all overflowed with delight. It is just what has been long needed and wished for. In addition, Mr. Gilchrist offered to give $100 toward a new piano.

ROCKPORT.—The church rejoices in the new pastorate of Rev. C. W. Rice. The services are largely attended. The women have recently recarpeted and redecorated the audience-room. The Endeavor Society is especially strong and conducts Sunday evening services with great enthusiasm.

The Elyria church has been supplied for the past month by Rev. D. D. Delong, D. D., recently of Arkansas City, Kan.

**Indiana.**

ALEXANDRIA.—Rev. J. C. Smith, the new pastor, was given a large farewell reception, June 12, at Fairland Disciple Church, which he had been supplying. A great congregation assembled to express goodwill and a gold watch suitably inscribed was presented the retiring pastor. Two hundred citizens and church members signed a statement expressive of the esteem which the community has for Mr. Smith and the regret occasioned by his departure. It was stated that during his ministry there has been a growing union sentiment, and a better state of Christian feeling than at any previous time. The Alexandria church has secured temporary quarters in the Odd Fellows' building and Mr. Smith is securing the cordial co-operation of the friends of the new organization.

INDIANAPOLIS.—*Mayflower.* Rev. N. A. Hyde, D. D., and family have left the city for Ludlow, Vt., for the summer.——The home missionary tent was wrecked in the great storm of May 27. It was pitched on the western border of Indianapolis, near White River, and was in temporary use by the Union Church. The tent was two-poled, 40 by 60 feet, and accommodated 350 people. Its loss will be seriously felt. The church has found quarters since in a newly completed hall. A lot has been secured and a subscription is being pushed to erect a convenient chapel.

**Michigan.**

GRAND RAPIDS.—Children's Day exercises were held in all the churches and missions, and collections were taken for the C. S. S. and P. S. and many children were baptized.

CANNON.—The church celebrated its 50th anniver-

sary June 9, 10. It is one of the most prosperous country churches in the State, and is in charge of Rev. R. L. D. Preston.

**Wisconsin.**

RHINELANDER.—*Union*, although the first church established in the town, was so weakened four years ago by withdrawals to form Methodist, Baptist and Episcopal churches that many wished to abandon the enterprise. The Home Missionary Society, however, stood by the remnant, and under the pastorates of Rev. W. L. Bray and Rev. J. H. Chandler lost ground has been recovered, and the church is now self-supporting and the largest giver to local charities. A year ago the Church Building Society offered a five year loan of $1,000 on condition that the building be cleared of all other debt. This has been done by an $1,800 cash subscription, and the church celebrated freedom from their debt, June 16, in a jubilee social, attended by over 300 persons.

KICKAPOO VALLEY.—Mr. C. R. Frazier of Yale Seminary will assist Rev. John Willan this summer in caring for four churches recently organized in the upper part of the valley, in Webster, Liberty, Manning and Camp Creek.

PLATTEVILLE.—Deacon R. C. Bennett, approbated to preach by Beloit Convention, is pastor's assistant, devoting his whole time to outlying districts. A quiet revival has added 31 members to this church since March 1.

SPARTA.—This church sustains a missionary society with a membership of 101, with an average attendance of 68 during the past year. Dr. William Crawford is pastor.

## THE WEST.

**Missouri.**

GRANDIN.—In this town among the Ozarks a lumber and mining company has been operating for about 16 years. The town had formerly a Methodist and a Baptist church, but a need was felt for a kind of Christian work that was not being done. Some time since Rev. John Brereton, a Congregational minister, was invited to come and hold services, with the result that a Congregational church was organized. Rev. J. W. Sutherland, D. D., spent his vacation with the church in the summer of '95. When he came away the lumber company had pledged a lot, a parsonage of six rooms and all the material for a church except the millwork, hardware and glass. The material given was first class, and as a result one of the most beautiful little church edifices in the State, costing without the lot $4,500, has been dedicated. One of the features is a reading-room which will stand open every day. On the day of dedication the other meeting houses were closed. Rev. J. W. Sutherland, D. D., preached the dedicatory sermon in the morning. In the afternoon an interdenominational service was held, with addresses from the State superintendent of the Christian Church, the pastor of the Methodist church and Mr. J. S. Ford of Kansas City. In the evening addresses were given by Rev. Henry Hopkins, D. D., and Supt. A. K. Wray. The fellowship of the churches, especially as exhibited by the church of Webster Groves and the First Church in Kansas City, has been clearly manifest in the history of this new enterprise. Rev. John Brereton is pastor of the church.

ST. LOUIS.—*Compton Hill.* Mt. Calvary Episcopal Church, whose place of worship was destroyed by the tornado, has accepted the kindness of this people and is holding Sunday school and church services here on Sunday afternoon. Rev. George C. Adams, D. D., gave the baccalaureate sermon at the recent Commencement of the State Normal School at Cape Guardean. This, as in the case of Rev. J. H. George, D. D., at the State University the other day, was the first time a Congregationalist has been called upon for this service.

WEBSTER GROVES.—This place is now connected with the city by a new electric road. The cars pass the doors of both the Webster Church and the church at Maplewood, thus placing them about 10 minutes' distant from each other.

**Iowa.**

PRIMGHAR.—There were 63 additions to the membership on a recent Sunday, making it one of the strong churches of Northwestern Iowa. Many of the additions were adults. When the pastor, Rev. J. C. Stoddard, came here the church membership was only about 25. Since then it has been greatly strengthened and has built and paid for the finest edifice in the county.

KEOSAUQUA.—Rev. C. E. Perkins, formerly pastor of the Unitarian church in Iowa City, has accepted a call to become pastor of this church. Mr. Perkins withdrew from the Unitarian denomination some months ago in order to ally himself with the Congregationalists, with whose belief he is in nearer harmony.

SIOUX RAPIDS.—Great interest was manifested in the special tent meetings conducted by Evangelist Hartsough. Over 400 cards were signed. Many people attended from neighboring towns. There have been 18 additions to the Congregational church since the meetings.

SIOUX CITY.—The churches of the city are united in a great evangelistic effort under the direction of Evangelist Williams. The tent in which the meetings are held, though seating 4,000 people, is crowded every evening. The First Church received 12 to membership at the last communion, nine uniting on confession.

ROCK RAPIDS.—The pastor, Rev. W. B. Pinkerton, has returned after a year's study in the Harvard Divinity School. Rev. J. K. Nutting, who supplied the pulpit for the last few months, has taken up his residence at Hull.

EAGLE GROVE.—Since the resignation of Rev. Walter Radford resolutions passed by the board of trustees and deacons show grateful appreciation of his services as a faithful and efficient worker.

**Minnesota.**

ALEXANDRIA.—Rev. G. E. Soper has completed a four years' pastorate, during which time the new building has been erected and paid for. The Sunday school and congregations have largely increased and work has been taken up in the surrounding country, four communities being supplied with preaching, all under the care of Rev. G. F. Morton. The country work is a strong feature of this church, and efforts are made to keep the central church in close touch with these communities. At a reception on Saturday afternoon the neighboring communities were represented. On the anniversary Sunday of the commencement of his work the pastor was pleasantly surprised by a *résumé* of what had been accomplished, read by one of the deacons.

CLARISSA.—This church, organized two months ago, has secured the gift of lots, raised a subscription of $800 towards a building, had lumber donated, is planning to erect a house at once and also proposes to secure a parsonage. The people respond with great liberality and are anxious to secure a pastor. They have been supplied temporarily through Dr. J. F. Locke, by whom the church was organized.

MORRISTOWN AND WATERVILLE.—The meeting house of the former church has recently been repaired and its attractiveness greatly increased. Children's Day was observed with a good collection. A noble band of young people is especially helpful. Waterville suffers from being a summer resort, but the little church reports progress and interesting services on Children's Sunday.

ROUND PRAIRIE.—A vigorous young people's society of 22 members, with an average attendance of 20, is the life of this church. Four young ladies from the C. E. Society recently bought lumber and with the assistance of a hired man erected a booth in a neighboring town, where there was a G. A. R. encampment, and sold lemonade, realizing $53, by means of which they are painting the church.

STAPLES.—At the midweek meeting Rev. D. W. Cram has the assistance of the neighboring pastor for the purpose of drawing a larger attendance. A member of the church, who has left for the northern part of the State, has started a Sunday school. The out-station, Riverside, reports good audiences and increasing interest.

SPRINGFIELD AND SELMA.—Through the earnest representations of the churches Rev. G. J. Buck has withdrawn his resignation and will remain. Several additions at Selma, with a subscription for a church building, are a record of progress.

GRANADA.—The church has been strengthened by a three weeks' series of evangelistic meetings held by Rev. S. R. Van Luven. Mr. Van Luven also preaches at Frazer, a country church several miles distant.

**Kansas.**

LONGTON.—Rev. J. D. Moore has resigned his pastorate, impaired health requiring that he take a vacation of some months. The church has enjoyed unusual prosperity during his service.

**North Dakota.**

FORMAN.—Rev. Stephen Williams, the new pastor, is doing an excellent work and is winning the hearts of the people. He also preaches at Rutland, Cayuga and Havana. At the latter place quite likely a church edifice will be erected this season.

CHRISTINE AND HICKSON.—Rev. S. F. Porter, more than 80 years old but strong and vigorous, is doing good work at these places. They have never been able before to have a regular service.

MELVILLE.—Rev. W. J. Isaacs has done an excellent work here the past year and now has a call to a church in Nebraska, but it is hoped he will decide to remain on this field.

ARGUSVILLE.—This field is now being ministered to by Rev. M. D. Reed, a student from Oberlin. He is having good congregations and the outlook is encouraging.

HILLSBORO AND KELSO.—Rev. W. H. Gimblett is assisting Pastor McQuarrie in special evangelistic services.

**South Dakota.**

PLANKINTON.—The church has received 13 members on confession, the first fruits of the recent meetings. There were eight men and five women, and they bring great strength and encouragement to our church. The men are prominent as business and professional men and county officers, and are thoroughly in earnest in their Christian purpose.

FAULKTON.—This church recently received nine persons into membership. The Sunday school is growing, having increased its attendance somewhat over last quarter. A Union Mission Band, held on Sunday afternoon, comprising the young people as well as children, where missionary topics are studied, is a hopeful feature of the work.

CENTERVILLE.—The Sunday school is building up rapidly. A new library has recently been purchased. Seven persons united with the church June 7, and as many more intend to unite at the next communion. The pastor is much encouraged.

Rev. H. W. Jamison and his wife of Beresford have just moved into a new $1,700 parsonage.

**Idaho.**

HOPE.—A fire took place here June 14, burning nearly the whole town, including the parsonage recently built. Rev. V. W. Roth, pastor, with his wife and six children, from two to 14 years old, lost everything. They received aid immediately from the Spokane (Wn.) churches, but are in need of much more to make them comfortable.

## PACIFIC COAST.

**California.**

SACRAMENTO.—Fifteen persons were added at the last communion. A steadily increasing interest is manifested and plans for more aggressive work are forming. The Young Men's League, formed last fall, is successful, its last gathering for the season being a banquet, the ladies providing and serving the tables. Denominational lines were wholly absent, several of the city pastors participating. Mr. Weinstock, president of the Jewish congregation, spoke upon The Call for a Manly Type of Christianity. Dr. H. N. Hoyt, the pastor, and his family will spend part of their vacation in southern California.

STOCKTON.—The seventh anniversary of Rev. R. H. Sink's pastorate was fittingly celebrated June 8. In that time 155 persons have been added to the membership. Congregations now fill the house. During the most of July the edifice will be closed for repairs, the pastor then taking his vacation.

The choir of the Sonoma church has received a supply of new hymn-books as a gift from Mrs. Craig.——Chandeliers have recently been given to the Beckwith church by friends in San Francisco.

## OTHER CHRISTIAN WORK.

The Year-Book for 1896 of the International Committee of the Y. M. C. A. is just from the press. A summary of the work for 1895 compared with 1894 shows a healthy growth in every department. There are now 1,448 associations, with an aggregate membership of 263,298, of whom 37,823 are serving on committees. The number of secretaries and other paid agents has increased from 1,159 to 1,248, with 63 vacancies to be filled. There are 315 association buildings (an increase of 10 during the year), valued with other real estate owned by the associations at $18,189,300. The annual amount received for current expenses of the local associations and the international and State committees for the year amounted to $2,503,170. The international committee expended $65,305 on the home department and $20,995 on the foreign department, and closed the year free of debt. The young men attending the educational classes numbered 25,886, an increase of over 3,000. Employment was secured for 9,450 persons.

The Old South Historical Society which has in previous years organized various excursions for its members to interesting historical points in Boston, Cambridge and Salem announces this season a historical pilgrimage on July 10 to Old Rutland, Mass., which has been well called "the Cradle of Ohio." An invitation to join the party is extended to all the young people of Boston and vicinity and the round trip may be obtained for $1 75 at the Old South Meeting House or of Mr. Benjamin C. Lane, 266 Devonshire St., Boston.

# INDEX TO VOLUME LXXXI.

## Nos. 1 to 26 Inclusive.

### Biographical.


Abbott, 681; Adams, 119; Alden, 757; Andre, 278.
Barton, 613; Bird, 872; Blodgett, 37; Brewer, 489; Brown, 574.
Childs, 722; Clark, 450; Colton, 615; Colwell, 526; Cornelius, 574.
DeForest, 239; Dyer, 357.
Emerson, 319; Evans, 239.
Furness, 239
Gay, 574; Griswold, 681.
Hall, 574, 799; Harding, 681; Hirsch, 726; Hubbell, 872.
Kingsley, 319
Libby, 726; Loba, 762.
Magoun, 239; McGinley, 948; Milliken, 1010.
Parsons, 199, 319; Peabody, 319; Perry, 831; Pierce, 526; Platt, 278; Potter, 119.
Russell, 388
Sewall, 872; Smith, 613; Spencer, 613; Storrs, 489.
Talcott, 239; Thayer, 908; Tyler, 831.
Viney, 158; Vorce, 450.
Whittlesey, 158; Wight, 119; Willey, 613; Williams, 113, 726.


### Letters.


Australia, 543, 775, 999
Boston, 211, 589, 661, 737, 998
Hawkeye State, 107, 866
India, 52, 663
Japan, 91
London, 12, 370, 411, 626
Missouri, 28
Montana, 676
New Haven, 227
Northern Minnesota, 267
Northwest, 251, 963
Olivet College, 114
Philadelphia, 148
Scotland, 90, 591
Washington, 590, 774


### Meetings.


Anti Saloon League Congress, The Ohio, 185
Boston Congregational Club, 358, 530, 725.
Boston Superintendents' Union, 55, 392, 611, 1010.
European Students in Missionary Convention, 185
Home Missionary Society's Annual Conclave, 939
Inter-seminary Alliance (convention), 576
Nonconformists, Federation of British, 547
Piqua Congregational-Christian Conference, 715
STATE MEETINGS.—Louisiana, 306; Florida 393; Alabama, 605; Georgia, 605; North Texas, 676; Arizona, 677; New Jersey, 716; New Mexico, 716; Oklahoma, 790; Indiana, 825; Missouri, 825; Kansas, 825; Ohio, 829; Massachusetts, 862; New York, 864; Illinois, 865; Michigan, 865; Rhode Island, 902; Pennsylvania, 903; Iowa, 903; Vermont, 980; Connecticut, 1014.
Woman's Board, Spring Meeting of the, 907
Y. M. C. A. Men, Notable Rally of, 881


### Poems.


Apple Blossoms, 780
At Easter-Time, 551
Awake, O King, 173
Battle Flags, 838
Bee and the Rose, 968
Bleak of the Year, 375
Bloodroot, 704
Child Ballad, 377
Children's Day, 929
Dandelion, 634
Dear Togetherness, 137
Decoration Day, 852
Gethsemane. 511
"God Bless You, John," 631
House of Obed-Edom, 161
Hymn, 743
Immortality, 595
In Loving Memory, 814
Interrupted, 335
In the Woods, 1005
King's Ships, 174
Light, 729
Looking Toward Spain, 434
Lord's Pruning Knife, 282
Love Thyself Last, 744
Lyric of Joy. 930
Matterhorn Quests, 361
My Bed Is a Boat, 178
My Mother's Portrait, 746
My Shadow, 457
Nests, 815
New Year, 18
New Year's Hymn, 16
Night in June, 932
No Time to Spare, 95
Ode for Washington's Birthday, 297
Pathway, 116
Pilgrims, 877
Pussy Willow, 477
Quatrains, 881
Rain Song, 654
Sealed Stone, 592
Song Sparrow, 657
Sonnets in Shadow, 56
"This Do in Remembrance of Me," 703
To the Sultan of Turkey, 319
Touch of Nature, 475
Victor and Vanquished, 296
Walk Toward Emmaus, 597
Weeping Cupid, 258
Wild Rose, 1006
Yellow Pansy, 970
Yet Love Can Last, 257


### General Index.


Across the Line, 69
Africa, Wellesley and Mt. Holyoke in South, 437; Current Events in, 663.
Alden, Edmund Kimball, 734; Rev. Dr. E. K., 739; Last Word of Dr., 749.
Amusements, How About, 929
Andover of Today, 776; Hill, On, 958; Anniversary Week at, 977.
Angel Ministrations, 631
Anglo-American Comity, 1002
Ann Arbor Anniversary, 983
Arbitration Conference, International, 701
Armenia, The Fiasco in, 502; Or the Christians of America, The Kurds of, 666; Appeal from, 795.
Armenian Patriarch, 291
Art Lovers Resort, Seen Where Boston, 172; Galleries and Reading-Rooms, Sunday Opening of, 1001.
As Others See Us, 608
Austin's Verse, Bits of, 96
Bachelorhood, Four Types of, 296
Bacon, Yale Honors Another, 528
Band in Washington, Work of the Yale, 627; in Maine, Work of the Andover, 628.
Bangor Seminary, Commencement at, 863
Bank Bills, Burnt, 97
Barton, Dr., at Brookline, 114; of Japan, The Clara, 336; Clara, Reaching the Armenian Sufferers, 900.
Beach, David Nelson, 510
Benevolent Societies and Hard Times, 715
Bible as Authority, 326; The Adult Class and the New, 777.
Bicycle Riding, Sunday, 734
Bicycles and Electric Cars Versus Sunday, 665
Biography as a Fine Art, 382
Biscay to the Mediterranean, From the Bay of, 15
Body and Soul, 133
Bodies to God, Presenting Our, 623
"Bon Voyage," 887
Bowen, Henry C., 367
Boynton, Rev. Nehemiah, D. D., 813
Boys, Five, 553; What One Church Has Done for, 924.
Brewer, Associate Justice David J., 330
Broadway Tabernacle, N. Y. City, Result of Council, 762
Brown, Prof. Francis, at the Old South, 394; Rev. Wm. T., The Case of, 548.
Bunyan, John, 708
Burns, Birthday of, 138
Cambridge, Christian Influence at, 272
Canada, New Year in, 305; Further Returns from, 349; The Outlook in, 771.
Candidates, Thirty, 702
Capital, Holiday Week at the, 13
Character in Literature, 63
Charitable Funds, A Novel Way of Raising, 477
Charity, Seventy-five Years of, 1015
Chicago Seminary Settlement, 29; A Veteran Re-enlisted in, 188; New Pastors in, 521.
Children, Vexatious, 852
China, An Official Propaganda of Crime in, 13; As a Mission Field, 901.
Christ, Witnessing for, 163; Ordering One's Life for, 407; Our Sacrifice for Sin, 503; Be Superseded? Must, 585.
Christian Life, 295, 331, 373, 471, 507, 545, 591.
Christianity Tested, 126; and Buddhism, 302.
Church Entertainments, Ethics of, 206; Our Duty to the Public Services of the, 327; Going Again, 781; Home of a Hillside Town, New, 750.
Churches, The Work Before the, 46; Too Many New, 126.
City Great? When Is a, 798; A Model, 918.
Clark's, Dr., Funeral, 73
Clay, Henry, 744
Club Work, Four Years of, 433
Coffin, Charles Carleton, 470
Color, a Bit of, 596; Line Melting Away, The, 723.
Colorado College, Christian Interests at, 132; College, 649.
Color-phobia in New England, 206
Colleges, Religious Life in Our, 126; in the Community, 246.
Commencement at Two of the Women's Colleges, 1021
Composing Room, Forty-seven Years in and Around the, 441
Confirmation Admissible, 928
Confirming One Another, 86
Comity in Fellowship, 806
Congregational House, London, A Day at the, 135; Isolation, 622; "Team Work," 622.
Congregationalism, Praise for American, 312; A Forward Step in Boston, 501; in Ohio, One Hundred Years of, 807; and Confirmation, 918.
Congregationalists? Why Are We, 359; Annual Assembly of English, 850; at Montreal, 1013.
Connections, His High, 967
Conscience of the Community, Church as the, 162
Consideration, One Form of, 815
Consolidation of Academies, A Wise, 874
Constantinople, Late Tidings from, 27
Cook's, Mr. Joseph, Condition, 75
Country Essential to Christian Character, Love of, 247
Courteous Hints, 98
Courts, Methodist and Presbyterian, 658
Covenant and the New, The Old, 286
Creeds, Certain Historic, 254, 292, 700, 812
Cuba, The Struggle in, 814
Curtis, Prof., at the Old South, 488
Davis, Rev. William H., D. D., 629; Installation of, at the Eliot Church, 683.
Debt Was Raised, How the Church, 107; Paid, The Board's, 366; Was Paid, How the, 416; to be Faced, Another, 466.
Defects, Denominational. 798
Deland's, Mrs., Story Again, 514
Desert, Children of the, 669
Devotion, Certain Mistakes of, 779
Discouragement and Mr. Greatheart, 216
Disease, Our Mortal, 910; Some Methods of Feeding in, 969.
Disillusioned, 637
Divorce in the Episcopal Church, Ministerial, 806
Dog's Passion for Dolls, A, 19; Five, 297.
Doll's Story, The Old, 376
Doing it Heartily, 18
Easter What? After, 585; in Nebraska, 640.
Eastern Supremacy, The Struggle for, 406
Education in Our Century, Advance in, 418; One Source of Our Defects in, 779; The Musical, 816; Among Wage-Earning Women, Higher, 968.
Egypt, Recent Important Discoveries in, 666
Eighty Years of Christian History, 412; Years of the Temperance Reform, 417; Years of Congregationalism, 420; Years of the Paper's Life, 424.
Entertainment, Original Scientific, 476
Estimates of Men and Women, 419
Evening, In the, 95
"Fallen" Woman, Story of a, 335
Faith, Trials of, 551
Father and Son, 743
Fatherhood, 435
Fellowship of Believers, 207
Fight, Getting Ready for a, 958
Files, Gathered from Our, 433
Florida *versus* the A. M. A., 622
Flower, Our National, 705
Forgiveness of Injuries, 466
Forgotten Names, Those, 436
Fourscore Years of Political Progress, 410
Franklin, Benjamin, 668
Free Pews, A Successful Adoption of, 189
Fresh Air Studies: Birds in Winter, 218; Heralds of Spring, 512; First Fruits of the Earth, 667; The Passing of the Birds, 744.
Friends, Frankness between, 703
Games, Some New, 97
Gentleman? Who Is a, 670
Genung, Professor, at the Old South, 549
Gladstone, Mr., On the Bible, 724
God? What Is, 721
Gospel for an Age of Doubt, 630, 684, 724.
Grand Rapids Churches, 148
Growth, Measuring, 770
Hampton's Steady Advance, 926
Happiness, The Art of Finding, 931
Harper, President, at the Old South, 358
Hartford Seminary, Anniversary at, 978
Harvard Divinity School Denominational? Is, 548
Heaven, What It Is and Where, 919
Heresy Trial, The Latest, 538
"His Name Is John," 1005
Holmes, Dr. O. W., Hours with, 741
Home Missions, Seventy Years of, 918
Homes, Broken, 175; Three Scottish, 216.
Hospital League, Children's, 894
House Beautiful That Is to Be, 883; A Crawling, 969.
If Not, Why Not? 598
Individualism; or "the Social Good" Unrestrained, 808
Iowa, Events in, 228; Critical Days in, 315.
Issue, Wanted, an, 544
Italy, Exciting Days for, 474; on the Wing through, 925.
Japan, Report of the Deputation to, 137; Grounds for Renewed Enthusiasm for Missions in, 252; and the Doshisha, Kumiai Churches of, 742.
Japanese Deputation, Return of the, 5; Deputation, Results of the, 86.
Jefferson, Thomas, 704
Jerusalem, Some of the Peculiar People of, 214
Jesus, A Month With, 14; Life, Last Weeks in, 511; in Art, The Face of, 556.
Journalism, British *versus* American, 93; Has Been, Is, and Should Be, What Religious, 422.
June, The Ownership of, 882
King Sat in the Winter House, Now the, 333
Knox College, Jubilee at, 983
Labor Leaders Villains? Are, 770
Ladies Cruel?" "Are Our, 892
Lawrence Vacancy Supplied, 266
League of Philadelphia, Christian, 173
Lenten Readings, 571; Lectures, The Old South, 530.
Library, A Lost, 22
Life, The Heroic, 695; through Death, 714.
Light in Southern Darkness, 494
Lincoln, Abraham, 816
Lions, Three Baby, 176
Literary Productions, Some Striking, 442; Beginnings, 444.
Lord's Leadings, 56; Day, Keeping the, 843.
Loss of Goods, 332
Louise of Prussia, Queen, 930
Lowell Case, The Legislature in the, 694
Loyalty to Our Church, 276
Lunch, A "Hearty," 475; for Travelers, A Sensible, 669.
Lux in Tenebris, 539
Mackennal, Rev. Alexander, D. D., 923
Magazines, The Little, 182
Mail, Mrs. Cleveland's, 817
Maine Field, The Northern, 228
Man, Dignity of, 259
Mann, Horace, 701
Married, The Way to Get Happily, 257
Marry, Why Men Should, 259
Marse Whit's Brek'fus', 848
Massachusetts General Association, Proposed Changes in the Meeting of the, 648
Massacres, From the Scenes of the, 213
Matrimony as Viewed by Young Men Today, 258; More About, 337.
Mercantile Honor, Decline in, 365
Methodists Accomplished, What the, 942
Midsummer Night School, A, 1005
Mills, B. Fay, in Columbus, O., 25
Minister in Recent American Fiction, 92; Literary Equipment of the, 170; The Young People's "Hustling," 745; Call of the, 883.
Ministerial Distress, The Present, 889
Ministers Are Educated, Where, 770; to Blame? Are the, 778; and Ministers' Widows, For Aged, 834.
Missionary, A Representative Foreign, 85; Reception, A Suggestive, 176; Crisis, The Home, 255; Association, Jubilee Year Fund of the American, 495.
Missionaries to Be Expelled? Are Our, 621; in Conference, 1003.
Mohammedan Fanaticism, 63
Mt. Holyoke College, Endowment for, 63
Mt. Vernon Church, A Quarter of a Century at, 643
Music, Good Church, 232
Nansen, The Whereabouts of, 546
Naturalists, Afield with Young, 632, 854, 1004.
Nature, Seeing God in, 959
Nest, The Lark's, 781
Newspaper, Life of a Religious, 495
Novel, Schools of the, 712
Novels, Condensed, 143
Oberlin, The Situation at, 132; Seminary, Commencement at, 778.
Observations on the Present Distress, Some, 630
Omaha, New Pastor at, 790
Opiate or Opportunity, 918
Opportunities, Lost, 55
Opportunity, A Rare, 959
Oregon, City Mission Work in, 101
Organ, A Historical, 891; A Marvelous Modern, 878.
Oriental Society, The American, 651
Overdoing in Kindness, 296
Parish, A Baritone's, 508, 544, 582
Parliament of Religions, A Second World's, 963
Passiontide in Congregational Churches, The Observance of, 473
Pastor, How to Help Our, 367
Pastoral Supply, Congregational Board of, 901
Pastorate, A Distinguished, 594
Patchwork, 891
Patriarchs, A Month with the, 215
Peace with God through Jesus Christ, 86; Triumphs of, 285; Conference at Washington, 693.
Peoria, City Work in, 943
Peril — the Churches' Opportunity, The Board's, 286
Philanthropist, An Original, 215
Philistinism Outgrown, 833
Phillips Brooks's Larger Sympathy, 93
Phoebe, 703
Pilgrimage, Our, 246; English Press on *The Congregationalist's*, 318; Our, 735; Letter, 1000.
Pilgrim Furnishings, 206
Pilgrims, Our Departing, 882; *The Congregationalist's*, 900.
Pingree Potato Patch—What? After the, 54
Poet Laureate, The New English, 102
Pomona College and Its Work, 1022
Pool, A Minister's Blind, 162
Poor, To Help the, 286
Postulates, The Two, 733
Power Through Imperfection, 842; The Woman's, 968.
Prayer, Week of, 9; Expecting Results from, 47.
Presbyterian Ministry Requires, What the, 843
Presidential Campaign, 586
Primrose Day, 634
Princeton, The Jubilee at, 735
Prisoners, A Better Chance for, 46
Prize of Life, Missing the, 664
Professor, Hartford's New, 715
Prophet, The Mission of the, 577
Providence of God in Our National History, 994 in Our Mistakes, The Hand of, 1004.
Pulpit Exchange with Unitarians, 657; Exchanges, 727.
Puritan or Impuritan, 263
Purple East, 79
Quint, Dr. A. H., Articles by: Clark, Nathaniel George, 53; Filberts, 173; Half Way, 472, 558; Fittest, The Survival of the, 740.
Reform, The Next Great, 366
Religious World—1895, 6; Order, A New, 465; Truth, Thinking on, 587; Training, 596.
Religiousness of Common Life, 927
Republican National Convention, The, 994
Resurrection of the Body, The, 539
Retrenchment as the Missionaries View It, 374
Revival, The Illuminating Power of a, 54
Revivalism and the Franciscan Rule, Recent, 372
Rhode Island, Jottings from, 267
Righteous," "Are There None, 246
Roman Faith in Its Historic Home, 964
Russell, Hon. Charles Theodore, 145
Russia in Turkey, 207
Sabbath Observance, The Principle of, 778
Sandusky's Institutional Equipment, 943
San Francisco, Hopeful Aspects in, 348
St. Louis Churches, 604
Sayford, S. M., The College Evangelist, 146
Science, Statecraft and Industry, World of—1895, 7
Science of Food, 475, 512, 552, 596, 632, 667
Scriptures, More Light from the, 205
Sermon at Whitefield's Funeral Original? Was the, 685
Shall It Stand, 174
Sheats Law, Methodists Denounce the, 871
Sin of Worrying, 771
Smith, Prof. George Adam, on Hebrew Poetry, 752; in Boston, 851.
Society, A Feature of Good, 19
Societies and Hard Times, The Benevolent, 715
Sociology, Hartford School of, 27
Song, A New Story of an Old, 746
Spain, The Boy King of, 58
Spinsters, In Defense of the, 595
Spirit, The Teaching of the, 539; Manifesting the Holy, 735.
Stage, Christian Martyrs on the, 847
Strikes, How One Employer Avoids, 142
Sumner, Charles, 895
Sunday, Sensible Thoughts Regarding, 106; Afternoons, For, 705; The Summer, 829.
Sunday School Convention, International, 255; School Pupils, Solicitude for, 312; School Convention, The Approaching, 974.
Survivor of the Late War, The Only Equine, 853
Talmage at the National Capital, 252
Tea, Possibilities of the Afternoon, 17
Teapots, Living Up to One's, 815
Temptation, The Christ-Help in, 346; and Ours, Christ's, 695.
Temperance in All Things, 883
Testing of the Storm, 246
Tide Comes In, When the, 333
Tobacco and the Will, 513
Turkey and the United States, 694
Unanimous? Shall We Make It, 327
Union, A Church Woman's, 375; Steps Toward, 695.
United States and England, 162
Unity, Real Christian, 658
Universities Are for? What, 796
Utah and Idaho, Politics and Religion in, 608
Veto, The, 735; Governor Wolcott's, 761.
Victory, Story of a Great, 925
View of the Occasion, An Editorial, 829

Walker, Dr. G. L., on Phases of New England Religious Life, 789
Wartime Heroism, A Bit of, 849
Washington, Here and There in, 293; Happenings, 250; As the Season Wanes, 966.
Washington's Birthday Was Made a Holiday, How, 299
Water for Summer Tourists, 931
Webster, Daniel, 780
Whiffs of Common Sense, 16, 56, 95, 137
Whirlwind, After the, 979
Whistling, 743
Whitsuntide, A Meditation for, 807
Woods Are Green," "When, 842
Woman's Progress, Signposts Along the Pathway of, 434
Wooing of Margery Brews, 256
Woolsey, Pres. Theodore D., Statue of, 147
Worcester Churches, A New Leader Among, 266
Work. A Finished. 45
Working Girls' Clubs, Chicago, 57

X Rays Suggest, What, 326

Yale University, Religious Life of, 131; Divinity School, Anniversary at, 873.
Young, Christ's Appeal to the, 126

Zeal, Unintelligent, 63

## WEEKLY REGISTER.

### Additions to the Churches.

| | Conf. | Tot | | Conf. | Tot |
|---|---|---|---|---|---|
| **CALIFORNIA.** | | | **IOWA.** | | |
| Lincoln, | 5 | 6 | Sioux City, | 9 | 12 |
| Pasadena, | 6 | 20 | Sioux Rapids, | 18 | 18 |
| Sacramento, | 15 | 15 | **MICHIGAN.** | | |
| San Francisco, Market St, | 3 | 15 | Grand Rapids, First, | 1 | 7 |
| Third, | — | 25 | Rochester, | — | 3 |
| Sebastopol, | 2 | 6 | **MINNESOTA.** | | |
| Sierraville, | — | 3 | Morristown, | — | 5 |
| **CONNECTICUT.** | | | Winona, Second, | 2 | 9 |
| Bozrah, | — | 6 | **MISSOURI.** | | |
| E. Windsor, First, | 15 | 15 | Aurora, | 1 | 8 |
| New Haven, Grand Avenue, | — | 14 | Kansas City, Beacon Hill, | — | 60 |
| Roxbury, | 5 | 5 | Olivet, | 1 | 3 |
| **ILLINOIS.** | | | **NEBRASKA.** | | |
| Chicago, Douglas Park, | 1 | 5 | Cowles, | 2 | 3 |
| Union Park, | 7 | 7 | Keystone, | 38 | 38 |
| Warren Ave., | 8 | 30 | Plankinton, | 20 | 20 |
| Downer's Grove, | — | 10 | Pleasant Grove, | — | 18 |
| Oak Park, Second, | 8 | 8 | Rock Falls, | 5 | 5 |
| Sandwich, | 7 | 13 | **SOUTH DAKOTA.** | | |
| **INDIANA.** | | | Algona, | — | 53 |
| Fort Wayne, Plymouth, | — | 14 | Centerville, | — | 7 |
| Hosmer, Glezen, | 5 | 5 | Faulkton, | — | 9 |
| Indianapolis, Southside, | — | 9 | Plankinton, | 13 | 13 |
| Shipshewana, | 5 | 7 | **OTHER CHURCHES.** | | |
| **IOWA.** | | | Colville, Wn., | — | 4 |
| Creston, | — | 15 | Hammond, La., | 4 | 5 |
| Little Rock, | — | 9 | Rochester, N. Y., | 1 | 3 |
| Primghar, | — | 63 | Waterville, Me., | 8 | 8 |
| | | | Churches with less than three, | 5 | 13 |

*Conf.*, 221; *Tot.*, 649.

*Total since Jan. 1.* *Conf.*, 10,842; *Tot.*, 18,169.

### Calls.

BAYLEY, Alfred, Pacific Sem., to Haywards, Cal. Accepts.
BURR, Wm. N., Perris, Cal., declines call to Highland.
CAMERON, Alick J., Westmore, Vt., accepts call to Jamaica and W. Townshend.
FENN, Chas. H., to asst. pastorate of First Ch., Kansas City, Mo. Accepts.
FITCH, Albert E., Utica, N. Y., accepts call to Park Ch., W. Springfield, Mass.
FRASURE, Chas. A., Union Sem., to Westmoreland, N. Y. Accepts.
GOODRICH, Chas. C., Chicago, Ill., accepts call to Plymouth Ch., Springfield.
HARTT, Rollin L., Andover Seminary, to Helena, Mont. Accepts, to begin work Aug. 1.
HARWOOD, Clement M. G., Oak Park Ch., Minneapolis, Minn., to Fergus Falls.
HENDRICK, H. E., Chicago Sem., to Sheridan, Wyo., for six months. Accepts.
HENSHAW, Geo. E., formerly of Ellington, N. Y., to Little Valley.
HOWARD, E. Lee, to Burlington, Kan. Accepts, and has begun work.
HOWELL, Jas., Spokane, Wn., recalled to Almira.
HYSLOP, Jas, Imlay City, Mich., to Mt. Hope Ch., Detroit.
JOHNSON, A. R, to Kalama, Wn., where he has been supplying. Accepts
LONG, Henry H., to supply at Bondurant and Linn Grove, Io., another year. Accepts.
MAAR, Fred. H., Niles, Cal., to Redwood City. Accepts.
McELVEEN, Wm. T., North Ch., New York city, N. Y., accepts call to New England Ch, Brooklyn.
MERCER, Henry W., Sultan City, Wn., to Long Beach.
MILLER, Wm. S. A. (*not* Paris E), Bangor Sem., to Hooksett, N H. Accepts.
MOORE, Wm., Little Falls, Minn., to Clinton, Wis. Accepts.
MURRAY, Edwd. W., Hammond, Ind., to Beachwood and Cedarwood. Accepts, and has begun work.
ORCHARD, Jno., Plymouth Ch., Fargo, N. D., to Little Falls, Minn Declines.
PERKINS, C. E., Iowa City, Io, to Keosauqua. Accepts.
RATHBONE, Leland D., Redwood City, Cal., to Santa Rosa. Accepts.
THOMSON, Jas., Hannibal, Mo., to Norwood, N. Y.
TOMLIN, David R., general missionary, Redfield, S. D., to secretaryship of Redfield College. Accepts.
WELLWOOD, Samuel D., Canada, to Tipton, Mich. Accepts.
WHERLAND, Jas. D., China, La., to Baptist Ch., Hammond. Accepts.

### Ordinations and Installations.

POWELL, Chas. H., *o.* Castalia, O., June 9. Sermon, Prof. E. I. Bosworth; other parts, Rev. Messrs. C. A. Vincent, T. J. Collier, I. E. Carey.
STEARNS, Edwd. R., *i.* Second Ch., Warren, Me., June 16. Sermon, Dr. W. D. Hyde; other parts, Rev. Messrs. T. E. Brastow, F. V. Norcross, C. D. Boothby, C. S. Patton, H. E. Thayer.

### Resignations.

AMSDEN, Samuel H., Chichester, N. H.
BENTE, Christopher T., Memorial Ch., St. Louis, Mo., to take effect Aug. 1.
BUCK, Geo. J., Springfield and Selma, Minn., *withdraws* resignation.
FRANKLIN, Jno. L., Pilgrim Ch., Buffalo, N. Y.
HICKS, Geo. E., Southside Ch., Indianapolis, Ind., to take a course at Yale.
KEENE, Allen A., First Ch., De Pere, Wis., to take effect July 1.
MATTHEWS, Rupert B., Newcastle, Me.
MILLER, Elisha W., Eaton Rapids, Mich.
MOORE, Jno. D., Longton, Kan.
ROBERT, Jos. T., Angola, Ind. He will return to Iowa.
SCUDDER, Wm. H., First Ch., Norwich, N. Y., to take effect July 19
WISE, D. Wellesley, Ahtanum, Wn., to take effect Sept. 1.

### Churches Organized.

CHATEROY, Wn., 7 June, 10 members.
GRAND RAPIDS, Mich., Barker Memorial, Br. of First Ch., rec. 19 June, 9 members.
KANSAS CITY, Mo., Beacon Hill, 3 June, 60 members.
PLEASANT GROVE, Neb.
SHILOH, Mich., rec. 9 June, 27 members.

### Miscellaneous.

ANDERSON, Jas. A., and wife, were given a reception, June 12, by the people of W. Peabody, Mass., in recognition of the 12th anniversary of their marriage. An elegant banquet lamp and parlor clock were presented to them as tokens of esteem.
FAY, Walcott, who has been preaching for the First Ch., Brockton, Mass., has been engaged to supply that church until August.
SEYMOUR, Chas. B., Bennington, Vt., is off for a tramping tour of two months in England and Scotland. He expects to linger in cathedral towns in middle and eastern England.

## COMMENDED TO THE CHURCHES.

The exact text of resolutions passed by the General Association of Massachusetts at its Fall River meeting is as follows:

Whereas, The Board of Pastoral Supply, established by this association, has, after two years of service, abundantly proved its value to the churches of the State by bringing pastorless churches and churchless pastors into correspondence with most satisfactory results, and whereas, many of the churches have failed to contribute the small sum—the equivalent of one-third of one per cent. of the usual salary paid to the pastor—for the support of the same; therefore,

Resolved, That the association earnestly request the churches which have not responded to this call to send, forthwith, such contribution to the treasurer, that the considerable amount already due the secretary, and for which no other provision is made, may be paid.

## Marriages.

*The charge for marriage notices is twenty-five cents.*

MACFADDEN—HAMILTON—In Spring Lake, N. J., June 18, by Rev. Dr. T. L. Cuyler, Rev. Robert A. MacFadden of Andover and Edith Hamilton of Brooklyn.
MOWLL—TROW—In Salem, June 17, by Rev. J. L. Hill, D. D., Frederick Newell Mowll of Cambridge and Lillian Hemans Trow of Salem.
PENROSE—SHIPMAN—In Hartford, June 17, by Rev. F. R. Shipman, Rev. S. B. L. Penrose, president of Whitman College, and Mary, daughter of Judge Nathaniel Shipman.
REYNOLDS—PHELPS—In South Deerfield, June, 18, by Rev. H. A. Bridgman, cousin of the bride, Burnet S. Reynolds of Washington D. C., and Mary B., daughter of Deacon Charles Phelps.
WARD—SPRAGUE—In Chicopee, June 17, by the bride's father, Rev. F. M Sprague, assisted by Prof. J. P. Taylor, Rev. George M. Ward, president elect of Rollins College, and Emma M. Sprague of Chicopee.
WHITE—YOUNG—In Wakefield, June 18, by Rev. J. L. Hill, D. D., Charles Ellis White of Philadelphia and Grace Young of Wakefield.

## Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

CLAFLIN—In Boston, June 13, Mrs. Mary B. Claflin, wife of ex-Governor Claflin, for eighteen years a trustee of Boston University and a member of the standing committee on the College of Liberal Arts, as well as one of the earliest and most efficient members of the Massachusetts Society for the University Education of Women.
COOLIDGE—In Sherborn, Mass., June 15, Joseph D. Coolidge, 73 yrs., 9 mos., 23 dys
DAVIS—In Ashland, June 6, Eliza, widow of the late William Davis of Harvard, aged 89 yrs., 8 mos.
RICHARDS—In Berlin, Wis., April 20, Mrs. C. D. Richards, aged 86 yrs.
TINKER—In Norwood, June 4, Deacon Francis Tinker, aged 80 yrs., 5 mos. Having entered heaven's open portals with glad hope, he leaves the "gates ajar."

THE New England Chautauqua Sunday School Assembly will hold its seventeenth annual session at Lakeview, South Framingham, Mass., July 20 to Aug. 1. Rev. Jesse L. Hurlbut, D. D., will again fill the position of superintendent of instruction. The talent secured for class instruction and for platform entertainments gives assurance of making this session the crowning one of the assembly. New features have been added to the usually large number of attractions, which cannot fail to afford great enjoyment and profit. The management provide for you twenty first-class lectures, twelve inspiring addresses, eight magnificent concerts and entertainments, the help Sunday services, twenty normal lessons in Bible and Sunday school science, round tables, studies in Browning, studies in New Testament Greek, physical culture and elocution, chorus training and a large number of miscellaneous attractions—all for the small cost of a season ticket, which is only $2.00 for adults and $1.00 for children. Programs can be obtained by calling at the Congregational House, or by sending address on card to Samuel Cochrane, Lakeview, South Framingham, Mass.

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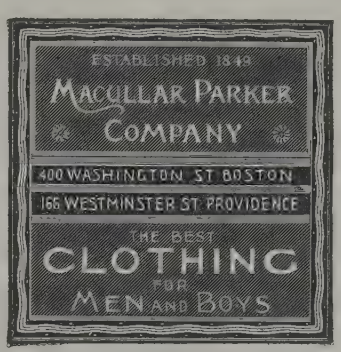


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## THE BUSINESS OUTLOOK.

One of the dullest stock markets of a dull year has followed upon the heels of the Republican convention, where the triumph of sound money was complete. Many are asking why speculation should not reflect the great victory won for gold at St. Louis. The cause is not far to seek. Wall Street leaders do not like McKinley. Although he stands upon a gold platform they know him by his record to be considerable of a silver man, and the man himself is taken more seriously than the platform. Had Reed received the nomination we should doubtless have witnessed a better stock market. Although the St. Louis convention declared so unequivocally for sound money, the silver question still remains the burning issue of the campaign. If the Democrats do not nominate a free-silver man at their convention next month, Henry M. Teller, the silver senator, will probably run on an independent free-silver ticket. There is consequently much remaining uncertainty, and until the battle has been decided at the polls the business interests will move forward slowly.

It can be stated, however, that there is a trifle better feeling among all classes of business men as a result of the overwhelming vote for sound money at St. Louis. Such a display naturally inspires confidence and indicates that the country as a whole is sound on the money question. The fear of kaleidoscopic changes in the political situation between now and November is too firmly implanted to be lightly brushed away.

General trade continues dull. Iron, cotton, wool and dry goods are sluggish and low of price. Goods are piled up awaiting consumption, but in most instances there is no excessive glut and a short period of normal consumption would soon reduce stocks to a very healthy point. Crop prospects are favorable and railroad managers are preparing for a big business, but grain prices are so low that farmers cannot afford to pay the old-time profitable rates to haul the wheat and corn. Other favorable factors are the virtual cessation of gold exports, good improvement in the foreign trade of the United States, the increasing car movement on Western railroads and continued ease in the money market. All these are overshadowed, however, by the political situation, and people in the stock market should exercise more than ordinary caution until light breaks clearer than at present.

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**THE CONGREGATIONALIST,**
**1 Somerset St., Boston, Mass.**

## Religious Notices.

*Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.*

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat.*

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, *President.*
REV. W. C. STITT, *Secretary.*
W. C. STURGES *Treasurer.*

## COMMENCEMENT AT TWO OF THE WOMEN'S COLLEGES.

The two western Massachusetts colleges for women, situated only six miles from one another, are both growing yearly in popularity, and are being sought by as many students as they can accommodate with their present equipment. The two are also keeping pace in their friendly rivalry to furnish year by year better facilities and instruction for their pupils. And while life at Smith is generally supposed to be somewhat more agreeable to the average society girl, Mt. Holyoke, under its new president, Mrs. Mead, has become greatly liberalized and few restrictions compared with the earlier years of the institution are laid down. Moreover, the modern drift toward more elaborate social functions and a great variety of good times has not failed to embrace South Hadley in its onward march.

The college at Northampton has far outstripped its neighbor on the other side of the Connecticut River in the number of its students, there having been enrolled this past year 875, and the graduating class numbering 151. The alumnæ return in large numbers every year, not less than 200 being in the procession to College Hall on the occasion of Dr. Washington Gladden's scholarly and inspiriting address. The loyalty of the graduates is proved by the enthusiasm with which they labor in behalf of the college. Their library fund has now reached $5,000, while the graduating class has raised not less than $2,600 for a students' building. Next year another dormitory is to be added to the half dozen or more now clustering around the original hall. This new structure is to be the most expensive ever reared, and board in it will be somewhat more costly than in the other cottages or in the city. Private parties are erecting the building with a view to furnishing accommodations for the more wealthy element among the students. President Seelye's baccalaureate was characterized by his customary vigor of thought and gracefulness of expression. The new member of the board of trustees succeeding Miss Anna L. Dawes is Mrs. Mary D. Dey of Syracuse, a graduate of the college.

Mt. Holyoke's graduates number seventy-eight and they were addressed by Rev. Dr. W. H. P. Faunce of New York. The baccalaureate was preached by Rev. Charles M. Lamson, D. D., of Hartford, and there was the usual succession of receptions, Class Day festivals and alumnæ gatherings. It is encouraging to note that $70,000 of the $100,000 necessary to secure Dr. Pearsons's gift of $50,000 have been pledged and the remaining $30,000, it is hoped, will be forthcoming before next January. The twenty-four alumnæ associations over the country are taking, most of them, a heroic part in the movement.

A new professorship is to be established next year, the department of political economy being separated from that of philosophy and history. Miss Annah M. Soule will be installed in the new chair of economics and civics. Joseph Field, brother of Marshall Field of Chicago, has given $5,000 to found a scholarship in English. An infirmary has been completed during the year and a great event has been the extension of the electric railway from Holyoke to the college, securing for the students easy and swift egress to the outer world.


AN ounce of prevention is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

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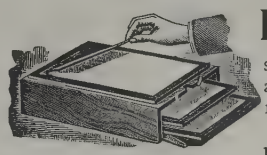

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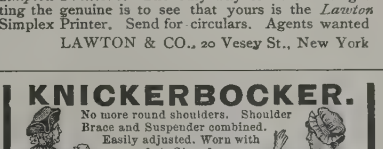

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## POMONA COLLEGE AND ITS NEEDS.

The executors of the estate of Mrs. Nancy M. Field, late of Monson, Mass., have contracted to give Pomona College $25,000 towards a permanent endowment fund of $100,000, provided the college secures $75,000 before Jan. 15, 1897, and the whole amount is paid in before Jan. 15, 1900. This proposition, not unusual for these days, is of far more than ordinary importance to this young college. Though drawing its first breath at the hight of the land excitement in Southern California, Pomona is not a product of that excitement. Rather, long cherished hopes, fervent prayers and general plans eventuated in definite action at that time. The churches, by a committee reappointed a year before, after comparing several proposed locations, made their choice and provided for the present organization and incorporation.

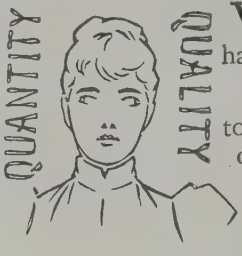
A spot could hardly be found more healthful, attractive and inspiring, embowered in sweet-scented orange groves, yet looking off on the rugged Sierras; more central and convenient of access, yet apart from the temptations incident to large cities, especially in a new country. No feature, however, could be more ideal than its constituency, with a single exception. From the first the united demand was for the New England type of college, the highest standards and the Christian spirit dominant in all and every part. Such a college they would sustain to the utmost of their ability. Beginning with this ideal eight years ago, the third class is just completing the curriculum. Of the twenty-four graduates eleven expect next year to be doing graduate work in the universities, four of which have already accepted Pomona's diploma.

The exception to this constituency is in the fact that very generally at present they have no incomes. They own their plants. But, though thrifty, vigorous, resourceful, they are put to their wits' end to buy everything, implements, fertilizers, feed for stock, family supplies, pay taxes, build and sustain all sorts of public institutions, without dividends and without a dollar for their labor. Reduced wages, shortened time, the year's crops cut off is bad, but no one could anticipate this drain, without one rill of supply, kept up two, three, four, five, even six years.

Out of such homes come the students, of New England stock, self-respecting young men and women, willing to work and suffer for an education. Many of them, in whole or in part, support themselves. The professors are committed body and soul to the work. College graduates, and most of them having degrees from New England institutions, they are in demand. Nearly every one has turned away from a larger salary promptly paid.

A few years hence this constituency can take care of its own college thus trained to habits of frugality. The emergency that now claims general interest is the pressing demands and golden opportunities, which must be provided for at once, or else the work accomplished, the prestige gained, the benevolence appropriated, must all be lost forever to those who so much need and appreciate them and to the general cause of Christian education. "Hold on a little longer," say these generously disposed friends, "it is *our* college, we can help soon." But simply to "hold on" means embarrassing debt. Northern California, as remote as Buffalo from Boston, not to mention intervening mountains and deserts and difference of origin, history and customs, has few wealthy men in any of its churches.

This proposition of the Field estate comes as the voice of God pointing out a way of deliverance—the only way apparent to assured permanency and unfettered success to one of the most hopeful colleges in the whole brilliant galaxy that so richly adorns this favored land. One grand response has come. Mr. C. H. Baldwin, father of the president, has pledged to this fund $25,000, one-fourth, it is understood, of his entire property. Every one of the seventy-five churches, although more than forty of them are home-missionary churches, is open to the appeal of the college, and not a few out of them are making heroic sacrifices for it. But the supreme efforts of a constituency situated as this is at present must be supplemented by other friends if the college is to avail itself of this timely aid.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If you spend five cents or ten cents or a dollar for an aid to washing, don't you want the thing that will give you the most work, the best work, and the most certain safety for that amount of money? That thing is Pearline (use no soap). 483

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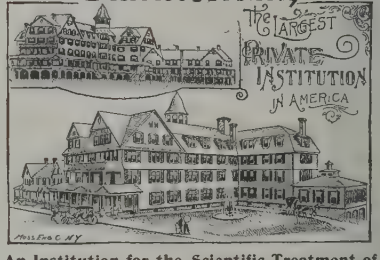


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WITHOUT THE USE OF THE KNIFE.
We have never failed to effect a permanent cure where we have had a reasonable opportunity.

Book and circulars giving description of Sanatorium, Treatment, Terms, and References, free.

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It is a Treatment of the Blood. It assists the blood to acquire Oxygen from the atmosphere in amount as great as the system can use. It is gained by the lungs naturally in breathing, and by contact of the skin and mucous surface with the air.

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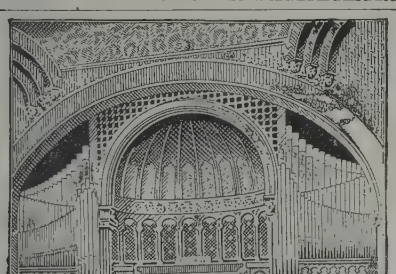

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IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.

## EDUCATION.

—— Benjamin Ide Wheeler, now at the head of the Greek department of Cornell, has been elected president of Rochester University, New York.

—— Rev. J. H. Twichell of Hartford delivered the address at the dedication of the Woolsey statue at Yale last week. This is the statue over the location of which there has been so much controversy. The faculty finally yielded to the wishes of the students and it was placed in front of the library, facing the new Phelps Memorial Arch.

—— Phillips Academy, Andover, graduated last week 140 young men, the largest class in its history. Those going direct to college together with certain members of the middle class make, it is stated, the largest number that ever entered college in a single year from any preparatory school in the country. The last piece at the exhibition elicited great applause, being a "Character sketch of Abdul Hamid II.," delivered by a son of Dr. Christie of Tarsus in Asia Minor. The exhibition was held for the first time in the Seminary Chapel, the Academy Hall being given up to an alumni dinner, presided over by ex-Congressman Stevens and addressed by Rev. Dr. L. T. Chamberlain, Prof. D. C. Wells of Dartmouth and other alumni. Professor Churchill had preached the baccalaureate sermon on the preceding Sunday.

—— The fourteenth Commencement of Yankton College occurred June 14-17. The baccalaureate sermon was preached on Sunday by Pres. H. K. Warren and an address was given before the Christian Associations of the college by Rev. E. M. Williams, D. D., upon The Certainty of the Ultimate Triumph of the Redeemer's Kingdom. Monday and Tuesday were occupied with college examinations. Monday evening came the Commencement of the Conservatory of Music and the Commencement of the academy occurred Tuesday evening, with seven graduates. The college Commencement followed on Wednesday afternoon, with three graduates. Rev. J. F. Loba, D. D., of Evanston, Ill., gave the Commencement address upon The Service of Idealism to Present Life. Wednesday evening the members of the corporation, the trustees, faculty, alumni and a few invited guests gathered for a dinner and reunion. An otherwise trying financial year has been cheered by a gift of $5,000, available for current expenses, from the late Dr. E. K. Alden and a gift of $1,000 from a Boston woman for the equipment of the department of biology.

—— Drury College Commencement was one of unusual interest, June 11. The long, hard struggle to secure Dr. Pearsons's generous gifts had resulted in complete success, and the promises he had made were promptly and cheerfully fulfilled, as always. The usual heavy deficit had been cut down to small proportions and will not occur next year. The only cloud on the occasion was the fact that President Fuller, who has labored incessantly in this matter, was taken quite ill on the evening of the annual reception. His friends are hopeful that rest and freedom from care will restore him to health again. The Graduating Class numbered seven and the exercises were of a high order. There has been good work in every department and it was felt that Drury offers excellent advantages in scholarship. One of the helpful features of the year has been the use of Fairbanks Hall for the boys of the academy, under the immediate supervision of Principal Howland and his wife, who live in the building and make it a real home for the boys. The rooms are being fitted up, as the finances permit, and made attractive, and the best of order prevails. President Fuller has been at work upon the course of study and valuable improvements will be made. It is hoped that he may be able now to devote his time exclusively to the regular work of the college.

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It brings New Blood, New Nerve Force, New Strength, New Life.

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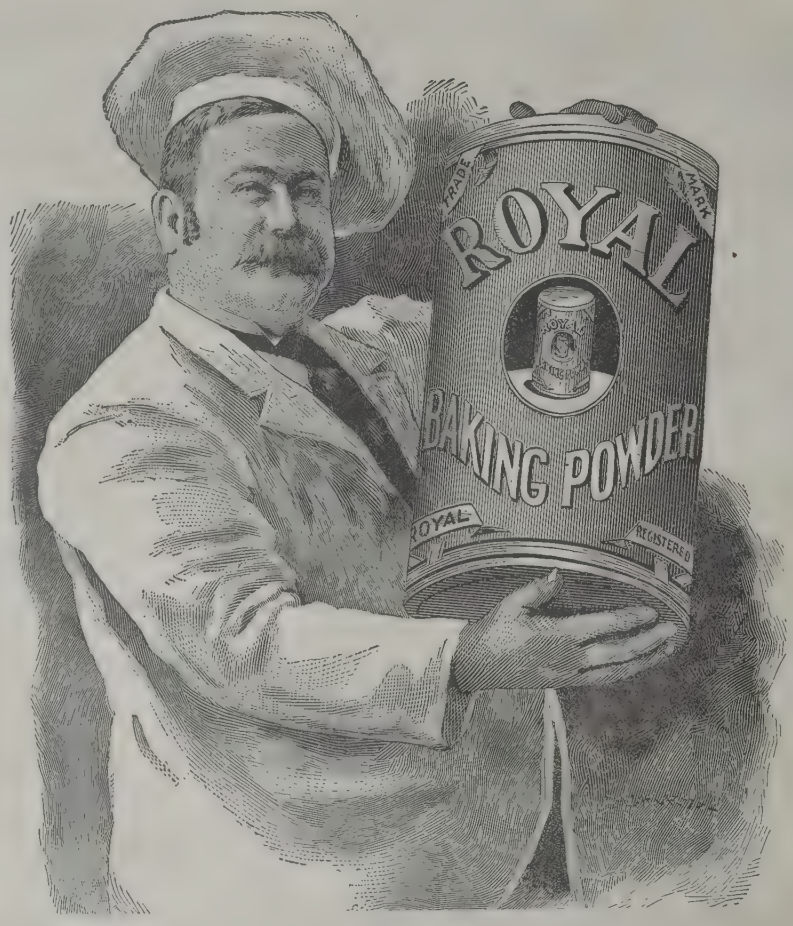
L P Fishor Jan96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